

CHAPTER-I

INTRODUCTION

1.1 Background of the Study

Science has brought many changes and great advancement in the history of mankind but there are still many traditional norms and values prevailed in our society. There is a vast gender difference in every aspects of our life. When a child is born every one asks the parent or parents whether it is a male or female. It shows the gender discrimination starts right from or even before the birth of a child. The baby is dressed in clothes that help friends, family and even strangers identify the sex of the child. Baby boys and girls are grown up according to our cultural norms and values.

As the boy begins to grow, he is given a football, volleyball, fake guns, etc to play with. The girl is given dolls and doll clothes to dress them up in. Gender socialization begins very early in life. Society has accepted such stereotypical things as baby boy uses blue and baby girl uses pink to help identify the sex of a child, mothers and fathers make it easy for everyone to distinguish their bundle of joy by utilizing the socially established gender stereotypes. But where and how did these stereotypes come from? Unfortunately, we don't think there is a definite answer to that question.

We seem to accept that blue color is for boys and pink color is for girls. Boys generally play with balls, toy trucks and building blocks where as girls spend their time with dolls, tea sets and stuffed animals. But these are the stereotypes that are influenced by the parents. A baby child is not concerned with his or her gender identity. As the child gets, though he or she will begin to develop an identity for him or herself and establish a personality that reflects their masculinity or femininity.

Gender issues play an extremely significant role in the lives of Nepali women and the children who depend on them. Broadly speaking, Nepalese society assigns tightly defined gender roles to men and women. These stereotypical roles are at the root of prejudiced attitudes that feed into discriminatory practices throughout society. These practices along with the attitudes that accompany them have a foundation in the family setting and are reflected in the administrative and legal practices of the

country. Together they create a cycle of discrimination that puts women in an inferior position to men and perpetuates their lower status.

Women in Nepal find themselves in a vicious circle that drives the discrimination against their gender. Their generally low status means that most of the women are not given sufficient decision making power to control their own access to resources such as information, services, money, etc. This restricted access to resources prevents women from developing their decision making capacity. Their lack of decision making capacity deprives them of the power to control access to resources, and restarts the cycle of low status and discrimination.

The gender roles assigned to men and women determine to a certain extent, the treatment and conditioning of the girl child within the family and her upbringing compared to a boy. As a woman's primary role is to bear children and nurture them, girls are socialized to be wives and mothers.

Marriage is considered to be the most important event in a Nepali woman's life, and girls are brought up to be as attractive as possible to prospective husbands. In most of the families, a girl is taught to be compliant and subservient, and ready to serve her husband's and his family's needs. As prevailing culture stipulates that a girl must move from her natal family to her husband's family after marriage, most girls are treated as temporary members of their natal household. This results in families being reluctant to invest much in their daughter well being and development, with the focus being primarily on ensuring that she is acceptable for marriage.

We know that there is no existence of men without women. Similarly in the development work also, men and women should go together, this means women participation is a must for the development and progress of every nation. Above 50 percent of the total population of Nepal are women. Son is given high preference in our society, in the hope of getting a son, females are compelled to reproduce 5, 6 daughters. Son is considered to open the door of Heaven after the death of a people. Taking into consideration of such matters, girl (female child) and boy (male child) are socialized and grown up from their birth in different ways. And the discriminations and disparities begin from a family to a society and then to the country and the whole world.

1.2 The Statement of Problem

Manahari VDC seems a developing area of the Makwanpur district. There are a few castes in the society. The castes living in this village are Brahmin, Chhetri, Chepang, Magar, a few Newars, Damai and Kami along with Tamang dominated society. The population of Tamang community in the study area greater in comparison to others castes. The place is completely impressed affected by patriarchal value system. So, the society is a male dominated one. The females are suppressed by the males in every aspect. They are victim of rigid customs and traditions. Like in other parts of the country, in this area also sons are given more preference right from the time they are born. And sons are taught to be son like and daughters are taught to be daughter like.

Still, there is vast gender difference in our society. Daughters are taken temporarily for parents and other relatives as well. But the sons are considered to be permanent for the parents and others. They are regarded as supporter in old age of parents. And they are also considered the earning source for the parents. Even Manahari is not an exception in this regard. In the area, the sons are sent to study in private Boarding School and the more number of daughters are sent to study in Government schools. Such differences can be seen easily in other sectors of their life, like feeding, clothing, loving, caring etc.

Most of the women are uneducated so, they live a difficult life. They have no access to power, prestige, property, leading responsibility, legal right etc. Nowadays, the socialization pattern is changing due to media, news, news paper, communication and the changes brought about by the country.

It is, therefore, imperative to investigate the gender preference and socialization in the area. Efforts to evaluate the real gender socialization, the value of girl child and boy child, discrimination between daughter and son. It is very important to find out the cause for women's discrimination, their less participation and nominal role in the society. Furthermore, son preference and role of daughter are also evaluated for the gender preference and socialization. In this study, the research questions are as follows.

1. How a girl and boy child has been evaluated in the society? And what are the

- preferences given to male and female in the society?
2. What roles and duties are given to male and female in the society?
 3. What are the factors affecting Gender preference?

1.3 Objectives of the Study

The general objective of this study is to investigate the overall situation of gender socialization in the village. But its specific objectives are:

1. To investigate the roles of male and female in the society.
2. To study gender preference regarding socialization.

1.4 Rationale of the Study

Men and women are very important parts of a society. We may say that men and women are two parts of the same coin. If one is lagging behind, another will not go forward, so the role of women cannot be underestimated.

This study gives the answer of relevant questions raised in the context of Gender preference and socialization. This study encourages women to come forward in the mainstream of development by showing their capabilities, roles and needs regarding development. In the case of our society, women are dominated and discriminated in every spheres of their life because of the socialization of girl and boy child in the society. If a boy goes to outside from the family for the work, this is taken simply but if a girl goes outside from the family for the work, this is taken very seriously and she is restricted to continue the work. But these days, the trend has been changed in city areas. Even today, it is prevalent in village areas. Women's role and participation has been under looked and ignored.

So, this study is expected to find the real causes of gender socialization. It is also expected to find the real existence and roles of women in the society.

Moreover, this study solely focused on academic and practical use. This may help the future academic researchers and development workers.

CHAPTER-II

LITERATURE REVIEW

2.1. Theoretical Perspective

The term gender preference or sexual preference is used to describe the desire of biological parents for either a male or female child.

2.1.1 Concept of Socialization

The society is the chain of rules, regulations, traditions, customs, practices, norms and values. According to the norms and values of different societies, the children are socialized in different ways from the time of their birth.

The term socialization is used by sociologists, social psychologists and educationalists to refer to the process of learning one's culture and how to live within it. For the individual, it provides the resources necessary for acting and participating within their society. For the society, inducting all individual member into moral norms, attitudes, values, motives, social roles, languages and symbols is the "means by which social and cultural continuity are attained: (Clausen 1968:5)

Ely Chinoy, in a 1960s standard text book on sociology, says that socialization serves two major functions.

On the one hand, it prepares the individual for the roles he is to play, providing him with the necessary repertoire of habits, beliefs and values, the appropriate patterns of emotional response and the modes of perception, the requisite skills and knowledge. On the other hand, by communicating the contents of culture from one generation to the other, it provides for its persistence and continuity. (Cited in Chinoy, 1961:75)

Man and women are not only social but also cultural. It is the culture that provides opportunities for man and woman to develop the personality. Development of personality is not an automatic process. Every society prescribes its own ways and means of giving social training to its new born members so that they may develop their own personality. This social training is called socialization. (Cited in Rao, 2001)

The majority of women in Nepal live in rural areas where they play multiple roles. In domestic sphere, they are household managers, mothers and wives. In community, they maintain social and cultural services permanently on a voluntary basis and in economy. If they are not formally engaged as employees or entrepreneurs, they are active in family business and farms. But they have low access to income, wealth and employment, which are the main causes of their low economic status. It directly and indirectly affects their decisions making power.

Nepalese women also play managerial role for decision making i.e. farm management, resource allocation and domestic expenditure. There is variation between the communities regarding the male and female input for the farm management decisions (Acharya and Bennett, 1982).

The finding of model shows that in the first sphere, women participation. In farming and domestic activities constituted 86 percent women imparts account for 57 percent in agro production in second sphere, while their inputs in third and fourth sphere drop down to 38 percent respectively. Their total contribution to the household's income remains 50 percent as oppose to 44 percent for males. The remaining 6 percent of income is contributed by the children of 10 - 14 years.

Pyakurel and Thakuri's (n.d.) survey is an important source which shows that as soon as man is born, it generates position expectations, and he has certain stereotype role waiting for him when he reaches adulthood. In Nepalese society, social status of women is always thought to be subordinate to men. A survey conducted by UNICEF on the status of women and children in Nepal reports that gender disparity starts right from the birth and continues through different stages of the girl's life and as further dependent and perpetuated through various rituals.

On the other hand unequal rank and power in decision making and benefits are legitimized by traditional societal norms. Owing to this, there is a belief that females should confine themselves to coking, washing, taking care of children and restricts them from the domain of traditional male activities (Ghimire, 1996) from this, it is clear that women's primary role of wife and mother require their attention of 24 hours a day and thus, for working women must be carried out simultaneously with the work role.

Most men do not face such role conflict because society regards their family and personal roles as discretionary, meaning that they are subsidiary to and have to be fitted in with the primary work role. Thus although men play important roles as husbands and fathers, they generally do not interfere with their primary work role as family bread winner.

