

## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background of the study

Basically, sex is biologically defined, where as gender is socially defined. Thus, sex refers to the biological fact that a person is either a man or a woman. Gender refers to socially learned traits associated with, and expected of, men or women (Giele, 1988, p. 294). Therefore, to be male or female is a matter of sex, but to be masculine or feminine is a matter of gender and attitudes, such as mannerisms, styles of dress, and activity preferences. (R.R. Regmi, 2001)

A concept closely related to sex and gender is that of sex roles of gender roles. Sex of gender roles can be defined as roles society expects people to play on account of their sex. One example of sex roles can be seen in the world of work (Spence, Deauxs, and Helmerich, 1985). Society expects women to fill certain occupations and men to fill others. Thus, male nurses and female fighters are still the exception to the rule. Men wishing to be nurses and women wishing to be firefighters will discover that their wishes go against the expectations of many people, and that they can become the objects of ridicule or hostility. (R.R. Regmi, 2001)

Gender issues, including women right is very significant because women comprises a little over half of the total 20 million population of Nepal. All Nepalese women suffer from domination, exploitation, suppression, oppression, subordination and discrimination by their male counter parts. (Bhattachan -2001)

Newars are one of the ethnic groups with a distinct culture in Nepal. They are spread all over Nepal but highest number of Newars are found in Kathmandu valley. Maharjans are one of the Newars mostly found in

Kirtipur. As in other communities of Nepal the status of modern women are also lower than men. This study seeks to find out the social, economic and cultural status of the Maharjan women of Kirtipur Municipality.

Men and women are endowed with equal rights to perform their activities. In our society men have always been regarded as the sole, controller and supervisor of all the activities and also regarded as the breadwinner, women are subjected to several boundaries and isolated from the social activities. In the context of Nepal due to conservative tradition, illiteracy, poverty to serve her husband smoothly without any comment our social myth is that women are basically inferior and their labour an effort are less valuable than men. There are many cultural restrictions to women. (Singh,1990)

In America and western countries, women are free and equal to men (UN, 1995). Their social status is very high and strong. In under developed and developing countries like Nepal, socio-economic condition of women is very low and they are treated as a second class citizen. Women account for 50.1% of the total population of Nepal. Women in Nepal represent approximately 45% of the total labour force in the country and 40% of the total economically active population. Moreover, about 91% of economically active women are involved in agriculture (CBS 1991). Therefore Nepali women make a significant contribution the Nepalese economy, which is basically agriculture in nature.

The Socio-cultural Ideological, political and legal factors prevailing in the country have forced women to remain in low status and seriously restricted their participation in economic activity and in decision making (Adhikari,1999). Nepalese women in general haven't been active participants in the overall development activities of the nation, mainly because of the grinding poverty, mass illiteracy, poor health, a traditional,

conservative attitude towards them and lack of access to and control over productive resources, technology and information.

The legal provisions to protect women's rights in Nepal, if analyzed at a deeper level seem inadequate. The main cause for the Nepalese women Especially the rural woman is that they tend to be unaware of the existing legal provisions, and hence lack of self-confidence to fight for their rights. Laws in Nepal allow only males to inherit property and although widows do integrate the properties of their husbands and enjoy the right to dispose of them with some restrictions, property passes automatically to male lineage after the widow's death. Women are therefore deprived of resource base .Which would have enabled them to exercise autonomy and independence.

Infant and child mortality in Nepal stills among the highest in the region. According to the latest estimate for every 1000 girls ,94 boys and 102 girls die before their first birthday. Additionally 36 boys and 50 girls die (per 1000 boys and girls each) before they reach the age of five. A male child may be expected to live 55 years at birth, compared to only 53.5 years of life expectancy for female child (CBS,1995).

Health is another vulnerable area regarding which CBS 1987 noted that the proportion of female dying is higher than that of males for every age category after the age of the one. The crude death rate for females is found to be higher than for males. The high maternal and infant mortality rates of Nepal are a product of the low availability and utilization of health service. The poor health and nutritional status of mothers; inadequate birthing practices and early, closely-spaced and repeated pregnancies. Women's poor nourishment and frequent pregnancies result in physical depletion, birth complications and delivery of low birth weight babies with low chances of survival. Each year, it is estimated that 927000 pregnancies take place in Nepal, of which 40% are considered

high risk to the mother and child (CBS,1995).The maternal mortality rate of 515 per 100000 is one of the highest in South Asia (MOH,1993).

Nepal is a least developed country in South Asia and Hindu dominated countries. In practical life, there are not equal statuses for women in every field of society. Due to conservation tradition, illiteracy poverty an social myth women are less valuable than men in society. Women in Nepal represent approximately 45% of the total labour force in the country and make a significant contribution the Nepalese economy, which is basically in agricultural.

## **1.2 Statement of the Problem**

Nepalese women have a lower life expectancy than men have. In most part of the country, the work burden of girls is two or three times that of boys and their school attendance is one-third (Singh, 1990). Girls usually receive less quality and less nutritional varieties of food than boys, and are less likely to receive medical care. In many households, the girl child's workday begins before sunrise and ends long after dark .In there mid or late teens, most rural girls are sent away in arranged marriage, to take on the additional burdens of motherhood.

More than half of Nepal's populations comprises of women. In spite of this dominate majority, the irony of fate lies here. The pathetic condition of women in society is itself and indicator to the low value set on women's lives, and their suffering is very well in tune with the social system and life pattern. Women have various problems, which are centuries old they suffer much oppression all over the country; more in the rural areas than urban regions. They are the victims of the circumstances, which have taken created due to gender discrimination, which persists in Nepal from cradle to grave.

In Nepal, the vast majority of girl children (0-14 age group) are denied the opportunity to develop and realize their full potential as they are discriminated against in all spheres of life. The gender bias against them, which begins from the moment of their birth, continues in one form or another throughout their lives. Customs, traditions, legal rights and the harsh economic reality are conditioned the parents to perceive a daughter as a liability, both morally and economically. The sooner she becomes the responsibility of another family, the better. A son, on the other hand, is viewed as an economic asset. From early in life, it is drummed into a girl child that her ultimate goal in life is to get married to bear children and serve husband and in-laws. Parents with all the best intentions in the world, accordingly train their daughters so that they can slip smoothly into the socially predetermined/approved role of wife, mother and daughter-in-law. Parental perception of the girl child's inferior status and subservient role has inexorably influenced her socialization, her access to health care and education, her work burden and her childhood experience in general. Available evidence indicates that the majority of girl children in Nepal have no childhood worth mentioning (Singh 1990).

Sons are desired because they carry on the family name and represent the old age insurance. Moreover, property is transmitted through them from one generation to the next. They are required to conduct rituals at and after the death of father to secure his spiritual salvation. Among orthodox Hindu groups, the birth of a boy is an occasion for rejoicing while the coming of a girl, especially a third or fourth one is cause for disappointment "To be born a daughter is a misfortune" and "let it be later, but let it be a son" are common sayings in Nepali society (Ghimire, 1991).

As in developing countries, Nepal has pervasive sex preference, which is undoubtedly associated with high desired family size among married

women. In Nepalese society, whether Hindu or Buddhist makes birth is preferred because the some must right parent's funeral pyres and continue their family line (Dahal 1989).

Growing up in a socio-cultural environment that is organized on the principal of patriarchy has several significant implications for the girl child in Nepal. Her status, including her access to resource, is inferior to her brothers. Even though, the average girl child works harder and longer hours she is valued less. She has less freedom and receives less in the way of health care and food. The demands on the time for childcare, domestic chores and agricultural labour keep the young girl out of school and limit her personal intellectual and social horizons. To a very large extent, the object poverty in rural Nepal accounts for the neglected condition of girl. Gender discriminatory, cultural values and practices compound this general deprivation; and scarce resources are invested preferentially in sons. This study is focused to find out the socio-economic and cultural status of Maharjan women within household and outside. Thus, this study has been oriented towards investigating the following questions about the Maharjan women.

- I. What are the Socio-economic characteristics of the sample Households?
- II. What are socio-economic and cultural status of women in Maharjan community?

### **1.3 Objectives of the Study**

This study is related to find out socio economic status of women in Maharjan community. Therefore, the Specific objectives are:

- To identify cultural, socio-economic condition of Maharjan women.

- To identify decision making power of Maharjan women within household.
- To find out the status of Maharjan women in terms of participation in economic activities within household and outside.

#### **1.4 Significance of the Study**

There is famous slogan in our society that man and woman are the two wheels of the same cart. But in Nepal, women are living as second-class citizens. The study consists of explorations and inspections of women's social-economic status; roles, activities and conditions will be useful for planners and development activities can incorporate women and increase their participation in development activities, which in turn, can subsequently lead to the increase in the status of women.

This study would help for further research, the policy makers and planners to drive some useful insights from the finding, which will be useful in formulating more effective and suitable policies.

#### **1.5 Limitations of the Study**

The study focuses on the socio-economic status of women in Maharjan community. This is a micro level study that cannot be considered as representative of other Maharjan community. The study is carried out in limited time, resources and budget only for the partial fulfillment of Master's Degree. So this study has not covered all details about socio-economic status of women in this community as well as it is not generalized with other communities.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Review of Literature**

Nepal's constitution (1990) has guaranteed that there will be no discrimination against any citizen in the application of general laws, as well as in respect of political and civil rights, on the ground of religion, race, sex and caste. Hence, men and women are given equal rights under the constitution of vote; participate in government or inter-public service.

The position of women among the patriarchal Naga tribes of Assam varies from tribe to tribe. Thus the Sema women are socially better placed than Ao and Angami women, although the later are better placed in terms of the possession of property and sexual license. In choosing husbands some women have no dominant voice but their wishes are always inquired into and generally respected. In a wife the best quality is her ability to do useful work rather than her looks, in the husband's household a Sema woman takes a high place, and her children are treated kindly (Madan & Majumdar, 1991)

Nepalese women perform basically triple roles; that of (a) production (b) reproduction and (c) Community activity. Their work burden in daily life generally exceeds that of their male counterparts. Rural women work 10 to 14 hours daily as compared to 8 to 10 hours for men (Adhikari, 1999).

