

SOCIO-ECONOMIC STATUS OF SINGLE WOMEN

(A Case Study of Bharatpur Sub-Metropolitan City, Chitwan District)

A Thesis

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CHAPTER - ONE

INTRODUCTION

1.1 Background of the Study

According to Oxford Advance Dictionary, the term single women means "women who are single and not married". However, the feminist literature defines single women who had divorced or separated from the family. According to Women for Human Right (WHR) single women is defined as, "Women who are unmarried over 35 years of age and women whose husband are dead" are called single women. However single women denote all the women who are widows, divorces separated and unmarried over 35 years of age. But my study has covered only the widows of the study area (Thapa, 2012).

Normally the status of women in Nepalese society has been subordinate to men, right from the beginning. They have to undergo various kinds of discrimination, exploitation, and torture, the mental and physical problems in the society and they are the four walls of the family. Within the family, which is supposed to be safest place for its members protection and development, the women are not only tortured exploited, discriminated but they are occasionally killed or burnt. If this is the case of normal life of women what can we expect of such women who have lost their husbands in a male dominated society (Malla, 2005).

Women in Nepal have many challenges and problems than other western societies. Early marriages, illiteracy, poverty and other socio-cultural stereo-typing poor as well as economic condition have made life more complicated. Single women are doubly discriminated. Firstly; they have been discriminated as women and second as single women. Society has kept women to the lowest rank and to a submissive role confined to the home and farm and their responsibilities there, due to maternal function. They are discouraged and prevented from taking part in public life. In the context of single women naturally in such social phenomenon they have to face many adverse situations (Rijal, 2013).

"The daughter is a thing to give a way for someone else. She is kept what a relief to send her a way today I'm light as a feather and free from dept." These lines were written about 1600 years ago but this attitude still persists today even in our so called educated circles and even more so in the rural areas. Child marriage is still prevalent. One of the major problem in our society is our inability to think critically about values that have been thrust upon us since ancient times (Subedi, 2010).

Malla suggests that the great Hindu Philosopher Manu in his "Manusmriti" has stated that a wife and slave can have no property and that the wealth they acquire belongs to whom they belong. Women were considered inferiors to men and non-capable of making decision. Only men were entitled by birth as the member of the family. Women acquired membership in their husband's family by marriage only. Their membership to the family was therefore go by their marital status (Malla, 2000).

The socialization of girls and women in a male dominated society has such a great impact on women that they, in turn, consciously or unconsciously enforce the patriarchal system. Therefore, women are exploited not only by men but by women too, and even by themselves by accepting and internalizing those demeaning values from the scriptures and the society which is based on them. Women are now starting to work together, but they still have a long way to go before they are really united. Our patriarchal society has encouraged a "Divide and Rule" policy, which has discouraged in development of any real sense of sisterhood. Even in a patriarchal society some women may reach the top political position - Indra Gandhi (India); Benazir Bhutto (Pakistan); Begam Khalida Jiya, (Bangladesh), Pratiba Patel (India) but still they have difficulties in bringing change in the discriminatory laws (Thapa, 2010).

The Nepalese society is a male dominated society, where men take all the decisions and women are viewed as household workers and child bearers, it is but natural that where such views are held supreme. Women are least favoured for education. They therefore remain ignorant of their rights and the legal provisions that entitle such rights to them. The scenario worsens no sooner than a woman is widowed and she is seen as a curse be fallen on the family. The Hindu religious and cultural road block

aggravate her journey of life. The death of the husband opens the floodgate of hell for her and the ocean of miseries fall on her if the woman happens to be quite young. It is culturally common among relatives of the deceased husband to view the single woman as ginxed or ominous and maltreat her (Maskey, 2012).

A young single woman is often viewed as an adversary and the family often touchier her as being responsible for her husband's death. Their own parents, who extend emotional support at her sorrowful plight, prefer to remain as silent on bookers to their plight. It is evident that a majority of single women are alone, physically dependent and economically vulnerable. In most part of the rural areas, particularly among Brahmin and Chhetri castes, single women are considered in auspicious and this superstition is entrenched in the society. There are numerous code of conduct for single women are women into the cultural construct. Interestingly, these Hindu cultural patterns are strictly enforced among higher castes while the lower castes are relatively exempted from it (Luintel, 2013).

1.2 Statement of the Problem

Women in Nepal are made to experience an anomaly imposed by their religion. On the one hand, they are portrayed as incarnation of Hindu duties and are considered as the embodiment of strength, wealth, education, etc. but on the other, they are treated as Chattles and abused and victimized in the most inhumanely manner. Though, over the time, the issues on rights of women have already taken great strides globally, the cause of single women in Nepal has not received even spotlight. In Nepal, there have been some recent developments leading to amendments to the laws governing the rights of women in general, but they grossly over look the problem of single women, particularly the abuse and ill-treatment meted out to them. One of the reasons why the legal regimes has turned deaf ears to single women's issues is that the maladies affecting single women's have not been thoroughly studied nor their woeful plight has been sufficiently brought out to the public notice. People in Nepal have different perceptions of the treatment of single women (Paudel, 2014) .

The rising number of young single women resultant of the conflict has to a certain extent altered the existing patriarchal structure of the society albeit by default. The women who were confined to the four walls and assigned the task of household chores and farming have been forced to come out and eke out a living in the open. Many other have joined the ranks of Maoists and state security forces. This livelihood compulsion has forced them to tear away from the cultural and social codes and ethics and face the world without required skills and tools for earning. As observed, in most places, the single women have to play the role of a bread winner in addition the from the household responsibilities because of sheer necessity. With extra burden falling on their back the lives of single women have become more miserable and taxing (Rijal, 2013).

Most of the single women, who were economically dependent on their husbands have little or no skills to stand on their own feet. Others who have assisted or worked with their husbands when they were alive have some experience to carry them forward. Thus, poverty and deprivation remains the overwhelming factor for their vulnerability, especially, among those single women whose deceased husband were Maoists. The loss of males has affected the economic stability of the single woman. At the same time, it has affected them psychologically. Thousands of women have lost their husband at a very young age due to the insurgency over the last twenty years and they live under profound emotional shock. It is found that most of the single women are young below forty years of age, which make them even more vulnerable. Their children are denied fundamental rights of hygienic food and good education. Further more, more and more single women have been forcefully displaced. They have to find job to fulfill their basic needs. The single women cited economic reasons for discontinuing their children's education. The single women whose husband were servicemen and died on duty are entitled to compensations however other ordinary victims are denied the same. It is also found that single women (widows are denied access to nutrition, health service, social security and their mobility is restricted. They are subjected to physical, emotional and psychological tortures which is a gross violation of universal declaration of human rights and the Convention on the Elimination all forms of Discrimination provisions (Mishra, 2013) .

The live of widows in its self expressions of violence against women deprived of property right, excluded from productive work debarred from any chance of remarriage malnourished devoid of any security by their own right shut out from a luxury, they were condemned to a sort of living death for a widow the maxim is "once a widow, always a widow'. Thus, the continuous mental, physical and economic tortures and harassment and systematic dehumanization of widower develop some sever method problem for themselves. In fact this study focuses on following research question.

-) What is the socio-economic profiles of single women?
-) What is the causes of husband's dead of the single women?
-) How can we analyze the overall problems and situation of the single women ?

1.3 Objectives of the Study

The overall objectives for this research is to find out the current situation of single women in Bharatpur Sub-Metropolitan city of Chitwan district and it's associate problem among them. The specific objectives of the study are as follows:

-) To examine the social status of single women.
-) To find out the economic status of the single women.
-) To identify the individual, society and family problem of single women.

1.4 Significance of the Study

This study will be analyzed the socio-economic status of single women in various aspect. This also tries to reflect demographic characteristics that are related with the widows and also tries to interpret existing discrimination among widow.

This study will also provide information on socio-economic situation of single women of the study area. There is no other previous study conducted to examine the socio-

economic and demographic situation of the single women (widow) in the district itself this study will be useful to formulate and implement policies and programmes related to single women. It may be helpful for students or researcher, program organizers and designer and other interested individuals and organizations.

1.5 Organization of the Study

This study is organized in five different chapters. It starts with an introduction under which the study outlines the general background, statement of the problems, objectives of the study, significance of the study and organization of the study. The second chapter deals with the review of literature and conceptual framework. The third chapter comprises research methodology of the study. The fourth chapter is the data presentation and analysis which consists of socio-economic and demographic characteristics of single women. Fifth chapter consists of summary, conclusion and recommendation. This research work will also consist of alphabetical list of reference and appendices.

CHAPTER - TWO

REVIEW OF LITERATURE

2.1 Theoretical Review

In chapter one, it has already introduced the basic concept of single women. This chapter describes literature review of the single women . Various studies have been carried out so far which shows that the single women are in pathetic condition moreover in under developed and in developing countries but in developed countries they are remarked as a respective citizen and have given more facilities from the state to them and their dependence children.

"Widow is a harsh and hurtful word. It is derived from the Sanskrit and it means "empty". Women for Human Right (WHR) thus passed a national declaration to use the word "single women" replacing the terminology "widow" to rephrase this state of being single as a natural phenomenon (Ower, 2011).

The widowhood and evils associated with its roots which may be traced to *pre-vedic* era. According to an article. "Victim of Discrimination" written by Sribastav, professor of Delhi university, the traditional word for widow is a symbolic identity for a women whose husband is dead. The term *vidhawa* or "widow" is very old and can be traced to vedic scriptures or even beyond to Indo-European origin. Despite social transformations caused by scientific advancement over the past 200 years leading to change in human outlook and the change in response to social problems and issues, there has hardly been any change in peoples attitude towards widows (Mudgal, 2005).

Single women in Nepalese culture are discriminated and deprived of living a normal socio-cultural life. They are the unwanted insiders, who is perceived to be in auspicious, a burden and sexually City erous. Here access to family resources, both physically and emotionally is all too often cut off at the time of her husband's death. Widowhood has it's own specialized ceremony and the red and bright colour is

banded for them especially for the Hindus single women are vulnerable to violence at the hands of family (Thapa, 2010).

In the ancient time, it was thought that act of burning women with her death husband removes all evils of her husband and it protects her husbands' soul. Behind this tradition there was social political and economic causes. There was fear that if they did not burn with her husband, they cannot protect their chastity. This was taken as social prestige and good tradition. It was guided by social assumption and political causes widow women were suffered from this in human and miserable tradition for long time. According to him, in historical moment, in one hand it was developed as religious assumption because of the social causes. Women were compelled to be burnt with their husband in the fear of loosing their chastity (Rijal, 2013).

