

## **CHAPTER - I**

### **INTRODUCTION**

#### **1.1 Background**

Out of the total population of Nepal, nearly 51% is occupied by the population of women. The researches have shown that women have been suffering from patriarchal norms and values adopted by the society. Even in the 21<sup>st</sup> century, the Nepalese society has not been able to see men and women as two wheels of the same cart, i.e. society. Women are still regarded inferior to men in the society.

The social structure based on patriarchal norms and values discriminates women right from their birth with reference to education, healthcare, and inheritance to parental property, and opportunities to get involved in social activities. This tendency has been rooted in Nepalese society from primitive ages though some positive changes have occurred after the restoration of democracy in 1990.

The status of women in rural areas is still worse. Because of illiteracy, low access to and control over income and resource they have less opportunities to make household decisions even though they are fully devoted to household activities like farming, livestock, and kitchen maintenances. They are still victimized by discrimination, violence, prejudice, and inferiority complex because of male domination in every sector and level. They do not have equal opportunity to participate in social activities as males often determine their mobility in the society.

The successive plans of government have adopted policies to involve women in the process of development since the sixth five – year plan (1981-85). The policies have gradually been evolving at policy level in each plan to ensure women's participation at all sectors and levels. However, women's representation from grassroots to national level is not satisfactory though their participation in local institutions has been increased with the provision of 20% reservation seats ? and at least 30% women in all users' committees as the provision made by the Local Self-Governance Act (LSGA), 1998. However, women's representation in those institutions is not self-motivated. Most of them are nominated by males since their representation is mandatory in the Act. Otherwise, women are not involved in social institutions. Since women possess low decision-making power at household activities they are not capable to make

decisions from their part in the institutions where they represent. Therefore, their representation remains just as participation of women in name.

## **1.2 Statement of Problem**

According to Human Development Report, 2007 (UNDP), Nepal's Human Development Index (HDI) is 142 out of 177 countries. Although Nepal is making continuous progress in its HDI, it still lags behind all South Asian countries. Similarly, the report shows that gender inequality is high in the country. In Gender-related development Index (GDI), Nepal ranks 134. Similarly, Nepal's HDI of 0.534 is below the regional average of South Asia and substantially below the average of HDI for all developing countries. The government is making its efforts to achieve almost all Millennium Development Goals by 2015. Among them, promoting gender equality and empowering women is one of the goals that the government is targeting to achieve by 2015. To meet the goal and materialize international commitments on women, the government is continuously adopting progressive steps at policy level to promote women's access to economical, social, cultural, and political sphere. However, despite such efforts at policy level and implementation of targeted programs to women, the level of women's mobilization in different social, economic, and political sphere is still backward. With this regard, it has been an urgent need to study actual level of women's mobilization at grassroots because of the fact that until and unless women are equally mobilized at grassroots their participation in higher level remains negligible. In this context, the role of Mothers' Group (MG) is considered important for women mobilization at grassroots. Establishment of MGs at local level has at least united women for their common goal of increasing their participation in community development. However, such groups are not getting proper support and guidance from the government and community itself. With this regard, this study has been carried out to answer the following research questions:

- ) What is the role of Aama Samuha (mother's group) in social mobilization of women and social development ?
- ) What are the problems faced by women working in such groups ?
- ) Is there positive attitude of both male and female towards such groups ?
- ) What implications do such groups make for social mobilization ?

### 1.3 Objectives of the Study

In addition to continuous efforts of the government along with NGO/INGOs to empower and mobilize women in mainstream of the development, women of rural areas are making self-efforts to empower and mobilize themselves through the formation of Mothers' Groups (MG) at local level. These MGs are exclusively women groups. MGs, being autonomous self-help groups, are playing an important role to enhance the organizational capability of local mothers because of their sole responsibility to run the organization themselves. Therefore, MGs play a significant role in empowering and mobilizing women at grassroots. With this perspective, the study has been carried out taking the following objectives into consideration:

- ) To assess the role of Aama Samuha (mothers' group) in social mobilization of women and social development.
- ) To find out different types of problems faced by women working in such groups.
- ) To identify the attitude of both male and female towards social mobilization of women through Aama Samuha.
- ) To provide some recommendations for better social mobilization of women.

### 1.4 Defining Key Term

- i. Mobilization:** a process in which an individual or a group is activated or motivated for action or service and to get organized to achieve specific objectives through group work. (Social mobilization manual ,2058, Nepal government ,Ministry of Local Development)
- ii. Empowerment:** it refers to individual's sense of internal strength and confidence to face life the right to determine choices, and the power to control her/his own lives within and outside the home. (Basnet, 2002)
- iii. Mainstreaming:** process of bringing marginalized and underprivileged groups in the process of national development.

## **1. 5 Rationale/Signification of the study**

According to Subba, 2008, because of exclusionary social and governance structure of Nepal, large share of national population has been excluded on the basis of gender, language, caste, religion and culture limiting their access to social space, productive resources and national governance, which has caused marginalization and disadvantages to these people.

Social exclusion is a process and a state that prevents individuals or groups from full participation in social, economic and political life and from asserting their rights. It derives from exclusionary relationships based on power ( DFID, 2005)

Social inclusion is a process of bringing marginalized, backward, disadvantaged, and socially excluded groups in to mainstream of development irrespective of their caste, culture, language, gender, and geographical settlements. It is a concept developed to counteract the situation created by social exclusion. It emphasizes on adopting those policies and programs that promote the access to full participation of all people to social, economic, and political life, enabling the excluded ones to enhance their capability through access to innovative information, skills, income generating programs, trainings on gender equality, empowerment, opportunities to participate in decision-making, access to organizations etc. Further, it plays dominant role in adopting inclusive policies at policy level specifying mandatory seats for excluded groups in all sectors and levels from grassroots to national level.

In Nepal, patriarchy has played dominant role in the exclusion of women with restricted access to reproductive resources, ownership, property rights, organization, decision-making, equal rights, and responsibilities of citizenship, social services, infrastructure and amenities, social protection and employment. However, realizing these all miseries on Nepalese women and their unidentified contribution to national economy, the government of Nepal has adopted progressive policies to bring women in to development processes since its sixth five-year plan. Further, many NGOs/INGOs have been working for the all-round development of women. These efforts have brought some positive changes regarding women's access to social resources. However, when we go to the rural areas of Nepal, we find very miserable

socio-economic status of women. They are still lagging far behind men because of long rooted patriarchal chauvinism in the society.

Unless women are equally mobilized, the development of society remains incomplete. Participation of women should be increased in every sector from grassroots level to national level as a whole. Most importantly, women at local level should be highly mobilized. If women at local level are empowered, it is sure to increase the number of women in different sector because of consciousness rising.

Although the provision of 33% reservation has been made in the interim constitution of Nepal, the practice of women's participation in society is almost not visible. In this context, there is felt need of studying grassroots situation of women. Why women are still backward in their mobilization? what is the level of women's mobilization in the society? In this context, women are empowering themselves through the formation of their own groups, besides the efforts made by governmental and non-governmental sectors. The main objective behind forming MG is to empower themselves with their own collective effort aiming to have improved living condition, social status, access to social resources, decision-making, social work, to raise the issues related to their uplift and get addressed by the concerned authority. With this regard, the study mainly concerned with the efforts of MGs in social mobilization of women and level of women's mobilization at grassroots. This study grounds on the theory that until the males have positive attitude towards women's mobilization, social mobilization process of women will not go ahead smoothly, and until women are empowered and socially mobilized at grassroots their representation at each sector and level remains invisible.

### **1.6 Assumption and Limitation**

This study is based on certain objectives related to women participation in household decision making. This study is confined to the VDC of Jante, Morang district. The conclusion analysis of this study may not be generalized in the context of national aggregate level because of some limitations as below:

- ) It is limited with the sample socio- economic statue of VDC.
- ) Only a single Jante VDC is chosen.

- ) Basically, Primary data and information gathered from field study will be use for analysis beside relevant secondary data also will be use.
- ) This study has covered only three MGs of Jante VDC of Morang district.
- ) Only executive members of MGs -each consisting of 11 members- were included in the study.
- ) The sample size of the study includes 33 MG committee members, 15 male social workers and 20 non-member mothers.
- ) The selection of males was done purposively limiting to social leaders, teachers, and some husbands of the MG members.
- ) Only the MGs which were in existence for at least 10 years and had wider coverage and impact in the society were selected for the study.

### **1.7 Organization of the study**

The study has organized into five chapters each denoted to some aspects of study of clearing and settlement system. The title of each chapter is as follows:

**Chapter 1: Introduction:** The first introduction chapter deals with the introductory framework of the study. This include background, statement of the problem, objectives of the study, rational of the study, limitation of the study and organization of the study.

**Chapter 2: review of Literature:** The second chapter include the review of literature available and review of related theoretical background of the relevant field of study. It includes review of literature where issue, published and unpublished articles, books, thesis, journals, newspaper etc will be reviewed.

**Chapter 3: Research Methodology:** The third chapter explains the research methodology used or the purposed of the study, which includes research designing, source of the data, data collocation method and tools, technique, data gathering procedure, population and sample size of the study and data processing procedure as well as methods of analysis.

**Chapter 4: Presentation and Analysis of data:** The fourth chapter, which is the important chapter of the study, will include data classification, analysis and interpretation regarding the primary as well as secondary data.

**Chapter 5: Summary, Conclusion, and Recommendation:** The fifth chapter contains summary of finding, conclusions derived from the study. Depending upon the findings, recommendation for further improvements in future is prescribed.

## CHAPTER II

### LITERATURE REVIEW

#### 2. 1 Theoretical Framework

This title deals with the theory behind social mobilization since social mobilization has been emerged as a concept to strengthen participatory approach in rural development and poverty alleviation programs.

According to Sah, (2001 in New Era 2002) social mobilization is the means of organizing people living in the same community with specific aims. It is building up human capacity to harness the potential and willingness of people to help themselves. The purpose is predetermined. It may be religious, political, economic/social, cultural, national etc. Depending upon the nature of purpose, period of social mobilization effort in a community may be short, medium or long.

Social mobilization is a process of empowering people especially those who are socio-economically backward and excluded from mainstream of development through organizing them in groups. It focuses on people's participation in development task through awareness rising from group solidarity. It is a means of awareness rising in people and enhancing their capability to sort out the ways of improving socio-political status along with improved economic condition through various skill enhancement trainings, income generation programs and empowerment program. Therefore, Social mobilization is a prerequisite for the empowerment of people. Social mobilization process includes institution development and program activities under the framework. However, it mainly focuses on **organization, capital generation, and skill enhancement** as the inevitable keys of social mobilization process to build the capacity of the target population and to empower them. It has been perceived as the cornerstone of participatory approaches in rural development and poverty alleviation programs. It is a powerful instrument in decentralization policies and programs aimed at strengthening human and institutional resources development at local level. Social mobilization strengthens participation of rural poor in local decision-making, improves their access to social and production services and efficiency in the use of locally available financial resources and enhances opportunities for asset-building by the poorest of the poor.



Social mobilization is not a new concept in Nepal. Traditionally, people used to get organized in the form of either self-help groups or community based organizations to meet the current needs through participatory approach and to help one another. For example kulo banaune (irrigation channel maintenance groups), bana jane (forest goers), dhikur (rotating credit association) etc (New Era, 2002) were popular self-help groups based on social mobilization process.

Social mobilization as an approach to participatory process has been widely used in practice since the ninth Plan put due emphasis on poverty alleviation. It has aimed to reduce poverty from 38% to 10% by the implementation of 12<sup>th</sup> National Plan. Besides, social mobilization has been a popular means to meet the objectives of the Ninth Plan on women, socio-economically backward groups, disadvantaged groups, ethnic groups, and other socially excluded groups by helping them to get organized into groups and by conducting various empowerment programs to mainstream them on the basis of equality and equity, realizing the fact that sustainable human development is impossible by leaving a large proportion of the population out of mainstream of development.

After the Beijing Conference (1995) the issues related to women focused on empowerment, gender equality and mainstreaming of women, many NGOs / INGOs have also turned their attention towards such striking issues of women. UNDP (2000) reports that altogether 481 organizations are working in women services only in Nepal. Social mobilization process has been an appendage of all of the agencies working in the field of women. With the growing number of NGO/INGOs working through social mobilization process either in rural development, poverty alleviation or with the concern for excluded groups, different agencies have used different definitions to suit the objectives of the program. However, consensus made in national workshop on social mobilization on 19 November 2002 has defined social mobilization as a dynamic and participatory process of empowering people, specifically the poor and the socially excluded, for their socio-cultural, political and economic upliftment in a sustainable manner. It focuses on building community organizations to directly articulate people's need and priorities, rather than concentrating only on income generation activities. Once they are sensitized, communities build their own organizations and develop their own leaders. They often

start small and combine those into larger area-based institutions to exert influence over local government, local service delivery institutions and private sectors. Thus, it increases people's access to knowledge, skills, and technologies.

Similarly, the objective of the social mobilization is specified as to create awareness among the community people (poor women, Dalit, Janajati), help them to organize, empower them for decision-making so that they can identify and prioritize their needs. It is also expected to build up capacity for preparation, implementation, operation and management of community sub-projects to enhance their livelihood.