The gap in literacy rates between men and women is 35% (with 54% literacy for men as against 19% for women. The average life span of a Nepalese woman is 53 years compared to 56 years for men. Only 9% of Nepalese women have access to safe maternity service. The maternal

mortality rate is 850 per 100000, which is one of the highest in the world. The production of Nepalese women suffering from anemia is about 70 to 80% and most women suffer from respiratory diseases due to smoke. (UN1991)

Population Control policy is in Nepal relating to fertility determinants in Nepalese context. It was found that higher the social status i.e. the higher the standard of a family in relation to other families as represented by income, education etc. the greater the income receiver and wealth controlled in relation to other families, the lower fertility of the families (CEDA, 1972)

High growth rate of population is the low status of women in society, low level of literacy, high infant mortality rate, socio-economic tradition favoring son, poverty and universal child marriage ( Manandhar 1993)

Most of the rural women walk and live in difficult social and ecological conditions. In the hills and mountains, providing water, foods and worth for their families often means walking long distance and working from dawn to dusk. On many of the country's marginal forms, the food supply is insufficient to meet the energy demands created by their heavy workload, especially during the dry months. Land less women, and those living on small, marginal forms, are at a particular disadvantage, for they are often fully responsible for providing food and shelter for their families, while their husbands spend many months in the year seeking work elsewhere in the countries. For many women, the cumulative effect of numerous and closely spaced pregnancies aggravates their work burden, and bring increased risks of infant and maternal mortality. The low social status of women in many communities may also be a contributing factor to high infant and child mortality rates. In most cases,

women tend to have fewer opportunities, less decision making power and more restrictions on their movement than men. A few women have become employed as Nurses, Doctors, Engineers, Development workers and Teachers in positions, which have often, require them to leave home, and live and work in other parts of the country. A large section of the women are groping in the darkness of ignorance and squalor (UNICEF, 1987).

Education for life itself because it is that element which equips a woman with the tool to solve her problems in life and helps her to live in a better life. Education is therefore essential for the rural women in a measure as well as in a form that they need to become more productive and worthier citizen of the country (Kasaju,1979).

Women's education has a significant effect on the number of children they bear. A survey conducted in 1991 showed that Nepali women have an average of 5.1 children during their reproductive lives. Women with secondary education have an average of 4 children, while women with no education have an average of 6.2 children. According to the survey, the median birth interval was 34 months (MOH, 1993)

Nutritional anemia is one of the major contributors to the high maternal mortality in Nepal. Women's iron requirement increases during pregnancy, and in normal delivery some blood is lost, additionally increasing the iron requirement. After delivery, women need to make up rapidly for the blood loss, for iron is required for breast-feeding. Women with subsequent pregnancies are at greater risk. Adequate supplementation of iron folate is required to rise hemoglobin levels and insure that women can cope with the risks of delivery when a woman is anemic even a relatively small blood loss during delivery can increase the

risk of mortality. High infant and maternal mortality is also a product of unhygienic traditional birthing practices and a health care system, which reaches only 15% of the population. Approximately 15.5% of the pregnant women receive prenatal care and only 10.5% receive any postnatal services. While 20% of the estimated 800,000 pregnancies each year are considered high risk, only 3.1% of all babies are delivered by a trained birth attendant. (UNICEF, 1996)

All married men and women in the urban areas of Nepal know about methods for limiting the number of children. Family planning posters, radio and television messages talk generally of the need for smaller families. A major source of information on methods of contraception is the nearby hospital. Married women who have given birth had heard the details of family planning at the hospital when they went for their confinements. The majority of deliveries in the urban areas now take place in the hospital, making such visits an effective and important source of information on family planning. While women in the rural areas heard about family planning methods during the periodic visits of the village level workers and the nurse/midwife. Mass vasectomy camps were also instrumental in spreading information and helping to remove the stigma of secrecy once attached to family planning. With regard to vasectomy, some women spoke about the frequent backaches and loss of physical stamina that their men complain about, but none said anything about the after effects on women of tubectomy (New Era, 1986)

Most of the contraceptives are directed to women. Even in sterilization the focus has been on women. Between 1981 and 1991, female sterilization increased more than 358% while the male sterilization rate increased by a mere 134% while the male sterilization rate was half of the female sterilization rate in 1991. Given the greater male over

resources, higher education level, greater mobility and independent social status, these figures indicate a distinct gender bias against women in population(Acharya, 1994)

Most of the routine work inside the home is the responsibilities of women, who cook, clean, fetch water and care for children and elderly family members. Little time is left for activities with potentially higher economic returns, or to contribute to the economic and socio development of the country. Since the early 1980s it has been established that women in Nepal are vital contributors to the domestic and thus, the national economy. Women and girls together contribute more than 53% of the household income in the rural areas of Nepal (Acharya & Bennett, 1981)

Women's role and influence in the society, political participation needs to be analyzed from several angles. Conventionally, politics is understood to cover the science of governance in the public arena only. But in women's context, it is imperative that politics includes gender politics within the family and in the domestic scene, because that is where they are intensively exploited and repressed. In theory, family matters are considered beyond politics. But this is not a valid assumption from a woman's perspective. The family laws that are formulated and enforced by the government cannot be considered beyond politics. Political participation may be defined as participation in decision-making roles within the domestic scene as well as in the public arena. The measure of the political power is a capacity to influence major events within the household, in the community and in the national affair (Acharya, 1997)

The civil code (1964) has guaranteed that abolishing untouchables, caste and sex discrimination, child marriage, polygamy and incompatible

marriages increases the right of women , However, gender discrimination still widely persists both within the law and its customary application. With minor exceptions laws in Nepal allow only males to inherit property. Although widow do inherit property of their husbands and enjoy the rights to dispose of it with some restrictions, the property passes automatically to male lineage holders after the widow's death A daughter gets an equal share with the son in ancestral property only after the age of 35 only if she remains unmarried. The husband is free to dispose of up to 56% of the joint family property.

There are notable exceptions in some of Nepal's ethnic communities, whose traditional practices at times go contrary to the modern, conservative legal system. Many ethnic communities of Tibeto-Burman origin, such as Newar, Gurung, Tamang, Sherpa, Limbu and Rai have more egalitarian practices regarding women's property rights. In the Sherpa family system, for instance separate and equal property shares are provided to both sons and daughters. Among the Tamangs daughters also inherit family property. The Mahajan at one time enjoyed the system of ensuring property rights to daughter although this has been lapsing in favor of the male-oriented modern legal system (UNICEF 1996)

Gender inequality has been a subject of much concern in recent decades. Since the 1975 UN conference on women(Mexico) the world community has acquired the great deal of knowledge about the situation of women worldwide and gain valuable insights into the process of development from a gender perspective. Women are becoming conscious of their own situation and are active in bringing about gender perspective changes in the existing discriminator social, economic and political structures. The demand for gender equality has pervaded all spheres of life, including the

design and document of development strategies, policies and programs (Acharya, 1997)

Mostly marriages are arranged by parents of bride or bride groom in Nepal. So, the new bride generally arrives as a complete stranger in her new home. She is often assigned to the most arduous tasks, and her performance is likely to be closely scrutinized, particularly in the early months. The demands on her labor are only likely to be relived when another new bride enters the house. A woman marrying into a large extended family seems likely to spend less time on domestic work because it is shared among the women of the household. Women living in nuclear families spend more time on domestic tasks, although there also seem to be greater likelihood that these will be shared with her husband (Acharya & Bennett, 1979).

Family members usually surround children for the first few years and carefully watched. By the time children can work and move about with ease, however, they are considered to be old enough to be left in the care of an older sibling. Girls who are only 6 years old or even younger may be entrusted with responsibility of looking after 2 or 3 children. From this time, a child's main source of information concerning the world around her comes most often from other children (Panuru, 1980)

Position of women in many communities of Nepal is bad. Women are usually not authorized to take major decisions and they are bound to obey the instructions of the male members of the family i.e. father or husband or son and even brothers and nephews. In the traditional Hindu family hierarchy, the male is accorded superiority over the female and the elder over the younger. According to custom, the eldest male has authority and control over all other members of the family. Among Tibet-Burman

communities such as the Sherpa and the Gurung , women are accorded more decision making power. They have more access to resources and property an more likely to conduct business on their families, behalf (UNICEF, 1996)

One of the principal forms of discrimination and one, which has far reaching implication for women is the preference accorded to the boy child over the girl child. This practice denies the girl child good health, education, recreation, economic opportunity and the right to choose her partner .In many societies, male children carry on the family lineage. The preservation of the family name is guaranteed through the son. A girl takes her husband's family name and dropping that of her own parents. The fear of losing a name prompts families to wish to have a son. Some men marry a second or a third wife to be sure of having a male child .In all communities in Nepal, sons perform burial rights for parents with no male child do not expect to have an appropriate burial to “secure their peace in the next world. The son is considered to be the family pillar, who ensures continuity and protection of the family property. Sons are the source of family income and have to provide for parents, which include feeding a large number of people called “Shrrada”. The birth of a son is welcomed with celebration as an asset, where as that of a girl is seen as a liability, an pampering economic drain. It is worthwhile to note a popular proverb “Bringing up girl is like watering the neighbor's garden”(UN, 1995)

Early marriage is another serious problem that some girls must face. The practice of giving away girls for marriage at the age of 10 to 14, after which they must start producing children, is prevalent among certain ethnic groups. The principal reasons for this practice are the girl's virginity, the bride price and the lack awareness and education. Early marriage for many girls in Nepal leads to high rates of maternal and

infant mortality. Early marriage robs girls of her childhood time necessary to develop physically, emotionally and psychologically. In fact, early marriage inflicts great emotional stress as the young woman is removed from her parents home to that of her husband and in-laws .Her husband who will invariably be many years seniors will have little in common with a young teenager. It is with this strange man that she has to develop an intimate emotional and physical relationship .She is obliged to have intercourse, although physically she might not be fully developed (UN, 1995).