In Nepalese society widows are not allowed to entertain, wear colorful dresses, prepare and participate for the rituals, sacred, holy and religious activities. Their presence in any new invitation is supposed to be a bad. According to him our traditional belief has not only physically tortured the widows by excluding them from every kind of entertainment and rituals but also has tortured them mentally too (Ojha, 2011).

Widows' pregnancy and abortion are other major issues to discuss about may be there are few Hindu monumentalizes to support for the remarriage of widows, but the majority of the society doesn't accept it. This situation is very pathetic of the young widows participation in any kind of the social works is a bad sign for Nepalese society. They are always suspected and inspected for their extramarital relation by the member of this very society. If they born any child from their remarriage, such children are also looked it down in the society (Paudel, 2014).

"Ancient Hindu Scripture, *Bed* and *Purans* also have talked about the remarriage of such widows. They have allowed a remarriage for the women whose husband is dead, sage, important or characterless" (Shrestha, 2011).

In Lichhibi period, certain conditions and regulation, widows and single women were allowed for their remarriage. According to Maligaun's written records statement about such remarriage in Sambat 57 shows a better life condition of the widows during Lichhibi region. In this record, for example, Bishnu Gupta had made certain rules for

the widows remarriage. Among them were the rules like the women having her husband dead disappeared, bage or other such reason for remarriage are the subject for remarriage. Royal or the high class family's women had to die with their husband's death but it was not a computation. There were two options either to die with the dead husband or to remain a widow forever. Such examples of remaining widow can be found in the case of Mandev's and Voum Gupta's mothers. Rajyawati and Aaviri respectively (Thapa, 2012).

In Malla period, condition of widow in Mall Reign was worse. There were the evil practices of child marriage, Sathi system, polygamy. Female slavery etc. were practiced more in the royal families and similarly in the high class families, it was the source of female exploitation Sathi system became a religious and famous tradition during that time which made many women die at a same time for a single husband's death. Women were not allowed for schooling but few high class women were acquainted with certain issues and concept of the knowledge. The examples of Pratap Mallas possession of three hundred conclusive and the burning of 21 wife in the death of Yog Narendra Malla withers the lither truth of the female exploitation (Rijal, 2013).

This survey of the Malla history exhibits the poor and pathetic condition of the women. This history records the fact of keeping more than 300. Conclusive and the 21 sati's in Narendra Malla's death, which proves that women during that time were only the machine for the men's use women's right for education was rubbed and were treated in justly (Maskey, 2012).

In the modern age too there is no noticeable and qualitative improvement in the social condition of the women. Till Rana regime there was a tradition of Sathi system as well as the polygamy and conclusive. In this period, women are found more centered on the some Hindu religion which demands women to serve their husband and children as well as the guests being a good housewife (Rijal, 2013).

Women movement of 1970s is divided into the first and second waves of feminism. The first wave of feminism mostly raises its voice for the equality of wages, voting rights and very importantly the equality in every social, economic and political issues. The second wave of feminism, on the other hand advocates for the man-woman

equality along with the female autonomy and independency especially in this case of their body, that their body should be in their own control and possession. Males has not only used and utilized females but also misused and exploited them. So emphasis is given in such private issues that short of misusing and exploiting them should come into ending locus. In the same way paying appropriate head in the subject matter of the discrimination among the women themselves there is the emergence of the third wave feminism in the decade of the 1980 in the developed and developing countries. Mainly this third wave feminism raised the questions in detail from both perspective of male and female about the several influence on them, inequality and inequity. So feminist revolution got it's way and developed in it's own heirs first, second and third (Thapa, 2013)

Some sort of important in the position of the women can be observed and realized in the dawn of modern age but qualitative improvement was very difficult in the society. Now it is easy to say that there is the positive change in widow in conscience and knowledge. With the tempo of the time. In order to increase widows social security and confidence red movement began. In 2058 there happened gathering of the widows and announced "Color is no one's property but unalienable right for all", and rejected the ongoing tradition wearing red color. And then in 2002, Bardian widows ran a red color wearing programme which was forwarded by Bardian president of widow's group (Thapa, 2013).

According to *Muluki Ain*, Eleventh Revision, 2058 B.S., No. 12 single women can live separately taking her property, if she is interested. If widow or widower without children married with somebody, they can use their property according to their will. If they have children and married with another person then the raring caring and education of children will be should from same property. Expected that property can not be allowed to sold. When children become young, he can use it. If the widows was childless from second husband that property goes to the children from the first husband if not so, that property goes to the side by inheritor of first husband (Thapa, 2012).

According to *Muluki Ain* "Eleventh revision, 2058" No. 2 widow's fixed and variable property should legally be safed. From the same out come, tendency of providing portion of property to widowed daughter-in-law equal to the son. shows some sort of

positive glimpse of change in the social aspect from which women are measured of seen (Malla, 2000).

In Hindu religion there is dual position of single women. In one hand women as goddess, creative, and helper and other hand, women were said to be slave, mysterious, sexy and enemy. Before marriage her position in Natal family is high, and worshipped but her position in-laws family she was measured in the rape of impurity (Bennet, 1983).

It is the tendency to say widow a "Radee" as the same is said to where or prostitutes so every women are undersuspicion. Such women who are being treated or equalized with whores and prostitutes, they are being mentally and psychologically exploited. Women are receiving such condemnable bad) word "Radee" that shocked psychologically and mentally to widows and their character has been commented with black quality (Thapa, 2010).

In Hindu religion women has very miserable position. The tradition of burning women to death with her husband has made their condition for miserable pitiable and weak. Though, this tradition has been ended but women are suffered from their husband from every side. In our society they are suppressed and oppressed. Before marriage they should protect virginity, during after marriage they should bear all kinds of difficulties for her husband and after the death of her husband, all their happiness should leave, praying the dead husband. This process that they are under the extreme tutelage of society and religion, they cannot act according to their will and aspirations in our society, there is no right of remarriage but widowers are enjoying this right. Widowers take new wife after thirteen days death ceremony of his death wife (Malla, 2005).

2.2 Review of Empirical Studies

Lynn Bennet, (1979) Rules and laws as Nepal are guided by religious assumption and ideas Hindu religion has given more emphasis to men than women. Legislators and policy makers of Nepal are influenced from same ideas, therefore they have not been able to make equal law for both parties. Though new laws and rules are trying to speak in some extent but they are also influenced from same assumptions. Which has hindered in applying rules and laws in proper manner. Old Muluki Ain had

discriminated from widows aspects but with the change of time, there has some change in laws. In present law, there has managed equal rights but they are contradictory to each other regarding different laws. Constitutionally there is no discrimination in the side of women but it has not been yet.

The report of National workshop conducted by WHR postulate that single women in Nepal are discriminated against and denied a normal socio-cultural life. The report argued that widowhood has its own covert and overt rituals and that single women shouldn't make appearances in public particularly at any ceremonial occasions and the wearing of red and bright color is prohibited to them. The customary practices associated with widowhood further argument their marginalization. (Thapa, 2012).

In patrilineal families, marriage signifies a transfer of a woman from her natal group to that of her husband. The ceremony of *Kanyadan* where the daughter is handed over to bridegroom by her father is an indicator of the inequality of status between bride-givers and bride-takers. A woman is expected to adjust to her in-law's house in which she goes after her marriage. She is placed under severe restriction and has very little or no say in decision-making and it depends greatly on her husband's contribution to the family economy. A woman is expected to perform special rituals (Vratas) to obtain long life and special protection for her husband and sons (Mishra, 2013).

In patriarchal based society, widowhood has its own moral dimension expressed through a behaviour code, diet restriction and dress code etc. Most of these codes have little or no religious sanction, but customary practice over time had gained the weight of religious precepts. A widower is considered to be inauspicious. There is no dress code for widower but there is dress code for widow.

Mudgal (2005) suggest that in some parts of India the sindoor is wiped away with toe of dead husband's foot. The mother of the widow thus heaping misery upon misery on both the concerned women often presents the white sari. The final ceremony of shaving the head was done in the presence of relation and cast members.

The earliest historical instances that mention 'Sati' system in Nepal appears in an inscription of the 5th century (Maskey, 2012).

The practice of a women burning herself on her husband's burning customs began with the rise of Jung Bahadur (The first Rana Minister) Jung Bahadur was the first among the rulers of Nepal to make efforts to discourage the horrible practice of widow burning in 1980 B.S. Chandra Shamsher worked under self-instruct and took the humanitarian set in 1920 and abolished this cruel practice (Luintel, 2013).

The practice of sati is considered an out dated an evil practice. Which is forbidden by law, but what about the living widows ? Are they better off ? In the legal system, there is a provision of widow-remarriage but tradition does not permit widow remarriage. However a widower is not considered inauspicious (Mishra, 2013).

According to Renu Ranjan (1989), "The status of widowhood in Hindu society is considered as the worst and the most dreadful period in a high caste women's life. Among the lower caste, a least the stigma of widowhood is removed. Since remarriage is socially accepted and is popular among them. A widow in Hindu society has to undergo various kinds of socio-religious cultural oppression as well as economic hard ships.

The life style of Hindu widows which came out from the study, show too much women are exploited and tortured just being a widow. The state of widowhood which has been imposed upon them, is not due to their own fault, but it s a just a natural phenomenon. Birth can be checked, but death can't be any of the life partners can die any time, but it is the women, who have to undergo through different types of harassment: mental, physical, economical etc. just being a women, as well as a part of patriarchal society. Because no male after his wife's death is called by bad names, declared inauspicious, deprived of average living condition, normal sex life and economic independent.

According to Malla (2000), highlighted that the customary practices also associated with widowhood further emphasize their marginalization. It is but natural that is such atmosphere single women are neither properly educated nor properly informed of their right and legal procedures.

As soon as women becomes single often husband death is not only the lose of beloved one which troubles her but multidimensional issue like, economical, psychological, physical social and legal torment her the women and the children usually the worst is

conflict situations upon widowhood most women who are often illiterate and unskilled are left distribute.

Thapa (2012) suggest that only few Nepali single women enjoy social security or pensions when their husband die only the families of security from receive some monetary compensation. As in most of South Asian countries, Nepal has a dominant patriarchal culture women face discrimination from cadle to coffin. The birth of a female child is not generally an occasion to celebrate. Even the mother is unhappy at the birth of daughter in many cases. Girls grow up in the gender based culture from childhood and are expected to look after the house from a very young age. They are considered emotionally and physically weak are expected to be shy timid and fearful.