Pradhan and Shrestha (1990) conducted their study on "Reproductive Behavior of women" the study showed the decision making role within household system as an indicator of the status of women. The women from higher status were restricted from the involvement in economic gainful employment due to cultural norms and traditional belief, the household head is the powerful in decision making process. This study was mainly based upon the cotton cultivation and women fertility behavior which showed that the cotton farming was much labor intensive that crops and had increased women's working activities; it also showed that relationship between gainful employment and total fertility rate.

"Discrimination between males and females starts in the family. Females are not included in the decision making process, and the opportunities and benefits available in the society are monopolized by males. Women's participation in socio-cultural and political activities depends upon the attitude of their husbands/ fathers/ parents/ male relatives (Human Right Nepal, 2003).

Education is the most important factor for the development of human personality as well as for the development of a nation. As women make half of countries population, education of women is very important and it should receive top priority in the context of development of Modern Nepal.

The research conducted by family health found that the vast majority (80%) of Nepalese women have never been to school. One in nine has attended primary school, 6% have some secondary education and less than 3% have passed their S.L.C. four of five women are illiterate (Ministry of Health, 1996).

Women's health is a social issue. Improving women's health and their well being improves not only their own life but also those of their children and contributes to improve household and community welfare.

In the Nepalese society, the status and position of women depend on their economic condition. Women play significant role in the development of the nation. In the past, women were considered a second grade citizen in most of the countries including Nepal. The status of Nepalese women is very poor. They have very less access to health, security and other basic needs of life.

Gender equality in society cannot be achieved either through slogans, demands, conflicts or through wishes and blessings along. Experience has also shown that laws and regulations are not adequate. What is indeed required is a climate of public opinion where feeling of equality emanates from the hearts of all. Women are bounded by sociocultural norms. Even parents discriminate against the girl child. This is because of lack of knowledge, awareness and education.

2.1.2 Family and Socialization

Berk (2003:163) argues that socialization begins in the family during the second year, once children are first able to comply with parental directives. Effective caregivers pace their demands so they fit with children's capacities. As socialization pressures increase in early childhood, parents vary greatly in how they go about the task.

Family is the most important institution for the socialization. Since children are member of a family, they imitate everything whatever the activities conducted by the family and they play significant role for their attitudes, behaviors and overall development.

2.1.3 Gender Socialization and Gender Roles

Henslin (1997) contends that "an important part of socialization is the learning of culturally defined gender roles." Gender socialization refers to the learning of behavior and attitudes considered appropriate for a given sex. Boys learn to be boys and girls learn to be girls. This "Learning" happens by ways of many different agents of socialization. The family is certainly important in reinforcing gender roles and so are one's friends, school, work and the mass media. Gender roles are reinforced through "Countless Subtle and not So Subtle ways" (P: 76)

2.1.4 Concept of Sex and Gender

Sex is the biologically determined differences between men and women, for example: visible sexual organs that distinguish men from women, whereas gender is the socially determined expectations for what it means to be male and female, it is caused by the psychological and social development of individuals within a society. Sex refers to the biological distinction between males and females which can't be changed. It "refers to visible differences in genitalia and related differences in procreative function"(Bhasin, 2003), Today, the word 'gender' has increasingly replaced the term 'sex' in discussions of socially and culturally determined differences in the behavior role and status of men and women. Gender is a shorthand term, which encodes the basic social identities classified by society to exaggerate the difference between females and males to maintain sex inequality, rather than based on fixed biological characteristics. Hence, gender is changeable, for example women can do traditionally male jobs and vice-versa. More recently 'gender' has been used to refer to the social, cultural and psychological patterning of differences between males and females. (Magil, 2003)

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

The concept of gender emerged as a way of distinguishing biological differences and socially constructed inequality, while the concept of gender relations sought to look at the social relationships through which they were mutually constituted as unequal social categories (Chhetri, 2001).

Socialist Feminists are also of two types: one focus on capitalist patriarchy and the other domination in a wide range of contexts, including race, class, and gender, as well as forms of domination among nations in the world system. Change can be achieved through increased consciousness of these structures and how they impact on social and individual levels and through the appropriate action to achieve the goals of the movement. (Farganis, 1994).

The work on psychoanalysis and politics that the French feminists were doing in the

1970s was not translated into English until 1980s. It was only in the 1990s that a full-fledged analysis of gender as wholly constructed, symbolically loaded, and ideologically enforced was taking place in American feminism.

2.1.5 Subordination of Women

Freud claimed that anatomy is destiny, but Aristotle believed that "destiny was determined by one's place in the social order, not only as a man or a woman but as a free man or a slave" (Lorber 1994:37). Western thinking as Lorber (1994) critiqued sees women and men as so different physically as to sometimes seem two species. The bodies which have been mapped inside and out for hundreds of years, have not changed, what has changed is the justification for gender inequality. As per AbdouSarr, tradition, along with religion and law, is what has given power to men. And it is usually tradition which keeps women oppressed (Underwood: 297).

"Where women and men are different but not unequal, women's birth-giving is not a source of sub-ordination. Indeed, for much of human history, people worshipped goddesses of fertility." Peruvian women gain full adulthood around the time of menopause, reaping social and financial benefits and freedom from daily chores and from large extended families (E.A. Barnett 1988).

They argued that the connection between a woman's reproductive system and her domestic role is not a necessary one. Biological factors may make certain sociocultural arrangements highly likely, but with changes in technology, population size, ideas and aspirations, our social order can change. The significance lying in their argument according to Rosaldo is that, insofar as a woman is universally defined in terms of a largely maternal and domestic role, we can account for her universal

An emphasis on women's maternal role leads to an universal opposition between "domestic" and "public" roles that is necessarily asymmetrical. Women confined to the domestic spheres, do not have access to the sorts of authority, prestige, and cultural value that are the prerogatives (in sovereign / privileged) of men.

In anthropology a concern to understand and to change women's position has generated a number of important questions such as "are there societies which make women the equals or superior of men? Or are women "naturally" men's inferiors?"

Why women accept a subordinate standing?

2.1.6 Agents of Socialization

Agents of socialization are the people and groups that influence our self-concept, emotions, attitudes and behavior (Henslin,2006).

The family: - Family is responsible for, among others things, determining one's attitudes toward religion and establishing career goals.

The School: - The school is the agency responsible for socializing groups of young people in particular skills and values in society.

Peer Groups: - Peers refer to people who the same are roughly as or who share other social characteristics (e.g. students in a college class)

Other agents: -Religion, work place, the state.

2.2 Linking Study with the Theory

This study is closely related to gender perspective which was emerged only after 1950s. It is a modern perspective which studies the gender between different level of men and women holistically in the society. This model focuses on differentiation and discrimination between men and women in the society. This model tries to find out the root causes of gender preference and socialization, oppression, variation between boy and girl child, patriarchal value system in the society. This model emphasizes the power relation and equal development of men and women.

Moreover, this model evaluates the different factors like social, cultural, economic and political that cause discrimination. This model gives a new idea for the overall development of woman and also advocates the equality and equity of a boy and girl child in the society.

This study is closely related and linked with the theory of gender perspective for the following reasons:

This study evaluates the process of gender preference and socialization.

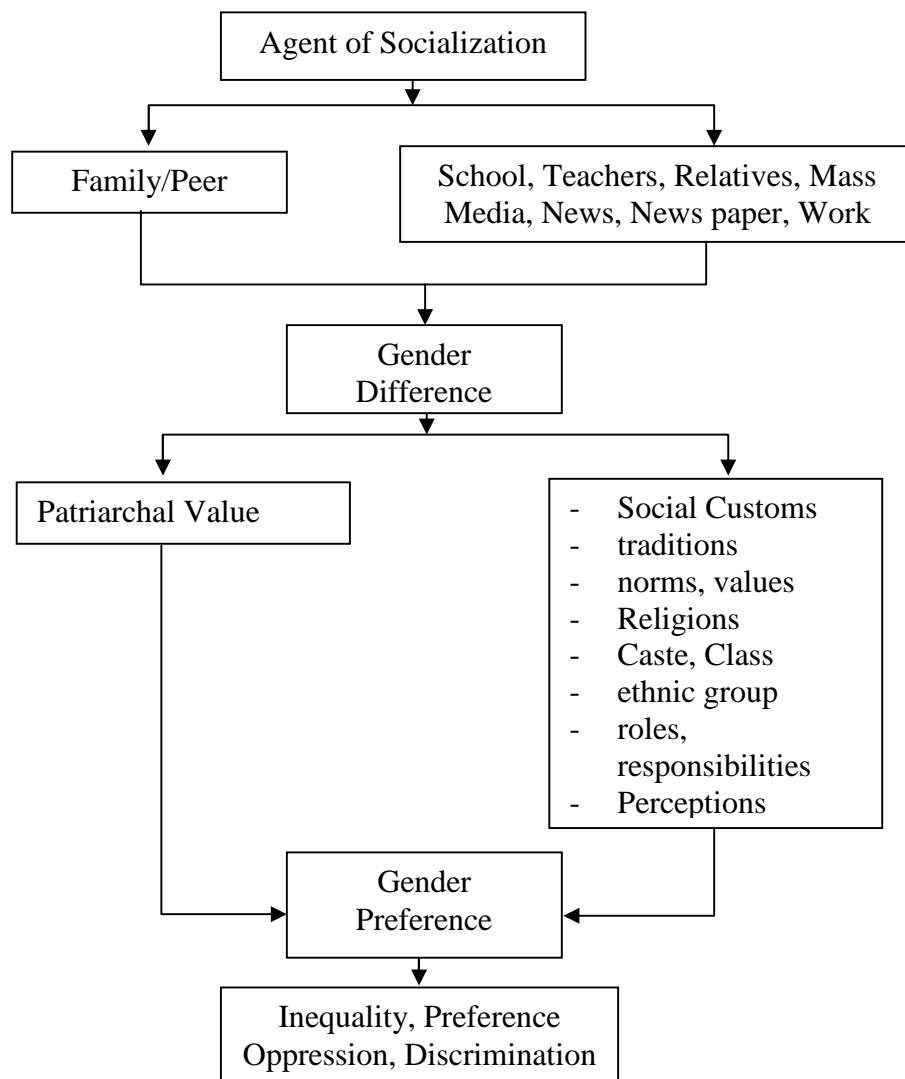
-) This study deals with the process of social construction of gender.
-) Traditional social norms and values, religions, patriarchy are determinant factors for males and females role i.e. Gender preference and socialization.