Dowry has become a threat to society often compelling girls to commit suicide. It is nothing but an extraction of money or valuable items from bride's father. On the one hand it has lowered down the status of women in society and on the other hand it has given as impetus for earning black money and several mal-practices at social level. In Terai, this evil has been like and epidemic. A large number of women are being forced commit suicide or are burnt to death for dowry (Krishna, 1973)

Young wives rarely address their husband in the presence of others and then only indirectly through a third party. If she has to talk with husband outside then it would age shame. She didn't talk with relationship-ideally in both public and private aspects-is the extreme respect, which a wife must show the husband .The most forceful expression of the wives deference is in the ritual in which the woman washes her husband's feet and drinks that water by splashing some of it into her mouth (Godha ko pani Khane).Village women, except when they are ritually impure through menstruation or childbirth, do this before every rice meal. They also eat off the unwashed plate from which their husband has eaten and consume whatever food he has left for them .Both the plate and the leftover food are considered Jutho or polluted ;likewise the water from washing the feet, an impure part of the body, is considered defiled .The

wife' is consumption of her husband's foot water and his leftover food is a symbolic statement that he is so high above her that even his impurities are pure for her (Bennett, 1983)

According to a proverb among the Maithali people when a girl is born the earth sinks by foot, but when a boy is born it rises up one foot to greet him. The midwife gets twice the reward if she delivers a mother of a son and at the naming ceremony five times as many things prepared as offerings to gods. Generally for baby boys the rituals surrounding the birth, naming and introduction of supplementary foods are more colourful and extravagant occasions than they are in the case of girls. In a study of eight different ethnic groups from diverse regions of the country, researchers found that 4 to 5 times as many adults preferred to first child to be a boy as compared to those who wanted a daughter. The difference between male and female and literate and illiterate of respondent were negligible (Acharya & Bennett, 1981)

There are equal status of women and men in general law but the gap of literacy rates in ratio and women are related with production reproduction and community activities. Women of Nepal are suffering from risk related diseases. There are less participation of women in National and local elections. Women are usually not authorized to take major decisions in house hold. Early marriage is another serious problem in society. Dowry has become a threat to society often compelling girls to commit suicide.

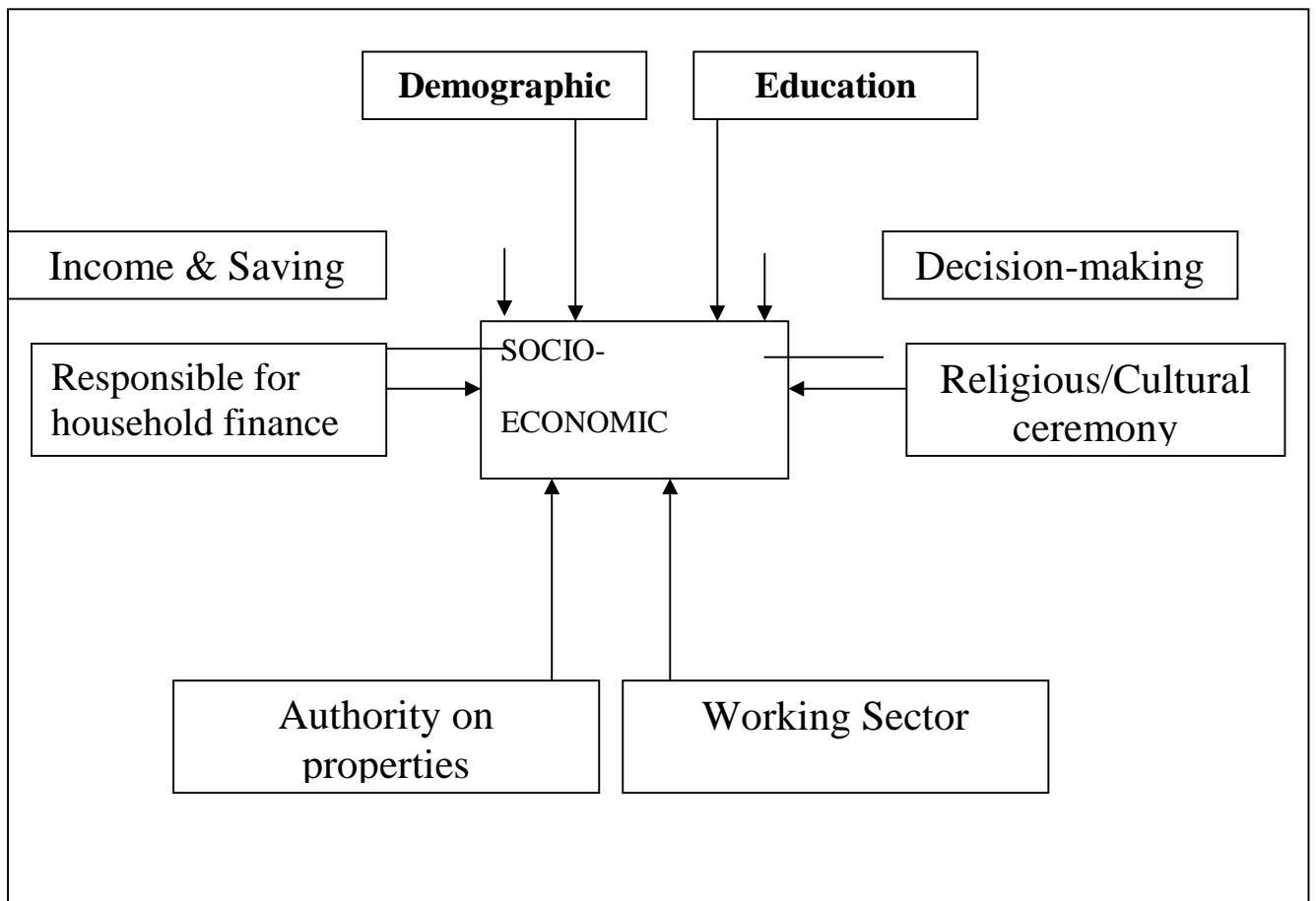
Women's status as the conjunction of position a woman occupies as worker, student, wife and mother of the power and prestige, attached to these position and right and duties she expected to exercise. (CBS, 1997)

The study undertaken by Meena Acharya and Lynn Bennett (1981) reflects that in Nepal people express less desire to educated girls than

boys. This is manifested in two ways (1) fewer people are willing to send girls to school. (2) There are very few who want as much education for the girls as for the boys.

## 2.2 Conceptual Framework

This study is related to socio-economic status of women in Maharjan community. This study is found out the actual socio-economic status of women in this community. According to statements of empirical problem and objectives of the study following conceptual framework are formed.



Socio-economic status is dependent variable. So, socio-economic status is related with these factors such as occupation, income & saving decision making, responsible for household finances, health, authority on properties, working sector and religious and cultural ceremonies

demographic, education and woman opportunity in local election with this studies. These factors are independent variables and affect on socio-economic status.

### **2.3 Operational Definition of the Variables**

Including variables in this study are define are as follows:

Demographic	: Population related variables
Income and saving	: Earning cash in yearly and Income- Expenditure = Saving
Health	: Situation of Practitional location and fertility condition
Authority on properties	: Right on money, Land, Building and Pewa pat
Decision making	: Region on household betterment activities
Religious/Cultural Ceremony	: Women emphasized domain (Ihe, Gufa basne)
Opportunity local local	: Involving situation in VDC level election
Working Sector	: Involving sector in productive and unproductive
Education	: Education achieving situation
Responsible for household finances	: Contribution by economical activities in household

## **CHAPTER -THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Rationale of the Study Area**

The study area has been selected in Maharjan community of ward no.1, Kirtipur municipality of Kathmandu district. This area has been selected for study due to easy accessibility to me researcher.

#### **3.2 Research Design**

Descriptive design has been used for my research so as to cover all aspects of socio-economic condition of Maharjan women. Qualitative data in conjunction with quantitative data has been included so as to address some of the flaws with survey design.

#### **3.3 Universe and Sampling Procedure**

This study has been conducted in ward no. 1, of Kirtipur municipality. There are 655 households. Among which 491 households are Newars, and among 491 Newar households, 60 households are Maharjans. Purposive sampling method has been used to ensure reliability of the information collected. Among 60 Maharjan households only 30 households have been selected for study.

#### **3.4 Nature and Sources of Data**

##### **3.4.1 Nature of Data**

This study is based on qualitative as well as quantitative data. Both descriptive and numerical data are used.

##### **3.4.2 Primary Data**

Primary data has been collected through interview with female member of the

sample households, observation method and also through interview with key informants such as teachers, social workers, political workers etc.

### **3.4.3 Secondary Data**

Secondary data has been collected through VDC office, books, published and unpublished documents about socio-economic status of women.

## **3.5 Data Collection Tools & Techniques**

Different types of methods has been applied to collect relevant data and information. Some of the major techniques and methods of the study are as follows:

### **3.5.1 Interview Schedule**

All respondents are women in this study. The basic information such as age, sex, educational attainment land holding system, occupation income and family type has been gathered through semi-structured questionnaire.

### **3.5.2 Key Informants Interview**

Some of the local intellectual people such as teachers, social worker, political worker etc are respondents in key informants interview. This interview has deal only with socio-economic status of women in Maharjan community particularly decision-making and her status in households.

## **3.6 Data Analysis and Presentation**

Collected data through various methods have been analyzed mainly descriptively as well as statistically and demographic information have been analyze simple tabulation by process of percentage and number. Other information has been analyzed descriptively.

### 3.7 Definition of the key Terms

Including operational terms in this study are defined as follows.

<b>Household head</b>	: The chief of the family (may be male or female)
<b>Widow</b>	: Husband has died
<b>Widower</b>	: Wife has died
<b>Illiterate</b>	: Not capable to write and write
<b>Literate</b>	: Capable to write and read
<b>Primary Education</b>	: Up to 5 class
<b>Lower Secondary Education</b>	: Up to 7 class
<b>Secondary Education</b>	: Up to 10 class
<b>Higher Education</b>	: Up to SLC and above
<b>Contraceptives</b>	: Means of family planning
<b>Employment</b>	: Involved in active income field
<b>Status</b>	: Role as being presteing to the person who performs them
<b>Dowry</b>	: Custom in which the family of a woman transfers property or wealth to her upon her marriage
<b>Fertility</b>	: The number of children a woman bears during her life period.
<b>Patriachy</b>	: Family system in which authority is vested in male.
<b>Status of Women</b>	: All the existing aspects in women's life such as social, economic, culture, religion, legal

health and education. Woman's role in household and decision making and their activities in politics and gender issues.

- Nuclear family** : A family structure consisting of adult parents and their dependent children.
- AO** : An Indian Tribe
- Angami** : An Indian Tribe
- Sema** : An Indian Tribe
- Authority on properties** : Rights of own earning things or generating things
- Household finance** : Income and expenditure situation

## **CHAPTER-FOUR**

### **DEMOGRAPHY AND SOCIO-ECONOMIC OF THE STUDY AREA**

#### **4.1 General Introduction of the Study Area**

##### **4.1.1 Geographic Setting**

Kirtipur is one of the semi-urban Municipalities of Kathmandu district. It is 7 kms away from Kathmandu metropolitan city. Lalitpur sub metropolitan is situated to its east. Macchaegaun VDC is situated to its west, Kathmandu municipality and chalnakhel VDC are located to its North and south respectively. The local population of Kirtipur is 40835, among which 21686 are male and 19149 are female. (source: Kirtipur Municipality office).