The issue of single women is a great challenge and problem of 21st century. As a human being every man have right to live and survive freely with dignity. So single women also have right to live and survive freely with dignity. Socio-cultural aspects of Nepal before marriage women are control of parents as they get married they are dependent on their husband. Women have no opportunity to show their hidden talent and abilities, they are always deprived from political, social cultural and economical activities and led for behind then man.

The life of widows in it's self expressions of violence against women deprived of property right, excluded from productive work, debarred from any chance of remarriage, malnourished devoid of any security by their own right shut out from all luxury, they were condemned to a sort of living death for a widow the maxim is once a widow, always a widow.

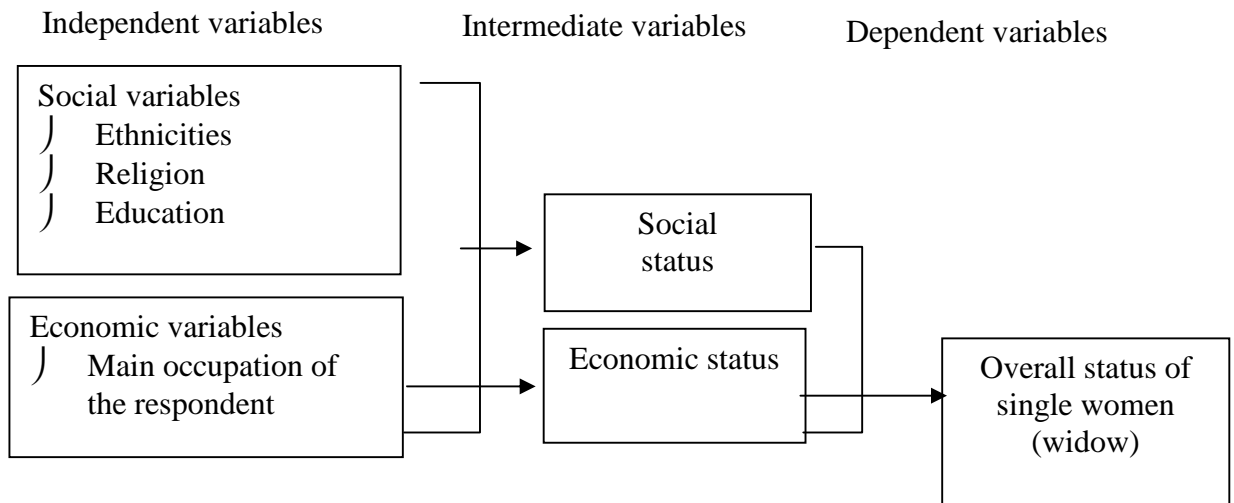
Thus, the continuous mental, physical and economic tortures and harassment and systematic dehumanization of widower develop some sever mental problem for themselves.

2.3 Conceptual Framework

In this research, the conceptual framework assumes to explain the status of single women as influence by social, economic and demographic factors. The status of single women is influence by ethnicity, religion, education, which are the social variables. Similarly, an economic variable as occupation also plays the vital role to

determine the status of single women. Also the respondents own age, age at marriage, age at widowhood, children ever born, and family size which determines the demographic variables which aspects the status of single women .

Based on objectives of the study and available literature this study has proposed the following conceptual framework.



CHAPTER - THREE

RESEARCH METHODOLOGY

3.1 Rationale for the Selection of Study Area

This study is fully focused on Bharatpur Sub-Metropolitan city of Chitwan district. The target population was single women of ward no. 10. According to 2011 census the total population of this ward is 8337. Among them males are 4074 and females are 4263. The majority population are Brahmin, Chhetri, Tharu, Tharu and Dalit having the Brotherhood relations. The study covers all caste of the study area. No study has been done in Bharatpur Sub-metropolitan city about single women yet. So, the research has been conducted in Bharatpur Sub-metropolitan city ward no. 10 using purposive sampling method, which is more representative sampling technique for study of single women population.

3.2 Research Design

This study is based on descriptive and exploitative design. Detailed information about the subject matter has been gathered and described. On the other hand the study also aims to accumulate information of the activities for documentation in relation to economic and demographic status of single women. The research is descriptive rather than statistical analysis.

3.3 Sample Selection Procedure

Purposive sampling technique has been applied for data collection. The total sample size of the respondent is 100. Respondent has been selected from ward no. 10 covering different age, caste and ethnic group. Respondents are the people who are single women. The single women has been selected as respondents from 15 years of age up to old age. Personal information on economic and demographic status of single women have been collected through personal interview with single women (widow) in selected households of ward no. 10. 100 single women from different households has been selected based on purposive sampling method.

3.4 Source of Data Collection

Primary and secondary data have been used for the main source of data for the study.

Primary

The primary data has been collected through the interview questionnaire by the researcher. The formal and informal talk with key informants and focus group discussion among the respondents have been conducted.

Secondary

Secondary data has been obtained from municipality office, different research reports, published and unpublished articles and books during the process of review of literature.

3.5 Data Collection Techniques and Tools

Household information and individual information has been collected through the structure and open-ended questionnaires. Household information includes household members age, sex, literacy, occupation, source of income etc. Individual information includes about the single women it includes date of birth, age at marriage, date of husband's died, source of income etc. Questionnaire and checklist were used for focus group discussion and key informants guidelines. Interviews has been utilized to collect the data. Before conducting field survey questionnaires and checklists has been pre-test and finalized accordingly.

3.6 Data Analysis

The collected data has been tabulated under different heading and sub-heading. The data collected through various instruments and sources have been analyzed using descriptive method and very simple statistics tools e.g. percentage, average, mean etc. have been used in analysis of data. Since the nature of the study is explorative and qualitative, the information has been analyzed by classifying them in different categories in table.

3.7 Limitation of the Study

This study will limit in Chitwan district of Bharatpur Sub-Metropolitan city. So, the result can not be generalized at national level. The researcher being a student has limit time and economic constraint.

-) This study intends to highlight the actual situation of single women living in Bharatpur Sub-Metropolitan city Chitwan district.
-) The information will be taken from the single women (widow) of above 15 years age group.
-) Information depends upon the answers given by those respondents single women.

The information and opinion shared by those respondents will not represents the voice of all single women of Chitwan district.

CHAPTER - FOUR

SOCIO-ECONOMIC STATUS OF SINGLE WOMEN

This chapter deals with general socio-economic and demographic characteristics of the study population.

4.1 Demographic Characteristics of Study Population

4.1.1 Age and Sex Structure

Age and sex structure are basic characteristics on the biological attributes of any population which affects fertility, mortality and migration behaviour. Age and sex structure not only reflect the present demographic situation of population but also gives the basis for the study of the past as well as future demographic situation of the population age and sex plays important role in the study of population dynamics.

Hundred households are taken in this study population by sex of the community in the study area is presented on table 4.1.

Table 4.1: Percentage Distribution of Population by Sex

Sex	Total	Percentage
Male	4074	48.86
Female	4263	51.14
Both Sex	8337	100.0

Source: Field Survey, 2016

Female are more than male, out of 8337 populations 4074 (48.86%) are males and 4263 (51.14%) are females in the study area. The higher percentage of female is due to preference of son by the respondents when they have two daughter consequently.

4.1.2 Age Composition of Study Population

Age is considered as one of the important demographic factors intervening socio-economic characteristics.

Table 4.2: Distribution of Population by Five Year Age Group

Age-group	Male	Female	Total
0-04	313	295	608
5-09	405	454	859
10-14	619	600	1219
15-19	377	446	823
20-24	171	276	447
25-29	221	249	470
30-34	217	271	488
35-39	247	274	521
40-44	263	260	523
45-49	230	233	463
50-54	219	222	441
55-59	181	141	322
60+	511	542	1053
Total	3974	4263	8337

Source: Field Survey, 2016

From the survey of the total population (8337) it was identified that a large majority of population were aged between (10-14) and (10-19) with the highest concentration of the population. A small but remarkable number (322) of populations was found in the age (55 to 59) age group.

4.1.3 Marital Status of the Study Area

Marriage is universal in Nepal. Marital status has important implication in longevity and health status of the aged. It is said that married person has higher life expectancy than that of unmarried, divorced separated and widowhoods. Marital status has important role for determining the level of fertility, it directly affects fertility. The marital status of the total population by sex is given below:

Table 4.3: Distribution of Marital Status of the Study Area by Sex

Marital Status	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
Married	100	41.32	103	29.09	203	34.66
Unmarried	142	58.67	148	41.80	290	48.66
Widow/Widower	0	0.00	100	28.24	100	16.77
Separate	0	0.00	3	0.84	3	0.05
Total	242	100.00	354	100.00	596	100.00

Source: Field Survey, 2016.

Table 4.3 shows the marital status of the study population. The majority of population (148) was female unmarried and male unmarried population was (142) similarly 100 (28.80%) are found widow and only (0.81%) are female separate. However, none of the cases male female were found of divorced at the time of the survey. Either they were satisfied with their marital status or not as were of legal provision about the divorce. The study also learnt that, no any widower found in the area, which is the consequences of male dominated society where when the husband died women have to remain widow and care their children and family members whereas if any wife died no men remain widower the family members relatives and himself also help and support to re-marry so that to run his family.

4.1.4 Household by Family Size

Table 4.4: Distribution of respondent household by family size

Family size	Number of Household	Percent
1-4	31	31.00
5-6	28	28.00
7-12 ⁺	41	41.00
Total	100	100.00

Average Household size is 5.96

Source: Field survey, 2016

Table 4.4 shows, that majority of Household 41 has 7-12 family size followed by 31 household 1.4 family size. 28 have 5-6 family size Average household family size of the study area is 5.96.

4.2 Social Characteristics of the Study Population

4.2.1 Caste/Ethnicity of the Study Area

Caste/ethnicity in context of Nepal is important social factor affecting attitude and standard of people under the social composition of population, caste / ethnicity is one of the factor affecting the life style and living arrangement, various types of caste/ethnicity were reported during the study, Table 4.5 shows the distribution of respondents by caste/ethnicity.

Table 4.5: Distribution of Household by different Caste/Ethnicity of the Study Area

Caste	No of Household	Percent
Brahmin	69	69.00
Chhetri	13	13.00
Tharu	6	6.00
Newar	5	5.00
Dalit	7	7.00
Total	100	100.00

Source: Field survey, 2016.

Table 4.5 shows the largest number of household (69.00%) is Brahmin followed by (13.00%) is Chhetri (7.00%) is Dalit and (6.00%) is Tharu the least number of households are occupied Newar is (5.00%).

4.2.2 Mother Tongue of the Study Area

Table 4.6 : Distribution of Household population by mother tongue as Spoken Language.

