

CHAPTER I

INTRODUCTION

1.1 Background

Education is a fundamental human right and essential of all other human rights. It promotes individual freedom and empowerment and yields important benefits. Normative instruments of the United Nation and UNESCO lay down international legal obligation for the right of education. These instruments promote and develop the right of every person to enjoy access to good quality education without discrimination and exclusion. According to 2011 census the population of Nepal is approximately 27 million of which 12 million are men and 13 million are women. The census clearly shows that females constitute more portion of population compared to men. Thus female education is of great importance in the context of Nepal.

Communication is a process of sending and receiving information among people. Humans communicate with others not only by face-to-face communication but also by giving information via the internet and printed products such as books, newspapers, magazines etc. Communication skills are essential to work in a group, especially when dealing with people who are in positions of authority. It is integral as an avenue to express oneself. But as regards women, they most often complain that whether in work place or in general family gathering social activities, their comments and opinions are not taken seriously. This brings into focus the relevance of communication skills for women in the mother group. Many people believe that passive communication is the main reason why women are not taken seriously in a professional setting. This is because assertive communication is more preferred in every environment. Therefore it is important for women of MG to learn how to communicate properly. The best thing that can be done is by developing proper communication skills among the women.

Another important skill that women need in order to communicate effectively is the art of speaking. Training the women, moderately women to. Some studies revealed

that women think a lot before speaking up. If they are trained to Communicate properly it surely empowers them.

According to CBS-2011, literacy rate of Nepal is 65.9%. The female literacy has jumped from 35% to 75% in one decade which is soon as a significant improvement but comparing with the literacy rate of male i.e. 75% we can still feel the huge gap between the two genders. Nepal literacy rate has climbed from extremely low rate of 5% in early 1950s to approximately 48% in 1998.

As per the flash report I of department of Education 2009, Nepal has shown remarkable improvement in the net enrollment rate (NER) at primary level by 93.7%. The gender gap in NER at primary level decrease from 6.7% in 2005 to 2.1% in 2009. The gender gap was particularly high in female compared to the hills and mountain region. The literacy rate for 15-24 old was 86.5% in 2008 (LBS, UNDP & ILO 2009) which was higher than government target of 82%. The percentage of those enrolled who complete primary (Grade 5, excluding repeaters) is 77.8% for boys and 79.8% for girls, giving a national average of 77.5% which is lower than the government's expectation of 85%. The process of globalization has made literacy a critical issue in the development progress of many developing countries (Komens and MC Neely 2010). However the international community has so far relied almost entirely on data from indirect or proxy measurement such as self-assessment questionnaire and number of years of primary education rather than reliable and objective data from direct measurement to provide a valid statistical comparison (Wagner 1990).

More recently the government has come to realize that women can play a more important role in making decisions regarding the family income, child education, community well-being and development of country as a whole. The indication on ratio of girls to boy in primary and secondary education is likely to be achieved. The ratio for gross enrollment already stands as 1.0 while the NER is 0.98. However there are disparities by caste, ethnicity and geographic region. If the laws are not gender friendly. If we see the share of women in wage employment in non-agricultural sector it was 18.9% in 1990 and has increased to 44.8% in 2013. This shows the positive sign towards the enrollment of women. Women are seen within the social boundaries of a society and there is less representation of women in the policy making level.

There are several barriers and problem within women, society, nation's policies and law. Regarding the education system of Nepal women are still backward from different perspective despite the introduction of several rules and regulations, plans and policies, to increase the women literacy rates. The best way improve women from every corner is to provide them with quality education without any kind of discrimination.

Mothers group is a women's organization in communication level. Basically married women are organized for different purpose. The goal of mothers group is to empower the women in different sector like social, economic, educational, political as well as psychological sectors.

Today there is widespread anxiety about society. These anxiety streams from various focal points such as children minorities, immigrants' indigenous people, racially discriminated people, deprived groups and so on.

In Nepal the role of women is very low in development activities. This is due to the fact that communities do not encourage them and do not provide favorable environment for women in society. Therefore discrimination against women is still rampant especially to the local communication. In the past the social status of the Nepalese women was very pitiable. they had quite a few basic rights. They were considered inferior to men. They were just like under house arrest. Their field of activities was limited. They were illiterate, ignorant, superstitious and submissive. After the advent of democracy and spread of education in Nepal, reforms were introduced to raise their condition. They started going to school. Education widened their outlook. They came out of the house. they attended meeting and became aware and alert. The urban women became more advanced. Now the field of their activities is extension.

In general human beings are the social animals from the very beginning of their history of evolution. Basically human beings are one of two sexes male and female, because of this human population is divided into two genders men and women. Biologically there are two genders are different and socially also these two are considered as different and of opposite nature. From the prehistoric period the roles of men and women in their family and society are different which men started their life

to stay in family and society the roles of men and women were differentiated. Generally the men were found in various outside activities like earning and development of social infrastructures whereas women were found involving in various household activities like cooking food. They had quite a few basic rights, they were considered inferior to men, they were just like under house arrest, their field of activities was limited, they swept and house, washed cooking pots, cooked food served the male member of the family and nurtured the children. Often they fell victim to domestic violence, they were illiterate, ignorant, superstitious and submissive that's why women were discriminated socially also because they were not able to get opportunity to involve themselves in activities outside. But concepts and practices have been changed. As a result like the women of other parts of the country the women of this area also came out from their houses and started to involve in various social activities which changed and played very important roles in the social change of the communication.

Women and girls constitute half of the population of Nepal. The practice of discrimination has led to low participation in the development processes. The impact is that they are kept out of the main stream of the development process which leads to lack of awareness among them. In Nepal, women are often deprived of their rights and social development. The root problems lie in poverty lack of education. With this and social development. The root problems lie in poverty lack of education. With this in view another groups are originated with a through of designing and implementing women's development programme for the women's group to provide a favorable environment such as communication development. This program has been running very successfully, no doubt women's are the boon and the helping hand to man for country's overall development, without active participation of women no country and society every family can't be developed.

Nepal women constitute more than half of the population but they remain discriminated lots and are treated as sub ordinate classes. This is due to the containing dominance of the patriarchal value system which originated from the culture that always considers women inferior to men.

As above consequences the sustainable development of the country requires the strong co-operation and participation. Only after 1970, women are involved in

development. Similarly in present context different plan and strategies have been established in Nepal like mothers group. This vision is originated about women's empowerment and communication development such as social awareness to increase women's involvement for development to increase the status of women, to stop gambling, drug, alcoholism and other evil sectors, likewise, to construct and repair the tap, road within the local area to general health, to planting tree on either sides of the road and other appropriate place of municipal area, to maintain a good and healthy environment within communication. In some way Bhanu Marga and Dharahara Marga is one the beautiful place which lies at ward No. 15, Pokhara, Kaski. At Bhanu Marga and Dharahara Marga the women were lagging behind in various field as in other parts of the country. Though a government organization named women development program established 2055 B.S. and performed various good activities in local area. By the initiating of some local leader and progressive men, the women of Bhanu Marga and Dharahara Margawere organized in the year of 2055. They organized in a group in the name of Shree BhanuMarga and Dharahara Marga Aama Samuha. They were only 108 of that group and they started their small amount for income generating activities among the members. As they started to be grouped other women of their related area also joined the group and organized together.

The women know the fact unity is the strength and they started to be involved in various social activities like banning of alcohol and gambling within the local area, construction of road and temple, taps maintaining of local school and working together in various religious and cultural ceremonies like wedding sacred thread wearing (Brata Banda) marriage ceremony puja etc. Because of various income generating activities they invested for various social activities. they left difficulties in such organization and decided to register it in authentic government institution on 2055 B.S. According to their decision Shree Bhanu Marga and Dharahara Marga Aama Samuha (Mothers Group) was registered in CDO office on 2058 according to article of institution Registration Act 2034. After the registration of their group courage became high and they started to perform their activities in organized and systematic way. Now the women of each household of the area are general member of this Aama group. They are collecting Rs. 250 per year among the group members for income generating activities. Because of easy loan provided by their own group, these mother groups are involved in various income generating activities also the women

are encouraged to perform their activities in the society themselves and also by various government and non-government like women development programs.

1.2 Statement of Problem

A study by Bista and Carney (2001), argued gender inequality in Nepal is pervasive undermining social and economic development of women. The United Nations has declared 2003-2012 as a literacy decade, recognizing the importance of literacy (Richmond, Robinson and such-Israel 2008) has published a report on youth and adult literacy at the halfway point of the UN literacy Decade. It has recognized literacy as a vital means of human development and also to achieve the Millennium Development Goals (MDS). They argue that literacy can help to open new window of opportunities and increase participation in societies. Through gaining literacy skills, people can gain knowledge information and confidence leading to the empowerment and change.

District report 2001 indicates that fertility rate and material mortality rate have declined, life expectancy has risen and literacy rates have increased in all the regions of world. Yet women have a long way to go to enjoy equal rights and access to land, credit and education. 1980 Copenhagen conference of UN Decade for women summarized that, Education is the most important aspect of development specially in developing and underdeveloped countries women are also universally discriminated in political and economical decision making positions. Women now count for nearly half of as HIV/AIDS cases, make up two-thirds of the world's 876 million illiterate and hold 14 percent of parliament position. Reducing gender inequality and empowering women continues to be a major challenge and must remain the central focus of social and economic development (Pandey, 2003).

Many children of the rural areas do not participate in school due to opportunity cost they need to help their families either to work at home or earn money. Boys bear the burden of the efforts of poverty. Studies have calculated that the girls in urban areas have better chance of quality education as compared to rural because poverty is rampant in rural areas. Not only the women are men all women should raise the concerned issues regarding the education and solve the ongoing problems in order to build better and abled society.

