

**IMPACT OF GENDER INEQUALITY ON WOMEN EDUCATION**  
**in Ryalechaur-3, Bhalam VDC of Kaski District.**

A Thesis

Submitted to the Faculty of Humanities and Social Science  
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**May 10, 2013**

## ***ABSTRACT***

A least developed country like Nepal is an instance of gender inequality where we can see the impacts of gender inequality in various aspects. Gender inequality is hierarchy created between men and women in terms of power, supremacy, authority and space they possess. Women have always become the victim of gender inequality. Gender inequality and its impacts can be studied under various aspects. This research studies the impacts of gender inequality on women education, how women have been affected in terms of education due to gender inequality. This research has been conducted in Ryalechaur, ward no. 3 of Bhalam VDC, Kaski district. Ryalechaur is a settlement of different castes and ethnic groups, usually people are engaged in agricultural activities along with rural business. The general objective of this study is to investigate the impact of gender inequality on women education. The specific objectives of the study are to investigate and analyze the impact of gender inequality on women education and to list out agents of gender inequality and discuss the matter related to gender discriminations and its consequences.

For the successful achievements of the above objectives, several tools and techniques have been used. The research concerns with both primary as well as secondary sources of data but emphasis has been given to primary source of data as it is more reliable, authentic and close to reality. Furthermore, focus group discussion with the concerned women, interviews with key informants, observations (both participation observation and direct observation) were conducted to collect necessary and essential data and information. Mainly quantitative data were collected through preparation of questionnaire, focus group discussion and key informants interviews. The universe of this study is the households built within Ryalechur-3, Bhalam VDC. The universe of this study consists of 125 households composed of different ranks with the features like multi-castes, ethnicity, religion and language. Among them 100 households, each household representing single woman, have been selected as a type of quota sampling. The area under the present study is one of the densely populated settlements among all other wards. Out of 100 women respondents' majority are Brahmin followed by Chhetri, Gurung, Magar and Dalits groups (Sunar and BK). These women were questioned and interacted differently. The data collected from various methods have been analyzed in qualitatively as well as quantitatively. Necessary bar diagrams, pie charts and figures have been used to make data more lively and effective. The research consists of eight different chapters with different topics and titles.

Majority of the women respondents were from 21-30 age group (31 percentages) followed by 31-40 age group (28 percentages). 91 percentages were found to be married, 6 percentages were unmarried and 3 percentages as widow. In the case of literacy, the women found to be literate were 74 percentages and 26 percentages as illiterate. To find out educational level of the women respondents was one of the objectives of the research, 18.19 percentages respondents had attended primary level, 25.67 percentages lower secondary level, 32.43 percentages secondary level, 8.10 percentage higher secondary levels, 9.45 percentages as bachelor level and the respondents who had done mater's degree were just 5.40 percentages. While examining the causes of gender inequality, 21 percentages of the respondents stated traditional norms and values, 32 percentages stated different perspective towards son and daughter as the cause of gender inequality, 28 percentages stated educational system, 9 percentages blamed for socio-cultural aspects, 7 percentages referred to religious norms and values and 3 percentages referred to others as the cause of gender inequality. 30 percentages of the respondents pointed that political parties should be responsible followed by 27 percentages respondents to government to play role in eradicating gender inequality. It is found that traditional norms and values regarding gender roles were highly prevalent in those respondents who had no education especially women those engaged in agriculture.

Ryalechare-3, Bhalam VDC is close to Pokhara city geographically, but it is far from taking the advantages of modern educational facilities. The people of this area are constantly struggling with nature, environment and social system, exercising laws and principles to modify and adjust themselves in the difficult situation. Different social and religious variables have played role in determining one's life style. The educational levels of the respondents were not satisfactory, most of them doing lower secondary level only. They were worried about the existing gender inequality. The research area reflected all kinds of attributes that are usually seen in the rural areas of Nepal like lack of facilities, gender inequality and prevalence of traditional norms and values. Though the new generation has improved status compared of old generation women but the overall development of a country is not possible unless gender inequality and other gender issues problems are not solved from its root level from rural as well as urban areas of Nepal.

## LIST OF ABBREVIATIONS

<b>AD</b>	:	Anno Domini
<b>AIDS</b>	:	Acquired Immuno Deficiency Syndrome
<b>CA</b>	:	Constituent Assembly
<b>BS</b>	:	Bikram Sambat
<b>CBS</b>	:	Central Bureau Statistic
<b>CERID</b>	:	Centre for Educational Research, Innovation and Development
<b>CFUGs</b>	:	Community Forest User Groups
<b>DFO</b>	:	District Forest Office
<b>DOHEW</b>	:	Department of Health, Education and Women
<b>FGD</b>	:	Focus Group Discussion
<b>GAD</b>	:	Gender And Development
<b>GON</b>	:	Government of Nepal
<b>HMG</b>	:	His Majesty Government
<b>INGOs</b>	:	International Non-Government Organizations
<b>NGOs</b>	:	Non-Government Organizations
<b>UNO</b>	:	United Nation Organization
<b>USA</b>	:	United Stated of America
<b>UNFPA</b>	:	United Fund for Population Activities
<b>UNICEF</b>	:	United Nation Children's Emergency Fund.
<b>USAID</b>	:	United States Agency for International Development
<b>VAW</b>	:	Violence Against Women
<b>VDC</b>	:	Village Development Committee
<b>WAD</b>	:	Women And Development
<b>WEP</b>	:	Women's Empowerment Programme

## GLOSSARY (*Nepali Words used in the Thesis*)

***Matridevo bhawo:*** Respecting to mother and ladies

***Nari Shakti:*** divine power of women

***llaka:*** Area

***Bhal Chopnnu:*** Process of blocking water

***Dalits:*** Marginalized and people belonging to so called low caste

***Jutho:*** An act of utensils becoming personal which have been eaten or used by one

***Padhiyo Guniyo ke Kam, Halo Khanyo Mam:*** A concept or thinking that working gives food to eat but by studying, it is just waste of time and does not give food to eat

***Chunnu Shrestini:*** a teacher appointed to train girls for sewing and weaving

***Mahila Sangh:*** Institution and organizations for women empowerment

***Maidan:*** Plain land

***Ghas Daura:*** grasses for animals as a fodder and firewood as a fuel for domestic purpose

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## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.1 Background**

Today, the countries of the world have been categorized into developed, developing and underdeveloped and core, periphery and semi periphery etc. Whenever we talk about Nepal, she has been seen in the stage of very least developed country. The political ups and down, illiteracy and Maoist insurgency has seriously escalated the situation of Nepal. It's a landlocked country situated between India and China, with Tibet autonomous province to its north and Indian states to its south, west and east. These two great states have progressed abundantly in the recent years establishing themselves as economic powerhouse. Most probably Nepal has to go long distance in order to be equal with these countries which are in turtle's footstep.

One problem that is very common to all Nepalese is about the issue of gender inequality. Though science has brought many changes and great advancement in the history of mankind but a country like Nepal has been unable to experience the fruits of such changes and advancements. For the Nepalese, 21st century is more or less similar to 17th century. Centralizing in the main issue, gender problem has wider impact in Nepal. Almost all parts and districts of Nepal are not away from the gender issues. The orthodox norms and values prevailed in our society has created vast gender differences in every aspects of our life. Attitude towards women and attitude towards men are clearly identifiable. We see gender inequality or differences in great deal. It is a matter of sorrow that women's status, women's position and women's capabilities have been ignored. They are taken as second status. Women's works are thought to be lower one. Men's rank is superior compared to women. If we examine properly then in each and every field women are seen at backside of men. An inequality between men and women just exist right from their birth. When a son is born it is matter of joy and happiness while the case of daughter, joy and happiness decrease. A son thought to be an heir of parents; supporter of the family at later stage of life while a daughter is meant to go out of home, once married, the parents' job is done; till she gets married she is a headache to their parents.

These instances are some certain stereotypes running in Nepali society. When a child gets growing, she or he will begin to develop an identity for her or him and establish a

personality that reflects their masculinity or feminine. Gender issues play an extremely dominant role in the lives of Nepali women. Truly speaking, Nepali society has been assigned with definite gender roles to men and women eventually giving rise to gender inequality and differences. The gulf between men and women has hit the development of a country. In the context of Nepal, women constitute more than half of the total population. So, their role and participation is equally important. In spite of their half population, their presence has not been accounted as far as the country like Nepal is concerned. Today, whether we talk about occupation, income, education, justice, bureaucracy, employments etc in each and every field, women's presence is few and if there is seen a presence of women also then their presence has been underestimated or overlooked.

The description of education in Nepal today, which follows, includes the details of events after 1951 and thus they are not more fully developed here. At this point it is sufficient to note that 1951 marked the beginning of new dynamic period in the development of education in Nepal, a period which is still continuing. (Hugh, 1965)

Men have more access to education than women. Gender unequal status of Nepalese women accelerates the fact that Nepal is one of the least developed countries of the world in which the majority of the population has to survive by low productivity.

Women in Nepal are generally less educated than men with a median of less than one year of schooling compared with males. The gap in gender has not narrowed in recent years; the latest census of 2011 AD clearly indicates that the total literacy percentage of men is 75.1 while comparing to women, the literacy percentage of women is just 57.4 percentages only. This difference in percentage indicates that there exists gender inequality in the field of education. (CBS, 2011)

Gender inequality is so abundant but their daily activities keep them so busy that they don't have time for asking what 'gender inequality' is that they are facing.

At level of the national government there is lack of explicit policy and programme formulation gender disparities; at the community level, social and religious norms and taboos continue to prevail and constrain the activities of women; and at the household

level there is often an overt discrimination against women. The consequence is that the status of women in Nepal continues to be low despite the rhetoric of modernization. Even in the urban areas where the so called 'modern' society prevails, women suffer from social, cultural and political biases, and as heads of thousands they have to carry out the full traditional roles with the added responsibility of household and production management. In contrast, men have benefited from expanded educational and employment opportunities, so that women's relative status has probably been declining. The nature of gender bias gets mediated through the extent of household poverty in urban areas too. The incidence of male violence and domination, resulting in psychological depression and dependency syndrome among women is growing high in urban as well as rural areas. (Upadhyay, 2011)

The promise of equality to men and women under the constitution and various human rights instruments has not yielded satisfactory result in many nations including Nepal. There are still many discriminatory provisions in various legal documents that undermine the equal status of women. Some of the rights such as freedom from fear, freedom from family discrimination, right to personal autonomy are yet to be recognized globally while some other rights such as equality in work place and more equitable representation in political process, right to equal respect, have not been well established. (Belbase and Adhikari, 2001)

Nepali women virtually remained behind closed doors until 1951 AD, and their role was basically limited to that of a homemaker. The present constitution of Nepal guarantees equal rights to women on the application of law employment and other opportunities and political and civil liberties. This has helped women to reach a high level of decision making position, members of the parliament, thus they have been able to participate more actively in the decision making process of the country's administration and development. (Shrestha, 1988)

Gender inequality is found everywhere. The notion of male supremacy has been justified, sustained and continued through different institutions like economic, politics, culture historically. Women's position was explained on the basis of their biology and biology was used to justify male supremacy in the society. But a writer Margaret Mead challenged the concept of the males as superior and females as

inferior in early 1930s. Women's relatively lower position in the society that was considered theologically needed to be analyzed in depth.

Although, gender discrimination in any manifestation is prohibited by the international instruments and the constitution, a number of laws prevailed are manifestly discriminating women. Women are legally marginalized in terms of acquiring fundamental rights. (Sangroula, 2001)

Concerning with violence against women, Dr. Ajaya Risal, a well known psychiatrist at Dhulikhel Hospital, in his article *Violence Against Women, Where are we?*, mentions, "There are some traditions which we follow knowingly and unknowingly, that favours men but disfavours women to rise in society; and the so-called patriarchal culture also makes women morally victimized. Decline in the moral and ethical values among the youth are favoring not only the brutal acts like gang-rape but also acts like sexual harassment, molestation, teasing of girls in public which may get less media attention. We tend to forget positive values like '*Matridevo bhawo*', '*Nari shakti*', '*Ladies first*'. (Risal, 2013)

Working in the field of gender-based violence, both as a researcher and as social worker, has revealed to me that in terms of treatment meted out to girls and women in Nepal, we still live in the medieval or cave ages..... The treatment meted out is compelling our young women to kill themselves coupled with the societal norm of having to uphold family prestige and suffer in silence. (Deuba, 2013)

Ryalechaur-3 village of Bhalam VDC is few kilometers away from Pokhara sub-metropolitan city. It is situated to northwest side of Pokhara valley. The situation of women is not different to women living in typical society of Nepal. An atmosphere of Ryalechaur village is patriarchal where female child, girls, women are highly discriminated and considered to be low class citizens. An access to different sectors of the society like social, political, economic, educational and other means and resources are away from women's approach.

Sometime women are considered to be goddesses who kill an evil and worshipped but same women are treated unfairly in the matter of practices and exercise. This

controversial and dual attitude towards women is not clear that how we should take women and their existence.

This research particularly projects the genuine situation of women of Ryalechaur village in terms of gender inequality in education.

## **1.2 Statement of the Problem**

Pokhara sub-metropolitan city is practicing for metropolitan city. Growing of urbanization, modernization and westernization has entirely changed the features of Pokhara valley. But in this change also, some inheritance of stereotypes can be seen in the village like Ryalechaur-3, Bhalam VDC. It is close to the city, close to urban but still in the form of typical Nepali village. We happen to see Manipal Teaching Hospital nearby it but the people of Ryalechaur have to walk an hour for getting medical service.

Ryalechaur village is compact in itself. A number of castes and ethnic groups live. Compared to other castes, the population of Brahmin and Chhetri are more. Mostly they are Hindu. The village is completely affected by male chauvinism. Women have been suppressed and oppressed by the patriarchal norms and values. Preferences to son; daughters as temporary members of parents, demand of dowry, daughters as burden of the family, illiteracy, less schooling priority to daughters, less involvement of women in family decision etc. are the features of this place.

Education as one of the basic need of human life is considered to be light of life. Education itself is not destination; it is a process that continues till our life time. That mean to say, education is never ending process of life. More we grow, more we keep on educating ourselves. It is a matter of increasing one's knowledge and widening intellectuality. Getting education is everyone's legal right.

In Nepal women are not meant for studies, rather they should focus for domestic and household activities. Even literate parents' daughters are seen less going to school for studies. Affording money for daughters and women are thought to be pointless and worthless; they cannot bring fundamental change in their life by studying. All these

orthodox and conservative view has hit severely to all those women and ladies who aim for higher studies

Women education is very important for the development of the society. Without raising the educational status of women, it is impossible for the overall development of the nation. Educational level of female is low. So, less number of females is involved in good incoming generating activities, education helps the women to empower. After educating men and women equally or raising the level of education, the nation can progress. Most people think that women are only capable to do household activities and can rear children. But it is the great mistake. By such type of thinking our nation is in backward condition. Men and women should be equally highly educated which helps to progress the nation. (Manandhar and Shrestha, 2003)

The condition of Ryalechaur women are not an exceptional. They have suffered by aforementioned attitudes. Their access to education is not satisfactory one. This research will try to depict the condition of such women and their access to educational field. Especially, in the villages of Nepal, gender inequality has its strong presence in education. Men and women have been accessed to education differently. Mostly it is seen that men have an easy access. Contrary to it, women have to challenge a pile of socio-cultural norms and values which have been seen as obstacle in the path of education.

Modernization, urbanization and commercialization of Pokhara valley have got some certain impacts slightly in Ryalechaur. This research mainly focuses for girl child, and boy child, discrimination, domination and torture faced by women in different aspects of the life. This research will be hanging around the following key questions.

- i. What is meant by gender inequality?
- ii. What kind of situation has gender inequality created in the field of women education?
- iii. What could be the reasons behind gender inequality existing in society?
- iv. How does gender inequality hinder the process of development?
- v. Still, why has education been far away from approach of women?

### **1.3 Objective of the Study**

The general objective of the research is to examine the impact of gender inequality on women education in Ryalechaur-3, Bhalam VDC. The specific objectives of the study are as follows;

- i. To investigate and analyze the impact of gender inequality on women education.
- ii. To list out educational status of women of Ryalechaur.
- iii. To list out the agents of gender inequality and discuss the matter related to gender inequalities, discriminations and its consequences.

#### **1.4 Operational Definition of the Key Terms used in the Thesis**

In this study, the following key terms have used discussed and used frequently:

**Gender:** The fact of being male or female. It is a socio-cultural phenomenon of the division of people into various categories such as "male" and "female", with each having associated with clothing, roles, stereotypes. Sometimes gender refers the biological sex of an individual usually male and female or sometimes intersex. It is associated with mental analogue of sex, ones maleness (masculinity) or femaleness (femininity).

**Inequality:** The unfair differences between groups of people in society, when some have more wealth, status or opportunities than others. For example, inequality of opportunities or racial inequality.

**Peoples' Interaction:** The relationship between the people and people in which both influence each other especially human behavior influencing all activities and also influencing the participatory behavior.

**Development:** The term development in the study refers to advancement in the specific context as engrained in local culture institutions, knowledge or cognition, values, beliefs and practices. It also denotes advancement and growth in living conditions of the people.

**Household:** In the current study, household refers a group of persons sharing a common home or a living place, which in aggregate shares their incomes, experiences and is led by a household head. In a household, the members have the common hearth or common cooking pot. In the study, a person even living alone in a house has been regarded as a household.

## **1.5 Rationale of the Study**

Undoubtedly, the overall situation or the status of Nepali is miserable. They are compelled to survive in sympathetic conduction. Especially, the scenario of rural women is noticeable. They are so busy enough, talking about human right, women right and privilege and women participation in the development etc. seem to be far away from their reach.

Many development programmers, plans and policies have been adopted by the government and other non government organizations, but the results are not in favour. The uplift works have been impractical or fruitless. That mean to say still lots of works are to be carried on to improve the existing situation of Nepali women.

The sole effort of this study is to project the real situation of women of Ryalechaur village. It tries to explore the relationship of men and women, how it has been structured and how it has been constituted in forming society. Thus, it is useful for those people who want to make knowledge about the gender situation of the village like Ryalechaur mainly in terms of education. Both men and women are two parts of a same coin. Each other's existence and value cannot be minimized or underestimated. This study endeavors to bring women into mainstream of the development erasing all kinds of divisions and conflicts happening in between men and women. As it portrays the close and clear picture of women, hence it can be useful for different institutions and organizations, NGOs/INGOs and to the entire interested associated person.

This study is expected to have academic quality and practical use. Though the study is done at micro level but it provides necessary ideas and hints for carrying out big and macro study also. Researchers, development workers, policy makers, various organizations will be benefited to conduct the programmes and issues concerned with gender, gender inequality and gender approaches and perspectives.

Nonetheless, the importance of this study will be according to different context and aspects.

## **1.6 Limitations of the Study**

What we desire, what we aim, that cannot be created exactly. It is reality, because there are so many factors and elements which affect research work directly and indirectly.

This research work is also not an exceptional. Including all inhabitants of Ryalechaur were not possible. Certain inhabitants were selected for the study. It means study area is limited. It is part only not an entire. Similarly, this research is bounded by time, budget and means and resources too. Due to some certain constraints, the findings and results of this study cannot be broadly generalized exactly in the same manner for other cases of the country. The consequences of this study should be taken within some certain parameter only.

Exclusion of some certain topics and issues is an obligation, not deliberation.

