

# **WOMEN'S PARTICIPATION ON "PEOPLE'S WAR"**

**A Case Study of Women in Ghorahi Municipality Ward No.: 1, Dang**



**A Dissertation Submitted to the Central Department of Sociology/Anthropology,  
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of the Requirements for the Master  
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**Dissertation**

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**RECOMMENDATION LETTER**

This is to certify that Mr. Ashok Kumar Pandeya has written this dissertation entitled "Women's Participation on "People's War" (A Study among Women of Ghorahi Municipality Wards No: 1, Dang)" under my guidance and supervision. I, therefore, recommend this dissertation for final evaluation.

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**APPROVAL LETTER**

The dissertation entitled "Women's Participation on People's War " (A Case Study of Women in Ghorahi Municipality Wards No: 1, Dang) , written by Ashok Kumar Pandeya and supervised by Mr. Prem Bahadur Chalaune and it has been evaluated and approved as partial fulfillment of the requirements for the Master's Degree Arts in Sociology under the Department of Sociology/Anthropology University Campus, Kirtipur, Kathmandu by undersigned members of this dissertation evaluation committee.

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.....

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# CHAPTER – ONE

## 1.1 Background

Nepal is situated in the northern hemisphere, known as land of Mt. Everest and the birth place of Lord Buddha, Nepal is tiny landlocked country. Though Nepal occupies only 0.03% and 0.3% of total land area of world and Asia respectively, the country has an extreme topography and climate. The altitude ranges from 70 meters to 8,848 meters and the climate varies from tundra to polar. The country stretches from east to west with mean length of 885 km and widens from north to south with mean breadth of 193 km.

Geographically, the country is divided in to three East – West ecological zones: the Northern Range – mountain, the mid Range – Hill and the Southern Range – Terai (Flate Land). In the northern range, the Himalayas form an unbroken mountain range which contains eight peaks higher than 8000 meters, including Mt. Everest on the border with China. The middle range is captured by gorgeous mountains, high peaks, hills, valleys and lakes. The Kathmandu valley lies in this region. The southern range with almost 16 km to 32 km, north – south consist of dense forest areas, National parks, Wild life reserves and conservation areas and fertile lands.

At present, Nepal is divided in to five norths – south administrative development zones: Eastern Development Region, Central Development region, Western Development Region, Mid– Western development Region and Far – Western Development Region. The country is further divided in to 14 zones and 75 districts. Moreover the districts are divided in to smaller units, called village development committees. Altogether, there are 3913 village development committee and 58 Municipality where as municipalities are urban areas of the country.

At present situation, Nepal had one constitution assembly which already been dissolved due to verdict given by Supreme court on 14<sup>th</sup> Jestha 2068 mid night where as the members of constitution assembly were also represented as house of parliament .After dissolution of constitution assembly, there are no more elected bodies on political level of the country from local to central level. Now, the central government which one is just formed is not civilian government rather than bureaucratic and no

one members representing on ministry level by political parties. All members of ministry of central government either are ex-bureaucrats or continuing their job still on bureaucracy level.. Political parties are in seems to self bye cut from the government level. This is the actual present political condition of country. In addition to these countrywide network of local authorities, Village development committee (VDCs ) , Municipalities and District development committee ( DDCs ) have been established to involve the people in governance and to enable them to participate in the political process of the country however these local level authority bodies are also not elected yet since long time and still these bodies are almost non functioning. As per local governance act 1999, the members of the VDCs and municipalities must be elected for period of five years voting them by the voters of their respective areas. Likewise, members of VDCs and municipality of the district concerned constitute the DDC election.

However, there is crisis at all level of governance in Nepal from lower level to national level. The current political, social and economic situation is the direct result of corrupt practice among the political leadership and lack of real democratization. On other hand, local institution function in isolation from the local communities and hence their efforts have not been productive in meeting the service needs to the local communities. Inadequate efforts have been made to create employment, promote manufacturing enterprises, and increase production and to facilitate market condition, there by indicating insufficient mobilization of local resources. Similarly , economic activities are concentrating to urban areas results there is no employment opportunities to rural people which increasing migration either to urban areas or to go out of country to search better opportunity (Dhamala. 2067).

Multiparty democracy may have to bring healthy state by the concept of equality but in reality discrimination still persists in term of cast discrimination, religious discrimination, geographical discrimination and sex discrimination. Due to the centuries of suppression and great discrimination, people are divided in to two group as ruling class and suppressed class (Bhatrai, 2055. article, Janadesh weekly).

The ruling class people who are very limited of number in terms of total population have all opportunity and rest of the majority people who are really suppressed by ruling class people since very long decade and they have not any opportunity. This

means that the every state opportunity is centralized to minority people of the country which created the very vast gap between two class people. Hence, total population of the country is compelled to divide in two groups as have and have not ( CPN – Maoist,CC documents) .

Due to the republican nation, some law has been formulated to the rights of women. Similarly, different political party as well as national and international organization has pressurized for the equal participation of the women in every sector of opportunity of the nation. Although, all these efforts even at the grass root level has not come in the practice. Still, women and suppressed class people are in discrimination in every aspect (Dahal, an article on Samayabddha ).

On these circumstances, the suppressed people and women especially from rural area who really suppressed and discriminated were always seeking to get rid of these types of society and wanted to be a real citizen. It was too favorable situation for any rebellion like such country in Nepal. On these situations, CPN – Maoist picked –up very touchable questions in favor of those people who were continuously feeling that they are really isolated by the state. Catching these sentiment, CPN-Maoist announced armed struggle on the name of “People’s War” from 1<sup>st</sup> Falgun, 2052 ( Ed Douglas and Jonas Bendiksen).

Nepal ,the country has continuously socio-economic problems, namely poverty, unemployment , feudalism , low levels of education , cast discrimination , and poorly maintained infrastructures , account for much of the attraction the Maoist rebellion holds for thousand of Nepalese who have joined it and the people mainly from rural area and more poverty- stricken areas specially mid-western region are massively participated on “people’s war” ( Third World Traveller).

### **Role of Women in the Society:**

The United Nation has defined that the status of women in the context of their access to knowledge, economic resources, political power and as well as their personal autonomy in the process of decision making ( Dalit Mahila ko Sahabhagita).

When the status of Nepalese women is analyzed in this light the picture is generally bleak. In the early 1990s, Nepal was a rigidly patriarchic society. In virtually every

aspect of life, women were generally subordinate to men. Women's status among the various ethnic groups is varied, relatively. In Tibeto – Nepalese communities, the status of women was relatively better than other Brahman, Chhetri and Newari women. Women from other Mongol cast as well as women from untouchable cast groups also enjoyed relatively more autonomy and freedom than other Pahadi and Newari women (Singh and Bastakoti, 2065).

The senior female member played a leading role within the family by controlling resources, making crucial planting and harvesting decisions and determining the expenses and budget allocations. Yet women's lives remained centered on their traditional roles – taking care of most household chores, fetching water and animal fodder and doing farm work. Their standing in society was mostly contingent on their husbands and parents social and economic positions. They had limited access to markets, productive services, and education, health care and local government. Malnutrition and poverty hit women hardest. Female children usually were given less nutritive food than male children. Women usually worked harder and longer than men. By contrast, women from high and ruling class families had maids to take care of most household chores and other menial work and thus worked far less than men or women in socioeconomic group (Singh and Bastakoti, 2065).

As a whole Hindu Society maintaining a double standard towards women. The position of women has been different in ideology where by women have been given higher post and have been regarded as shakti meaning power. But in actual practice, they are not at all honored as they should have been (Singh and Bastakoti, 2065).

Not more than a hundred years back, Nepalese women denied their existence as a citizen, they were abused-misused and enslaved ; faced extreme social oppression and after having so long oppression , women started to be organized however the first recorded women rebellion leader was Yog Maya Neupane who sacrifice to change most cruel and inhuman practice “Sathi Pratha”(Pandeya).

Whereas, Nepalese women's role on society was not widen because of their decades of oppression , they had on condition of voice less however they were always seek to fight against various inhuman , cruel and injustice. They wanted to connect history which had started earlier by Yog Maya Neupane and others Nepalese women leader.

Just , they were waiting for appropriate moment and ultimately they found it on 1<sup>st</sup> Falgun 2052 . After initiation of “Peoples’s War” , Women jumped to join and participate on their liberation. The record shows that women’s participation during “war” was so high and it was almost more than 50%. They played too vital role on these days even on people’s liberation army as well as on party. Who did not participate directly even they also played major role indirectly from their home. We proud that the changing role of Nepalese women which we see is only the cause of “ people’s war” and now their participatory role in every aspects have been changed which we can see every where whether in political sector, social sector or military sector too (Subedi, 2068).

## **1.2 Statement of Problem**

Nepalese history of planning is highly directed and centralized. The implementation of planning on local level also has central direction. All plans and programs are formulated at centre. When time comes to formulate national plan, very few economist and political leaders involved and formulate it which can’t fulfill national requirement. Without participation of appropriate expert like Sociologist/ Anthropologist, Geologist, women, backward people while formulating plan, it may not be complete plan. In this context, it may chance to deviate the plan from the actual need of people. To achieve a better result, it is most necessary to make involvement of every sector’s expert including women’s should have participated. Directed and centralized planning system should be replaced by people based planning system. People based planning system is important and it leaves less space for marginalization.

The interim constitution of Nepal – 2063 has emphasized on different elements of good governance and peoples participation even on local level and respect the rule and regulations, respect to basic human rights and make peoples participation on the governance as well as make accountability of government towards the representatives of the different ethnic groups and minority of the people.

Government bodies are the main elements to reach the people has to be established at local level, wards, VDCs, municipality and the district. However, they are not autonomous and still working as a branch of central. They are also implementing

central government program and policies on local level as per directed by central government administration. At present, the local governance body at VDC and DDC level are in dysfunction due to the lack of concrete constitution and the structure of the local governance is still not decided.

On the other hand, the local governance act also has made some provision to ensure the participation of women and caste/ ethnic groups in local governance bodies, which was expected that these marginalized people will mobilize local resources because they have close relationship with the forest, water, bank and cooperatives, health post, temples, VDCs etc. They can formulate plan and program as per their need. But, at local level especially in VDC and municipality, there is not clear guidance to work and facilitate local people's participation. However, former local self governance act had clearly provided regulatory frame work but it was not totally in practice. Participation of people has not been seriously taken in different planning process at DDC and municipality level. As women were not aware about information, they do not become able to participate on the local planning process. In fact, the role of women on local governance is very important as they can participate actively in local leadership and also can participate on other development works. The women can equally contribute to the development works, as men and women are the two components of any society and it is likely to impossible to gain the fruitful development without their joint effort.

Despite lots of things, discrimination towards the women still exists in all the sector and areas. We can also find discrimination towards women in the decision making process and access to information at the local level resources as the budget of the local institutions and the local resources. Although, the women constitute more than 50% of population of Nepal, yet their enrolment in the local level development work and governance process is invisible. It is well accepted that men and women should have equal access to the resources and they should show their participation in order to bring wholesome development around them. The trend of excluding women in the entire sector including to the local governance planning process and other development works on VDCs and municipality level is increasing. The man only make plan and implement the development works. The budget also has not been separated and it is not stressed for women development work.