1.3 Research Question

In this study, my research question will be/are as follows.

- i. What is the importance of mother's group in self-improvement and developmental programs in community?
- ii. What is the socio cultural status of women of mother's group?
- iii. How can the members of the mother group be involved in the development of communication skills?
- iv. How can mother group (women) development program be efficient and effective in the present context?
- v. How can communication improve the socio cultural status of women in a community?

1.4 Objective of the Study

This study is conducted with the general objective of study of role of education in improving social studies of women in Pokhara S.M.P.C. There are:

- To explain socio-cultural status of women in Mother's Group.
- To examine the communication skills among members of the mother group.

1.5 Significance of the Study

Communication become an integral part of the development. Women have lots of issues which they might feel difficult to express.

The popular saying "Communication to express not to impress" goes truly right. It has been proved that anyone who can communicate effectively and confidently go further faster in their carrier. The development of communication skills have become very essential. If you expected that study will be able to address the importance of communication and development of communication skills, among the members of mother group. It is also expected that women take part in many communication development works which has positive effect in their personal & professional life. It may be beneficial those who want to expand the field of sociology in

understanding the general problems of the members. This study would also be useful for providing agencies, NGOs, GOS concerned with the similar problems.

1.6 Limitation of Study

This will be an academic research. It was undertaken within the community boundary with limited time and budget as well as other resources.

Each and every study has some of its own kinds of limitation, shortcomings and drawbacks because of time space and conditions.

The limitations are summarized as:

- i. Respondents were only female.
- ii. This study was carried out only in Pokhara Lekhanath Metropolitan City, Pokhara- 11, Fulbari
- iii. This study was conducted only for the purpose of completion of master Degree as a project that was done within a short period of time and with limited resources. Therefore the result may not be generalized for national level.

CHAPTER II

LITERATURE REVIEW

2.1 Introduction

Literatures reviewed for the study from different studies, which had been conducted regarding women education and progress on their empowerment an decision making level in household and social construction in different part of globe to Nepal. The review ranged from the native and foreign researches' efforts as well as articles published in various journals.

2.2 Theoretical Approach

In this section, women empowerment and their education related theories had reviewed. AS theories guides to examine the linkage between findings and theories, there are some theories discussed hence under.

2.2.1 Education-A Functional Perspective

The French Sociologist Emile Durkheim sited in Koja-Odongo, stated that the major function of education is the transmission of society's norms and values. He maintained the society can service only, if there exists among its members a sufficient degree of homogeneity. Education perpetuates and reinforces this homogeneity by fixing on the children from beginning the essential similarities which collective life demands (Koja-Odonogo, 2002).

2.2.2 Education-a Liberal Perspective

According to this perspective, education fosters persona development and self-fulfillment. It encourages an individual to develop his mental, physical, emotional and spiritual talents to the full. By providing to develop his mental, physical, emotional and spiritual talents to the full, by proving free-schooling for all, education gives everyone equal opportunities, for developing these capacities and talents.

2.2.3 Concept of Communication Development

We communicate with each other by various ways communication is process of sending receiving information among people. It play a vital role in the empowerment of women in the society and especially to the women of with communication is a skill that does not come naturally to most of 48.71% is through communication we are able to express our views, free life conditions opinion, concepts vision etc in a proper manner tower communication skills for women is very essential we for communication by exchanging information by speaking, writing or using some other medium. Communication has evolved a lot form the historic period of sustainable democratic development is to occur we need to should how all the different Steps of communication that need to take place in the society.

2.2.4 Education a Marxian Perspective

According to Marxian perspective, the role of education in western industrial society is guided by several related questions. One of the major questions asked is, how is the educational system shaped by the economic infrastructure. Bowles and Gintis that, "The social problems to which these reforms are addressed have their roots not primarily in them school system itself, but rather in the normal functioning of the economic system".

2.2.5 Gender Discrimination and the Issue of Gender Equity

A report of MOPE (2002), national statistics shows that of the projected national literacy rate of 40 percent women's literacy rate of only 30 percent against the 66 percent of male, while the enrollment of women in higher education is only 24.95 percent. the literacy rate of women varies in rural and urban areas in Nepal. As the rural literacy rate of females is 36.5 percent while 61.5 percent is in urban area (MOPE, 2002).

Women's average work burden has increased over the past 10 years from 10.8 hours per day in 1981 to 10.9 hours per day in 1991 (Census, 1991), Men's average work burden presently is 7.8 hours and day. 3.1 hours less than that women (MOPE, 2002). Nepal reportedly has one of the highest indices of son preference in the world.

As Nepal has a patriarchal society, boys are desired because they pass on the family name, represent 'insurance' for parents in their old age and can carry out important rituals when parents die. Women work harder and longer hours but are valueless. Girl children also work hard, for long hours but are valued less.

ADB (1999) states that a woman's power to accept or reject marriage partnership is evidently an index of the degree of freedom she exercises in the management of her own life, and thus also of her status.

According to report of ADB (1999) only about 55 percent of women workers have permanent jobs, about 17 percent were temporary employees, and 29 percent were casual laborers. Whereas only 20 percent had been promoted and about 29 percent believed that they were getting as much pay as male employees. Only about 33 percent received certain benefits in addition to their wages. Only 14 percent of female laborers were trade union members, while 17 percent were aware of trade unions.

- **Social Values**

Girls are often considered as only temporary residents in their homes. They eventually go to join their families where their household skills are more valuable than education. In some communities, parents pay more if the daughter has some level of literacy, as it apparently involves taking away their time for learning to read and write from household chores. On the other hand, if a son is literate/educated, his family can demand more dowries. According to a study by CERID, (1996a) in Sarlahi district, where parents thought that it involves double expenses for the parents to send their daughter to school. Due to higher education the dowry charge will be accelerated (Voice of child workers, issue No. 24 March 1995).

- **Religious Value**

With the religious diversity of the world, varieties in social cultural characteristics are prevalent in communities. Manu Smriti says that if a girl remains unmarried after reaching puberty, the 'father' has failed in his duty towards her. Therefore, child marriage is also one of the social practices which may hinder the girl's educational participations. According to UNICEF data given in CERID (1996b), journal, Nepal

has the highest percentage (40%) of girl child (under 15 years of age) marriage compared to other countries in South Asia (Demographic Samples Survey, 1986/87). Tuladhar (1998) shows that nearly 7% girl children were found to be married before reaching the age of 10.

Similarly, Muslims have their own system of educating their children along with some extra rules for girl children. Where, male and female children study together in Madrassa up to 5th grade. However, after 5th grade, ladder for girls to climb up in education in Madrassa generally are not encouraged to go to general school after 5th grade.

- **Parental Attitude towards Girls Education**

The study made by Acharya, reported that the attitude towards the level of education for boys and girls by rural/urban sites is different. According to the data of Acharya, 24.5 percent parents in rural areas said that they would like to give education to boys as much as the family can financially support while in case of girls, parents said that they will give education to girls as long as the girls want that they do not show any seriousness on the girl education (Acharya, et.Al., 2010).

2.2.6 Women and Girls in Education

Girls and women's participation in education has been much talked, nationally and internationally. The gap between the literacy rate of male and females is widening. the reason for this is because there are some apparent cause and some real causes. Apparent causes for fewer girls in the school may be loaded household works, poverty and geographical distance, but the cause is lack of acute sensitivity towards female of parents and the authorities in the political hierarchy.

ADB (1999) suggests unless there is a storing commitment from the government window decoration' policies to increase female participations is not going to effect in the implementation level.

The UNDP (2009) concluded that such constraints have been somewhat universal. It clearly states that, in spite of much progress in many developing countries in the

preceding five decades, the structure and quality of growth has not been satisfactory everywhere. It has been very inequitable to women.

The reports by US AID (1998) explains that the opportunity cost of sending a girls to school for one year ism about equal to the opportunity cost of a women's attending a literacy class.

As CERID (1996) study report explains the existence the scarcity of resources, insecurity and dirty environment, the future is bleak for their children.

2.2.7 Government Policies on Education Empowerment

From the review of developmental efforts in Nepal, ADB (1999) Report states that, "Nepal has reached a stage on women's issues where the implementation aspects are most crucial Right policy enunciation has been made at the macro levels. AS yet, gender difference in terms of access to resources and positions of power have changed little, in spite of much rhetorician.

ADB (1999) Report explain as recent study has shown that women who participate in basic literacy, legal literacy, or economic activities participate 30 percent more than non-participants in making final joint and independent decisions over how their own income is spent.

In fact, during literacy classes the women gained knowledge on a variety of practical topics such learning often has a profound effect on the participants' daily lives, because it builds on the real-life skills of adults and can be used immediately.

The study by US AID (1998) state that about 21 percent of children whose mothers had attended either literacy or micro credit activities had to report a grade. But of those whose mothers had not attended any of these activities, repeat rates were about 60 percent. On average, a child had complete 4.12 grades. So the higher repetition rates of children whose mothers had not attended training aids 34 percent to the cost of their schooling.

By reviewing the both types of literature it is concluded that there is overwhelming discriminatory practices in education. Although education is one of the crucial means for empowerment, it is also the most effective indicator of gender discrimination.

2.2.8 Access to Education

Nepal has made significant improvements in education through progressive policies and programs. For example, policies such as free primary educations, strengthening decentralized management; building data-collection systems- a user-friendly system for collecting disaggregated data on gender, Dalits, and other excluded groups- scholarship (financial) and in-kind (uniforms, textbooks, meals and oil), support for girls students from poor and marginalized groups, social mobilization and advocacy campaigns, Community Managed Information System(CMIS), social audits, including social mapping-to increase opportunities for civil society to monitor the activities of the school Management Committees and Department of Education- have all contributed to the improvements.