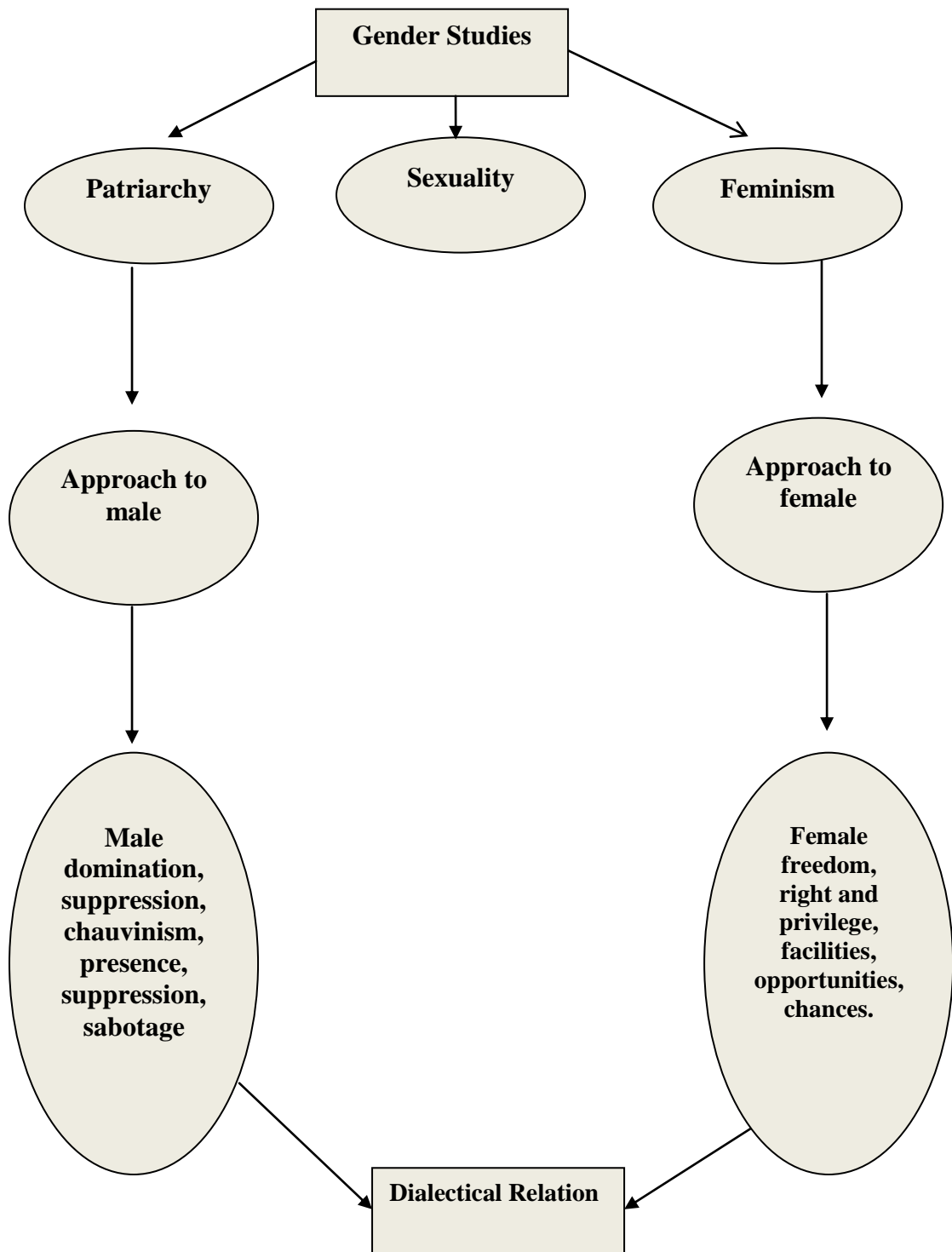
## **1.7 Theoretical Framework**

The theoretical framework is an important aspect in the research work because it is the basis of foundation upon which the study is established. This study is within the framework of Gender Studies and feminism that studies about the women and women related issues in details. The specific purpose of the study is to study, investigate and analyze the impact of gender inequalities on women education so it is necessary that the theoretical framework should revolve round around the main objectives of the research.

This study is the exploration of impact of gender inequality on women education. As we know that gender equality is one of the major issues of a society of developing country like Nepal. It hinders the development of country eventually leading remarkable differences between men and women where women are deprived rights and privilege while men take all control of means and resources. This study has been associated and tried to study under the topic of gender studies and its sub related theories. A gender study is a field of interdisciplinary study which analyzes the phenomena of gender. It is sometimes related to the studies of class, race, ethnicity, sexuality, and location. In gender studies, the term "gender" is used to refer to the social and cultural constructions of masculine and feminine, not to the state of being male or female in its totality.

Gender studies the various aspects of society, culture and tradition in relation to men and women. This study is studied under different sub titles and topics. Feminism, sexuality and patriarchy are major sub topics which are studied structurally and functionally.

**Figure 1.1**  
**Theoretical Framework**



## **1.8 Conceptual Framework**

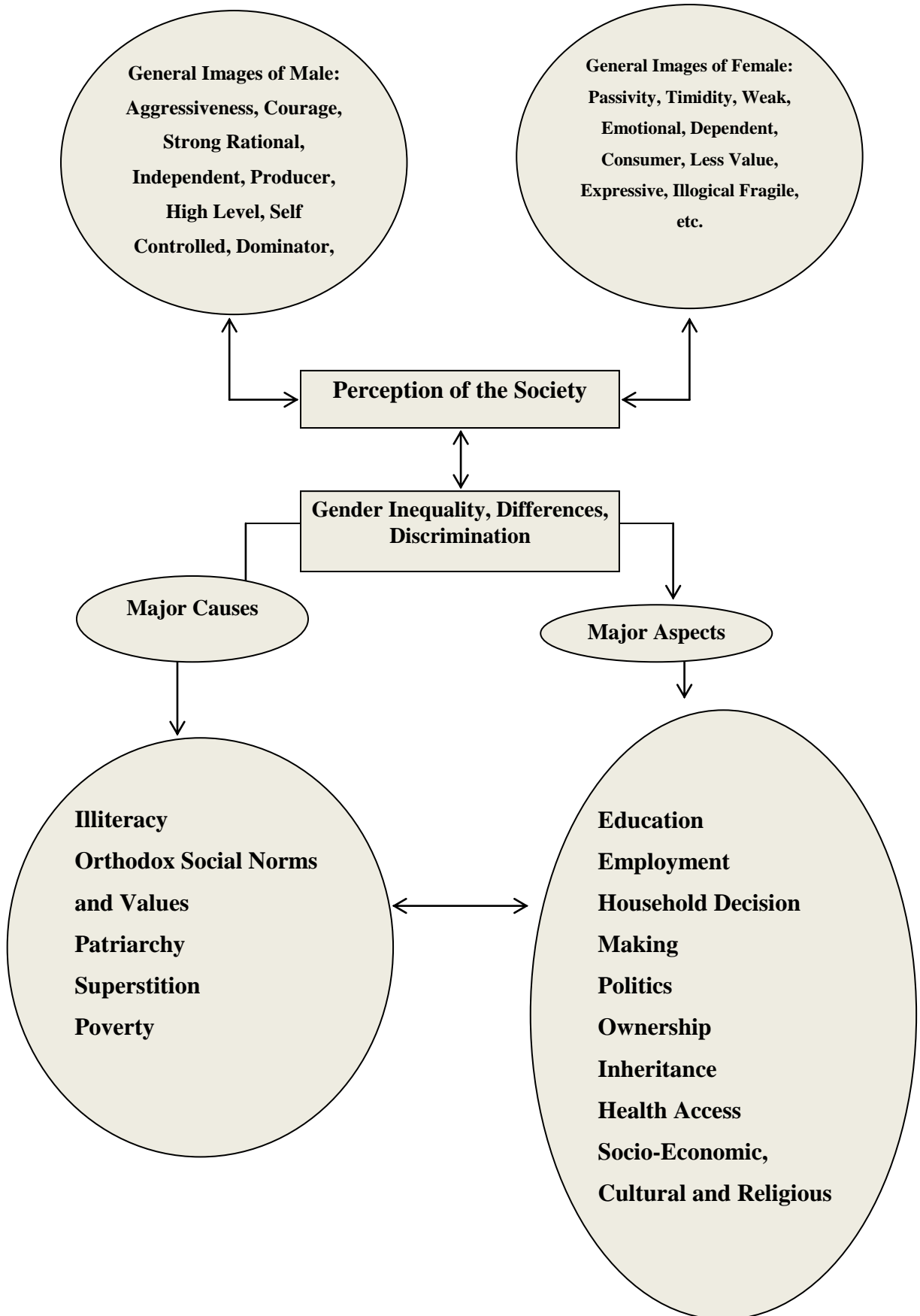
In the context of Nepal, women have always been made victimized. From the ancient time till today's time, they have been doing struggle and exercise for their existence. They are deprived of health, education, right and privilege, facilities and are kept away from the main stream of development. With passage of time, different system and governing practices were introduced but we do not find such effective and influencing programmes that could change the fundamental structure of women. The women population constitutes the half of the total population of the country but their presence have been ignored and underestimated.

Gender inequality is one of the major problem of Nepali society and it is the ramification of traditional norms and values; stereotype thinking, male chauvinism and domination, conservative perspective towards women as means of doing household activities and machine for producing child only, ignoring their existence and exclusion of women to social activities and programmes. Gender inequality leads to differences between men and women especially it is general concept of understanding the unfair and unhealthy treatment towards women. Gender inequality has wider impacts. The impacts of gender inequality can be felt and seen in various aspects like the impacts on education, health, employment, politics, inheritance etc.

Education as the basic right of every citizen of a country is considered to be the important aspect of life. It helps to live meaningful life. But in a country like Nepal are not equally blessed to acquire it. The process of acquiring education is even serious in the case of women. Women are thought not to read and write. It means due to gender inequality existed in our society, women education have been tremendously affected. Women education has been negatively affected by the gender inequality. Sons are encouraged to go to school and colleges but daughters are suggested to do domestic work.

According to census 2011, comparing to 65.9 percentage male literacy, the female literacy is just 57.4 percentages though it is taken to be sing of improvement comparing to the statistics of female literacy of previous censuses. The current time has changed and abundant attention has been paid in women education but still it has not been able to escape from the fist of gender inequality.

**Figure 1.2**  
**Conceptual Framework**



## 1.9 Organization of the Study

This research has been divided into eight chapters as per the nature of the study. It starts with the chapter of introduction and ends with the summary, conclusion and suggestion.

The **first chapter** includes the introduction part along with the background, statement of the problem, objectives of the study, theoretical framework, conceptual framework and rationale of the study and limitations of the study. Relevant literatures have been reviewed in **second chapter**, this chapter deals with the theoretical overview and review of related literature. The **third chapter** includes research methods and the **fourth chapter** deals the socioeconomic and demographic profile of the Bhalam VDC. The **fifth chapter** explains note on women education and gender inequality in the context of world and Nepal. The **sixth chapter** explains the general characteristics of the Ryalechaur - 3, Bhalam VDC. Similarly, in the **seventh chapter** the matter about women education and gender issues of Ryalechaur have been thoroughly discussed and picturized in different topics and diagrams.

The **eighth chapter**, the last chapter of the thesis, contains summary, conclusion and suggestions. At the last, interview schedule, name list of women participant in focus group discussion, name list of key informants, 10 different case studies, topics of FGD, topics for key informants interviews, photo gallery and map of the study area have also been presented.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Theoretical Overview**

##### **2.1.1 Concept of Gender**

Gender refers to social, psychological and cultural attributes associated with being male and female in specific society. Sex has biological characterization on the basis of which a person may develop his/her gender identities. Thus, the notion of sex influences gender and vice-versa. However, it would be misleading to say gender is totally constructed on biological characterization of an individual. It is not merely ordering principles, a basis from which to understand how men and women came to be what they are today, but also a relationship. This relationship of the two sexes, mediated by ideas and structures, organizes our world in particular and hierarchical ways. Gender is thus not merely a methodological category but a way of signifying relationship of power. (Bhattacharai, 2004)

Gender on the other hand is what culture makes out of the 'raw material' of the biological sex. A person's gender refers the system of socially roles, determined mainly by the cultural and social context in which they live. All know societies recognize biological differentiation and use it as the basis for social distinction. Therefore gender dichotomous like sex i.e. a person can be classified as either masculine or feminine. (Belbase and Pyakurel, 2000)

Gender is socially determined expectations for what it is must to be male and female. It is carried by the psychological and social development of an individual within a society. (Magil, 2003)

Gender analysis examines the social differences between men and women that are accepted by a society and which are learned through a specific cultural experience. The concepts that define gender culturally are changeable and vary within and between cultures. A socio economic variable to analyze roles, responsibilities constraints and opportunities of both men and women involved in development and also the ways in which these interrelate. (Russo, 1989)

Zwarteveen (1993) states that gender is not only a source of differences, but it is also one of the structuring principles of society.

### **2.1.2 Concept of Sex**

Both 'sex' and 'gender' sounds to be similar and often used synonymously but if we examine carefully then they are distinct, both having different meanings.

Sex is the biologically determined differences between men and women. For example visible sexual organs that distinguish men from women. 'Sex refers to biological make up of an individual (which is fixed except in medical science) and established whether an individual is male or female. (Bhattarai, 2004)

### **2.1.3 Feminism: A Glance**

Feminism is both an intellectual and political movement that seeks justice for women and the end of sexism in all forms. Feminism originates in the perception that there is something wrong with societies' treatment of women from very beginning of human civilization. In other words, feminism as a perspective seeks to eliminate the subordination, oppression, inequalities and injustices that women are facing simply because of their gender. Feminism questions why a female is regarded inferior to men. Feminism tries to explore the female experiences, anxiety, confessions, pain and concern that are different from males. Feminists call for a movement to fight against all kinds of injustices and oppressions by the patriarchal society which is based on race, gender and sex. It is that mode of philosophy collectively developed by women. Feminism is one of the dominating and striking modes of philosophy which is entirely related to the feminist social movement. The most important aim of growing feminist movement is to change society's prevailing stereotypes of women as relatively weak, passive and dependent individuals who are less rational and more emotional than men. It seeks to achieve greater freedom for women to work and to remain economically and psychologically independent of men. Feminism as doctrine suggesting that women are systematically disadvantaged in modern society and as advocating equal opportunities for men and women. (Beasley, 1999)

The word 'feminism' has got its origin from the French word 'Feminism' that means equal legal and political rights to both men and women. It entirely deals with women's

feelings ideas, attitudes, experience and thoughts. Feminism is considered to be an uproar try to guarantee justice for women and all kinds of discrimination and uneven treatment alone to them, especially by male.

Feminism assumes that from very beginning of human civilization, society's treatment towards women have been wrong. Both law and theology had ordered their subjugation. They were restricted to have property in their own names, engage in business, or control the disposal of their children. They are taken to be second sex, inferior passive, weak, a body especially designed to engineer the domestic life only. Even great philosopher like Aristotle and Saint Thomas Aquinas devalued and demoralized women's status, intellectual efforts and potentialities. Aristotle opines his ideas, "the female is female by virtue of a certain lack of qualities" (Selden, 1988)). Aristotle ideas were further supported by Aquinas, "Women are imperfect men" (Selden, 1988). Orthodox gender roles cast men as rational, strong, protective and decisive where as they cast women as emotional, weak, nurturing and submissive. For example, myths like Bible are biased in explaining about the creation of men and women. As according to Bible god first created men then from man's rib, women were created.

The more we talk about women's rights and privilege, more there has been seen injustices towards them whether in the family or in politics, academia, the corporate world and women's access to leadership and decision making position has been excluded. Their prospect has been underestimated and suspected.

The belief that men are superior to women have been used to justify and maintain the male monopoly of position of economic, political and inferior position long occupied, it is a patriarchal assumption, rather than a fact. It's clear from the very starting point of human civilization women are thought to be an object to fulfill men's aspiration and anticipation to serve them physically, sexually and mentally.

In Britain, feminism find its beginning in the mid 1600s when a political voice of and for women began to be heard. As an early of 1790s, the first recognizable feminist polemics, *Thoughts on the Education of Daughters* and more famous, *A Vindication of the Rights of Women* was written in England by Marry Wollstonecraft to express

her dissatisfaction with the role in the home and in society. Wollstonecraft demanded an end to the double standards of male and female behaviour.

Additionally, Mary Wollstonecraft advocated women's rights to independence at work, education for women and freedom from 'domestic tyranny' and voiced for civil and political life in order to free women from the role of subordination to man. At the mid of 19th, women were still rigidly excluded from the professions and from higher education, economically and socially- a woman was expected to confine herself to the private sphere and provide for herself by making an advantageous marriage.

With the passage of time, feminine consciousness gradually emerges among women and makes them realize the inhuman treatment of patriarchal system. Few decades only, women have gradually felt a need to launch a united movement against these injustices, inequalities and violence so as to eliminate the discrimination and shorten the hierarchy between the two sexes. Feminist criticism has demanded not just the recognition of women's writing but a radical rethinking of the conceptual of literary study. Feminist criticism is international in its source and feminist critics cross national boundaries. (Showalter, 1988)

The root cause of feminism was patriarchy of male chauvinism itself, where women were considered to be as second sex. Even today, they are restricted within the four walls of a house. The female are revolutionaries. Clearing the concept of feminist critics and writers, Susan and Gilbert (1988) expressed, "The feminist critics want to decode and demystify all the disguised questions and answers that have always shadowed the connection between textuality and sexuality, genre and gender, psychosexual identity and cultural authority."

Sarah Grimkes in her book, *The Equality of Sexes and Condition of Women* claims, "The history of mankind is a history of repeated injuries and usurpation on the part of men towards women having in direct object, the establishment of an absolute tyranny over her." (Grimkes, 1970)

## **2.2 Strands of Feminist Theory**

### **2.2.1 Socialist Feminism**

Socialist feminism can be defined as those feminists who are concerned with supremacy or patriarchy. They endeavor to make analytical connections between class relations and gender relations in society and to relate changes in the role of women to change in the economic system and patterns of ownership of the means production.

Socialist feminists do not separate personal identity from class identity, and they direct attention to the often nameless underpinnings of cultural production, including the conditions of production of text, such as the economics of the publishing industry. Socialist feminists recognize that while women are divided by class, color and political belief, they do experience a common oppression as women. This oppression needs to be understood not just in terms of inequalities of power between men and women, but also in terms of requirements of capitalism and the role of state institutions in a capital society. Socialist feminists writers in the 1970s, and early 1980s tended to concentrate on issues such as employment, domestic labour and state policy. They advice to an autonomous women's movement but also to broaden the socialist movement to include feminist perspectives and the challenges that oppression of women with in socialist parties and trade unions. (Guerin, 2005)

### **2.2.2 Radical Feminism**

Radical feminism is a current issue within feminism that focuses on the theory of patriarchy as system of power that organizes into complex of relationships based on a assumption of male supremacy used to oppress women. Radical feminism aims t challenge and to overthrow patriarchy by opposing standard gender roles and what they see as male oppression to women, and calls for a radical recording of society, Early radical feminism, arising within second-wave feminism in the 1960s typically viewed patriarchy as "trans historical phenomena prior to or deeper than other sources of oppression, not only the oldest and most universal form of domination but the primary form" and the model for all others later politics that placed issues of class, economics etc. on a par with patriarchy as sources of oppression. (Bhattarai, 2004)

They think they must struggle as women to overthrow patriarchy and oppression in women. The ultimate aim is to change gender relations fundamentally- sometimes

expressed as eliminating male power, sometimes as eliminating male values in favour of female values. The roles given by the men are not accepted by the radical feminists.

A central tenet of radical feminism is thus, that the systematic oppression of women will require not only legal, political and economic changes; it will also require the reconstruction of sexuality. (Tuana and Tong, 1995)

### **2.2.3 Liberal Feminism**

Both socialists and radical feminism can be distinguished from the main theoretical strand in first wave feminism equal rights feminism or liberal feminism. This version of feminism continued to exist into the 1950s and 1960s.

It is featured by individualistic emphasis equality. It focuses in inequality between men and women in the sphere of life- employment, education and politics.

Modern liberal feminists have reaped the benefits of two centuries of liberal feminist writing and in sense all current feminist positions derive impetus and inspirations from such writers, so that this tradition lies at the heart of feminist knowledge...female equality within a system of beliefs that operates on the assumed right to participate in the free market economy despite the fact that for many women free engagement in the economy is not viable. (Whelehan, 1995)

Liberal feminists explain women's exclusion or inequality with reference to ideas of female inferiority or incapacity that inform the women. Liberal feminists seek to challenge ideas and practices that treat women as second class citizens while leaving relatively unchallenged other areas as sexuality, reproduction and domestic labour.

### **2.2.4 Marxist Feminism**

Marxist Feminism is a sub type of feminist theory which focuses on the dismantling of capitalism as a way to liberate women. Marxist feminism states that private property, which gives rise to economic inequality, dependence, political confusion and ultimately unhealthy social relations between men and women, is the root of

women's oppression in the current social context. It looks at the family in a very negative and critical.

According to Marxist theory, the individual is heavily by the structure of society, which in all modern societies means a class structure: that is, people's opportunities, wants and interests are seen to be shaped by the mode of production that characterizes the society they inhabit. Marxist feminists see contemporary gender inequality as determined ultimately by the capitalist mode of production. Gender oppression is class oppression and women's subordination is seen as form as a form of class oppression which is maintained which is maintained (like racism) because it serves the interest of capital and the ruling class. Marxist feminists have extended traditional Marxist analysis by looking at domestic labour as well as wage work in order to support their position. (Bhattra, 2004)

### **2.2.5 Black Feminism**

Black feminist theory emerged from 1980s onwards. It challenged perspectives and practices among white feminists that marginalized or excluded black women. Black feminists called on white feminists to take differences and inequalities between women seriously, to recognize the impact of racism on black women's lives and to challenge racism within the women's movement. Black feminists research and theory makes the experiences and perspectives of Black women central. The distinguishing feature of black writing lies in its language is unpolished, seditions, and incentives, disruptive masked and unmarking language. (Laurent, 1994)

Black feminists generally oppose assumptions of a common sisterhood among women and do not define men as the oppressor. They point out that men and women must work together politically in the fight against racism. Black feminists in the UK and USA are anti-imperialist and have an international perspective.