Women participation in the state and social structure was a far cry just 60 years back. They were even not represented / included , no right to equal education like men , ill practice of dark age ( child marriage , polygamy..) was lingering on till the date ; question of adult franchise was unimaginable. Not more than hundred years back Nepalese women denied their existence as a citizen. They were abused – misused and enslaved; face extreme social oppression. After having long experience of the oppression, women got started to be organized to get rid of most cruel and inhuman social practice. They had not any alternative rather than to challenge the state by self-sacrifice them and involve to people's war as rebellion. After this step challenging the autocracy was life threatening, which was accepted by women easily – happily. Many of them went underground, some of them killed, lots of them were kidnapped and still unknown and others were arrested by the autocratic ruler. Women were politicized; CPN – Maoist party take-up the gender issue and also take – up all type of discrimination issue during development process of people's war and women are easily accepted and agreed to join the movement as they thought, this is a liberation movement in the real sense.

There are many factors behind the participation of women in Maoist movement, including political, geographic, economic and ethnic reasons. For a long time Nepal was under the undemocratic Panchayat system, based on feudal economy and culture. People could not enjoy their fundamental freedoms and rights under this system. Exploitation, injustice, instability and poverty were the features of the Panchayat regime. Political power was exercised by some leaders who were closest to the king. The rule of law, separation of powers and independent judiciary were not recognized. People wanted change of socio-political life. That is why they fought for democracy. After democracy was established in 1990 it did not bring any change in people's day to day lives. Only the political superstructure has been changed. Democratic culture has not been established. People's concerns - poverty, unemployment, injustice, and exploitation - have been ignored. Political corruption has risen. Political leaders are only concerned to earn money and get power.

Nepal is a small and poor country. More than 85 percent of the population lives in rural areas, where the feudal forms of exploitation are very severe. Industrial development is very poor, and what is there is all in the hands of a comprador

bourgeois class - mainly expansionist bourgeoisie. The mid-western region (Maoist affected area) has no basic infrastructure such as roads, electricity, schools, hospitals, etc. The communities in these areas are also mostly Mongolian. Governments have always ignored them rather than bring them in to the national mainstream. They have very low representation at the policy-making level and in all political and civil service sectors. The condition of women was likely to human. The Maoists had addressed their situation and promised to build a multiethnic society, so their policy on ethnicity is very popular among minority communities in the country. Similarly, they raised the strong voices on behalf of oppressed class people and women. Hence, People believed them because there is no other hope for their betterment. Due to these reason, thousands of thousands Women's Participation appeared in the "People's War". During these 10 years people's war, many of the participated women either killed by the regime's police and the Royal Nepal Army or disappeared by them.

Ghorahi municipality is also not an exception to it. The discriminating institution is similar in this municipality also. No past study had been conducted regarding women's role and participation in people's war and research at Ghorahi municipality. This case study will address the following research questions.

- ) Why women massively participate the "People's War"?
- ) What was their role on "People's War" development process?
- ) What are the changing statuses of women after their participation and enhancing on the "People's War" ?

### **1.3 Research Objectives**

This present study generally focused on the participation of women on "People's War" in Nepal. It is expected that this general objective can be achieved with the fulfillment of the following specific objectives. They are follows:

- ) To analyze the socio – economical and educational status of women.
- ) To describe the women's participation on "People's War" as well as their participation on local governance and its impact on their life.
- ) To find out the changing status of women.



#### **1.4 Research Hypothesis**

Women in Nepal are much oppressed and discriminated especially in rural area as well as urban area too. Still women are far behind from the mainstream of participation. It is necessary to empower and uplifting them to participate in every sector of society which can make them self dependent. Participation of women on “Peoples War” may impact to their socio-economic status, positively.

#### **1.5 Rational of Study**

In the beginning of plan in Nepal, there was no maintained of women’s participation in any aspects. In reference to international women’s conference held in Mexico City had decided that every nation should implement its women’s development and participation projects on the basis of the necessity and demand of the country. After preparing a national activity plan through governmental and non-governmental agencies. On this context, the sixth five years plan ( 1980 – 1985 ) stated: with a view to involving women in the country’s all round development it is most necessary to mobilize women’s participation today in the development process because there is a greater significance of women in economic, social, political, religious, cultural and all other fields. As a result, institution related women were well established at the governmental level and some organization will set-up in nongovernmental field also, in order to encourage women to assume an active role in community development in Nepal.

Due to patriarchal system, the girl children are discriminated in Nepalese society. Today’s, Nepalese society is heavily influenced by the patriarchal norms and values which tends to promote discrimination against women and girls from their birth. Women in our society are mostly illiterate, they have not right for education opportunity, and they are on restriction to mobility. Not only this, they are also neglected by society and even by family. However, women are behaved as second class citizen and always taken them only as a assistant of male. Our society has relegated women to the lower profiled and to a submissive role, confined to the home and farm and their responsibility due to their maternal function. But, at the same time, on the other hand the real participation of the women in the areas where they will get opportunity to raise their social and economic condition is decreasing. Women today

in Nepalese society are getting less opportunity in the areas where they should be. But, only the fake number of the participation is out coming which is really a very dangerous for any society.

Women comprised 50.1% of the total population of Nepal in 2001. Patriarchy pervades most of the country's caste and ethnic groups; Nepal has one of the highest indices of son preference in the world. Boys not only pass on the family name, but represent "insurance" for their parents in their old age and carry out important rituals when parent die. Girls generally work at home and in the field, considered to unimportant and risky to educate, given the high value attributed to virginity and the danger that schooling in the company of boys and men outside the household might pose to virginity. By contrast, early marriage constitutes a kind of virginity insurance.

Women in Nepalese society bear triple work responsibilities and they are reproduction, household work and farm work where as men focused on "productive", income – earning role. But, in fact the participation of women in Nepalese society in productive activities is highest. However, the work burden of women in Nepal is much higher than men and they work daily 16 hours. These are also indicators of discrimination towards the women and it clearly shows how much they are discriminated in Nepalese society.

So far the decentralization process to be effective, the active participation of the local communities, women, group at the development process and the decision making level in the governance process is essential. However, minorities groups, dalits, ethnic and women at local level still left out from the mainstream of development and governing institutions. Though the local people have been participating in community activities facilitated by government and nongovernment organization, the practice of resource mobilization, planning and management don't reflect the need of women. The women are neither consulted nor informed about the planning and designing of development programs meant to bring about positive changes in their livelihood. So, this is a very burning issue that the participation of women in development work such as planning and designing of the program is becoming less. The women's role was neglected from the very beginning. This impact bad result in the development interventions and efforts will not be seen as visible as per the funding support. So that, it is very important that to find out the real causes and consequences of the women's

participation in the Dang district specially in one municipality because it reflects the whole districts situation. It's impact on the lives of women, to analyze the changing status of education status of women in the study area and to identify the changing status of women.

As far as participation is concerned, women involvement should be clearly stated in political parties, legislative organs of the government, judicial system, systems of governance, and in the constitutional bodies, but women and minority class people still not participated in different sector of government bodies neither in locally or in centrally if we ignore exceptional case of very negligible number of women's participation who are came from very rich and elite family and live in city. Although, there are some law has been formulated for the rights of the women after when country is declared as republican nation. Equality is the basic goal of women's participation but our government never thought seriously on this matter. That is only the main cause which forcefully encourage to Nepalese women to participate people's war where Nepalese society and state power always neglected to women to give equal space in governance bodies. Still, there is massively discrimination with village women, minorities' group people and religiously other than Hindu.

However, different political parties, NGO and INGO are pressurizing for equal participation of women in every sector of nation. But in reality, Women were always excluded in every sector even in the development process. They never get chance to think that they are also citizen of Nepal. Our society and our government always closed eye when questions raised women's matter. Nepalese society never gave chance to women so that they feel proud to be woman. Whenever, they neglected by the society and always excluded, they compelled to search permanent solution where they can get socially respect.

## **1.6 Significance of the Study**

This study at first fills up gap of knowledge about various aspect of causes of less women participation in the governance process and impact of women's participation on "Peoples War". Socio-economic characteristic of women whose document is not available in Dang district. It will be case study of the municipality.

The problem of gender discrimination in Nepal is main social problem in Nepal, especially in rural areas. This type of study had been done earlier at urban area but most of the women live in village and are not selected their problems for study. This study is first time attempted at Ghorahi municipality even in whole Dang district. This study will be useful to all those concern stakeholders, researcher, students, development workers, social mobilize and local level planner. Similarly, this research study may be important to government planners, policy makers, social workers too.

### **1.7 Limitations**

This current study is mostly based on the field work however some of information and data are also taken from relevant journal. The micro level study on the participation of women on “People’s War” is limited to Ghorahi municipality of ward No .one of Dang district.

This study includes only the causes and consequences of women’s less participation in local governance and massive participation on “Peoples’ War” of study areas. Participation is an essential part of human growth and development that means the development of self confident, creativity, decision making capacity, responsibility and development of cooperation. Without development of all these elements within the people, their all efforts to elevate poverty will be immensely much difficult. The study will be based on sample survey as well as some relevant published data also will be taken. The sample size is already determined and will not more than 15 percent. To interview with households, random sampling method will be applied. Research design will be analytical and descriptive. The study also included limited statistical tools and technique; percentile and average. The nature of date are both qualitative and quantities. Data also will collect with limited tools; scheduled questionnaire, interviews, group discussion, observation and case study.

### **1.8 Organization of the Study**

This research study is divided in to six chapters. In the early chapter, recommendation letter, approval sheet and acknowledgement are placed.

**Chapter - One contains:** Introduction and background, literature review, statement of problem, research objectives, hypothesis, rationale of problem, significance and limitation of study.

**Chapter - Two contains:** Literature Review.

**Chapter - Three has:** Research Methodology in which contain research design, rationale of site selection where different research tools and technique of data collection are presented. Mostly questionnaires, focused group discussion, semi-participants' observations, interview, case study and key informants review has been used during survey.

Similarly, In **Chapter - Four:** I have placed general introduction of the study area where demographic information, political division of the district, population description, community forestry, and community study center and school / college details are placed.

Likewise, **Chapter - Five presents:** The socio-economic characteristics of respondents where their age groups, caste and ethnic composition, economic status, economic status and marital status. Similarly, this chapter also contains "women's participation on people's war" which is the main theme of research in which contains religious composition, educational composition, factors needed to be done for gender equality, types of family, participation of local institutions, knowledge of local governance, information of local resources and program, interest in politics and voting in constituency assembly.

In **chapter – Six:** Summary of total report, conclusion of the findings and recommendations are kept. At last, references and appendices are also included.

## **CHAPTER –TWO**

### **LITERATURE REVIEW**

#### **2.1 History of Nepal**

This is said that the history of Nepal been recorded and documented since very beginning i.e. from early 5<sup>th</sup> century however there is no doubt to say that the existence of Nepal is historical than record. Quoting the word “Nepal” on very olden Indian documents is a proof of its historic existence (Chalise, 2002)

Earlier, Nepal was known as a small valley, presently which said Kathmandu and its continuity since beginning to till is its history however it is not found any record when habitation started and who ruled first as a state ruler but there is no doubt that the country Nepal has too historical existence from very beginning . Quoting the word “ Nepal” on Mahabharat is its proof of existence (Sibakoti, 2069).