##### **4.1.2 Population Composition in Kirtipur Municipality**

The following table shows ward-wise population and house holds:

**Table 1 : Ward Wise Population of Kirtipur Municipality**

S.No.	Household	Female (%)	Male (%)	Total	Percent
1	655	1296(46%)	1528 (64%)	2824	7
2	510	1120 (48%)	1208 (52%)	7328	6
3	1278	1636 (39%)	2513 (61%)	4149	10
4	388	900 (49%)	928 (51%)	1828	4
5	368	999 (50%)	993 (50%)	1992	5
6	271	688 (51%)	660 (49%)	1348	3
7	418	1014 (49%)	1037 (51%)	2051	5
8	393	1017 (50%)	1007 (50%)	2024	5
9	474	914 (45%)	1105 (55%)	2019	5
10	229	526 (48%)	565 (32%)	1091	3
11	489	1095 (50%)	1077 (50%)	2172	5
12	409	950 (50%)	945 (50%)	1895	5
13	321	728 (50%)	726 (50%)	1454	4
14	447	1064 (50%)	1072 (50%)	2136	5
15	632	1504 (49%)	1558 (51%)	3062	7
16	349	752 (49%)	488 (51%)	1540	4
17	1097	1481 (40%)	2262 (60%)	3743	9
18	617	1076 (45%)	1323 (55%)	3299	6
19	147	389 (50%)	391 (50%)	780	2
<b>Total</b>	<b>9487</b>	<b>21686 (53%)</b>	<b>19149 (47%)</b>	<b>40835</b>	<b>100</b>

Source: Kirtipur Municipality office (2008)

The above table shows ward-wise population of Kirtipur municipality. Total number of wards in Kirtipur Municipality is 19. Total male population in 19 wards are 21686 and female population are 19149 and total number of

households are 9487. In study area i.e. ward no. 1 the total population is 2824 i.e. 7% of the total population of Kirtipur municipality. The total no. of male population is 1528 (54%) and female population is 1296 (46%) in the study area.

#### **4.1.3 Cast/Ethnic Distribution**

Newars are the highly found ethnic group in Kirtipur, which is contributed by 85% of the total population. Maharjans, Shrestha, Singh, Shakya, Manandhar and pore etc, are mostly found here. Maharjans are highest in number. Other ethnic groups such as Tamang, Rai, Limbus, Gurungs and caste groups such as Brahmins, Chettris, are also found here but in very small number i.e. approximately 15%. Maharjans constitutes of 70% of the total population of Kirtipur Municipality. (Source: Municipality office 2008)

#### **4.1.4 Physical Facilities Kirtipur Municipality**

Physical facilities of Kirtipur municipality is satisfactory, Roads are pitched, transportation facility is very much satisfactory. Electricity is sufficient in this area. For water people depend upon wells. Wells are found in almost every household. Tele-communication cable line network etc are also in good condition here. Facilities of health post such as PHECT one of the branches of Ktm model hospital private clinics etc are also available here. Nepal's top most educational institution for higher education Tribhuvan University is also situated here. For primary as well as secondary level of education children here not go to other outside Kirtipur because government school and various boarding schools are also established here.

## 4.2 Demographic Feature of sample HHs

### 4.2.1 Population Description in Sample Household

Population composition is a social indicator in every society. It is necessary to describe of Male/female population while describing socio-economic condition. The following table shows population description.

**Table 2: Population Distribution of Sample Household by Sex**

S.No.	Sex	Number	Percentage
1	Male	52	50
2	Female	51	50
	<b>Total</b>	<b>103</b>	<b>100</b>

*Source: Field Survey, 2008.*

The above table shows that there are 50 percent of female population and 50 percent of male population. In other words, the total no. of female population in sample households are 51 male and 52 are female.

### 4.2.2 Family Type

Family is a social institution and most important primary group in society. It is the simplest and most elementary form of society. It is the most basic of all social groupings. It is the first and the most immediate social environments to which a child is exposed. It is an outstanding primary group, because, it is the family from where a child develops its basic attitudes.

Further, of all the groups that effect life individuals in society none touches them to intimately or so continuously as does the family. Form the moment of birth to the moment of death the family exerts a constant influence. The family

is the first group in which we find ourselves. It provides the most enduring relationship in one form or other.

There are two types of family based on number. Nuclear family is a small group composed of husband and wife and immature children. Joint family: the joint family is also known as undivided family. It normally consists of members who at least belong to three generation: husband wife, their married and unmarried children and their married as well as unmarried grand children. The joint family system constituted the basic social institution in many traditional societies, particularly in eastern societies. In Nepalese context this joint family system prevailed among the Hindus as well as non Hindus.

Kirtipur Municipality is a semi-urban municipalities of Kathmandu valley, where agriculture is the most important occupation of the people due to which joint family system insists here. Now a days separation of land holdings has created disadvantages for the joint family system so, the families are luring into nuclear family. The following table shows the family type of study area.

**Table 3: Family Type in Sample Household**

<b>S. No.</b>	<b>Family Type</b>	<b>Number</b>	<b>Percentage</b>
1	Joint	5	17
2	Nuclear	25	83
	<b>Total</b>	<b>30</b>	<b>100.00</b>

*Source: Field Survey, 2008*

Above table shows there are only 5 families living as joint family, which is 17 percent of the total surveyed 30 households and nuclear family has been found in 25 households i.e. 83 percent. But during survey it is known that in the past these Maharjan People used to live in a joint family and most of the families

were joint but now these joint families are changing to the nuclear families. These thing might have happened due to the lack of fertile land and also due to separation of land holding system. Because in the past they used to have more land heavy labour work was needed work had to and so the members lived together as joint family. In the past people did not have much knowledge about family planning, this resulted to the high fertility and high reproduction, which led to the big family size. Again, the culture of practicing endogamy marriage within Maharjan community resulted early marriage and this immediately resulted to the more children and more family members. But now the knowledge of family planning has helped in controlling high reproduction. Likewise, we can say due to these reasons joint family in Maharjan community is now changing to the nuclear family.

#### **4.2.3 Age Group in Sample Household**

For the purpose of survey in 30 households, the age group has been divided as 0-5, 5-14, 14-59 and 60 in order to draw the detail breakdown view of the age group. The data mentioned in the table below shows the description of age group in sample household.

**Table 4: Distribution of Age Group in Sample Household**

<b>S.No.</b>	<b>Age group</b>	<b>Female</b>	<b>Male</b>	<b>Total</b>	<b>Percent</b>
1	0-5	2 (29)	5 (71)	7	7

2	5-14	14 (48)	15(52)	29	28.0
3	15-59	33 (51)	32 (49)	65	63
4	60 and above	2(100)	-	2	2
	<b>Total</b>	<b>51 (50)</b>	<b>52 (50)</b>	<b>103</b>	<b>100</b>

*Source: Field Survey; 2008*

The above table shows that there are 7 people in 0-5 years age group i.e. 7 percent (29% are Female and 71% are Male). There are 29 person or 28 percent in 5-14 age group and 65 persons or 63 percent is in 15-59 age group in 30 sample household. 2 person were found who were of 60 and above years which is 2 percent. Members of 15-59 age group are economically independant and age group of less than 14 yrs and above 60 and some disable members are dependent to others. The age of respondents is given in annex 2.

#### **4.2.4 Educational Status**

To carry out the study of education at status in the Maharjan community of Kirtipur municipality the level of education have been categorized as illiterate, literate, primary, lower secondary, secondary and higher education level. The following table shows the education status of Maharjan families of sample household.

**Table 5: Education Status in Sample Household**

S.N.	Education Level	Male (%)	Female (%)	Number	Percent
1	Illiterate	12 (55)	10 (45)	22	23
2	Literate	35 (49)	37 (51)	32	77
	<b>Total</b>	<b>47 (50)</b>	<b>47 (50)</b>	<b>94</b>	<b>100</b>

*Source: Field Survey, 2008*

**Table 5.1: Distribution of Literate Members**

S.N	Education Level	Male	Female	Number	Percent
1	No schooling	3(30)	7(70)	10	14
2.	Primary	7(37)	12(63)	19	26
3.	Lower secondary	10(53)	9(47)	19	26
4.	Secondary	9(60)	6(40)	15	21
5.	Higher Education	6(67)	3(33)	9	13
	<b>Total</b>	<b>35(49)</b>	<b>37(51)</b>	<b>72</b>	<b>100</b>

*Source: Field Survey, 2008*

Above table 5 shows, that there are 22 people who cannot read or write i.e. 23% of the total population of the sample household. There are 77 percent people who can read and write i.e. 72 people in number. Table 5.1 shows that among 72 literate people, 19 people have passed primary level in 30 sample household. There are 19 people or 26 percent, who have passed lower secondary level. Only few numbers of people are found to have passed secondary and higher education. There are 15 people in secondary level and 13 percent or 9 people have achieved higher education. Members under 6 years of age are not included in educational status. Educational status of respondents is given in annex 2. In past people did not know the value of education, on top of that there were no

schools in this area, so people were less educated. Only little number of people were educated at earlier times but now people have to come to know about the importance of education, different schools have been established here. In past only boys used to get educated but now both boys and girls are equally enrolled in schools.

#### 4.2.5 Marital Status

Marriage is a socially approved arrangement between a male and a female that involves economic and sexual relationship (Regmi, 2001). The following table shows the marital status of people in sample household of Kirtipur Municipality ward no. 1

**Table 6: Distribution of family member by Marital Status**

S.No.	Marital Status	Male (%)	Female (%)	Number	Percent
1	Unmarried	7 (50)	7(50)	14	17.5
2	Married	31(49)	32(51)	63	79
3	Widow	-	2(100)	2	2.5
4	Widower	1(100)	-	1	1
	<b>Total</b>	<b>39 (49)</b>	<b>41(51)</b>	<b>80</b>	<b>100</b>

*Source: Field Survey, 2008*

The above table shows that there are 14 unmarried people i.e. 17.5 percent and there are 63 married people i.e. 79 percent. In sample of 30 households, there are 2 widows and 1 widower members, under 10 years of age are not included in this distribution. Marital status of respondents is given in annex 2. Due to the culture of practicing endogamy among the Maharjans early marriage is still practiced here.