### **2.2.6 Eco Feminism**

Eco feminism came to prominence in the 1980s and 1990s. Eco feminists make connection between men's oppression to women and exploitation of nature and argue that women have a central role in the environmental movement.

Eco feminists believe that patriarchy and male domination is harmful to women as well as the environment. There is link between a male's desire to dominate women and wilderness. Men feel as though they must tame and conquer both in order to have complete power. Eco feminists say that it is this desire that destroys both women and the earth. (Shiva, 2009)

They point out that in western thought, women have associated with nature and emotions and the body while men have been associated with culture, reason and the mind. Those aspects of life associated with men have always been valued more. They also point out that female terms are often used to describe as nature, mother, and earth, virgin, forest etc.

So eco feminist see women's reproductive and nurturing capacities as giving women superior insight into how human's can live in harmony with nature. Other eco feminists argue that it is women's low status and social roles that make them more aware of threats to the environment e.g. dumping of toxic degradation of fertile land through intensive farming and pesticides.

### **2.2.7 Lesbian Feminism**

Lesbian feminism can be seen as a strand that grew out of radical feminism or as a sub division within it. It has generated a great deal of theorizing about sexuality as well as a growing body of academic theory with women's studies and cultural studies.

Lesbian feminists preferred to celebrate women to women bonds, in all their manifestations, as empowering symbols of female strength and mutual support, and they celebrated the fact that men found the idea of massed bands of women rejecting any reliance upon males profoundly intimidating. (Whelehan, 1995)

Some radical feminists in the 1990s have been strong critics of the way other feminists have concentrated on theoretical work which is highly intellectual and abstract, arguing that this sort of theory is neither accessible nor relevant to feminists' activists.

Going through the overall strands of feminism, we can conclude, in the 1970s, many feminists were concerned with developing theory which could help explain women's oppression and which could indicate how that oppression could be challenged.

By the second half of the 1980s, many theories had turned away from the search of over arching explanations of subordination and were analyzing particular issues and problems. Still debate has not ended rather has expanded covering wide circumference of discussion and subjects.

### **2.3 Patriarchy**

In a patriarchy society, women are treated as second class citizens, though there has always been an intricate but invisible bond between men and women. But this bond never becomes the bond of humanity but of power most often women are commoditized in this relationship. From the early part of their lives they are taught to internalize the patriarchal ideology which is based on male supremacy. According to scholar Shield Ruth (1980), "Women as human beings are standard, less intelligent, less moral; less competent, less able physically, psychologically and spiritually; small of body, mind and character often load and destructive". It is an assumption to dominate woman, to decide their fate and to shape their destiny.

Patriarchy in its wider definition means the manifestation of male dominance over women and children in the family and the extension of male dominance over women the society in general. Women are deprived of parental property which is also a form of patriarchy. "It implies that men hold power in all the important situations of society and that women are deprived of ...to such power." (Gerda, 1896)

Patriarchy is the power of the father's; a familial, social, ideological, political system in which men- by force direct pressure or through ritual, tradition, law and language, customs, etiquette, education, and the division of labour- determine what part women shall or shall not play and in which the female is everywhere subsumed under the male. (Victoria, 1997)

It is also agreed that theologians propped the male's role in the society. They always presented male as the master and the female as the slave to be submissive throughout

the life, much of patriarchy have its roots in Christianity. Religion believes the Bible or other religious texts, by its every word puts the men in charge. The Bible, which most Christians live by, states boldly that women should be submissive to men with that in mind and those believes instilled in cultures, women do not stand a chance at gaining strength in their gender and its in our world. A quarrel between Adam and Eve has become a genuine source of dispute over the man and woman. The Bible teaches us that God created Eve and she is introduced as a playmate to Adam. Her (Eve) creation is to free him (Adam) from loneliness and anxiety. She gives pleasure to Adam. Thus, the Bible clarifies that Eve's origin from man's body. After testing an apple from the tree of knowledge, he doesn't take responsibility rather blames on Eve as temptress and instigator. He accuses her to be a sinner and evil spirit.

Moreover men have controlled the conceptual area and determined social values and structures of institutions. It is the male who has power of naming, defining, and exploring. He is authorized to analyze, describe and direct female. A woman is perceived from masculine perspectives. Women have always served others and have been told that the glory and fulfillment is to be in denial of themselves in that service. In the patriarchal society, women are dominated sexually. In heterosexuality, men occupy the first or upper position. Lesbianism, on the other hand provides a space for female, love for female. Heterosexuality reinforces men's supremacy over women. Women who had sex with the men were supposed to be surrendering themselves to the male over female. Patriarchy as grotesque, increasingly militaristic, increasingly greedy, colonialist, imperialistic, and brutal with terrible disregard civil liberties of democratic forms. (Millett, 1970)

Sexuality then, is a form of power. Gender as socially constructed embodies it, not the reverse; women and men are divided by gender made into the sexes, as we know them by the social requirements of heterosexuality, which institutionalize the male sexual dominance and female sexual submission. If this is true, sexuality is linchpin of gender inequality. (Freedman, 2002)

Likewise, a man accepts woman as biologically fragile, mentally coward and socially unable for self survival. A sense of female dependency and male independency is developed very frequently that categories women as the most victimized creatures. A

kind of suppression on women reaches to its climax and women cannot question about the men's superiority though they are treated as both slaves and animals.

#### **2.4 Gender Studies**

A gender study is a field of interdisciplinary study which analyzes the phenomena of gender. It is sometimes related to the studies of class, race, ethnicity, sexuality, and location. In gender studies, the term 'gender' is used to refer to the social and cultural constructions of masculine and feminine, not to the state of being male or female in its totality. In *A Handbook of Critical Approaches to Literature*, Wilfred L. Guerin (2005) expresses the same view. He says, "Gender studies examine how gender is less determined by nature than it is by culture" (236). The field emerged from a number of different areas such as the sociology of 1959, the later theories of the psychoanalyst Jacques Lucan, and the work of feminists such as Judith Butler, each field came to regard 'gender' as a practice, sometimes referred to something that is per formative.

'Gender' is a term used to distinguish social and cultural sexuality identity from biological sex. When we talk of gender we discuss the socio cultural and psychological behaviour of people that makes the distinction which is associated with the biology of the individual. Gender studies the roles and behaviour of an individual that creates a separate identity of man and woman and tries to analyze those situations in detail which otherwise have been not created. Gender becomes a way of denoting cultural construction- the entirely social creation of ideas about appropriate roles for men and women. Gender is in this definition, a social category imposed on a sexed body. (Scott, 1992)

Sex is biological, gender is psychological and cultural term which the individual learns from the society in the process of socialization and is not the same in every society to society and culture to culture that creates distinct feature and a separate identity of an individual. So, it is implied that a sex which we carry from birth is biological and universal, same all over the world and cannot be changed whereas gender is socially constructed is not same throughout the world. This is the reason why we find different cultural practices and different roles of man and women in various societies and cultures. This can be implied that gender is socially or culturally constructed behaviour of individual man and woman and can be changed according to

the need and desire of the individual and society. History shows that gender roles have been changing over time and as required by the circumstances. The concept of gender roles is based on stereotypes of males and females behaviour that are often associated with female sex. For example, in most of the cases women rear children and do the household chores because they hardly get any time and opportunity to work outside. This has created a big gap between man and woman in terms of areas ranging from household works to office works to other social works. This has led to the discrimination between the two sexes.

## **2.5 Gender Roles**

Traditionally gender roles cast men as rational, strong and decisive; they cast women as emotional (irrational), weak, nurturing, and submissive. The gender roles have been used very successfully to justify such inequalities, which still occur today, excluding women from equal access to leadership and decision making position in the family as well as in politics, academia and the corporate world paying men higher wages than women for doing the same job, if women are even able to obtain the job and convincing women that they are not fit for careers in such areas as mathematics and engineering. Many people today believe such inequalities are a thing of the past because anti discriminatory laws have been passed, such as the law guarantee women equal pay for equal work. However, these laws are frequently side-stepped. For example, an employer can pay a woman less for performing the same work as a man simply by giving her a different job title. So, women still are paid poorly in every society in comparison to their male counterparts.

Feminist do not deny the biological differences between men and women; in fact, many feminists celebrate those differences. But they do not agree that such differences as physical, size, shape and body chemistry make men naturally superior to women; for example, more intelligent, more courageous, or better leaders. Feminism therefore distinguishes between the word 'sex' which refers to our biological differences and the word 'gender' which refers to our cultural programming as feminine or masculine, which are categories created by society rather than by nature.

The term 'gender roles' refers to behaviour that is learnt, based on social conditioning that is a response to socio economic and environmental pressures and conditions. Within households and communities gender roles are fluid, but in a society they define what are considered as appropriate activities for men and women. (Tisch, 1992)

## **2.6 Contribution of Feminism to Changing Women's Role in Society**

Through out history, women have always aimed for a recognized place in the society. Guided by their own field of knowledge and expertise, women like Marie Curie in science, Marry Wollstonecraft in literary writing, Simone De Beauvoir in Philosophical existentialist debate, and Marie Stops in medicine have brought about awareness of the role of women in any walks of life. The feminist movement has forced the issue of women's rights to come into people's awareness. Many feminist thinkers and writers have helped redefine and consolidate the nature of women's place in society. Today, the spread of global women's organization and the impact of women's contributions to the society show that progress has been made.

Today, as direct result of feminist theory the women's liberation movement of the 1960s-which urged the passage of antidiscrimination laws in the workplace and challenged societal beliefs that "a women's place was in the home"- the barriers that prevented women seeking careers have been eliminated. Although many feminists maintain that women still do not have full equality in the professional world, most people agree that feminism has dramatically expanded women's job opportunities. Over half of the force is now composed of women, and many women have attained positions of prestige.

Clearly, the advancement of women within the workplace is among feminism's many accomplishments, successes that include voting rights, economic independence and property rights for women, equal opportunities for education, and a greater awareness of rape and domestic violence. However, not everyone agrees that women's entrance into the workplace has been entirely beneficial to women. Some contend that women are now forced to sacrifice their personal lives-either by choosing not to have families or by severely restricting the time spent with their families-in order to survive within a competitive workplace.

Feminists' changes have made it easier for my daughter to have broader choices than women had growing up when feminism was in its insurgency. She knows she has work option if she chooses them, option that the 1950s generation of mothers did not have. But she has no illusion about what it means to be a working mother. A pressured and stressful job can't compete in the quality of life categories with cooking for her husband and son. (Fields, 2010)

## **2.7 Educational Status of Nepalese Women**

Education is the main factor through which one can achieve knowledge, awareness and rational. Knowledge is indispensable factor of our life. Knowledge and rationality plays a vital role to run our life smoothly. A country cannot hope for skilled and devoted manpower in absence of education. That's why each family and society should give first priority to provide their children quality education because without education, a society is in darkness and hampers the overall development of the country. Society is prominent for human existence. The society whose root is strong comes out to be rational and structured. With the help of disciplined, conscious and rational human, able and responsible, structured and lawful society is formed. To produce such skilled manpower every individual, family, society and the country should give first importance to education. To judge how much a society, family, and country is capable, we consider education as the main factor. In the same way, families will also determine the status of the country. Hence, education is standard of a country. (Bhusal, 2008)

Men and women regarded as two sides of same coin should equally participate for the development of a country. Listing in the world as a poor and illiterate country is unfortunate for Nepal. Due to lack of education and awareness among people, superstition and other related problems has been deeply rooted in our country. These problems have been obstacle to produce skilled and able manpower. Hence to make the family, society and country free from these frightening (dangerous) factor, education plays the main role. For acquiring education, an individual, family and citizens should be made aware of infrastructures of a nation in which quality education plays an indispensable role. To raise the status of most of the poor and undeveloped country, power and aspiration plays an important role. Our country has been renowned as a country full of superstition. In educational sector, its condition is

miserable. In comparison to men, women's educational status is painful. (Bhusal, 2008)

## **2.8 Review of Previous Studies**

Thapa (2009) has written a thesis entitled on *Condition of Females in Community Forest Management*. According to Thapa, the condition of female in community forest management is specified to their role in decision making and participation in benefit sharing is not satisfactory. It was not properly institutionalized. It had been noted that the role of female in CFUGs has been pressurized to its minimum level.

The study revealed that in most cases women were still underestimated by men and treated as second class citizens often due to lack of technical expertise, lack of feeling of ownership, lack of leadership skills and even lack of technical support from DFO (Thapa, 2009).

*Status of Women Workers in Carpet Industries (A study of women workers of Jorpati VDC, Kathmandu)*, a thesis penned by Subedi in 2010 AD also states about women's situation at working level.

Subedi has concluded that the socio-economic condition of women workers in carpet industry is not every encouraging. They are over-working for more than 12 hours at very low earnings. Majority of the women workers in carpet industry are carpet weavers and some of them sustain their life with 2000-4000 monthly earnings which has lead to tough and miserable life. She further stresses that the women workers are exploited and affected by some form of violence generally from male counterpart and owner of carpet factory. (Subedi, 2010)

Tulachan (2007) has undertaken a study on *Gender Roles in the Livestock Production and Management at the Household level of Jhyalunghtar, Chapagaun VDC, Lalitpur*. In her study she has explained about the responsibilities of males and females in Bhramin, Chhetri, Tamang, Newar and Dalit community. She has found that women belonging to Tamang and Newar community have the strong decision making right, access to control over the livestock resources. But in the case of Bhramin, chhetri and Dalit community females are still marginalized in playing an active role in making

decision of household affairs. They have limited rights in the access to and control over the resources. (Tulachan, 2007)

Kulshrestha in her book *The War Against Gender* (1994) has written that it is not an easy job to bring change in attitudes and pull out the deep roots of bias prevailing against girls/women or to explode the myths that women are less have capacities and capabilities. However, education certainly is a powerful means and the existing problem has to have a multi pronged attack. She has tried her best to identify the areas of bias against women prevailing in society and presents a global picture of the status of women in textual materials. The Indian situation has been discussed in detail. It also tells about the world of books for children and refers to challenge or writing for them. It speaks about the education for women's equality as emphasized in the current policy on education and programmes of action for formal and non-formal education. (Kulshrestha, 1994)

A research entitled, '*Education Status of Women*' by Koirala has stated that the educational status of women (especially of Putalibazar Municipality, Syanja) is not satisfactory. He has concluded that majority of Putalibazar women are illiterate. Majority of respondents pointed that the main cause of illiteracy (or why they could not read and write) is lack of awareness. He further writes, in case of drop out, he most of his respondents have dropped out their classes due to household work and due to lack of educational importance.

In most of the joint family literacy rate of female is backward. The hindering factor of female education is their household work, their poor economy and lack of awareness. Similarly while studying the educational level by caste ethnicity, majority of respondents from Bhramin caste have passed intermediate level followed by Chhetri and Newar respectively. Rest of all caste has no higher education. (Koirala, 2009)

Koirala's attempt is to show that women are back in the field of education which has emerged as the result of gender inequality. (Koirala, 2009)

CERID (1994) on its study report entitled, '*Status of Female Education in Nepal*' focused on participation, repetition, drop out, socio economic condition, female

teacher availability, family education background, government's support system and so on.

The report explained in terms of educational attainment, girls and female are far behind males. Their participation rate in 2049 BS at school level was 36.87 and the tertiary level 24.28 (private campus excluded). Girls' participation at the primary level in schools in the Mountains, Hills and Plains, were found slightly higher in schools without female teachers.

Poverty was one of the major causes of girls' low participation or non participation in and dropout from schools. Another important cause as demonstrated by the study is the problem of mass illiteracy, particularly of rural parents. Lack of awareness in the community people for educating their female counterparts, negative attitude of parents towards educating their daughters, the family norm to involve females in household chores, the practice of early marriage was found to be a major constraint. (CERID, 1994)

One more instance of gender inequality can be seen in Pandey's thesis entitled, *'Educational Status of women in Thuladihi; Anthropological case study of Thuldhihi VDC, Syanja District*. He opines gender discrimination has prevalent in the village because it is internalized through the process of socialization. He has projected abundant impacts of gender inequality on education of women.

The review literature showed that gender inequality and discrimination are one of the eminent features of society and comparatively the study of educational attainment of girl child is the indicator of discrimination. Gender relation is the out come of the social system that constitutes the idea of socially assigned role and divides the society into two fragmentations that is male and female.

Education of girls in the village can be seen as an index of gender discrimination. Gender is the product of social system which is rooted in the social norms and values and applied in everyday life practices. Human being internalizes that norms and values, which sustains patriarchy in society. The aspiration of parents towards their child; their attitude towards education and future help to depict the influence of social

norms and values, the concept and practices of blended culture are also responsible to constitute gender discriminatory practices between son and daughter which can be measured by education. (Pandey, 2010)

Pandey concludes by recommending gender discrimination in education must be legally banned.

All these previous literatures are helpful in guiding the current study on gender inequality in education of Ryalechaur-3, Bhalam VDC, Kaski district.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

Research methodology is that part which includes the procedures which have been followed to carry out this study. To incorporate its objectives and to formulate more reliable valid data, some different shorts of methodologies have been exercised.

#### **3.1 Study Area and Rationale for the Selection of the Study Site**

Ryalechaur-3, Bhalam VDC just lies about 3 km away from Pokhara city, Kaski district. It has been left out from the process of development. It is a typical remote village of Nepal where we can find various features. The main study of this research is to bring out the real women of Ryalechaur village. How have been they affected? Why are they back? What are the reasons for not being able to join in the mainstream development?

Therefore this study tries best to explore the details of gender inequality of inherited between men and women in terms of education of women. The study has been carried out in ward no. 3.

The reason for choosing the site is still now no one has done any kind of research on same topic. So for me, if at least I become able to light on the topic then existing situation and status of females can be shown to our society. Eventually, the findings of this research work can be utilized by coming researchers; policy makers, any government NGOs / INGOs and institution for the issues of Gender Inequality and many more.

#### **3.2 Research Design**

According to Kerlinger, research design is the plan, structure and strategy of investigation conceived to obtain answers to research questions and to control variance. It is the overall scheme or program of the research. It includes an outline of what the investigator will do with operational implications to the final analysis of data. (Kerlinger, 1986)

A research design is a plan of the proposed research work. It is a planned sequence of the process involved in carrying out a research study. A search model or design represents a compromise dictated by mainly Practical Considerations. Research Design is a research plan providing guidelines to researcher to get answers of the research questions and help to control experimental, extraneous and erroneous variances of a particular research problem. (Kerlinger, 1986)

A research design is an outline picture of a research study in sequence. Here, the reasonable factor for gender inequality has been discussed and described. Its main objective is to find out the reasons behind gender inequality and how it has been structured concerning educational level of females. It describes the activities of male and female in the society. Further more, it analyzes the process of gender inequality. Both exploratory and descriptive research design have been practiced.

### **3.3 Nature and Sources of Data**

This research work is the mixture of primary data and secondary data as sources of information. The primary data has been obtained through field surveys, observation, interviews, consulting key informants and focus group discussion. While, research articles, books, journals, seminar papers, occasional papers, case studies, research reports and related thesis has been counted as secondary data.

Both qualitative and quantitative data will be used.

### **3.4 Universe and Sampling Method**

The universe of this study is the household built within Ryalechaur, Bhalam VDC. The universe of this study consists of 125 households composed of different ranks with the features like multi caste, ethnicity religion and language.

Among them one woman representative respondent from each 100 households has been selected as form of quota sampling for the survey due to lack of time and financial constraint that will be 80 percent of the universe.

### **3.5 Methods of Data Collection**

In this study, both primary and secondary data has been used. The following methods and techniques were applied for collecting different nature of data.

#### **3.5.1 Interview Schedule**

Interview technique has been adopted to collect data to analyze the gender inequality in the study area. Interviews are both formal and informal. Direct face to face interview was adopted to accumulate real and genuine facts about gender inequality. An interview schedule having a list of structural questions was prepared by which essential qualitative and quantitative data was gathered.

#### **3.5.2 Observation**

Observation in the field area can lead much more information which is good technique of data collection. For this researcher had to take part actively. To meet the objectives of the study, researcher was involved in observing gender inequality in day to day life.

Researcher focused on gender based activities, physical condition, working condition, and behaviours and reasons behind it and factors affecting it.