On the basis of state ruler , recorded documents show Nepal was ruled by different feudal in different period like Gopal , Kirat, Lichhabi, Malla and Shah. At that time, Nepal was on different small state like “ Baise Rajya” and “Chaubise Rajaya” . Today’s modern Nepal was organized by Earlier Gorkhali Shah ruler Prithivi Narayan Shah. The history of Nepal is also full of bloodily conflict. (Sibakoti, 2069)

#### **2.2 Concept of Participation**

Participation is the term which derived from Latin word “Participatous”. The meaning of this word’s is sharing of an activity by the people. Such sharing can be in the political process or in the development process. Participation in the political process implies the right of the citizens to share their views on the matter of public concern ; influencing and participating in the decision making process through the right to elect,; and the right to be elected. That means, it refers to how people communicate, how they are politically socialized and how they go to put their concern on the public agenda. Participation in the development process is mainly concerned with the participating in the total planning process: from identification of the development needs to selection, execution, monitoring and evaluation and sharing of benefits from selected projects. Participation in the context of governance is considered to be one of

its core elements and stands for the voice of men and women “in decision making, either directly or through legitimate intermediate institutions that represent their interests. Such broad participation is built on the freedom of association and speech, as well as capacities to participate constructively. (Dhungel, 2002, P.17).

The general concept of people’s participation is defined vaguely and the term participation is used inappropriately. In our Nepalese context, it has been narrowly and erroneously equated with voluntary labor contribution / cash contribution for the purpose of local development activities. Hence, there is need to clarify the concept of peoples participation in operational terms. Conceptually, the main element of people’s participation is the conscious, purposive and enlightened involvement of the people of their own accord in the process of promotion of their welfare. This entails some guiding principles which are the need to create and strengthen some guiding principles which with their constant vigilance and constructive suggestions would be able to exercise influence on the decision making process of local governance intuitions. It seeks consult and invites the co-operation of voluntary organization and local people by the local governance institutions for the plan / project formulation, their implementation and evaluation. It make peoples participation available not as a result of compulsion exercised by some high level authorities but as a consequences of intelligent realization of the fact by the people that the development programs are meant for them and make the LGIs realize that they continuously and consistently have to draw support of the local people as their roots are tied up with them. Based on these principles, peoples participation in operational terms, should generally be defined as the active involvement of the local people on the decision making process of the local governance institutions. Such involvement of the local people in the local decision making process is to be solicited at two closely interrelated levels administrative and political. (Shrestha, P.49 and P.50).

People’s participation at administrative level should again be defined as their active involvement in planning, plan implementation and evaluation process. For this purpose their co-operation and advice should be solicited by: giving them opportunity to participate in the various types of meetings of local governance institutions to express their opinion from time to time; providing them opportunity to discuss with

authorities of local governance institutions on various local development issues. (Ibid p.56).

It can't be denied that people's participation is only the key elements of human growth and development that means the developments of self confidence, pride, initiative, creativity, responsibility, co-operation and morality. Without such a development among the people, it is really impossible to alleviate their poverty. Poverty is the obstacle of healthy social environment which is one of the cause factors of social conflict. Hence, this process whereby people learn to take charge their own lives and solve their own problem is the essence of development.

In nearly every single rural community females are in majority, especially among the adults. Adults' men are in a minority either because they have migrated to search work or have been eliminated through their propensity to succumb more easily to the natural and unnatural perils of growing up impoverished. Not only are women a majority in rural society, but they are responsible for well off 50% of all productive activities, even in those households where adults men are present. In African households carrying out subsistence or near subsistence agriculture, women have been measured as doing over 80% of agriculture labor. In most culture they are responsible for planting, weeding, watering, harvesting, transporting, and storage of crops. When their men are not present, they also have to do the clearing of land and the preparing of the soil. Of course women also bear the full responsibility for household chores. Together with their children, specially their daughters, they must obtain the food, firewood and water over over-increasing distance has become a major time consumer for most families in the third world. Food preparation is time consuming and tedious peeling, shelling, pounding, and cooking with primitive tools and methods. Other chores like washing and mending clothes and marketing require the time and energy of the females in the households. Rural women in Malaysia work 15 to 16 hours a day either in the field or their gardens. They gather fruits and vegetables, look for fuel, fetch water, cook and bath the children and feed them, prepare food for and feed pigs and chickens. The major task is food preparation comprising husking, drying the paddy grains, milling or pounding them, winnowing and storing the rice. Apart from these activities, women are engaged in weaving mats, making sunshades and making rice wine. (Burkey, 1996, PP 56, 57).



The researcher of Participatory Institute for development Alternative (PIDA, 1993) report that practically all rural development initiatives in Sri Lanka, whether governmental or Nongovernmental, have attempted to work with total village communities without recognizing the basic contradictions or conflicting interests that exist within communities. These agencies apparently assumed that either rural community is harmonious socio – economic entities, or that conflicting socio – economic interests hence the power structure could, for all practical purpose, be ignored. However, some agencies intentionally avoid disturbing the status quo as a matter of deliberate choice. The PIDA researcher pessimistically conclude that, given the differentiation of the rural society into rich and poor, elite and non elite, and the dominant – dependent or unequal nature of the socio – economic relations that exist between these two groups , even a so – called neutral intervention would adjust to the dynamics of power relations and end up serving the dominant interests.

But in fact, women in the society especially in rural areas have heavy work load in their daily life and can't participate in the development work in comparison to male members. Due to heavy work load at house and upbringing of children, the women can hardly get time to contribute their effort in development work. Their responsibility is limited in to the care of children and reproduction. Women are ones those society member that suffer from the most of these conditions, as they earn less. However, women cover the half of the world's population and responsible for various activities, day by day like maintain household and networking in to the society.

The 2009 World Survey on the Role of Women in Development addresses the important theme of “Women's control over economic resources and access to financial resources, including microfinance”. The world survey illustrates the importance of examining women's access to economic and financial resources in a broad sense, including resources generated at national level through budgets, remittance transfer and insurance; land, property and other productive resources; and social protection. There are significant development gains to be made in ensuring women's equitable access to and control over economic and financial resources, including in relation to economic growth, poverty eradication and the well-being of families and communities. The impact of inequality in access to resources represents a global challenge with implications at individual, family, community and national

level. The world survey makes a timely contribution in the context of the current financial and economic crisis. It points out the need for an appropriate gender-sensitive response to the crisis which minimizes the negative impacts and takes advantage of the opportunity to develop positive trends. The United Nations must demonstrate leadership in identifying and systematically and effectively addressing discrimination against women in relation to resources. Appropriate responses will facilitate both achievement of gender equality and empowerment of women and economic growth and long term prosperity. It is my hope that the world survey will contribute to an improved understanding of gender equality implications of economic development and will guide the design of gender sensitive policy measures that will increase women's access to and control over economic and financial resources. I commend it to a broad global audience. In addition to its input to discussions on women and development in the General Assembly in October 2009, the world Survey also constitutes a contribution to the 15 – year review of implementation of the Beijing Declaration and Platform for Action in the Commission on the Status of women in March 2010 and to the ECOSOC Annual Ministerial Review, focused on gender equality and empowerment of women, in July 2010. (Zukang, 2009, P.56).

Participation is essentially a “learning by doing” exercise – plans are made, action is taken, results are studied, lessons learned and new plans and action take place. As we consider men and women are the two wheel of cart, the thought of women's participation had started after the women's conference held in Mexico City. It was decided that every nation should implement its women development project on the basis of the necessity and demand of the country after preparing a national activity plan. (ibid)

Development is defined as being concerned with enabling people to take charge of their own lives, and escape from poverty which arises not from lack of productivity but from oppression and exploitation. Sarah Langué argues that much of development literature is concerned with defining equality according to the conventional sectors of economic and society; equality in education employment. Women employment means to get equal status, participation in development program and control in resources and achievement like men. Higher level of equality is automatically higher levels of development and empowerment i.e., equal participation in the decision making

process about certain resources is more important in terms of women's empowerment than equal access to resources and neither are as important as actual control. (Sapkota, 2060, P.P 202, 203).

It is believed that participation is an end in itself, and is the unavoidable consequence of the process of empowering and liberation. The state of achieving power and meaningfully participating in the development process is, in their view, the object of exercise. They feel that there need not be any notion of fixed quantifiable development goals. According to them, the major efforts should be concentrated upon the empowering process.

Women should be given direct access to the main hall, particularly during public lectures and study circle sessions. Walls and barriers that separate women and men areas should be avoided and removed, as they often lead to isolating women and reduce their participation in programs and involvement in activities. [www.isna.net/Leadership/pages/Guidelines-womens-Partic](http://www.isna.net/Leadership/pages/Guidelines-womens-Partic). Women shouldn't remain as the decorated dolls. Necklaces and bangles are a sort of bondage worn in the names of male. A movement to boycott such decorative means made women alert even in the society endowed with feudal culture, where women have a meager respect. But it was not easy imparting the lesson of equality this way in the society that drinks the water after washing the husband's legs. In some cases, the movement even forgets the biological inequalities and limitations, thus some negative aspects. (INSEC, 1996, pp 25).

According to Stan Burkey in his book "People First" – Participation if it really releases the people's own creative energy for development, must be much more than the mere mobilization of labor forces or the coming together to hear about pre-determined plans. Participation must be more than a policy statement – there must be a genuine commitment to encourage participation in all aspects and all levels of development work. One of the researchers in the field, Professor Orlando Fals-Borda, refers to participation as a philosophical approach rather than a policy. He points out that even General Pinochet of Chile believed that his government was participatory and warns that we shouldn't deceive ourselves by the official or common definitions of the concept of participation.

Hence, the active participation of the women, suppressed and marginalized group in the society is highly essential for encourage them as well as to develop their social responsibility. It is also effective for decentralization process to be participated of women of the local communities at decision making level in the governance process.

### **2.3 Women's Participation on political struggle on Nepalese context**

Generally, Women's participation on political struggle in Nepalese context is not so widen. However, they are playing very vital role since very beginning. Somehow, Nepalese women participated and joined the 1<sup>st</sup> democratic movement during 2007 B.S. namely the leader was Mangala Devi Shresth and She led the women's organization on her chairmanship and contributed her effort on Nepalese democratic movement. Beside this, there were so many women who had participated on historic political movement of Nepal. Nepalese women namely "Parvati" and "Bhrikuti" are the examples. This means that no one can deni women's participation on historical and political struggle from very beginning (Sharma, 2065, an article published)

AS 1<sup>st</sup> recorded rebellion against "Sati Partha" one of the most cruel and inhuman social practice was banned after challenged by self – sacrifice of a group of women led by famous women leader Yog Maya Neupane in 1917; this was somehow a turning point to participate on politics as such to Nepali women (Pandey).

Being a Decades of oppression and discrimination to women in Nepal, they are taking place their participation on each political movement as well as women's liberation movement from history to till whether it was period of Rana ruler , Panchyat autocracy or period of "People's War". Nepalese women have sacrificed on every political movement of Nepal. All women political leader of Nepal whether are from left ideology or democrats are only the cause of their continuous participation on politics ( Sobha Kattel, an article published, Jana Aawahan daily).