#### 4.2.6 Occupational Status

For the study purpose, in this community, the occupations have been categorized as agricultural, business, service (Private, (I) NGOs) foreign employment, labour/wages and dependent. Dependent people are those, do not work for earning instead they depend upon others for their daily survival. The biggest percentage of the people is dependent, and these are old people, children going school, some disabled person living in the same household. Dependent person is not included in occupation, and occupation of respondents is given in annex 2. the following table shows the occupational status of the people in the community.

**Table 7: Distribution of Family Member by Occupation**

S.No.	Occupation	Number			Percentage
		Male	Female	Total	
1	Agriculture	13	15	28	40
2	Business	12	7	19	27.1
3	Service	5	3	8	11.4
4	Foreign employment	5	0	5	7.1
5	Labour/ Wages	6	4	10	14.2
	<b>Total</b>	<b>41 (59)</b>	<b>29 (41)</b>	<b>70</b>	<b>100</b>

Source: Field Survey, 2008

##### **a. Agriculture and Animal Husbandry**

In current situation, economic condition of a person plays a vital role in society. Every one want to be economically sound in order to establish a good status or social prestige in the society, main subsistence pattern of this community is agriculture, but agro-based activities have not played vital role in community. Most of the people of this community are engaged in traditional agro system.

So, agriculture the main economic course of sample households. Animal husbandry is also one of the economic sources of this community. Cow, goat sheep, poultry, buffalo, etc are domesticated for the purpose of commercial basis. Above table shows that maximum people are engaged in agriculture i.e 28 people or 40 percent. Among 20 people 13 are male and 15 are female. These shows that female are also equally engaged in agriculture as well. Highest number of people are engaged in agriculture due to illiteracy and also due to absence of specialized skills in other fields.

### **b. Business/ Petty Industries**

Business and petty industries are one of the economic sources of the study area. Basically, business and petty industries are related to retail shop, bar *Bhatti* in local terminology), local carpet (*Sukul*) and goods of rice plant. Some of the family members are involved in retail trading and *Bhatti* for earning. Most of the working respondent people are involved in making local carpet (*Sukul*) and store/barked of rice plant. Some family make local wine (*Raksi* and *Jaand*) and *Marcha* (raw material of local wine) for sale. The above table shows 19 people or 27.1 percent are engaged in business among which 12 are male and 7 are female, it shows that women are also involved in business as male.

### **c. Service**

Some of the people are also involved in civil and private sector service, which plays a vital role in some family. Income from service is spent for extra necessary goods and daily life management. The above table shows there are 8 people or 11.4 percent that are involved in service sectors, private as well as government, among which 5 are male and 3 are female. .women are involved in this sector as well. It is found that very little number of people are engaged in government service due to less education or no education at all.

#### **d. Foreign Employment**

Foreign employment is another economic source for some family. In 30 sample household, only 5 male members have gone overseas for employment. The above table shows 5 people or 7.1 percent of total population are working in foreign countries i.e. 1 person in Australia, 2 person in United Kingdom, 1 person in Dubai and 1 person in KSA. Not a single woman from the sample households have gone abroad for earning.

#### **e. Labour/Wages**

The young men and women of the sample household, who are called unskilled labourers they get only unskilled work and earn little money or grains as wages. Labour is another kind of income source for subsistence. Working as labourers in constructing work, helping in agriculture work and transportation work, etc. are categorized as labour/wages. People working as labourers on daily wage basis work in this community and as well as in neighboring villages. The above table 7 shows that 10 people or 14.2 percent of population are involved in daily labour/ wages among which 6 are male and 4 are female.

#### **4.2.7 Food Production From Land**

For the study, the food production has been categorized according to land and production capacity of the land that the household of Maharjan community occupies. The household, which does not have land, is kept in landless category. The following table shows the food production from land.

**Table 8: Food Production from Land in Sample Household**

<b>S.No.</b>	<b>Production level</b>	<b>Number</b>	<b>Percentage</b>
1	Landless	4	13.3

2	3 Months	6	20.0
3	6 Months	9	30.0
4	9 Months	4	13.3
5	12 Months	7	23.3
	<b>Total</b>	<b>30</b>	<b>100.00</b>

Source: Field Survey, 2008

Above table no. 8 shows food production from land in 30 sample households among 30 households, there are 4 landless households or 13.3 percent of total households. 20.0 percent i.e. 6 households of sample households have sufficient food for three months. It is seen that 9 households i.e. 30.0 percent produce food for 6 months. We can see from the above table that there are only 4 households, which can produce food sufficient for the 9 months.. There are 7 households, which produce food sufficient for whole year i.e. 23.3 percent among all five categories. Livelihood strategies of landless people are business services and labour wages.

#### **4.2.8 Income in Per Year**

Income sources are the major factor for the survival in every family. Money plays major role in every activity. The following table shows income situation per year.

**Table 9: Income in Sample Households (Yearly)**

<b>S. No.</b>	<b>Amounts (Rs.)</b>	<b>Number</b>	<b>Percentage</b>
1	Up to 36000	3	13
2	36000-60000	12	47
3	60000-12000	8	20
4	120000-over	7	20
	<b>Total</b>	<b>30</b>	<b>100.00</b>

Source: Field Survey 2008

Above table no.9 shows that among the surveyed 30 households there are 3 households earning less than 36000 rupees which is 10 percent; 12 household or 40 percent earn 36000-60000 rupees; 8 households earn 60000-12000 rupees which is 27 percent and 7households or 23 percent earn over 120000.

#### **4.2.9 Expenditure Per Year**

Expenses of the rural or semi-urban people are mainly of basic needs; items like clothing, medicine and other cooking items that they cannot produce (Oil, Salt, Kerosene etc). Unlike urban people, they do not spend money on those items, which is not their basic needs or not necessary for their survival, whereas, we see urban people spending money on luxury items also. These following tables shows the yearly expenditure situation of the 20 surveyed households.

**Table 10: Annul Expenditure in Sample Households**

<b>S. No.</b>	<b>Expenditure (Rs.)</b>	<b>Number</b>	<b>Percentage</b>
1	40000	4	13
2	60000	14	47
3	80000	6	20
4	100000	6	20
	<b>Total</b>	<b>30</b>	<b>100.00</b>

Source: Field Survey 2008

Above table no. 10 shows that among the surveyed 30 households there are 4 households who spend 40000 rupees which is 13 percent; 14 households or 47 percent spend 60000 rupees; 6 households spend 80000 rupees which 20 percent and 6 households or 20 percent spend 100000 annually.

#### **a. Expenditure in Clothing**

The major portion of rural households expenditure goes to clothing; because clothing is one of the most essential things for the people. Some time it will become a luxury and it depends upon the type of cloth they use. The following table shows expenditure in clothing per year.

**Table 11: Expenditure in Clothing in Sample Households (Yearly)**

<b>S. No.</b>	<b>Amount (Rs.)</b>	<b>Number</b>	<b>Percent</b>
1	Up to -6000	7	23.3
2	6000-12000	10	33.3
3	12000-24000	4	13.3
4	24000- over	9	30.0
	<b>Total</b>	<b>30</b>	<b>100.00</b>

Source: Field Survey, 2008

Above table no. 11 shows the expenditure in clothing of the 30 surveyed

households. There are 10 households, who are managing their expenses between 6000-12000 rupees i.e. 33.3 percent. 7 households are spending up to 6000 rupees in clothing. But 9 households are spending more than 24000 rupees in clothing. and 4 or 13.3 percent households among 30 surveyed households are spending 12000-24000 rupees in clothing (yearly).

### **b. Expenditure in Education**

Education is another major sector of expenditure in recent years. Nowadays education is very expensive in nature. The following table shows expenditure in education per year

**Table 12: Expenditure in Education in Sample Households (Yearly)**

<b>S. No.</b>	<b>Amount (Rs.)</b>	<b>Number</b>	<b>Percent</b>
1	Up to -6000	8	26.6
2	6000-12000	9	30
3	12000-24000	8	26.6
4	24000- over	5	16.6
	<b>Total</b>	<b>30</b>	<b>100.00</b>

*Source: Field Survey, 2008*

Above table no. 12 shows the expenditure in education in 30 surveyed households. 8 households or 26.6 percent are spending within 6000 rupees per year in education. There are 9 households or 30 percent who are spending money 6000-12000 rupees per year. 8 or 26.6 percent households spend between 12000-24000 rupees per year. 5 or 16.6 percent households spend more than 24000 rupees in education per year.

### **c. Expenditure in Food**

Semi-urban and urban people are spending their money mainly in Food. People

spend money on those items, which are every necessary or urgent in their daily life. The following table shows the year expenditure in Food.

**Table 13: Expenditure in Food in Sample Households (Yearly)**

<b>S. No.</b>	<b>Amount (Rs.)</b>	<b>Number</b>	<b>Percent</b>
1	Up to -6000	5	17
2	6000-12000	8	27
3	12000-24000	10	33
4	24000- over	7	23
	<b>Total</b>	<b>30</b>	<b>100</b>

*Source: Field Survey, 2008*

Above table shows the expenditure in Food in 30 surveyed households. 5 households or 17 percent have managed their expenses in Food within 6000 rupees per year. There are 8 households or 27 percent, who have managed their expenses in Food within 6000-12000 rupees per year. 10 households or 33 percent have managed their expenses in Food within 12000-24000 rupees per year. 7 households or 23 percent have managed their expenses in Food with 24000 and more per year. Expenditure of Food related material such as gas; kerosene, wood, meat etc are included in Food.

#### **d. Expenditure in Medicine**

Medicine is also one of the major sectors of expenses of people. But expenditure in medicine is not a regular one. Sometime people do not have to spend any money in medicine and sometime they have to spend immediately. The following table shows expenditure in medicine per.

**Table 14: Expenditure in Medicine in Sample Households**

<b>S. No.</b>	<b>Amount (Rs.)</b>	<b>Number</b>	<b>Percent</b>
1	Up to -6000	20	67
2	6000-12000	3	10
3	12000-24000	3	10
4	24000- over	4	13
	<b>Total</b>	<b>30</b>	<b>100</b>

*Source: Field Survey, 2008*

Above table no.14 shows the expenditure in medicine of 30 surveyed households. 20 or 67 percent households spend within 6000 rupees. This amount group is maximum in surveyed households. 3 households spend 6000-12000 in medicine i.e. 10 percent, other 3 households or 10 percent spend 12000-24000 and rest 4 household spend over 24000 ie. 13 percent in medicine.

#### **4.2.10 Situations of Cooking Source**

For the survey in the community sources of cooking have been categorized into gas, kerosene, wood/cow dung, electrical heater. The following table shows the cooking sources in the study area.