To strengthen the decentralization process all people of all groups (marginalized, disadvantaged, ethnic, poor, women etc.) should be equally empowered to enable them to make decision from their part in mobilizing the resources available at local level. Social mobilization has been an effective tool for empowering and mobilizing socially excluded and backward groups at local level

## **2.2 Status of Women in Nepal**

Despite various efforts of government along with NGO/INGOs for uplift of women's social status and gender equality, the women at grassroots are still victimized with the patriarchal culture well rooted in the society. After promulgation of LSGA, 1998, brought slight change in the organizational pattern of social institutions increasing women's participation in local level. However, the provision has hardly been met by the institutions because of patriarchal thought prevailing in the society. According to Acharya, 2008, even the social workers and political leaders have not yet freed themselves from male dominant thoughts. Although LSGA has provision of 20% and 30% women representation in local self-governance and all types of users' groups, district and local level politicians and community leaders show little commitment to addressing gender issues. She further says the provision for committees and representation in the committees, working structure and staff in the ministry and the committees under VDC/DDC do not ensure women's equal representation as an integral part of the system, although it is ensured in the political representation in DDCs and VDCs. The representation of women in various LSG institutions is too low- less than 2% in district councils and less than 10% generally in LSG executive bodies- which is not efficient because they are nominated by male. Similarly, the

participation of women at local level planning and budgeting processes is trivial. Among the infrastructure development projects, many do not go beyond eliciting women's participation in the programme implementation phase. Mandatory provisions of women's (30% in users' groups) participation in planning, budgeting, and management of the programs were taken as mere formality (Acharya, 2008). Similarly, a research carried out by Basnet (2002) on mainstreaming gender in local governance and social mobilization in 12 districts of Eastern Nepal reveals that the proportion of staffs in LDF and DDCs is 20.1% and 4.4% respectively. Women representation in DDCs is 7.5% but not a single woman had been elected for the post of chair and vice-chair, and the nominated numbers is higher than elected. The study also shows that out of 2977 Community Organizations (COs) operated in study area, 987(33.9%) were female COs. The total number of female members in mix and female COs were 33841.

Nepal has already ratified various international treaties like Convention on Elimination of All Forms of Discrimination Against Women, United Nation's. International Women Conference, Universal Declaration of Human Rights and Convention on Economic, Social and Cultural Rights to guarantee unalienable women's rights on education, health service, participation in decision-making in every sectors and levels, and elimination of all forms of discrimination against women. Nepal's Constitution of 1990 also guaranteed the equal rights of women to men but in practice, there still remains great disparity between men and women with reference to enjoy such rights. The state has not yet completed the promises made in international treaties. Women in Nepal, Still have less access to decision-making level because they are less educated. The census 2001 shows 42.5% female literacy in comparison to 65.1% of the male. Due to the lack of decision-making power, they have low access to control over the resources.

### **2.3 Efforts to mainstream women in development processes**

The government of Nepal has addressed the issues related to women since its sixth five-year plan. Though it has started addressing women's issues regarding it as welfare issues in the first phases, focusing on improving women's health and education regarding their mothering role, it is continuously evolving at policy level to ensure equality between men and women at all levels and sectors. It has formulated

various progressive policies under Women in Development (WID) approach to address the miseries of women to enhance their access to economic resources and thereby uplift their socio-economic status, and their participation in decision-making in governmental, semi-governmental and private sectors during sixth, seventh, and eighth plans. Several WID related institutions like, Ministry of Women and Social Welfare; a division in National Planning Commission and Women Development Division in Ministry of Local Development were established during that period to make special provisions for women. Similarly, Women Development Division has been implementing credit programs like Production Credit for Rural Women (PCRW) and Micro Credit Project for Women (MCPW) focusing on women's access to economic resources. Likewise, the government has adopted various policies to ensure their participation in every sector of development, improve their social, economical, political, and legal status, and increase their capacity by imparting appropriate knowledge and skill for more opportunities in decision-making from local to national level. Provisions for female scholarships in school and college level education, compulsory a female teacher for primary school, free school education for female, non-formal education for women and out-of-school-girls and boys, and different training programs focusing on women's mobilization to local health delivery system etc. have played more positive role in mainstreaming women in the development process.

Since the Local Self Governance Act-1998 adopted decentralized policy, the VDC and DDC are authorized to make plans, programs, budget and implement them in local levels addressing the local needs through participatory approach. These institutions are also responsible for empowerment of excluded groups and bringing them to the mainstream of planning process at local levels. Similarly, various NGO/INGOs are continuously working focusing on rural development through participatory approach by enabling the excluded groups through different means like income generating program, skill training, etc to uplift their socio-economic status, as economic status is the basic determiner of the mobility as well as fundamental base of all sorts of status of a person in the society.

Ninth Plan also adopted the policy of mainstreaming, eliminating gender inequality, and empowerment as the main concern for women to involve women actively in

various development fields, to increase women's access to political, economical, and social sectors and promulgate legal reforms to ensure women's equal rights.

## **2.4 Summary of the review**

This title deals with the available literatures on Mothers' Groups. In this section, efforts have been made to review past researches carried out on Mothers' Groups. The main findings of previous researches are categorized as follows:

### **2.4.1 Origin of Mothers' Groups**

The origin of Mothers' Groups (MG) is concerned with Gurung community. Many researches carried out in Mothers Groups have shown relationship between Gurung community and emergence of Mothers' Groups. There are different views presented by various researchers. Bista (1980 in Sharma, 1997) opines that since the 19<sup>th</sup> century, mercenary soldiers have been one of the major sources of incomes for this country. People from the hills of central Nepal, especially Gurung and Magars ethnic groups, have been recruited as Gorkha soldiers in Nepalese, British, Malaysian, and Indian armies in large numbers. The great majority of men join these regiments or police forces, creating a deficit of male population in their respective communities. For Bista, this creates disequilibrium in the ratio of young male members to female members in the family and in the community and so the responsibilities of women expanded from household to societal sphere. In the beginning, they were able to manage on their own, but later when their responsibilities increased and problems mounted, women jointly started forming groups on their own in order to support and help the families in need. These groups were later called as *Ama Samuha-* mothers' groups (MG). Thus emergence of mothers' group (MG), in this context, is an urgent need in the society, which is helping women empower and unite in the society for different constructive works.

Some literatures show that Rodi, a socio-cultural tradition of Gurung community, as the origin of MG. 'Rodi' was a place for knitting and weaving, a place for young Gurung boys and girls Where they could entertain by singing and dancing at night. AS the time passed, 'Rodi' lost its cultural importance gradually and it was replaced by creative institution called MG. (Gurung, 1998). But Okamura, 1999 does not agree the fact that Rodi is the origin of MG. She presents another description about the

origin of Mothers' groups. According to her, MG as a programme was first introduced as Mother's club during International Women's Year in 1975. The objective of the programmer was to enhance mothers' social and economic status. The Social Services National Coordination Council initiated it. The activities of mothers' club consisted of family planning, health, education, and income generation for social and economic development of mothers. The concept of Mothers' Club changed into Mothers' Group and got popularity as the Ministry of Health others organizations adopted the concept widely and began to form mothers' group for both service delivery as well as women's development.

According to Gurung, 1998 MG started from Gurung community of Gandaki zone. Annapurna Conservation Area Project (ACAP) has important role to begin MG.

Gurung (1998) has provided following rationales for the emergence of the MG:

- Women can also do developmental works.
- Women are not united till MG is formed.
- To improve the condition of village.
- To fight against discrimination to women and mobilize women for development.
- To make women actively participate in community development.
- To conduct planned work for the community development.
- To develop self-confidence, activate and raise awareness in women.

Similarly, Sharma (1997) says that Mothers' Groups, historically, were exclusive to the Gurung community. But in recent years, they have evolved as an organization of all castes and ethnicity residing in particular area.

#### **2.4.2 Characteristics of Mothers' Groups**

Sharma (1997) points out that there are two types of MG: a) induced and b) self-initiated, on the basis of her study in Parbat district. Induced MG means a group of women who were motivated to form a group either by men folk or youths of their communities or by some external organizations to fulfill the latter's objective. Self-initiated MG, on the other hand, means those groups where members were inspired to

form the group either seeing the activities of other similar groups or hearing about them through other people or through radio, newspaper, etc. in this type of group, mothers themselves select the members after holding intensive discussions within the group. She has listed out following characteristics of MG:

- ) Either self-initiated or induced.
- ) Organize locally and work according to group decision and through participatory process.
- ) Plan and implement activities independently.
- ) Collect and mobilize resources their own.
- ) Not totally dependent on external support for daily survival.
- ) Benefit members through own efforts and help members in need.
- ) Build on existing knowledge, system, and capacity.
- ) Have no direct affiliation with any political parties.
- ) Transparent in their organization, financial and managerial affairs.
- ) Not fully capable, qualified and financially sound but have a high potential for improving their condition and qualifications
- ) Work mostly on social reform and community infrastructure development.

She has found evolving trends of mothers' groups in Parbat district. Earlier, MGs were involved in infrastructure development whereas now they have shifted their focus towards social reform and income generation.

#### **2.4.3 Major contributions of Mothers' Groups in the community development**

The activities of MGs are implemented for community development. Such activities have played crucial role to empower women and helped in community development (Gurung 1994 in Okanmura, 1999) has pointed out following contributions of MGs in Syangja district:

- Construction and repairing of village trails and their surroundings.
- Construction of Buddhist monasteries and temples.

- Construction of toilets.
- Plantation of trees in public lands.
- Assisting in the construction of a school building and furniture.
- Managing literary classes.

**Gurung, 1998** has mentioned the following functions of Mothers' Groups in the community:

- ) Construction and maintenance of road and trails.
- ) Cleaning up the trails.
- ) Tree plantation.
- ) Collection of common utensils.
- ) Construction of temple, resting places and monastery
- ) Stopping alcoholism and gambling
- ) Establishment of child care centre.

Although the origin of MG needs further deep study, MGs are formally extended forms of traditional self-help groups. The history of self-help group goes back to the origin of society. Sharma, 1997 defines mothers groups are self-help indigenous membership of mothers. Mothers groups can be considered as permanent community-based organizations. Mothers groups are exclusively women organizations although some of the groups have included males on volunteers to assist mothers' organizational activities like record keeping, keeping minutes of meetings etc. due to illiteracy of mothers. But those males are not involved in decision – making processes.

However, the term 'Mothers' Group' got wide popularity after the Department of Public Health conducted a country-wide training to prepare women community health volunteers who are now known as Female Community Health Volunteers (FCHVs) in the fiscal year 1988/89. Currently nearly 50, 000 FCHVs are being mobilized through out Nepal and out of the total 97% are in rural areas. (WHO Country Office, Nepal, 2008).



Nowadays MGs are widespread all over the country. Some of them are induced and other are self-motivated. Even in a ward, more than 2 MGs are also running. MGs still reflect the characteristics of indigenous self-help groups. In some rural villages, we can find small MGs, which limit their membership to limited numbers of households who are geographically approached and have nearly equal socio-economic status in the society. They are organized in MGs to fulfill their common needs, which are very difficult or impossible to do by themselves individually. Some other MGs represent the whole ward and they remain as community based organization. Their main aim is community development which they carryout either with collaboration of the NGO/INGOs, government agencies like VDC or with mobilization of their own fund and human resources.

Literatures have shown that MGs are evolving and modifying their objectives and goals according to the changing local needs. Initially they started their contribution with community and infrastructure development but now they focus more on social reforms such as discouraging alcoholism gambling and other social evils (Sharma, 1997). With this changing perspective, whether they have paid attention towards issues related to their own upliftment/empowerment from wider perspective or not? The study mainly concerns with what role MG is playing to empower local mothers for their effective participation/inclusion in every sector development besides their exclusive efforts for community development .This is the main issue of researcher's exploration

## CHAPTER – III

### RESEARCH METHODOLOGY

#### 3.1 Research Design

Descriptive research as involving collection of data in order to test hypothesis or to answer questions concerning the current status of the study area. Descriptive research design encompasses much government sponsored research including the population census, the collection of a wide range of social indicator and economic information such as household, expenditure patterns, time use studies, employment and crime statics. This study is related on social mobilization status of mother's group. The aim of the study is to describe the social mobilization status of mother's group. This study is based on descriptive research design.

#### 3.2 Rational of the Selection Study Area

Sign Energizing Social Mobilization of Women through *Aama Samuha* status of women focused Jante VDC of Morang district. The area has been selected due to it's diverse social mobilization status different place too. I have selected area because of locality, I was first researcher my interest how is going on life's women. There is different cast's women and different socio culture.

In order to fulfill the objective of the study, three mothers' groups(MGs) of Jante VDC were selected adopting purposive sampling method. The study area (Jante) was an appropriate for the study of the role of MGs in social mobilization of women and social development because MGs have been working for more than 15 years there. Among MGs operating in the VDC, three groups were selected on the basis of information gathered from baseline survey of the existing MGs. The study comprised only executive committee members of MGs, altogether 33 members consisting of 11 from each group. In addition, 15 males and 20 women non-members of the community where the MGs have been formed were included as sample of the study. I have selected area because of locality, I was first researcher my interest how is going on life's women. There is different cast's women and different socio culture.

### **3.3 Nature and Source of Data**

Both quantitative and qualitative types of data have been used in this study. Both primary and secondary types of data have been used in this study. Primary data have been collected through field survey with the help of questionnaire, observation interview of some key informant. The secondary data were collected through published and unpublished materials such as books, journals, articles, research report an village profile district profile, NGOs/INGOs , stakeholders, politician, teacher, social workers, CBS, related organization and websites . Secondary data were collected through previous research works carried out in MGs, and other issues of social mobilization of women.

### **3.4 Population of study area**

Out of the 1755 household of Jante VDC, 33 households were picked up as a sample size through non probability purposive sampling method. Only one respondent have been taken form one household for interview.

### **3.5 Data collection Tools and Techniques**

I have collected the data from the fieldwork through primary and secondary data collection method. The following techniques have been applied for data collection, which are:

#### **3.5.1 Interview schedule**

Different sets of structured interview schedules were used to elicit information from the members of MGs, non-members and male social workers. The researcher also conducted unstructured interview to make the data more valid and vivid. The interview was focused mainly on social mobilization of women through MGs, problems faced by the members of MGs while working in the groups, their attitude towards MGs, and attitude of males and non-members mothers towards MGs, their role in social mobilization of women and social development

#### **3.5.2 Observation**

The main and mostly desired instrument of collecting information that ultimately helped to understand the social process and its relation to natural process was obviously the participant's Observation. It is the best method without any doubt that would gather as much information as required. This study was conducted by

observing the marriage practices, festival celebration with local people through the non-participant observation.