### **2.4 Women's Participation on the Context of Nepalese "People's War"**

Nepal is country where women cover the 50% population in terms of total population. But, in fact, Nepalese women are living with very hardy life style since many decades. They are called second class citizen and haven't any rights to earn, learn,

education, work, and even to walk freely. There are so many laws and rules have been written on behalf of Nepalese women but in reality all these are kept in library and never been implemented. Numbers of governmental and nongovernmental organizations are working to empower and to increase participation of women but this is also not giving expected result. Instead of this, the women's activists are earning dollar cashing to Nepalese women.

Women, who are still illiterate and living at rural area whether they are from any part of the country, are compelled to face different types of difficulties like physical as well as mental. Everywhere and every time, Nepalese women are fighting against different types of harassment i.e. sexual harassment, working harassment and other mental harassment too. Even on legal harassment, they have to face if they go to governmental offices to search legal treatment. This is not only for rural women but very few working women, who are working in different offices and institutions also have to face same problem. This was the actual condition of Nepalese women and still persists.

Nepalese women from mid – western and far-western part of the country, they have more difficulties and victim by various social superstitions like “Jhuma pratha” and “Deuki Pratha”. Similarly, most of the rural women from almost all part of the country are also suffering from charge of “Boksi.” These are also few examples to Nepalese women, how they are treated by the society. Hence, it is very clearly seems that there are usually unequal treatment between men and women. In these circumstances, Nepalese women were wanted to be independent by the means of every aspect. And, they wanted to spend their live as real human being.

As Nepal was in multi party democracy, there were different political parties who were playing vital role to organize awareness campaign, politically. During multi party democracy system, all marginalized and oppressed class people were seeing hopefully that the all discrimination shall be stopped, but in fact it is not stopped. Yes, democracy has brought some socio-politico change, but since restoration of democracy other problems have increased. Parliament doesn't work properly. It is only forms and dissolves governments. Political instability has become the norm. Parties factionalize over personal interests. Human rights violators from the earlier

Panchayat regime have obtained immunity from prosecution. People's concerns are ignored. Governments are only concerned with how to hold a majority in parliament. The judiciary is also the subject of criticism that it is corrupt and losing its neutrality. Political leaders have lost their previous popularity and become corrupt commission takers. People have not had an opportunity to realize democracy in their day to day lives. Social problems - poverty, underdevelopment, unequal distribution of resources, social injustice, exploitation, untouchability and gender inequality - have all continued in the democratic era. Inflation is high; black-marketeering and bribery increase day by day; unemployment is growing among literate youths; poor people are dying of disease and hunger. The government could not eliminate these social evils.

Nepalese society is semi-feudal and semi-colonial. The distribution of resources and opportunity is unequal and exploitative, and by some calculations Nepal is the second poorest country in the world. The present sociopolitical system is a continuation of semi-feudal and semi-colonial mentalities. It is important to understand that the Nepalese Maoists' attempt to create a new democratic system through People's War began only after all attempts to carry out reforms within the old semi-feudal and semi-colonial system had failed. The ruling classes want to continuously exploit the people through the present socioeconomic system and international forces also exploit the people through internal means. From this point, People's War in Nepal is started and first time in Nepalese history, people raised their hand with carrying guns on their soldiers against discriminating society and huge amount of oppressed class people, marginalized people and women took place their participation for their liberty in the real sense.

“No oppression on this planet is as intense, as massive a world phenomenon and out-beating all extra-class oppressions (be it religious, racial, caste, nationality and regional oppressions) as the oppression of women. Of all the extra-class discriminations, perhaps women’s discrimination is the most complete one starting from womb to tomb. Move over, it is one of the oldest oppressions of all forms of oppressions. Hence, it may be called the mother of extra-class oppressions. No wonder that all the ruling classes of the society and their allies are busy to interpret this oppression but not change it. One can boldly assert that only revolution communists, with their scientific historical dialectical materialist outlook and

immense sacrifices they are prepared to give, can dare to change this archaic oppression. Here it is important to make distinction between poor women and rich women. I am not referring to those few super-rich women who by virtue of being wives are wasteful consumers or very few rich capitalist women who compete with other rich capitalist men to exploit working class and who nevertheless cry foul of gender-discrimination when their privilege to exploit is taken away. Here I am talking of the poor working women belonging to all oppressed sections of society who are self-exploiting to hilt to keep their hearth burning. To be more specific, this book is about the Nepalese poor women, poorest of all poor women in the world, who struggling against poverty, rugged geography, without basic infrastructure, discriminatory Hindu feudal state by participating in People's War led by Communist Party of Nepal (Maoist) since February 1996. Nepalese society is undergoing the greatest upheaval in history in the form of PW. The most visible face of the Nepalese PW is that of women dressed in combat dress with guns slinging on their shoulders. One may ask why women in such a large scale are taking to violence to achieve liberation. There are objective and subjective reasons. The objective reason is: women have been the main stable and sustaining force in rural Nepal, where able-bodied male members used to mass-migrate to adjoining urban centers of Nepal and India. Before the PW started, these women could not even own the land and house that they ploughed, and inhabited, they were not protracted against polygamy while they were the sole sustainers of family. In addition, when they were raped they could not even abort. Their routine life, working as domestic slave in maternal house till marriage and after the marriage another rigorous domestic slave life coupled with early motherhood triggering early setting of old age, is so monotonous that they are dying for any change from this vicious circle of life. The position of women belonging to oppressed nationalities was no better, although they were relatively freer than the Aryan women. In the face of poverty and lack of opportunities, their freedom was manifested in multiple marriages, or being sold in flesh trade in urban centers of India. The position of urban women was no better, as they fell victim to consumerism and sweatshops run by the comprador bourgeoisie. It was this fury accumulated through centuries of feudal oppression that was waiting to burst out and it found expression in class war in the form of protracted PW. The subjective reason behind their mass participation in PW is the scientific outlook of the CPN (Maoist) on the question of Women's Liberation. The Party is able to give correct fusion of gender

oppression with class oppression pertaining to poor women belonging to all oppressed caste, nationalities and regions. By doing so, it is able to unleash the fury of women against the feudal state that is perpetuating women's oppression ideologically, politically, militarily, economically, socially, and culturally. Secondly, it treats oppression women as strategic partner in not only in completing revolution, but also in preventing counter-revolution. Thirdly, it considers women's force as the most reliable force that will push for continuous revolution until communist stateless system is achieved when complete Women's Liberation can be achieved. Lastly, it has justified women's violence as counter-violence against both state and domestic violence. Their multi-faceted participation in PW has greatly helped in sustaining, expanding, and consolidating PW. Their level of sacrifice, dedication, and commitment despite being tortured, maimed, raped and killed has greatly impressed the Party and society. Their role in mass mobilization, by establishing a close relation as that of nail and flesh has been well acknowledged. However, their political maturity still has a long ways to go..." (Yami, 2010).

Women are discriminated against in various ways. The women's literacy rate is very low. The government should aim to increase women's education, eliminate discrimination on the basis of sex, increase gender education among young people and provide equal rights and opportunities in political and social life. The government should initiate moves to pass the equal property rights bill.

The government should enact a law to eliminate untouchably. The government should initiate other social measures to eliminate caste/language/religious discrimination, such as through education, awareness-raising, reservation schemes and redistribution of resources.

Nepal has ethnic, cultural and religious diversity, but not all ethnic groups have the chance to participate equally in national life. Few people at the policy level are from minority communities. The state has not attempted to bring them into the national mainstream. They are suppressed, and some communities are very backward, poor and uneducated. The new Constitution recognizes the notion of ethnic diversity but laws, policies and attitudes towards the minority communities have not changed. The government should develop a program to bring backward communities [especially Dalits] into the national mainstream. The government and political parties should



make initiatives to ensure equal ethnic representation at the policy level. (Luitel, 2001).

"Women being not only oppressed among all the oppressed groups, but also the last group to be liberated are the most reliable, stable, and basic force which needs to be tapped not only in winning the revolution but also in waging continuous revolution."(Yami, 2010).

"In January of 1996 I was reading in class 9 and the police came to my village to arrest those who were doing a cultural program in our school. Our teachers were arrested, and my father and my uncle had already joined the party and had gone underground. 500 police raided our village and arrested just about everyone--even the children and old people. My mother was arrested and I was also arrested and kept in custody. There was so much repression by the police, so I joined the cultural team of the party. And because of the exploitation and oppression of the poor masses, and especially that suffered by women, I was inspired to find a way to free the masses from such a situation. I found this was being done by the CPN (Maoist) so I joined the party." (Onesto, 2003).

The present economic and political system in Nepal offers no real future to the youth. Millions of kids live in poverty and malnutrition, trying to eke out a living with their parents on small plots of land. Many end up working in sweatshops in Kathmandu or India for almost nothing. Young women face arranged marriages and gross inequality-many end up sold to brothels in India.

The People's War is offering another future to the youth of Nepal--to participate in the fight to overthrow an oppressive system and build a new and liberating society. This vision is guiding the People's Army and the mass organizations of peasants, students, women and children (Onesto, 2003).

The success of the revolution in Nepal has demonstrated that liberation from oppression is possible, and as that revolution continues to break down feudal oppression, foreign economic domination, and domestic reaction, the Nepalese revolution has marked a significant point in the liberation of women (Lee, 2011).

One of the interesting aspects of the Maoist insurgency in Nepal is the large numbers of women among its cadres. Maoist leader **Baburam Bhattra**i has stated that fifty percent of cadres at the lower level, thirty percent of soldiers and ten percent of members of central committee of the party were women (Prakash, 2004, P.71).

Baburam Bhattra*i*, the Maoist leader has written about “positive contribution” of dalits in dismantling old regime. According to him, the participation of dalits in such districts like Kalikot in mid-western Nepal was very significant. He concludes that participation of dalits played a great role in the movement. (Prakash, 2004, P.78).

The Maoist has effectively challenged the discriminatory and exploitative caste system and has taken the debate on ethnicity and identity to the level of discussion of regional autonomy and self-determination.

They also advocate equality of the sexes, and have been able to portray that they are at least better than the state on gender equality. According to published information, about one third Maoist militia comprises women, which is symbolically a better mix, compared to the status of women in state institutions. (Karki and Bhattra*i*, p. xvi).

At present status, women's participation are 94.98% at district committee level, 75.98% at area committee level and 65.02% at section commander or vice commander of PLA, respectively.

Women's participation on people's war, as whole time is 81.01% and part time is 7.32% only. It stated that the population of women's participation on people's war is very high. (Yami, 2003, p. 147).

To establish new people's state by destroying old one, women are heavily participating on “people's war” as an organizer (Sharma, p.46).

As per the necessity of history, women cadres are involving on organization and handling whole “people's war” on battle field however some other female cadres are working on different sector as people's liberation Army catching strongly Marxism, Leninism and Maoism. (Roka, 2008, P.28).

To become independent from gender exploitation, it is necessary to be independent before from class exploitation. Women's independency is not possible without class independency and accepting this Marxist philosophy, revolutionary women are participated on people's war. (Dhamala, 2067, P. 78).