-) This study deals with son preference in the society.
-) This study deals with the facilities, opportunities, works, roles, responsibilities etc provided to male and female in the society.
-) This study deals with the factors affecting gender preference and socialization.

Thus, all the above mentioned facts guided and motivated to link this study with gender perspective.

2.3 Conceptual Framework

Gender preference and socialization is a major issue in the field of sociology. It could bring positive impacts in every activity for the country. Some concepts as an analytic framework for this study are represented in the following figure. Conceptual framework of the study



From the above framework, this study mainly focuses on how the gender preference is implemented in our society. Furthermore, it evaluates family, peer group, school, teachers, relatives, mass media, news, newspaper, work place etc. as the agents of socialization.

Social customs, traditions, norms, values, religions, caste, class, ethnic group, patriarchal value system are the leading factors of our society so that they act as the process of socialization.

From above mentioned factors and process, our society has been socialized according to our gender preference i.e. Gender socialization. It is clear that inequality, differentiation, oppression and discrimination have been prevailed in our society due to the cause of gender preference and socialization.

2.4 Review of Related Studies

Adhikari (2010) has under taken a study on socialization among squatters of sarangkot-9, Kaski. In this study, he has explained about the condition of socialization among the inhabitants of Peepaldali village of Sarankot. He has found that most of the squatter families have affected less and children are cared by their own traditional methods. They have the never ending and deep rooted problem of food, cloth and shelter management.

Furthermore, he found in the squatter families, child care is the responsibility of elders or older siblings so that the working parents can go for labor of other outside job to earn money. In some families, there are grandparents also who cannot contribute much physically to the family economy, assume the infant care responsibilities and then free the working parents for other labors. (Adhikari, 2010)

Tulachan (2007) has under taken a study on gender roles in the live stock production and management at the household level of Jhyalungtar; Chapagaur. VDC, Lalitpur. In her study she has explained about the responsibilities of males and females in Brahmin, Chhetri, Tamang, Newar and Dalit community. She has found that the women belonging to the Tamang and Newar community have the strong decision making right, access to and control over the livestock resources. But in the case of Brahmin, Chhetri and Dalit community females are still marginalized in playing the

active roles in making decisions of household affairs. They have limited right in the access to and control over the resources.

The analysis of Household Activities is the important unit of Gender analysis, but the household activities are not analyzed and given less importance in the researches done these days.

The Household activities are those activities which have been performed inside the house and are not paid off. No wages are given. For examples, child birth, child caring and rearing, various Kitchen works, fetch water, care of cattle, sweeping, grass cutting etc. are included in the household activities. There are not sufficient research works regarding household activities so that such activities are neglected. It is imperative that researches should be done in such matters.

CHAPTER-III

RESEARCH METHODOLOGY

3.1 Definition of Terms

Gender Preference: Simply gender preference means the emphasis given to son (man) in every aspects of life. Sons (men) are responsible for performing most of the important rituals surrounding life and death. These religious requirements are compounded by the strong position of men in society and their superior capacity for earning a living, coupled with the country's laws on property inheritance and family matters.

Socialization: It is the means by which human infants begin to acquire the skills necessary to perform as a functioning member of their society, and are the most influential learning processes one can experience. Although cultural variability is manifest in the actions, customs, and behaviors of whole social groups (societies), the most fundamental expression of culture is found at the individual level.

Gender socialization (G.S.): According to this study, Gender socialization mainly focuses on socio-cultural patterns of women of Manahari V.D.C. In addition to this, Gender socialization also means the learning of culturally defined gender roles. Gender socialization refers to the learning of behavior and attitudes considered appropriate for a given sex. Boys learn to be boys and girls learn to be girls.

3.2 Study Area and Rationale for the Selection of the Study Site

This study mostly focuses on the factors affecting gender preferences in socialization. This study also aims to investigate the nature and causes of gender preference. The study area which falls under this research is women of Manahari VDC ward number - 3, which is located north western part of the Makwanpur district. According to the National Population and Housing Census A.D.2011, the total population of the Manahari VDC was 10353 which include 4215 household. The total population comprises of 9630 male and 10353 female.

While taking a glimpse on ethnic composition of the VDC, there were Brahmin/Chettri, Janajati including Chepang, Dalits and other as 25.93%, 62.32%, 7.57% and 4.18% respectively.

In the study area, the population has faith over different religion. There are 56% Hindu, 41.95% Buddhist, 1.51 % Christian and remaining 0.36% Muslim.

Facilities like school, health post, post office, electricity, transportation and communication are available. Most of the respondents are migrants from the other VDC likewise Raksirang and Kankagda etc.

Most of the respondents are involved in agriculture in the study area. About 86% of the people are involved in agriculture while others are involved in wage labor, driving and government services as well. Only 5% of the population of the study area is being involved in business. Some of the youth population has migrated abroad in search of employment.

According to VDC profile, Manahari VDC has 15 schools, while only 45% of the people are literate. There are 15 educational institution including one higher secondary and two secondary schools. While talking about health facilities, the VDC has only primary health center run by government. Apart from these, a single private clinic and limited not of dispensaries are found.

Apart of these feature of the study area, following criteria has been made as a rationale of selection of study area. Very few males have gone abroad for higher studies and some have gone for earning money. Females have gone abroad negligibly in the comparison of males, so males are regarded superior in this area. Females mainly have low literacy rate. Different gender roles and duties are given to male and female. Most of the females of the study area are engaged in the household affairs. So, all these above facts motivated to find out the Gender preference and socialization.

3.3 Research Design

The present study was based on exploratory research design. The main objectives of the study are to investigate the roles of male and female in the society, to study gender preference regarding socialization. It describes the activities of male and female in the society. Moreover, it expects to analyze the process of gender preference in the study area. Thus the nature of this study is exploratory research design.

3.4 Nature and Sources of Data

The primary and secondary data are used in the study. This study has focused on qualitative nature of data but quantitative data also is used to some extent. The

interview schedules from the respondents (From the selected household of the universe) are collected. Focus group discussion and key informants are used for the collection of primary data. The different sources from Newspapers, Books, Journals, and Internet, different published and unpublished materials have been used for the collection of secondary data.

3.5 Sampling Procedure

This research is limited on the Manahari VDC ward no-3. For the selection of the respondents convenient and purposive sampling technique had been used. And random sampling technique was employed for the selection of the study population. Total households number is 85 from Manahari VDC ward no-3.

3.6 Nature and Sources of Data

This research is based on reliability and validity of data. Both qualitative and quantitative data. For this dissertation, real qualitative and quantitative data was collected from primary and secondary sources of data. Out of 365 house hold in proposed study area, 85 house hold will be selected through simple random sampling and required data will be taken.

3.6.1 Primary Sources of Data

Both qualitative and quantitative data was taken by questionnaire and observation method. The primary source of data collection will be informal/conversational interview, group discussion and semi structural interview. The primary sources of data were the people of Manahari VDC ward no-3. For this, pre questionnaire was prepared and required data from the proposed site was collected through directly interview and observation during visit of the proposed field.

3.6.2 Secondary Sources of Data

If we have only on primary data for this study, it cannot be complete. So if we have to complete and make attractive this study we have to take a help from secondary sources of data. So here, secondary sources of data has been gathered from the related publication from the various institutions and organization like CBS, DDC, sub metropolitan, Municipality, VDC etc. and other related information from gender related magazine, newspaper, report, literature and website as well as related intellectual person of this study.

3.7 Techniques of Primary Data Collection

According to data collection techniques here I have taken two types of source of data, secondary source of data from literature review and primary source of data from the people of Manahari VDC ward no-3. The following techniques have applied for this study. The researcher itself had been visited Manahari VDC ward no-3.

3.7.1 Interview

Interview technique is adopted to collect data to analyze the gender preference in the study area. Interviews have been conducted formally and informally. There have been direct face to face interview for gathering real and informative exact facts about gender preference and socialization. An interview schedule having a list of structural question is prepared by which essential qualitative and quantitative data is gathered.

3.7.2 Observation

It is an important method to collect qualitative data. This method was used to collect those phenomenon's, which cannot be captured by the questionnaires but have to collect through researcher observation. This is the method in which data are collected by the researcher by seeing and feeling by himself. Therefore, the results of the data were very realistic and appropriate. This method was used to study the settlement, houses, clothing, ornaments, daily life and practices.