### **3.5.3 Key Informant Interview**

Key informant interview will be applied to obtain information from the knowledgeable persons of the community.( teachers, expert persons, social worker and women) etc. interview schedule covers the social mobilization role as well as historical information of study area, process of decision making, their role influencing factors, support of family members.

### **3.5.4 Household Survey**

The household survey has been conducted using interview schedule. Structured interviews were used to collect some of the basic information like population structure and agriculture pattern. The basic quantitative information such as age, sex, educational attainment, land holding, occupation and other social and economic characteristics of the household were gathered through household survey.

### **3.5.5 Focused Group Discussion (FGD)**

FGD was used as supplementary technique to collect the collective view of the members of the selected MGs. FGD guidelines were prepared focusing on mobilization and contribution of MGs in enhancing organizational skills and community development. It also focused on communication skills of mothers while participating in discussion, their active participation and confidence, etc

## **3.6 Process of data collection**

First, the researcher and her assistant visited the selected VDC. In the first phase, she decided to conduct baseline survey of all existing MGs in Jante to find out differences among them regarding their nature, ethnic composition, socio-economic and educational status of members and their activities in the society. Then she had a one-day discussion with each selected MG to collect collective opinions of the members. The researcher and her assistant took interview of the executive members of the selected MGs, other non-members and males especially social workers including

husbands of members of MGs to find out their attitude towards MGs operating in their locality.

### **3.7 Data processing and analysis:**

Collected data were sorted, edited, tabulated and processed manually using simple statistical procedures. Data analysis have been done on the major themes extracted out of the bulk data. The statistical measures are frequency and percentage.

### **3.8 Reliability and validity of the data**

The researcher himself had carried out the observation and household survey therefore; the data has been gathered from first-hand investigations and secondary sources. The data has been processed from primary source and used scientific methods to analyze the empirical data so, this study has reliable and valid data.

## CHAPTER – IV

### DATA PRESENTATION AND ANALYSIS

This chapter has analyzed the data collected from primary and secondary sources. This chapter presents the social mobilization role of mother's group. Socio-economic background provides the information about caste/ethnicity, age, level of education; marital status, family and household structure and religion of Jante VDC ward No-1. In this VCD, 1755 household, this is universe of the study. The main source of finding of this study consists of these 33 women from 33 household.

#### **4.1. General Information of the Study Area**

Jante is one of 65 VDCs of Morang. It lies nearly 14 km. north from the East-West highway. Although Morang is considered as a developed district, many VDCs are still backward with reference to linkage of roads, facility of electricity, drinking water supply, health posts, transportation, etc. Jante is one of the underdeveloped VDC of inner Terai.

Jante is a common place for people from all castes and ethnic groups of hilly region. Brahman, Kshetry, Rai, Limbu, Magar and Tamang are major inhabitants of the VDC. Majority of the people of the study area speak Nepali both as their mother tongue and lingua franca but people from the ethnic groups like Rai, Limbu, Magar and Tamang speak their own mother languages. They also enjoy their own religious rituals and cultures. Some of them follow Buddhism, while others follow Kirant religion (worship of nature) though Hindu remains as the dominant religion of the study area. Majority of the people of the study area rely on agriculture to survive their lives. Especially, women spend much of their time in the activities like working in the field, livestock, and bearing sole responsibility of household chores in those families where agriculture remains as the only means of surviving. Most of mothers are not an exception in Jante. The UNDP, Human Development Report-2001 shows 29.22% of female adult literacy whereas male literacy is 67.72% in Morang (Basnet, 2002) district. The female literacy rate of rural areas of Morang may not reflect the same average literacy rate because most of the mothers of rural areas are illiterate. Because of their low literacy rate, lack of self-confidence, most of mothers are confined themselves in household activities and agriculture.

#### **4.1.1 Physical Facilities in Jante VDC**

In this VCD, there are graveled roads and this VDC lies in sub road of Jante-1 VDC. It has been found some easy facility in drinking water, health post, markets, transportations, schools, electricity, Tele- communication.

#### **4.1.2 Population composition in Jante VDC**

The total of Jante VDC is 4622 Male population is 4520 and female population is 9142 In this VDC. There are 1755 household in this VDC.

#### **4.2 Mothers' Groups of Jante**

The MGs in Jante VDC were found to have initiated by Female Community Health Volunteers (FCHV) in 1988-89 AD. In the beginning, there were MGs in all nine wards of the VDC. However, at present, seven MGs under FCHV are working actively in the VDC. Besides, about four MGs have been formed with self-initiation of mothers. Although self-initiated MGs seemed to be smaller in group having one self-initiated MG of Jante-1 was found to have wider impact in the community. Therefore, it was selected as one of the studied MGs. It was found that MGs of wards 3, 7, 5 dissolved after 4-5 years, 4, 8, 9 after 8-12 years, 1 dissolved after 5/6 months of its establishment and it evolved in a different way which is still in existence and the MG of ward 2 was regularly working. According to the FCHVs, all of them have re-established the MGs except in wards no 3 and 7. The MGs of the VDC could not make themselves active during the insurgency. They were unable to make striking decisions for any kind of social activities because they were unable to hold mass meeting including all the general members because of the psychological threat of the insurgency. But the FCHVs kept on giving continuity to their duties. They sometimes called just the executive members to share the new skills and knowledge related to health service when they got additional training from the District Public Health Office, Morang (DPHO) There was also a MG recently formed by the religious group for the conservation of the temple and to give the sense of unity to the devotees.

In this study, the researcher has mainly focused on those groups, which have a wider impact in the community. Therefore, the researcher selected 2 MGs led by the FCHVs and one self-initiated. All MGs operating have been found to have diverse ethnic composition. Similarly, more than 81% of the members were found to rely on agriculture, and all have bought tools for social functions like dishes, pots, plates etc.

The researcher selected three MGs (wards 9, 2, 1) based on their sustainability and continuity on functioning as well as their impact in the community.

### 4.3 Selected MGs: A Glimpse

#### i. MG of Jante-1

There was established a MG with the leadership of the FCHV Mrs. Gita Devi Paudel under DPHO in 2046 B.S. It was dissolved after 5/6 months from its establishment due to political influence in the group.

However, mothers had already developed collective feeling among mothers and wanted to work collectively. Therefore, with suggestion of the social workers of the ward, a renowned and leading

mother of each Tole<sup>1</sup> led the mothers of their respective Toles and played Bhailo<sup>2</sup> at their respective Toles at Dipawali<sup>3</sup> and collected fund each year and deposited the collected fund of each Tole together to make a larger fund of the ward as a whole because they wanted to contribute society from the part of mothers. As the fund became a bit larger, they formed a new MG in 2061 B.S. They had already contributed the society by collecting utensils for social functions before forming the group formally. Before formation of the committee, they had run their group informally. However, they used to have mass meetings twice a year; just before the festival Dipawali to make plans for how to collect more money, and just after their collection of money to discuss on for what the fund to be spent or how to mobilize it. After formation of Progressive Youth Club in 2063 B.S., the MG had been collaborating with the club. The club made efforts to empower mothers by involving them in decision-making processes and making them responsible for disseminating the decisions of the joint meeting to make all the villagers. Further, the club made them to speak in public by organizing small functions in various occasions with an aim to enhance mothers' access in public. Currently, they were showing cultural program to different VDCs with their collective effort and planned to buy a small piece of land for building their own joint office of MG and Youth Club.

Besides addressing the current needs of the community, the MG also fulfilled the objectives taken by the DPHO since the FCHV of the ward was also leading the group as the secretary.

<sup>1</sup> A tole is a smaller unit of ward of VDC.

<sup>2</sup> A culture of celebrated during Tihar. People especially women play Bhailo to collect small amount of money.

<sup>3</sup> Dipawali, also known as festival of light, is the second highest festival of Nepalese.



ii. MG of Jante-2 –

It has been being led by Mrs. Shiba Maya Magar both as FCHV and as secretary of the committee since its establishment in 2046 B.S. Fathers' Group, including the backward fathers, was conducted for some months, to set the likely situation for all mothers to enroll in MG, which made MG successful to cover almost all families of the ward. They used to attend meeting once a month in a large mass. Mostly they used to discuss health related information, childcare, nutrition, sanitation, and fund mobilization. The FCHV used to demonstrate the group how to prepare domestic remedies for general illnesses. They ran the MG smoothly for 4 years raising their fund nearly of Rs 15000-to16000/-thousand [estimated] during 4 years.

Because of the secretary's inability to maintain financial transparency, many members cancelled their membership. After that, it remained almost passive for 3 years. In 2054 B.S, the remaining members of MG added separate post for treasurer to the committee as suggested by some fathers of the village. After that, the MG started gaining its existence. They bought some utensils necessary for social functions with the remaining fund in 2056 B.S. After that the executive committee laid down certain criteria for using those utensils in social function: These criteria contributed much to increase the members of MG and the fund of MG also increased. As the members of the MG increased, there arose internal dispute between the secretary and the treasurer. The treasurer was alleged for stimulating mothers to change the secretary. Then she left the group in 2062 B.S. Still now, she is not in good term with the secretary.

As Mrs. Radha Devi Khatiwada was appointed in the post of chairperson in 2062 B.S, there arose a dispute between the chairperson and the secretary. There was still internal dispute between the

chairperson and the secretary. Nowadays more than 50% households had taken the membership of MG but they hardly attended the meeting except executive members. Although Ashare Radio Listeners Club had assisted sometimes to MG since its establishment in 2061 B.S, not being its assistance regular the MG members had not benefited from their assistance.

iii. MG of Jante-9

The FCHV Mrs. Subhadra Dhamal led the group for 11 years from its establishment in 2046 B.S. During the period of Mr. Acharya, almost all families were included. Mothers became aware of nutrition factor, sanitation, immunization, childcare, means of family planning etc, after getting involved in MG. Most of mothers started using contraceptives; they became aware of critical conditions likely to occur in pregnancy and started to be checking up. They had succeeded in developing the feeling of group solidarity among mothers of the ward. They had also bought some utensils necessary for social functions.

The FCHV Mrs. Acharya left the group in 2058 B.S because of Maoist torture to her husband Mr. Ganesh Acharya, the Health Worker of the SHP, Jante. Therefore, he left Jante and shifted to elsewhere with his all family members.

Lila Dahal was replaced as FCHV after Mrs. Acharya despite some of the members' disagreement, which divided the group into two parties, and one party who were dissatisfied with Lila's appointment as FCHV, left the group taking their remaining savings back. She was also not competent in giving health information because of lack of formal training; it also frustrated mothers to get involved in MG. After one year, the Dahal family also shifted to somewhere because of Maoists torture to her husband. Her husband was a teacher. At the same time, emergency state was announced in the country and people were banned to walk or stay together in a group as well as to organize gatherings, so no one had shown their interest to lead MG and it was dismissed.

The sub-health post officials re-formed MG in 2063 B.S. appointing Mrs. Sabitra Neupane as a new FCHV for the ward. However, the newly formed MG had not run smoothly yet. Except the members of executive committee, none had taken general membership of MG. There was no connection between the previous MG and the current one.

#### **4.4 Some common characteristics of the MGs operating in Jante**

##### **4.4.1 Formation of the MGs**

All of the MGs (led by FCHVs) operating in Jante were established at the end of 2046 B.S. and 2047 B.S. under District Public Health Office since the Department of Public Health adopted the policy to prepare FCHV [ Female community Health volunteer] at each ward of VDC to promote the community's access to health related services and skills particularly in family planning, child care, nutrition, sanitation immunization etc through organizing local mothers to the MGs..

Initially distinguished mothers from each wards were selected by the social workers and sent to the training given by District Public Health Office under the country-wide training conducted by the Department of public Health Office (DPHO). Those mothers trained by DPHO were appointed as FCHV of the ward as well as secretary of the respective MGs.

The FCHVs received various training on childcare, nutrition, family planning, pregnancy, sanitation, immunization etc. They were responsible to share those health related knowledge and skills to local mothers and to help them to get organized in MG. They were also responsible to distribute general medicines of pneumonia, diarrhoea, headache, contraceptive pills, iron tablets to pregnant women and provide consultations to who are in need.

##### **4.4.2 Resource generation**

All the MGs, either induced or self-initiated, operating in Jante were running on their own. The only resource of the fund generation was monthly saving of the executive and general members of the MG members. However, the self-initiated MG used to collect additional fund by playing Bhailo at Dipawali. None of the MGs was in formal link with other organizations as well as line agencies of the government. They were sustaining on their own monthly savings and collections.

##### **4.4.3 Resource mobilization**

The MGs were found to have given high priority to the mobilization of the collected fund as a loan with relatively cheap interest rate within the group members and as it became larger, they spent their fund in collecting basic needs of society like collecting

utensils like pots, dishes, plates etc that needed for organizing social functions in the community and stretcher.

#### **4.4.4 Caste/ethnic composition in the executive members**

All of the studied MGs had members from diverse caste and ethnic groups depending upon the residents of the village. However, mothers from Brahman caste occupied the largest proportion of the committee in each group.

#### **4.4.5 Frequency of meeting**

Generally, all of the MGs have meeting once a month. However, they do not hold meetings in the hurry-up seasons like Asar and Sawan in summer season and Kartik and Mansir in winter season. Their meeting is generally focused on fund collection and its mobilization. Because of lack of their own office, they hold the meeting in the house of a member, which could be centre for all members.

#### **4.4.6 Organizational structure of MGs**

The MGs did not have separate provisions for determining executive and general members of the organization. Though all of the groups had 11-member executive committee, the members were selected through the consensus among the members. The executive committee comprised of chairperson, vice-chairperson, secretary, treasurer and members. There was no specific rule for the duration of the executive committee once it is formed.