Mother Tongue	Number of household	Percent
Tharu	31	31.00
Nepali	69	69.00
Total	100	100.00

Source: Field survey, 2016.

Table 4.6 shows that the majority of the household people speak Nepali language (69.00%) as mother tongue followed by (31.00%) speak Tharu.

4.2.3 Educational Status of the Study Area

Education is one of the fundamental means for all alleviating poverty and bringing improvement in the standard of living through different socio-economic activities. Therefore, literacy is the most important single means of attaining socio-economic development and of opening for the individual, the door to innovation ideas and actions, literacy enhances access to information that may be necessary to conduct various essential activities in daily life work.

Thus, it is necessary to know the situation of educational status of study population with age above five years each is shown in table 4.7.

Table: 4.7 Distribution of the study population Aged 5 years and above by literacy and sex

Educational status	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
Yes	192.	94.11	230	69.06	422	78.58
No Education	12	5.88	103	30.93	115	21.41
Total	204	100.00	333	100.00	537	100.00

Source: Field survey, 2016.

Educational attainment level of population of study are, by sex.

Education	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
Literate but no schooling	16	8.33	23	10	39	9.24
Primary Education	71	36.97	107	46.52	178	42.18
Lower- secondary	32	16.66	46	20.00	78	18.98
Secondary	32	16.66	27	11.39	59	13.98
Higher	41	21.35	27	11.39	68	16.11
Total	192	100.00	230	100.00	422	100.00

Source:- Field survey, 2016

Table 4.7 shows that educational Attainment level of people of study are is quite positive but still 115 (21.41%) are no education to compare by sex male 192 (94.11%) are 30 (69.06%) female are literate.

Among total educational attainment 39 (9.24%) are literate but no schooling to compare by sex male 16 (8.33%) and female 23 (10%) are literate but no schooling followed by 178 (42.18%) have primary level of education to compare by male and female have primary level of education similarly, 32 (16.66%) male and 46 (20.00%) female are have lower secondary level education. followed by similarly 32 (16.66%) male and 27 (11.39%) female are have secondary level of education . to compare the higher educational attainment male and female male 41 (21.35%) and female 27 (11.39%) are have passed S.L.C and IA and above education seen in the study area.

This table also shows the when increase the educational status, decrease the number of education and attainment of female than male.

4.3 Economic Characteristics of Study Population

4.3.1 Occupational Status of the Study Area

Occupational status indicates the socio-economic status of a person. Unpaid labor in agricultural sector is the question about the occupation was asked to the population of the study area who were at the age of 5 years and above.

The following table shows the occupation status of the study area.

Table 4.8: Distribution of study population Aged 5 years and above by occupation and above by occupation and sex

Occupation	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
Agriculture	43	20.77	149	45.15	129	35.75
Business	11	5.31	10	3.03	21	3.91
Service	31	14.97	8	2.42	39	7.26
Daily wage	27	13.04	35	10.60	62	11.54
Foreign job	6	2.89	1	0.30	7	1.30
Student	86	1.54	125	37.87	211	39.29
Other	3	1.44	2	0.60	5	0.93
Total	207	100.00	330	100.00	537	100.00

Source:- Field Survey, 2016.

Table 4.8 shows out of the total population above years old by sex 43 (20.77%) male and 199 (45.15%) female are involves in agriculture the females are more in lower in

agriculture than males followed by 11 (5.31%) of male and 10(3.03%) of female are involve in Business. To compare the service sector male are 31(14.497%) higher range than females 8(2.42%) similarly, 27 (13.04%) of males and 35 (10.60%) of female s are depend in daily wages. 6 92.89%) male and 1(0.30%) female in foreign job and 27(13.04%) males and 35 (10.60%) females dependent in daily wage and 86(41.59%) of male and 125(37.87%) of females are student in the study area.

4.4 Socio-Economic and Demographic Characteristics of Single Women

Socio-economic and Demographic information is important to understand the back ground of all the respondents socio-economic and demographic characteristics influence all aspects of an individual and familiar life Even this determines the level of consciousness.

This section deals with the socio-economic and demographic status of single women of the study area. The socio-economic status include health status of respondents educational attainment, source of income, property ownership decision making power, attitude towards single women by community followed by cultural values and norms which influence the life of single women.

The demographic status includes age at marriage number of children ever born (CEB) age at first child birth number of children dead desireness of children, preference of son. cause of polygamy, marital status, size of family and their movements.

4.4.1 Demographic Characteristics of Respondents

A significant feature of any population is the distribution of its member according to age which facilities the planners and policy makers in formulating effective socio-economic development plants plans for the population of different age groups. An effort is made to find out the current age of single women which is given in table 4.9.

Table : 4.9 Distribution of Respondents (single women) by their age group.

Age group	Number of single women	Percent
15-19	2	2.00
20-24	0	0.00
25-29	0	0.00
30-34	5	5.00
35-39	5	5.00
40-44	8	8.00
45-49	11	11.00
50-54	4	4.00
55-59	17	17.00
60-64	23	23.00
65-69	9	9.00
70 ⁺	16	16.00
Total	100	100.00

Source, Field Survey, 2016.

Based on information of table 4.9 it is found that women of age group 50 and above years become widow in large number. the study recorded that 2(2.00%) widows are below 20 years of age. (29.00%) are among 30-49 years of age and (69.00%) are among 50 and above years of age .The study concludes that very beginning of the life women enters in marital life due to social and culture prospectus in Nepalese context.

The reason for becoming widow or their husband dead (during study was due to accidents and different kind of diseases.

4.4.2 Mean Age at Marriage of Single Women

Marriage usually takes place at early age and is almost universal or Nepal . This tendency is also seen in the study area due to socio-culture and religions beliefs. Age at first marriage has a major effect on childbearing because women whom who marry early have, on average raga a longer period of exposure to the risk of becoming pregnant and a greater number of life time birth information on age at fist marriage was obtained by asking respondent the month and year of age, at which they started living with their first husband.

Table 4.10: Distributions of Single Women by Age at Marriage

Current age group	Mean Age of marriage	Numbers
15-19	15.5	2
20-24	0	0
25-29	0	0
30-34	18	5
35-39	15.2	5
40-44	16	8
45-49	15.72	11
50-54	16.5	4
55-59	16.23	17
60-64	15.78	23
65-69	12.88	9
70 ⁺	20	16
Total	13.84	100

Source: Field Survey, 2016.

Table 4.10, shows that mean age at marriage who have married by specific ages according to current age. Marriage usually takes place at early age in Nepal: among women age 15.49 mean age at married is 11 years. Among 50-70 years and above the mean age at marriage is 16 years. The overall mean age at marriage among 15-17 years and above is 13 of years.

4.4.3 Age at First Birth of Respondent Single Women

Child bearing at an early age has a major effect on health of both mother and child. It also lengthens the reproductive period, thereby increasing the level of fertility. It is assumed that women who are involved in farm gave birth at early age compared to who are engage in service, business, study and other non agricultural activities (Table 4.11).

Table 4.11: Distribution of Respondents Single Women by Age at First Birth

Age at first birth	Number of respondent	Percent
10-14	1	1.00
15-19	60	60.00
20-24	31	31.00
25-29	6	6.00
30+	2	2.00
Total	100	100.00

Source: Field Survey, 2016.

IN table 4.11 it is found that majority of respondents 60 percent have given 1st birth in the age group 15-19 years of age, whereas, 31 percent given 1st birth in the age group 20-24 years of age and 6 percent given 1st birth in the age group 25-29. Very least only 2 percent women in the age group 30 and above. The table also shows that 1 percent women gave birth at the age group 10-14 years which shows that early marriage and early child birth is still prevalent in this study area. Maximum women gave birth in the age group 15-19 this also clarify that due to mix up community (Tharu as well as Pahadiya) the tradition cultures values and norms about child birth is still high in early ages.

4.4.4 Single Women by Children Ever Born (CEB)

Age of women is one of the demographic factors influencing fertility. It is expected that age of married women, increases the mean member of children ever born. The result of survey at presented in following table. Number of children ever born play vital role to increase population in the world and is shown as measure of fertility. Child loss experiences of the women have higher CEB that others. Following table shows the CEB of single women of the study area

Table 4.12: Distributions of Single Women by Children Ever Born (CEB)

Current age group	Number of respondent	Mean CEB
15-19	2	1.00
20-24	0	0.00
25-29	0	0.00
30-34	5	2.60
35-39	5	4.00
40-44	8	4.00
45-49	11	4.18
50-54	4	5.25
55-59	17	5.38
60-64	23	6.21
65-69	9	7.10
70 ⁺	16	6.50
Total	100	3.84
15-39	12	1.52
40-69	72	5.34

Source: Field Survey, 2016.

Table 4.12 shows that higher the age of respondent have higher mean of CEB (Children Ever born). Women age group 40-69 have mean CEB 5.34 whereas age group 15-39 have 1.52 mean CEB. Age group 70 and above have 6.5 mean CEB. In average total mean CEB is 3.84

4.4.5 Desireness of Children When They were Marital Life

Desireness of children between couples plays an important role in family planning and population management. It refuse the unwanted pregnancy. Table 13 shows the desireness of children from the respondents.

Table 4.13: Distributions of Respondent Single Women by Their Desireness of Children

Desireness of children	Number	Percent
As given by god just gift	29	29.00
No opinions about desires	34	34.00
Only sons	2	2.00
Only 2 children	20	20.00
2 sons and 2 daughters	15	15.00
Total	100	100.00

Source: Field Survey, 2016.

In table 4.13, it is found that out of 100 respondents (34.00%) don't have opinion or any plan for desireness of children. Followed by 29 percent respondents told that the children are God's gift, no body could give birth of any child by their desireness. Similarly, 2 percent desired only son's because they are the only supporter and case of their old age, and 20 percent desired only 2 children's and 15 percent interested having 2 sons and 2 daughters respectively. The study shows the different view from the respondents but in conclusion we can find that in this study area majority of respondent needed or desired many children.

4.4.6 Preference of Son/Daughters

Preference of son daughter has become a major problem in the context of Nepal. Table 4.14 shows the preference of son and daughter.