3.7.3 Reliability and Validity of Data

As both primary and secondary data was collected the researcher will be careful enough to make the collected data more reliable and authentic. The questionnaires schedule were prepared to make unambiguous and solicited only to the selected respondents. The term incurred with the questions were made clear to the respondents before recording their answer in order to draw the reliable and relevant information. Personal interview were carried out in an informal setting so that the respondents could feel no hesitation to provide pertaining information. Focus Group Discussion was conducted being cautious to avoid personal bias. The result of this study claimed to be reliable and valid as the sample design is purposive and the census survey was also done. In this way, the secondary data were analyzed keeping in various

influencing factors in mind before its application. Data collection methods, time and purpose of data generation, reliability of data were seriously examined in advance. The secondary data thus were gathered only from the reliable sources at all possible keeping in mind of pertaining above stated qualities.

3.8 Data Processing and Analysis

After collection of data, it's processing and analysis was done. The collected quantitative data were processed. After processing and tabulating, the data are presented with the help of table in order to interpret. Simple statistical tools were employed to present the data in meaningful ways. Statistical tools such as tabular, charts, graphs, pie-diagram form were used for the analysis of the information and interpretation of data and the descriptive method was used to interpret and explained for qualitative nature of data.

3.9 Limitation of the Study

This is an academic study and is undertaken within the boundaries of limited time, budgets and other resources. Although this study finds the causes of Gender preference and socialization, it reflects the real condition about discrimination of women. Moreover, it investigates the causes of dominance of patriarchy at Manahari VDC. Due to its limited are finding or conclusion from this study may not be broadly generalized exactly in the same manner for other cases of the country. Some generalization can be made while considering the course of time and the changes made by the time. The cultural setting of this study area has its own characteristics so the finding of the research may vary from other cultural setting. This study does not focus on the areas like women empowerment, decision making, women education, Health condition, women's legal right etc.

CHAPTER-IV

THE SETTING

4.1 Introduction of Manahari VDC

The researcher's study area is Manahari VDC ward-3. Manahari VDC is located north western part of Makwanpur district. This study mostly focuses on the factors affecting gender preferences in socialization. This study also aims to investigate the nature and causes of gender preference. According to the National Population and Housing Census 2011, the total population of the Manahari VDC was 10354 which include 4215 household. The total population comprises of 3630 male and 6724 female. In the study area, the population has faith over different religion. There are 56% Hindu, 41.95% Buddhist, 1.51 % Christian and remaining 0.36% Muslim.

Facilities like school, health post, post office, electricity, transportation and communication are available. Most of the respondents are migrants from the other VDC likewise Raksirang and Kankagda etc. While taking a glimpse on ethnic composition of the VDC, there were Brahmin, Chettri, Janjati including Chepang, Dalits.

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According to VDC profile, Manahari VDC has 15 schools, while only 45% of the people are literate. There are 15 educational institution including one higher secondary and two secondary schools. While talking about health facilities, the VDC has only primary health center run by government. Apart from these, a single private clinic and limited not of dispensaries are found.

4.2 Socio-Economic condition of Study Area

Socio-economic plays vital role in every nation and society. There is intimate relation between social and economic condition if there any one affected then whole system of social and economic condition will diminish. So here some socio-economic condition is described with several subtopics

4.2.1 Caste/Ethnic Group

Nepal is a state of multi cast and ethnicity. In the sampled area various caste and ethnic groups were found. Among these identified caste and ethnicity, they were categorized into 3 broad caste groups i.e. Brahmin, Chhetri, Tamang, Chepang.

Table 4.2.1: Distribution of the respondents by their caste/ethnic group

Caste group	Total Number	Percentage
Tamang	35	41.2
Chepang	25	29.4
Brahmin/Chhetri	20	29.4
Total	85	100.0

Source: Field Work, 2017.

The majority of the respondents were from Brahmin, Chhetri (29.4%) and Tamang (41.2%) and remaining about 29% of respondents were from Chepang.

4.2.2 Age-Composition

The age structure plays a significant role in demography whether it influences the values, roles, social mores, responsibilities, social relation and fundamental social hierarchy. In the study from the 85 sampled respondents, their ages were broadly grouped as 15-29, 30-59 and 60+ years of age.

Table 4.2.2: Distribution of the Respondents by Age Group

Age group	Total Number	Percentage
15-29	27	31.7
30-59	48	56.5
60+	10	11.8
Total	85	100.0

Source: Field Work, 2017.

In the sampled population, 56.5 percent respondents were found in age group 30-59 years, where 31.7 percent respondents were in age group 15-29 years. Only one respondent above 60 years was included in the study (11.8%) respectively.

4.2.3 Marital Status

Marital status is another important determinant which changes the life cycle of a woman. As we know, marriage is essential and universal in our society. It determines women's position within family as well as her status within society. Females' roles are increased in family only after her marriage and decision making power is accepted if she is considered to be married.

Table 4.2.3: Distribution of the respondents by marital status

Marital Status	Total Number	Percentage
Married	63	74.6
Widow	6	7.5
Separated	4	4.7
Unmarried	12	11.2
Total	85	100.0

Source: Field Work, 2017.

Out of 85 respondents, 74.6 percent respondents were married followed by widow (7.5%), separated (4.7%) and unmarried (11.2%) respectively.

4.2.4 Age at Marriage

The age at marriage is also an indicator of socio-health status of the women. In this study, the age at marriage of the respondents were categorized into 4 groups such as <14 years, 15-19 years, 20-24 years and 25+ years.

Table 4.2.4: Distribution of the Respondents by Their Marital Age Group

Marriage age-group	Total Number	Percentage
<14	1	1.3
15-19	22	30.1
20-24	33	45.2
25+	17	23.4
Total married respondent	73	100.0

Source: Field Work, 2017.

It was observed that more than one third of the respondents had got married at the age in each 15-19 years and 20-24 years (30.1% and 45.2%). This study had shown that almost three quarters of female had got married within their teenage period.

4.2.5 Religious Status

Religious composition is the important social characteristics of respondent. Religion also plays a vital role to unite a society and keep solidarity among respondents. It is also a factor that determines the role and responsibilities of a woman; because different religious groups have their own traditional values and systems which govern people beliefs.

Table 4.2.5: Distribution of the Respondents by Religion

Religion	Total Number	Percentage
Hindu	45	53
Buddhist	30	35.2
Christian	10	11.8
Total	85	100.0

Source: Field Work, 2017.

In the sampled population, three major religious groups were found. The majority of

the respondents from Hindu religion (53.0%) followed by Buddhist (35.2%). Out of the 85 respondents, 11.8 percent also found Christian religious.

4.2.6 Educational Status

Education is the main part of personal as well as societal development. It has a multidimensional significance. Education is also considered to be an indicator of women empowerment. Greater participation of women in education is the backbone of their empowerment.

Table 4.2.6: Distribution of the respondents by Educational Status

Literacy Status	Total Number	Percentage
Literate	5	5.8
Illiterate	11	13
Primary	24	28.2
Secondary	25	29.4
SLC, IA or equivalent	13	15.2
Bachelor	7	8.4
Total	85	100.0

Source: Field Work, 2017.

Out of total 85 respondents, 5.8 percent of the respondents were found to be literate and remaining 13 percent were illiterate. Among the literate respondents, the majority of the respondents had attended the secondary level education (29.4%). Very negligible percent of the respondents had attained higher education.

4.2.7 Types of Family

The family background determines the future of an individual. Family plays an important role to determine the career of a woman because of the social structure. In our society, a woman should fully depend upon their family, and without their permission and decision she is helpless to do anything on her own. It is believed that in nuclear family, a woman can get some extent of choices to do something freely than in a joint family.

Table 4.2.7: Distribution of Respondents by Their Family Types

Family type of the respondents	Total Number	Percentage
Nuclear	52	61.2
Joint	33	38.8
Total	85	100.0

Source: Field Work, 2017.

More than one third (38.8%) of the respondents were from the joint family and remaining 61.2 percent respondents were from nuclear family. In the both nuclear and joint families in the study area, majority of the Brahmin/Chhetri women's working hour ranged from 6-8 hours per day such as cooking, fetching water, carrying of children from school, cutting grass, farming vegetable, etc. In the household observation, most of the joint family's women have done tending the livestock and fetching fodder where nuclear family's women have engaged in cooking and manage of children from schooling. Most of the households have using firewood for cooking. Nuclear households are in this study area; male members are more involved in work as an outside the household like go to market, involved in Job and social participation, taking and giving loan than female members. Male members are rarely involved in inside household management and household chores than females in nuclear family's households.

Head of the household receives higher respect in Nepalese society. Generally, the eldest male member of household is regarded as head. Being male dominated society, most of households reported the male members to be the head of the household regardless of their age, social position and economic activity within household. In the study area, out of 85 sampled households, only 16.6% female-headed households were reported where remaining 83.3 percent households were male-headed household.

4.2.8 Sources of income

Source of income is that factor which helps to improve socio-economic status of the people. In Manahari VDC, major occupation or sources of income are their traditional farming. However, they are shifted in many kinds of occupation like service, business, etc. Among the respondents who were involved in income generating activities,

majority of the respondents' sources of income was agriculture/livestocks.

Table 4.2.8: Distribution of the respondents by sources of income

Sources of income	Total Number	Percentage
Agriculture/ Livestock	36	42.3
Business	6	7.1
Labor	20	23.5
Job/ Services	9	10.5
Teaching	14	16.6
Total	85	100.0

Source: Field Work, 2017.