Nepal's continuing socio – economic problems, namely poverty, rampant unemployment, feudalism, low levels of education, caste discrimination, and gender discrimination and a poorly maintained infrastructure, account for much of the attraction the Maoist rebellion holds for thousands of Nepalese (Men and women) who have joined it. ([www.thirdworldtraveler.com/ Nepal](http://www.thirdworldtraveler.com/Nepal), August 2002).

One of the most noted features of the Maoist insurrection was the unprecedented degree of women's participation, and the rebels' own emphasis on women's liberation, this has been widely discussed. One - third of all foot soldiers in Maoist strongholds were said to be women. Women held leadership positions in the Maoist hierarchy, participated actively in village defense groups, and worked as couriers and guide. (Shah and Pettigrew, P. 162).

## **2.5 Causes and Role of women's participation on "People's War"**

As Nepalese women were oppressed, discriminated and marginalized, they always don't feel that they are citizen in real sense. Nepalese women always feel unsecure, not only outside of their house but they were also unsecured even in their house also. They had not equal rights of education, rights of property, rights of freely movement etc. They also compelled to face domestic violence, sex exploitation and inhuman behavior .Always; Nepalese women were taken as a machine for reproduction only. Beside these, Poverty, Unemployment, Underdevelopment , Corruption , Geographical discrimination , Racial discrimination and Religious discrimination are other main factors to enforce to join Maoist "Peoples War". Due to these cause, they always seek to liberate themselves hence they took participation on 'People's War'. These are the main cause which enhanced them to join "Peoples War".

Existing State power and its superstructure cannot end the women's oppression which they have since decades. The system of exploitation in feudalistic society and capitalistic society are same. Without class liberation, sex and gender liberation are not possible. Without class liberation , women cannot liberate in real sense Accepting

this Marxist philosophy , revolutionary Nepalese women participated on “People’s War”( Kalpana Dhamala,2067).

To complete revolutionary change of society and to end class exploitation, racial exploitation. geographical exploitation and sex exploitation, women have an important role because its success and unsuccessful depend on their participation in which level they have participation on revolutionary movement. Due to these element, women happily joined “People’s War”( Dhamala, 2067)

Maoist uprising , discussing the social, political and economic factors that contributed to its development and the current situation. The theory that poverty in and of itself is the root cause, but rather a complete lack of opportunity for the poor to better their prospects in the political elitism and cronyism. Hence, women’s participation is high on Maoist radical movement (C.K.Lal, 2001,an article on Himal Magazine).

Nepal is a Multilingual, multiracial and multicultural country. But in whole history, didn’t see that shape on state power. Just opposite, that continued as one racial, one lingual and one cultural and became centralized state. This reality been not accepted and addressed even by political change of 2047 B.S. On this background, by 2052 CPN – Maoist picked-up the slogan like “People’s War” and “Total War “and tried to organize all cast, region and not only lingual also raised the issue of self determination authority and all from lingual people, regional people , sex and people from all race and cast are joined the movement. Hence, women from these circumstances joined the maoist movement (K.C,2064).

Hence, the active participation of the women, suppressed and marginalized group in the society they highly encouraged due to these elements and participated the “people’s War” which they understood that this “people’s war” only the best way to liberate themselves from their all types of oppression and discrimination. These are the root cause to join “People’s War”. During “people’s war” ,women’s role was noted as follows.

- ) Role played as messenger to carry information from one place to another place and one leader to another leader safely.
- ) Role played to carry food to People’s Liberation Army on jungle.

- ) Role played to rout guide.
- ) Role played to prepare safe shelters.
- ) Role played on battle field as fighters.
- ) Role played as political Commissar on battle field.
- ) Role Played as political cadres and leaders ( Hisila Yemi)

## **CHAPTER – THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Rationale of Site Selection**

The researcher selected Ghorahi Municipality of ward number one of Dang district for the case study of “women’s participation on peoples’ war” which represents the rural area of Mid-western development region of Nepal which was also the red base area of “People’s War” during past ten year.

There is little reason to select the study area as Ghorahi municipality and they are: It is easily accessible for the student so far apparently no one has done research on similar topics on this particular area. Researcher has somehow depth knowledge about area and has interest on ‘women’s participation on people’s war development processes. It is little easier to researcher because of his frequent visit on site and interaction with some of women, NGO activist and political leaders. It is easy to collect random sampling to him.

As the concern of participation of the women, minority group of people and oppressed class of people are the main issue at Dang district. Some of NGO activist, Social workers, advocacy interactions and human right activist has also identified same problem and the issue are neglected by local intuitions and political leaders at the area. Thus, in this type of social issue has always been neglected due to inadequate study.

#### **3.2 Research Design**

The present study is a micro level analysis of the role and participation of woman on “People’s War” from Ghorahi municipality. This study conducted in descriptive and analytical research design. Most of the findings described and the tables of the findings been analyzed. The current study made an attempt to describe and document the existing practice of women’s participation on “people’s War” and also identified the changing status of woman.

### **3.3 Tools and Techniques of Data Collection**

#### **3.3.1 Questionnaire**

In order to fulfill the research objectives, it was necessary to collect both primary and secondary data. The primary sources of data been collected in depth interviews among women of ward number one. Questions regarding women's participation ratio, socio-economic condition of women been raised by questionnaire methods and focused group's discussions. Finally, the respondent's answers been tabulated as per the need.

#### **3.3.2 Schedule**

Key informants been asked the questions according to schedules prepared earlier. The schedules been prepared as per the fulfillment of the objectives. The key informants were the executive officer of the municipality and some women activist of the concern municipality.

#### **3.3.3 Focus Group Discussion**

Municipality staff and intermediary organization staff were participated in focus group discussions. Data regarding schools and health facilities were collected from the focus group discussion as well as relevant published documents.

#### **3.3.4 Semi-participants Observation**

In order to gather some qualitative information, researcher himself has conducted semi-participants observation tools and analyzed some case study of women in municipality. In semi participants' observation, researcher visited and observed the houses and some service provider institutions at the municipality.

#### **3.3.5 Case Study**

Some case studies prepared by local NGOs been analyzed by the researcher. To feel the reality the researcher conducted semi-participants observation and collected some case study of the women. It helped gain true information and also helped to become closer to the actual happening and gain insight in the behavior of any group or individual.

### **3.3.6 Interviews**

The participants of the interview were women from ward No. one and they were asked the questions as prepared earlier.

### **3.3.7 Key Informants Interviews**

To verify the data collected from respondents, and to search for more information regarding the role of women's on "People's War" of the study areas and scenario of women's participants, researcher been conducted key informants interviews. Researcher also conducted formal interview in which personal interview also been done. Each of the respondents been asked the set questionnaire and noted down the answers.

## **3.4 Universe and Sampling**

### **3.4.1 Random Sampling**

To collect the information regarding participation and decision making level of the respondents, random sampling method been applied because the targeted respondents were the homogeneous group such as most of the housewives from the rural village. To collect the opinion of randomly selected respondents regarding sampling the researcher had chosen ward No. one in the municipality. The method found satisfactory as per the purposed desired. It found helpful to collect quick and simple results so that researcher concentrated on the work. Only this selected sampling method was applied while accumulating data for the survey.

## **3.5 Sample Size**

The total number of households at selected ward had 458 only and the sample been taken from 60 respondents among them randomly which is 13.10% percent sample size as per given universe.



## **3.6 Sources and Nature of Data**

### **3.6.1 Primary Data and Secondary Data**

To collect the information as per the objectives, primary data such as economic, political and social information been collected through interview, questionnaire and discussions. Primary data collected through each individual's of participants. To present the socio-economic characteristic of the respondents, to elaborate the women's participation on "people's war", primary quantitative and qualitative data been collected through the use of different questions, interviews and discussions.

Similarly, necessary secondary data been taken from relevant concern documents which as listed on reference.

### **3.6.2 Qualitative and Quantitative Data**

Quantitative data such as practicing health services, changing behaviors regarding education, knowledge on the family planning methods and social impact after the intervention of the Non-Government Organizations as well as "people's war" been collected. Researcher himself visited some local Institutions and gathered the information, noted down.

## **3.7 Data Collection**

Interview with respondent been organized to collect the data. Besides this, questionnaire filled –up according to their answer. Likewise some socio-economic conditions accumulated from the key respondents of the municipality. Similarly, the researcher conducted semi-participants observation to the study area to increase some facts related to the survey.

## **3.8 Data Processing and Presentation**

After collecting data, the data had been edited as per the need of the dissertation analysis. The data been coded as per the nature of the data. The data classified according to the specific theme. The random sampling methods selected for the study. To illustrate the research work, tables had been used for data presentation. The tables presented in descriptive, analytical and interpretative presentation design.

### **3.9 Key Informants Selection**

Key informants are the main source of data information and unstructured questions were used for interviews to verify and justify data and to get detailed information because they are the main source of information.

## **CHAPTER - FOUR**

### **GENERAL INTRODUCTION OF THE STUDY AREA**

#### **4.1 Political Division**

Dang - Deukhuri district is the biggest valley in South Asia, situated at mid western development Region and it is inner Terai. Its total population is 4, 62,380 and the area is 2955 sq.k.m. About 80% land of the district is covered by inner Terai where as 20% remaining land of the district is Mountainous.

Total literary rate of the district is 58% in which, the male literary rate is 69.3% where as the female literary is 46.9% (CBS, 2001).

The districts borders are Uttar Pradesh of India in south, Pyuthan, Rolpa and Salyan districts in North, Bankey and Surkhet districts in west and Arghakhanchi and Kapilbastu districts in east. Dang – Deaukhuri valley lies north of these hills, at elevations from 600 meters along the Babai River with alluvial slopes gradually rising northward to 700 meters along the base of the Mahabharat Range. Then the district extends upslope to the crest of the Mahabharat at 1,500 to 1,700 meters elevation. Dang district touches the international border as well as other districts too.

Dang district has one airport at Tarigaun which is 1.5 K.m far from another municipality and zonal head quarter Tulsipur and 25.5 K.m far from Ghorahi municipality which is district head quarter too. The road passes through Dang district to visit historical and famous temple Sworgadowari at Pyuthan.

There are 39 VDCs as well as two municipalities in Dang district and Ghorahi municipality is one of them. Ghorahi municipality is situated among the Narayanpur VDC in west, Laxmipur VDC in east, Siuja VDC in north and Saudiyar VDC in south. The municipality is 23 kilometer far from the east west highway and 23 kilometer far from zonal headquarter and another municipality Tulsipur. Most of the populations of Ghorahi municipality are Chhetri, Brahamin, Tharu ang Magar. The research area of Ghorahi Municipality has 8,954 household. The population of male is 21,578 and female population is 21, 550 where as total population of municipality is 43,126 only. It is 9.36 % of the total population of Dang district.