Table 4.14: Desireness of Respondents with Their Preference of Son or Daughter by Background Characteristics

Variable caste/ethnicity	Son		Daughter		Both		Total
	Number	Percent	Number	Percent	Number	Percent	
Brahmin	2	5.26 (15.38)	3	23.07 (23.98)	8	16.32 (61.58)	13
Chhetri	4	10.52 (66.67)	1	7.69 (16.67)	1	2.04 (16.67)	6
Tharu	30	78.94 (43.48)	6	46.15 (8.69)	33	67.34 (46.83)	69
Newar	1	2.63 (20.20)	1	7.69 (20.00)	3	6.12 (60.00)	5
Kami	1	2.63 (14.29)	2	15.38 (28.57)	4	8.16 (57.14)	7
Education							
No education	30	78.94 (37.04)	12	92.30 (14.81)	39	79.59 (48.15)	81
Literate	2	5.26 (40.00)	0	0.00 (0.00)	3	6.12 (60.00)	5
Primary	4	10.52 (44.44)	1	7.69 (11.11)	4	8.16 (44.44)	9
Secondary	1	2.63 (100.00)	0	0.00 (0.00)	0	0.00	1
Higher	1	2.63 (25.00)	0	0.00 (0.00)	3	6.12 (75.00)	4
Age group							
15-29	1	2.63 (37.93)	0	0.00 (0.00)	1	2.04 (50.00)	2
30-49	11	28.94 (37.93)	6	46.15 (20.58)	12	24.48 (41.38)	29
50+	26	68.78 (37.68)	7	53.84 (10.14)	36	73.46 (52.17)	69

Source: Field Survey, 2016.

Based on the information, Table (4.14), out of 10 respondents 38 are prefer son, and 13 respondents are daughter preference and 29 respondents are both (son and daughter) preference in this table is also shown in column and row.

In row wise cast/ethnic group, out of 13 Brahmin respondents (15.38%) are son preference, (23.98%) daughter and (61.58%) both respectively followed by Chhetri (66.64%) son, (16.67%) daughter and (16.67%). Both preference. Tharu, (43.48%) son, (8.69%) daughter and (47.83%) both respectively out of total Newar, (20.00%), (20.00%) and (60.00%) son, daughter and both respectively and Kami, (14.29%) son, (28.57%) daughter and (57.14%) both respectively.

As per education, out of 81 illiterate (87.04%) prefer son, (14.81%) daughter and (48.15%) both respectively. Out of 5 literate (40.00%) preference son and (60.00%) preference daughter and no one is daughter, preference. Similarly out of 9 primary education (44.44%), (11.11%) and (44.44%), son, daughter and both respectively (100%) secondary level attainment of respondents is preference son, followed by (25.00%) higher educational attainment respondents are preference son and (75.00%) of both and no one is preference daughter only respectively.

As per age group, out of 2 respondents in age 15-29 years (50.00%) preference son and (50.00%) preference daughter respectively and one respondents are daughter preference because there is only 2 respondents in age (15-29) year. Followed by 30-40 years of age group out of 29 respondents (37.93%) preference son (20.58%) daughter and (41.38%) both (daughter and son) respectively. Similarly, 50 and above age group out of 69 respondents (33.68%) son preference, (10.14%) daughter and (52.17%) both respectively.

4.4.7 Reasons for Preferring Son

Table 4.15: Distributions of Respondent by Reasons to Preferring Son

Preference of sons	Number	Percent
Support to old age	24	63.15
Strong and strength in community	10	26.31
To continue generation	3	7.89
Help in work and labour	1	2.63
Total	38	100.00

Source: Field Survey, 2016.

Reasons for preferring son, table 4.15 shows that (63.15%) respondents prefer son because they will support in old age followed by (26.31%) give preference to son because they feel strong in their community. Similarly 7.89% answered that they can continue their generation and (2.63%) replied that sons can help in any work and labour which the daughters cannot. In conclusion, the study shows that the birth of son is the sign of power strength and wealth. The value of son is still pervasive.

Table 4.16: Distributions of Respondent by Their Husband Marriage More Wives

Did your husband marry more wives	Number	Percent
Yes	28	28.00
No	72	72.00
Total	100	100.00

Source: Field Survey, 2016.

Above table shows that (28.00%) of male respondents married more wives whereas (72.00%) did not. This table shows that still polygamy is prevalent in the study area and females are still dominated by them.

4.4.8 Cause of Husband Death

Death of husband is a period of great suffering, painful and vulnerable for women which they never think about and perform what they should do after the death of their husband. So, it gives much trouble and tragedy for victims.

Table 4.17: Distributions of Respondents Cause of Dead of Their Husband

Cause of Dead of Husband	Number	Percent
Tuberculosis	16	16.00
High blood pressure	14	14.00
Ulcer/cancer	10	10.00
Fever	9	9.00
Jundish	8	8.00
Asthma	8	8.00
Accident	6	6.00
Typhoid	5	5.00
Suicide	5	5.00
Paralysis	4	4.00
Diarrhea	3	3.00
Urine infection	3	3.00
Snake bite	2	2.00
Swelling	2	2.00
Other	5	5.00
Total	100	10.00

Source: Field Survey, 2016.

The table shows that (16.00%) of respondents replied that the reason of their husband's death was Tuberculosis. (14.00%) due to high blood pressure or heart attack (10.00%) are died because of ulcer/cancer. Among them (8.00%) died by Jaundice and Asthma, (6.00%) because of accident (5.00%) due to typhoid and suicide (4.00%) dead due to paralysis, (3.00%) died due to diarrhea, (2.00%) because of snake bite and swelling and other (5.00%) are to sugar, smallpox, food poisoning, use of alcohol and bones joint diseases.

4.5 Social Characteristics of the Respondents

4.5.1 Health Status

There is a proverb "Health is wealth", 'sound body, sound health, makes mind sound. Therefore, health plays major part in life. Good health can able to take care of bon and their dependence.

Table 4.18: Percentage of Respondents on Their Health Status by Background Characteristics

Variable caste/ethnicity	Very good		Good		Poor		Very poor		Total
	Number	Percent	Number	Percent	Number	Percent	Number	Percent	
Brahmin	2	33.33 (15.38)	4	7.69 (30.77)	5	14.28 (38.46)	2	28.57 (15.38)	13
Chhetri	0	0.00 (0.00)	2	3.84 (33.33)	4	11.42 (33.33)	0	0.00 (0.00)	6
Tharu	4	66.66 (5.79)	39	75.00 (56.52)	23	65.71 (40.00)	3	42.85 (4.34)	69
Newar	0	0.00 (0.00)	3	5.76 (60.00)	2	5.71 (14.29%)	0	0.00 (0.00)	5
Kami	0	0.00 (0.00)	4	7.69 (57.14)	1	2.85 (14.29%)	2	28.57 (2857)	7
Age group									
15-29	0	0.00 (0.00)	2	3.81 (100.00)	0	0.00 (0.00)	0	0.00 (0.00)	2
30-49	2	33.33 (6.89)	21	40.38 (72.41)	6	17.14 (20.00)	0	0.00 (0.00)	29
50+	4	66.66 (5.79)	29	55.76 (42.03)	29	82.85 (42.08)	7	100.00 (10.00)	69

Source: Field Survey, 2016.

Based on information, out of 100 respondents, 6 respondents have very good health status, which means that they are bold and able to do any work and they have not any disease. They have not taken any medicine yet (during survey date). Similarly, 52 respondents have good health but 35 respondents have poor health and 7 respondents

have very poor health. During field survey, the respondents who said that their health is poor were suffering from diseases like asthma, high blood pressure, diabetes, tuberculosis, gastric etc. The respondents who told that they have very poor health were suffering from ulcer, uterus cancer and paralysis.

In row wise table shows the ethnic groups. Out of 13 Brahmin respondents, (15.38%) have very good health, (30.77%) good health, (38.96%) have poor and (15.38%) have very poor health status respectively. Out of 6 Chhetris, (33.33%) have good health and (66.67%) have poor health status and no one has very good or very poor health status. Similarly, out of 69 Tharu respondents, (5.79%) have very good health, followed by good (56.52%), poor (33.33%) and very poor (4.34%), health status respectively. Out of 5 Newar (60.00%) respondents have good health and (40.00%) have poor health status respectively. No one Tharu has very good and very poor health status and out of 7 Dalit respondents, (57.14%) have good, followed by (14.29%) and (28.57%) poor and very poor health status respectively.

As per age group, 15-29 years of age out of 2 among them (100.00%) respondents have good health status. Similarly, (6.89%), (7.24%) and (20.00%), very good, good and poor health status among age group 30-49 years and 50 and above years of age, (5.79%) have very good, (42.03%) good, (42.03%) poor and (10.00%) respondents have very poor health status.

4.5.2 Literacy Status of the Respondents

Educational status plays vital role in human development. It affects not only in the family but the nation too. People with good education educate whole family, get good work and earn opportunities. Without good opportunities, nobody can create a safe environment for them as well as their children. Table 4.19 show the educational status of the respondent of the study area.

Table 4.19: Literacy Status of Respondents by Different Variables

Variable caste/ethnicity	Educational Status				Total
	Literate		Illiterate		
	Number	Percent	Number	Percent	
Brahmin	6	31.58 (46.15)	7	8.64 (53.85)	13
Chhetri	4	21.05 (66.67)	2	2.47 (33.33)	6
Tharu	9	47.37 (13.04)	60	74.07 (86.96)	69
Newar	0	0.00 (0.00)	5	6.17 (100.00)	5
Kami	0	0.00 (0.00)	7	8.64 (100.00)	7
Age group					
15-29	2	10.53 (100.00)	0	0.00 (0.00)	2
30-49	14	73.68 (48.28)	15	18.52 (51.73)	29
50+	3	15.79 (4.34)	66	81.48 (95.66)	69
Occupation					
Agriculture	9	47.37 (13.85)	56	69.14 (86.15)	65
No-agriculture	10	52.63 (28.57)	25	30.86 (71.43)	35
Total	19	100.00	81	100.00	100

Source: Field Survey, 2016.

Based on information (Table 4.19) shows that out of 100 respondents, 81 are totally illiterate (they even don't know to write their names). In row wise by caste, among total 13 Brahmins (46.15%) are literate they have some passed level of education and (53.85%) are illiterate. Out of 6 Chhetris, (66.69%) are literate and (33.33%) are illiterate followed by Tharu (13.04%) are literate (86.96%) are illiterate (100%). Tharu are illiterate and (100%) Kami too.

In age group, 15-29 years (100.00%) are literate. Similarly, 30-49 years (48.20%) are literate. They have some level of educational attainment but (51.73%) are illiterate. In 50 and above age group (4.34%) are literate and (95.66%) are illiterate. It also proved that the higher the age the lower the educational status. Similarly, in the occupation 65 respondents, are involve in agricultural sector. Out of them (13.85%) are literate, they have attain some level of educational status and (86.15%) are illiterate they don't

know even to write their name 35 respondents are involved in non-agricultural sector. Out of them (20.57%) are literate and (71.43%) are illiterate respectively.