#### **3.5.3 Focus Group Discussion**

Focus group discussion was carried out to gather information related to gender inequality. Eventually, FGD was a key technique for finding out prevalence of gender inequality in Ryalechaur village focusing on education of women. Only one FGD was conducted selecting the certain number of women of Ryalechaur village.

#### **3.5.4 Key Informative Interview**

As collection of data is a complex process, a single and one and only method are not enough. Along with various techniques, for receiving special insights, opinions and information, key informative interview was conducted. Some certain informants were interviewed for this.

### **3.6 Methods of Data Analysis and Presentation**

After collecting data through various techniques in the field, effort was given to analyze them systematically and scientifically. The collected qualitative and quantitative data was tabulated and analyzed by using simple statistical tools like frequency, percentage, ranking, tabulation, pie chart, bar graph etc.

The qualitative data and quantitative data were interlinked in terms of various topics and subtopics to analyze them descriptively. Attention was paid to minimize data error through comparison of various data which was interpreted sociologically.

## CHAPTER FOUR

### DEMOGRAPHIC AND SOCIO-ECONOMIC PROFILE OF BHALAM VDC

#### 4.1 Geographical and Physical Representation

##### 4.1.1 Geographical, Administrative and Political Division

Bharam village Development Committee lies in north of Pokhara Sub Metropolitan City, Kaski district of Western Development Region. It is situated almost at the middle of Kaski district. The latitude and longitude location of Bharam VDC are 83.98 to 84.02 East and 28.28 to 28.27 North. In the north of this VDC there lie Mauja VDC and Armala VDC, in east Arbabijaya VDC, Pokhara Sub Metropolitan city in east- west and Kahun in its south. This VDC has been divided into 9 wards. Likewise, it lies under 8 no. illaka and 2 No. election area. The total area of this VDC is 9.86 sq. Km. It has been linked by Ranipauwa-Bharam-Batulechaur roads and sub metropolitan city. So, it is not so remote to visit.

There are altogether 49 settlements in this VDC. Ward 1, 2 and 3 are populous wards. The least populated ward is 5.

##### 4.1.2 Historical Background

Till yet, no authentic and genuine information has been found that how 'Bharam' has been named. According to the local informants, this place has got wide fertile land but not proper facility of irrigation. For it, people have to block water (which is called '*bhal chopnnu*'). Eventually, it was named as Bharam.

##### 4.1.3 Climate and Weather

In the north of Bharam VDC, there lies Annapurna Himalayan Range, due to which it has got cold and warm type of climate. In the summer season maximum temperature 33 centigrade and in winter minimum 11 centigrade has been measured, 90% of rainfall occurs during summer or rainy season and 10% in winter season. Around 5787 hector land has been covered by forest. Except some plains, most of the geographical feature of Bharam is steep made of hard and soft rocks.

#### **4.1.4 Religious and Cultural Setting**

Religious and cultural practices have got great impact on the life style of Bhalam VDC. Most of the Brahmin, Chhetri and Dalit are Hindu and Gurung are the followers of Buddhism. Other people have got their own kind of practices and rituals. Due to diversified ethnicity, geography and economy, the people of Bhalam have got their distinct kind of lifestyle.

They celebrate national and local festivals with great enthusiasm and happiness.

Main festivals: Dashain, Tihar, Teej, Buddha Purnina, Loshar.

Park, Plains (*Maidan*): Harihar cave's park and Park of Maidan.

Tourist, Cultural and Historical Places: Harihar cave, Birendra cave, Chamere Cave and Dharmasthali.

## 4.2 Fundamental Statistical Profile of Bhalam VDC

Table 4.1

### Fundamental Statistical Profile of Bhalam VDC

District: Kaski

VDC: Bhalam

District Code: 39

VDC Code: 39.5.021

Ward No	Name of the Settlement	Number of Settlement	Total Population	Number of House	Total No of House
1	Deurali	4	521	115	153
	Majtole		37	10	
	Kunathar		57	11	
	Simleswanran		79	17	
2	Kulechaur	2	176	37	96
	Tallachaur		280	59	
3	Dandankateri	6	29	5	125
	Eklekhet		109	21	
	Bayakhola		175	30	
	Besi		161	31	
	Tulechaur		103	15	
	Ambote		115	23	
4	Chitepani	5	24	6	69
	Pipal dali		39	8	
	Thumasadandan		77	15	
	Baviswanran		85	17	
	Ryalechaur		120	23	
5	Barchhanne	3	71	14	34
	Adhikaritole		51	8	
	Pipaldali		50	12	
6	Najim	6	115	22	96
	Khor		129	24	
	Khor		54	13	
	Sainikbesti		82	18	
	Lakure		20	4	
	Gautam		83	15	
7	Gaurswaran	4	157	35	93
	Bhandari Tole		161	34	
	Chalise Phant		55	11	
	Pakhabari		55	13	
8	Basthal Tole	5	59	12	50
	Tallobastola		55	11	
	Pyare		57	16	
	Srijana Tole		26	7	
	Siranghar Tole		61	10	
9	Chaukali	4	32	5	43
	Amar		45	10	
	Chautari		109	21	
	Dandanpakha		40	7	
Total		49	3764	759	759

Source: Bhalam VDC, Village Profile, 2067BS.

#### 4.2.1 Distribution of Household Head According to Sex

According to ward wise distribution, regarding household heads, there are 596 male households and 163 female households' heads out of 759 households. There are male household in every wards and the number of female household are negligible.

**Table 4.2**  
**Distribution of Household Head According to Sex**

Word No	Household According to Sex	
	Male	Female
1	113	40
2	81	15
3	103	24
4	53	15
5	27	7
6	68	28
7	69	14
8	40	10
9	32	11
Total	596	163
Percentage	78.00	22.00

*Source: Bhalam VDC, Village Profile, 2067BS.*

From the above table 4.2, we see, there are 103 male households in ward no. 3 which is the maximum number, 32 male households in ward no. 9 which is the least. Similarly, in ward no. 1, we find 40 female households heads which is the maximum to all wards and 7 female household heads which is the minimum number.

According to sex, there are 22 percentages female household heads and 78 percentages male household heads. This indicates that there is superiority of males in household affairs which is not positive for the gender inclusion and socialization for females.

#### 4.2.2 Distribution of Population According to Caste/Ethnicity

The distribution of different caste and ethnicity staying in this VDC has been shown in the following table. According to this table shown below, there are mainly four

castes and ethnic groups staying in this VDC. The caste and ethnic groups are Brahmin, Chhetri, Gurung and Kami. Maximum number of people living is Brahmin. The number is 1266 which is 33.63 percentages of the VDC.

**Table 4.3**  
**Distribution of Population According to Caste/Ethnicity**

SN	Caste/Ethnic Group	Ward No									Total	Percent
		1	2	3	4	5	6	7	8	9		
1	Brahmin	55	4	448	293	151	189	120	-	6	1266	33.63
2	Chhetri	390	354	86	-	-	233	94	-	12	1169	31.05
3	Gurung	13	4	46	43	-	39	45	207	198	595	15.83
4	Kami	56	-	87	-	12	-	32	20	-	207	5.4
5	Other	171	94	34	9	9	22	137	31	10	508	14
Total		694	456	702	343	172	483	428	258	226	3764	100.00

*Source: Bhalam VDC, Village Profile, 2067BS.*

From above table 4.3 in this VDC, there are 33.63 percent Brahmin, 31.05 percentages Chhetri, 15.83 percentages Gurung, Kami 5.4 percentages and others castes 14 percentages.

In this way, the least number of ethnic groups in this VDC is Kami. The total population of this ethnic group is 207.

#### **4.2.3 Distribution of Population According to Mother Tongue**

The following table 4.4, shows that Nepali language as a mother tongue is widely spoken which is 84.24 percentages of total population. The speaker of Gurung and other language as mother tongue hold 15.62 percentages and 0.15 percentages respectively.

**Table 4.4**  
**Distribution of Population According to Mother Tongue**

SN	Type of Mother tongue	Ward No									Total	Percent
		1	2	3	4	5	6	7	8	9		
1	Nepali as Mother tongue	684	452	655	302	172	444	383	51	28	3171	84.24
2	Gurung	5	4	47	43	-	39	45	207	198	588	15.62
3	Tamang	-	-	-	-	-	-	-	-	-	-	-
4	Other	5	-	-	-	-	-	-	-	-	5	0.15
Total		694	456	702	343	172	483	428	258	226	3764	100.00

*Source: Bhalam VDC, Village Profile, 2067BS.*

Distribution of population according to mother tongue also varies in this village with the Nepali language speakers in majority.

#### 4.2.4 Distribution of Population According to Religion

**Table 4.5**  
**Distribution of Population According to Religion**

SN	Religion	Ward No								
		1	2	3	4	5	6	7	8	9
1	Hinduism	689	452	655	302	172	444	383	51	28
2	Buddism	5	4	47	43	-	39	45	207	183
3	Muslim	-	-	-	-	-	-	-	-	-
4	Others	5	-	-	-	-	-	-	-	-
5	Christin	8	7	-	-	-	-	-	-	-
Total		694	456	702	343	172	483	428	258	226

*Source: Bhalam VDC, Village Profile, 2067BS.*

In the table 4.5, the number of different religion in the Bhalam VDC is given in which Hindu 84.2 percentages, Buddhist 15.22 percentages, others 0.73 percentages and Christian 0.39 percentages.

This clarifies that mostly inhabitants are the followers of Hindu.

### **4.3 Education**

Education is the basic infrastructure for the development of any village, society and country. It helps to bring out the best potentialities of an individual bringing the positive changes in the different facets of development. Education has great role in the manufacture of skilled productive and disciplined manpower.

Due to attention has been paid for a long time but expected goal has not been achieved. After an initiation of planned development, educational programmes have been reformed and corrected by the demand of time.

#### **4.3.1 Educational Status**

It is right to get warmth of education by an individual. But it's a big misfortune, if anyone doesn't get education. Still, government of Nepal has not become successful in providing right of equal education. Besides it, geographical, social, gender, economic and ethnic issues are major. As other VDC, Bhalam VDC has got the challenges of incorporating marginalized class, indigenous, female, children and Dalits who are away from the mainstream of development.

### 4.3.2 Literacy

For the social, economic and other types of development, illiteracy has become the major obstacle comparing to other countries, literacy rate of Nepal is not satisfactory. In the context of Bhalam VDC, illiteracy has not affected only Bhalam but to a whole nation. Literacy layout can be observed in the following table 4.6.

**Table 4.6**  
**Literacy Figure of Bhalam VDC**

SN	Particulars	
1	Literary	Female :623 Male :584 Total 1216
2	Illiteracy	Female : 352 Male : 85 Total :437
3	Educated Manpower	SLC:423 Master Degree: 53 PCL: 268 PhD: 0 Total Female: 385 Bachelor:214 Total Male: 505 Total: 950
4	Collage/School Number	Pre primary: - Secondary : 1 Primary :6 Higher secondary: _ Lower Secondary : _ Campus: _ Government School: 6 Private School :-1 Total :-7
5	Total Admitted Student	Female:-191 Male:-153 Total: 344
6	School Repeating Student	Female :-24 Male :- 20 Total:-44
7	Scholarship Holders	115
8	Teacher Numbers	Primary:- 23 Secondary :-8 Lower Secondary:-4 Total :-35
9	Trained Teacher	Trained :-36 Not trained :-13 Total :-49
10	Teacher- Student Ratio	Total Student :344 Total Teacher 35 Ratio:-9:1
11	School Living Student	Boys:-7 Girls:-15 Total:-22
12	Student not being admitted	0
13	Student going to pre-Primary	Boys:-9 Girls:-6 Total:15

Source: Bhalam VDC, Village Profile, 2067BS.

### 4.3.3 Literacy Rate According to Age Group

**Table 4.7**

#### Literacy Rate According to Age Group

SN	Age Group	Ward No.									Total	Percent
		1	2	3	4	5	6	7	8	9		
1.	6-15 years	17	15	5	6	6	6	40	16	22	139	13.08
2.	16-45 years	123	80	115	55	38	94	68	53	41	664	62.52
3.	46-60 years	46	10	33	16	10	25	3	14	8	165	15.53
4.	Above 60	8	5	12	6	4	4	28	10	10	94	8.85
	Total	194	110	165	83	58	136	145	93	81	1062	100.00

*Source: Bhalam VDC, Village Profile 2067BS.*

Education is the light of life without it life falls in darkness. The data of the above table 4.7 shows that the age groups 16 to 45 years are mostly literate which compose 62.52 percentages. The total population of this age is 664. The ages above 60 years are least literate comparing to other age group. The total population above 60 years of age group is 94 which are 8.85 percentages.

### 4.3.4 Illiteracy Rate According to Age Group

**Table 4.8**

#### Illiteracy Rate According to Age Group

SN	Age Group	Ward No.									Total	Percent
		1	2	3	4	5	6	7	8	9		
1.	6-15 years	-	15	-	6	5	3	12	2	5	48	11.24
2.	16-45 years	10	10	11	8	2	22	2	6	1	72	16.86
3.	46-60 years	46	10	33	16	10	25	3	14	8	165	38.64
4.	Above 60	27	12	31	15	7	18	7	11	14	42	33.25
	Total	194	110	165	83	58	136	145	93	81	1062	100.00

*Source: Bhalam VDC, Village Profile 2067BS.*

In the table 4.8, the age groups above 60 years are more illiterate which 33.35 percentages. The least illiterate age group is 6 to 15 years which is 11.24 percentages.

### 4.3.5 Educational Status Profile

**Table 4.9**

**Education Status Profile**

SN	Education Level	Ward No.									Total	Percent
		1	2	3	4	5	6	7	8	9		
1.	S.L.C.	76	41	85	58	29	51	40	15	28	423	44.5
2.	PCL or +2	53	22	68	25	11	23	32	13	21	286	30.10
3.	Diploma	85	36	57	24	3	15	8	13	3	214	22.5
4.	Master's Degree	6	8	9	13	1	6	5	2	3	53	5.57
5.	PhD	-	-	-	-	-	-	-	-	-	-	-
	Total	200	109	223	120	44	95	85	43	45	950	100.00

*Source: Bhalam VDC, Village Profile 2067BS.*

According to above table 4.9, the maximum percent is seen in SLC which is 44.5 percentages. After SLC, 30.10 percentages have done their intermediate level. Diploma level 22.5 percentages while Master Degree is 5.57 percentages which is the least percent among all educational levels.

### 4.4 Gender Equality and Development

Nepal's rural area is severely affected by the prevalence of gender discrimination, inequality and conservative customs. Bhalam VDC is not an exception from these issues. It is known by of the some social indicators. For example, domestic behaviours; easy access for ladies, perception towards daughters and women, access of women in household decision, participation of women in internal affairs, domestic violence, condition of gambling, taking women as commodities, access of women in parental property and control, discrimination among boy and girl etc..

Some of the good practices of this VDC are unmarried are not allowed to wash used utensils (*Juhto*), carry firewood and fertilizer etc. This has made some how easy to women in conducting their daily household activities.

#### **4.5 Condition of Women**

According to Bhalam VDC, Village profile, 2067, women involving in household decision are 234. Women involving in trade and business are 7 and those women who are having bank account are 80 in number. Likewise women involving in household activities are found to be 445.

## CHAPTER FIVE

### WOMEN EDUCATION AND GENDER INEQUILITY

#### 5.1 Education System in Nepal

Importance of education was not well realized in Nepal until the end of the Rana regime in 1951 AD. During that period, the common perception of the people towards education is well reflected through saying *Padhiyo Guniyo ke Kam, Halo Khanyo Mam* which means that there is no utility of an educated person but man who plows field or land can get food. The common mass of the population remained virtually illiterate during the Rana regime between 1856 and 1951 AD. However, as far back as in the 1854, Junga Bahadur Rana appointed English tutor to hold classes for his children in the Rana palace. Subsequently, Junga Bahadur's successors helped organize these classes to the Rana children at Durbar High School.

A brief shift in government's policy in education sector was observed in 1901 when Prime Minister Dev Shumsher Rana assumed office. He introduced sweeping reforms in education. During his tenure, a system of universal public primary education was proposed. Nepali language was adopted as a medium of instruction and Durbar High School was opened to even the children who did not belong to Rana clan. With the end of short tenure of Dev Shumsher, many of the calls for reform programmes got set back. Yet the reforms in education sector didn't disappear altogether. Some Nepali language primary schools remained open in Kathmandu valley, in the Hills and in the Terai. Besides, children belonging to even middle and low castes were allowed to receive education at Durbar High School. (Jha, 2007)

However, education during the Rana rule was the exclusive prerogative of the ruling elite to prepare them for a place in the government. Peoples' reluctance towards education was partly responsible for the wrong policy of the Rana who feared on educated public. While inaugurating Tri Chandra College in 1918, Prime Miminister Chandra Shumsher Rana clearly stated that the opening of the college was ultimate death knell to Rana rule.

Until the beginning of World War (1939-1945 AD), number of English middle and high school were set up in Patan, Biratnagar and other parts of the country, aside from one girls' high school in Kathmandu. Peoples' attraction for education during that

period was on the rise s several Gurkha soldiers who had received education in the British army started giving rudimentary education to children in their villages after retirement. Certain members of the elite class sent their children to different universities in India, particularly to Patna University, Calcutta University and Banaras Hindu University for higher education or technical training. Graduates form some of these universities were influenced by the political leaders of India, who later on played role in the revolutionary struggle against the Rana resulting into their overthrow in 1951 AD.

### **5.1.1 Women Education**

Women education is a catch -all term for a complex of issues and debates surrounding education (primary education, secondary education. tertiary education and health education particular) for women. It includes areas of gender equality and access to education, and its connection to all the alleviation of poverty. Also involved are the issues of single-sex education and religious education, in that the division of education along gender lines, and religious teachings on education, have been traditionally dominant and are still highly relevant in contemporary discussion of women as global consideration. The feminist movement has certainly promoted the importance of the issues attached to women education.

Mahatma Gandhi has said, "*Educating a man is educating an individual, while educating a woman is educating a family.*" Needless to mention that education is very important in the life a person. As it helps the growth of individual personality, it is accepted as one the fundamental rights of a citizen. It makes a person productive, disciplined and thus adds to one's strength. As such, importance is given to education all over the world-be it in the First, Second or Third World. Education, though important to all, is all the more beneficial to women. This is so because educating a girl is more rewarding. Likewise, Mahatma Gandhi, the World Bank vice president Lawrence Summers made groundbreaking speech in 1992 about the importance of girl education in the Third World countries meeting. He said that educating girl not only help reducing the cycle of women deprivation but it also yields a higher rate of returns than any other investment in this part of the globe. (Gautam, 2012)

### **5.1.2 A New Era of Women Education**

The process of school education for the girls started a century ago in Nepal during the rule of Rana Prime Minister Dev Shumsher at the initiative of Gangabai. Dev Shumsher helped prepare primary level text books for the school children through Jay Prithivi Bahadur Singh in Nepali language. In 1907, Singh even called 8 students of Damai, Kami, Sarki of Dalit Communities of Bajhang to Katmandu for education. Later on, at the initiatives of Rana Prime Minister Chandra Shumsher, girls' schools were opened in Kathmandu, Patan and Bhaktapur. Sanskrit teachers were appointed in these three schools to impart education to the girls. Subsequently, a lady teacher was also appointed in these schools of Katmandu valley. In order to train the girl in sewing and weaving, *Chunnu Shrestini* was appointed as teacher in Lalitpur Girls' School and Lalit Kumari in Bhaktapur Girls' School.

### **5.1.3 Call for Women Education**

In Nepal, the first recorded call for women's education was given by the Nepali woman D.D Acharya Dixit through her book *Women's Education* published for Bombay in 1914 AD. In her book, Dixit laid stress for the need of women education for achieving rightful place in the society. Not much information is available about the impact that the book made in Nepalese society for the promotion of women education. But three years after the publication of the book a women's committee was formed in Terai (in Siraha) in 1917 with 8 member and 2 secretaries with the objective of bringing reform in the life of the women, Krishna Prasad Koirala was he the driving force behind the committee. But it was very sad that the committee was disbanded within one and half year as the members was forced to live in an exile. It, however, sparked the society for change. No other organization emerged at the national scene to improve the socio-economic condition of women until 1946 when Rebanta Kumari Acharya established Model Women's Organization. A year later in 1947, *Nepal Mahila Sangh* was founded by Mangala Devi Singh. Though the women's committee, Model Women's Organization and *Nepal Mahila Sangh* were political bodies, all these organizations advocated for the need of education for the development of women. (Singh, 2011)

#### **5.1.4 Role of Girls' Schools in National Development**

As in many other countries, the girl's school have played significant role in achieving national educational goals like nurturing and developing the personalities and innate abilities of individuals, instilling respect for human values, enhancing social unity, helping disadvantaged citizens to enter the mainstream of national life etc. A large number of the girls having received education from these schools are key position in administration, technical and various other fields. The number of the girls' high school in Nepal is altogether twelve.