#### **4.4.7 Group leadership**

All of the groups had FCHVs though it was relatively self-initiated. FCHVs being appointed as community mobilizers by the government, they seemed to be highly empowered resulted by more opportunity they got to have wider exposure in comparison to rest of the mothers. Therefore, FCHVs of the groups, who were appointed as the secretaries of the groups were leading the groups.

#### **4.4.8 Self-reliance**

None of the MGs of Jante was self-determined, highly equipped, and resourceful. All of them were suffering from the deficient organizational management skills. Although they had been in existence for more than 15 years either in institutional or in other

form they were still not clear about their basic role, responsibilities and their rights in the organization. Similarly, they were also weak from financial perspective. As a result, they had not been able to run their group independently. They were seeking help either in the form of organizational functions or moral support from males of the society.

### **i. Priority in functioning**

All of the MGs had given high priority to the current needs of society in addition to awareness raising of mothers in the field of sanitation, nutrition, immunization, childcare, family planning etc. They had collected all kinds of utensils required for social functions, cleared the trails, campaigned for building toilets to maintain good sanitation.

### **ii. Registration**

None of the MGs was registered in the study area. None of the MG executive members was familiar with the process of registering the organization and with the benefits that they would get after formal recognition of their organization.

## **4.5 Background of the executive members of MGs**

### **4.5.1 Age composition**

All members of MGs were married and most of them were in the age group of 20-40. The following table shows the age factor of the respondents.

Table-4.1: Age composition of the executive members of MGs

<b>Age</b>	<b>Total</b>	<b>Percent</b>
20-30	13	39%
30-40	11	33%
40-50	05	15%
50-60	03	9%
Above -60	01	3%

Source: Field survey, 2017

The table shows that majority of mothers belonged to the age group between 20-30 years .33% percent of mothers belonged to the age group between 30-40 years followed by 15% and 9% of mothers within the age group between 40-50 years, 50-60 years respectively. Only one member was found be of 64 years old.

#### 4.5.2 Family background

Majority of the respondents belonged to nuclear families i.e. husband, wife and children.

Table-4.2: Family background of the executive members of MGs

Family background	Total	Percent
Nuclear	22	66%
Joint/extended	11	33%

Source: Field survey, 2017

The above table represents the family background of the MG executive members, which shows that 66% members lived in nuclear family and 33% of them lived in joint family.

#### 4.5.3 Educational background

Most of aged mothers were illiterate, who can write just their names especially to provide their signatures. A few of them were able to write just their name and read simple Nepali. Especially young generation mothers have got some level of education to SLC.

Table-4.3: Educational background of the executive members of MGs

Educational Background	Total	Percent
Illiterate ( can not read & write)	01	3%
Illiterate (can write just their name)	03	9%
Literate (can read& write	04	12%
Basic Nepali		
Primary	03	9%
Lower. Sec.	06	18%
Secondary	10	30%
S.L.C.	06	18%

Source: Field survey, 2017

The table shows the educational background of the executive members of the MG. It is seen from the table that 30% of the members acquired education up to secondary levels, the percentage of the mothers who had acquired education up to lower secondary level and the mothers who had passed S.L.C. was the same i.e. 18% , 12% mothers were literate by attending literacy programmes conducted by various NGOs in the ward, 9% mothers were capable to write just their names especially giving their signatures, 9% mothers had got education up to primary level and a mother who was 64 years old was not able to both read and write. It has been found that those mothers who had got education up to secondary level as well as passed S.L.C. were from young generation.

#### 4.5.4 Caste and ethnic composition

The study area represented the people from different caste and ethnic groups. Following table shows the caste and ethnic composition of the MGs.

Table-4.4: Caste and ethnic composition in executive committee of MGs

Caste/ ethniccityy	Total	Percentage
Brahman	16	48
Limbu	6	18
Rai	4	12
Dalit	3	9
Chhetri	2	6
Magar	2	6

Source: Field survey, 2017

The table clearly shows high caste domination, especially of Brahman group, in the executive committee of MGs.

#### 4.5.5 Occupation

Almost all mothers were found to engage in household activities and agro-based activities. A few of them were found to run small businesses and one mother was a primary teacher.

Table-4.5: Occupation of the executive members of MGs

Occupation	Total	Percentage
Agriculture	27	81%
Business	05	15%
Teaching	01	3%

Source: Field survey, 2017

The table shows the occupation of the executive members. It shows that majority i.e. 81% of mothers was involved in agriculture, 15% of them were involved in small businesses, and only one member was found a teacher. The members who were involved in business belonged to young generation.

#### **4.6 Mothers' Groups and Social Mobilization of Women**

Here, social mobilization of Women refers to the attempts made by MGs to organize local mothers into groups, what they have achieved through their collective effort with reference to their socio-economic uplift, particular skill and knowledge enhancement, their decision-making capability and self-confidence, and their participation in social activities.

##### **4.6.1 Activities/Impact of MGs in social mobilization of women**

###### **i. Social awareness rising**

As the information gathered from mothers, they got some practical knowledge and skills related to health which helped them to increase their family health. 65%, 73%, 48% of mothers were found familiar with general syndromes of pneumonia and diarrhea, very likely physical problems to children, infants and some likely critical conditions to pregnant women, in MG of Jante -1, Jante -2 and Jante -9 respectively . 45%, 72% and 45% of the mothers were found to be familiar with domestic remedial methods respective to Jante-2, 1 and 9. All mothers said that they had injected their children, fed vitamin-A capsules, de-worming capsules etc. though few of them were unable to explain why they did so. Mothers were found to be more aware of neat and clean environment around house, clean drinking water, nutrition factors etc. All families had built toilets and habituated children to go to toilet early from the



beginning of childhood. All the mothers involved in MG were found to be familiar with contraceptives. 75% of the mothers were found to have been using pills distributed by the FCHVs. According to them, they had been successful to a greater extent to change the traditional concept prevailing in the society that children were gifts of god, so parents must accept the children how many took birth, and using contraceptives or having abortion was sin, that concept had been drastically changed when mothers started using contraceptives. Mothers have also cultivated social feeling. The mothers of Nawa Srijana Mothers' Group (proposed name of the selected MG of Jante-1) were found to be more aware and highly devoted to social development though all of the MGs wanted to contribute the society.

**Case-1 Opinion provided by Mrs. Hasta Maya Limbu, an executive member the MG of Jante-2**

I have learnt a lot after getting involved in MG. I have served as a traditional birth attendant in the community for more than 20 years through my own working experience. Before my involvement in MG, I did not have systematic and logical practice while attending birth. We used to wrap the baby with ragged and dirty piece of cloth, especially with a thrown piece of dhoti<sup>4</sup>, believing the fact that wrapping with such dirty piece, a newly born baby can be saved from evil eyes. Though such traditional practices are still in use to some extent, we are trying to remove them. I have not yet got formal training except some information provided in the meeting of MG. I have been familiar with some critical conditions that may occur to the newly born infants so I tell the family members about the way to keep the infants clean, safe, and warm and about importance of breast-feeding. Because of my involvement in MG, I have been familiar with some critical conditions that can occur to the infants, children, pregnant women, its symptoms, domestic remedies to general illness etc. After my involvement in MG I have always some practical information to share with my neighbors although I could not foster my capability to hold larger organizational responsibilities in the society.

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<sup>4</sup> a kind of cloth worn by women to cover the lower half part

## **ii. Decision-making capabilities**

Decision-Making capabilities of members were found to be highly depended upon the family background of the members. The members from nuclear family were found to have much more opportunities to make decisions than the members from joint family. 66% (22 mothers) of the members were from nuclear family. Among them, 45% (15 mothers) of the members made decisions jointly with their husbands except in kitchen maintenance like lending / borrowing money, selling domestic products, making decision on schooling of their children, buying cloths to their family members etc In case of the members from joint family, they were found to be hardly involved in decision-making processes if they were daughters in law. Among 33% (11mothers) members, only 6% members said that they also got consulted while making decisions on major issues like buying/selling piece of land etc.

In response to the question whether they had felt any significant changes in their decision-making capabilities after getting involved in MG, nearly 63% (21 mothers) agreed that there has been change in the pattern to decision making. They reported that they used to limit their decision on only in the kitchen maintenance and agree what their husband or rest of the family had decided on the concerned issues, before getting involved in MG but these days they analyzed the issues logically and sometimes they disagreed the decisions made by others and gave their own decision. According to them, the change occurred due to change in their self-confidence, behavior, knowledge, communication skill etc, after getting organized in to the groups. Out of them, 9% (3 mothers) members were found to have been handling the house themselves although their husbands are in the family. 36% (12 mothers) of the members said that they did not feel the impact of MG in their decision – making capabilities even after getting involved in MG. This data also shows that those members who were from the age group above 45 years and most of the members of the MG of Jante-9, who have just completed one year of their membership, did not feel change in their cap abilities.

**Case-2 Opinion provided by Mrs. Purna Kumari Rai, an executive member of the MG of Jante-1**

I have running my family as a house-head for 7 years because of absence of my husband at home. Before his departure to abroad for earning, he used to take social responsibilities and maintain larger dealings of the family, and I used to take household responsibilities and farming. Though I had limited myself in the household responsibilities, the villagers used to regard me as one of the intellectual mothers of the society because of my influence in the MG. We had developed a vision of group solidarity of mothers with the help of some social leaders (males) in the community. As a result, we succeeded to attract the attention of Progressive Youth Club for co-laboration. As my husband went abroad, I had to take the sole responsibility of household as well as social responsibility. Since I had been habituated to work in group and raise issues and make decisions, put opinion on any concerned issues freely through the MG, I did not feel any difficulty and uneasy to hold social responsibilities. Nowadays, I have represented four various social institutions like, Drinking Water Management Committee, Forest users' group, Road Construction Committee etc. except MG. Only one difficulty I always face is the problem of time management.

**iii. Change in attitude of family members/ neighbors**

It was found that 63% (21 mothers) of the members have felt change in the attitude of family members towards them. According to them, due to organizational practices in MG along with access to new knowledge and skills they become more confident to talk on any issues, directly or indirectly related to them, without hesitation. They started getting themselves involved in household decision making which made the family members to realize their role in the family. Out of 63%, 27% (9 mothers) of mothers were found to have felt change in the attitude of neighbors towards them as well. The mothers who felt the changed neighbors' attitude towards them were exclusively the FCHVs, the mothers who represent Sub-Health Post Management Committee, and the Chair- persons of the MGs. Rest of the members, i.e., 36% (12 mothers) did not feel any noticeable change of the neighbors towards them. The reason behind this situation could be comparatively their low access to the opportunity to participate in other social activities except in MG. Similarly, 36% of

the members were found to have not realized any change in others' attitude towards them.

#### **iv. Involvement in social activities**

In response to the question whether they got involved in social activities or not, 63% (7 mothers), 81% (9 mothers) and 18% (2 mothers) of the mothers of Jante-2, Jante-1 and Jante-9, i.e., altogether 54% of the mothers responded that they had been involved in social activities representing local social institutions like Drinking Water Supply Management Committee, Forest User's Committee, Road Construction Committee, Temple Management Committee, School Management Committee, etc. Rest proportion of mothers from each group said that they had not represented any organization but participated as labor in various social activities like constructing and cleaning trails, school ground, collecting sand, stone, cement for making temple, reserve tanks of drinking water etc.

#### **Case-3 Opinion provided by Mrs. Anju Lingden, an executive member of the MG of Jante-2**

Before my involvement in MG, I used to feel too hard to express my own ideas and feelings formally in front of even a small mass of 8 to 10 persons. I used to feel uneasy, my face would be red and I used to feel stammering while speaking in such places. As I gave continuity to the meeting of MG, I actively started taking part in the discussion of each issue raised in the meeting. As a result, my communication got organized and I got an opportunity to improve my communication skills as well, which in turn helped me to increase my self-confidence to deal with rest proportion of the community in an organized, influencing, and effective way not only on personal matters but also on public issues. Currently, I have represented Sub-Health Post Management Committee and Temple Management Committee. No one had motivated me to represent these institutions. I decided it myself thinking that I also deserve the qualities required for the posts, so I must contribute to the society utilizing my work efficiency.

All the mothers, who were found to have represented various social institutions, said that they had not involved in any social institutions as representatives of women before they got involved in MG. According to them, they used to feel shy and nervous to speak just their names in front of mass and distinguished personalities before their involvement in MGs. However, these days they could express their ideas and dissatisfactions in front of the concerned authority without feeling hesitations.

**Case-4 Opinion provided by Mrs. Bimala Dahal, an executive member of the MG of Jante-9**

MG is the first organization that I involved. I have been getting involved in MG from its establishment in 2046 B.S. though no one of my contemporary mothers have involved in this new group. Before my involvement in MG, I was completely ignorant of social activities. Since I learnt some organizational skills and the recognition, I got from my involvement in MG that promoted my confidence to take social responsibility. Currently I have represented as a member of both Fund Board of Drinking Water Supply Management Committee and School Management Committee. Now I am proud of my position in the society. I think women also can do whatever men can if they get an opportunity to foster their inner capability. I have got a lot from my involvement in MG.

**4.6.2 Participation in other women related organizations**

During last decade, at least three social mobilization agencies introduced their programs to mobilize the local people focusing especially to the poor, women, disadvantaged and marginalized groups in Jante. Among them saving and credit groups under MRMG ( Mountain Resource Management Group) ,and Women Awareness and Income Generating Program by the Department of Women Development under MWCSW (Ministry of Women, Children and Social Welfare) seemed to have great influence on focused groups. It has been found that 54%, 36% and 90% of the committee members respective to Jante-2, Jante-1, and Jante-9 were involved in those saving and credit groups and income generating programs under MRMG and MWCSW. Besides, more than 60% of the executive members of such groups were MG members at present or in the past. At the time of survey, they were mobilizing a fund ranging from Rs.60,000 at minimum to Rs.2,00000 at maximum

per group under MRMG and Rs1400 to Rs.22,000 per group under income generation program of MWCSW.