2.2.9 Education and Women's Empowerment

There have been a number of recent studies in other parts of the world that examine women's empowerment with respect to education at household level Huyer (1997). Africa, Southeast Asia and Latin America contain some of the poorest countries in the world. These 3rd and 4th world countries are very similar in the problems they face due to extreme poverty and the distinctive from developed countries with their high unemployment rates, food shortage, shortages in healthcare facilities and resources and mortality rates (Miller, 1977). However what also seems to distinguish developing countries from other is the severity of inequality in welfare between men and women, specifically in regards to health, life expectancy at birth, quality of life, workload, education, legal right and economic mobility, Jiyane & ocholla, (2004) documented that social isolation due to time and travel restrains prevents rural women from being able to get involved and be represented in the real of society in order to change these policies and programs for their benefit.

Rutakuma and Krogman (2000) General discrimination against women result in lack of provision for female health needs in public programs and bad treatment from health practitioners, cheating them of what is actually available to them.

Senarath and Gunnawardent (2009) conducted a study on women's autonomy in decision making for health care in South Asia. The objective of this study was to discuss the women's autonomy is decision making on health care. Finding revealed the mostly decisions of women's health care were without their participation.

2.2.10 Education and Women's Decision Level

Dyson (1983) stated that autonomy is the ability to obtain information and make decisions about one's own concerns. It facilitates access to material resources such as food, land, income and other forms of wealth and social resources such as knowledge, power, prestige within the family and community (Dixon, 1978) Gender based power inequalities can restrict open communication between partners about reproductive health decisions as well as women's access to reproductive health services. This in turn can contribute to poor health outcomes (Power in Sexual Relationship, 2001). Older women and women in nuclear household are more likely than other women to participate in family decisions.

The social-culture context conditions the relationship of women' individual-level characteristics to decision making, and autonomy is a key intervening mediator between women's status and reproductive outcomes (Jejeebhoy, 2000).

An African study highlights that ethnicity plays a very important role in shaping a wife's decision making authority and is even more important than other individual-level characteristics as a determinant of authority. However, educated and employed partners are more likely to participate in the final decisions (Becket, 2006).

Women's autonomy in decision making is associated with her ethnicity, deprivation level, urban/rural classification, education and their property. Nepalese women are further disadvantaged by a lack of awareness of opportunities and their legal rights. Their low social status has been identified as a barrier towards national health and population policy progress in Nepal (WEP, 2009).

A Nepal demographic Health Survey (NDHS) shows that women are generally less educated than men (NDHS, 2006). The survey reveals that 37% of currently married women participated in all four of the important household decisions that were investigated: their own health care, major household purchases, purchases of daily household needs and visits to her family or relatives, while 31% did not participate in any of these decisions. Education may impart feelings of self-worth and self-confidence, which are more important features in bringing about changes in health-related behaviors than exposure to relevant information (Chanan, 1996).

Women are excluded from decision making by more than just lack of education (Furrta, 2006). Employment and education have always empowered women and brought a positive impact on decision making, including reducing the inequalities among men and women.

2.3 Conceptual Framework

The conceptual Framework show above demonstrates the main came for the need of developing communication skills among the women of mother group. Communication skills for women are integral to professional as well as personal progress. The whole study was conceptualized in the following framework.

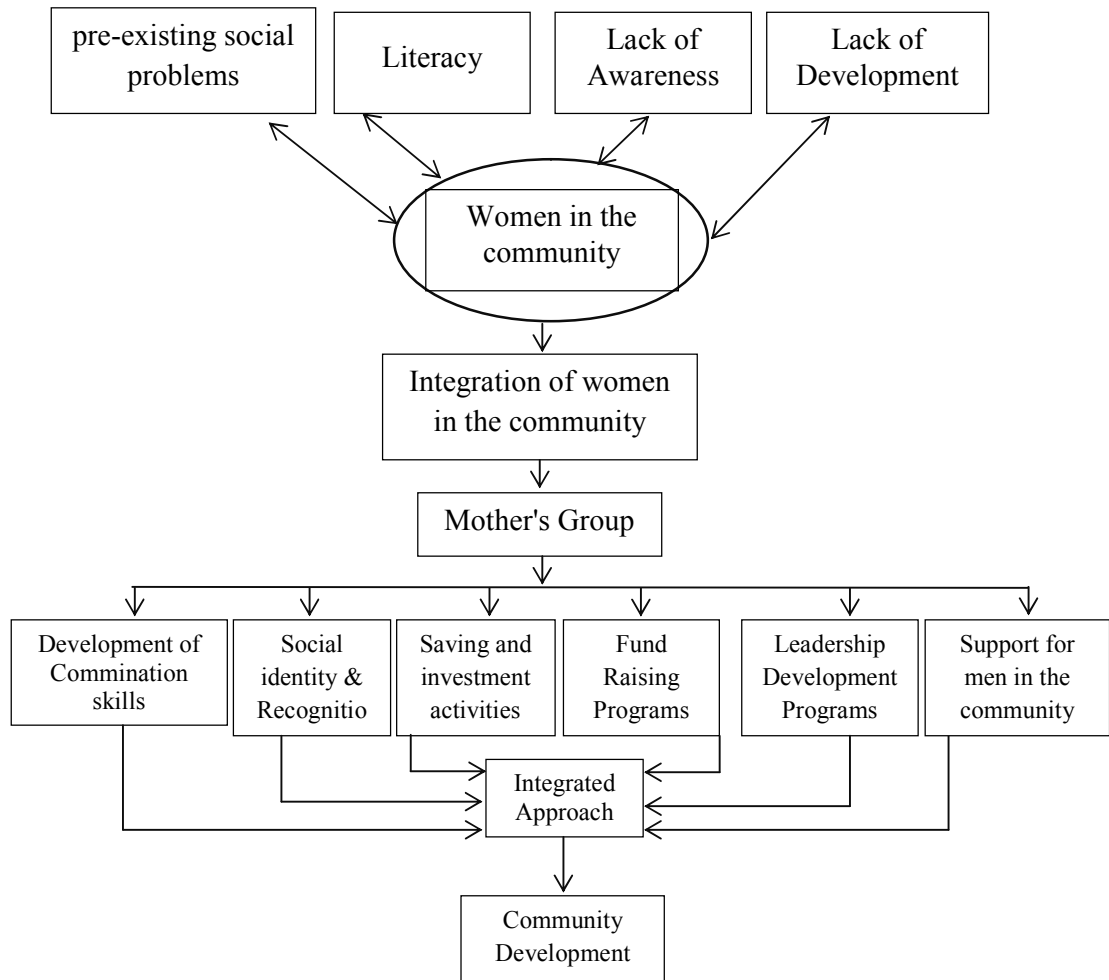


Figure 1.1: Conceptual Framework of the study

2.4 Communication Development Process

Communication development process is viewed as a group process in that it encompasses co-operative study group decisions, collection and joint evaluation that lead to continuing action (Bid die and Biddle, cited in Willigen, 1993). Its primary focus is increasing human capability. The role of participants is that of a researcher and facilitator. The communication development participants is that of a researcher and facilitator. The communication development practice should aim at increasing sustainability of the development action. It should be recognized that the primary orientation of communication development is toward co-operation rather than power. Sometimes creative use of conflicts is also needed. It should not be precluded nor should it be viewed as a required for development success. It should just be taken as a tool.

According to Wikipedia (2007) communication development practitioners are involve in organizing meetings and conduction researches within a communication to identify problems identity assets located resources analyze local power structures assess human needs and investigate other concerns that comprise the communication's character (Case Study). These practitioners sometimes called social activists. Use social resources to get the economic and political leverage that a communication used to meet their needs often the social resources within the communication are found to the adequate to meet those needs if individuals work collecting through techniques like co-operations and volunteerism. A form of communication development that links academic resources to communication problems in a reciprocally beneficial manner is communication based participatory research (CBPR) a form of research which engages a communication fully in the process of problem definition issue selection, Research design, conducting research and interpreting the results. One of the principal ways in which (CPBR) differs from traditional research is that instead of creating knowledge for the advancement of a field or for knowledge's sake. CBPR is process in corporation research, reflection and action in a cyclical process. A number of different approaches to communication development can be recognized including:

- Social capital formation
- Political participatory development
- Communication capacity building
- Non-violent direct action
- Ecologically sustainable development
- Asset based communication development
- Faith based communication development
- communication practice social work
- Communication based participatory research (CBPR)
- Communication economic development (DED)

2.5 The History of Communication Development

Communication development has a rather complex history special meanings became attached to the phrase in 1948 when the Cambridge conference of Africa Administration sponsored by the British office and communication development to replace the phrase mass education (Mezirow, 1929) mass education was a term coined

in the British Colonial office to signify an educational focus on the entire communication with concern for getting people involved in their own development (cited in Willigen, 1993).

Wikipedia (2007) has preserved the history of communication development like this communication development has been a sometimes explicit sometimes implicit goal of communication people winning to achieve through collective effort a better life and has occurred throughout history in the 18th century the work of the early socialist thinker Robert Owen (1717-1851) sought through communication planning to create the perfect communication. At New Lanark and at later Utopian communities such as Oneida in the USA and the new Australia movement in Australia groups of people came together to create international Utopian communities with mixed success such communities with mixed success such communication planning techniques became important in the 1920s and 1930s in East Africa where improve their own lives with indirect assistance from colonial authorities Mohan Das K. Gandhi adopted Africa communication development ideas as a basis of his South Africa Ashram and then introduced it as a part of the Indian swami movement aiming at establishing economic interdependences at village level throughout India. With Indian independence despite the continuing work of Vinoba Bhave in encouraging grass roots land reforms. India under its first Prime Minister Jawahar Lal Nehru adopted a centralist heavy industry approach antithetical to self help communication development ideas.