**Table 15: Cooking Sources in Sample Households**

<b>S. No.</b>	<b>Types of Fuel</b>	<b>Number</b>	<b>Percentage</b>
1	Gas	12	40
2	Kerosene	4	13.3

3	Firewood	10	33.3
4	Electric Heater	4	13.3
	<b>Total</b>	<b>30</b>	<b>100</b>

*Source: Field Survey, 2008*

Above table no.15 shows surveyed 30 households use gas kerosene, wood an Electric heater for cooking. It is seen that 12 households or 40 percent used gas for cooking. 4 households or 13.3 percent used kerosene for cooking and 10 households or 33.3 percent used wood. Rest 4 households or 13.3 percent used electric heater for cooking. This shows that the households with good economic background use gas and the ones who cannot afford to buy gas use other sources for cooking.

#### **4.2.11 Health Seeking Behaviour**

Study area Kirtipur municipality lies in the semi-urban area of Kathmandu district. There are some of the opportunities in health checking practices and locations. Most of the people have to depend for all things and especially health related issues in local places. The following table no.16 shows distances of health related agencies from the study area.

**Table 16: Distances of Health Related Agencies**

<b>S. No.</b>	<b>Name of Agency</b>	<b>Distance</b>	<b>Location</b>
1	Medical Hall	100m	Kirtipur
2	Health Center.	500m	Kirtipur
3.	Shaman Healers	500m	Kirtipur

4	Hospital	7 km	Kathmandu
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*Source: Field Survey, 2008*

The community people, when they get sick and they visit doctors, medicine hall or health center, they decide as per their illness. Like when they feel they are caught by major disease then they go to hospital like teaching hospital, Bir hospital and Nursing Home when they feel disease is not that major than they visit medical halls and health center of the local place. There are three medical halls one health center of Kathmandu model hospital and some shaman healers in Kirtipur Municipality. The shaman healer's concept is a traditional one. What is most common in the place is the practice of self medication. People take medicine like paracetamol, aspirin, amgit, decold, coldarin etc to get relief from disease without checking in detail. Which some time help people, but sometimes minor disease becomes major due to inappropriate medicine.

#### **4.2.12 Prevalent Diseases in the Community/Family**

During study period in this community the disease like pneumonia, cough, cold, fever diarrhoea /dysentery, asthma gastro, TB, IRC were found. After the study in the community, it can be assumed easily that the Maharjan Community being one of the Newars, the culture of drinking alcohol in every festival and also daily after their work in permanent one. And besides they smoke to get relief from tensions and also due to habit. These two practices result in disease like TB and smoke from Cigarette or from wood used in cooking causes asthma in his area is not fully developed sanitation system is not properly organized effects the community people's health directly causing them diarrhoea and dysentery.

Here people work from morning till evening in the field/land and other sectors. They are not aware of taking their food on time, which causes the diseases

gastro among the people. And when people intake food that do not give sufficient energy to the body causes weakness and also cause fever among the people. Due to lack of knowledge about balanced diet people eat whatever comes in front of them which causes diabetes.

## CHAPTER FIVE

### SOCIO-CULTURAL STATUS OF WOMEN

#### 5.1 Women Related Religious/Cultural Ceremonies

Male and female are two wheels of a same cart. So, some of the religious/cultural ceremonies are women related since ancient and vedic period. There are some of women related religious/cultural ceremonies in Maharjan community.

##### a. Mother's Day (Aama Khwaune Aausi)

Among Many other important festivals in Nepal, Mother's Day is the one, which falls in the month of *Baisakh*. This day is dedicated to all the mothers. People believe that if the children bring sweet and delicious food and offer it to the mother to make mother happy, then the blessings received from their mother will help them to achieve their goal and everything they desire will be fulfilled. One who does not have mother or whose mother has expired, they go to the Brahmin and offer him *Sidah* and *Panda* in the name of their mother. Then mother would bless them with happiness and success in their life. These things are mentioned in Buddhist scripture *Paravika*. These written things inspire people to worship and please their mother in order to attain happiness and success in their lives. In this way religiously also female are given a level that would be always respected, Mothers day is practiced in Maharjan community with great importance

##### b. Bel Bivaha or Ihi

This is the most significant marriage practice among the Newars. The *Bel* symbolizes immortal man. It is believed that by *Bel* (wood apple) *bibaha or ihi*, the Newari girls will never to widowed. If they are not wedded to a *Bel*

(wood apple), they are not eligible for marriage. The IHi or marriage ceremony is full of religious and social significance. Before a Newari girl attains puberty or commences menstruation. Ihi is done collectively. The community collects many young girls in order to minimize expenses. The significance of Ihi is that once a ritual is completed, marriage of the girl is not compulsory from the religious point of view. Thus, for Newari girls it is of the utmost necessity to complete her Ihi rather than marry a male as only a sub-biological obligation. Ihi is usually done between the ages of seven and nine.

### **c. *Gufa Basne***

Newari girls before menarche must complete Bahara or Gufa Basne (Surya Darshan) ceremony after Ihi. During Bahara a girl has to be kept in a dark room for eleven days. No sunlight is allowed to penetrate in the room and she is forbidden to see or look at the face of any male person. On the twelfth day, she takes a bath with her eyes closed. Then she is allowed to see the first rays of the sun in the early morning. If a girl happens to die during *Bahara* her body must be buried into the ground floor of the house. Her dead body will be carried to the ground floor making a hole in the room, because sunrays are not allowed to fall on the body. The Buddhist Newar observes pollution for four days of isolation like the hindu, Brahmin, Chhetri, Hindu Newar and *thakuri* people during menstruation. During such conditions the Buddhist Newar, Unlike hindu upper castes cook food, sit and eat together; but never go near area of worship and also refrain from participating in any religious rituals and other ceremonies.

## **5.2 Age at Marriage**

Late marriage is a major means of fertility control, which helps in reduction of population. Age of marriage has important implication for fertility and family

planning. According to Nepal's constitution (1990); the legal age for marriage is 16 years for girl with consent from parents and 18 years without consent from parents. According to medical philosophy, reproduction age of women is after 20 years and of man is 25 years. But people in Nepal could not borrow these approaches properly.

The age of marriage is closely linked with level of education, economic status and employment. For to gaining these variables, people want to delay their marriage. The following table shows the age of marriage in 30 respondents

**Table 17: Distribution of Respondent by age at Marriage**

S.No.	Age of Marriage	Number	Percentage
1	Below 15 years	5	16
2	Between 16-20 years	18	60
3	Between 21-50 years	7	23
	Total	30	100

*Source: Field Survey, 2008*

Above table no. 17 shows that the marriage age of the respondents of the Maharjan community. There are 5 respondents, who were married when they were below 15 years of age. Now a days, marrying below 16 years even with the approval of the parents are considered as illegal and getting pregnant before 20 years is not good according to medical philosophy. This shows that the people in this community are aware of their health to some extent and this knowledge. 18 respondents were married when they are at the age of 16-20 years, which is 60 percent of the total respondents and 7 respondents were married at the age of 21-50 years. It shows early marriage still exists in this society. The culture of practicing endogamy marriage within Maharjan community resulted in early marriage.

### 5.3 Account of Living Children

In this study, account of living children of respondents is also collected. The following table shows the account of living children of respondents in 30 surveyed households.

**Table 18: Account of Living Children of Respondent**

S.No.	Sex	Numbers	Percentage
1	Male	30	46
2	Female	35	54
	<b>Total</b>	<b>65</b>	<b>100</b>

*Source: Field Survey, 2008*

According to the above table no.18, there are 35 persons or 54 percent female children and 30 persons or 46 percent male children. Average children size is 2 persons of 30 respondents. In the past people did not have much knowledge about family planning. This resulted to the high fertility and high reproduction, which led to the big family size but in recent times people have become conscious about family planning so they bear less children.

### 5.4 Women Opportunity in Local Election

Women participation in the regular political process and access to positions of power has been in general low. Very few women reached positions of power prior to 1990. women's access to positions of power in executive bodies such as the cabinet, bureaucracy and the courts has also been limited.

Womens' Political engagement in Nepal is very low. At present, the constitution of Nepal guaranties gender equality without any discrimination on the grounds of religion, race, sex, caste, and tribe in the application of law. The article on

election requires political parties to file at least 33 percent women candidates in the elections for the house of representative. But not a single seat has been given to women in the study area. That shows that do not have strong opportunity in local election.

### **5.5 Knowledge of Other Languages**

Maharjans are one of the Newari societies. Maharjan community speak Newari language but their language is quite different form other Newar community of Kathmandu Valley. Therefore, the Newari language of this community is a typical one. In the past they did not know other languages besides Newari, but now after the interaction with the communities, education, mass media, they have also gained the knowledge of Nepali, Hindi, English (on primary level) languages.

### **5.6 Status of women in The House**

Nowadays, the trend of husband and wife relationship has changed slightly from the traditional family pattern. This change may be due to recent improvement in the women's status. Education plays a vital role in the male female relationship. Sociologically, neither sex is considered inferior or superior, men and women are considered as equal. The following table shows the status of women in the house.

**Table 19: Status of Women in the House**

<b>S.No.</b>	<b>Status</b>	<b>Numbers</b>	<b>Percentage</b>
1	Superior than male	4	13
2	Inferior than male	18	60
3	Equal	8	27

	<b>Total</b>	<b>30</b>	<b>100</b>
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*Source: Field Survey, 2008*

Above table no.19 shows that 18 respondents feel inferior than male in the house. According to them, women can not take active part in the social, economic and religious affairs than male. Minority of the respondents, 4 female i.e. 13 percent, have considered that female are superior than male. Due to high involvement in the income sector, they are superior in the house. 8 respondents or 27 percent of the total 30 respondents feel equal status in the house. One of the respondent has said that man is king and female are queen in the every household. Due to low or not earning situation and joint family, it seemed that status of women is inferior to male in this community.

### **5.7 Situation of Spouse Beating**

Specially, Newar married women have good reputation for being faithful, trusty and loyal. Husband and wife live together and behave as life partner to each other. Cases of disloyalty, unfaithfulness, and disobedience are rare among Newar women. The following table shows situation of spouse beat.