**Table-1: Population description of Dang district**

S.N.	VDC/Municipality	House Hold	Male	Female	Total
1	Baghmare	1308	3537	3657	7194
2	Belaha	1566	4771	4707	9478
3	Bujauri	2218	6006	6058	12064
4	Chailahi	2740	8063	7903	15966
5	Dhanauri	1516	4355	4313	8668
6	Dharna	1220	3127	3269	6396
7	Dhikpur	1859	5185	5466	10651
8	Duruwa	2188	6372	6634	13006
9	Gadhawa	1730	5101	5222	10323
10	Gangaparaspur	1457	4835	4776	9611
11	Gobardiya	2116	6666	6770	13436
12	Goltakuri	931	2553	2732	5285
13	Halwar	1659	4268	4486	8754
14	Hansipur	1233	3383	3708	7091
15	Hapur	2339	5987	6303	12293
16	Hekuli	1407	4473	4643	9116
17	Kabhre	1282	3177	3601	6778
18	Koilabash	226	653	701	1354
19	Lalmatiya	2899	7977	7877	15854
20	Laxmipur	1937	5264	5465	10729
21	Purandhara	2878	7887	8080	15967
22	Rajpur	1956	6192	5894	12086
23	Rampur	2110	5326	6158	11484
24	Saigha	1250	3162	3389	6551
25	Satbariya	1816	5627	5673	11300
26	Saudiyar	1717	5277	5643	10920
27	Santinagar	1772	4303	4551	8854
28	Srigaun	1217	3221	3381	6602
29	Sisaniya	2356	7811	7798	15609
30	Sonpur	1793	5773	5593	11366
31	Syuja	880	2113	2491	4604
32	Tarigaun	1676	5090	5033	10123
33	Urahari	1919	5625	5644	11269
34	Ghorahi Municipality	8954	21576	21550	43126
35	Tulsipur Municipality	7056	16857	17019	33876

Source: District Profile of Dang 2067

**Table-2: Political Division of Dang district**

Constituency	Village Development Committee and municipality
1	Gobardiya, Gangaparaspur, Gadhawa, Koilabash, Belaha, Chailahi, Sonpur, Rajpur, Satbariya VDCs.
2	Saigha, Syuja, kabhre, Loharpani, Hasipur, lalmatiya, Sisaniya, Rampur, Laxmipur VDCs.
3	Hapur, Dhikpur, Narayanpur, Saudiyar, Dharna VDCs and Ghorahi municipality
4	Tarigaun, Urahari, Halwar, Bijauri, Manpur, Duruwa, Phulbari VDCs and ward no : 1,2,3,4,5,6 of Tulsipur municipality.
5	Purandhara, Baghmare, Panchakule, Dhanauri, Santinagar, Srigaun, Pawannagar, Hekuli, Goltakuri VDCs and ward no: 7,8,9,10,11 of Tulsipur municipality.

Source: District profile of Dang 2067

#### 4.2 Introduction of Ghorahi Municipality:

Dang district is the one of the biggest valley of South – Asia which is situated in Rapti Zone. Actually, Dang is an inner Terai with 213 to 2058 meter height from sea level. The valley is surrounded by Mahabharat Mountain at northern side and Chure mountain range at southern part. Climatically, It possess both tropical and sub-tropical as well. Agriculture based economy of Dang district is now, going to shift in to the industry after establish three large scale cement factory.

Ghorahi municipality is one of the municipalities which is located between two river, namely Sisne khola in East and Gurje Khola in West. The neighboring VDCs of Ghorahi Municipality are Laxmipur VDC in east, Saudiyar VDC in south, Narayanpur VDC and Hapur VDC in west and Saigha VDC and Siuja VDC in north. The shape of Ghorahi is flate and expanded from North to South. The area of Ghorahi municipality is 74.46 Sq. km and has 8,954 total number of household. The total population of the municipality is 43,126. It has 9.36% of the total population of the district.

**Table- 3: Total population description of Ghorahi Municipality**

Ward No.	House Hold No.	Male	Female	Total
1	458	1127	1243	2470
2	500	1344	1378	2722
3	319	906	879	1785
4	407	1097	1168	2265
5	446	1043	1119	2162
6	1032	2235	2447	4682
7	427	1051	1169	2220
8	563	1394	1474	2868
9	389	1105	1169	2274
10	2004	4794	4753	9547
11	2400	5380	4751	10131

Source: DDC Profile of Dang 2067

**Table 4: Caste description of Ghorahi Municipality**

S.No.	Caste	Population
1.	Tharu	9728
2.	Chhetri	8136
3.	Brahmin	6845
4.	Magar	6669
5.	Kami	1896
7.	Newar	1707
8.	Sannyasi	1522
9.	Muslim	1040
10.	Damai	957
11.	Thakuri	739
12.	Baniya	630
13.	Sunar	586
14.	Sarki	529
15.	Unidentified caste	414
16.	Unidentified Dalit	321
17.	Gurung	236
18.	Badi	210
19.	Kumal	133
20.	Nurag	118
21.	Teli	97
22.	Kalawar	50
23.	Tamang	44
24.	Gharti / Bhujel	37
25.	Yadav	35
26.	Kayestha	23
27.	Hajam / Thakur	17
28.	Gaine	15
29.	Chamar / Paswan	14
30.	Rai / Limbu	14
31.	Serpa	10
32.	Kurmi	12
33.	Marwadi	11
34.	Aadibasi / Janajati	8
35.	Dhobi	8
36.	Other	35

Source: DDC Profile of Dang 2067

Majority of the people are from Tharu caste in Dang district. As per above table, the highest population of Ghorahi municipality is also Tharu. Similarly, the second highest population is Chhetri, the third one is Brahmin and fourth is Magar. Likewise there are also Muslims, Buddhist and other unidentified caste live in Ghorahi Municipality.

### 4.3 Community Forest Status of Ghorahi Municipality

There are altogether 447 community forests in Dang district. But in Ghorahi municipality, there are only 34 community forests. Most of the community forests are managed by different women groups. They are getting some benefits from community forest. The status of community forestry is as follows.

**Table-5: Community Forestry Status in Ghorahi Municipality**

Name of Community forest	Location	Area in Hector	Benefited House Hold
Ghordaura	Ghorahi - 5	179.60	76
Rawot Gaun Jagriti Mahila	Ghorahi - 1	0.75	38
Kamala Mahila	Ghorahi - 1	0.72	22
Tridevi Mahila	Ghorahi – 1,2,10,11	2.20	59
Sworgadowari	Ghorahi - 10	30.00	413
Bahuudesiya Pasupati Mahila	Ghorahi - 10	0.50	22
Manakamana Mahila	Ghorahi - 2	5.59	78
Karjahi	Ghorahi - 3	47.90	164
Aarogya	Ghorahi - 3	4.12	140
Sivasakti Mahila	Ghorahi - 3	2.50	116
Pragatisil Mahila	Ghorahi - 3	9.93	49
Kisan Jagriti Mahila	Ghorahi - 4	2.20	38
Bhaisahi Belbhar	Ghorahi - 4	14.32	92
Gorakshya	Ghorahi - 5	75.00	345
Amvikeshwori Mahila	Ghorahi - 5	2.50	75
Dubhangsota Mahila	Ghorahi - 5	16.00	50
Sungura	Ghorahi - 5	84.80	32
Ambe	Ghorahi - 5	317.25	324
Kalika	Ghorahi - 6	126.76	232
Bhagawoti Mahila	Ghorahi - 6	17.18	178
Sarswoti Mahila	Ghorahi - 6	32.00	162
Vashant Hariyali	Ghorahi - 6	225.50	368
Jaljala	Ghorahi - 6	107.25	91
Kalikadevi	Ghorahi - 6	110.28	342
Barahachhetra	Ghorahi - 7	548.00	500
Tharuni Mahila	Ghorahi - 8	1.32	23
Nyauli Mahila	Ghorahi - 8	0.87	49
Mangalsari Mahila	Ghorahi - 8	14.80	130
Jyamiredaha	Ghorahi - 8	353.25	581
Baghkhori	Ghorahi - 9	83.25	323
Shivasikhar	Ghorahi - 1	24.50	110
Manka Dandi	Ghorahi - 3	4.24	48
Sital Mahila	Ghorahi – 9	1.78	23
Chandra Mahila	Ghorahi - 9	2.27	75

Source: Ghorahi Municipality Profile 2067

#### 4.4 Number of School in Ghorahi Municipality:

There are 14- primary schools, 2- secondary, 4- higher secondary, 2- plus two and 1- Degree College in Ghorahi Municipality. All these, school and colleges are government. Beside these, there are also private schools and colleges who are providing their educational services. The names of the schools and colleges are as follows.

**Table-6: Numbers of Government Schools and College**

S.N.	School's name	Ward No.	Total
1.	Primary school - Sani Ambapur	1	14
2.	Primary School - karjahi	2	
3.	Primary School - Kowadi	2	
4.	Primary School - Haridowar	3	
5.	Primary School - Bhaishai	4	
6.	Primary School - Belghari	5	
7.	Primary School - Ghordaura	5	
8.	Primary School - Jogidanda	6	
9.	Primary School - Githepani	6	
10.	Primary School - Masina	6	
11.	Ganesh primary School - Masina	7	
12.	Balkalyan Primary School - Kalamghari	8	
13.	Batabraniya Primary School – Karauti Danda	9	
14.	Primary School - Balmandhir	10	
15.	Secondary School – Bahun Danda	9	2
16.	Secondary School - Balvikash	10	
17.	Gorakchya Ratnanath Higher secondary School - Chaughera	4	4
18.	Saraswoti Higher Secondary School - Kathekol	11	
19.	Barahachhetra Higher secondary School - Sewar	8	
20.	Ratri Higher secondary School - Rajhena	10	
21.	Upper Higher secondary School - Rajhena	6	2
22.	Padmodaya Public Upper Higher secondary School - Bharatpur	11	
23.	Mahendra Multiple Campus - Bharatpur	11	1

Source: Ghorahi Municipality Profile 2067



**Table-7: Numbers of Private Schools and College**

S.N	Name of School	Ward	Level	Total
1	Sisu Aadharsila	11	Child care	2
2	Child Heritage	11	Child care	
3	New Bright Future , Sarra	1	Primary	6
4	Gyanmala Academy Pvt. Ltd	1	Primary	
5	Western Development Boarding School	5	Primary	
6	Sungava Academy	9	Primary	
7	Barahachhetra English School	8	Primary	
8	Gyanjoti Primary School	7	Primary	
9	Manakamana English Boarding School, Chaughera	4	Secondary	1
10	Madan Bhandari Memorial School	2	Higher Secondary	17
11	Gyanodaya English Boarding School, Haridowar	3	Higher Secondary	
12	Santiniketan Secondary School	11	Higher Secondary	
13	Alpha English School	11	Higher secondary	
14	Star Boarding School	10	Higher Secondary	
15	Little Angels	10	Higher Secondary	
16	Rapti Kanya English Boarding School	10	Higher secondary	
17	Janajyoti Boarding Secondary School	11	Higher secondary	
18	Valley Top English Boarding School	11	Higher Secondary	
19	Siddhartha Boarding School	11	Higher secondary	
20	Hindu Vidhyapith Secondary School	11	Higher Secondary	
21	Jyoti Punja Secondary School	11	Higher secondary	
22	Mount View secondary School	6	Higher secondary	
23	Annapurna Secondary school	11	Higher secondary	
24	Pearl Academy	11	Higher secondary	
25	Laligurans Secondary School	10	Higher Secondary	
26	Mechi – Kali Secondary School	11	Higher secondary	
27	Mid-Western Police Boarding Secondary School	1	Upper Higher Secondary	7
28	Dipsikha Upper Higher secondary School	11	Upper Higher Secondary	
29	Viddhyanilkantha Upper Higher Secondary School	11	Upper Higher Secondary	
30	Gorkha International	10	Upper Higher Secondary	
31	Santisudha Upper Higher Secondary School	11	Upper Higher Secondary	
32	Gyansindhu Upper Higher secondary School	11	Upper Higher Secondary	
33	Dang Valley Upper Higher Secondary School	11	Upper Higher Secondary	

Source: Ghorahi Municipality Profile 2067

#### 4.5 Community Study Center

Similarly, there are two community study centre has been established in Ghorahi municipality, namely JCI public library and Sarbodaya Pustakalaya. JCI library is established by Nepal JCI and Sarbodaya Pustakalaya is established by Rapti Sahitya Parisad. Sarbodaya Pustakalaya is an old library established in Ghorahi Municipality and it opens daily 4 hours only where as JCI library opens daily as per office norms. In both library, there are so many books, locally published news papers and national news papers are also available. Interested people can study there and it is open publicly. Out of these, there are few NGOs who are involved in community awareness and educational program like focusing to housewives for develop their literacy but these program are short and informal program. The data of the Community study centers are as follows.