Communication development became a part of the Ujjanu Village established in Tanzania by Julius Nyerere, where it had some success in assisting with the delivery of education services throughout rural areas but has elsewhere met with mixed success. In the 1970s and 1980 communication development became a part of "Integrated Rural Development" a strategy promoted by United Nations Agencies and World Bank. Central to these policies of communication development were:-

- Adult Literacy Programs, drawing on the work of Brazilian Education Paulo Freire and the "Each one Teach one" adult literacy teaching method conceived by Frank Lauback Youth and women's groups following the work of the Serowe Brigades of Botswana of Patrick Van Rensburg.

- Development of communication business ventures and particularly co-operatives in part drawn on the example of Jose Maria Arizmendi and the Mondragon co-operatives of the Basque Region of Spain.
- Compensatory Education for those missing out in the formal education system drawing on the work of open education pioneered by Michael Young.
- Dissemination of alternative technology based upon the work of E.F. Schumacher as advocated in his book *Small is Beautiful: Economics as if People Really Mattered*.
- Village Nutrition program and permaculture projects based upon the work of Australian Bill Mollison and David Holmgren.
- Village water supply programs communication development of co-operative credit unions and co-ops. The Antigonish movement "Which started in the 1920s in Nova Scotia through the work of doctor Moses M. Loady and Father Jimmy Tompkins has been particularly influential in the subsequent extension of communication economic development work across Canada. In the 1990s following critiques of the mixed success of top down government programs and drawing critiques of the mixed success of top down government programs and drawing on the work of Robert Putnam in the rediscovery of social capital formation. In particular the outstanding success of the work of Muhammad Yunus in Bangladesh with the Grameen Bank has led to the attempts to spread micro-enterprise credit schemes around the world. This work has been honored by the 2006 Nobel Peace Prize.

The Human Scale Development work of Nobel Prize winning economist Manfred Max Neef promoted the idea of development based upon fundamental human needs which are considered to be limited universal and invariant to all human beings (being a part of our human conditions). She considers that poverty results from the failure to satisfy a particular human need, it is not just an absence of money whilst human needs are limited. Satisfiers also have different characteristics they can be violators or destroyers singular satisfiers or synergic satisfiers.

Max Neef shows that certain satisfiers promoted as satisfying a particular need. In fact inhibit or destroy the possibility of satisfying other needs e.g. the arms race while ostensibly satisfying the need for protection in fact then destroys subsistence

participations affection and freedom, formal democracy which is supposed to meet the need for creation interferes with understanding creativity and identify synergic satisfaction in other areas some examples are breast feeding self managed production popular education democratic communication organization preventative medicine educational games (Wikipedia-2007).

2.6 Scope of the Communication Development

The approach is useful in situations in which functioning communities that can benefit from improved integration with regional and nation government, often development is to bring to bear culturally appropriate technical assistance and resources with local organization and plans. The approach can also be used to stimulate the development of local organization so as to allow further self sustained development or to provide a means of increasing nation integration through development process is one of the important basic concept of this approach. It refers to the nation that both the means and ends of development must be considered. Ends are to be determined locally and the means used for achieving them must be designed to increase communication adoptability.

2.7 Scope of Communication Development Approach in the Study of Mothers Group

Communication development approach can be applicable in the description of the roles played by the mothers' group in the development of their communication. Going through the working of this Mothers' Group it may be said that they are not following the exact model of communication development has been done by this another group in co-operation with the practice of communication development in a number of ways.

2.8 People's Participation and Participatory Development

Concept of people's participations:- In its general meaning people's participation denotes to the involvement of a group of people beneficiaries in the activities related with conservation or development. It has been popular way of incorporation a particular group of people in to a specific development or conservation program. It now has occupied a central place in development thinking and practice that way it is

now widely accepted that development cannot be sustainable and long lasting people's participation is made central to the development process.

According to Kohen and Uphoff (1977), participation includes people's involvement in decision making process in implementing programmes their sharing in benefits of development programmes and involvement in effort to evaluate such programmes. Similarly Pour (1987) defines community participation as an active process by which beneficiary or client groups influence the direction and execution of a development project with a view of enhancing their well-being in terms of increase personal growth. Self-reliance in other values they cherish cited in Poudel in 2005. From These definition also, it becomes clear that people's participation stresses for the involvement of beneficiaries in every step of their development e.g. planning process, decision making implementation benefit sharing, monitoring and evaluation. True participation must encompass the involvement of all kinds of groups castes, ethnicity, religions and economic level of the community. So, this approach has been taken as the most important strategy to achieve the goals of sustainable development also demands and active and effective participation of all the concerned parties such as local people locally active community based organization, GOs, NGOs, and INGOs etc.

2.9 Gender

Biologically and socially, there are 60 similarities as well as differences between the male and the female. The two sexes, in fact are more similar than different, however differences are often much more similar than different. However differences are often much more highlighted. Gender is the array of the socially constructed roles and relationship personality traits, attitudes, values, relative power and influence that society ascribes to the two sexes on a differential basis.

2.10 Gender Perspective

The term gender is related to male and female an equal treatment between them. Gender is socially constructed through the process of socialization. In addition gender perspective is very suitable to understand and analyze the distinction between male and female in a society the social reality is only observed by learning the social relationship of men and women. In this context a new approach has developed in

sociology/Anthropology which is called feminist sociology/anthropology. This model not only studies the women's role in society but it also focused on the unequal gender relationship in society. The concept of gender equality came after 1950s after which the women participation of women in development plays very important role in the social and cultural change. It is the holistic study of gender between different levels of men and women in different society and culture. The gender perspective is mainly focused to find out why and how men and women are discriminated. It also finds out the root causes of oppression discrimination and exploitation of women. It emphasizes the power relation between men and women. Moreover gender perspective focuses on the equal development of men and women. In addition to this, gender model highlights the different factors like social cultural economic. And political that causes discrimination Mac Welter (1991). The process by which people organization or group those arepowerless.

- Become aware of the power context.
- Develop the skill and capacity for gaining some reasonable control over their lives.
- Exercise this control without in bringing upon the rights of other.
- Supports the empowerment of others in the community.

In fact women and development in the mainstream of the development has become a largest tributary. From the very beginning of the human civilization women's have been performing their best for the betterment of the social advancement. Women constitute more than half the total population of Nepal and the community development program cannot be sustained until and until they are involved in such activities along with men. They are the powerful and active members of our society and their co-operation and involvement is indispensable in each and every development programs. Also they can play an important role in alleviating the poverty and improving the standard of living the people in the community. In the international context three different periods of time they are Women in Development (WID) approach. Women and Development (WAD) approach-WID an approach which views women as the problem, move efficient and effective development to the women. WAD focuses equally distribution of resources. GAD approach focuses not only in women but WID and GAD approaches focused only on the gender women's part in the development and hence couldn't an hence couldn't relations between the men and

women in different situations become the holistic development strategy for the successful development process. It was essential to include both men and women in the process. Thus, the new approach came out into existence. The GAD theory, influenced by socialist feminist thinking emerged as an alternative to the WID focus in the 1980s. According to Kath Young (1992) GAD focuses not just on women as with WID and GAD but also on the social relations between men and women in the work place as well as in other setting. GAD uses gender relations rather than women as a category of analysis and views men as potential supporter of women (Area in Shrestha, 2003).

Concept of communication development we communicate with each other by various ways. Communication is process of sending and receiving information among people. It plays a vital role is the empowerment of women in the society and especially to the women of M.G communication is a skill that does not came naturally to most of us. It is through communication we are able to express our view, feelings, emotions, opinions, concepts, vision etc. in a proper manner. A power communication skill for women is very essential today. Community we can communicate by exchanging information by speaking, writing or using some other medium. Communication has evolved a lot from the historic period. If sustainable democratic development is to occur we need to should know all the different types of communication that need to take place in the society.

2.11 Review of Previous Studies

With the increasing number of mothers groups all over the country a number of researches and studies have been made by the students and scholars of different disciplines. Most of the studies that explain about women participation are concerned with community forestry and the participation of women studies of Gautam (1996), Kharee (1993), Kunwar (1998), Sidqui (1989), Shrestha (2003) etc. are some of the examples of such studies. Thoughts these studies were not about the role of mother's group in community development as a whole management of community forestry can also be taken as an aspect of community development program. So some of these literatures on women and their participation in community forestry have been reviewed have along with some of the literatures and studies concerned with community development. Spare (1989) is one of the opinions that to really achieve

women development, we must focus on raising the status of rural women who represent the majority of women unexposed to the modern forms of communication media. During her work with Action Aid, she has come to learn that the greatest challenge that confronts women development professionals is their ability to prove and demonstrate that they can work with both women and men actors all their programs. In spite of workshop for women issues, very little has been achieved at the village level. The major task that still confronts us today is the development of an appropriate core strategy which can be replicated nationwide. Together with this there is a need to develop and education components aimed at changing men's attitude towards women (cited in Shrestha 2003). Spare (1989) believes that women's participation will help the forest first and the women second for their own benefit. She argues women will have to give to forestry before forestry gives them. Because of this situation. It is felt essential to involve women in developing and implementing workable management plans (cited in Adhikari 2002). Martin Chautari has published a bibliography on Environmental Justice in Nepal in which many articles related to environmental issues are listed. Suvedi (1993) highlighted in her article "Nepal Women Development in Nepal and the position of women in socio-economic fields." Similarly women's access to natural resources and their participation in the management of resources are covered. Problems faced by Nepali Women like trafficking and AID are also covered.