**Table 20: Distribution of Respondent by Beating**

S. No.	Spouse beat	Numbers	Percentage
1	Sometime	7	23
2	Frequently	6	20
3	Never	17	57
	Total	30	100

*Source: Field Survey, 2008*

Above table no.20 shows situation of spouse beating in the household of respondents. 7 respondents are beaten by their husband sometimes which is 23 percent. Husbands of 6 respondents beat them frequently. According to them, causes of beating by their husbands are the drunkenness, misunderstanding cases in the family, whispering campaign by others, etc. 17 respondents or 57 percent are never beaten by their husbands. So we can conclude that spouse beating is prevalent to some extent in this community.

### **5.9 Notion about Property Rights**

According to the national code, at the time of the separation or partition of the family property; the father, the mother and sons get one shares each. Daughter gets her share in the family property only if she remained unmarried till the age of 35 years. Every after getting her share of property, if she gets married, she has to return her share of property. So, women gets a share of parental property only if she chooses to remain unmarried. Thus, a women has no right to family property in normal circumstances but is entitled to a share from the property of her husband. Now a days, gaining equal inheritance rights in the parental property has become only of the main demands of women's movement in Nepal. All respondents in me study were aware about property right. The following table shows notion about property rights.

**Table 21: Distribution of Respondents by Notion of Property Right**

<b>S. No.</b>	<b>Notion</b>	<b>Number</b>	<b>Percentage</b>
1	Should be given to son	12	40
2	Should be given to both	11	37
3	None of them	7	23
	<b>Total</b>	<b>30</b>	<b>100</b>

*Source: field survey, 2008*

The above table no.21 shows that both boys and girls should have equal parental property rights; because 12 respondents i.e. 40 percent have said that only boys should be given parental property right and 7 respondents have said that both boys and girls should not be given any parental property right and rest 11 respondents or 37 percent said that parental property should be given to both. Some of the respondents said that property should only be given to son because they had the notion that if a daughter gains the property then it might get transferred to her in-laws after getting married.

### **5.9 Situation of Dowry System**

Dowry is a common phenomenon prevalent in all newer society. It is a kind of inheritance of daughters in parental property, which is given at the time of marriage ceremony for better status at the in-laws house. The practice of dowry in the Newars is quite different from other ethnic group. There is no tradition of bargaining. They give dowry with their own interest and capacity only. Even in Maharjan community, dowry system has been practiced now days for better status of women and concept of demonstration. Dowry system is a social enemy but it still exists in this community it is based on their own interest and capacity. In this community dowry system are increasing in recent time.

### **5.10 Decision Making Role in Household Affairs**

As a housewife, woman has to perform various types of work. These works may be more time consuming. She has to perform all domestic works. In newer society, there is no clear division of work for men, women formally. However there patriarchal attitude is prevalent in the society, where women have to look after all the household chores. Women are found actively engaged in the agriculture and also other economic activities. Females play the major role in all the household chores such as cooking, cleaning utensils, washing clothes and marketing. According to many respondents, these works are universal for every woman as these are shaped by cultural traditions. Besides these, every women must sweep and a scrub the early in the morning. One of the most time consuming female task is cooking. Even for a small family on an ordinary day, cooking a meal takes at least tow hour and cleaning up the utensils adds another 45 minutes to an hour. Child caring is primarily a female's job.

Certain agricultural works are classified as either male's or females job. According to them, planting, storing, weeding, pounding, harvesting and livestock cleaning and feeding are the female's major work. Like wise, males do seedling, hoeing and using fertilizers. Male child primarily does livestock grazing.

Most of the women are involved in making local carpet (sukul) which is a domestic work. According to respondents, male are involved in work outside the house and female are involved in work of inside. All business holder male or female both are involved in their business

## **CHAPTER-SIX**

### **ECONOMIC STATUS OF WOMEN**

#### **6.1 Involvement in Income Sector**

Nepal women in rural areas spend their time in activities which do not give them money in return, like cooking food for the whole family, cleaning house,

collecting grass for domestic animals, washing dishes and clothes, looking after their children etc. do not men . These works are to be done somehow whether it gives money or not, similar situation is also in urban area also. But some women in urban areas go to office and do some earning, some look after the shops as well. But again they are also responsible for doing all the house works as well. The following table shows the situation of direct involvement in income sector.

**Table No.22: Distribution of Respondents on the Basis of Involvement in Income Sectors**

S.N.	Involvement	Number	Percentage
1	Involvement	20	67
2	Not-Involvement	10	33
	Total	30	100

*Source: Field survey,2008*

According to the table no.22, 20 respondents or 67 percentages are involved in direct income sector and 10 respondents or 33 percentages are not involved in any income sector till now. The following table shows sectors of respondents. Among 30 respondents 20 are involved in direct income sector which means Maharajan women are also into the economic mainstream. The number is lightly to increase in coming days because ore and more women are getting educated and they are also getting involved in skill development training and vocational education.

**Table No.23: Distribution of Respondents by Different Income Sector**

S.N.	Sector	Number	Percentage
1	Agriculture	9	45

2	Service	2	10
3	Labour/ Wages	3	15
4.	Business	6	30
	<b>Total</b>	<b>20</b>	<b>100</b>

*Source: Field survey,2008*

Above table no.23 shows kinds of sector where respondents are involved. 6 respondents or 30 percentages are involved in business, 3 respondents in Kirana shop 3 respondents in Bhatti or local bar). 9 respondents or 45 percentage are involved in agriculture industries. 2 respondents are involved in government service and 3 respondents or 15 percent work as labour. Due to lack of education there is low involvement of women in service. The following table the income of respondents per month.

**Table No.24: Distribution by Earning Amount**

<b>S.N.</b>	<b>Amount</b>	<b>Number</b>	<b>Percentage</b>
1	0-1000	3	15
2	1001-2000	6	30
3	2001-Over	11	55
	<b>Total</b>	<b>20</b>	<b>100</b>

*Source: Field survey, 2008*

Above table no.24 shows the income of 30 respondents per month.3 (15%) respondents earn Rs. 1000 in per month and 6 respondents (30%) earn within 2000 rupees per month. Among 30 respondents, 11 respondents (55%) earn 2001 and more per month. Income source are agriculture service, business, labour/wages, and service. It seems that with changing situation, women are getting involved in income sector such business, service and petty industries. Nowadays women are becoming more and more educated so their involvement

in direct income sector is increasing day by day, being involved in direct income sector means becoming independent and becoming self dependent as well.

## 6.2 Managing Role in Household finance

Management of household finance is an important aspect of every household. The following table shows the managing role in household finance.

**Table 25: Distribution of Respondents by Managing Role**

S.N.	Managing role	Number	Percentage
1	Male	15	50
2	Female	5	17
3	Both	10	33
	<b>Total</b>	<b>30</b>	<b>100</b>

*Source: Field survey, 2008*

According to above data 15 i.e 50 percent male manage their household finance and only 5 i.e 17 percent female manage their household finance in 30 household practically, women manage the house very efficiently. The housewife is in charge of every of the household works excepts in the family funds. It seemed that male manage the household finance. In rest 10 sample households i.e. 33 percent both male and female manage household finance. Male members are not only given the position of the head of the family but they are also looked upon as the breadwinner for the family.

## 6.3 Right over Household Money

Specially, household cash is more often reported to be kept by house hold head and keeper may be male or female. The following table shows right over household money.

**Table 26: Distribution of Respondents on the Basis of their Right Over Household Money**

S.N.	Keeper of money	Number	Percentage
1	Male	10	33
2	Female	17	57
3	Both	3	10
	Total	30	100

*Source: Field survey, 2008*

The term used for wife in Newari is Kalaa. Mythological meaning of Kalaa is the goddess of wealth (Laxmi). So, in most cases, females keep household cash. Table No. 26 shows control over household cash. Money is kept by male in 10 households which is 33 percent; in 17 households females keep the money which is 57 percentages. Both Male and female keep the money and in 3 household which 10 percent is. It seemed that in general, role of female is strong in keeping of household money.

#### **6.4 Situation on Authority of Real Estate in Women's Name**

Land, Building and money are mentioned in real estate of this study. In past year, all real estate were authorized in male. With the changing concept of human being, role of women have been increased. The following table shows the situation of real estate in women's name.

**Table No. 27: Distribution of Respondents by Authority on Real Estate**

S.No.	Authority	Number	Percentage
1	Have	8	27
2	Do not have	22	73
<b>Total</b>		<b>30</b>	<b>100</b>

Source: Field Survey, 2008

This study shows that 8 respondents or 27 percent have the real estate on their own name and 22 respondents or 73 percent do not have any real estate on their own name. We can say that only some of the respondents whose economic condition is strong have authority on real asset. At the time of buying or selling the real estate, the females are also consulted. In this study site, males make the decisions regarding large transactions such as the real estate and other properties. Generally, males are the initiators and females are also consulted in such cases. Women rarely initiate these larger transactions. Even if they initiate their males partners will make final decision. 1 respondent has 2 ropani land and 3 respondent have cash in their name in bank. 2 respondent have business in their name and rest 2 have house in their names. The above situation shows that though women have real estate in their names but it is only for the name sake, because if their properties are sold then male take the initiatives in financial matter.

### 6.5 Situation of Pewa-pat

Pewa-pat is related with ownership in the individual level. The following table shows the situation of Pewa-pat.

**Table No. 28: Distribution of Respondents by Situation of Pewa-pat**

S.No.	Pewa-pat ownership	Numbers	Percentage
1	Have	5	17
2	Do not have	25	83
<b>Total</b>		<b>30</b>	<b>100</b>

Source: Field Survey, 2008

Above table no.28 shows the situation of Pawa-pat. This Pawa-pat specially exists in rural area of Nepal. According to this table, 5 respondents have Pawa-pat which is 17 percent and 25 respondents do not have any Pawa pat which is 83 percent. All 5 respondents have some jewellerys in the name of Pawa-pat. Most of the respondents do not have pawa-pat due to low economic condition of the in-laws and some do not have because they do not take Pawa-pat as compulsory one. We can conclude mat the system of Pawa-Pat is not a compulsory one.

## CHAPTER SEVEN

### SUMMARY AND CONCLUSION

#### 7.1 Summary

Men and women are two wheels of same cart. But women have low status in every lucrative sector. The legal provisions to protect women's right if analyzed at a deeper level seem inadequate. This study is conducted on socio-economic status of women in Maharjan community of Kirtipur Municipality. The major objectives of the study are to identify socio-economic condition of Maharjan women, to identify decision-making condition on household level affairs.

This is descriptive cum exploratory study. Data of this study basically are qualitative cum quantitative in nature. This study is mainly based on primary and secondary data and primary data is collected from observation, semi-structured questionnaire and key information's interview. Information is collected from 30 married respondents through semi-structured questionnaire and also through some local intellectual persons through key informants interview. The collected data from field are tabulated and analyzed by number and percentages.