All the executive members who had participated in other women related organization were of the opinion that they were already familiar with the benefits of getting involved in groups from their involvement in MG. Therefore, they had involved in such groups to uplift their present condition through collective efforts of women in the group.

### **I. Representation in ward committee and VDC**

The concept of MG became wide as the government took the policy to prepare FCHVs and mobilize them nation-wide to promote the community's access to primary health care and services through organizing local mothers in MG. Since the government appointed FCHVs as the community mobilizers, MGs were led by the FCHVs from their establishment, as a result, FCHVs had much more opportunities to expose themselves and foster their capabilities in comparison to other members of MG. In the study area the FCHV of Kopila mothers' group was found to have been elected as female ward representative in the Local election held in 2055 B.S. It was also found from the interview of VDC. officials that the FCHV of ward no. 8 was nominated as female representative to the VDC from 2049 B. S. to 2059B.S. After re-establishment of VDC (the VDC was set on fire in 2061B.S. and it was shifted to Urlabari VDC) in Jante in 2063B.S. she was found to be representing the VDC as advisory member and a member of Village Council.

The above-mentioned data show that mothers do not have much opportunity to represent political institutions though they have represented many other social institutions.

### **II. Activities Related to Social Development**

Mothers' groups of Jante have not contributed as much in social development with reference to infrastructure development as they were expected to do. Literatures have shown that MGs have completed larger projects like constructing roads, temples, resting places, making irrigation ponds etc. with collaboration of other line agencies. It has also been mentioned that they are shifting their focus from infrastructure development to social reform, nowadays.

The MGs of Jante, especially those, which were led by FCHVs, were more induced with reference to their social activities. They seemed to have restricted themselves to the objectives specified by the DPHO. They had given high priority to awareness raising on primary health care, childcare, immunization of children, vitamin-A supplements, de-worming, family planning, etc to promote community's access to those basic health services by educating local mothers through MGs. Similarly, they had initiated door-to-door campaign on making local people aware of good sanitation around home and building toilet, as a result, nearly 90% of the toilet less family built temporary toilets supporting the good sanitation program initiated by MGs. The community has also realized and highly regarded their contribution on those areas and awareness rising on women on above-mentioned themes.

Due to lack of mothers of creative thought, proper guidance from the social leaders, internal disputes among MG members, lack of organizational skills, management skills, support from other organizations, group consensus among members and limited sources of fund etc. have found as the main constraints of MGs to their social activities. However, besides social awareness raising, they have carried out small social activities like cleaning trails, financial support to local school for constructing new building, maintaining peace and harmony in the community (at least tried though not fully succeeded), buying tools like dishes, pots, desk-bench etc depending upon the immediate needs of the society. Among the studied MGs, the self-initiated MG of Jante-1 seemed to have a bit wider impact in the community.

#### **4.6.3 Problems of mothers' groups/Attitude towards MGs**

This chapter deals with the problems faced by the MG members while working in MGs and attitude of male and non-member mothers towards MGs operating in their communities. The problems faced by MG members have been presented into two broad themes: institutional and personal problems.

##### **I. The Institutional problems**

The researcher has found the following causative factors, which played a striking role to the hindrance of automatic development of MGs in the community.

##### **II. Conflict**

According to the interviewed mothers, Jante has undergone the effect of conflict right early from the Maoist insurgency started. There had been severe conflict between

Maoist and the government aspects for more than 5 years. No one felt secure during that period and many people were shifted to some where due to the conflict. The researcher had asked the members of MG whether they realized any kind of problem while working in the groups or not. All of the mothers replied that they had realized psychological threat during the insurgency. According to them, as the king, Gyanendra announced Emergency state in the country, they felt more insecure and did not hold meeting during that period. It was also said that they used to make collective decision to settle down the disputes between family members and neighbors especially related to women thinking that it was their prime responsibility to raise voice against injustice and violence against women, being MG an women's organization, before insurgency but when insurgency started, the Maoist activists themselves made decisions on every social activity by forming People's Council and MG needed do nothing. Therefore, they said insurgency had also limited their working area and their mobility to be empowered. No one had right to decide on public matters without taking their suggestion or involving them in decision-making processes related to the activities of community development.

**Case-5 Opinion provided by Mrs. Nar Maya Pokharel, chairperson of MG of Jante-2**

When Maoist activities started interfere each minute issue of the society including family dispute settlements, no one had right to make decisions exclusive to them. They used to make decisions on every issue arose in the society. They had totally been successful to eliminate social evils and provide justice to the victim party by any means, sometimes using BHATE KARBAHI (punishment through severe beating and threatening to take their life if the culprit repeats the same evil again). They were very decisive and people started putting their complaints in front of them neglecting MG though the issue was related to women. Slowly, MG needed to do nothing even in injustice against a woman by other family members or some dominant groups.

It has also been reported that the MG of Jante-9 was dismissed due to lack of leadership since two FCHVs had shifted to somewhere because of Maoist torture to their husbands. Though the MG was re-established in 2062B.S. it had not run smoothly yet.



### **III. Lack of inter MG networking as well as networking with other organization working in the field of women**

It has been found that the MGs operating in Jante were running by themselves without networking with other organizations. It was also observed that there was no formal link among MGs operating in Jante. In response to the query at each FGD about the reason of not having networking among MGs, they ( the members of MGs led by FCHVs) opined that they did not feel necessity to have networking with other MGs because the FCHVs of each MG were capable to disseminate the required health information to the mothers. Similarly, the members of the studied self-initiated MG said that they were fulfilling just basic local needs of the community like, cleaning trails, buying utensils for social activities, keeping harmony in the community, disseminating health related information , good sanitation etc. Therefore, the suggestion and guidance provided by the local social leaders were sufficient for them to carryout their activities in the community.

Many other women related groups, initiated by various agencies were working in Jante focusing on women's socio-economic uplift and their empowerment but none of the MGs had formal organizational link with those groups though most of the members of MGs were also members of such groups.

Because of mothers' low educational status and limited out ward exposure, they were not much familiar with the issues related to their uplift, which needed broad-based discussion and consensus among all of the mothers of the village as a whole to identify and priorities the concerned issues, for making procedural planning of special activities to be carried out to meet the urgent needs of the mothers, even after more than 10 years' existence in the community. Most of mothers were satisfied with the activities they had done so far and the level of recognition they had got in the community. More than 85% mothers were found to be unknown about the basic legal provision on women and human rights. In such situation how mothers could explore the issues of their uplift. Their only focus was on carrying out small social activities..

### **IV. Lack of sufficient guidance from social leaders**

Due to lack of qualified, educated, dynamic, efficient, and far-sighted mothers in the groups, MGs operating in Jante had not yet improved much. They were still induced

in nature; they had not fostered their capabilities to run their organization through their own self-motivation – though the level of social awareness among mothers seemed to have raised up to 75%. They had not been able to explore their own issues and make decisions on them.

According to some of the MG members and social workers interviewed of Jante-2, two fathers, who regarded themselves as superior to others, had interference on every aspect of MG like selection of committee members, making decision on fund raising, fund mobilization, etc which also led mothers to more passivity and discouraged to work through MG. The informants reported that those fathers were of the opinion that the monthly saving, which their wives funded in the MG's account had been brought from their pockets so it was their right to have representation in the committee and make decisions from their sides.

From the interview of the members of the MGs, it has been found that the leaders of the society had not given much attention to MG. They said that the social leaders regarded MGs as exclusively women groups, so they wanted mothers to handle their groups themselves by any means. They had not organized any programs for promoting mothers' inter-group discussion / participation. The mothers had limited themselves within their own groups, which also limited their inter-personal communication as well as transfer of new skills and knowledge.

## **V. Internal disputes**

The most serious drawback of studied MGs was found as the internal disputes among the members of the MGs. It was also found that the MGs (led by FCHVs) of Jante-1 and 9 were dismissed after 5/6 months and 12 years from their establishment respectively, due to internal disputes arose among MG members. Although the MG of Jante-9 was re-established in 2063 B.S., it had not been able to run smoothly because of non-cooperation of the local mothers who were members of previous MG. The baseline survey showed that the MGs led by FCHVs in Jante-3, 4, 5 and 7 were also dismissed due to internal disputes among MG members because of lack of transparency in financial accounting and unsystematic way of fund rotation system. In case of MG of Jante – 2, the members opined that MG weakened due to internal disputes between the secretary and the treasurer from 2056 B.S. to 2058 B.S. After

that, the treasurer resigned from her post. There was still dispute going on between the chairperson and the secretary. Because of the dispute, the committee had been unable to handle meetings. Hardly one or two executive members except secretary presented the meeting spot.

## **VI. Limited financial sources**

According to the interviewed MG members, the main source of fund of MGs operating in Jante was the monthly saving of the executive and general members. None of the studied groups was found to have idea on getting organizational link with the NGO/INGOs working in their area. Further, more than 75% of the members were unknown about the annual allocation of Rs.30, 000 for women development from the VDC. Recently, VDC had established 18 members Women Empowerment Fund (WEF) to mobilize the annual fund allocated for women development. Still, many members of MGs except members of the WEF and trainees of the program were unknown about the fund.

Due to lack of knowledge and skills of getting linkage with the local bodies and other agencies working in the field of women in their own area, they had not been able to link themselves with those agencies, which all had limited their fund as well as their working fields. They were sustaining on monthly saving of mothers.

## **VII. Lack of organizational management skills**

Since mothers had not got opportunities to be involved in any organizations before, they lacked even fundamental organizational skills, like speaking in one's own turn, have patience to hear others opinion, making constructive comments on others' view etc, which are fundamental requirements for running any groups or organizations. Besides, they lacked skills like keeping minutes of meetings systematically, conducting meeting formally, keeping systematic record of financial affair, filing bills etc. Nearly 66% of the executive members except FCHVs were found still not clear about their responsibilities to the organization.

It has been observed that the groups were totally led by the secretary herself – while conducting meetings. Generally they held their meetings informally. It was also found

that the secretary and the treasurer of the committee was the same person for more than 4 years in Kopila Mothers' Group.

Besides these, no MG was found to have conducted any especial training packages, like literacy program, organizational training, management training, etc to build the personal as well as organizational capacity of the MG members.

Above-mentioned fact shows that mothers had not paid attention towards their organizational capacity building.

## **VII. Lack of Rules and Regulations**

Rules and Regulation are the fundamental requirements for running any institutions / organizations smoothly. Field survey showed that none of the MGs had laid down rules and regulations to govern their groups, thereby; they were facing problems of low ownership of mothers, less accountability towards the decisions, high influence of a few dominant mothers in the group, etc. The members attended the meeting whenever they liked and sometimes they did not attend the meeting if they did not like to do.

None of the studied MGs had specified criteria for being member of executive / general member of MG, one could remain in any post of the executive committee as long as she liked or unless other members were dissatisfied with her. This provision prevented capable members from getting major posts. However, the MG of Jante-1 was in the process of making some rule and regulations, and they were intending to resolve them through their up-coming meeting.

## **IX. Inability to compete with other women related organizations**

MG, the first women related organization (group) established in JanteVDC, played significant role in the development of social awareness among mothers. Despite its positive role in mothers' empowerment and mobilization in social sphere it had not been able to contribute much towards the economic uplift of the members due to lack of above mentioned constraints. Lack of knowledge and skills to link themselves with funding agencies, lack of trainings and programs on members' capacity building from supporting agencies etc caused MGs' less efficiency and effectiveness in the

community in comparison to other women related organization which were introduced later. The mothers, who had been involved in other women related groups, said that the later introduced women programs had relatively systematic, specified and provisions on organizational skill enhancement, vocational training for income generating activities of the members, gender issues through training from the concerned authority. Therefore, most of the mothers seemed to have been attracted towards other groups rather than MGs because of MGs' low access to economic uplift of its members.

#### **X. Influence over the group by a few dominant mothers**

Especially in case of MG of Jante-2, most of the members were found dissatisfied from their group because of control over the group by a few dominant mothers from the perspective of both position in the group (chairperson, secretary and treasurer) and caste in the society. The mothers from ethnic groups reported that they had no major posts in the committee and they were neglected in decision-making processes. Their opinions were not regarded important.

#### **Case-6 Opinion provided by Ran Maya Limbu, an executive member of MG of Jante-2**

Brahmans occupy all of the major posts. While making decisions on any issues, only their views get priority. They do not want to hear us. They control the group as if only they have known every thing and we do not know anything. They regard our representation in the committee is just for the formality of inclusion.

#### **4.7 Problems faced by MG members**

##### **I. Problems from the part of family members**

None of the members was found to have been prohibited to attend the meeting of the MGs from the part of family members these days though they used to highly be prohibited to get involved in MG in the beginning. However, only 39% mothers were found to have got support from the family members; especially from daughters (18%), mothers in law (9%) and husbands (12%) by taking their household responsibility during their meeting hour and encouraging them to get involved in such groups. 60% (20 out of 33) mothers said that they had to take sole responsibility themselves after

going back to home from the meeting because of lack of time to handle household activities by rest of the family members.

## **II. Time management**

Almost all mothers, except FCHVs, said that they had problem of managing their time to attend the meeting. Although mothers had felt a bit changed their social status, they said they still had to take sole responsibility of total household chores, and farming as well as children and domestic cattle. Some of them reported that they spent their whole day without resting for half an hour well. They used to attend the meeting only when they finished household activities. In the field survey, only 12% husbands were found to have taken responsibility of their wives while they were in meeting. The fathers who took responsibility of household work were the husbands of FCHVs of two MGs of Jante-2 and 9, and the husband of the chairperson of the MG of Jante-2.