In the case study of Salle village in the eastern hills of Nepal Bajracharya (1993) highlights among others, the substantial role of gender with particular references to women in agro-forestry systems. The study reflected women made important decisions and contributed labor in household farm livestock and forestry activities. The degree of their involvement however varied among socio-economic groups. The working hours of women were found to be more than that of men. They also played a significant role in the management of saplings. In general women were more involved in agro-forestry production and management activities as compared to men. It was concluded that improvement of agro-systems in the eastern hills of Nepal could not be done without the contribution of women (cited in Shrestha, 2003). Gurung (2003) has included a case study in his article published in sustainability of the lasting fuel. In this case study Gurung has shown how an effective CBO can transform the way of life of a disadvantaged group of people. There he explains about Rayi people living

near the banks of Karnali River in Surkhet. They used to depend totally on fishing but were facing scarcity of fish due to over fishing and were looking up an alternative for their survival. His case study demonstrates how these people managed to find that alternative in co-operation with local based CBO and NCOOS as he writes now encouraging signs of the Rayi people was that their attempt was based on their felt need and inspiration their own participation in planning and implementation. According to a study of Ranabhat (1995) women are underrepresented in different sectors of development such as education, health, politics, administration and economic activities. Women who work longer hours than men are perceived as weak, incapable and dependent. Usually their construction in the household level is made invisible and insignificant to uplift their social status and to make them a self reliant women entrepreneurship development has to be undertaken as an effective instrument. SilwalGiri (2003) in her article "Literacy Education and women empowerment" describes about women's empowerment their literacy and gender equally. In her article, she focuses in providing universal primary education to participate women in all various activities (cited in Karki, 2002).

Kunwar (1998) conducted a study on the role that women can play in the development of community forestry. Based on her study conducted at Kohalpur-4, Banke, she asserts that women can present model of successful community forestry. As shown by her the program being operated under the active leadership of women Forest Users Group (FUG) has been very effective the development of that community forestry.

Forum for sustainable development Nepal has published a collection of articles sustainability the lasting fuel in (2003). There is an article that related to women's contribution in economy. Subedi (2003) in her article, sustainable Development and women's contribution describe that the women are contribution a lot to our country's economy but due to lack of invisible she also describes about government and NGOs initiatives and their weaknesses. Spare (2006) has conducted a study on three forests user groups of PBM-9, Syangja to explore the participatory role of women in these FUGS. Bhandhari has shown that there is an increasing trend of women's involvement in public sphere but substations nature of their economy is hindering the participation of women in CF management. He also has suggested the ways to increase women's participation in management activities of forest. He has also founded that representativeness of women in CF management has been as per the interest of local

men and local women too. From the spare theoretical review on community development, it is learned that people participation and women development have been given some important theoretical insights in the process of studying the impacts of Mothers' Group in the society and its role in community development. Other literatures have given some important issues and methodologies to be considered in the process of this study.

2.12 Scope of Communication:

Communication is essential in every part of human life. The scope of communication is wide and pervasive no one can pass even a single day without communication with each other:

The scope are:

1. Communication is personal life.
2. Communication is social life.
3. Communication is business.
4. Communication is state affairs.
5. Communication is industrial relation.
6. Communication is management.
7. Communication is inferring national affairs.
8. Communication is religion.

CHAPTER III

RESEARCH METHODS

The result of a research depends on the careful selection of most appropriate research methods. Various research methods that are adopted to carry out this study are presented below.

3.1 Research Design

This study was aimed at the study of the women's contribution in the study of the women's contribution in the community development in a urban setting. Naturally the study demanded both exploratory as well as descriptive research design. The exploratory research design was used to understand various aspects of the problems or issues of this study and document the major activities of this mothers' group while the descriptive research design had been used to describe the status of women in the society of Fulbari-11, Bhanu Marga Mother Group & Dharahara Marga Mother Group their role in the community development process etc. For the purpose of this study no specific hypothesis had been formulated and no specific variable has been taken as determinant.

3.2 Rational of Selection of the Study Area

This study was carried out to evaluate the role of M.G in improving communication skills and social- cultural status of women in A Study on Pokhara Lekhanath Metropolitan City, Pokhara- 11, Fulbari. The selected area is benefited a lot from the constructive activities of the Mother's group still in many parts of our country women are more concentrated in doing the daily household activities rather than involving in community development programs. But the activities of this mother group was found to be very effective and influential in launching various programs at the community. So in order to explore the reality and the effectiveness of social organizations like mother group in curbing social problems and bringing community development in their locality this is the reason behind the selection of study area.

Basically it was Mother group but the support and contribution of local men the efforts and activities of this Mother group was quite significant and effective in planning and implementing various programs of the Mothers' group. Such kind of situation of co-operation between men and women of a community is not common in all places. So it was exemplary in itself. Thus in order to understand the way local men had been contributing to the activities of the women. Moreover the researcher herself is a temporary resident of this area so a keen desire arose to her to undertake as study on Mother Groups activities and subject matter.

3.3 Nature and Sources of Data

A researcher has to depend upon two types of data Primary data and Secondary data. In this particular study the researcher has depended more on the primary data. It is because of the need and nature of the study that priorities had to be given to the selection of primary data which were both qualitative as well as quantitative. Primary data were collecting by employing research techniques i.e. observation, interview schedule and the key informant interview. Thus, the selected respondents as sample and the key-informant interviewed were the sources of primary data likewise the observation recorded by this researcher as also the sources of primary data. Researcher's observations yielded more qualitative data while interview schedule both type off data. Similarly key Informant interview also yielded more a qualitative data. A few secondary data also were collected from various published and unpublished sources as per the need of the study.

3.4 Universe and Sampling

All the entire households in A Study on Pokhara Lekhanath Metropolitan City, Pokhara- 11, Fulbari, which are within the area of this Mother's group were the universe of this study. Entire number of member was enlisted through a survey to form a sampling frame. Altogether 313 members were enlisted in the sampling frame as sampling units. After the formation of sampling frame 134 members were selected as sample in accordance with the method of simple Random Sample. 134 members represent 42.81% in the sample so, 134 members were selected.

3.5 Primary Data Collection Techniques

On the basis of research objectives, question and the types of data required for the study the following techniques were adopted to collect the primary data.

3.6 Observation

Observation technique was adopted in various steps in order to study various aspects of the related subject in the research area. Frequent observations of the development works monthly meeting and decision-making process were also observed. Though such observations were quire ordinary ones, they have greatly helped the researcher to examine the facts and arrive at the conclusion.

3.7 Interview Schedule

This technique was the main basis of collection of primary data. To collect required data a schedule with interview was prepared and pre-tested carefully to provide while constructing or structuring the interview in the schedule. Interview included in the schedule were framed in such a way that they can provide with both qualitative and quantitative data. But keeping the nature of the study in mind more qualitative date have been collected. Importantly the questions in them schedule were structured type. For the purpose of data collection the senior female of the households were interviewed as respondents as per the nature of the questions in the interview schedule. In the interview schedule different questions were included for asking female respondents.

3.9 Key Informant Interview

For getting special insights on certain aspects of and for collecting more important qualitative data, key informant interview was also conducted with various persons from concerned parties such as women organization, local social worker, school teachers and members of related place's word such as municipality.

3.10 Data Analysis and Presentation

Collected data have been analyzed both qualitatively as well as quantitatively. Quantitative raw data obtained from the interview schedule have been analyzed by using computer software program SPSS for windows. While presenting the data,

simple statistical tools like frequency and percentage have been used likewise tabulation representations have been also made. The non-quantitative data have been managed manually and analyzed descriptively. In order to present some quantitative data figures. Efforts have been made to maintain the objectivity of the data and void data error by comparing them with different data collected from other places when deemed essential, similarly efforts have been made to interpret data as sociologically as possible.

CHAPTER IV

INTRODUCTION TO THE STUDY AREA

4.1 The Physical and Cultural Setting of the Study Area

The study area, Pokhara Lekhanath Metropolitan City, Pokhara- 11, Fulbari lies at northern part of the Pokhara Valley. The land and the environment over here is pleasant as well as surrounding is also neat and clean. Each and every facility like education, drinking water, transportation, communication, electricity is easily available for the people. People live in peace and co-operation.

Table 4.1: Population of Bhanu Marg and DharaharaMarga

Population	No. of respondents	Percentage
Male	565	49%
Female	589	51%
Total	1154	100%

Source: Field Survey

This study area consists of 134 households located in this place and the total population of this area is 1154. Among them female population is 589 (51%) and male population is 565 (49%). The main occupation of the people is agriculture and service; basically the males are engaged in service and business. Almost all households have the facilities of drinking water supply and electricity services as well other too. The setting of this study area is primarily urban with an access to municipality. The population of the area is homogeneous in terms of religion. They all follow the Buddhist as well as Hindu in less quantity from caste/ethnicity point of view not much diversity is found of only three castes viz. Gurung, Brahmin, Magar settle here. So there is not much cultural diversity in the area.

4.2 General Demographic Information of the Respondents

As explained in sub-section above there is not much socio-cultural diversity among the respondents with all of them following and Hindu religion and speaking Nepali

language for communication. So these elements are not included in the demographic description of the respondents. Similarly, since the number of female respondents was 64 each. It also has not been explained here. Other basic information of the respondents is described.

4.3 Educational Status

Regarding their educational status respondents were found to be having a range of educational level. Most of the female respondents were educated. More about this has been presented in the table given below.