4.5.3 Opinion about Remarriage by Single Women

The opinion about remarriage of widows is one of the concerns of study. Not all of the respondents were ready for second marriage. They were planning to live their remaining life with and for their children. Those who did not have child were also not ready for second marriage. They wanted to live single life doing something to survive.

Table 4.20: Distributions of Respondents by Opinion about Remarriage

Opinion about remarriage	Number	Percent
Yes	9	9.00
No	91	91.00
Condition/Reasons not to remarriage		
Become the guardians of the children	72	79.12
Social/cultural barriers	19	20.81
Total	91	100.00

Source: Field Survey, 2016.

Among the 100 respondents, only (9.00%) of widows favored remarriage and (91.00%) of them opposed it. Those opposing remarriage keep certain condition illustrated in the table 20. Those conditions varied from social and cultural barriers and became the guardian of the children.

The majority of respondents 72 (79.12%) refused remarriage because they have become the guardian of their children. Similarly 19 (20.81%) respondents replied that due to social and cultural barriers they refuse remarriage. In conclusion, the study shows that though having positive opinion about remarriage, the widows are made compulsory to refuse the opinion about remarriage but the widower is encouraged for remarry.

Table 4.21: Distributions of Respondents by Caste/Ethnic Group and Remarriage after the Death of Husband

Caste ethnic group	Remarriage				Total
	Yes		No		
	Number	Percent	Number	Percent	
Brahmin	1	11.11	12	13.18	13
Chhetri	1	11.11	5	5.49	6
Tharu	5	55.55	64	70.32	69
Newar	0	0.00	5	5.49	5
Kami	2	22.22	5	5.49	7
Total	9	100.00	91	100.00	100

Source: Field Survey, 2016.

The table shows that (55.55%) of Tharu widows are remarried (22.22%) Kami widow also remarriage and (11.11%) equal respondents from Brahmin and Chherty express their desire for remarriage, whereas (70.32%) Tharu widows are against of remarriage, as followed by (13.18%) of Brahmin. Similarly, (5.49%) of Chetty, Tharu and Kami are against remarriage.

The study concludes that some of the respondents have remarriage by caste and ethnicity. In Tharu community some respondents said that after the death of their husband, they get the remarriage their brother in-law that is accepted in their society but majority shows due to becoming guardians of children and social and cultural norms and value they ignored and go against of remarriage.

4.5.4 Wearing Colorful Dresses

The attitude towards wearing colorful dress was asked to respondents. According to their caste and educational status and age group they answered the following way.

Table 4.22 shows that out of 100 respondents, 50 are seen wearing colorful dresses. Where as 50 respondents are still against of wearing colorful dresses. In the row wise, by their caste and ethnicity, out of 13 respondents in Brahmin, (15.38%) wear colorful dress and (84.62%) respondents do wear colorful dress. Similarly (100%) of Chhetri respondents (65.22%) do not wearing colorful dress, followed by (65.22%). Tharu were wearing colorful dress. in Tharu community, there is no prohibition to wearing the colorful dress so majority of Tharu were wearing colorful dress of compared the Brahmins and Chhetris (40.00%) Tharu wearing colorful dress and (60.00%) do not. Similarly (14.29%) Dalits wear the colorful dress as per education. Out of 81

respondents who are illiterate (can't able to read and write) (55.56%) respondents wear colorful dress and (44.44%) respondents are opposed it. Out of 5 respondents who are literate (20.00%) are wearing colorful dress and (80.00%) opposed it. Out of 9 respondents are in primary, out of them (11.11%) respondents are wearing colorful dress and (88.89%) respondents do not wearing colorful dress because of their social and cultural norms and values. (100.00%) secondary level of respondents wear colorful dress. (75.00%) respondents in higher education status were wearing colorful dress but only (25.00%) respondents do not. It also shows that because of the education and awareness higher the education status higher the wearing colorful dress.

Table 4.22: Distributions of Respondents by Wearing of Colorful Dresses by Background Characteristics

Variable caste/ethnic group	Wearing colorful dresses				Total
	Yes		No		
	Number	Percent	Number	Percent	
Brahmin	2	4.00 (15.38)	11	22.00 (84.62)	13
Chhetri	0	0.00 (0.00)	6	12.00 (100.00)	6
Tharu	45	90.00 (65.22)	24	48.00 (34.78)	69
Newar	2	4.00 (40.00)	3	6.00 (60.00)	5
Kami	1	2.00 (14.29)	6	12.00 (85.71)	7
Education					
No education	45	90.00 (55.56)	36	72.00 (44.44)	81
Literate	1	2.00 (20.00)	4	8.00 (80.00)	5
Primary	1	2.00 (11.11)	8	16.00 (88.00)	9
Secondary	0	0.00 (0.00)	1	2.00 (100.00)	1
Higher	3	6.00 (75.00)	1	2.00 (25.00)	4
Age group					
15-29	2	4.00 (100.00)	0	0 (0.00)	2
30-49	12	24.00 (41.38)	17	34.00 (58.62)	29
50+	36	72.00 (52.17)	33	66.00 (57.83)	69
Total	50	100.00	50	100.00	100

Source: Field Survey, 2016.

As per age group, in age group, 15-29 (100.00%) respondents wear colorful dress. It shows that now the people are more conscious about their rights so social values are also flexible (41.38%) respondents wear colorful dresses but (58.62%) respondents are wearing colorful dress, in age 50 and above but (47.83%) did not in this age group.

4.5.5 Support Mechanism Family in-law Natal State

Support or help is the base to survive for anyone. In the case of single women, it is most important for them and need support from in laws family as well as Natal and state. Family for caring and rearing the children. They need support to bring up themselves as well as their children and are in search of help. The table below clearly shows in laws as well as natal help and support for them.

Table 4.23: Distribution of Respondents by Support/Mechanism from In-laws Family As, Natal Family, and State

Getting help	Number	Percent
In-laws family	23	23.00
In Natal family	24	24.00
Both family	36	36.00
Neither natal nor in-laws	6	6.00
State	11	11.00
Total	100	100.00

Source: Field Survey, 2016.

The table shows that only (23.00%) of respondents get support or help from in-laws family, similarly (24.00%) of respondents get support or help from natal parents (36.00%) of respondents support by their both in-laws family and natal family and (6.00%) of respondents they did not get support or help from in-laws family nor natal family but (11.00%) get the support by state, the state gives them widow allowance. From the above information, we can conclude that due to patriarchal society the females are too much ill treated by their in-laws as well as natal family by their sex and they have to suffer and face the problems.

4.5.6 Status of Decision-making Power

Women's participation in the decision-making process is an important indicator of their empowerment. Decision-making power also affects the living standard women. In this study decision-making power concerns with only work division decision power in household chores and farming. The percentage distribution in decision in work division of the single women population by background characteristics is presented below in table 4.24.

Table 4.24: Distribution of Respondents by Work Division Decision Power in Family Background Characteristics

Variable ethnic group	Work division decision power				
	Self		Other		Total
	Number	Percent	Number	Percent	Number
Brahmin	7	19.44 (53.85)	6	9.37 (46.15)	13
Chhetri	3	8.33 (50.00)	3	4.68 (50.00)	6
Tharu	22	61.11 (31.88)	47	73.43 (68.2)	69
Newar	1	2.77 (20.00)	4	6.25 (80.00)	5
Kami	3	8.33 (42.86)	4	6.25 (57.14)	7
Education					
No education	23	63.88 (28.49)	58	90.62 (71.66)	81
Literate	2	5.55 (40.00)	3	4.68 (60.00)	5
Primary	8	22.22 (88.89)	1	1.56 (11.11)	9
Secondary	1	2.77 (100.00)	0	0.00 (0.00)	1
Higher	2	5.55 (50.00)	2	3.12 (50.00)	4
Age group					
15-29	1	2.77 (50.00)	1	1.56 (50.00)	2
30-49	19	52.77 (65.52)	10	15.62 (34.48)	29
50+	16	44.44 (23.19)	53	82.81 (76.81)	69
Total	36	100.00	64	100.00	100

Source: Field Survey, 2016.

Out of 100 respondents, 36 respondents have their self-work division decision power whereas, other do 64 respondent's other member doing their work division decision in their family (Other, father-in-law, brother-in-law, son, daughter and relatives etc.).

As per cast/ethnicity: (in Row wise), out of 13 Brahmin respondents, (53.85%) are self-work decision power in their family, and (46.15%) are other in family member (50.00%) of Chhetries respondents have self work division decision power. Similarly, (31.88%) of Tharu (20.00%) Newar and (42.86%) of Kami respondents have self work division decision power in their family.

As per education, the respondents who have no education (can't able to read and write) (28.40%) have self work division decision power (40.00%) literate respondents have self-work division decision power. Among the respondents who have primary level of education (88.89%) have self work division and (100.00%) of secondary level of educational attainment respondents have self-work division decision power and (50.00%) of the higher level of educational attainment respondents have self-work division decision power.

Similarly, (in the age group row), among 15-29 years of age (50.00%) respondents have self work division decision power. Similarly, (65.52%) and (23.19%) among 30-49 and 50 and above years of ages have self in work division. Power in decision making sector. In this study shows 30-49 years of age work division power higher than 15-29 and 50 and above years of age.

On the basis of the table, it is found, out of 100 respondents that 44 have still experienced of verbal, physical or mental tortures in their families and in communities 56 of them have got rid of all these tortures.

As per caste/ethnicity group, (row wise) out of 13 respondents in Brahmin. (61.54%) still experience verbal, physical or mental tortures but (38.46%) have of these tortures, followed by (50.00%) of Chhetries, (42.03%) Tharu, (40.00%) Newar and (28.57%) of Kami who still experience of verbal physical or mental tortures in their families and in community.

As per education, out of 81 respondents, (46.91%) illiterate respondents still experience of verbal physical or mental tortures, but (53.09%) respondents have got

ride of these tortures, followed by (20.00%) literate respondents and (55.56%) primary level of educational attainments respondents, physical attainment respondents have got ride of these types of all tortures. It is also proved that higher the educational attainment lower the physical, verbal or mental tortures.