Women education reduces child mortality, fertility, maternal mortality and prevents the spread of AIDS on the other hand. Women education helps to improve the environment and it gives them more decision making power in their families. Education to the girls and women is important to the protection against violence, diseases and unwanted pregnancy.

#### **5.2 Present State of Education in Nepal**

An analysis of education indicator in Nepal shows that there has been marked improvement in the situation of literacy rate. Until 1946, the literacy rate of the country was as low as 2 percent. At that time, literacy rate among women was almost nil. In early 1950, however, the literacy rate in the country soared up to 5 percent. But discrepancy in the literary rate between male and female population was conspicuous. As against the literacy rate of 10 percent among then men; the literacy rate among the women was merely 1 percent. Thus, the literacy ratio between male and female population was found to be 10 percent. Interestingly, Nepal adopted education system with free primary education for all children since 1950s. Age of primary school begins at 6 and ends at 10. Tribhuvan University was established as the centre for learning in Kathmandu in 1959, which is the only doctoral granting institution of higher education. Besides, Kathmandu University, Purbanchal University, Pokhara University and some other universities have been opened, apart from the traditional Sanskrit University in Dang.

Because of some of the efforts for the promotion of education, the literacy rate in 1981 increased to 23 percent. In 1991, the literacy rate in the country reached up to 40 percent, which grew further to 54 percent in 2001 AD and eventually to 65.9 percent

in 2011 AD. However, in the total literacy, the literacy rate among the women is still very dismal.

### **5.3 Gender Inequality and Challenges**

Gender inequality refers to unequal treatment or perception individuals based on their gender. It arises from differences in socially constructed gender roles as well as biologically through chromosomes, brain structure and hormonal differences. Gender system is often dichotomous and hierarchal; gender binary system may reflect the inequalities that manifest in numerous dimension of daily life. The discussion of gender inequality might be different. In the United States, gender inequality is commonly discussed in the context of interpersonal relations, job promotions or even the types of clothing that are socially acceptable. But in many other countries and cultures through out the world, gender inequalities can be a literal determinant of life and death. (Jackson, 2012)

In a country like Nepal where we find patriarchal society, biasness regarding sex exists in each family. Studies show that Nepal has the second highest index of son preference in the world. The birth of a girl child in a family is seen a curse. It is partly due to the fact that the son is treated as insurance for the old ages that is expected to take care of them and partly the driving forces to send to heaven after the death. Besides, early marriage is another factor for women's backwardness in education sector. Women are discriminated in education apart from health and other sectors. This is one of the reasons why the girls and women lag behind men all most in all important development indicators. The major challenges in girls' education are low participation of girls in education.

### **5.4 Status of Women**

#### **5.4.1 World Scenario**

In the world even though women are the major founders of the society, yet women have not achieved equality with men, of the world's 1.3 billion poor people, it is estimated that nearly 70 percent are women. Between 75 and 80 percent of the world's 27 million refugees are women. There are many countries where women are considered as second class citizens. No matter how talented they are, they never get a chance to develop. A lot of countries are there where women are treated as

subordinated and second class citizen, though the equal rights are preserved in the constitution.

The political participation of women in the world seem relatively low and it is duly because of the existence of the patriarchal mindset even in the political parties in almost all countries in the world not matter how advanced and socially, economically, culturally and politically sound the countries are. The participation of women in parliament of Japan and USA is only 7.1 percent and 17 percent respectively. While in the countries like Rwanda its 49 percent and in Sweden it's 46 percent respectively. Thus status of women in the developed countries is also lower in all sectors leaving some expectations in European and American and Asian countries, women in the world are socially, economically, culturally and politically dominated and they are excluded from opportunities. Throughout the world, women face violence everyday. From the battle field to the bedroom, women are at risk from violence in all areas of life. Violence against women persists because of society canopy. Virtually every culture in the world contains forms of violence against women that are often normal or acceptable. The underlying cause of violence against women lies in gender inequality and discrimination- the denial of women's equality with men in all areas of life. (Sharma, 2008)

#### **5.4.2 Women in South Asia**

South Asia countries are primarily linked with the status of women in family, society and the state structures. Traditional ethical code of society expects women to remain restricted within four walls of home, which is still a common occurrence. In some of the countries of South Asia women are outlawed even to cast votes. In South Asia region, women are discriminated because of son preference tradition of the society dominated by religious beliefs. Daughters are discriminated from birth to funeral ceremony. Women are also suffering from domestic violence, wrong tradition and cultural malpractices. Some awful examples of violence are sex selective abortion, wife, battering, child marriage, polygamy, rape sexual violence, trafficking of women and forced prostitution, sexual harassment, dowry, suicide, killings and domestic violence, still prevailed. They are still accused in the name of witchcraft.

Women in South Asian countries are witnessing changes through development initiatives. Women are considered as poor people in developing countries, live under the same condition as men, but suffer additional social and policy biases. Though this problem affects almost all sections of the people, women are recognized to be among most disadvantaged groups. Political participation of women in the state structure and mechanism is still a far dream even in advanced century. Though constitutions of all countries have ensured equal status of all citizens without discrimination based on gender in very layer of governance, political participation of women in South Asian countries is very low. The decision and policy level position are occupied and dominated by males' majority of them with the patriarchal psyche.

### **5.4.3 Status of Women in Nepal**

Nepal, a Himalayan country situated in South Asia, is one of the poor countries of the world. Major reason behind this is the political instability and undemocratic rule for long the time. Other crucial factors for being the country very poor are due to lack of awareness and access to quality education and political vision. The socio economic status of women in Nepal is very poor. The women are being treated unfairly in every aspect of the society. These and so many other factors have contributed to turn Nepal a lower human development state. (Sharma, 2008)

Nepal is great geographical, cultural, ethnical and religious diversity country. Across the diversity, the majority of communities in Nepal are patriarchal. A woman's life is strongly influenced by her father, husband and son. Such patriarchal practices are further reinforced by the legal system. Marriage has great importance in women's life. The event of marriage determines the way of her life. The early marriage generally depreciates the women's life. A woman's power to accept or reject marriage partner is evidently an index of the degree of freedom she exercises in the management of her status. The status of women is determined by the patriarchal social system, values and women's right preserved and protected by the state and state policy for the development of women.

Women's relative status, however, varied from one ethnic group to another. The economic contribution of women is substantial, but largely unnoticed because traditional role was taken as for granted.

## CHAPTER SIX

### GENERAL CHARACTERISTICS OF THE STUDY AREA

#### 6.1 Social and Demographic Statistics

##### 6.1.1 Distribution of Respondents by Caste/Ethnicity

According to Dictionary of Sociology, a closed social stratum based on heredity that determines its members' prestige, occupation, place of residence and social relationships is caste and ethnicity. The castes of a society form a hierarchy of superior subordinate ranks and relationships that is justified by religion, law and magic. Each caste is endogamous and social relations between members of different castes are severely limited and formalized. Some prefer to restrict the term only to the traditional system of stratification in India. (Scott, 1999)

The table 6.1 represents the distribution of the respondents on the basis of caste and ethnicity. The data clearly projects that the majority of the respondents belong to Brahmin and Dalits respectively. The total numbers of Brahmin and Dalits respondents were 59 and 17 respectively. Chhetri held third with 13 respondents followed by 9 Gurung respondents and 2 Magar respondents.

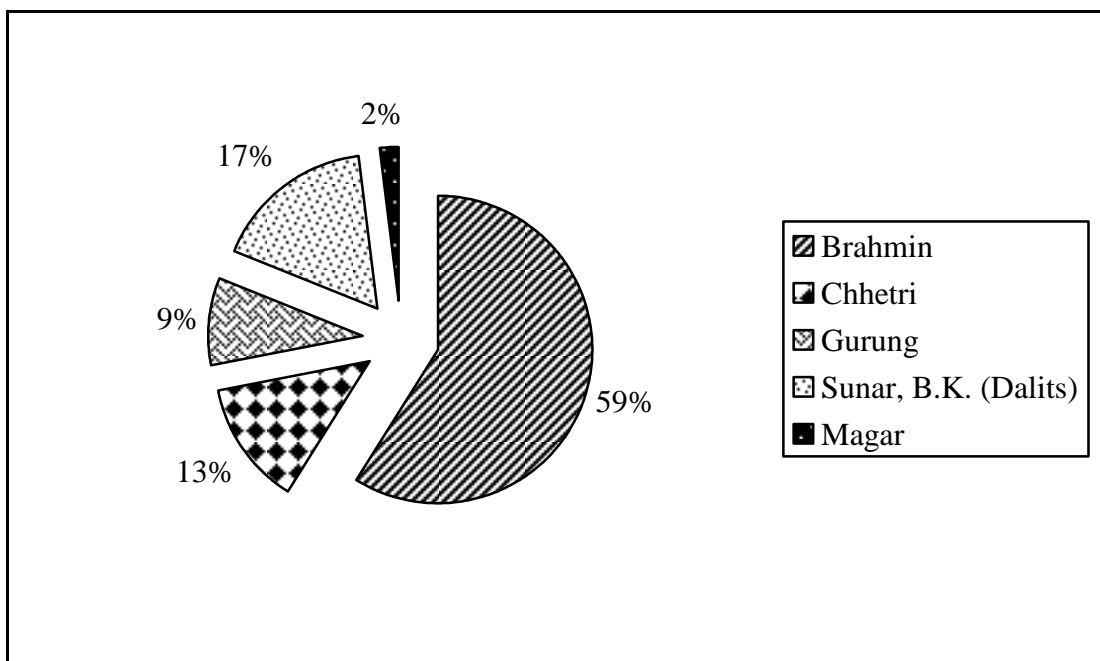
**Table 6.1**  
**Distribution of Respondents by Caste/Ethnicity**

Caste / Ethnicity	Frequency	Percentage
Brahmin	59	59
Chhetri	13	13
Gurung	9	9
Sunar, B.K. (Dalits)	17	17
Magar	2	2
Total	100	100.00

*Source: Field Survey, 2069BS.*

**Figure 6.1**

**Distribution of Respondents by Caste/Ethnicity**



In all caste and ethnicity, Nepali language served as lingua franca. In the study area, Nepali language itself is the major language of Brahmin and Chhetri along with Dalits. Gurung and Magar have their own language that they speak usually with the member of the family but they found to have good command over Nepali language.

In Nepal even though Nepali written in Devnagari script is the national language and is mentioned as the mother tongue by approximately 58 percentage of the population, there are several other languages and dialects. Other languages included Maithali, Bhojpuri, Tamang, Newari etc. Non Nepali languages and dialects rarely are spoken outside their ethnic enclaves. In order to estimate the numerical distribution of different ethnic groups, the census data indicating various mother tongues spoken in the country must be used. (<http://countystudies.Caste and Ethnicity>)

### **6.1.2 Distribution of Respondents by Age Group**

According to Oxford Dictionary (2005), the age is the number of years that a person has lived or a thing has existed. An age role is simply the set of expectations associated with a particular age status. The age distribution of the respondents is

classified in 9 years age group. Age factor keeps importance in determining an individual's overall feature. It has been presented in the table 6.2.

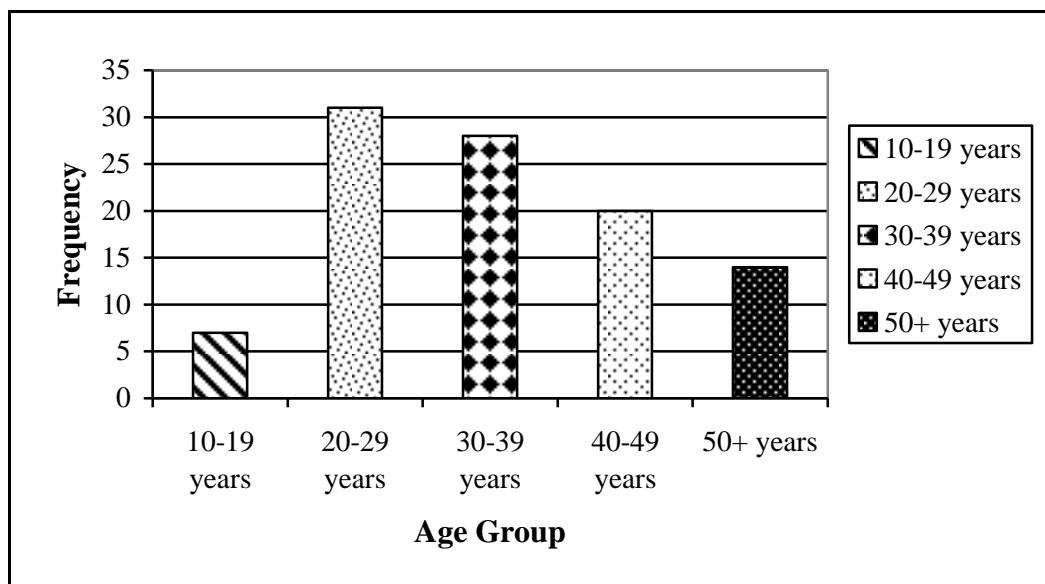
**Table 6.2**  
**Distribution of Respondents by Age Group**

Age Group	Frequency	Percentage
10-19 years	7	7
20-29 years	31	31
30-39 years	28	28
40-49 years	20	20
50+ years	14	14
Total	100	100.00

*Source: Field Survey, 2069BS.*

The table 6.2 hints that the majority of the respondents belong to 20-29 years age group which is 31 in number. Similarly, 30-39 years age group held 28 respondents and 20 respondents belonged to 40-49 years age. Above 50 years age group, 14 respondents were found while the least age group that is 10-19 years age group held 7 respondents.

**Figure 6.2**  
**Distribution of Respondents by Age Group**



### 6.1.3 Distribution of Respondents by Marital Status

Marriage has been an important social phenomenon from an early civilization of human beings. In fact, continuation of generation is not possible without marriage. In it, a man and a woman are permitted to live together, have sex and continue their generation. In is one of the vital event of an individual.

**Table 6.3**  
**Distribution of Respondents by Marital Status**

Marital Status	Frequency	Percentage
Married	91	91
Unmarried	6	6
Widow	3	3
Total	100	100.00

*Source: Field Survey, 2069BS.*

The table 6.3 projects the distribution of the respondents on the basis of marital status. It was seen that 91 respondents are found to be married, 6 unmarried and rest 3 were recorded as widow.

### 6.1.4 Distribution of Respondents by Religion

Religion means belief in or recognition or an awakened sense of high or unseen controlling power or powers with the emotion and morality connected with rites or worship on any system of such belief or worship, devoted fidelity, monastic life etc. Religion is also conceived as having reference to certain characteristic typed of beliefs, practices, feeling, moods, attitude etc. There is no absolute difference between religion and morality. (Majupuria, 2008)

Religion is a social phenomenon (as well as a psychological) because it necessarily stresses fellowship in the development, teaching and perpetuation of religious insight and knowledge. It is concerned with the common plight of all people at all times, regardless of age, sex, or status within society. The concept of the supernatural path of salvation binds man to the dictates of limited contemporary social values and social groups, or it may serve to provide the wisdom and techniques by which man may free himself from contemporary groups and values- it may give him periodic freedom

to achieve values that transcend the demands of the social present. Thus, religion is both intensely personal and intensely social. (Scott, 1999)

According to Durkheim (1893), 'Religion is a unified system of beliefs and practices relative to sacred things, that is to say things that set a part forbidden beliefs and practices and which unite all those who adhere to them into one single moral community.'

Religious ideologies are the influential factor to shape an individual's personality and social and cultural life. It is an inseparable facet of an individual. Every society is constituted by various religious ideologies that set up various norms and values influencing social practices. Once Hindu kingdom, still majority of Nepali people are found to be following Hindu as a main religion and it is not an exception in Rylaechaur-3, Bhalam VDC.

**Table 6.4**  
**Distribution of Respondents by Religion**

Religion	Frequency	Percentage
Hindu	90	90
Buddhist	10	10
Total	100	100.00

*Source: Field Survey, 2069BS.*

From above table 6.4, it is understood that mostly the respondents are Hindu and then Buddhist. Out of 100 respondents, 90 respondents were Hindu and 10 were practicing Buddhism.

#### **6.1.5 Distribution of Respondents by Types of Family**

Family size is one the basis for quality of life. The table 6.5 shows that 52 percentage respondents were living in join family and 48 percentage respondents living in nuclear family. In urban and city areas people prefer to nuclear family where most of the village of Nepal still have got joint family tradition.

**Table 6.5**  
**Distribution of Respondents by Types of Family**

Types of Family	Frequency	Percentage
Nuclear	48	48
Joint	52	52
Total	100	100.00

*Source: Field Survey, 2069BS.*

Preference to nuclear family is one the fundamental characteristics of modernization. People love to live in small family as small family can be managed more properly and effectively as compared to big or joint family. It has given rise to individualism.

#### **6.1.6 Distribution of Respondents by Occupation**

Occupation is one's profession chosen for livelihood. It is the source of income, social prestige and an indicator of living standard. In society, people with doing different occupation are found. The table 6.6 shows the 100 female respondents doing different occupations in terms of living purpose.

**Table 6.6**  
**Distribution of Respondents by Occupation**

Types of Occupation	Frequency	Percentage
Household	57	57
Agriculture	22	22
Government Service	9	9
Business	7	7
Others	5	5
Total	100	100.00

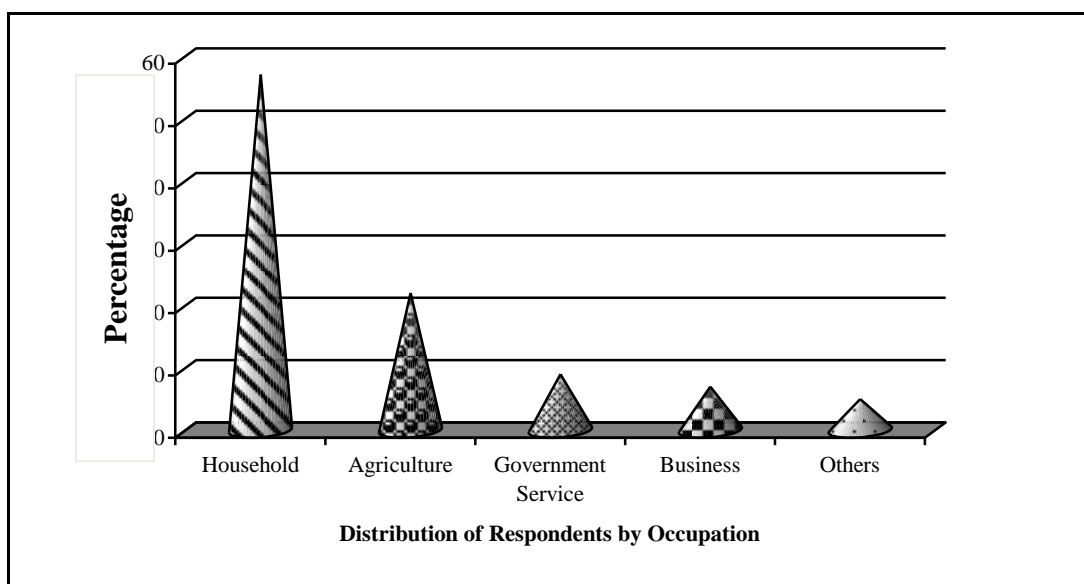
*Source: Field Survey, 2069BS.*

Human beings are not only social beings, they are also economic beings. They value different types of economic activities. These can be diversified and complex. According to Karl Max, on the basis of economic system, the inequality between members of society creates conflict between them. Economic status is determined on the basis of type of production, organization of production, distribution of production and system of exchange. (Marx, 1848)

The overwhelming majority of female respondents were seen being busy in doing household activities as main occupation which is thought to be unproductive and in generative. Secondly, 22 female respondents were counted under agriculture. In today's context, government service is matter of pride but very difficult to get it. In it 9 respondents were counted while 7 respondents were found doing business. And eventually, 5 respondents were under 'other' category.

**Figure: 6.3**

**Distribution of Respondents by Occupation**



### 6.1.7 Distribution of Respondents by Migration

According to the source of US library of Congress (2005), Nepal was once a sanctuary for waves of migrants from north and south of its borders. The early migration from the north was largely of nomadic Mongoloid people from Tibet (the Bhote group), followed by waves of Indo-Aryan from India. Some of the migrants from the south, especially the Brahmans and Rajputs, fled the religious crusades of invading Mughals (or Indian Muslims) and their atrocities.