**Table-8: Community Study Centers**

S.N.	Name of Community	Ward	Establish year	Opening time	Benefited
1	Sarbodaya Pustakalaya	11	2010 B.S	4 hours daily	50 people daily
2	JCI Library	11	2055 B.S	Whole day	25 people daily

Source: Ghorahi Municipality profile 2067

#### 4.6 Occupation of Ghorahi Municipality

The main occupation of the Ghorahi municipality is trade, commerce and small Industry in town area and government service and agriculture in rural area. In Rural area of municipality, mainly man and women work for agriculture. Some of the families who are poor and have not own land also follows Bataiya system in which other people's land was plough and grains distribute equally between the landlord and Kisan. (Who plough the land).

Ghorahi Municipality is devided in to 11 wards and it is developed as business centre of Dang district. Specially, ward No. 10 and 11 of Ghorahi municipality are town area and the people who live on these wards are involved in business and they adopted business as their main occupation. The people belonging to other wards out of these

10 and 11 are mainly involved in agriculture. They produce Rice, Maze, Mustered and Wheat locally and traditionally but today's, they are attracted and motivated to adopt scientific cultivation and hybridization for more production and more benefit. Vegetable farming also their one of the important part of their agriculture in rural area of Ghorahi Municipality.

Whereas ward No. 10 and 11 are main urban area of Ghorahi municipality, hence different financial intuitions like banks, co-operatives and Insurances companies are working and locating their offices on these wards. Now, there are 8- commercial banks, 7- development banks, 4- finance companies and 7- insurance companies working in Ghorahi municipality. All these financial intuition has established their offices on 10 and 11 wards of this municipality. Men and women of these two wards mainly involved to business and different financial organization and intuition are focusing to provide business loan and helping to people to generate more profit.

Men and women from other ward, their main occupation is agriculture. On these areas, people are organizing their own farmers co-operatives in which they do support to their members. Among their members, they transfer new farming technology, information sharing about standard seed, and co-operate each other among the members about market and for loan also. On these areas, there are 22 – agriculture cooperatives. Namely, showed them below.

**Table-9: Farmer's Co-operatives and Groups in Ghorahi Municipality**

S.N.	Name	Ward No.	Female	Male	Total
1	Samudaik Krisi Vikash Samuha	6	1	22	23
2	Sadabahar Taja Tarkari Utpadan samuha	3	1	12	13
3	Taja tarkari Utpadan Samuha	2	-	11	11
4	Gorakchhyanath Krisak Samuha	4	2	11	13
5	Trishakti Bahuudesiya Taja Trakari Utpadak krisak Samuha	4	11	13	24
6	Trakari Kheti Samuha	2	22	8	30
7	Truntapur Trakari Vikash Samuha	7	4	7	11
8	Lagansil Krisak samuha	7	4	11	15
9	Pragati Trkari Samuha	7	4	14	18
10	Bagawoti Trkari Vikash samuha	7	11	5	16
11	Unnati Trkari Vikash samuha	7	-	11	11
12	Sripetch Tarkari Utpadan samuha	7	4	9	13
13	Hariyali Krisak samuha	7	1	9	10
14	Pragati Tarkari Vikash Samuha	6	5	11	16
15	Kalamghari Aduwa tatha Tarkari Krisak Samuha	8	21	5	26
16	Ekata Krisak Samuha	5	2	18	20
17	Jagriti Krisak Samuha	9	5	6	11
18	Tarkari Kheti Samuha	1	4	11	15
19	Braha Chhetra Anna Tataha Trkari Krisak Samuha	9	5	16	21
20	Srijansil Krisak Samuha	6	13	16	29
21	Sangharsil Mahila Samuha	6	29	-	26
22	Jagaran I.P.M Krisak Pathsala	9	18	7	25

Source: Ghorahi Municipality Profile 2067

DDC Dang is organizing poverty monitoring and analysis program, women's empowerment and housewives education program, Gender awareness program, Child protection, development program, Minority, backward class and released Kamiya program and Madhesi, backward class and Muslim promoting program in Ghorahi municipality coordinating with different concern NGOs and INGOs. Ghorahi Municipality also organizing their own program like Released Kamaiya and Dalit special program, Partnership development program, Education development program and poverty elevation program. Beside this, municipality also running social security program such as old allowance, widow allowance and scholarship to the disabled students etc.

In Ghorahi Municipality there are different NGOs and INGOs who are working in favor of disabled people, backward people, Womens and housewives and in favor of people who are under poverty line. Namely these are, Base Dang, Gramin Mahila Vikash Sanstha, Nepal Mahila Ship Vikash Sanstha, Gramin Mahila Uthan Sanstha, Apang Mahila Sasaktikaran Kendra and Nepal Mahila Samudaik Sewa Kendra etc. They are working in the field of literacy, domestic violence, income generation program and participation of woman in different sector.

Likewise, Ghorahi Municipality is receiving tax from different sector i.e business, small industry, drinking water supply program and other too. The transportation is not much difficult in Ghorahi municipality. Inside the town area of Municipality, 26 Km road is black tapped and 98 km road is wide and graveled. The Municipality also connected to black tapped road to go Nepalgunj , Butwal and even to go another municipality of Dang i.e Tulsipur. There is a facility of electricity, drinking water and communication reachable to all the wards. People can use hand pipe water and water from well in case of alternative.

According to the community people, respondent and office staff of DDC and Municipality, the major social problem of Ghorahi is domestic violence, illiteracy, lack of knowledge on the rights of women and class discrimination between have and have not. Still, Women have to bear all the responsibility at home and they have not opportunity to expose socially themselves.

## CHAPTER - FIVE

### SOCIO- ECONOMIC CHARACTERISTICS OF THE RESPONDENTS AND WOMEN’S PARTICIPATION

#### 5.1 Socio- economic Characteristics of the Respondents

In this research dissertation 60 respondents have selected from Ghorahi municipality ward No. one. Their socio economic characteristic has covered the following issue such as caste/ethnic composition, age composition, marital status, family structure.

##### 5.1.1 Caste/Ethnic Composition

Among various definitions, one of the definitions of the caste system says- “Any of the hereditary, endogamous” social classes or sub classes or sub classes of traditional Hindu society, stratified according to Hindu ritual purity, especially the especially the Brahmin, Chhetriya, Vaisya and Sudra.

In the Nepalese society, so-called caste is an important factor that influences the status of a person in the society. It is a social class separated from other by distinction for the heredity rank, profession or wealth. It plays a vital role in the people’s perception of their roles in the society. A social system or the principle of grading society is based on caste. The following table shows the caste/ ethnic composition of the respondent.

**Table-10: Caste/Ethnic Composition of Respondents**

S.N.	Caste/Ethnic	Nos.	Percent
1	Tharu	30	50%
2	Chhetri	4	6.64%
3	Magar	4	6.64%
4	Gurung	2	3.34%
5	Dalit	6	10.00%
6	Brahmin	8	13.34%
7	Dasnami	3	5.00%
8	Newar	3	5.00%
Total		60	100%

Source: Field survey, Baisakh 2068

The table No-10 shows that out of 60 respondents, the highest number of the respondent belong to the Tharu ethnic groups which occupies 50% followed by Brahmin 13.34% and Dalit 10.00% . Similarly, Chettri and Magar 6.64% , Dasnami and Newar covers 5% and Gurung occupies 3.34% as it was said in various data that majority of the population is Tharu in Dang district, it shows the highest percentage in the municipality also. Besides, there are heterogeneous Community as Brahmin and other in other ethnic groups of dalits.

### 5.1.2 Age Composition

Age is an important demographic characteristic which plays a crucial role in various aspects of life. Like many other factors as education and family background, age also influences the access of women in decision making to a large extent. The ages of the respondents of this research work were as follow.

**Table-11: Age composition of the respondents**

S.N.	Caste/Ethnic	NOs	Percent
1	20 - 25	8	13.34%
2	25 - 30	16	26.67%
3	30 - 35	11	18.33%
4	35 - 40	9	15.00%
5	40 - 45	10	16.66%
6	45 and above.	6	10.00%
Total		60	100%

Source: Field Survey , Baisakh 2068

Table-11 shows that out of total 60 respondents, the highest percent which is both middle aged women and youth fell into 25-30 and 30-35 age group. Similarly, the lowest numbers of the respondents were from 40 and above years. It was happened due to most of the middle aged women or young women take the responsibility to handle the outside works, for example handling any visitors or NGOs activists to provide information.

### 5.1.3 Marital Status

Marital status of the respondents was imperative in this study as it is obligatory to examine the participation in development process in housewives, which only married women can execute. It is widely known that most of the women in Nepal should have married on the age of 20 to 22. This approach is widely prevalent in the rural Nepal however it has not spared the city as well.

All the respondents were married, as only married females were ready to interview seeing that they were the appropriate to answer the questions required by this study.

**Table: 12 Marital Status**

S.N	Marital Status	No of respondents	Percent
1.	Married	60	100%
2.	Unmarried	0	0%
Total		60	100%

Source: Field Survey, Baisakh 2068

Above table showed that out of 60 respondents, all respondents were found married and no one found unmarried during field survey.

### 5.1.4 Family

Family is also one of the most important components of any social structure. There are different types of families, such as nuclear family, joint family and extended family. Change in family size may cause of changes to the form of the society; consequently family structure plays a important role in terms of decision making role of women and participation in different types of development process. The table below shows the family structure of the respondents.

**Table-13: Types of Family Structure of Respondents**

S.N	Types of Family	NOs	Percent
1	Extended	13	21.67%
2	Nuclear	26	43.33%
3	Joint	21	35.00%
Total		60	100%

Source: Field Survey, Baisakh 2068



During the survey, it was found that most of the respondent's families were nuclear which is shown in above table. Out of 60 respondents, 43.33% families were nuclear where as 35% families were joint and only 21.67% were extended families. The types of family impact on the decision making process .In joint and extended family, most of the decisions are taken by the head of the family and women rarely talk on any matters where as it was found that in nuclear family, decisions are taken by both husband and wife. This type of practice was found in most of the Tharu family.