Majority (42.3%) of the respondents were engaged in agriculture/livestock where as 23.5 percent respondents were in wage labor, 7.1 in business, 10.5percent in job/service and remaining 16.6 were engaged in teaching profession.

CHAPTER-V

GENDER PERCEPTIONS: AGE, SEX, EDUCATION AND CASTE/ETHNIC PERSPECTIVES

5.1 Perception on Male and Female

The differences between females and males are perceived differently by different groups of people. In this study perceived gender differences were assessed according to respondents' sex, education and respondents' affiliation to particular caste/ethnic group. The highest frequency of responses was observed on the difference of freedom between females and males among all groups. Freedom in this context was defined as freedom of movement and freedom in making decisions. For females, allocation of work, decision-making power, educational opportunity, and rights were other differences after freedom. For males, the difference after freedom was in decision-making, education, work and rights. Looking at this, from educational perspective, it is revealed that the respondents with no education perceived major differences between females and males in freedom, work, education, decision-making and rights. The respondents with secondary school or higher education also perceived that freedom was the major difference between females and males followed by decision-making, access to education, work and authority. Among the respondents with and without education, their perception differed by their gender. Women respondents with no education group found that females and males differed in work. Women respondents with education found that the difference between females and males was in decision-making power and work. Among men respondents with no education, the difference in work was highest while among men respondents with education, it was in decision-making.

Table 5.1: Perceived Differences between Females and Males by Respondent's Education and Sex

Differences in: (Yes perception)	Frequency by Respondent's Education and Sex					
	Illiterate		Literate		Total	
	Female	Male	Female	Male	Female	Male
Decision making	8	9	9	20	17	29
Property right	3	2	4	4	7	6
Freedom	29	20	17	34	46	54
Work	29	10	9	14	38	24
Marriage Condition	1	-	-	-	1	-
Residence	1	-	-	2	1	2
Obeying Spouse	-	3	5	-	5	3
Education	11	8	4	21	15	29
Right/Authority	6	4	4	10	10	14
Food (access)	1	-	-	2	1	2
Household Headship	1		-	-	1	
Opportunity	4	-	-	-	4	-

Source: Field Work, 2017.

From above table, we can see that there are difference in perceptions on decision making property right, freedom and work. When girls drop out of school they are generally married off while this may not be the case for the boys. As per prevailing custom on residence after marriage, women go to husband's house after marriage. Women become head of the household only after their husband's death. In certain situations they also become head of the household just as when their husbands are away from home for study, employment or other reasons.

5.2 Perception on Husband and Wife

Not only females and males but also husbands and wives are perceived differently. Difference of work between husband and wife was perceived as highest by both female and male respondents. Next to difference in work was freedom and decision-making. Among women respondents in general the frequency of perceived differences between husband and wife in terms of work and freedom was higher among females

with no education than those with education. In contrast, this frequency was higher among the men respondents with education as compared to men without education.

Table 5.2: Perceived Differences between Husband and Wife by Respondent's Education and Sex

Differences perceived in:	No Education		Secondary School+		Total	
	Female	Male	Female	Male	Female	Male
Work	42	33	17	57	59	90
Freedom	15	6	9	19	24	25
Decision making	6	13	2	7	8	20
Total	63	52	28	83	91	135

Source: Field Work, 2017.

Because of the multiple responses it exceeds total number of respondents. This study also attempted to examine whether there were perceived differences about husband and wife by respondents belonging to different caste/ethnic groups. The survey results indicate that most of the respondents held similar perceptions on the subject irrespective of their caste/ethnic group affiliations.

Majority of the respondents said that there were differences between husband and wife in terms of their work, freedom enjoyed by them, their decision making authority and roles.

Table 5.3: Perceived Differences between Husband and Wife by Respondent's Caste/Ethnicity

Differences in:	Respondent's Caste/Ethnicity					
	Brahmin/ Chhetri (25)		Tamang (40)		Chepang (20)	
	No.	%	No.	%	No.	%
Work	12	48	24	60	12	60
Freedom	9	36	11	28	4	20
Decision making	3	12	-	-	1	5
Keeping more than one spouse	1	4	5	12	3	15

Source: Field Work, 2017.

Percentage exceeds hundred because of the multiple responses. In the communities of study, childcare is found to be the major part of a female's work; the husband (as head of the household) is generally considered as the boss and chief decision-maker of the household. He may also keep more than one wife. Girls must move to her husband's household after marriage and are supposed to obey their husbands. Women generally work longer hours but have less *hak/adhikar* (right/authority). In contrast men stay in their natal house after marriage, do not have to respect or obey their wives, and are ' considered to have more rights. Women not only have less right than men but also do not have equal opportunities. Among 85 respondents, only 54 percent held the view that women were and should be treated as equals-that are; both females and males should have equal access to opportunities in life. It is to be noted that both female and male respondents (48% and 38% respectively) in the study opined that women were subject to discrimination.

Table 5.4: Opinions about Opportunities for Females and Males

Equal opportunity available for females and males	Respondent's Sex					
	Female (33)		Male (52)		Total	
	No.	%	No.	%	No.	%
Yes	14	42	32	62	46	54
No	19	48	20	38	39	46
Total	33	100	52	100	85	100

Source: Field Work, 2017.

This research also made an attempt to identify the factors that were held by the people under study as responsible for the prevailing discriminations against women (or gender differences in terms of access to opportunities). Tradition, attitude towards females and males, education system, culture and religion were identified as factors related to the prevalent gender differences in the society by a significant number of respondents.

Among the factors considered responsible for prevalent gender differences, tradition and attitude towards female and male which was identified by both female and male respondents, was significantly high.

It becomes evident from the discussion above that most of the respondents in the communities under study feel that gender based discriminations are conspicuous and that several factors account for the prevalence of such differences. In spite of such a reality, respondents were found to be optimistic about the possibility of reducing the discriminations against females in the society by means of better education and awareness for both sexes.

Table 5.5: Perception towards Changing the Gender Discriminatory Practices

Perception	Respondent's Sex		
	Female (N=33)	Male (N=52)	Total (N=85)
Tradition should be continued	20%	8%	13%
Know about the discrimination but have no choice	10%	7%	8%
Needs timely change	55%	67%	62%
Needs radical change	15%	18%	17%
Total	100%	100%	100%

Source: Field Work, 2017.

Table 5.6: Respondent's Preference Order by their Education and Sex for Son/Daughter

Preferred order and sex of the child	Education and sex of the respondents				Total
	No Education		Secondary School & Over		
First Child:	Female	Male	Female	Male	
Son	27	15	6	8	56
Daughter	8	11	6	4	29
Total	35	26	12	12	85
Second Child:					
Son	8	11	5	3	27
Daughter	18	12	11	17	58
Total	26	23	16	20	85

Source: Field Work, 2017.

Most of the respondents preferred son for their first child and daughter for second

child. Among those respondents who preferred sons majority had no education and nearly half of them were females. Among the illiterate group female wanted son for their first child.

Education is commonly considered a vehicle for raising women's status. Case studies on non-formal education conducted in Nepal have reported on positive effects of education of girls and women on social and economic development of the human society (CEFA, 2003). With regard to children's education, (98.5%) of the 85 respondents in the present study also felt it necessary to send their daughters to school. Reasons to send sons (82%) as well as daughters (66%) to school included the need to make them capable for the future. Other benefits of education for daughters as stated by the respondents were that the educated daughter will educate entire family (16%), nobody will dominate her (12%) and that she would be able to serve the country (3%). The parents wanted to educate both sons and daughters as far as they could afford. Thus the level of education desired by the respondents for sons and daughters did not differ much.

5.3 Perception of Marriage and Family

Society is composed of individuals and families. Individuals in the family are basically related by birth or by marriage. Thus, they are either consanguineal or affinalkins. Marriage is the source of both of these relations. In the survey, question was asked why marriage is done in the society. Out of 85 respondents (54%) said that marriages take place in order to run the society, while for another (20%) it was for mutual help. In societies like Nepal marriage is a prerequisite in the formation of a family. The notion of couples living together and childbirth out of wedlock are against the norms and values of most of the societies. In this regard, Davis also wrote that, "Always and everywhere, the married pair is expected to have children, and children outside of wedlock are discouraged. In many cultures, the marriage is not regarded as full-fledged and permanent until after a child is born" (Davis 1981:398) Similar expectation is noted when (18%) of the respondents said that marriages are done to maintain one's lineage. To maintain one's lineage or clan implies the need for reproduction. This relates to Johnson's definition of marriage which for him "is a stable relationship in which a man and a woman are socially permitted, without loss of standing in community, to have children" (Johnson 1960:146). In patrilineal societies like Nepal, lineage is continued through sons. For some respondents, reasons

of marriage were to form a family and for help in the old age. Gender disaggregation on the issue revealed that marriage for both females and males was a social fact and was done for the continuity of the society. For (11%) females, it was for mutual help where as for (12%) males, it was to maintain their lineage. This shows that males wanted to maintain their lineage (*bansha*) while females wanted mutual support from the husband and his family members.