Inhabitation is the matter of settlement. Some are termed as local inhabitants while some are migrants. Migration is done for various purposes. The following table 6.7 depicts the distribution of respondents on the basis of inhabitation.

**Table 6.7**  
**Distribution of Respondents by Migration**

Inhabitation	Frequency	Percentage
Local	63	63
Migrants	37	37
Total	100	100.00

*Source: Field Survey, 2069BS.*

It shows that out of 100 women respondents, 63 were found to be local inhabitants and rests 37 have come to that place as emigrants. It shows that Rylaechaur-3, Bhalam is the settlement of both local and migrants.

### **6.1.8 Distribution of Respondents' Migration by Caste/Ethnicity**

In this study, different caste and ethnic groups under three major different categories are recorded separately on the basis of inhabitation. The detail figure of the distribution of the respondents on the basis of caste and ethnicity is given in the following table 6.8.

**Table 6.8**  
**Distribution of Respondents' Migration by Caste/Ethnicity**

Caste / Ethnicity	Inhabitation	Frequency	Percentage
Brahmin / Chhetri	Local	49	49
	Migrants	23	23
Lower Castes (Dalits)	Local	12	12
	Migrants	5	5
Indigenous	Local	2	2
	Migrants	9	9
Total		100	100.00

*Source: Field Survey, 2069BS.*

From above table 6.9, out of 100 women respondents, 49 were locale Brahmin/Chhetri and 23 respondents were counted as migrants. Likewise, in Lower castes, 12 respondents were found to be local and 5 respondents were to be migrants. Lastly, in indigenous category 9 respondents were migrants and 2 were local

inhabitants. It was found that majority of the respondents are from Brahmin and Chhetri category.

### 6.1.9 Literacy Status of Respondents

Education is the primary factor for the empowerment of women. It is the source of knowledge and light of life to any individual. It is that key which shapes the personality of an individual and helps to change the attitude of the people.

**Table 6.9**  
**Literacy Status of Respondents**

Literacy Status	Frequency	Percentage
Literate	74	74
Illiterate	26	26
Total	100	100.00

*Source: Field Survey, 2069BS.*

The main objective of this study is to find out the impact of gender inequality on women education in Ryalechaur-3, Bhalam VDC of Kaski district.. The literacy statuses of the respondents have been categorized as literate and illiterate. The literacy statuses of sampled 100 women respondents are presented in above table 6.9. From the table 6.9, it is seen that out of total 100 women respondents, 74 percentage respondents were literate and 26 percentages were illiterate. This 26 percentages illiteracy rate of women indicated that still the educational status of women is backward and needed to be thought very seriously. Nevertheless, 74 percentages of literacy rates of women was quite satisfactory. But by the census, 2068 BS, the literacy rate of women was only 57.4 percentages. Comparing to men it is very low percentages as men held 75.1 percentage of literacy rate.

The majority of the respondents were literate. It shows that slowly women have known the importance of being literate.

### 6.1.10 Literacy Status by Types of Family

The following table 6.10 shows the fact about literacy and illiteracy on the basis of types of family. The 35 respondents were found to belong to nuclear family and 39 respondents to joint family. Similarly, in nuclear family and joint family, each 13 respondents were recorded as illiterate.

**Table 6.10**  
**Literacy Status by Types of Family**

Literacy Status	Types of Family		Total	Percentage
	Nuclear	Joint		
Literate	35	39	74	74
Illiterate	13	13	26	26
Total	48	52	100	100.00

*Source: Field Survey, 2069BS.*

Literacy rate of the respondents were some how satisfactory because out of 100 women respondents, 74 were found to be literate and 26 were found to be illiterate.

### 6.1.11 Literacy Status by Caste/Ethnicity

Nepal is not only diversified country from geographical point of view but also from ethnical point of view also. Different caste and ethnic groups with different culture and social practices have been co-existed. They have got unique socio-economic as well as different demographic characteristics, life style and different living standard. This basis could affect the literacy status also.

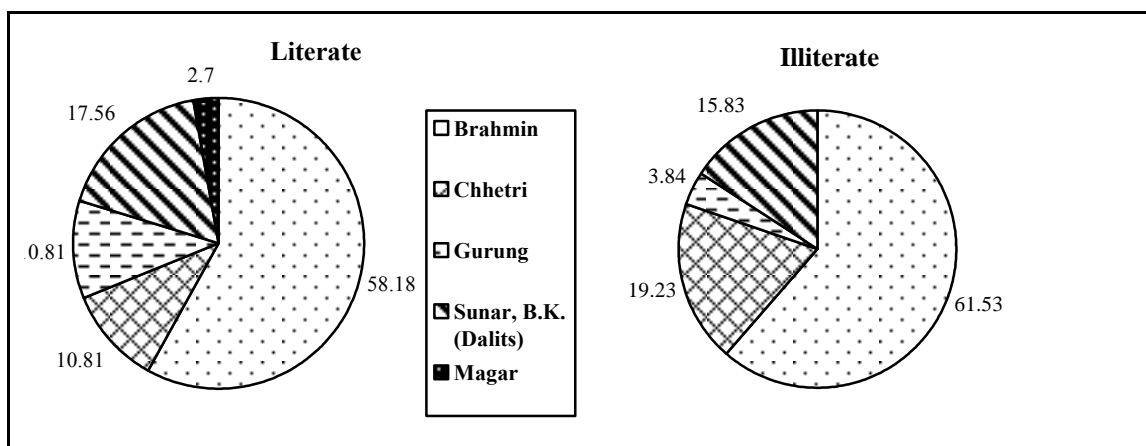
The table 6.11 of the next page presents the literacy status of the respondents on the basis of caste and ethnicity.

**Table 6.11**  
**Literacy Status by Caste/Ethnicity**

Caste / Ethnicity	Literacy Status			
	Literate No.	Percentage	Illiterate No.	Percentage
Brahmin	43	58.18	16	61.53
Chhetri	8	10.81	5	19.23
Gurung	8	10.81	1	3.84
Sunar, B.K. (Dalits)	13	17.56	4	15.83
Magar	2	2.70		
Total	74	100.00	26	100.00

*Source: Field Survey, 2069BS.*

**Figure 6.4**  
**Literacy Status by Caste/Ethnicity**



From above table 6.11, it is concluded that the respondents belonging to Brahmin community has got literate and illiterate rate in maximum number that is 58.10 percentages and 61.53 percentages respectively. Comparing to Chhetri, Gurung and Magar, the situation of Dalits (Lower caste) sounds sound as 17.56 percentages respondents were found to be literate.

#### **6.1.12 Literacy Status by Occupation**

Occupation directly and indirectly affects one's education status. Occupation is related with the source of income and the source of income estimates the educational process. Here, the status of literacy of respondents on the basis of occupation is presented in the table 6.12.

From the table 6.12, it can be seen that majority of the respondents belonged to household occupation. Out of them about 51.35 percentages are literate and 62.23 were illiterate. Secondly, the respondents having agriculture as main occupation, 21.62 percentages were recorded as literate and 19.23 percentages as illiterate. Talking about other occupations, like government service, business and others, illiterate rate are lower than literate.

**Table 6.12**  
**Literacy Status by Occupation**

Occupation	Literacy Status			
	Literate No.	Percentage	Illiterate No.	Percentage
Household	38	51.35	18	69.23
Agriculture	16	21.16	5	19.23
Government Service	9	12.16	-	-
Business	8	10.81	2	7.69
Others	3	4.05	1	3.84
Total	74	100.00	26	100.00

*Source: Field Survey, 2069BS.*

### 6.1.13 Literacy Status of Respondents' Parents

An aim has been taken to find out the respondents' parents literacy, it is so because they are the source of guidance and inspiration. More the parents are literate more the probability of good literacy status of children too.

**Table 6.13**  
**Literacy Status of Respondents' Parents**

Literacy Status	Respondent's Mother	Respondent's Father
Literate	4	13
Illiterate	96	87
Total	100	100.00

*Source: Field Survey, 2069BS.*

Above table 6.13 presents the literacy status of the respondents parents. The literacy rate of the respondents' mother was found to be 23.54 percentages which means out of

100 mothers, 4 were found to be literate. Similarly, 13 respondents' fathers were found to be literate which was 76.47 percentages.

The literacy percentages of the respondents' parents was disappointing one. It was somehow obvious also because years ago, study and education was not taken to be seriously due to lack of awareness and importance of education.

#### 6.1.14 Causes of Illiteracy

The latest data by the census, 2068 BS clarifies that the literacy rate of female is slowly improving. But still great deal of attention should be paid. There are various causes of illiteracy which are the hindrances in the overall development process of a country. Below the table 6.14 highlights the major causes of illiteracy in the study area.

From below table 6.14, 58 percentages of the respondents pointed the cause of illiteracy as lack of awareness which is the maximum response by the respondents. Economic became caused for 17 parentages respondents, distance between school and home for 7 percentages and finally in household work and other as cause of illiteracy 15 percentages and 3 percentages were recorded.

**Table 6.14**  
**Causes of Illiteracy**

Particular / Factors	Frequency	Percentage
Lack of awareness	58	58
Economic problem	17	17
Distance between School and home	7	7
Household work	15	15
Others	3	3
Total	100	100.00

*Source: Field Survey, 2069BS.*

**CHAPTER SEVEN**  
**EDUCATIONAL STATUS, GENDER ISSUES AND IMPACTS ON WOMEN**  
**EDUCATION**

**7.1 Educational Level of Respondents**

Although education in the Nepalese context may be playing prime role in strengthening patriarchal relationship, there exists no doubt that education is an important attribute for the development of human personality and leadership skill so that to work in any kind of development or management work. (Upadyay, 2007)

Educational level is a standard hierarchy that determines how much or up to which level an individual has studied in terms of certificate. In my research, six different level of education have been stated which follows primary, lower secondary, secondary, higher secondary, bachelor and master's degree respectively. The detail figures of educational level of the respondents are presented in the table 7.1.

**Table 7.1**  
**Educational Level of Respondents**

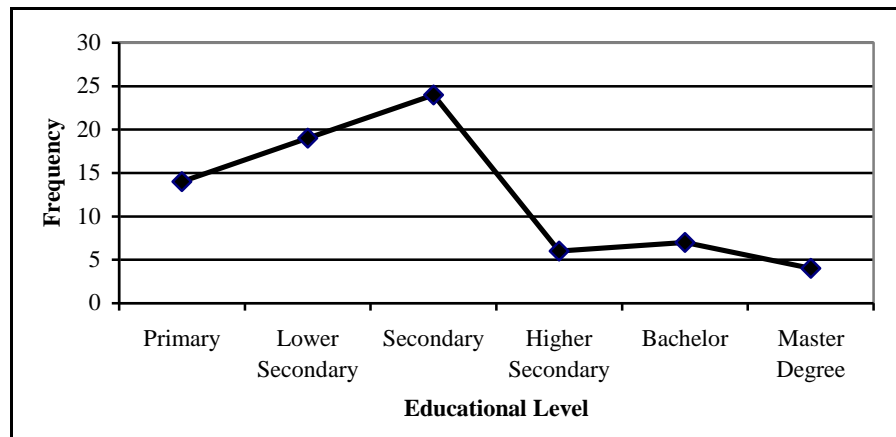
Educational Level	Frequency	Percent
Primary	14	18.91
Lower Secondary	19	25.67
Secondary	24	32.43
Higher Secondary	6	8.10
Bachelor	7	9.45
Master's Degree	4	5.40
Total	74	100.00

*Source: Field Survey, 2069BS.*

The depiction in figure follows

**Figure 7.1**

**Educational Level of Respondents**



This clearly depicts the fact that out of 74 literate respondents, the majority respondents have attained secondary level which is 32.43 percentages followed by lower secondary level which is 25.67 percentages. The lowest educational level is the level of master's degree which is just 5.40 percentages that means only 4 respondents have completed master's degree level.

Most of the women are blocked in lower level of education and have not accessed to higher level. This proves that the level of education of the women is still very low even if they are literate.

**7.2 Educational Level of Respondents by Caste/Ethnicity**

People belonging to different caste and ethnicity have different socio-economic background. Some castes are known for pundit works, some for defense of the country and some are assigned particular work. This tradition has direct influence in the attainment of education by an individual. The table 7.2 below shades the educational level of the respondents on the basis of caste and ethnicity.

**Table 7.2**

**Educational Level of Respondents by Caste/Ethnicity**

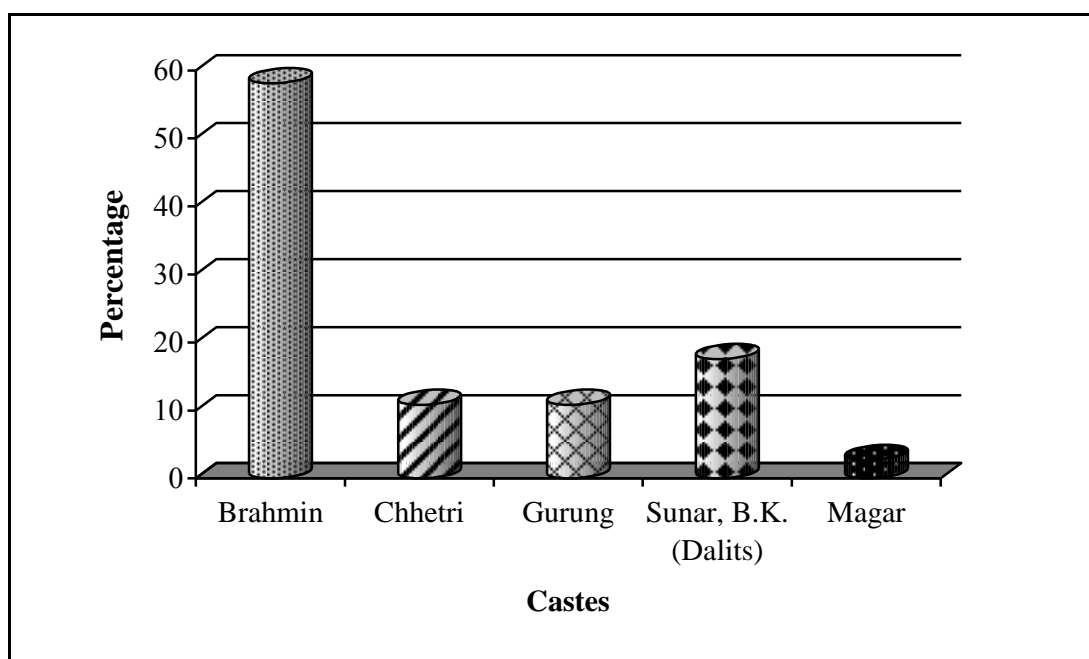
Educational Level	Caste / Ethnicity					Total
	Brahmin	Chhetri	Gurung	Sunar, B.K. (Dalits)	Magar	
Primary	8	1	2	3	-	14
Lower Secondary	15	2	-	2	-	19
Secondary	9	2	3	8	2	24
Higher Secondary	3	1	2	-	-	6
Bachelor	5	2	-	-	-	7
Master Degree	3	-	1	-	-	4
Total	43	8	8	13	2	74
Percentage	58.10	10.81	10.81	17.56	2.70	100.00

Source: Field Survey, 2069BS.

The table 7.2 shades the fact that around 58.10 percentages of the respondents belonging to Brahmin community holds the first position in the attainment of education. After that though Sunar and BK (Dalits) with 17.56 percentages is seen in second position but comparing to Chhetri, they are limited up to secondary level only where as Chhetri's level have reached up to bachelor level.

**Figure 7.2**

**Educational Level of Respondents by Caste/Ethnicity**



### 7.3 Educational Level of Respondents by Occupation

The level or attainment of education and types of occupation are interrelated matter. Occupation could be the basis to determine the level of education. The table 7.3 projects the educational level on the basis of occupation that the respondents are practicing. It shows which occupation has got what kind of educational level of an individual.

Those who are adopting household activities as their main occupation, out of 38 respondents, 9 respondents have done primary, 11 lower secondary, 15 secondary and 3 as higher secondary. No one was found doing bachelor level and master's degree level. In agriculture, except bachelor level, other levels have been attained. In case of government service, 2 respondents were found doing higher secondary, 5 as bachelor and 2 as master's degree holders. Below table 7.3 shows that majority of the respondents belong to household activities attaining up to higher secondary level.

**Table 7.3**  
**Educational Level of Respondents by Occupation**

Educational Level	Occupations					Total
	Household Activities	Agriculture	Government Service	Business	Others	
Primary	9	3	-	2	-	14
Lower Secondary	11	7	-	1	-	19
Secondary	15	4	-	3	2	24
Higher Secondary	3	1	2	-	-	6
Bachelor	-	1	5	-	1	7
Master Degree	-	-	2	2	-	4
Total	38	16	9	8	3	74
Percentage	51.35	21.62	12.62	10.81	4.05	100.00

*Source: Field Survey, 2069BS.*

Affiliated to economic structure, occupation is a set of activities centered on an economic role and usually associated with earning a living-for example, a trade or profession. An occupation is a social role that is determined by the general division of labour within a society. As a specialization of an individual's function in society, it is important factor defining a person's prestige, class position and style of life. (Scott, 1999)

#### 7.4 Respondents' Continuation of Education

To the women continuing education or upgrading their education is a matter full of challenge. In the context of Nepal, most of the women are not found continuing their higher education. Circumstances and events develop in such a way that they are forced to give up their dream of attaining higher education.

**Table 7.4**  
**Respondents' Continuation of Education**

Situation	Frequency	Percentage
Continuation of Education	44	59.45
Left Out Education	30	40.54
Total	74	100.00

*Source: Field Survey, 2069BS.*

Above table 7.4 shows that only 44 respondents are able to continue their up coming educational level which is 59.45 percentages of the total literate respondents while 40.54 percentages of the respondents have relinquished their hope of higher education.

#### 7.5 Supports to Respondents for Continuation of Education

The data related supports to respondents for continuation of education is depicted in the table.

**Table 7.5**  
**Supports to Respondents Continuation of Education**

Continuation of Education Due to	Frequency	Percentage
Husband's Support	20	45.45
Family Support	17	38.63
Others	7	15.90
Total	44	100.00

*Source: Field Survey, 2069BS.*

Those who have been continuing their education, they are fortunate or lucky. More opportunities of gaining education mean chances of becoming more thoughtful, radical and rational. It eventually helps to develop the inner and outer personality of

an individual. Above table 7.5 shows the respondents have been able to continue their education. In the table, out of 44 respondents who were continuing their education, 45.45 percentages were continuing their education due to their husband's support, 38.63 percentages were supported by their family while 15.90 percentages respondents were recorded under the title others.

### **7.6 Reasons behind Respondents' Discontinuation from Education**

Dreams are shattered when an individual has to left out reading or surrender from the further studies; circumstances stand against them so hugely that they are unable to break through it. With great wishes and great desires also, women have bid good bye to education.

In the context of Nepal, Nepali women are for all time deprived of going to school. Marriage, failed in exam, household activities, lack of awareness, economic problem, distance between home and school etc are seen as the major reasons of discontinuation from school in Nepal. The following table 7.6 highlights the detail reasons of discontinuation from education by the respondents of the study area.

**Table 7.6**

#### **Reasons behind Respondents' Discontinuation from Education**

Reasons of Discontinuation	Frequency	Percentage
Marriage	3	10.00
Failed in Exam	7	23.33
Household Activities	13	43.33
Lack of Awareness	2	6.66
Economic Problem	3	10.00
Distance between Home and School	2	6.66
Total	30	100.00

*Source: Field Survey, 2069BS.*

### **7.7 Educational Attainment of Respondents' Parents**

An attempt has been made to find out the educational level of the respondents' parents. It has been presented in below table 7.7. Out of 4 respondents' mother, 2 were found doing primary and 2 were found attaining lower secondary. Similarly, out of 13

respondents' father, 3 have done primary, 7 as lower secondary, 2 up to doing secondary level and 1 was discovered doing higher secondary level of education.

In older days, there was no system of reading or reading was considered as an essential factor. Society was conservative, and traditional rules and regulation had greater impact in the life of an individual. Study was considered to the sophisticated work of elite group especially Brahmin was considered for studying Sanskrit. Their studies were meant for working while forming certain rituals and religious ceremonies only. Besides these the study had no particular purpose.

**Table 7.7**

**Educational Attainment of Respondents' Parents**

Education Level	Respondents' Mother	Respondents' Father
Primary	2	3
Lower Secondary	2	7
Secondary	-	2
Higher Secondary	-	1
Total	4	13

*Source: Field Survey, 2069BS.*

This data is a testimony of the fact the older generation had very little access to education. No educational institution, lack of school, gradual development of educational sector and traditional thoughts and thinking could be the reasons why the older generation of Nepal had little access towards education.