Table 4.2: Educational Status of the Respondents

Educational Attainment	Frequency	Percent
Upto Class 5	7	5.22
Class 6 – 8	13	9.70
Class 9 -10	8	5.97
S.L.C Pass	49	36.57
Above S.L.C	25	48.65
Intermediate	17	12.68
Bachelor +	15	11.20
Total	134	100

Source: Field Survey

As we see in the above table more than half of the female respondents were literate among them the percentage of the respondents having educational qualification S.L.C. Passed which is 36.57 percent as well as 48.65 percent were above S.L.C. which is considerable in context of a women empowerment. 12.68 percent were intermediate level.

4.4 Religion

Regarding their religion there is not socio-cultural diversity among the respondents with equality all of them following Buddha and Hindu religion and speaking Nepali language for means of communications. The population of the area is homogenous in

terms of religion and mostly Gurung people and Brahmin Chhetri are settle there which can be shown given below.

Table 4.3: Religion of the Respondents

Religion	Frequency	Percent
Hindu	73	54.48
Buddhist	40	29.85
Both Hindu and Buddhist	21	15.64
Total	134	100

Source: Field Survey

form the point of view of religion a marked different was found regarding religion. As the table declares while 15.64 percent people followed both Hindu and Boudha. People followed both Hindu and Boudha nevertheless 29.85 percent followed Boudha Dharma (Religion) as well as 54.48 percent people followed only Hindu religion in the study area. As show in the above table, list of differences was between religions.

4.5 Income Sources of Respondents

In order to understand the economic status of the sample households, the researcher asked the respondents about their main income sources.

Table 4.4: Main Income Sources of Respondents

Sources	Frequency	Percent
Farmer	48	35.82
Business	34	25.37
Pension	28	20.90
Service	24	17.91
Total	134	100

Source: Field Survey

As above table shows that 20.9 percent income source found to be pensioned 9.4 percent, found to be engaged in farming 9.4 percent found to engage in their own business. Only 17.91 percent were engaged in service.

4.6 Caste/Ethnicity of the Respondents

Not much diversity was found among the caste/Ethnicity of the concerned respondents as only three of them have been in the study area. Above tables has more to reflect it.

Table 4.5: Caste/ Ethnicity of the respondents

Cast/ Ethnicity	Frequency	Percent
Brahmin	64	47.77
Gurung	50	37.31
Newar	11	8.20
Dalit	9	6.72
Total	134	100

Source: Field Survey

As shown in the table the female respondents were from only three castes i.e. 6.72 percent from Dalit, 37.31 percent from Gurung, 47.77 percent form Brahmin .

4.7 Age group of the Respondents

Basically human population is divided into three age of group. In demographic studies most of the respondents were found to be belongings to 25-55 age group which is quite natural in the context of Nepalese societies. Given table reveals more on the age group of the respondents.

Table 4.6: Age group of respondents

Age Group	Frequency	Percent
Upto 14 years	0	0
15-35 years	18	13.44
35-45 years	38	28.35
45-55 years	42	31.35
55-65 years	36	26.86
Total	134	100

Source: Field Survey

As the table shows, 28.35 percent of the female respondents belong to the age group 35-45. Respondents belonging to age group 55-65 was 26.86 percent. None of the respondents were in the age group 0-14.

4.8 Annual Income of the Sample Households

In order to understand the economic status of the sample households the researcher asked the respondents about their average annual income that they make from various sources. Table given below presents the average annual income of the sample households. According to this table the economic status of the people could be said to be satisfactory, since they earn more than Rs. 50,000 in a year. Due to the satisfactory economic well conduction of the Bhanu Marga and Dharahara Marga Aama Samuha (Mothers' Group) have been able to help the Mother's Group financially in their need as well as on social donation in every community developing work. Like and construction, temple, School and other social activities.

Table 4.7: Annual Incomes

Annual incomes	Frequency	Percent
Upto 20000	21	15.67
21000-30000	22	16.41
31000-40000	40	29.85
41000-50000	51	38.07
Total	134	100

Source: Field Survey

CHAPTER V

FORMATION OF THE MOTHER'S GROUP

5.1 Formation of the Mothers Group in the Study Area

This Mother Group was established purpose fully in the society. There were obvious causes that led women of the group to organize. It has as a unity. Before doing something there must be one reason behind that work. Similarly there were a number of problems to be solved disorders to be checked and social evils to be corrected. Likewise from development point of view infrastructural development was needed in that area and public awareness was to be developed in various matters and subjects. Among these the main causes of the establishment of the Mothers group including expectation of women from this group and the social scenario before its establishment are the basic things explained in this chapter.

5.2 Scenario of the Communication before Establishment of Mothers Group

Before describing the major causes behind the establishment of this group, it becomes important to mention the scenario in the communication period to establishment of the mothers group. As quoted by one of the key information who is also the founding chair person (head) of the mothers group haphazard selling and consumption of alcohol gambling was rooted in the society and had negative impact.

Moreover intoxicated men due to over consumption of alcohol used to beat their wives and other family members and they to invite familial as well as social conflict. This disturbed social harmony and solidarity in many instances. Whenever such cases happened society used together to address such problems where people used to quarrel a lot rather than coming to a consensus so they had to resolved needles brawls between the member of the work burden at the domestic level due to which they were not able to contribute significantly in social welfare and development other key informant involved in teaching profession asserted that there was a marked biasness regarding education the children by the parents. Usually girls enjoyed a thin chance to

get education in comparison to boys. Girls are found educated up to level intermediate but boys have got higher level education than female. Similarly other social problems like with theft, blind faith on superstitions beliefs as well as having second marriage problems etc. which were deeply rooted in the society. According to the current chair of the mothers group Bratabandha, Ratyauli and few occasions for women's to share their problems and pants. The contribution of women in the development was not so that significant while in the communal decision making, they were far behind men. Mostly they were not given chance in taking part in the decision making process. In case they were given the chance they were not able to deliver their ideas. Due to the lack of proper knowledge and practice, women were not able to lead themselves to the development of the community. Even when there was any kind of social or communal gathering, women used to feel shy to express their views and feeling in in front of the mass. They were almost lack of women's perspective in every decision making process in the community. The level of sanitation and infrastructure was not much good and satisfactory, there was a practice of haphazard disposal of stools at the road sides and other public places like the edge of corners of them walls and the youth addiction were increasing by openly on that public area. Similarly they (female group) had listened about the collection of saving and credit in the society through media radio but these activities of collecting and investing them in the society was somewhat miserable. They were lying backward in various sectors in the society. They were just busy in performing their daily household like cooking, childcare activities, undertaking farming activities with them reciprocal exchange of laborer among themselves. They used to think that development of the community was the work to be done by local men and government only. Mot of them related they were unaware about the contribution that they can make for the betterment of the community, society and the nation.

Women were not able to express their views, feeling, and opinions among each other. They used to gather somewhere at working place and talk about different issues. Due to lack of proper communication women were lacking behind many issues. As oursis a male dominated society women would hardly say what feel like. They were suppressed from different factors in the society.

CHAPTER VI

IMPACT OF MOTHERS' GROUP

6.1 Impact of Mothers Group in the Society

As per its objectives, it is natural for this mothers group to be significant in bringing development constructive changes in the community and women empowerment. The major of charges as explored from the study are described below.

6.2 Changes Brought by Developing Communication Skills Among Women of Mother Group:

Women feel they needed to develop this skills long before but due to the social status they were of having access to the subject. Safety male on also supportive towards the activities of women which is a greater change in itself. Now women are owned of importance of communication skills and they want to learn such skills they are able to express their views, feeling difficulties, sorrow, joy etc. For example women use mobile phones these days which is also a medium of communication on personal & professional basis. They also have built confidence in public speaking discussing in the meeting. Participate in various programs organized by such other Mother group in and around Pokhara.

Table 6.1: Changes Brought by Activities of the Mother's Group

Changes	Frequency	Percent
Women literacy program	34	25.38
Infrastructural development	15	11.10
Solution of social problem	54	40.30
Rising awareness for women empowerment	24	17.20
No response	7	5.23
Total	134	100

Source: Field Survey

As demonstrated by above data almost all women felt that positive changes have been resulted in their life as well as community due to the activities and programs of the Mothers group. These respondents were further asked about the major positive changes resulted due to the activities of the Mothers group in the community. The overall result of this enquire has been presented in the table given below.

6.3 Control of Pre-existing Social Problems

Since its establishment this group has been undertaking different kinds of activities related to development and solution of social problems as per its objectives. According to its founding president in the first few years of its establishment, it was much more focused on solving the deeply rooted social evils and problems such as alcohol that was carried to other village through it. In that course they also faced a number of cases of conflict with those people engaged in the trade of alcohol in the communication then they protested against drug users in their locality with co-operation work to males and succeeded to attract the attention of concerned personalities at the local area and ultimately this controlled the random selling and consumption of alcohol as well as gambling and card playing also acted against positively.

6.4 Changes Brought by the Activities of the Mothers Group

Mother group began to involve themselves in various development activities. At that time they did not have strong financial based invest development programs. In fact this act is prevailing to date as well and has been contributing to strengthen its financial base. They also visited various offices in the district center to generate fund and were able to collect doors with the help of local men and youths.

Table 6.2: Changes Brought by the Activities of the Mothers Group

Fiscal Year	Frequency	Percent
2071	Construction of Dharara Margh	50000
2072	Old age home donation	15000
2073	Construction of SetiNahar (Irrigation System)	35000
2073	Construction of statue of Bhanu Bhaka Achrya	33333
2074	Miscellaneous activities (Electricity maintenance)	8000

Source: Field Survey

6.5 Impacts on Educational Sphere in the Community

Another significant impact made by the mother's group activities on socio-cultural lie is the changing view of local people regarding their daughters education. In the past local people were much pre-occupied with the idea that the daughters are not to be given education more than S.L.C. So many of of the girls used to leave school after S.L.C. but as a result of awareness campaign made by this group the public attitude regarding female education has been changed. Firstly it was difficult to attitude regarding female education has been changed. Firstly it was difficult to convince the custom-bound people but later on most of them understood the importance of female education especially daughters. As a result there is a considerable increase in the number of girls joining higher level studies from the area. This has caused to improve the quality life of people to some extent.