The data shows that the patriarchal thought towards women is still untouched by the efforts of mothers. The society still regards the household work is sole responsibility of mothers.

## **III. Economic**

Since most of the household heads are fathers, mothers lack even a penny if they do not have their own profession, either indigenous or any kind. Therefore, they must depend upon their husbands even for their monthly saving in MG. Out of the total, 42% of the members were able to manage the monthly membership fee themselves. Those mothers were small business runners like fancy shop, kirana<sup>5</sup> shop, chatpate shop etc, some of them were house heads because of absence of their husbands at home, and a member was a primary teacher.

## **V. Illiteracy and low level of educational attainment**

The educational background of the MG members has shown that S.L.C. was the highest level of education obtained by the MG members. Most of the MG members reported that they could not participate in various social activities despite their interest in because of their low level of grasping power of technical terms used in such activities. Similarly, the illiterate mothers said that they regarded themselves inferior

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<sup>5</sup> small shop containing basic things like soap, oil, sweets, etc

to other literate mothers so whatever the literate decided was acceptable for them. Some illiterate and aged mothers from ethnic groups reported that they sometimes felt difficulty in understanding typical Nepali terms like 'srot parichalan', 'byawasthapan', etc, because of intervention of their own mother language.

## **VI. Low level of self-encouragement**

Especially, the mothers from the MGs led by FCHVs were found less encouraged to work through MG. They said that they hardly got support from rest of the family members in taking household responsibilities while they were out of home for organizational functions. The data showed that only 12% of the mothers got support from their husbands. Most of the members said that the husbands and rest of the family members neither restrict them from participating in MG nor encourage them to give continuity to MG. Because of non-supportive role of rest of the family members, they were bearing double burden of organizational and household responsibilities as well. Similarly, lack of creativity and novelty in programs the mothers were less encouraged to join MG.

### **4.8 Attitude of males towards MG**

Altogether 15 males including 7 husbands of MG members were interviewed to find out their attitude towards MGs operating in their localities.

#### **I. MGs' role in mothers' development:**

None of the interviewed fathers was against of MG-although the fathers of Jante-9 had no clear vision towards MG and they (except the husbands of MG members) lacked information about the existing MG as well. They had just known that MG had bought some utensils some years ago but they did not know what changes occurred after the dismissal of the previous MG. No one of them was found to have attended neither the previous nor the meeting of current MG. In response to how did they regard the mothers' effort to empower themselves through getting organized in to MG, they said that it was positive change in the attitude of mothers whether the MG was either induced or self-initiated.

In case of MGs of Jante-1 and 2, MGs, some how, were guided by the social leaders of the society though their guidance was not regular and sufficient. As a result, the

mothers had fostered their capability to some extent though they had not yet been full-fledged themselves.

Out of 7-husbands of members interviewed, except 2 were found to have seen some noticeable changes in their wives after being members of MG.

- ) They mentioned those changes as follows-
- ) Mothers had developed social feeling through their collective effort though they give first priority to household activities.
- ) Mothers had improved sanitation around home.
- ) They had promoted family health applying the knowledge and skills learnt from meeting.
- ) They had developed their capacity, to some extent, to make logical decisions on household as well as social activities.
- ) They had been able to express their feelings and ideas in groups, and put their complaints to the concerned authorities, especially in schools and health post.

**Case –7 Opinion provided by Mr. Ganesh Acharya, husband of FCHV Mrs. Gita Paudel**

I had realized much more differences in my wife's behavior after her involvement in MG. Before getting involved in MG, she was also limited within household activities although she had some probability of doing something if got an opportunity. Later her desires fulfilled through MGs.

She fostered her inner capability to speak out clearly and with confidence in front of mass. She developed social feelings. Before her involvement, my father and I had control over decision-making in every sector of family responsibilities and social responsibilities, but nowadays, she makes decision on sole household activities that are not only reasonable but also rigid. She has also represented many social institutions like community forest user's Group, Electricity user's Group etc

except FCHV. She had been elected as Female ward representative in Local election held in 2055 B. S. She has established her own prestigious position in the society as a result of her involvement in MG.



Similar cases have been found from rest of the fathers too-though FCHVs were found to be more able and empowered with reference to their out-ward exposure, decision-making capability in household as well as social activities, recognition from the society etc than other members of MG.

According to the social leaders, mothers had developed social feelings along with social awareness since they got involved in MG. Before that, they used to participate in social activities like constructing road, ground of school, school building etc. just to provide physical labor; otherwise, their presence would be almost zero. However, after their involvement in MGs, they started presenting themselves consciously in the programs like Parents' Day in schools, annual anniversary programs, and open discussion programs on public issues etc., organized by social organizations. Most of the mothers who were representing social organizations like School Management Committee, Sub-Health Post Management Committee, and Forestry Users' Groups etc were self-motivated to represent such institutions after emergence of MG. They had enabled themselves to propose from their side and put their opinions on public issues though they could not make rigid and logical decisions on the issues. All of the social leaders who were working together with women representatives opined that they still lacked self-confidence while making decisions on public matters. They, sometimes, put their opinions but were not rigid on their ideas. They agreed what others decided on the issues without regarding its feasibility, beneficiary groups, and logics behind the decision.

The social leaders of the society admitted the fact that the representations of women in social institution have been raised since the emergence of MG. However, they said that the increment of female representatives in such institutions in recent years was not the result of emergence of MG alone, but MG was the plat-form from where women developed their capabilities to hold social responsibilities because of their constant practice to work through organization in MGs.

According to them, regarding their weak decision-making power, women representatives to social institutions were highly mobilized in implementation phase of the decisions because of their honesty, commitment to responsibility and people's faith in them for not doing corruption. Therefore, women representatives were

especially used to make campaigning for involving all villagers to the social activities, either in fund collection or making them to provide labor.

## **II. Causes of mothers' backwardness**

More than 36% of total interviewed male argued that the women (mothers) lagged behind men mainly because they gave the first priority to household activities and participated in organizational (social) activities only if they could manage their time. They also added that mothers were more enthusiastic to participate in recreational functions and showed lack of interest in attending knowledgeable programs. Similarly, 48% of the fathers regarded illiteracy of the mothers and discriminatory social structure against them as the main causes behind their backward in the society. They also opined that the efforts made to enhance exclusively women's socio-economic as well as political status would make no difference in the status of rural women until the social attitude towards them was changed.

## **III. Level of satisfaction from MGs' social activities in the community**

With reference to the social activities carried out by the MGs in their respective localities, more than 60% of the social leaders were satisfied although the mothers had not contributed much in physical infrastructure development and social reform regarding alcoholism and social evils. They said that it was not only mothers' weakness but also fault of them (social leaders) for not giving proper guidance. They highly regarded MG's contribution on social awareness development on mothers, which brought drastic change in the society in relation to family health care, family planning, sanitation etc., and they were confident that mothers had potentiality to carryout every social activity if they got regular guidance and assistance until they foster their capability to handle their group themselves. Similarly, a few fathers (5 out of 15) were found dissatisfied with mothers' working and their need assessment ways. However, they also regarded mothers' contribution on social awareness development as a great contribution of MG. They were of the opinion that the mothers had to give first priority to their capacity building rather than concentrating on small social works, like buying utensils, stretchers, providing financial support to school etc , where they spent their fund.

**Case-8 Opinion provided by Mr. Lok Nath Acharya and Mr. Bhanu Bhattarai of Jante-2 and 1 respectively**

MG is only one organization of women where 100% participants are women, especially mothers and they must run the organization themselves. Therefore, MG is only a place where mothers make decisions themselves. If we talk about other organizations, the participation of mothers (female) is just 33% at maximum. It is also limited in theory. If we go and check every social institution then we hardly get 10% participation of women in an organization. Being small number is a weak point in itself, the worst thing is that mothers (women) have not developed their capability and confidence yet to make decisions from their side. We have experienced that women members are highly involved in implementation of decisions but their representation in decision – making remains nominal. Therefore, MG should not spend its fund as it is doing in meeting day-to-day needs of the society like buying utensils in the name of social activities. It can be done by other organizations / clubs of the society. Mothers should spend the fund for their empowerment by conducting literacy classes, skill enhancement trainings, income generation programs, advocacy classes in human rights and women rights etc, which will promote the level of social awareness of mothers, confidence, enhanced capacity to make rigid and logical decisions on public matters from their side, and to raise issues of their own as well.

**4.9 Attitude of non-member mothers towards MG**

**4.9.1. Brief introduction to the interviewed non-member mothers**

Altogether 20 non-member mothers, 8, 7 and 5 mothers respective to Jante-1, 2 and 9, were interviewed to find out their attitude towards MGs operating in their respective villages. During the interview, it was found that most of them (75%) 15 mothers were involved in various small women related groups such as saving and credit, women empowerment and income generating groups, goat farming groups initiated by different organizations. Once sensitized and got orientation from the social mobilizers or the concerned agencies they were managing their groups themselves by collecting fund with members of the groups, mobilizing it within members with relatively cheap interest rate to free themselves from high interest rate of local moneylenders and carrying out various small-scaled income generating activities. They also had some training on livestock (goat keeping, pig keeping), accountancy, institutional

development, gender equality, sanitation, nutrition, human rights etc. As a result, they seemed to have been more enthusiastic to get involved in such groups rather than MGs. Some of them were organized as ‘Dhara Samuha’ consisting of members ranging from seven to fifteen at maximum who shared drinking water from the same tap. Mothers of ‘Dhara Samuha’ were also capable to handle their group successfully although they lacked formal trainings from upper agencies. Only 25% of the interviewed mothers were found not to have been involved in any organizations.

#### 4.9.2. Satisfaction from the social activities carried out by the MGs

In response to the question how they perceived the activities carried out by the MGs operating in their locality, all mothers except one Dalit of Jante -9, and most of the mothers (30% out of 35%) of Jante – 2 were found dissatisfied with the existing MGs in their localities. Similarly, 30% out of 40% of the interviewed non-member mothers of Jante-1 were satisfied with the social activities carried out by MG in their community.

Table-4.6: Satisfaction from the social activities carried out by MGs

MG location	Total	Previous MG members	Involvement in other women related organization	Not involved in any organization	Dissatisfied	Satisfied	Do not know
Jante-1	8		6	2		6	2
Jante-2	7	5	5	2	6		1
Jante-9	5	4	4	1	4		1
Percentage	100%	45%	75%	25%	50%	30%	20%

Source: Field survey, 2017

The dissatisfied mothers of Jante – 9 argued that they were also members of previous MG. The MG was dismissed because of lack of FCHV in 2059 B.S. but new FCHV was appointed in 2061B.S. without informing and consulting with previous MG member. Therefore, they did not take care of the newly formed MG from organizational point of view. Similarly, they did not want to make any comments on currently existing MG.

**Case-9 Opinion on current MG provided by Mrs. Mandira Dahal , an executive member of previous MG of Jante-9**

I had worked as an executive member of the previous MG for 12 years continuously. During our working hour, there was solidarity of almost all mothers of the ward though a few of them had left the group. Although we did not contribute the society much from the point of view of physical

infrastructure development we had succeeded in keeping harmony and unity among the local mothers and raising awareness on mothers with reference to health care, sanitation, nutrition, family planning etc. We learnt all basic and necessary knowledge and skills on primary health care through

previous MG and I do not think the new MG gives any new information that we do not have. The

new MG was formed without letting us know about its formation. Therefore, we felt humiliated

because they totally ignored our 12-year long contribution to the community and it counted for nothing. We had brought some utensils and we are still using them in need. If the FCHV were selected from the members of previous MG, we would all participate in the group. They appointed new FCHV without informing us about it. Now there are many other women groups introduced in the society for women's development so we do not think that we have to participate in MG for our uplift. I know nothing about the activities of the new MG.

Similarly, a Dalit mother, who had been interviewed to find out her attitude towards the MG running in her locality, opined that she knew neither about the Previous MG nor about the current one. There are altogether 11 to 16 households of the Dalits in the ward.

In case of Jante-2, out of 7 mothers 2 were non-member of the MG from its establishment 5 had cancelled their membership due to dissatisfactory performance of some of the executive members. According to them, MG could not go ahead as they had expected it. They opined that MG should have been economically sound, along with its transparency in fund collection and fund mobilization as well as it could have maintained mass consensus of all mothers while making decisions instead of minding

a few dominant voices. There used to be quarrel among members on financial matter every meeting due to non-transparent policy adopted by the secretary instead of searching ways for their uplift, which discouraged them to work through MG. They also informed that they had been involved in other groups, which were more effective and helpful from both economic betterment and empowerment of women.

**Case-10 opinion given by Ram kumari Lawati of Jante-2**

I do not mean to say that MG is nothing. I have heard through media that mothers have done larger activities through MG. I had also got involved in MG for nearly 6 years and saved monthly fee regularly until then. I took loan of Rs.1500 once during my membership. Later I cancelled my membership because of unsystematic management system of the executive members and loss of personal saving funds as well as their inability to hold consensus on any issues among MG members. As the other women targeted programs introduced in the village by various organizations, I got involved in saving and credit group formed under MRMG. Here, each member makes monthly saving paying Rs.10 per month in their own personal account, when one collects a fund of Rs.1000 in their own account, and then s/he gets 10% interest rate for saving. Similarly, one can take loan ranging from Rs.1000 to 10,000 at a time with 18% interest rate for running small income generating activities. I have saved Rs.1200 by now and taken loan ranging from Rs.2000 to 6000 altogether four times. I spent twice the loan on goat raising and once on buying oxen for farming, still now I have bought four small goats with the last loan taken Rs.2000. I have earned Rs.3000 to 5000 profit from each investment. I have realized many changes in my economic status since I got involved in the group saving and credit. MG is not bad in itself it has also played vital role in social awareness raising of mothers but it should remove some of its members from the committee and it should be re-formed with the ward-level assembly of all mothers. I think it should focus on economic uplift of mothers too, to run successfully since economic uplift is the basic concern of any family.