**7.8 Educational Attainment of Respondents by Types of School**

Schools are the centers of learning and getting education. The purpose of education may be to instill discipline and respect or to give everyone an equal chance to broaden their intellectual and emotional life. Some people would say it provides a small minority with an intensive, high equality process of intellectual stimulation until they are adult and gives the poorer majority a lower quality basic education until they are in their adolescence. Others believe education operates to reproduce the capitalist class system and to produce an indoctrinated manpower to work for stabilizing the

capitalist order of society. Side by side, education is becoming expensive day by day in Nepalese context where there has been the mushrooming of private schools in the recent days. (Upadhyay, 2007)

The results of private boarding schools have been always good in comparison to the government schools. Parents will their children to get admission in private boarding schools though economically they are costly. The following table 7.8 gives us a picture of where the respondents had read.

About 97.29 percentages have got admission in government school while just 2.70 percentages is seen in private boarding school. This might be due to less number of private boarding, more government school, government's school fee being low etc.

**Table 7.8**

**Educational Attainment of Respondents by Types of School**

Types of School	Frequency	Percentage
Government	72	97.29
Private Boarding	2	2.70
Total	74	100.00

*Source: Field Survey, 2069BS.*

Still there is an impact that government schooling is not satisfactory. Parents prefer their children to go to boarding school as they think that private boarding schooling is better than that of government school. Results of different examinations are showing this fact. Out of 74 literate women, 72 did their schooling in private boarding school.

**7.9 Gender Preferences towards their Future Security**

Daughters are thought to be as burden, as soon as they are married, parents' job or responsibilities are finished. Daughters are not taken as further supporters. The table 7.9 shows the distribution of the respondents on the basis of attitude towards their future help. From the table 7.9, 87 respondents seek for son as their future help while 13 respondents saw their daughters as possible future help.

**Table 7.9**

**Gender Preferences towards their Future Security**

Future Help	Frequency	Percentage
Son	87	87
Daughter	13	13
Total	100	100.00

*Source: Field Survey, 2069BS.*

**7.10 Sex Preference towards their First Child**

Son is seen to be an essential heir of a family. A son and a daughter have got different space consequently creating gender inequality, differences, and discrimination.

**Table 7.10**

**Sex Preferences towards their First Child**

As a First Child	Frequency	Percentage
Son	92	92
Daughter	8	8
Total	100	100

*Source: Field Survey, 2069BS.*

From above table 7.10, out of 100 respondents, 92 respondents expected son as their first child and 8 respondents supported for daughter. It is very clear that in Nepali society, a couple desires son as their first child.

### 7.11 Future Aspiration of Parents towards their Children

Future is always uncertain and indefinite. But parents are always hopeful about their children's future. They seek good and bright future of their children. The table 7.11 shows the detail distribution of the respondents on the basis of their children's possible future.

**Table 7.11**

#### **Future Aspiration of Parents towards their Children**

Expectation	Frequency	Percentage
Doctor	34	34
Pilot	12	12
Lawyer	7	7
Teacher	6	6
Business man	20	20
Engineer	10	10
Government Service	6	6
Others	5	5
Total	100	100.00

*Source: Field Survey, 2069BS.*

### 7.12 Participation of Respondents in Household Decision

As being male dominated society, the role of women in household decision making is very rare and they are always ignored. Usually, the male, as being head of the family, makes the ultimate decision. Below, the table 7.12 depicts the role and participation of women in household decision making.

**Table 7.12**

#### **Participation of Respondents in Household Decision**

Participation	Frequency	Percentage
Active Participation	5	5
Moderate Participation	78	78
Inactive Participation	7	7
Total	100	100.00

*Source: Field Survey, 2069BS.*

5 respondents have got direct access and active participation, 78 respondents have moderate participation and finally 17 respondents have been kept behind the curtain in the household decision. This show that women are always put behind.

### 7.13 Attitude towards their Occupation

Satisfaction in one sense is a kind of happiness or self joy that an individual gets doing certain activities. It is difficult to find out whether an individual is satisfied with his current occupation or work. In the given table 7.13, we can see the respondents' attitude or perspectives towards their current occupation.

**Table 7.13**

#### **Attitude towards their Occupation**

Perspective	Frequency	Percentage
Satisfaction	48	48
Dissatisfaction	52	52
Total	100	100.00

*Source: Field Survey, 2069BS.*

It was seen that 48 respondents are happy with their work while 52 respondents want to change their occupation as they are not happy or satisfied.

### 7.14 Reasons of Dissatisfaction towards their Occupation

There are different causes of dissatisfaction regarding their current occupation. Out of 52 women respondents, 25 percentages said they are not satisfied because income is not in their hand, 17.30 percentages cited that income is not sufficient. The overwhelming respondents pointed that they are not having occupation according to their qualification and study which is 38.46 percentages. Likewise, impermanency of work, work not of one's choice and others, 7.69 percentages, 5.76 percentages and 5.76 percentages of the total respondents had their view respectively. The following table 7.14 represents the respondents' causes of dissatisfaction regarding their occupation. In the context of Nepal, employment opportunities are very rare and work is not according to their wish.

**Table 7.14**

**Reasons of Dissatisfaction towards their Occupation**

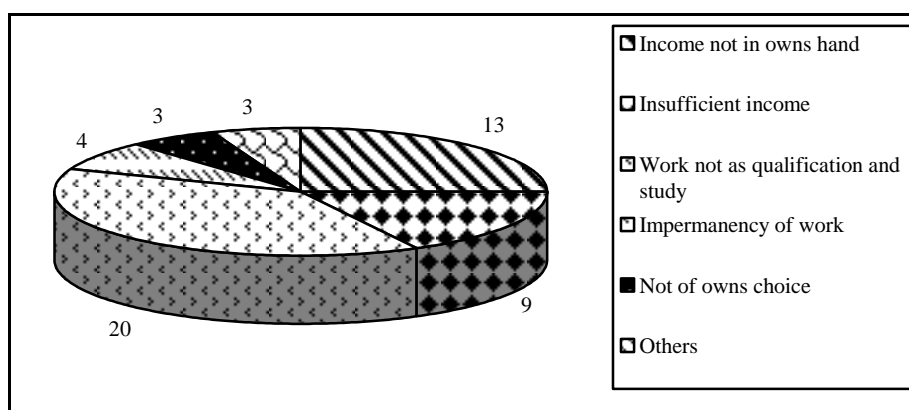
Causes of Dissatisfaction	Frequency	Percentage
Income not in owns hand	13	25.00
Insufficient income	9	17.30
Work not as qualification and study	20	38.46
Impermanency of work	4	7.69
Not of owns choice	3	5.76
Others	3	5.76
Total	52	100.00

Source: Field Survey, 2069BS.

The depiction in the figure follows.

**Figure 7.3**

**Reasons of Dissatisfaction towards their Occupation**



**7.15 Causes of Gender Inequality**

A columnist Gupta (2013) writes under the title *Gender Issues, Subalterns must speak out*, "The movement regarding violence against women is at peaks these days, several protest programmes has emerged at regional and district levels also to combat such social malpractices, injustice and inequality. The cases at the international level, that is, Delhi gang-rape has also attracted the attention of concerned originations and individuals significantly. The patriarchal dominated society of South Asia is thus busy in exposing its most cruel intentions in the social settings, which needs permanent and stable solutions." (Gupta, 2013)

Nepali society is full of gender inequalities, differences, and discrimination. Men are given priority and women are ignored. Though the world is marching ahead with new discoveries, facilities and inventions of scientific devices but the attitude and perspectives in the treatment between men and women have not changed so far in a developing country like Nepal. The table 7.15 gives the detail view of causes of gender inequalities as felt by the respondents.

**Table 7.15**

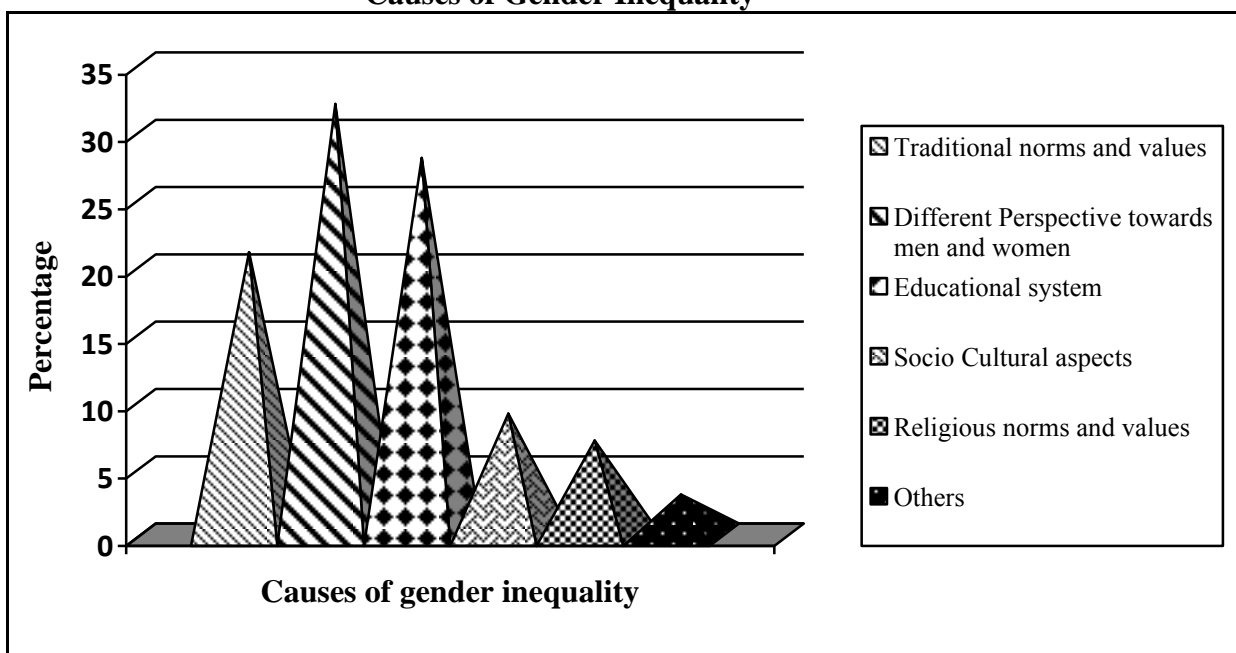
**Causes of Gender Inequality**

Causes of Gender Inequality	Frequency	Percentage
Traditional norms and values	21	21
Different Perspective towards men and women	32	32
Educational system	28	28
Socio Cultural aspects	9	9
Religious norms and values	7	7
Others	3	3
Total	100	100.00

Source: Field Survey, 2069BS.

**Figure 7.4**

**Causes of Gender Inequality**



Different perspectives towards men and women are considered as the main cause of gender inequality by the maximum number of the respondents that is 32 respondents.

Similarly, 28 respondents blamed for education system, 21 addressed towards traditional norm and values. 9, 7 and 3 respondents thought the cause of gender inequality as socio-cultural aspects, religious norms and values and others respectively.

### **7.16 Eradication of Gender Inequality**

The Nepali society is structured in such way that women till date are regarded as incomplete humans. Due to the patriarchal social structure and similar male-centered legal provisions, women are at the bottom rung of social hierarchy, and their condition grew worse during and after the conflict. Naturally, unarmed and weak citizens and especially women, children and the aged are the most vulnerable groups in any kind of violence or struggle. Raping women in broad daylight in front of the family members, and even gang raping them were common during conflict. Because of this atrocity, many women lost their lives and many children became orphans. Incidents of brutal killings of teachers, government officers, and other common people who didn't participate in the war are still fresh in our memory. (Adhikari, 2012)

To consider a society free from every kind of social injustices and gender inequalities is not possible. It is huge task to bring an end of gender inequalities. Each and every units of government to an individual should play a role in the eradication of gender inequality. So many efforts and a government has formulated innovative plans and policies but the coming to the ground level all those plans, policies and programs have been felt not working effectively. Gender inequalities are not an issue of developing country like Nepal but it is an issue having a global impact. The view in eradication of gender inequality by Ryalechaur women can be presented in the following table 7.16.

**Table 7.16**  
**Eradication of Gender Inequality**

Role played by	Frequency	Percentage
Society	24	24
Government	27	27
Political Parties	30	30
Male	4	4
Female	3	3
Both male and female	12	12
Total	100	100.00

*Source: Field Survey, 2069BS.*

About 30 respondents urged for the role of political parties. Likewise 24 respondents and 27 respondents considered the role of society and government are vital in eradication of gender inequality while 12 respondents thought the role of both male and female is essential.

### **7.17 Reasons for Sending their Children to School**

The main reasons behind parents sending their children to school are as follows.

**Table 7.17**  
**Reasons for Sending their Children to School**

Reasons	Frequency	Percentage
Better Future	20	20
Good Citizen	25	25
Better Employment	30	30
Self-dependence	15	15
End Discrimination	10	10
Total	100	100.00

*Source: Field Survey, 2069BS.*

From the table 7.17, it is clear that the majority of the respondents i.e. 30 percentages want to send their children so that they could have better income through better employment 25 percentages respondents stated to be good citizen followed by 20 percentages respondents for better future.

It can be concluded that at Nepalese mother want to see their children well settled with good income so that all facilities could be fulfilled.

### *Case Study 1*

*The most important factor for enlightening people is education. It ultimately empowers both men and women to amend their socio-cultural status and quality of life. But the case is not favorable to all he Nepalese women. In the case of education, they have always been disturbed and tortured. The issues of gender have played a role in determining some one's educational status.*



*Madhu Maya Poudel, 48, a permanent inhabitant of Ryalechaur-3, Bhalam VDC shared me a similar kind of experiences. Previously, born in Antighar-4 Mauja VDC, Madhu Maya's life has not changed structurally and functionally as before marriage and after marriage. A pile of work has always been on her shoulder. She hardly does a signature which she learnt later on. She always remains busy in household activities and agricultural works that are prevalent in remote areas. From dawn to dusk, she has hectic schedule which she wished to change but that remains almost impossible. She expressed that her time was not the time for a girl. To be born as daughter was curse and a matter of unhappiness in her time. So, she regrets. She is amazed to this modern era with the new discoveries and innovations. But still relatively, the development of science and technology and new system of government has not able to keep greater impact in improving the overall situation of women in Nepal.*

*In Madhu Maya's view, the decade long armed conflict in Nepal has worsen the situation of Nepali women. The ten year time serves as epitome of grave human rights violations and abuses. Hundreds and thousands of populace, including women and children are directly and or indirectly affected by this insurgency. Besides, a huge amount of public and private property has been demolished.*

*According to her vision, unless a government steps forward the legal provisions that oblige the authorities concerned to implement the national and international law on women and children should be included in the constitution, the progress that have been expected cannot be achieved. She couldn't read but thinks the daughters of 21st century shouldn't be overshadowed by the warmth of education.*

## Case Study 2

*The meeting with Gyanu K.C was not that much different with the meeting of Madhu Maya Poudel. The case study of Gyanu K.C lead me to know the fact that women are considered to be the subsidiary and secondary human beings in our society.*



*She is on her 40s. Before becoming the permanent inhabitant of Ryalechaur-3, Bhalam VDC, she used to live in Gyarjati, Sarangkot VDC. Reading and writing didn't become activities of her life. Clearly to state, she was not that much fortunate to receive any formal education. Parents were illiterate, as consequences, it transferred to her also. Marriage in an early age, around 17 years, pushed harder to remain away from the light of education. Her sentences and words are testimony to her dissatisfaction. Gyanu points out superstition, traditional norms and values, male domination, stereotype thinking and religious practices as main causes for downfall of women in Nepal. In case of education, she views that previously education was not meant for ladies and daughters. They were thought to be doing household activities and meat for domestic life including rearing children. She says that such differences, inequalities and domination are the by products of imbalanced relation between men and women, collectively called as gender inequality. The impact of gender inequality is seen in every field including education. She keeps herself as subalterns. Gyanu opines about different movements and movements concerned with gender empowerment are possible positive sign and has got significance in Nepal but so far as women and children are concerned, the process of change is slow and often seems to be paralyzed. The provision of reservation of women to empower them can't be ignored but it is not adequate.*

*It was no time for me to understand the agony of Gyanu K.C regarding child marriage, polygamy, VAW (Violence against Women), gang rap and accusations of witch. She urges that the women, children and other subalterns in Nepal must speak out, guarantying their rights and ensuring self respect.*

### Case Study 3

*Sabitri K.C, 37 years old, was born in Antighar-4, Mauja VDC, Kaski before she got married and settled at RyaleChaur-3. Bhalam VDC permanently. She is a typical type of Nepali women. As compared to my previous two case studies' participants, she had attended the primary level education. Her husband is a teacher and supports her in different activities but when it comes about freedom and independence and a life of her choice, Sabitri's utterances had clear dissatisfaction and unhappiness.*



*As she was studious and tries to keep information of current affairs, she claims that Nepalese society is still affected by traditional values norms, customs and ideal. She tried to explore the negative facets of Hindu religion and philosophy that has given birth to the patriarchy in the society. Hindu religion and culture has been granting male dominated society. Sabitri advocates for the end of the dual perspective and worshipped as the boon of laxmi, Saraswoti, Chandia and Mahakali and on the other hand the events and circumstances concerning exploitation, domination and discrimination are happening to women. She has to spend most of her time doing household activities and also involving in agricultural fields. She admits that if she was married at the right time, she would have got chance to read. Due to which education and knowledge acquirement became difficult. She questions why daughters are referred as product going to other's house and refused to acquire education.*

*According to her, due to lack of quality education, women are denied form rules, regulations and their responsibility. Low educational system has not only limited women skill and capability but also individual health, family health, legal right, constitutional right, its utilization and active participation are deprived from them. She paid much attention towards education and stated that unless women are educated, women cannot afford themselves and need to depend on men for survival.*

*She urges that the government must pay due attention towards women education along with the educational and vocational training in order to overcome ups and downs faced by women of Nepal.*

#### **Case Study 4**

*Sita Poudel was just 18 years old when she got married and settled in Ryalechaur-3, Bhalm VDC. Originally, she belonged to Pumdi VDC, ward 4, she had dreams, aspirations and hope to become something in the future but all it was shattered as she was married in an early age and just could not continue behind class 8. She views that she is independent but in her independence also there lies in pain and sorrows.*



*In her view, in the twenty first century, in Nepalese context, women are still in the chains of discrimination. She points out that for the development of a country, men and women play vital role. To make equal contribution to the country both should be treated equally and education on equal footing. An educated girl grows up into educated mother. Like wise, an educated mother can educate the family. If every family is educated, the whole nation is educated. Sita's main occupation is agriculture and she is a mother of one son and two daughters. Albeit, she could not continue her studies more than class 8 but she supports her two daughters to go to school and get educated as equal to son. She laments that her family income is very average. On asking whether she has been helped by husband or not she expressed her bitterness openly, "No, I don't get any support of my husband." She expects help and co operation in household activities which she is not getting.*

*Knowing the overall situation of Nepalese women, she says that there is no alternative except educating women. Gender inequality has been fundamental characteristic of a country like Nepal where women do not have any dominant role in the family or in the society or the role of women is not considered to be dominant one. They have to depend on their husband and family. Their main jobs are cooking, washing and other household tasks only. She stresses that an educated mother can earn money and take decision about her household activities. She can manage her home in a better way. Now educated men have realized this truth and encouraged girls to go to school and colleges. Sita, on her 45, clarifies that the government should grant some financial support to girl education and free education including text books will encourage them to go to school and college. She thanked me for raising the relevant topic.*

### *Case Study 5*

*In traditional society, people think women as weaker sex. Women don't have leading role in decision making. If we look around the world, women have taken part dominant role. In most of the societies, women are neglected. They are considered to the means of enjoyment and reproduction machine but it is not good for the betterment of human civilization.*



*I had immense sympathy and feeling towards Mithu Poudel when I happened to learn that she is widow. I just wondered how her life would be without the support of husband and how difficult it would be to continue life without husband's support, love and protection. She lives in joint family, survived by three sons and one daughter. I felt good to know about her educational qualification. She has passed proficiency certificate level and she has been following teaching as her profession. Mithu is very positive towards her profession earning 14000 per month and does agricultural activities whenever she gets time. By all these she has been supporting her family. I clearly knew through her expression the life of women and if the cases is of widow and single then it is even more tough and complex. It was very misfortune that she lost her husband early age, though she didn't disclose the reason behind the death of her husband. A long way of life devoid of husband; society's conservative and traditional attitudes, unnecessary talking, discussion, blames, and accusations and all anti circumstances made her life more struggling and difficult. But this tragedy has directed her life in different directions resulting in boldness and to live a meaningful life in spite of difficulties.*