Table 5.7: Perceived Reason of Marriage by Caste/Ethnicity and Sex

Reason	Caste				Sex		
	Brahmin/ Chhetri	Tama Ng	Chepa Ng	Tot Al	Fema le	Mal E	Tot Al
To continuous society	22%	41%	37%	100%	35%	65%	100%
For mutual help	53%	18%	29%	100%	53%	47%	100%
To form family	40%	60%	0%	100%	40%	60%	100%
Maintain lineage	27%	53%	20%	100%	33%	67%	100%
For support in old age	0%	50%	50%	100	50%	50%	100%

Source: Field Work, 2017.

Regarding perception on the need of family, (63%) of the respondents thought that family was needed for help/co-operation and safety. To others it was for care during the sickness and for pleasure (*ramailo*). The need of family was felt for help by (22%) females and (35%) males. While it was for care in the sickness for 7%) females and for pleasure for 8% males. People do not want to be looked down by the society. Thus 6% thought that they need family for social standing. According to the caste/ethnicity of the respondents it was highest for Tamang followed by Brahmin/Chhetri and Chepang family needed for help and society.

5.4 Awareness of Gender Discrimination in the Family

As the term gender is used synonymously for women, the concept of gender equity and gender equality is also often used synonymously. Nevertheless, gender equity and gender equality have different meaning. Gender equality following IUCN Nepal's Strategy for Integrating Gender and Social Equity (2003) means that, "Gender equality is the end goal where women and men are treated the same. However, because of current disparities, equal treatment of women and men is insufficient as a

strategy to reach gender equality. Treating men and women the same can perpetuate existing disparities. Gender equity is the process of being fair to women and men. Because of current inequities and disparities, being fair often requires treating women and men differently, in order to compensate for historical and social disadvantages that prevent women and men from being treated equally."

The survey in this study also asked whether or not the respondents had equal opportunities with other members of their family, whether their belonging to particular caste/ethnic group, age, sex and educational level made any difference on their availability of opportunities. Nearly three quarter of the respondents reported that they had equal opportunities. Females were less than one third of them.

Table 5.8: Opportunity in the Family by Respondents' Caste and Sex

Equal Opportunity available	Sex	Caste			
		Brahmin/Chhetri (No.)	Tamang (No.)	Chepang (No.)	Total (No.)
Yes	Female	8	10	4	22
	Male	10	15	5	30
	Total	18	25	9	52
No	Female	10	5	12	
	Male	1	3	2	6
	Total	11	8	14	33
Total	-	29	33	23	85

Source: Field Work, 2017.

In all the four caste/ethnic groups under the study, male members enjoyed equal opportunity more than females. Such opportunity in the family was not available to 82% of females among the total respondents. It is evident that gender discrimination prevailed in all the caste/ethnic groups under the study. Opportunities enjoyed equally were related to freedom of mobility, better food and clothing (*khana/launa*), educational facilities, choice of occupation/work, decision-making and property inheritance/ ownership. Similarly, opportunity not enjoyed equally by the reported percentage of respondents were freedom of mobility, decision-making and educational facilities.

Table 5.9: Actors in the Elimination of Gender Discrimination

Role of	Respondents	
	No.	%
Society	34	40
Household Head Males	28	33
Family	12	14
Males	5	6
Government	4	5
Household Head Females	2	2
Total	85	100

Source: Field Work, 2017.

The respondents thought that the role of society was very important in reducing gender discrimination in the family. Male household heads in a patriarchal society have important power in the management of household affairs. They can make their family adopt the principles of gender equality. Societal attitude towards sons and daughters, government's policy regarding girl child and boy child, differential treatment of family towards sons and daughters are considered as the major cause of gender discrimination prevailing in the families across the society.

Very few respondents considered the role of females is important in the elimination of gender discrimination even if they were the heads of the household. This is so because the rule of the head males is taken as normal while that of head females considered as resulting from circumstances. Besides, children in the family also listened to their fathers more than to their mothers. Tendency according to the respondents was that *amalaihepchhan, terdainan* (mothers are not listened to) because they are not educated and also do not go to office to work and bring cash income.

5.5 Perception on Male Domination over Female and Female Domination over Male

The reasons for the male domination according to the respondents in different Focus Group Discussions are lack of education, patriarchy, powerlessness, social traditions, lack of awareness, and females not being able to work as equal to males. For female domination, the reasons reported include poverty, education, belonging to lower caste,

females being more sensitive to caste discriminatory practices, social traditions, and excessive alcoholism especially in so called lower castes.

What becomes evident is that male domination was prevalent in all the caste/ethnic groups although the degree of domination varied in age groups and educational status. It was also reported that domination by high caste/ethnic group females on both females and males belonging to the lower caste groups was a consistent pattern. Thus, females of lower cast and, in general, were found to be most affected by gender domination.

5.6 Perception on Empowerment

The women from the study area are empowering themselves by engaging in different kind of activities such as; participate in different NGOs/INGOs, engage with different kind of government program. But women are much less empowered than men in the political, economic and professional domains.

Empowerment is the "process of gaining control over the self, over ideology and the resources which determine power" (Batliwala 1993 quoted in Acharya 1997:42). However, Acharya finds it difficult to define empowerment in concrete terms because of its nature of all comprehensive process. She writes, "It is all-embracing, because it must address all structures of power." According to Acharya empowerment in the context of Nepal can be viewed in four dimensions, viz., increasing women's access to economic opportunities and resources; increasing women's political power; raising women's consciousness; and strengthening women's self-confidence. Thus empowerment can be taken as a process from the powerlessness to gaining control over what is taken as power. The concept of empowerment as Kabeer (1994: 224) noted is clearly rooted in the notion of power and in its reverse, powerlessness or the absence of power.' In social science literature three different interpretations of power are commonly found as 'power to', 'power over' and 'power within'. Luke (cited in Kabeer 1994) has distinguished between these three different interpretations of power. Thus power and empowerment have contextual meanings. Perhaps it is this idea that makes Agarwal (1994) to propose that land is the single most critical entry point for women's empowerment in South Asia.

The Gender Empowerment Measure score of Nepal indicates that women are much

less empowered than men in the political, economic and professional domains. Recent reports have shown that women in rural areas are also much less empowered than those in towns and cities (UNP 2004).

5.7 Perception on the Need of Empowerment by Age, Sex Education and Caste/Ethnicity

According to F.G.D. with male and female, how women get empowered? Most of the people said that women get empowered mainly through education. Among these, Brahmin/Chhetris were the highest followed by Chepang and Tamang. Other measures of empowerment as revealed by the people were skill development, training, work, opportunity and money. However, the people revealed that empowering the power of any sex could be done through education. Education alone was considered as the vehicle of empowerment of the people. Education in combination with other factors was considered as a way to ensure empowerment of the women. Other factors combined with education were not looking down at women are opportunity, skill, training, awareness, and money.

5.8 Prevalent Gender Practices in Everyday Lives

People act and do what they believe and what they believe is what they learn. What they learn is what they have been socialized into. What they socialize into is what they see and learn from the family. Perceptions are built on what is practiced and practice is directed by people's perceptions. How labor is divided among the family members, how and who makes decisions in the family, how resources are controlled and by whom depends on how people in the family are perceived by the society and what place they have in their culture.

5.8.1 Division of Work in the Family

Work in the family is divided between family members. Work is divided among the members according to their age, sex and relation to the household. Looking at the involvement of females and males in the household work revealed that it was only women, who always did cooking, dish washing, sweeping, washing clothes and food processing. Female proportion was higher than of the males in all the three categories of work frequency marked as always, mostly and sometimes. Men also did those

works but sometimes only. Only few men did so mostly.

Some men were also found involved in the always category along with females in taking care of the children, sick persons and the animals. Household work was considered women's domain while men were only helping women members of the family. Men did not consider themselves responsible for household work as long as women were around. They were also doing cooking but sometimes only when women were away from home, sick or menstruating. Similar finding was noted by Regmi (2000:228) in his dissertation research that men collected water only when their women were sick, menstruating or were not at home. Though men did cooking and sweeping when women were considered polluted / untouchables during their menstruation periods, they did not take it as their work. Najia Zewari among the study of Afghan Muslim found that men were reluctant to help their women in household work. According to her, "Most men do not help their women with household activities. Men consider it shameful to do women's work (Zewari 1999:392).

Table 5.10: Children's Help in Work at Home and Type of work and Gender.

Type of Work	Girls		Boys	
	(no.)	(%)	(no.)	(%)
Help mother	11	12.94	3	3.52
Help father	-	-	8	9.41
Cook food	15	17.64	4	4.70
Wash Utensils	10	11.76	3	3.52
Wash clothes	6	7.05	2	2.35
Sweep	5	5.88	1	1.17
Fetch water	2	2.35	3	3.52
Collect firewood	1	1.17	-	-
Exchange labour	3	3.52	-	-
Care of cattle	2	2.35	2	2.35
Child care	1	1.17	-	-
Shopping	-	-	2	2.35
Escort outsiders	-	-	3	3.52
Household Affairs	-	-	2	2.35
Total (N=85) 52	52		33	

Source: Field Work, 2017.

Note: The total in Table 28 exceeded the number of the study (85) because of their multiple responses in the survey.

In the work outside household or in the community activities males take part always and most of the times. Female participation is only sometimes. Females participate in the community activities only when their male members are not around or when they are asked to or invited for the same specifically. Looking at the participation community activities, from caste and gender perspective, it becomes clear that female participation is higher among the Tamang followed by Chepang and Brahmin/Chhetri.