The two members of Jante-2 who were not involved in other organization said that they did not have time to attend the meeting of MG in the initial phases because of their business on household work. Later MG stopped informing them about the meeting and they did not involve in the group. They had known only one social function of MG, which they had done by buying utensils. However, they emphasized

the necessity of the MG in the society because it was only a group that focused exclusively mothers' unity.

In case of Jante -1, 30% (out of 40%) non-member mothers were found to have known about MG and some of them had keen interest to get involved in MG. According to them, MG in their village had been gaining existence as a women's force for change. They emphasized MG's influencing role in developing self-confidence of its members, social awareness rising on primary health care, nutrition, sanitation, immunization, vitamin 'A' supplements etc. along with social reform actions by warning and giving punishment to the people who tried to bring vandalism in the society in collaboration with Progressive Youth Club. Besides, it was playing significant role in maintaining neat and clean environment in the village with clean-up programs. Among them, the most influencing factor reported was that MG had been successful in uniting mothers for social work and keeping peace and harmony in the community.

Only 2 (10%) mothers of the Northern East boarder of the ward were found to have known little about the existence of MG and the activities carried out by the MG in their society. According to them, they had also united as MG, consisting of all interested mothers of Jante as a whole under a religious Temple (Kirant Mandir) Conservation Committee. They had fully devoted themselves to that group so they did not think it was necessary for them to get involved in other groups.

Out of all interviewed 20 non-member mothers, 6 out of 8 mothers of Jante-1 and 6 out of 7 mothers of Jante-2. were more familiar with the activities of MG. However, mothers of Jante-9 did not want to make any comments on the social activities of current MG operating in their locality.

#### **4.9.3 Decision – Making capabilities between MG members and non-member mothers**

Both MG members and non-member mothers from nuclear family were found to have more opportunities to make decisions on household activities like managing kitchen, selling domestic products, buying clothes to their family members, expenditure in their children's schooling etc. Both member and non-member mothers of old age who were illiterate were found to have less opportunity to make decisions in those areas

except in kitchen maintain. Out of 20 interviewed non-member mothers, 70 % ( 14 mothers) of the mothers were found to have made decisions collectively with their husbands, 20% (4 mothers ) of the mothers were handling the family themselves with the help of their younger children because of absence of their husbands in the family. Similarly, 10% (2 mothers) of the mothers were unable to make any decision of household activities because of their old age and illiteracy.

The only one difference between MG members and non-members regarding their decisions making capability was found out that especially, MG executive members felt more powerful and confident to have discussions in public matters due to their group solidarity and organizational practice in MG. As a result, 54% of the MG members had represented various local social organizations though they had been reported still lacking ability to make rigid decisions on the issues. Only 10% (2 mothers) of the interviewed non-member mothers were found to have represented social institutions such as Forestry Users' Group and Water Supply Management Committee.

#### **4.10 Effectiveness and necessity of MG in comparison to other women related organizations**

##### **I. From the perspective of non-member mothers**

Out of 20 non-member mothers interviewed, 15 (75%) mothers were involved in the groups like saving and credit, income generation program, and self-motivated small mothers' groups. Only 5 mothers were exclusive to such groups. It is also noteworthy to mention here that 45% (9) mothers were found to have been members of MG in the past.



Table-4.7: Effectiveness and necessity of MG from the perspective of non-member mothers

Members from	Total	Necessity of MG and its effectiveness	Necessity of other organizations and their effectiveness	Do not know
Jante-1	8	6		2
Jante-2	7	3	3	1
Jante-9	5		4	1
Percentage	100%	45%	35%	20%

Source: Field survey, 2017

In response to the effectiveness of MG in relation to other women related organizations, 45% of the mothers emphasized the necessity of MG in society saying that it had played a great role in local mothers' awareness rising, cultivating collective feeling, broadening their communicative skills, mind, and understanding of the world as it provided them a safe platform to get together once a month and share their feelings, problems as well as exchange of new knowledge and skills, which contributed to increasing mothers' self-confidence level. Nevertheless, they also expressed their discontent on the working tradition of the executive members, especially in case of Jante-2, and 9 emphasized the dissolution of current MGs and re-formation of the group by involving all the mothers of villagers. They emphasized on specific and clear rules and regulations for the executive as well as general members of the committee. They were of the opinion that the other women related organization seemed to have more positive effects on changing economic status of women but these programs were selective with reference to their members in the group so they could not include all the mothers.

Out of interviewed non-members, 35% of the mothers gave more priority to other women related organizations rather than MG. According to them, social services provided by the MGs were not specific. The awareness rising on nutrition, general health care, immunization, sanitation etc. was also objectives of other groups like income generation programs. Unlike in MG, being relatively, small groups and due to regular assistance of the social mobilizer and provision of specified certain rules and

regulations there was no misunderstandings and disagreements among members of the committee. Besides, being a small group they could take loans by consensus of the committee members. Most of them have been found to take loans ranging from 2000 – 10,000 more than twice. According to them, they spent that loan in income generating activities like goat raising, pig raising etc. and earned much, which helped them to uplift the economic condition of the family as a whole. They had realized great difference in their economic condition as well as self-confidence, after getting involved in such groups. They said that they hardly used to get 1000-2000 loan from MG which was insufficient to run any new profession and they used to spend that money only in kitchen maintain.

Out of 20 interviewed, 20% (4 mothers) mothers were not well known about the MG operating in their locality.

## II. From the perspective of MG members

It has been found that 54% (6mothers), 36% (4mothers) and 90% (10mothers) of the committee members respective to Jante-2, Jante-1, and Jante-9 were involved in those saving and credit groups and income generating programs under MRMG and MWCSW.

Table-4.8: Effectiveness and importance of MG from the perspective of MG members

Members of MG	Total	Involvement in other women related groups	Effectiveness of MG and its importance	Effectiveness of other women related groups	Both have equal importance and effectiveness
Jante-1	11	4	1	1	2
Jante-2	11	6	1	2	3
Jante-3	11	10		6	4
Percentage	100%	60% (100%)	10%	45%	45%

Source: Field survey, 2007

The table shows that 60% of the executive members were involved in other women related groups. Out of them only 10% of the members expressed higher importance of

MG in comparison to other women related organization. They said that MG had played significant role in reducing maternal and infant mortality rate, to facilitate mothers to get information on availability and use of temporary means of family planning as well as social awareness rising of mothers. They added that the family planning program would not be as successful as it was through MG because mothers still felt uneasy to talk about the means openly. If there was no MG, mothers hardly used to consult with the health post officials. Therefore, establishment of MG also protected women's right to make decision on birth-space of bearing child facilitating their access to the means of family planning.

Similarly, equal proportion of the mothers, i.e., 45% were found to have shown equal importance and effectiveness of both MG and other organizations, and more effectiveness and importance of other organizations in comparison to MGs. Those mothers who showed higher importance and effectiveness of MG emphasized the specific and practical health knowledge and skills that they could get from FCHV. Similarly, the mothers who expressed higher importance and effectiveness of other women related organizations reiterated the same points raised by the non-member mothers. They further said that those groups had a bit wider criteria for the empowerment of the members through trainings on accountancy, gender equality, vocational trainings on income generating activities, information on sanitation, nutrition along with regular follow-up from the concerned authority or social mobilizer until they become full-fledged themselves, which helped them to feel to have known something more about the outward world and to promote their economic activities.

## CHAPTER- V

### SUMMARY, FINDING AND CONCLUSION

From the analysis and discussion of above information the summary, conclusion and recommendation/ suggestion are deduced and presented as follows;

#### **5.1 Summary**

##### **5.1.1 Role of MGs in social mobilization of women and social development**

I. All Mothers' Groups have played a vital role in the field of social awareness rising of mothers in terms of primary health care, child care, nutrition, clean and good sanitation around home, family planning, changing traditional concepts regarding child care and child birth, and in increment of self-motivated women's participation in various social institutions like school management committee, forest users' group, road construction committee etc

II. High caste mothers (Brahmin) were found to be more active and played dominant role in the group because all FCHVs as well as representatives to sub-health post management committee were Brahmin and Kshetry, except a Limbu representative to sub-health post management committee. FCHVs, appointed as the community mobilizers, had comparatively more opportunity to empower themselves. Therefore, some of them had represented as Female Ward Members and Female Representative to VDC.

III. MGs were found to have provided platform to mothers for exercising organizational norms and values as well as skills since MG was the first women related organization introduced in Jante, which enhanced their level of confidence to deal with other people. As a result, 63% mothers have felt positive change in the attitude of family members towards them after their involvement in MGs, and 27% of them have felt change in the attitude of the neighbors towards them.

#### **5.2 Some limitations**

MGs put more emphasis over the social needs rather than the concern for their own uplift. No MG had launched programs such as literacy, advocacy, organizational skill enhancement training, vocational training etc focusing on mothers' inner as well as

their organizational capability enhancement, productivity, efficiency, social awareness and economic uplift, which play the most dominant role in their empowerment. Consequently, they are facing various organizational problems like internal disputes among MG members, ill performance of the executive members in group, lack of creativity and innovative activities in the group, which in turn makes the foundations of MGs weak.

### **5.3 Findings on problems faced by MG members**

Conflict, internal disputes and ego problems among MG members, deficiency of organizational management skills in executive members, lack of sufficient financial resources, sufficient and proper guidance from the part of social leaders, rule and regulations in group, inter-MG net working and formal linkage with other agencies, and MGs' incompatibility to later introduced women related organizations with reference to socio-economic uplift of the members have been main obstacles for spontaneous development of MGs and their access to community development.

Difficulty in time management for meeting, dependency on husbands even for monthly savings in MG due to lack of access to income and lack of their own income resources, low level of self-encouragement of the mothers because of lack of family members' encouragement to get involved in MG and their non-supportive roles in household chores and illiteracy of mothers have been found as the personal problems of MG members while working in MGs.-

#### **6. 3.1 Attitude towards MGs -**

Although MG cultivated social feeling on mothers, it could not play significant role in fostering mothers' inner capability. Mothers still lack self-confidence while making decisions on public matters. Illiteracy, discriminatory social structure against women and mothers' high priority on household activities are the main causes behind their backwardness in the society.

## 5.4 Recommendations

### 5.4.1 Perspective of the informants ( MG members, males and non-member mothers)

- I. MG must lay down some specific rules and regulations with reference to certain duration of the executive committee, clear-cut organizational responsibilities of both executive and general members, criteria for being members of executive committee, etc.
- II. In addition to monthly saving of mothers, alternative sources of fund should be sought like collecting aid from village, imposing taxes while supplying goods from the village, have link with VDC etc.
- III. High influence of some dominant mothers in the group must be eliminated and all members must have equal opportunity to express their ideas, feelings and experiences which must be heard and regarded important irrespective of their socio-economic status in the society.
- iv. To encourage all mothers to join MG, it should try to address current necessities of the society, especially of mothers like to establish emergency fund for delivery, run literacy program, vegetable production training etc. It must organize programs like quiz contest and other recreational plus informative programs for local mothers, there must be provision of providing rewards to the winners, which may encourage them to join MG, and sometimes it must organize introduction as well as organizational skill training by hiring members of successful MGs of other areas to enhance organizational capacity of MG members as well as to provide them insights towards positive changes.
- v. Fathers should not interfere mothers in the name of helping them in their organizational management.
- vi. Mothers should use their fund to raise status of their social awareness and uplift their socio- economic status instead of spending on meeting day-to-day needs of society.
- Vii. MG must include some (specified number) educated and young generations in the executive committee to help mothers in their organizational functions.

- ix. All members of MG must be literate since literacy is prerequisite for women's mobility. For this, MG should conduct literacy classes by collecting the needed fund as an aid in the village or asking for financial support in VDC.
- x. MG should remain unaffiliated to politics, religion, caste, etc.

#### **5.4.2 Perspective of the researcher**

In conclusion, low level of educational attainment and illiteracy of the members have been inferred as the main hindrance in the development of the MGs. The study shows that the highest educational level of the members was SLC level. Because of low-level of education most of the members, i.e. 81% of the mothers were found to be relied on agriculture. They spent most of their time in working fields, household chores, and childcare. Therefore, their interpersonal communication and out ward exposure is limited to narrow sphere within neighbors.

To make MGs more active and vibrant for social mobilization, following recommendations have been made in addition to recommendations provided by the informants on the basis of the findings, from the part of the researcher:

- I. Mothers from ethnic groups and dalit community should be encouraged to participate in MGs.
- II. Mothers working in MGs should be provided literacy classes on existing legal provisions concerned to women, basic human rights, accountancy, basic organizational skills, and management skills, awareness programs on mothers' role in social mobilization to empower the mothers as well as to enhance the institutional capability of MGs.
- III. MGs must have formal linkage with VDC and other relevant government and non-government agencies working in the field of community development and women's empowerment to get financial and technical support from them.
- IV. Income generating programs, along with vocational trainings can be launched for the economic uplift of the mothers and sustainability of MGs.

Since most of the mothers are suffering from low economic status, they are highly inclined to the uplift of their economic condition.

- V. MGs need infrastructure development like own office, telephones and so on.
- VI. Social workers should provide proper guidance to make MGs active in community development. They must regard mothers as active counter parts for community development.
- VII. It would be better to have umbrella organization of all MGs working in Jante as an influencing group to have control over other MGs and to have formal link with other agencies. It must be responsible for inter-group discussion of all MGs in fixed interval of time to explore issues of their concern, prioritize the needs and preparation and implementation of targeted programs as well from broad –based discussion and consensus of mothers.
- VIII. MGs, being the only inclusive organization to all mothers irrespective of their social, economical, religious, and political aspects, the VDC should play an effective role to empower and mobilize women as a whole through MG because it is an authorized agency for women development and empowerment.