Not only daughter education, this group also helped to bring significant changes in the educational knowledge level of local women by these classes proved to be effective in bringing positive changes in the awareness level of local women. Almost all of them now do not need to use their thumb impression for signing any documents. These gradually helped local women to learn about the importance of neatness, cleanliness and sanitation of individual household and surrounding. As a result most of the houses now managed to build a private at home and started keeping the areas around them neat clean. Now people mudding women are gradually erasing unscientific thinking superstitions beliefs and backward attitude. This has definitely brought significant positive impacts on the living conditions and live style of the Local people.

6.6 Impact on Economic Sphere in the Community

The Mothers group has also been running saving and investment program at the local level in monthly basis for the last 8 years. All of the households are found to be participating in this saving program being run by the mothers group this saving is given to the needy locals by changing certain interest. Some of the locals have invested the loan taken from Mothers group in conducting income oriented activities such as vegetable farming; food provision, shop as well as most of them uses this loan in running daily life activities. This saving program has also contributed in strengthening communal feeling among the members of them community.

Strengthening of communal feeling an co-operation along with the above mentioned impacts the activities of this group have been playing significant role in strengthening the communal feeling and group co-operation among the people in the community organization of communal tests and festivals in various occasions such as marriage Deusi Vailo, Bratabandha, Pasni, Ratyauli etc. is common in most of the rural setting of Nepal. These feasts require special kinds of utensils and decorative materials etc. This Mothers group has made necessary arrangements of materials like utensils, mat etc. for the organization of various ceremonies. This arrangement made by the group has made such communal fests and festivals easy to observe they used to have problems in the past regarding the management of such occasions by few individuals. But now with the co-operation of the Mothers group they can enjoy such occasions forgetting the conflicts among themselves. This has ultimately helped people in the community to enhance their communal solidarity and communal feelings.

6.7 Other Impacts on the Community

As presented in above table women believe that their interest in knowing the outside world and being informed has risen with their increasing involvement in the program run by the Mothers group. Due to this now almost all houses in the area have all facilitate. Some of them have even developed the habit of reading newspapers and magazines. Most of the women in the area are found to be aware of political change occurred in the country offer the people's movement of 2062/063. While they also believe that their involvement in activities of group has played a crucial role in the believe that their involvement in activities of this group has played a crucial role in

the development of leadership and activities of this group has played a crucial role in the development of leadership and good qualities of a Mother. Due to this they can express their views appropriately if opportunity is given to them in various programs held in the locality. In this way there is even a chain effect of impact of Mothers Group activities upon the life style of the local people.

6.8 Activity Sectors of the Mothers Group

Today one can find a number of changes in the society brought by the activities of women's group. Major change in g can be noticed in the activities of alcoholism. Due to a number of efforts of this group in co-operation with the the men in the society now the haphazard selling consumption of alcohol is controlled. As a result adverse effects of selling and using alcohol is controlled and reduced and social problems are minimized. Along with these activities like playing cards, conflicts among members of the community for trivial causes etc. have considerably reduced. Similarly considerable changes have been recorded in the level of awareness not only among the women but also the men of the society for peace. The result of this investigation has been presented in the table given below.

Table 6.3: Activity Sectors of the Mothers Group

S.N.	Activities	Frequency	Percent
1.	Women literacy program	34	25.37
2.	Infrastructural development	25	18.66
3.	Solution of social problem	36	26.87
4.	Raising awareness for women empowerment	18	13.43
5.	Increased sanitation and health	21	15.67
	Total	134	100

Source: Field Survey

The above table presents views of women's respondents regarding the activities of the Mothers group. Due to the activities and programs of the mothers group positive changes have been resulted in their life as well as community. Likewise contribution of the mothers group is the construction and infrastructural development was able highly appreciable while 25.37 percent of them have got opportunity to becoming

literate program. 18.66 percent found to be in local infrastructural development work. 26.87 percent activities work found to be solution of social problem. Similarly 13.43 percent of them have increased their self-awareness and 15.67 in sanitation and health due to Mothers group activities.

6.9 Taken Part in Anchoring Program Run by Mothers Group

Since its establishment this group has been undertaking different kinds of social activities related to development and solution of social problem. Similarly this group was provided leadership program and anchoring program in their community. Which resulted found to be very effective. The table has also presented given below.

Table 6.4: No. of Participate in Anchoring Program Ram by Mothers Group

S.N.	No. of Participants	Frequency	Percent
1.	No	54	40.3
2.	Yes	80	69.70

Source: Field Survey

As shown in the above table 59.7 percent respondent had been taken part in Anchoring program whereas 40.3 percent found to be un participated in that program because those of them respondents was self-confident and had knowledge about it.

6.10 Participation in Saving Program

The Mothers group has also been running and investment program at the local level in annually basis for the last seven years. Except some of them all of the households are found to be participating in saving program being run by the mothers group. This saving is given to the needy locals by charging certain interest the following table shows about participated people.

Table 6.5: Participation in Saving Program

S.N.	No. of Participants	Frequency	Percent
1.	No	14	10.45
2.	Yes	120	89.55

Source: Field Survey

As demonstrated by above table to support on economic sphere 89.55 percent respondents take part in saving program. Only 10.45 percent respondents found to be not saving and some of the locals have invested the loan taken from Mother's group in conducting income oriented activities such as for business vegetables and household works. Most of them use this loan in running daily life activities and their children education. This saving program has also contributed in strengthening communal feeling among the members of the community.

6.11 Changes in Status after Involving in Mothers Group

Another significant impact made by the Mothers group encouraged to involve all female of Fulbari-11, Bhanu Marga and Dharahara Marga to their self -awareness purpose after involving on Mothers group they have felt changed of their feeling and attitude especially regarding female education. Firstly it was difficult to convince the custom bound people but later on most of them understood the importance of self-awareness. As a result there is a considerable change in the number of female joining respondent as that group. This has caused to improve the number of female joining respondent at that group. This has caused to improve the quality life of Mothers group to some extent.

After involvement in Mothers group 100 percent women believe that their interest in knowing the outside world and being informed has risen with their increasing involvement in the programs run by the mothers group. Similarly most of them have even developed the habit of reading newspaper and magazines regarding the women empowerment. Most of the women in the village are found to be aware of the political change occurred in the country after the people's movement of 2062/063 while they also believe that their involvement in the activities of this group has played a crucial role in the development of leadership and good qualities of a mother.

6.12 Benefits got from the Anchoring program run by Mothers Group

According to all participated 34 percent women respondents got benefit from that program which are are shown in the given table.

Table 6.6: Benefits got from the Anchoring program run by Mothers group

S.N.		Frequency	Percent
1.	Self awareness for self dependent	22	30.13
2.	Increase ability to speak	43	58.90
3.	Self confident	8	10.95

Source: Field Survey

As we see from above table 30.13 percent women respondents of them have got the opportunity of self-awareness for self-dependent benefit and 58.90 percent women respondents have increased ability to speak into mass program and conduct the program. While 10.95 percent women respondent have been able to developed confident.

CHAPTER VII

7.1 Advice in Making Future Plan Relating to the Programs of the Group

In general perception Mothers group are invited to be organizations having investment and contribution of women only in most of the parts of the world. By following the same trend women of different parts in our country have formed Mothers or women group for attaining definite objectives goals and aspiration which is part of developing work. But the reality of Fulbari-11, BhanuMarga & DharaharaMarga is quite different. Definitely it was formed by women and it is a Mothers group but now where the contribution made by local men is less significant or less important than women in the activities of mothers group. When they are asked most of the women respondents applied that the man in the society have positive attitude toward Mothers group and have been helping them in achieving their objectives. Moreover most of them wished to self-motivate by organizing different types of creativities program, which has been presented in the table given below.

Table 7.1: Future Program Recommended for Women Empowerment

S.N.	Recommend	Frequency	Percent
1.	Working in the field of women empowerment	6	94
2.	Training should be given to women	6	9.4
3.	Priority should given in education	6	9.4
4.	It should solve the problem of tole	13	20.3

Source: Field Survey.

None of the organization function well without making proper plans and policies for the future. So such groups try their best to make their efficient as possible. This Mothers group also has an advisory board formed in accordance with its character in which local men are also appointed. These advisors as a well as women empowerment. As demonstrated by the above table, 9.4 percent women respondents have recommended for to give special priority and encouraged for women education.

20.3 percent women respondents have recommended for solve the problems of local area of study are (tole). 51.6 percent women respondent have recommended for peace and security within the community. Similarly, most of them women respondents have recommended encourage people to fight against women violence and gender discrimination should be uprooted different participated committee should be actively participate encourage women to show their talents which is hidden inside them and also develop the skill to discuss. Likewise once a week Mothers group must take part in the discussion of the domestic problem and also analyze the problem so that we can solve the problem which arise.

Table 7.2: Negative aspects of the Mothers Group

S.N.	Types	Frequency	Percent
1.	No	34	53.1
2.	Yes	12	18.8

Source: Field Survey

As shown in above table a large proportion of the women respondents (i.e. 63.1) percent said that this group's activities positively however 18.8 percent women respondents have not satisfied from their idea regarding unfixed time while conduction dancing and singing program and occasion of cultural programs where some of them women have suffered from their husband after returning at home due to overlapping time.