5.8.2 Decision Making in the Family

Families not only divide works between members but decisions are also divided between and are made by the members in the family. As work is divided as inside and outside work, decision can also be taken as major and other decisions. Major decisions in the context of this research included major economic activities such as buying and selling of property, making investments, borrowing and lending money and work/labor of the family members. Similarly, other decisions are related to education of the family members, clothing, health and food. Major decisions are made by males while other minor decisions are taken jointly by females and males.

Table 5.11: Decision-Makers in the Respondents' Family by Gender

Decision Making Area	Female (%)	Male (%)	Both (%)	Total (%)
Buy/Sell Property	14	64	22	100
Education	18	77	5	100
Family Clothing	21	49	30	100
Investment	14	76	10	100
Borrow/Lend	21	71	8	100
Medical Treatment	31	46	23	100
Job/Labor	25	61	14	100
Food/Grocery	67	21	12	100

Source: Field Work, 2017.

Men and women in the family have varying role and power in decision-making in the family based on their kinship position in the household. Unless we look at their kinship membership we cannot tell which male member of the family makes major

and most of the decisions. Similarly, we would not know which female has more decision-making power among the female members in the family. Therefore, gender and kinship membership is changed for the family members.

CHAPTER -VI

SUMMARY CONCLUSION

6.1 Summary

This study was designed to investigate the roles of males and females, son and daughter husband and wife of Manahari VDC in Makwanpur district.

A set of schedule covering the major aspects of gender difference in socialization were designed based on the roles of males, females, society, perception on marriage, wife's perception on husband, husband's perception on wife and other internal and external agents which included question about socio-cultural activities, demography, perception towards gender, division of work in family, decision making in family etc. were asked to study gender preference and socialization.

The interview schedules were used for 85 households. In which 25 households of Brahmin/Chhetri, 40 households of Tamang and 20 household of Chepang families were taken from ward no-3 of the V.D.C. using purposive sampling.

Analysis was carried out based on the responses to the interview schedules, focus group discussion and key informants interviews. The result showed the following findings regarding gender preference and socialization in the area. Much of the household work is performed by the females in the area. But in Chepang families, almost all the respondents treated son and daughter equally.

The socialization process of girls and boys is found to be different. Female children are more responsible for household activities than male children. (Sweeping house, cleaning house, cooking food, washing clothes and washing utensils etc). School, Mass-Media, and peer groups are the agents of socialization. The educated male and female respondents were found to prefer daughter. Almost all the illiterate female respondents were found to prefer son. Daughters are given enough time to educate them so that daughter can be capable to live happy life. The study showed that gender role perception is gradually changing in Nepal. Women started doing work which was traditionally done only by men, e.g. Ploughing, repairing roofs etc. It has been found that younger educated men and women might work anything as they wish.

Traditional norms and values regarding gender roles were highly prevalent in those respondents who had no education especially females and those engaged in agriculture. Division of labor, role, responsibilities and perception are the determinants of gender difference. With the increasing, awareness programs, education, income generating activities, the discrimination between male and female is found to be decreasing. There is less gender difference in younger generation in the comparison of older generation. 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.

According to the V.D.C. secretary, dowry system has started even in Chepang family like in Brahmin/Chhetri and Tamang. The marriage between Mama Cheli and Phupu chela and, Mama Chela and Phupu Cheli which was in practice in olden days has now been abolished. According to V.D.C. secretary, the key informant interviewee, there is no strict rule in marriage in the Chepang families these days.

6.2 Conclusion

This thesis has emphasized the gender preference and socialization of the study area. The socio-cultural roles and responsibilities of male and females, son and daughter, division of labor, decision making power, duties related to gender roles and different perceptions have been evaluated.

Perceptions of people on the same thing may vary according to their characteristics based on age, sex, educational exposure and Caste/ Ethnicity.

Gender categories of people such as female or male, husband or wife, son or daughter are perceived differently by different groups of people depending on their respective social and cultural aspects such as age, sex, educational attainment, and Caste/Ethnic backgrounds.

People tend to have social and cultural aspects making the differences between female and male, husband and wife, son and daughter, criteria for selection of spouse for son and daughter etc. have been differed. But parents of both sides expected that their sons and daughters be listened by their spouse.

Son preference was higher among people with no education. But among the educated, the desire of males for sons was slightly greater than female. This indicates that males concern about maintaining traditional Norms and values e.g. need of sons to give continuity of the family/clan names to perform after death rituals, Social and cultural norms and values attached to son's role appear to be the primary reason for their felt need in the society.

The study showed that gender role perception is changing in Nepal. Women were doing work traditionally restricted to them under conditions in absence of men. Younger and educated women and men experienced each gender might work as they wish. Traditional norms and values regarding restricted gender roles were higher among the respondents who had no education of older generation. Amon females, and among respondents engaged in agriculture.

People's perceptions are made on what norms and values are experienced in 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. People's decision- making power, control of resources and given household work, depends on the place they occupy in the family. For example, in the respondent households, husband and wife, son, daughter and daughter- in-law did not have same amount of power and control in the family. Household work was considered women's work only. Men only help women or do the works when women are not around. Similarly, women take part in community activities only when they are asked or when their males are not around. Male decision-makers were higher than the females and majority of them were head of the households.

Keeping money or controlling kitchen does not denote power over it. For example women in the respondent households were keeping money for their husbands and children but they were deprived of the power.

A comparison of work and opportunity between generation and gender (Male and Female) showed that women of older generation had more work and less opportunity compared to their contemporary men and women of younger generation. Similarly, men of older generation had more work and were deprived of the opportunity available to the men of younger generation.

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APPENDIX - I

Sample of tools used for household survey and sample screening

Respondent No

Date:

Name of the Respondent

Ethnic Group.....

Family Profile

S.N.	Name	Age/Sex	Relation with Respondent	Education	Occupation
1					
2					
3					
4					
5					

Basic Information

S.N.	Question	Answer
1.	Age	
2.	Sex	1. Male 2. Female
3.	Education	1. Illiterate 2. Literate 3. Up to Class 5 4. SLC 5. LA (Intermediate) 6. B.A. (Bachelor) 7. M.A.(Master)
4.	Religion	1. Hindu 2. Buddhism 3. Hinduism 4. Islam 5. Others (Specify)___

5.	Caste/Ethnicity	<ol style="list-style-type: none"> 1. Brahmin 2. Chhetri 3. Gurung 4. Magar 5. Tamang 6. Thakuri 7. Newar 8. B.K. 9. Other (Specify)
6.	Occupation	<ol style="list-style-type: none"> 1. Service 2. Business 3. Wage Laboring 4. Farming 5. Pension
7.	Source of Income	<ol style="list-style-type: none"> 1. Service 2. Business 3. Wage Laboring 4. Farming 5. Pension 6. Other (specify):
8	Average Annual income of the family (in thousands)	<ol style="list-style-type: none"> 1. 1-10 2. 10-20 3. 20-50 4. Above 50 5. Others (specify)
9.	Land Ownership	<ol style="list-style-type: none"> 1. Husband 2. Wife 3. Both 4. Others

B. Interview Schedule

S.N.	Question	Answer
1	In your opinion, which child do you want at first?	1. Son 2. Daughter
2	Son only, Why?	1. Daughters are sent to others house after marriage 2. To maintain lineage 3. Take part in death rituals 4. Others (Please specify_____)
3.	Daughter only, Why?	1. No difference in son and daughter 2. Daughter loves more than son. 3. Beauty of house 4. No need of son.
4.	Do you follow your spouse?	1. Yes 2. No
5.	If not, why?	1. Must follow husband 2. No income of spouse.
6.	Up to which level, you want to educate your children?	1. As far as parents can afford. 2. No response. 3. S. L. C. 4. Higher Secondary 5. Bachelor 6. Masters Degree 7. Ph.D.
7.	Do you want to educate your daughter?	1. Yes 2. No.
8	Do you give enough time to study for daughter?	1. Yes 2. She manages herself. 3. No.
9.	What is your role in decision making household matters?	1. Active participation. 2. Medium participation. 3. Inactive participation

10.	If inactive participation, Why?	<ol style="list-style-type: none"> 1. Husband will decide 2. Wife will decide 3. Unable to decide 4. What I said is not heard 5. Other (Please Specify)
11.	What is your role in social activities?	<ol style="list-style-type: none"> 1. Active participation 2. Medium 3. Inactive
12.	Are you heard at social and domestic matters?	<ol style="list-style-type: none"> 1. Yes 2. Some times 3. No.
13.	Why is it necessary to get married?	<ol style="list-style-type: none"> 1. To continue society 2. For mutual help 3. To form family 4. Maintain lineage 5. Support in old age.
14.	Why is family required?	<ol style="list-style-type: none"> 1. For help and safety 2. For pleasure 3. To care in the sickness 4. For social standing 5. To form society 6. For lineage
15.	Is there equal opportunity in your family?	<ol style="list-style-type: none"> 1. Yes 2. No.
16.	Who do you think should play roles to abolish gender discrimination?	<ol style="list-style-type: none"> 1. Society 2. Household male 3. Family 4. Government 5. Household Female
17.	What are the responsible factors for existing gender difference?	<ol style="list-style-type: none"> 1. Tradition 2. Attitude towards female and male 3. Educational system. 4. Religious values

18	What are the aspects to change gender discrimination?	<ol style="list-style-type: none"> 1. Tradition should continue 2. Know about discrimination but have no choice 3. Timely Change 4. Needs of radical change
19.	Is son necessary?	<ol style="list-style-type: none"> 1. Yes 2. No.
20.	If so, why?	<ol style="list-style-type: none"> 1. Sons take part in happiness and sorrow 2. Help in old age 3. Carry over clan names 4. perform funeral rites 5. Sonlessness is looked down by the society
21.	If no, why?	<ol style="list-style-type: none"> 1. Sons listen to their wives and do not love parents 2. Daughter are the same as sons 3. Others
22	Is daughter necessary?	<ol style="list-style-type: none"> 1. Yes 2. No.
23.	If so, Why?	<ol style="list-style-type: none"> 1. Daughter manages all the household works 2. To take care the young siblings. 3. Daughter is Laxmi of the house 4. For Reproduction 5. Daughter love her parents more than son
24.	If not, why?	<ol style="list-style-type: none"> 1. Do not carry over clan names and do not perform funeral rites for parents. 2. No need of daughter if you have son. 3. Daughter will suffer when she goes other house after marriage.