## **5.5 Conclusion**

### **5.5.1 The Impact of MGs**

In addition to government's and many other NGO/INGOs' efforts to empower and mobilize the groups who are out of mainstream of national development processes, especially mothers of rural areas are getting organized and making efforts to empower themselves with the name of Mothers' Groups (MGs). MGs have played vital role in developing social awareness of mothers. MGs have provided a safe plat-form to the mothers to exercise power relationship within organization, enhance their communicational skills, to share personal feelings and experiences thereby learn something new, which help them change the traditional concepts prevailing in the society on their role and responsibilities, to increase their confidence level because of



their access to new information, knowledge and skill, which in turn enhance their capability to increase their participation in local institutions. MGs are also playing a vital role in achieving some of the Millennium Development Goals like, goal-4: reduce child mortality and goal-5: improve maternal health along with reducing maternal mortality rate, which the country has aimed to achieve by 2015.

### **5.5.2 The Limitations of MGs**

Despite MGs' significant role in empowering and mobilizing local mothers at grassroots, mothers are not improving their status as they are expected to be because of their illiteracy, low level of educational attainment, inadequate organizational management skills, insufficient guidance from social leaders etc. These all result in their low efficiency, low productivity, and lack of self-confidence to work on their own. Similarly, they always suffer from insufficient fund to run programs on their own.

### **5.5.3. The Future of MGs**

For better mobilization of the MGs, the social leaders must take the responsibility of providing them with appropriate guidance focusing on their optimum empowerment through MG. Further, social leaders need to play leading role to change the traditional attitude towards women and their roles in the society since women cannot mobilize spontaneously until and unless male-dominant norms and values are entirely wiped out from each family. Exclusive women's efforts to change the long-rooted patriarchal tradition would take next many decades in rural areas, where illiteracy rate remains high. Therefore, it is the social leaders' responsibility to set the preferable condition for all mothers to get involved in MG in addition to playing supportive role to facilitate them in finding out the ways to empower themselves in the areas of their concern.

Besides, VDC being an authorized agency for planning, programming, and implementing developmental programs through participatory approach at local level after promulgation of LSGA, 1998, must take the responsibility to sensitize the local people in 'gender issues', and coordinate women targeted programs to enhance their institutional capability and access to economic resources. Only then, the women representatives to different social institutions as well as local self-governance (LSG)

units will be able to raise gender issues, gender disparity in development processes, and make effective decisions from their side. Further, all segments of society like VDC, Civic Society, Youth Clubs, Social leaders, and Intellectual groups must have positive and clear vision towards women's empowerment and mobilization in the society

#### **5.5. 4. Areas for further research**

The study showed positive role of MGs in women's empowerment and mobilization at grassroots. However, the study has been carried out within narrow scope focusing on three MGs of Jante VDC, Mrang, based on information provided by very limited and selective informants. Therefore, it needs further research with wider coverage of informants and MGs of different areas of Nepal on role of MGs in women's mobilization for their empowerment and mobilization in local level to find out the actual role of MG from wider perspective. Comparative research that investigates alternate ways of social mobilization that have been applied in Nepal will also further develop our understanding of the concept itself as well as its contribution to social inclusion

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## Appendix-I

### Questionnaire

#### Interview questions for non – members mothers

Back ground Information:

Name :

Age:

Occupation:

Education: Illiterate / literate / primary / L. S. / S. / H. S.

1. Family members?

Who?

2. Family income source?

Job

Agriculture

Remittance

3. Food sufficiency for living

If not, what activities you do.

4. Schooling of children?

Private school      Who?      (Why?)

Government School      who?      (Why?)

5. Do you make decisions for schooling of your children?

If not, why?

6. Frequency of decision-making on house-hold activities (purchasing goods, lending / borrowing money / goods , selling products)

Always

Very often

Sometimes

Occasionally

Never

If always, very often, sometimes and occasionally, in what kind of activities?

If never, why?

7. Self – decision on aspects of your own life:

Clothing

Visiting relatives

Purchasing ornaments (Goods)

If not, why?

8. Do you know about MG?

What do you know about it?

9. Have you ever participated in MG at any time?

If yes, why?

If no, why?

10. Do you know all the members of existing committee?

11. What activities has MG carried out in the society?.

12. Has MG ever taken action against existing social evils (alcoholism, gambling, prostitution, girl trafficking etc.)

If yes, how did it solve problem?

Is the step taken by MG effective or not?

If not, why?

The causes of not being effective?

13. Has Mg launched any program for the upliftment of women in your community?

If yes, what are those program?

Are they fruitful for you?

If not, have you ever suggested them to conduct such programme?

If not, why?

14. Is there a problem of prostitution and girl trafficking in the society?

If yes, has MG worked to eliminate such problems? If yes, how?

(raising awareness among village women and girls on issues related to them)

15. Have you seen any significance of M.G. in your community?

If yes, why?

If not, why?

16. Does MG participate all village women for preparing its work plan?

If yes, have you participated?

If you've not participated, why?

17. Do they make their decisions transparent?

If yes, do they materialise their decisions?

18. What sorts of information or training have you taken from MG?

Has it contributed to your income generating activities? If yes, how?

Do you feel more confident and powerful than earlier after getting training /information from MG? How can you justify?

Have you improved your child caring and family health as well as sanitation after getting health information from MG? Or have not you got such information?

19. Are there other organizations working in the field of women besides MG?

If yes, What are those?

What activities have they carried out in your community to mobilize women?

How long have they been working in your community?

20. In Your opinion, Which one (M.G. or other organizations) is effective and important for upliftment of women and social development?

21. Your recommendation for making M.G. more effective.

## Appendix-II

### Interview Questions for MG executive members

Background information:

Name:

Post:

Age:

Occupation:

Origin:

Education: Illiterate / literate/ primary/ L. S./ S./ H. S.

Schooling: Private/Government

1. How long ago did you hear about MG?

2. Why did you get involved in MG?

Self – motivation

Family suggestion

External pressure

3. What is the source of income of your family ?

Job

Agriculture

Remittance

4. How many members are in your family?

Who are they?

5. Where do your children study?

Primary school      who ?      (why ?)

Government school who ?      (why ?)

6. Do you make decisions for schooling of your children?

If not, why?

7. How often do you make decisions for house-hold activities? (Purchasing goods, lending / borrowing money / goods, selling goods / products)

Always

Sometimes

Occasionally

Never

If never, why?

If sometimes and Occasionally, In what type of activities?

While making decisions in such activities what sort of role do you get now?

Better than before

worse than before

8. Were you literate/ educated before involving MG?

If not, what can you do now?

Just write your name

Read and write Nepali fluently and correctly

9. What feeling do you have got from your relatives/neighbors and society before and after getting involved in MG?

10. How do you judge yourself before and after being involved in MG?

More confident      Powerful

less confident      powerless

11. What do you think of your involvement in social activities after getting involved in MG?

Increased than before

Decreased than before

12. What sorts of training/ skills have you got to promote your economic activities and family health being involved in MG?



Have you ever felt those training/skills helped to increase your (family) income and family health? If yes, how?

13 How often do you get involved in dispute settlement ?

Always

Frequently

Sometimes

Never

If always and frequently, in what type of disputes?

If never, Why?

What do you think of your involvement in dispute settlement after being involved in MG?

Increased than before

Decreased than before

14. In what aspects of your life can you make decisions your self?

Purchasing cloths and ornaments

Visiting relatives

Manipulating your own property

Getting involved in social activities

15. Do you attend every meeting of MG?

If not, why?

16. Have you ever faced problem from any of your family members for being involved in MG?

If yes, what kind of problems have you faced?

If not , how they support / help for your mobilization ?

Financial support

Taking responsibility of house-hold activities.

17. Have you ever felt any changes in your husbands behavior towards you after you being involved in MG? If yes, what changes did you get?
18. Participation in other women related community groups:
- Women's saving groups
  - Community development groups
  - Women social welfare group
- If yes, earlier to MG or after being member of MG? Why?
19. In your opinion, Is MG necessary for the community?
- If yes, why ?
- If no, why?
20. In your opinion, what is the main contribution of MG, in the society ?
21. In your opinion, has MG contributed to the upliftment of women of the village ?
- If yes, how ?
- If not, why ?
- Has it been successful to integrate all the women together ?
22. Being a member of MG, what information do you share with non-member women for their social awareness raising ?
23. Do they have positive attitude towards you or not ?
- If yes, how can you justify ?
- If not, why ?                      How often do you share such information?
- Always
  - Sometimes
  - Occasionally
24. How actively you participate in the meeting ?
- Discuss each issue raised
  - Put opinion without hesitation

25. In your opinion, what should MG do to uplift the economic status of the poor women in the village ?
26. In your opinion, How should MG work to be more effective in your community ?

### **Appendix-III**

#### **Questions for Focused Group Discussion**

1.Objectives of establishment of M.G.

Current objectives

Registration

2. Selection process of M.G. committee members

Election or consensus.

Inclusiveness

Duration of membership

Number of members

Frequency of meeting

Process of exploring issues for discussion

Within - member discussion

Involving all village women

3. Capital generation

Sources

Management

4. Capacity building of committee members

Literacy

Organizational skills

Management skills

5. Participation in ward committee meeting / ward assembly.

Issue raised

Responded or not

If not participated, why?

6. Participation in the participatory planning of V. D. C.

Issue raised

Responded or not

If not participated, why?

7. Awareness raising programmes for women

Health

Literacy

Human rights

Legal provision for women rights

Sanitation and drinking water

8. Networking with other MGs

Federation

Process of selecting executive committee

Inclusiveness (The poor, the Dalit, Ethnic groups, literate, illiterate, educated)

Issues of discussion

9. Action against social evils

Gambling

Alcoholism

prostitution

Girl trafficking

Child labour

The way of punishment

If not, why?

10. Constructive activities

Building trails and school building ,temple etc

Campaign for schooling of school age children focusing on girls, immunization of children

11. Any special package for women (Economic activities)

Skill enhancement training

Horticulture

Sewing and knitting

Entrepreneurship

If not launched such package, why?

12. Support from concerned authority/ other organization

Financial

Technical

Specific program package for women

13. Net working with other organizations working in the field of women

Frequency of meeting

Issue of discussion

If no networking, why?

14. Mobilization of fund

Within members

Village women

Interest rate / without interest

If not mobilized, why?

15. Effect of conflict

Get organized and decision making

16. Any member of MG representing in ward committee, VDC or any community based organizations (forest user's groups, club, school management committee etc)

If yes, why did you participate?

Any members of previous committees participated in such agencies?

Participation of women in such agencies after emergence of MG?

increased      decreased      As it is

## Appendix-IV

### Questions for husbands of MG members

Name:

Age:

Occupation:

Education:

1. How long has it been your wife involved in M.G. ?
2. How do you assess/view M.G. regarding their activities in the community ?
3. Can you tell me any significant changes in your wife's behavior being involved in MG. ? if any.
4. How often does your wife make decisions on schooling of your children and household activities after being involved in MG?  
More than before  
Lesser than before  
How do you regard her decisions?
5. In your opinion has MG been successful to integrate all village women into developmental activities? If yes how ? If no, why?
6. What feeling do you have on women's participation in social activities after emergence of MG?  
Increased than before  
Decreased than before  
As it is  
How do you perceive women's participation in social activities?
7. Have you ever felt increased family health condition and nutrition after your wife being involved in MG? If yes, how?
8. Are you satisfied with your wife's involvement in MG? If yes, how?  
If not, why?
9. Is MG necessary in your community? If yes, why?  
If no, why?
10. In your opinion how should MG proceed for being more effective in the community?

## **Appendix-V**

### **Questions for males**

Name:

Age:

Occupation:

Education:

1. What do you know about MG?
2. How do you perceive their activities in the society?
3. Who (you or your wife) makes decision on schooling of your children and household activities? why?  
  
If your wife also gets involved in making decisions, how do you perceive her decisions?
4. What do you think of women's participation in social activities? why?  
  
Have you seen increase in women's participation in social activities after emergence of MG in the society? If yes, what kind of activities do they participate in actively?
5. What have you known as the main contribution of MG in the society?
6. In your opinion, has MG been successful to integrate all village women into developmental activities? If yes, how/ If no, why?
7. Have you ever seen MG members participated in making decisions on social activities? If yes, in what kind of activities?  
  
How do you view their participation?
8. Do you see any significance of MG in your community?
9. Do you have any suggestion for improving the efficiency and effectiveness of MG in your community?

### **Executive committee members of Mothers' Group of Jante – 1**

Chairperson – Manamaya Rai

Vice-Chairperson – Bhima Karki



Secretary –	Jhuma Devi Khadka
Treasurer –	Purna Kumari Rai
Members –	Man Kumari Magar
”	Krishna Kumari Rai
”	Devika Kaphle
”	Kamala B.K.
”	Usa Rai
”	Ambika Neupane
”	Maya Acharya

**Executive committee members of Mothers’ Group of Jante – 2**

Chairperson –	Nar Maya Pokhrel
Vice-Chairperson –	Bimala Lutel
Secretary –	Sangita Acharya
Treasurer –	Kabita Bhattarai
Members –	Ran Maya Sambahamphe
”	Hasta Maya Limbu
”	Kanchhi Maya Limbu
”	Anju Lingden
”	Chandra Thoklen
”	Goma Khanal
”	Bhagiratha Acharya

**Executive committee members of Mothers’ Group of Jante – 9**

Chairperson –	Gita Niraula
Vice-Chairperson –	Dhan Maya Bhattarai
Secretary –	Sabitra Neupane
Treasurer –	Ambika Magar

Members –	Bimala Dahal
”	Susmita Timalisina
”	Uma Lutel
”	Durga Neupane
”	Devi Samba
”	Pabitra Nepali
”	Pushpa Ruchal