7.2 Participation in Construction work Initiated by the Group

Local man are formed to be participating effective in various construction initiatives relating to physical infrastruction development that are initiated by the mother group. Their labor contribution in the construction of roads, maintenance of electricity, water etc. was the most crucial factor, quoted the former president of the group. They contributed in transporting construction materials such as stone, sand, cement etc. to close the building.

7.3 Co-operation in the Household Activities

For most of the Nepalese societies, women have to fulfill a number of responsibilities i.e. of reproduction, of doing daily household activities like rearing and caring children, meeting the basic needs of family, undertaking farming activities etc. Due to these reasons they manage to contribute well in the social and communal activities. But women of the BhanuMarga and Dharahara Marga encompassed by the mothers group are found to be contributing well in the activities along with their basic duties in the family.

When asked the local women about it they said that they have been able to do so with the co-operation of their husbands another men in the family. Some of them were saying that men take over the responsibility of domestic affairs to send their women to participate in the activities of the mothers group. This co-operation is quite encouraging and women to a great extent are responsible for fulfilling the objectives of the mothers group. This co-operation should continue but women should try their best to develop more preciseness in the matter of conducting their activities so that they need not be too dependent on men for fulfilling their goals.

As stated before the attitude and support of local men in the effort of the mothers group we can say that these people have been presenting a good example of participatory development throughout the world. It can be said that if local area will witness more progress in the coming days too.

CHAPTER VIII

SUMMARY, CONCLUSIONS AND RECOMMENDATION

8.1 Summary

This study had primary focused on assessing the role and effectiveness of mothers group in development of communication skills and socio-cultural status of women in Fulbari-11, Bhanu Marga and Dharahara Marga and surrounding locality of Kaski District. In fact it was the general objective of this study however its specific objectives were:

- To find out the impact of communication of women of mothers group within a society.
- To explore the major causes behind the establishment of mothers group.
- To analyze the socio-cultural status of women of the mothers group.

Primarily it was undertaken for purely academic purpose so were the limitation of time, budget and manpower. So this study focused on the contribution that mothers group provide in the overall development and welfare of a community. Even the way mother's group takes decisions etc. are not given due to attention. It focuses on the development of communication skills among the women of mother group. Women have lots of issues which are not addressed properly. In addition to that they were no able to express their problems needs feelings etc. within themselves it was important that they were provided with better training, seminars to develop communication skills. It has basically focused on exploring the causes behind its establishment. From theoretical point of view this study was guided by people's participation and community development approaches. Though it was a study in mothers group the excessive use of gender based theories has been avoided. Literatures on people's participation, women's participation community development have been reviewed to get some methodological insights and to become more familiar with the subject matter. From methodological insights and to become more familiar with the subject matter. From methodological point of view it has followed both descriptive and

exploratory research designers as demanded by the nature of the subject matter its study area was located at Bhanu Marga and Dharahara Marga. In this way altogether 134 women respondents were mothers group.

It has made use of more qualitative data collected by using interview schedule as the main tool for data collection observation technique. Key informant interview etc. also helped to collect some important qualitative data. Due to the use of more qualitative data the study has been made of qualitative nature as per the interest of the researcher. The questions in this interview schedule were structure open nature. But in this course the study also has made use of some quantitative data also collected from the same tool. Though the main data used here are primary areas but some secondary data also have been managed analyzed by making used of a computer program, Statistical Package for Social Science (SPSS) presentable data have been shown by using tables frequencies percentage.

8.2 Findings

As a locally based organization the mothers group has been working for solving various social evils increasing public awareness regarding health and sanitation, providing anchoring program, caring out various infrastructure development programs, similarly it has been playing an important role in empowering women from it, major changes brought by it in the community and the contribution made by local men n the activities of the mothers group the following findings have been made.

- Local women and the whole community were suffering from various kinds of problems such as excessive alcoholism, gambling robbery lack of awareness, illiteracy among women the problem of foot trail etc. This mothers group was found to have established to act against them all collectively. Women of mother group are found to be more positive towards the training they got and wanted such training more. It was also found that women able to address the issues properly.
- The mothers group is also found to be contributing well in the development of physical infrastructure such as construction of foot trail a building of temple with a plat form in front of it. In this process it has been presenting a good example of people's participation in community development.

- It has been found that the mothers group has been able to control the social problem like alcoholism, gambling with its active and collective efforts with their active participation in the activities of the mothers group.
- The women are found to be more positive towards their daughters education. As a result large number of girls joining higher education is found to be ever increasing some of them are doctor, engineer, teacher as well as college students.
- With their active participants in the activities of the mothers group the women are found to be more positive towards their daughters education, as a result the large number of girls joining the higher education is found to be ever increased.
- Increase awareness of women regarding sanitation health etc. increase literacy of women through this group in their community.
- The contribution of local men in the efforts of the mothers group is found to be an exemplary one. Though it is a mothers group by name but it has been a communal group groomed by the active efforts of both men and women.

8.3 Conclusion

On the basis of the above finding it can be concluded that the mothers group has been successful in achieving its goals and objectives to increase the socio-cultural status to date if the same trend continues surely on that area (Bhanu Marga and Dharahara Marga) will be in the more benefited side and will be one of the exemplary place by mothers' group activities. Though the activities and programs of the another group are not according to the community development model as practiced by various NGOs, CBOs and INGOs in a community but these have been contributing a lot in the development of their community in various ways. Similarly they are also playing significant role in empowering the people in the community directly or indirectly and also enhancing communal feeling and solidarity.

They now know the importance of developing and enhancing communication skills which has help them prosper personally and professionally.

generally mothers group are the group of women only and mostly men in the community are not found to be giving enough attention and support to it. But here is case is different analyzing the support and contribution made by local men in the

effort of the mothers group. It can be concluded that real achievement of development of community can be made it both men and women all together forgetting their physical and socio culture differences such development can be sustainable in the long run.

8.4 Recommendations

- Members of mother group should be provided with more trainings and workshops to build better communication skills.
- Women of mother group should also be participated indifferent developmental activities to uplift their socio cultural status in the society.
- Focus on income generating programs for the women of mother group.

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ANNEX-I
INTERVIEW SCHEDULE

Respondent Information

Name Address

..... Associated mother group

Position in the mother groupage Occupation.....

cast/creed..... Religion academic

qualification.....Family (a) Nuclear (b) Joint

Family Details

S. No.	Name	Age	Education	Occupation	Sex

- 1) Where is your birth place?
.....
- 2) How did you become member of mother group?
a) Self b) Advice of family and friend c) Other reasons
- 3) Are associated to this mother group from establishment's period.
a) Yes b) No

- 4) If yes, from when?
- 5) What are reason for the establishment of mother group?
 - a) Controlling social problem b) developing communication Skill
 - c) Maintaining peace and security d) Making opportunity of saving
 - e) Women empowerment f) Above all
- 6) Are there any programs to develop communication skills?
 - a) Yes b) No
- 7) If yes, what are these?

.....
- 8) Have you ever taken part in such programs?
 - a) Yes b) No
- 9) How helpful are these kinds of programs?
 - a) Yes b) No
- 10) If yes, what are these?
- 11) Is it necessary for women of mother group to develop communication skills?
 - a) Yes b) No
- 12) Describe what are the roles and importance of communication in mother group?
- 13) Who are benefited from the communication skills
 - a) All b) Few c) None
- 14) What were the programs performed by the women of mother group and what are the future plans.

.....

- 15) Has the skill of communication help the members of mother group directly?
 a) Yes b) No
- 16) How do different mother groups communicate with each other?

- 17) If yes, How
- 18) What is role of mother group in developing socio-cultural status of women?

- 19) What are activities performed by mother group in different sectors?
 a) Social awareness b) Poverty control c) Social identity
 d) Development of communication skills e) All above
- 20) Are you individually benefited being a member of mother group?
 a) Yes b) No c) Don't know
- 21) Have you participated in any programs organized by mother group?
 a) Yes b) No
- 22) Do you think mother group are able to solved social problems related to women?

- 23) Describe the socio cultural status of member of mother group.

- 24) What are the problems faced by women of mother group?

- 25) What are the problems faced by mother group as a organization?

- 26) Are there any income generated programs performed by mother group.
 a) Yes b) No
- 27) If, yes what are they?
- 28) Is there any help from Pokhara sub metropolitan office or such organizations?
 a) Yes b) No
- 29) If, yes what are they ?
- 30) Are there challenges faced by mother group?
 a) Yes b) No
- 31) If, yes what are they ?
- 32) Which sectors of the society are not being addressed by mother group?
 a) Children b) old People c) Disabled People d) Others
- 33) Are you associated any other organization apart from this mother group?
 a) Yes b) No
- 34) If, yes what are they and in which position ?
- 35) How has mother group addressed important issues and solved them?

- 36) Do you have any suggestion?

ANNEX-II

Checklist for Key Informants Interview

Q.1 What are five important social activities done by Mother Group?

- Cleanliness programs in Fulbari.
- Tree Plantation program.
- Providing medical aid to the needy.
- Blood donation program.
- Providing legal assistance in social and domestic dispute.

Q.2 What are the future plans of the Mother Group?

- To construct own building for carrying different activities.
- To conduct more trainings, seminars, workshop in the society.

Q.3 Which organizations did you coordinate with?

- BhanuMargaTole Development Committee.
- DharaharaMargaTole Development Committee.
- Fulbari Youth Club.

List of Key Informants

S.N.	Name	Designations	Organization
1	Mr. Mohan Prasad Bastola	Ward Chairman	Ward Office, Pokhara-11
2	Mrs. Muga Devi Bastola	Chairman	Tole Development Committee
3	MrsMithuGurung	Chairman	Tole Development Committee

INTERVIEW OF KEY INFORMANTS



STUDY SITE



Pokhara Lekhanath Metropolitan, Fulbari-11