25.	Does the male use a grinding stone?	<ol style="list-style-type: none"> 1. Yes 2. No
26.	If so, Why?	<ol style="list-style-type: none"> 1. It is normal 2. People have done so before. 3. Anybody should do any work. 4. Help to family 5. Men do so when they have no choice 6. There is no restriction in work
27.	If not, Why?	<ol style="list-style-type: none"> 1. Against tradition 2. Male should work outdoors.
28.	If necessary, can female plough?	<ol style="list-style-type: none"> 1. Yes 2. No
29.	If so, why?	<ol style="list-style-type: none"> 1. Can do own work. 2. No restriction in work
30.	If not, why?	<ol style="list-style-type: none"> 1. Against Tradition. 2. Women should not touch plough. 3. Sinful 4. They cannot plough
31.	Do females plough in the future?	<ol style="list-style-type: none"> 1. Yes 2. No
32.	If so, why?	<ol style="list-style-type: none"> 1. For awareness 2. Everything is changing 3. Changing scenario of the country 4. For equality 5. If needed 6. Male and female should stop bad traditions
33.	Will the male use a grinding stone in the future?	<ol style="list-style-type: none"> 1. Yes 2. No.

34.	If so, why?	1. If required 2. Any man can do any work 3. Nobody at home 4. If no female at home 5. If physically possible. 6. According to change 7. Can do own work.
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C. Domestic Activities (Related to Responsibility)

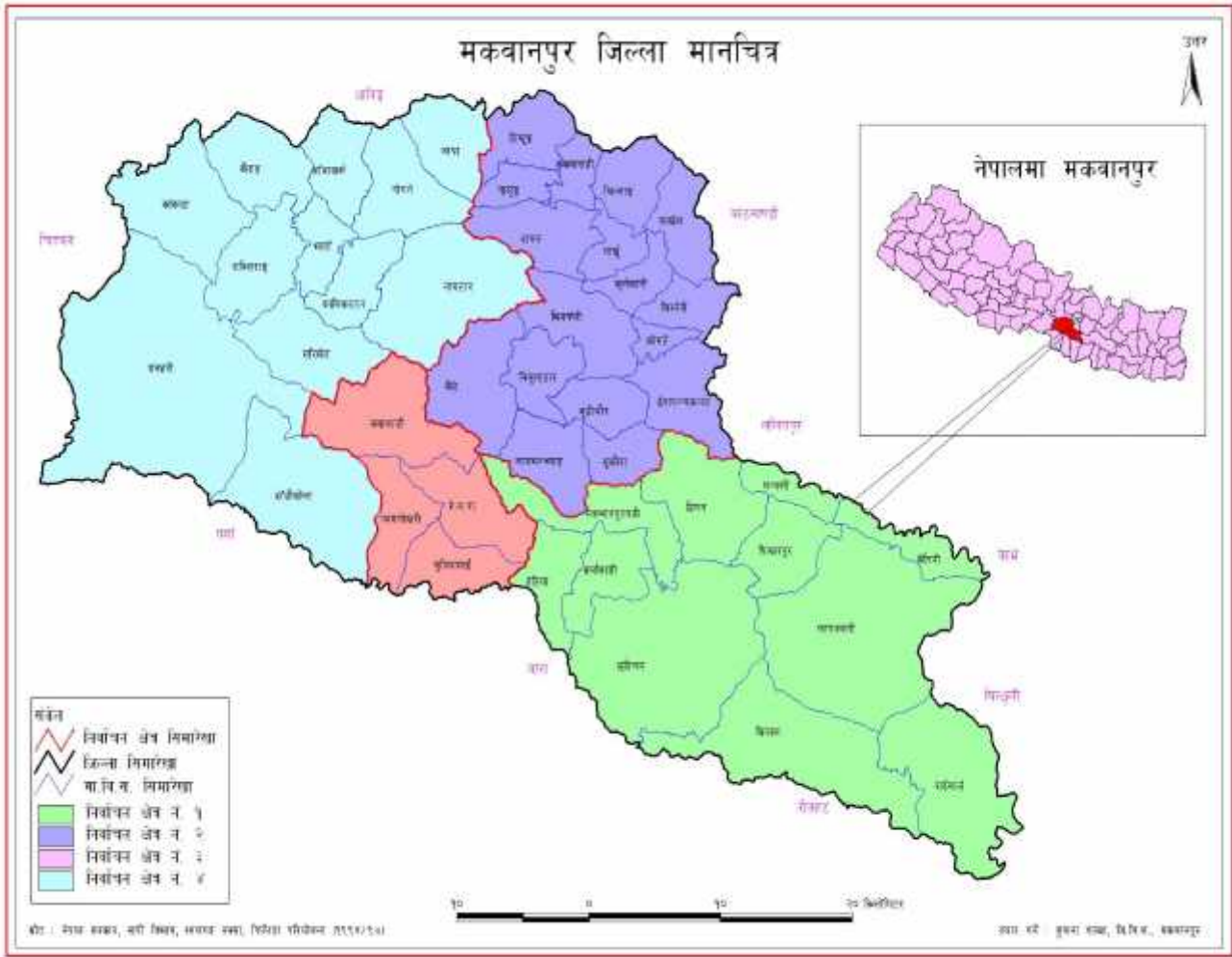
S.N.	Activities	Responsibility		
		Female	Male	Both
35.	Who cooks for your family?			
36.	Who washes the dishes?			
37.	Who sweeps?			
38.	Who washes clothes?			
39.	Who collects and manages ration?			
40	Who cares the children?			
41	Who looks after sick?			
42	' Who looks after the cattle?			

D. Help of Son and Daughter in Domestic Household Activities.

S.N.	Activity types	Help		
		Boy	Girl	Both
43	For mother			
44	For father			
45	Cooking food			
46	Wash utensils			
47	Wash Clothes			
48	Sweep			
49	Fetch water			
50	Collect firewood			
51	Care of cattle			

52	Exchange Labor			
53	Child Care			
54	Shopping			
55	Escort Guest and Visitors			
56	Household Affairs			
E. Household Activities Regarding Decision Making				
S.N.	Activities	Final Decision		
		Female	Male	Both
57.	Who earns for the family?			
58.	Who reserves the right to the property right in family?			
59.	Who has more freedom?			
60.	Who has much burden?			
61.	Who decides for children's education?			
62.	Who collects and manages ration?			
63.	Who is the head of the family?			
64.	Who makes investment?			
65.	Who lends and borrows money?			

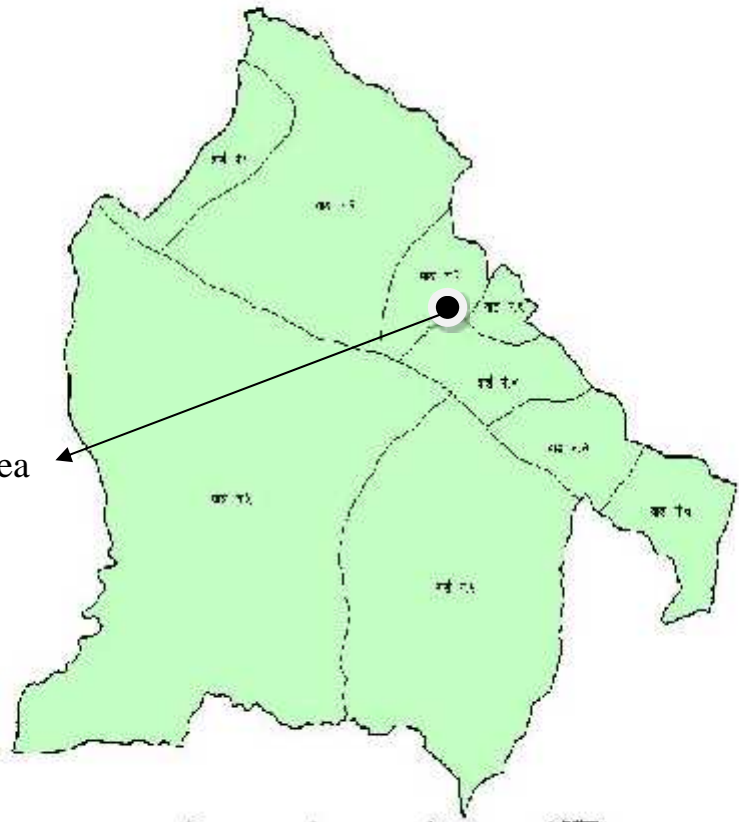
Thank You!



मनहरी गा.वि.स.को वार्ड विभाजित नक्सा



Study Area



उपलब्ध
[Green Box] गा.वि.स.को क्षेत्र