4.5.7 Experience of Verbal, Physical or Mental Tortures

Table 4.25: Distribution of Respondents by Facing or Experience of Any Type of Verbal, Physical or Mental Tortures by Background Characteristics

Variable ethnic cast group	Facing and experience of any type of verbal physical or mental torture				
	Yes		No		Total
	Number	Percent	Number	Percent	Number
Brahmin	8	18.18 (61.54)	5	8.93 (38.46)	13
Chhetri	3	6.82 (50.00)	3	5.36 (50.00)	6
Tharu	29	69.91 (42.03)	40	71.43 (57.97)	69
Newar	2	4.55 (40.00)	3	5.36 (60.00)	5
Kami	2	4.55 (28.57)	5	8.93 (71.43)	7
Education					
No education	38	86.36 (46.91)	43	76.79 (53.09)	81
Literate	1	2.27 (20.00)	4	7.14 (80.00)	5
Primary	5	11.36 (55.56)	4	7.14 (44.44)	9
Secondary	0	0.00 (0.00)	1	1.79 (100.00)	1
Higher	0	0.00 (0.00)	4	7.14 (100.00)	4
Occupation					
Agriculture	30	68.18 (46.15)	35	62.5 (53.85)	65
No-agriculture	14	31.82 (40.00)	21	37.5 (60.00)	35
Age group					
15-29	0	0.00 (0.00)	2	3.57 (100.00)	2
30-49	15	34 (51.72)	14	25.00 (48.28)	29
50+	29	65.91 (42.03)	40	71.43 (57.97)	69
Total	44		56		100.00

Source: Field Survey, 2016.

As per occupation, out of respondents who are involve in agricultural sector, (46.15%) respondents are experience of verbal, physical or mental tortures. Similarly, (40.00%) among non-agricultural sector have experiences of verbal, physical or mental tortures.

As per age group, 15-29 years of age groups (100.00%), respondents have got rid of physical, verbal or mental tortures, followed by 30-49 years of age among them (51.72%) replied experience of physical mental and verbal tortures. Similarly 50 and above years of age (42.03%) are still have experience the verbal physical or mental tortures.

Kalawati Bhandari (Name change) of age years having one sons and two daughter. She was married at the age of 16. Her husband was involved in agriculture. 9 years ago he was died due to high blood pressure. She was asked to experiences of verbal, physical or mental tortures. She said that where her grand children was ill that time her daughter-in-law as well as son accused her witch and verbal word. Now a days, Kalawati live her relatives home. By folding two hands she prey, "Hey Gods ! don't live me in the earth."

4.6 Economic Characteristics of the Respondents

4.6.1 Occupation

Occupation is one of the most important parts of life. It indicates socio-economic status of the person. Thus, it is necessary to know the distribution of occupation of single women which is shown in table 4.26.

On the basis of table it is found, out of 100 respondents 65 are involved in agricultural sectors and 35 respondents are involved in non agriculture sector (Daily wage, business, service etc.)

In row wise, as per cast/ethnicity, out of 13 respondents are Brahmin Among them (69.23%) are involved in agricultural sector and (30.77%) are involved in non agricultural sector. Similarly, (83.33%) Chhetris are involved in agricultural sector. Followed by (66.67%) (60.00%) (40.00%) Tharu, Newar and Kami respondents are involve in agriculture sector respectively.

As per education out of 81 respondents of No education group (70.37%) respondents are involved in agricultural sector followed by, (60.00%) literate (49.44%) of primary, (100.00%) of secondary, level of education attainment respondents are involved in

agricultural sector. But (100%) of respondents higher educational attainment respondents are involved in non-agriculture sector. They are involved in service, Business and student etc.

Table 4.26: Distribution of Respondents by Occupation by Background Characteristics

Variable caste./ethnic group	Occupation of respondents				
	Agriculture		Non-agriculture		Total
	Number	Percent	Number	Percent	Number
Brahmin	9	13.85 (69.23)	4	11.43 (30.77)	13
Chhetri	5	7.69 (83.33)	1	2.86 (16.67)	6
Tharu	46	70.77 (66.67)	23	65.71 (33.33)	69
Newar	3	4.62 (60.00)	2	5.71 (40.00)	5
Kami	2	3.08 (40.00)	5	14.29 (55.56)	7
Education					
No education	57	87.69 (70.37)	24	68.57 (29.63)	81
Literate	3	4.62 (60.00)	2	5.71 (40.00)	5
Primary	4	6.15 (44.44)	5	14.29 (55.56)	9
Secondary	1	1.54 (100.00)	0	0.00 (0.00)	1
Higher	0	0.00 (0.00)	4	11.43 (100.00)	4
Age group					
15-29	1	1.54 (50.00)	1	2.86 (50.00)	2
30-49	15	23.08 (51.72)	14	40.00 (48.28)	29
50+	49	75.38 (71.01)	20	57.14 (28.99)	69
Total	65	100.00	35	100.00	100

Source: Field Survey, 2016.

As per age group, respondents 15-29 years of age, among them (50.00%) are involved in agriculture sector. Similarly (51.72%) among 30-49 years of age and (71.01%) among age group 50 and above are also involved in agriculture sectors.

4.6.2 Source of Income

Source of income shows the real condition of respondent's economic status. Source of income helps to manage their life standard as well as enables to purchase the basic needs. They can be able to maintain quality of education, facilities of health and sanitations, lodging and fooding. Following table shows the source of income of the respondent

Table 4.27: Distribution of Respondents by Their Source of Income

Source of Income	Number	Percent
Agriculture	60	60.00
Daily wages	20	20.00
Aged/widow allowance	11	11.00
Pension	3	3.00
Service	1	1.00
Business	5	5.00
Total	100	100.00

Source: Field Survey, 2016.

Based on information gathered from respondents, it is learnt that, majority of them (60%) earn their livelihood from subsistence farming. Followed by the second largest population (20%) is engaged in daily wages through laboring (11%) it depends on aged/widow allowance. Similarly, (3%) enjoyed pension from the government of Nepal and India only (1%) as job holder and (5%) depends in business.

4.6.3 Land Holding Status of Household

Land holding status also indicates the economic status of the household. As seen above (60%) of respondent in this study area are found engaged in agriculture.

Table 4.28: Distribution of Respondents by Land Holding Status

Land holding status	Number	Percent
Landless	31	31.00
Very marginal (\leq ropani)	23	23.00
Marginal (5-9 ropani)	10	10.00
Small (10-20 ropani)	10	10.00
High (21 and above)	26	26.00
Total	100	100.00

Source: Field Survey, 2016.

Above table shows that out of 100 respondents (69%) have their own land (in the name of respondents) and still (31%) do not have any land. They are landless. Among them (23%) are in very marginal group or they have below 5 ropani of land. (10%) respondents are in marginal group. They have (5-9 ropani) of land. Similarly (10%) respondents are small land holding status they have (10-20 ropani) of land and (26%) of respondents have high land holding status they have (21 and above ropani) of land. So they have to face the problem of insufficient in fooding, lodging, clothing and educating their

4.6.4 Status of Property Registered in Family Members when Husband was Alive

Table 4.29: Distribution of Respondents Status of Household Property Registered in Family Members When Husband was Alive

Property registered in family member when husband was alive	Number	Percent
Husband	66	66.00
Father-in-law	27	27.00
Brother-in-law	5	5.00
Other	2	2.00
Total	100	100.00

Source: Field Survey, 2016.

In the field survey it is found that among 100 respondents (66%) respondents answered that the property was belonged to their husband's name when he was alive. (27%) of land was registered to father-in-laws' name, similarly (5%) was registered in brother-in-laws none and only (2%) property was registered to others name while their husband was alive and no one respondent are household property registered in family when husband was alive because of the cause of patriarchal society.

4.6.5 Property Status

Property status defines as having some one's own property. *Pewa, Daijo, Jiwani* jewelry (in my study). Property status is the back bone of any people. It shows the economic strength of the respondent, which helps to manage one's need. Based on information out of 100 respondents 76 respondents have some property (which includes, *pewa, daijo, jiwani* in this study) whereas 24 respondents don't have any

property. In row wise as per cast/ethnic group, out of 13 Brahmins them (100.00%) respondents have some property e.g. *Pewa, Daijo, Jiwani* etc. Followed by (100.00%) of Chhetri have also some property. Similarly (75.36%) Tharu respondents have some property and (60.00%) and (40.00%) Newar and Kami respondents have some property such as *pewa, daijo, jiwani* in this study also find the higher the cast also have higher the property status.

Table 4.30: Distributions of Respondents Having Property Status by Background Characteristics

Variable cast ethnic group	Respondents having property status				
	Yes	No	Total		
	Number	Percent	Number	Percent	Number
Brahmin	13	17.10 (100.00)	0	0.00 (0.00)	13
Chhetri	6	7.89 (100.00)	0	0.00 (0.00)	6
Tharu	52	68.42 (75.36)	17	70.83 (24.64)	69
Newar	3	3.94 (60.00)	2	8.33 (40.00)	5
Kami	2	2.63 (40.00)	5	20.83 (60.00)	7
Education					
No education	63	82.89 (77.78)	18	75.00 (22.22)	81
Literate	3	3.95 (60.00)	2	8.33 (40.00)	5
Primary	5	6.58 (55.54)	4	15.7 (44.44)	9
Secondary	1	1.32 (100.00)	0	0 (0.00)	1
Higher	4	5.26 (100.00)	0	0 (0.00)	4
Age group					
15-29	2	2.63 (100.00)	0	0 (0.00)	2
30-49	27	35.53 (93.10)	2	8.33 (6.89)	29
50+	47	61.84 (68.12)	22	91.67 (31.88)	69
Occupation					
Agriculture	53	69.74 (81.54)	12	50.00 (18.46)	65
No-agriculture	23	30.26 (65.71)	12	50.00 (34.29)	35
Total	76	100.00	24	100.00	100

Source: Field Survey, 2016.

As per education, (77.78%) illiterate respondents have some property status and (60.00%) of literate, who have also some property status and followed by (55.56%),

(100.00%), (100.00%) primary, secondary and higher level of educational attainment respondents have also some property status. It is also proved that higher the educational status, higher the property status. As per age group among 15-29 years of age (100.00%) respondents have some property status. Similarly, among age group (93.10%) 30-49 and (68.12%) who are 50 and above years of age have some property status. Similarly, in occupational row (81.54%) respondents those who are involved in agriculture sector have some property status. Whereas (65.71%) of respondents who were involve in non-agriculture sector.

4.6.6 Financial Decision Power

Based on information out of 100, 38 respondents have self-financial decision power and 62 respondents have decision done by other. Family members which includes son, daughter-in-law, father-in-law, mother-in-law and relatives.

In row wise, as per caste/ethnic group among Brahmin (53.58%) respondents have self financial decision in their family. Followed by (50.00%) Chhetri, (36.23%) Tharu, (40.00%) Newar and (14.42%) of Kami respondents have financial decision in their family.

As per education, (30.00%) illiterate respondents have financial decision one in their family followed by, (80.00%) literate, (66.67%) primary, (100.00%) secondary and (50.00%) of higher level of educational attainment respondents have financial decision power in their family respectively.