Most of the people are jyapu (Maharjan) in this municipality. According to municipality office record there are 21686 (53%) male and 191449 (47%) female of the total 40835 population in kirtipur. The study has been conducted in ward no 1 of Kirtipur municipality. In sample 20 househods. There are 52 male (50%) members and 51 (50%) female members among which 12 male member and 10 female members can not read and write rest 72 members can read and write. Major occupation of the people of the study is Agriculture, 40 % or 28 people of the total members of the sample households are engaged in agriculture and rest 19 (27.1%), 8 (11.4%), 5 (7.1 %) and 10 (14.2 %) members

are engaged in business, service, foreign employment and labour/wages is Respectively. Diseases like pneumonia, cough, cold, fever, diarrhoea/ dysentery, asthma gastric, T.B etc were found in this area. For health checkups there are medical halls, health center, shaman healers and hospital in this area.

In 30 sample household, 25 household or 83 percent families are nuclear and 5 household or 17 percent are joint family. Nuclear family is more in number than joint family. Public well is a main source of drinking water in most of the household, which is 60 percentages. Major sources of cooking of sample household are basically liquid petroleum gas which is used by 12 households (40%) kerosene 4 households (13.3%), wood 10 households (33.3%) and electric heater is used by 4 households (13.3%).

Women related religious/ cultural ceremonies of Maharjan community are mothers day, Bel Bivaha or Ihi and Gufa Basne etc. Early marriage is still practiced here which is 16 percentages. Cent percentage marriage is endogamy in sample households. All respondents have knowledge of family planning and have positive attitude towards it. There is not any opportunity to women in local election. In 18 households (60%) status of women is inferior than male. Basically, women do the domestic work but 20 respondents (67%) are involved in direct income sector. Most of the respondents (45%) are engaged in agriculture and rest 10 percent in service 15 percent work as labour and 30 percent are engaged in business managing role in household finance is done by male than female. Households money is kept by female which is 57 Percent. Only 8 respondents i.e. 27% have realestate in their own name but that is only for the name sake.

## **7.2 Conclusion**

This study is related with socio-economic status of women in maharjan

community. Through the study on socio-economic of women following conclusion are made on the basis of findings.

- Most of the female are engaged in agriculture and in domestic work.
- Most of the households do not have sufficient food from their land.
- Sectors of expenditure are basically clothing, education, Food, medicine ect.
- Basically, health checking practices are based on modern Medicare.
- In this study area alcohol, smoking and smoke form five wood have created some asthma, T.B. among the prople.
- In past, most of the families were joint family but not these joint families area changing in to nuclear families.
- With changing situation, women are involved in direct income sector such as business, service and petty industries.
- Male conduct managing role in household finance and female keep the household money.
- In recent year, women do not have authority on real estate such as land. Building and money.
- Religion/ culture have given status to women in Maharjan community.
- Lack of health education and awareness, child marriage is still practiced here.
- Exogamy marriage is not practiced in this community. People of this community have felt of ethnic harmony.
- Due to lack of higher education and low involvement in income sector women have low socioeconomic status.
- This study shows, there is violence against women in this community.
- Dowry system is a social enemy but it still exist this community but it is based on their own interest and capacity.
- This study shows that women are found actively engaged in the

agriculture and domestic work.

- Women are given the right to keep the household money this shows that they are trusted in financial matter
- Nowadays maharjan women are also getting educated which is enabling them to come to the mainstream (economic)
- In sample 30 households 20 women are involved in direct income sector this shows that they are self dependent.

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## 2 Annex-I

### 3 Socio-Economic status of women in Maharjan community

(A case study in Kritipur municipality Kathmandu District)

#### 3.1.1.1 Interview Questionnaire

#### 3.2 A) socio-economic status of study area

##### 1) Description of household members

S.No.	3.2.1.1 Name	3.2.1.2 Sex	Age	3.2.1.3 Education	Marital status	Occupation

Note:

**1) Education**

**a) Illiterate      b) Literate (i) No schooling ii) Primary**

**iii) Lower secondary iv) secondary      v)      Higher  
secondary**

**2) Marital Status-**

**1) Unmarried      2) Married      3) Widow**

**4) Widower**

**3) Occupation-**

**1) Agriculture      2) Bussiness**

**3) Service Foreign employment 5) Labour**

2) What is the Major economic source of your family?

- i. Agriculture
- ii. Service(government)
- iii. Bussiness
- iv. Foreign employment
- v. Labour\wage
- vi. Others

- 3) How many months do you have sufficient food?
- a. 3months
    - (a) Agriculture            b) business   c) foreign employment
    - d) Labour                    e) Service )
  - b. 6months
    - (a)Agriculture   b)business   c)foreign employment   d)        Labour
    - e)Service )
  - c. 9 months
    - (a)Agriculture    b) business   c) foreign employment   d) Labour   e)
    - Service
  - d. 12nonths
    - (a)Agriculture    b) business   c) foreign employment   d)Labour
    - e)Service
- 4) What is the income of your family per-month?
- i. 0000-300
  - ii. 3001-5000
  - iii. 5001-10000
  - iv. 10001-over
- 5) What is the expenditure of your family per month?
- i. Clothing
  - ii. Education
  - iii. Fooding
  - iv. Medicine
  - v. Others
- 6)What do you do if your family members fall ill?
- i. Hospital (            )
  - ii. Medical hall (            )
  - iii. Health post (            )
  - iv. Traditional
  - v. Others (            )
- 7) What are the prevalent diseases in your community/family?
- 8) What is your family type?
- i. Joint family
  - ii. Nuclear family
- 9) What are the cooking sources?
- i. Gas
  - ii. Kerosene
  - iii. Wood
  - iv. Electricity heater
  - v. Others

#### 3.2.1.4

### 3.2.1.5 B) Social status of women

1)What are women related religious/cultural ceremonies of Maharjan community?

- i. Mother's day
- ii. Tej
- iii. Bel Bibhah
- iv. Gufa Basne
- v. Others

2) How old were you when you got married?

- i. Below 15 years
- ii. 16 to 20 years
- iii. 21 to 25 years
- iv. 26 to 30 years
- v. Above 30 years

3)What was your form of marriage?

- i. Endogamy
- ii. Exogamy
- iii. Love marriage
- iv. Arrange marriage

4)How many children do you have?

s.no	Name	Sex	age

5)Do you know the particular methods of family planning?

- i. Yes
- ii. No

If yes, which method do you know?

- i. Temporary
- ii. Permanent

6)do you currently use any contraceptives?

- i. Yes
- ii. No

Husband uses (            )      Wives(            )

7)Can Maharjan women take part in local election?

- i. Yes (            )
- ii. No (            )

If yes,

- i. VDC president ( )
- ii. VDC vice-president ( )
- iii. Chair-person of ward ( )

8) Which language do you know other than Newari?

- i. Nepali ( )
- ii. Hindi ( )
- iii. English ( )
- iv. Others ( )

9) What is the status of women within the household?

- i. Superior than males (why?)
- ii. Inferior than males (why?)
- iii. Equal (why?)

10) Does your husband/spouse fight with you?

- i. Sometimes (why?)
- ii. Frequently (why?)
- iii. Never

11) What is your nation about property rights?

- i. Only sons should be given all the property
- ii. Both daughters and sons should be given equal
- iii. None of them.

12) Does your society still practice dowry system

- Yes( )
- No( )

13) Who plays prominent role in the decision of household affairs?

#### **A) Male**

Which sectors

- Why?
- Why?
- Why?
- Why?

B. Female

Which sectors

- i. why?
- ii. Why?
- iii. Why?
- iv. Why?

### **3.2.1.6 C. Economic status of women**

*1) Are you involved in income sector?*

- i. Yes( )

ii. No(            )

S.N.	Name	Age	Education	Marital Status	Occupation
------	------	-----	-----------	----------------	------------

If yes, which sector?

How much do you earn per month?

- i.
- ii.
- iii.
- iv.

2)who manages the household finances?

- v. Male(            )
- vi. Female(            )
- vii. Both(            )

3)who keeps the household money?

- i. Male
- ii. Female
- iii. Both

4)Do you have real state in your own name?

- i. Yes(            )
- ii. No(            )

If yes

- i. Land(how much)
- ii. House(how much)
- iii. Money(how much)

5)Do you have any pewa?

- i. Yes(            )
- ii. No(            )

If yes, which/what

- i.
- ii.
- iii.
- iv.

6) What are the social/cultural(religious) roles that asserts your identity position as a Maharjan men/women?

1.	Mina Maharjan	55	Illiterate	Married	Agriculture
2.	Rajya Laxmi Maharja	33	No schooling	“	“
3.	Tui Maya Maharjan	31	Primary	“	“
4.	Sunita Maharjan	42	Primary	“	“
5.	Austa Maharjan	26	Low secondary	“	“
6.	Dil maya Maharjan	38	No schooling	“	“
7.	Ram Dev Maharjan	30	Lower secondary	“	“
8.	Shyam Maya Maharjan	34	Primary	“	“
9.	Nakkali Maharjan	36	No schooling	“	“
10.	Bal Kumari Maharjan	30	Secondary	“	Service
11.	Dhana kumari Maharjan	35	Secondary	“	“
12.	Dhan Laxmi Maharjan	34	Illiterate	“	Labour
13.	Suja Maya Maharjan	32	Illiterate	“	“
14.	Rati Maya Maharjan	29	No schooling	“	“
15.	Krishna M. Maharjan	50	No schooling	“	Business
16.	Nimi Maya Maharjan	42	Lower secondary	“	“
17.	Dili Maharjan	37	Primary	“	“
18.	Maiya Maharjan	45	No schooling	“	“
19.	Mana Maya Maharjan	28	Primary	“	“
20.	Chiri Maya Maharjan	20	Secondary	“	“
21.	Ratna Maharjan	24	Higher education	“	Student
22.	Lajala Maharjan	20	Higher Education	“	“
23.	Surya Maharjan	22	Higher Education	“	“
24.	Lumanti Maharjan	56	Illiterate	“	House wife
25.	Sashikala Maharjan	40	Illiterate	“	“
26.	Manu Maharjan	46	Primary	“	“
27.	Agni Maharjan	54	Primary	“	“
28.	Nabina Maharjan	39	Lower secondary	“	“
29.	Rajya Laxmi Maharjan	46	Primary	“	“
30.	Saran Maya Maharjan	30	Secondary	“	“