*Mithu is fully aware about the fact that gender inequality exists among our society. Her dream of becoming social worker is still alive. She is hopeful seeing the recent improving situation of women. She thinks that if women are given opportunity then they can also equally contribute in the development of a country. Women themselves should be alert and dynamic to uplift their status. Women like Mithu have been source of inspiration to all other women of Rylachaur.*

### **Case Study 6**

*Menuka Poudel was born in Arba VDC. Her permanent address is Ryalechaur-3, Bhalam VDC. As a religion, she is Hindu and she has been rearing three children. She lives in joint family. When she got married, she was 20 years. In terms of education, she is literate and her educational qualification is up to SLC. She has adopting agricultural activities as her occupation, income is satisfactory. As a whole, she is happy with her occupation and family structure.*



*My meeting with Menuka Poudel was little bit different in as compared to other case study respondents in a sense that she had expressed positive attitude towards life and overall women situation. She clearly stressed that education is fundamental aspect to all. Regarding education of women, she expressed that a human society consists of men and women. If both men and women are educated, they can play important role in the development of the country. It is said that a men and women are two wheels of a cart, if one of the wheel is weak, the cart cannot move properly. Normally, 50% of the total population is occupied by women. So, the presence of women and their possible role in contributing the nation building cannot be underestimated. In her saying, if women are uneducated the 50% of the nation will be uneducated. Thus, the progress of the nation depends on the women education too.*

*She is happy with her life partner as she is continuously getting cooperation from her husband. Menuka Poudel is a few women in our society who get a support of her husband. Then usually most of the new and events on television and radio prove the fact that women are tortured, beaten and exploited by their husbands. So, in these terms she is free and independent. She views that comparing to past decades, the role of women in various social and political forum have changed structurally and functionally.*

*Menuka Poudel thinks and supports the ideas that women of Nepal should come out of the four walls of a house and be united for their rights and privilege.*

### **Case Study 7**

*More than half of women in Nepal are illiterate. Marital customs, gender roles and poverty are among the reasons that many parents educate sons over daughters. Education advocates say awareness is increasing but schooling for girls is still lacking in remote areas and among conservative ethnic groups.*



*The conversation with Krishna Kumari Pokhrel was not much different with the meeting to other women. Pokhrel on her 40s is permanent inhabitant of Ryalechaur-3, Bhalam VDC. Her father's home is Lamachaur-5, Pokhara. She is blessed by two sons. She remembers she was walking on her 20s years of age when she tied her knots of marriage. Concerning her education, she has done SLC. Both husband and wife are engaged in agricultural work.*

*As other women Krishna Kumari Pokhrel also expressed her vision openly. She is closed to illiterate women around her and says that illiterate women in Nepal are struggling with basic daily tasks. In every aspects of life, illiterate women suffer. She blames marital customs; patriarchal gender role and poverty are the responsible factors for the lower prioritization of educating daughters than sons. She wants to correct the thinking like education makes girls indulgent and permissive and unnecessary for daughters, daughters should be married off to their husband; women should look after the household chores and her little sisters and brothers. Though we are marching in the modern era but in the developing countries like Nepal such kind of stereotype thinking is still prevalent in remote areas and countryside. Krishna Kumari points out, these stereotypes which have been deeply rooted in the corner of our country, must be washed out.*

*Finally, she imagines a society full of gender equalities and opportunities; equal participation, co ordination among men and women, education to women and secured environment where a girl can walk without any fear. She thinks that these are possible. Only the thing to do is strong determination and commitment among all of us.*

### **Case Study 8**

*A next participant for case study was Radha Acharya. She was born in Bidhyabasini-2, Pokhara and right now Ryalechaur-3, Bhalam VDC has become her permanent address after marriage. She is 35 years of age and she was around 21 years of age when she got married. She has attended the studies up to SLC and looks after her two children-one son and one daughter and her whole family. Agriculture has been her main occupation and she is happy with her occupation.*



*Radha Acharya thinks that women education is an important pre requisite for development. However, she is not totally satisfied by the overall condition of women. Women are still lagging behind in developing countries like Nepal. Talking the data 2011 AD census, she says population of Nepal is approximately 27 million of which approximately 12 million of are men and 13 million are women. This census clearly shows that women constitute more portion of the population than men. Thus, women education is even more necessary in Nepal.*

*She shared with me that the present situation of women is far better comparing to past time. She is well aware about the importance of women education that's why she has supported her daughter by every means and resources. Regarding do cooperation and assistance from husband, her answer showed me that she has not been helped by her husband fully. Likewise, to have household decision, she doesn't feel that she is that much autonomous whose decision would be counted. Radha regrets that still Nepali society takes women as second level citizen and development of a country is impossible without the equal participation of women in social activities, politics and beaurocratic organs of the government. She opined her ideas that news on television and radio regarding domestic violence etc are really painful to see and hear and matter of shame to all human society.*

*The practical implication of all rule and regulations plans and policies and all other programme related to women are utmost necessary. Radha demanded its practical implication which has been limited in speech only. She is optimistic in coming days.*

### **Case Study 9**

*In the context of Nepal, women education was started in Nepal during the Rana Prime Minister, Padma Shumsher. He established Padma Kanya School at Dillibazar, Padmodaya High School at Chhetrapati which triggered women education in Nepal during his rule of three years (2002-2005 BS).*



*Ganga Gurung, 38, an inhabitant of Ryalechaur-3, Bhalam VDC could not continue her education besides primary level. It's been a long time since she left her study. But still coming to this age she has understood the importance of education to women. Right now she has send her children school and promises that she will continue to support her children go to school till her last stage. She expressed her opinion to me saying women are the mothers of future generation. If women are educated, the future generation is also educated. According to her, educated mothers teach their children good values and enable them to be more responsible citizens of tomorrow. Moreover, the living standard of people increases by women education as educated women get employment opportunities and they can also contribute in supporting their family financially. Furthermore, she stresses in this way, they no longer have to depend on men and the socio-economic condition of women improves. As a result, gender discrimination is controlled.*

*She continues her ideas education of women can also be helpful in eradicating social evils like dowry problem, unemployment problem etc. This way social peace can be established. The ideas and opinions that Ganga Gurung shared with me were very genuine, contextual and practical. Her ideas were beyond her educational qualification. I felt experience of life is itself a good lesson to know various facets of life. It is not necessarily to be studied in colleges and campus. Eventually, she says that there should be a collective women voice in order to overcome all types of uphill to women.*

### **Case Study 10**

*Parbati Kumari Sunar, 38, was my last participants for case study. She lives in Ryalechaur-3, Bhalam VDC which is her permanent address. The meeting with Parbati Kumari Sunar was exceptional to me as my previous participants for case study belonged to Brahmin and Chhetri but she represented Dalit group. My experience with her left me in deep contemplation why Nepali society has deepened in caste system. She has piles of work to do from early morning to till night, she is not free. She has a hectic schedule through out the day. Life has come to 38 years of age bur she has not breathe an air of freedom and relief.*



*Among Dalit community in my research I found good condition in terms of reading or education. Parbati Kumari Sunar says that she is not literate but she has done everything else to enroll their children to go to school. It means that she has known the importance of education. When I asked how she is being helped by her husband, her eyes were wet and saturated. She mainly complained about drinking habit of her husband. He works and does his duty but his drinking habit has overshadowed his positivity. She expressed that she had so many occasions and incidents regarding untouchability with the villagers. Though she added the condition is not like that of previous time but still many reforms are to be made. It is illegal, inhumane and unfair to treat any one in terms of their castes, religion and occupation. She is happy that new rules and regulations and different organizations and institutions working for the welfare of Dalit women are doing good job. It should be appreciated. But still the advantages have not been taken by real victims. She expressed real victims should be identified and co operated.*

*Gender inequality has intense impact on Dalit community. Parbati Kumari Sunar opined her attitude that gender inequality and caste discrimination both have severe impacts on the Dalit community.*

*She didn't forget to push the point that in upcoming CA (Constituent Assembly) and constitution through it, Dalit community should be privileged and abundant access for their presence. She thinks that only two castes are their men and women. Everyday she prays to god what situation she has come across, hope her children won't face it. Today, she sleeps in a dream of tomorrow's utopia world.*

## CHAPTER EIGHT

### SUMMARY, CONCLUSION AND SUGGESTIONS

#### 8.1 Summary

Results or findings are the basic aspects of any good research or study. This sociological research has also got some certain kinds of findings. This research was designed to investigate and explore the impacts of gender inequality on women education. The field work of the research is Ryalechaur-3, Bhalam VDC, Kaski district, Gandaki zone. The life and the life style of Ryalechaur are typical to other villages of Nepal. As already mentioned Rylechaur-3, Bhalam VDC is no so far from Pokhara sub metropolitan city but the necessary advantages of nearby sub metropolitan city have not taken by Ryalechaur villagers. This village is composed of six different settlements like Dandan Kateri, Aklekhet, Baya Khola, Besi, Ture Chaur, Ambote with its own kind of geographical, economical and social characteristics.

Out of 125 households, 100 households were chosen through quota sampling each household representing one woman as the representative of that house which is the 80% of the universe. Analysis was conducted on the responses to the interview schedules, focus group discussion and key informants interviews.

It is based on small scale survey of Ryalechaur-3, Bhalam VDC. The followings points are the major findings of the research.

- i. There are altogether 125 households with the total population 702 in the VDC. Among them 378 men total population and 334 is women population.
- ii. The average family size, according to VDC profile 2067 BS, is 5.6.
- iii. There are 103 male household heads and 24 as women household heads.
- iv. Altogether, there are 448 Brahmin, 86 Chhetri, 46 Gurung, 87 Kami, and 34 others in the study area.
- v. About religion, 655 people were found following Hinduism and 47 people Buddhism and same number of population speaking Nepali and Gurung respectively.
- vi. Out of 100 women respondents, according to Caste and Ethnicity, 59% were Brahmin, 13% Chhetri, 9% Gurung, 17% Dalits and 2% as Magar
- vii. Majority of the women respondents were from 20-29 age group (31%) followed by 30-39 years age group (28%).

- viii. From the study, 91% women were married, 6% as unmarried, and 3% as widow.
- ix. In terms of religion, 90% women were Hindu and 10% were Buddhist. Similarly, 48% were living in nuclear family and 52 % were living in joint family.
- x. It was found that 57% women were engaged in household activities, 22% in agriculture, 9% in government service, 7% in business and 5% were included under others.
- xi. In the case of literacy, 74% women were found literate and 26% as illiterate. Among them, 43% were from Brahmin caste, 8% Chhetri, 8% Gurung and 13% Dalits and 2% as Magar.
- xii. Regarding the causes of illiteracy, the majority of women (58%) said they couldn't get education due to lack of awareness and 17% of women stated economic problem as the major cause for the respondents' illiteracy.
- xiii. To find out educational level of the women respondents were one the objective of the research, in that 18.19% respondents had attended primary level, 25.67% lower secondary, 32.43% secondary level, 8.10% higher secondary level, 9.45% bachelor and just 5.40% of the respondents female had attended the level of master's degree.
- xiv. Among 74 literate respondents, 44 (59.45%) respondents were continuing their education and 30 (40.54%) respondents left their education or higher education.
- xv. Concerning the reasons behind discontinuation from education, out of 33 women respondents, the majority of the respondents 13 (43.33%) pointed marriage as the main reason for discontinuation from education.
- xvi. While examining the causes of gender inequality, 21% of the respondents stated traditional norms and values, 32% expressed the cause of gender inequality as different perspectives towards male and female, 28% respondents stated educational system, 9% stated socio -cultural aspects, 7% religious norms and values and 3% stated to others as the cause of gender inequality.
- xvii. 30% of the respondents hinted that to eradicate gender inequality, political parties should be responsible followed by 27% respondents claiming government to play role in eradicating gender inequality.

- xviii. Traditional norms and values regarding gender roles were highly prevalent in those respondents who had no education especially females and those engaged in agriculture.
- xix. With the increasing awareness programs, education, income generating activities, the discrimination between men and women is found to be decreasing.
- xx. Much of the household work is performed by the women in the area. But in Gurung families, the case was a bit different.
- xxi. Too much of work, no access to resources, no decision making power prevalent in older generation have been found to be quite less in the younger generation.
- xxii. According to VDC, secretary, the villagers have become much more conscious comparing to past decades.

## 8.2 Conclusion

Ryalechaur village, being close to Pokhara city also it was far from it. The people of this area are constantly struggling with nature, environment and social system, exercising laws and principles to modify and adjust themselves in the difficult situation. Different social, cultural and religious variables have played role in determining one's life style. Countryside life in Nepal is not an easy. In the case of women, it is even more intense. Majority of the respondents stated that they have to spend their time in doing household activities and involve in agriculture. They are bounded by the social and religious norms and values where the decision of male is supreme. They have desire but they hesitate to speak out, not expressing unhappiness and dissatisfaction with their surroundings to anyone else have become their habit. They have digested it or they turned themselves to the extreme patriarchal society. As they are not getting appropriate medium or tools through which they could express their vision. Different clubs and Aama Samuha (mothers group) are around them but their works are not able to modify the pains and agonies that have been deeply rooted in Nepali society.

Son preferences were higher among people with little education or no education. The concept "need of sons" to give continuity of the family/clan names, to perform rites and rituals after death and social and cultural norms and values attached to son's role appear to be the primary matter among the interviewed females. It is the case of people's perception made on what norms and values are experienced in the course of socialization. And people's practices are directed by the perceptions made on them. Thus people think and act according to the norms and values of the society. For example, most of the women respondents had husband as their household head; household activities were considered as women's work only, men found helping women when women are not around. Similarly, women are found taking part in communities activities in consent with their husband. Men's decision makers were higher than the women.

The educational level of the respondents was not satisfactory, most of them doing lower secondary level only. They were worried about the existing gender inequality and hinted that the different perspective towards male and female are the main cause

of it. Similarly, regarding the cause of illiteracy, most of the respondents referred to lack of awareness.

In nutshell, the research area reflected all kinds of attributes that are usually seen in the rural areas of Nepal like especially lack of facilities, gender discrimination and prevalence of traditional norms and values though some of the positive signs are seen in younger generation. As my respondents were mostly from older generation but the case is not exactly implied to youngsters.

### 8.3 Suggestions

The educational level as well as literacy rate of Nepalese women is not satisfactory as compared to men. From the results of this research, I would like to suggest the following points.

- i. Mass awareness as effective program to encourage female for studies, should be conducted in the form of campaign.
- ii. Not that much only, awareness in family, community, society at local level and national level should be finely tuned.
- iii. The lack of awareness and the poor economic status of the female are the major responsible factors for female illiteracy. So, income generating activities should be introduced so that it eventually may help them to raise their educational level.
- iv. In the case of married female who are have not able to continue their education, such females should be made literate through adult literacy programs.
- v. Gender inequality, discrimination and differences and patriarchy should be legally debarred.
- vi. Appropriate environment should be created so that females may feel secured from all kinds of domestic violence as well as physical harassment and torture.
- vii. Though it slow and gradual process, the conservative social norms and values, superstition and extreme patriarchy which have been deeply rooted in our society should be reformed giving new dimensions.
- viii. The existing discriminatory acts/laws and practices in all sectors such as legal, political and social and economical should be amended in the course of time ensuring equal rights and privilege to females.
- ix. The level of females should be enhanced by the concept like GAP and WAD.
- x. NGO works has not been felt by the real needy one. So, their activities should be made effective and transparent and has to be taken into new dimensions at local level by which females and children would be benefited in its optimal level.
- xi. Lastly, political parties, civil society and stakeholders should play crucial role in improving the overall situation of the females.

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*Appendix - I*  
**Questionnaire**

**Impact of Gender Inequality on Women Education in Ryalechaur-3,  
Bhalam VDC of Kaski District.**

S.N.	Questions	Answer	Go To
1	Respondents' Name		
2	Age	a) 15 - 20 years    b) 21 - 30 years c) 31 - 40 years    d) 41 - 50 years e) 50 above	
3	Education	a) literate            b) Illiterate	
4	Mother Tongue	a) Nepali            b) Gurung c) Tamang            d) Others .....	
5	Caste/Ethnicity	a) Brahmin          b) Chhetri c) Gurung            d) Others .....	
6	Occupation	a) Housewife        b) agriculture c) government service    d) profession e) others .....	
7	Religion	a) Hindu             b) Buddhism c) Christian          d) Others .....	
8	Marital Status	a) Married            b) Unmarried c) Widow            d) Others .....	
9	Family Structure	a) Nuclear            b) Joint	
10	Educational qualification	a) Primary            b) Lower Secondary c) Secondary        d) Higher Secondary e) Bachelor          f) Master's Degree g) Ph.D.	
11	Do you know about female education?	a) Yes                    b) No	
12	Where did you study?	a) Government School    b) Private School	
13	What could be the reason behind female illiteracy?	a) Lack of awareness    b) Economic Problem c) Distance between home and school d) Household activities	
14	Are you satisfied with your occupation?	a) Yes b) No.	15
15	What are the reasons behind dissatisfaction?	a) Income not in own hand b) Income not sufficient c) Work as not per qualification and study d) Impermanency of work e) Occupation not of one's choice f) Others .....	
16	Are you continuing your studies?	a) Yes b) No	17

17	If you are continuing who had helped you?	a) Husband's help    b) Family's help c) Others .....	
18	If you could not continue your studies, what is the reason behind it?	a) Marriage                      b) Failed in exam c) Household activities    d) Economic problem e) Distance between school and home f) Others .....	
19	Is your father literate?	a) Yes b) No	20
20	If literate what is his education level?	a) Primary                      b) Lower secondary c) Secondary                  d) Higher secondary e) Bachelor                    f) Master's Degree g) Ph.D	
21	Is your mother literate?	a) Yes b) No	22
22	If literate, what is her educational level?	a) Primary                      b) Lower Secondary c) Secondary                  d) Higher Secondary e) Bachelor                    f) Master's Degree g) Ph. D.	
23	Whom do you think as your future helper?	a) Son                              b) Daughter	
24	What would you like to have as first child?	a) Son                              b) Daughter	
25	What is the future aspiration towards their children?	a) Son (mention) .....	
		b) Daughter (mention) .....	
26	Why do you want to send your children to school?	a) Better future                  b) Good citizen c) Better employment      d) Self-dependence e) End discrimination	
27	What kind of role do you play in household decision making?	a) Active participation b) Medium participation c) Inactive participation	
28	Is there the situation of equality at home?	a) Yes b) No	
29	What are the agents of existing gender inequalities and discrimination?	a) Traditional norms and values b) Attitude towards male and female c) Educational system d) Culture e) Religious assumptions f) Others .....	
30	Who should play better role in ending existing gender inequalities and discrimination?	a) Society                      b) Government c) Political Parties          d) Females e) Males                        e) Both males and females	

## *Appendix - II*

### **Name List of Participants in Focus Group Discussion with Females**

1. *Gyanu K.C*
2. *Sabitri K.C.*
3. *Madhu Maya Poudel*
4. *Saraswoti K.C.*
5. *Mina Pokhrel*
6. *Chitra Kumari Gurung*
7. *Shanti B.K.*
8. *Pooja Sunar*
9. *Man Maya B.K.*
10. *Mansubha Gurung*

### **Topic for Focus Group Discussion**

1. *Women education and its importance, gender inequality and its impacts.*
2. *Perception on Empowerment.*
3. *Co-ordination with male.*

## *Appendix - III*

### **Name List of Key Informants**

1. *Kabindra Poudel (29 years). Students, Ryalechaur - 4, Bhalam V.D.C., Kaski*
2. *Chudamani Poudel (42 years), Government Employer, Ryalechour - 3, Bhalam V.D.C., Kaski*
3. *Ganesh K.C. (37 years), Teacher, Ryalechaur -3, Bhalam V.D.C., Kaski*
4. *Gyanu K.C. (43 years), Housewife, Ryalechour -3, Bhalam V.D.C., Kaski*

### **Topic for Key Informant Interview**

1. *Socio-economic aspects of Ryalechaur village.*
2. *Differences of older generation women and younger generation women.*
3. *Possibilities of women in involving income generating activities.*
4. *Is it necessary to educate daughters? Why?*
5. *Any especial matter to mention?*

*Appendix- IV*  
*Photo Gallery*



*Beginning sbttlement of Ryalechaur.*



*Lower settlement of Ryalechaur.*



*Bhalam VDC Secretary by the researcher.*



*Bharam VDC building, a board side by building indicates that Bharam VDC is Open Defecation Free VDC.*



*Mahendra Higher Secondary School, a source of Education to inhabitants of Bhalam VDC.*



*Researcher having discussion with local women on concerned topics.*



*Researcher having cordial time with villagers.*



*No time for self, women busy in ghas and daura.*