In age group, 15-29 years of age (50.00%) respondents have self-financial decision making power whereas age group 30-49 (62.07%) and (27.54%) among age group 50 and above years of age have set financial decision on power in their family.

Table 4.31: Distribution of Respondents by Financial Decision Power by Background Characters

Variable caste/ethnicity	Who decide				
	Self		Others		Total
	Number	Percent	Number	Percent	Number
Brahmin	7	18.42 (53.58)	6	9.68 (46.15)	13
Chhetri	3	7.89 (50.00)	3	4.84 (50.00)	6
Tharu	25	65.80 (36.23)	44	70.97 (63.77)	69
Newar	2	5.26 (40.00)	3	4.81 (60.00)	5
Kami	1	2.63 (14.42)	6	9.60 (85.71)	7
Education					
No education	25	65.80 (30.00)	56	90.32 (69.4)	81
Literate	4	10.53 (80.00)	1	1.61 (20.00)	5
Primary	6	15.80 (66.67)	3	4.84 (33.33)	9
Secondary	1	2.63 (100.00)	0	0 (0.00)	1
Higher	2	5.26 (50.00)	2	3.22 (50.00)	4
Age group					
15-29	1	2.63 (50.00)	1	1.61 (50.00)	2
30-49	18	47.37 (62.07)	11	17.74 (37.93)	29
50+	19	50.00 (27.54)	50	80.65 (72.46)	69
Occupation					
Agriculture	21	55.26 (32.31)	44	70.98 (67.69)	65
No-agriculture	14	44.74 (40.00)	18	29.03 (60.00)	35
Total	38	100.00	62	100.00	100

Source: Field Survey, 2016.

Similarly, in the occupational row, (32.31%) respondents who are involved in agriculture sector have also self financial decision power and (40.00%) of respondents who are involved in non agricultural sector also have financial decision power in their family.

CHAPTER - FIVE

SUMMARY AND CONCLUSION

5.1 Summary

Most of the single women, who were economically dependent on their husbands, have little or no skills to stand on their own feet. Others who have assisted or worked with their husbands when they were alive have some experience to carry them forward. Thus, poverty and deprivation remains the overwhelming factor for their vulnerability, especially, among those single women whose deceased husbands were Maoists. The loss of males has affected the economic stability of the single woman. At the same time, it has affected them psychologically. Thousands of women have lost their husband at a very young age due to the insurgency over the last twenty years and they live under profound emotional shock. It is found that most of the single women are young below forty years of age, which make them even more vulnerable. Their children are denied fundamental rights of hygienic food and good education.

The main objective for this study is to find out the current situation of single women in Bharatpur Sub-Metropolitan city of Chitwan district and its associate problem among them. The specific objectives of the study are to examine the social status of single women, to find out the economic status of the single women and to identify the individual, society and family problem of single women. This study is based on descriptive and exploitative design. Purposive sampling technique has been applied for data collection. The total sample size of the respondent is 100. Respondent has been selected from ward no. 10 covering different age, caste and ethnic group. The primary data has been collected through the interview schedule by the researcher. The formal and informal talk with key informants and focus group discussion among the respondents have been conducted.

This study covers 100 households and all the respondents were single women of age group 16 years of age up to 98 years of age. There was 596 people in the sample of study area. The study has examined the socio-economic and demographic characteristics of the study area and analyzed the status of single women in social, economic and demographic variables.

Among 100 households (40.6%) population were male and (59.4%) were female. The highest percent (78.00%) of population in age group 5-9 and 10-14 age groups and the lowest percent of population is in 50-54 age group (12.00%). But of the total population (34.06%) were married, (48.66%), were unmarried (16.77%) were widows and (0.05%) was separated. Among 100 household (31.00%) have 1-4 family size, (28.00%) have 5-6, and (41.00%) have 7-12 family size. Average household family size seems 5.96 member in family as family size. Among 100 household there are 596 persons; out of them (13.00%) are Brahmins (6.00%) are Chhetries (69.00%) are Tharu, (5.00%) are Newar and (7.00%) were Kami. The total population of this area were Hindu. Among them (31.00%) speak Nepali language as their first language or mother tongue. Similarly, (69.00%) were Tharu respectively.

Among 5 years and above population (78.58%) population has some level of education but (21.41%) were no education they were illiterate. Out of 5 years and above populations (35.75%) involve in agriculture, (3.91%) in business, (7.26%) in service (11.54%) in daily wages (1.30%) foreign job and (39.29%) population are students. In age groups, least percentage of single women found (2.00%) in 15-29 years of age groups and (29.00%) in 30-49 years of age groups. The maximum number of single women (69.00%) found in age groups 50 and above years of age.

Mean age at marriage of single women was 13.48 years of age in average. It is found that older the ages, early marriage was maximum practiced. Among them (1.00%) of them, give first birth at the age of 10-14 years of age (60.00%) at the age 15-19 years. Out of them, (2.00%) desire only sons, (15.00%) desire only 2 sons and 2 daughters, (20%) desired only 2 children, similarly (29.00%) said children are just god gift, and (34.00%) having no opinion about desirousness, respectively.

Most of the respondents (38.00%) give preference to son only whereas (13.00%) give preference to daughter also. However, majority give preference to both son and daughter. Out of them (28.00%) respondents answered that their husband married more wives. Out of 100 respondents only (6.00%) have very good health (52.00%) have good health . However, (35.00%) have poor health and (7.00%) have very poor health. Among them, most of the respondents (81.00%) have no education (illiterate) only a few (19.00%) have some level of education. Out of them, (9.00%) respondents have remarriage but (91.00%) opposed it, but they present some conditions or reasons

for not to remarriage according to them (79.12%) respondents become guardians of the children, (20.81%) by social or cultural barriers. By caste, among Tharu (55.55%) respondents have remarriage followed (22.22%) of Kami and (11.11%) of same Brahmin and Chhetri respectively remarriage in the study area.

Out of them 100 respondents (50.00%) have positive attitude towards wearing colorful dresses where as by caste, (15.00%) of Brahmin (65.22%) Tharu (40.00%) are Newar and (14.29%) Kami are wearing colorful dress by education status (55.56%) are no education respondents are wearing colorful dresses, where as only (20.00%) literate (11.11%) primary, and (75.00%) Higher educational attainment respondents are wearing colorful dresses. Similarly, (100.00%) age group 15-29 year of age groups are wearing colorful dresses. Out of 100 respondents, only (36.00%) respondents were getting support their Natal as well as in-law family, (23.00%) respondents were getting support from in-laws family (24.00%) support from Natal parents and (6.00%), neither Natal nor in laws family and only (11.00%) getting support by state. Government provided them widow allowanced but not continuously.

Among them (36.00%) of respondents have self work division decision in household chores in family (64.00%) were other member of the family (e.g. son, father in-law daughter in-law etc.) were work division decision in their family. Among them, the majority of respondents (56.00%) have experiences of any type of physical or Mental tortures within their family or community and (44.00%) respondents did not face that kinds of tortures. They were free from it. Among them (65.00%) were involve in agriculture as their main occupation, (35.00%) were involve in non agricultural sector where as (21.00%) were daily wage, (5.00%) were business (7.00%) child care within their family and (2.00%) service and student respectively. Among them, (60.00%) respondents said their source of income is agricultural (20.00%) respondents source of income is daily wage (11.00%) aged (widow allowance, (3.00%), (1.00%) (5.00%) continuously pension, service and business of their source of income respectively.

Among them (69.00%) have their land but (31.00%) were still landless. Out of then (23.00%) responds were very marginal (10.00%) respondents were marginal, similarly (10.00%) also small land and (26.00%) responds were high land holding status. The study also found that out of total respondents, (66.00%) household property was registered to husband name when he was alive only (27.00%) in the

name of father-in-law (5.00%) in the name of brother-in-law and (2.00%) household property was registered other's name. Based on information, (76.00%) respondents have some property (which includes *pewa, daijo or jiwani* in this study) whereas (24.00%) don't have any property. Based on information some (38.00%) have self-financial decision power and (62.00%) decision is done by other family member, which includes son, daughter-in-law, father-in-law, brother-in-law and relatives.

5.2 Conclusion

In our patriarchal based society, women's position is vulnerable and single women are in condition that is more pathetic. Single women are unable to participate equally in economic activities and have to live at the mercy of relatives. No legal provisions have even been made for the rights of them. According to the respondents, 16 husbands were died due to tuberculosis, 14 husbands were died due to high blood pressure, 10 husbands were died due to ulcer/cancer and 60 husband were died due to different causes (Such as, fever, jundice, asthma, accident, typhoid, suicide, paralysis, diarrhea, swelling and others). The study explores that out of 100 respondents only 36 respondents have self-work division decision power where still the rest of respondents decision in division is done by others, family member.

As per caste (53.85%) work division decision-making power in households chores and forming is done by respondents in Brahmins. Similarly, other cast also occupied (50.00%), (31.88%), (20.00%), (42.86%) among Chhetries, Tharu as well as Tharu and Kami respectively. It is also found that the respondents who are attain in primary education have more decision power then illiterate and who gain some educational level. Similarly, middle of age group 30-49 years of age makes more decision power in work division (Table 24) or mental tortures (44.00%) respondents are experienced of any type of verbal physical. It is also found that out of the total caste wise, (61.54%) respondents are still facing or experience of verbal, physical or mental tortures among Brahmin caste (50.00%) among Chhetri, (42.03%) Tharu (90.00%), and 28.57% Kami respectively. Similarly (46.91%) tortures faced among illiterate respondents, (68.18%) who involved in agricultural activities and (42.03%) by matured respondents age group 50 and above are experience of verbal, physical and mental tortures.

The majority of respondents (60.00%) are depend on agriculture. Agriculture is their source of income and 20.00 percent are doing daily wage (labour work) to solve problem of livelihood and only (11.00%) respondents are gain the aged/widow allowance and (1.00%) involve in service and (5.00%) doing the business and their source of income. It is also learnt that out of 100 respondents, (76.00%) respondents have some property having self ownership such as *pewa, daijo or jiwani* rest of the respondents do not have any type of property in this study area. As per cast 100 percent Brahmins have some property followed 100 percent Chhetri also. Similarly (75.36%) Tharu respondents have some property (60.00%) and (40.00%) Tharu and Kami respondents have some property such as *pewa, daijo, jiwani* in this study also find the higher the caste also higher the property status.

Based on information out of 100, 38 respondents have self financial decision power and 62 respondents have decision done by other family members which includes son, daughter-in-law, father-in-law, mother-in-law and relatives.

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