## **5.2 Women's Participation on "People's War"**

Women's participation on "People's War" was only caused due to their decades of oppression which they had and somehow still they have. Nepalese women were waiting to appropriate time to raise their voice against their different types of oppression which had their upon whoever they raised their voices in different way since long time but output didn't come. Hence, women were politicized; the progressive parties take-up the gender issue; international democratic and liberation movement have also taken up gender agenda, which contributed a lot to gear up Nepali women movement as well ( Binda pandey, Women's movement in Nepal ).

But, women's problem didn't solved as they wanted. On these circumstance, most of the women basically from rural Nepal and somehow also from urban decided to participate "people's War" however it was life threatening and they accepted it easily and happily. Many of them went underground, some arrested and even some killed.

As per printed document by CPN-M which they conducted field survey says that 81.01% whole timer women coders and 7.32% part timer women cadres they had which also showed that women's participation on "people's war" was so high ( Hisila Yami,).

This chapter revolves around the topic "Women's participation on People's war". It highlights the analysis of the information collected through the field survey which was earlier maintained in the dissertation. The entire information which was collected through the method of random sampling has been tabulated clearly below for the detailed study for the area on the participation on "people's war", interest on politics and local governance Institutions too. The analysis is completely based on the participation of women on different sectors of "People's war".

During Field survey, the researcher found that the women respondents from Tharu and Magar community are mostly participated on the “people’s war” since its initiation period. Their participation on “people’s war” was direct and indirect. According to them, the respondents who were directly participated they mostly worked in battle field as people’s liberation army and some of them worked in political field, who were indirectly participated they were on different role like communication and information, rout guide, to manage shelters for political leaders and protect them and carry food to people’s liberation army troops in jungle.

Similarly, the respondents from other caste like Brahmin, Chhetri and Newar, they were also participated on people’s war but mostly they were supporter. In comparison with Tharu and Magar, other caste respondents were also participated on “people’s war” but they were fewer.

**Table-14: Women’s Participation on “People’s War” as per Caste**

S.N	Caste/Ethnic	No of total Respondents	No of participants on “War”	Percentage
1	Tharu	30	15	42.86%
2	Chhetri	4	2	5.71%
3	Magar	4	4	11.44%
4	Gurung	2	1	2.86%
5	Dalit	6	4	11.43%
6	Brahmin	8	6	17.14%
7	Dasnami	3	2	5.71%
8	Thakuri	3	1	2.85%
Total		60	35	100%

Source: Field Survey, Baisakh 2069

Above table shows that the participation of women respondents on people’s war development process are mostly from Tharu ethnic group and they are in 42.86% and 17.34% from Brahmin , 11.44% Magar and 11.43% Dalit . Other from Chhetri and Dasnami are 5.71% and Thakuri as well as Gurung caste percentage of participation are 2.85% and 2.86% respectively which is very low .It means that the women from much oppressed and socially neglected class were highly participated on people’s war development process. These results say that the people, who are victims from society,

neglected from state and suppressed by inequality and highly oppressed class people massively participated on people's war as they thought that this is only their liberation.

### 5.2.1 Religious Composition

As Dang district has a combine culture of different caste and ethnic groups. The people of Dang follow Hindu religion, Muslim, Christian and Buddhist. But, the respondent mostly found from Hindu. According to them, they do not believe in any religion but by born they are on Hindu.

**Table-15: Religious Composition of the Respondents**

S.N.	Caste/Ethnic	Numbers	Percent
1	Hindu	42	70.00%
2	Christian	11	18.34%
3	Buddhist	7	11.66%
Total		60	100%

Source: Field Survey, Baisakh 2069

It was found that among 60 respondent 70.00% people are from Hindu where as only 11.00% percent people are Christian and 7.00% people are from Buddhist, respectively. There are also in few numbers of Muslim in the Ghorahi municipality but searcher couldn't meet them. Majority of the people are Hindu in the selected wards.

The impact of the religion also differ the decision making position on the family members. In Hindu religious family, the structure is orthodox rather than in Buddhist family. In Hindu religion family, the head of the family take the most of the decision in comparison to the other religious groups. But, it was found in the study area that most of the decision and women participation is not hard and fast.

### 5.2.2 Educational Composition

Education is a basic human right, vital to the development and well-being of individuals and societies as a whole. Nepal government also advocates quality basic education for all children-girls and boys-with an emphasis on gender equality and

eliminating disparities of all kinds. The “Global Gender Gap Index 2007” published by the world economic forum, ranks 128 countries according to the level of gender-inequality existing in those countries. This ranking is based on 14 indicators covering political representation, access to education, health and economic participation.

It was found in the study area that if the respondents are from highly educated family, the woman took the most of the decision at households and their participation is rather high in the development work. But the lower education status hampers the participation level of the women as they are not much serious about their status and role, responsibility and rights towards the community.

**Table-16: Educational Composition of Respondents**

S.N.	Education	Numbers	Percentage	Remarks
1	College	6	10.00%	The people who can write and read easily in Nepalese language are Literate.
2	Higher Secondary	8	13.33%	
3	Secondary	10	16.67%	
4	Primary	6	10.00%	
5	Literate	18	30.00%	
6	Illiterate	12	20.00%	
Total		60	100%	

Source: Field Survey, Baisakh 2068

Most of the women in the survey area are literate. Around 30% women are illiterate where as only 20% percent women are illiterate. The women during field visit are found 10.00% primary level passed, 16.67% Secondary level passed, 13.33% higher secondary level passed where as only 10.00% respondents were educated from college level. Among 30% literate respondent, approximately 8% respondent said that they were totally illiterate before joining people’s war but after their participation on people’s war, they became able to write and read. According to them, now they can fluently write and read in their mother tongue. Among illiterate, most of the respondent were from Tharu community but it is interesting and encouraging that they are sending their daughter to schools now. They are completely aware of the value of education now even most of them are still illiterate.

### 5.2.3 Land holding of Respondents

Normally in rural area, Land holding size shows the economic status of the respondents but sizes of land never determine the decision making status. Regarding decision making power, the biggest size land holder's females and the no land owner's women have equal status at home. Most of the decisions are made by Male at home rather than female.

**Table-17: Size of Land holding of Respondents**

S.N.	Sizeof land (in hector)	Nos.	Percent
1	No land	9	15.00%
2	0 – 1 hector ( One Bigaha twelve kattha )	25	41.66%
3	1 – 2 hector ( Two Bigaha four Kattha )	18	30.00%
4	2 – 3 hector ( Four Bigha Sixteen kattha )	8	13.34%
Total		60	100.00%

Source: Field Survey, Baisakh 2069

It was found from the survey that 41.66% percent respondents have around one hector of land but 30% percent have two hector of land and very few 13.34% respondents have three hector of land. Similarly, 15% percent have no land at all and they do labor in other's land and sustain their livelihood. The respondents those who have two hector of land have participated in the different local development works where as the respondents those who have no land can hardly participate in the development work because they have to do more labor in farm for their livelihood.

Just opposite of this , the women respondent who have below 2 hector of land they were very positive to people's war development process and they were suppose to participated either directly or indirectly but it is found that the respondents having more than three hector of land were less participated on peoples war. But, all the women participate in collectively formed saving groups and attend the group meeting once a month.

## 5.2.4 Economic & Occupational Composition

It has found that economic condition of respondents determined their own social, cultural and political aspect.

**Table-18: Economic Composition of Respondents**

S.N	Economy		Nos.	Percentage
	Main	Subsidiary		
1	Small Scale Business	Agriculture, Service	11	18.33%
2	Medium Class Business	Service	3	5.00%
3	Cottage Industry	Agriculture	4	6.67%
4	Service	Agriculture	14	23.33%
5	Labor	Agriculture	13	21.67%
6	Agriculture	Service, Labor	15	25.00%
Totle			60	100%

Source: Field Survey, Baisakh 2069

It has found that most of the respondent's major source of economy is agriculture. But, some of them also have some subsidiary work. For example, most of them fulfill their livelihood from Service or labor along with agriculture. As agriculture is the main source of income in our country, it can be seen in most of the VDCs and Municipality also whereas municipality is urban area in the context of Nepal but in fact most of our municipalities and its major part are in rural area. Hence, the people who live in municipality even their main occupation is agriculture. Similarly, most of the poor families those who don't have their own land for cultivation, they sustain their livelihood by farming in other people land as bataiya.

The above table shows that 25% percent families are involving on agriculture as their main source of income whereas they also adopting other subsidiary occupation like Service and Labor. The families, who are in agriculture as their main occupation and have not their own land for cultivation, they cultivate other's land on Bataya system and they also do labor as their subsidiary work.

There are 23.33% families who are in Service as their main occupation but they also adopt agriculture as their subsidiary. Similarly, among the respondents family 18.33%

are in Small scale business but they also are on agriculture and service as subsidiary. Likewise, 5% families are adopting medium class business and their subsidiary is Service. Similarly, 6.675 respondent's families have cottage industry as main occupation but they also on agriculture as subsidiary.

These figure show that no one can survive their livelihood in one occupation and all they are compel to adopt other alternative too, like agriculture. It is most interesting things found that the families 21.67% are involve in only labor as their main occupation whereas they are also adopting agriculture as subsidiary. These labor people have not their own land and they do agriculture activities on other's land. So, it is very notable things that there is vast gap between have and have not people and it is still growing on even in urban area. This shows that there is economic inequality among the people and rich people became richest and poor converted in to poorest.

There was not much different in the participation of the women involve in single occupation and multi occupation. But those women who themselves are involved in the business besides agriculture are more independent and take the decision of their own.

### 5.2.5 Income

Income is the major source for the determination of the economic condition of the family. If family earns more, the economic condition is good and the living standard becomes also good. Our society is patriarchal and most of the earning responsibility goes to male than female in the every house hold.

**Table-19: Income Holder of Respondents Family**

S.N	Income holder of the respondents family	Nos.	Percent
1	Husband	18	30.00%
2	Wife	7	11.66%
3	Both ( Husband & Wife )	16	26.67%
4	Husband & Son	9	15.00%
5	All ( Husband , Wife & Son )	10	16.67%
Total		60	100%

Source: Field Survey, Baisakh 2069

Above table shows that, in 30% respondent's family, the income holder were male whereas in 26.67% family, the income generators were both male and female. Mostly, in Tharu community, there are good division of labor between husband and wife in nuclear family where as in joint family; the division can be seen between the brothers and other rest of the family members also. This practice ties the joint family from internal conflict.

As per above table, 26.67% respondents family earn by both husband and wife from farm. Likewise, in 16.67% percent families, earn together son, father and mother. But, still there is practice of male's working outside. 30% males work outside and in some case of widow, wives have to earn for the family. The impact of income holder of respondent family, impact on the participation and decision making. Income holder women take her own decisions either participation in saving groups, trainings rather than non income holder women. In spite of that it was found from the survey if husband and wife both work at farm, but their cash was in hold of males, in this situation the women's decision are ignored. It was also found during the survey that even if the participation of the women is better in income but their labor was used but no sharing in benefit and decision making.

### 5.2.6 Respondent with Say in Family Decision

Many research studies have proved that women do not have decision making power in the case of major decision or they do not have a strong say in the family matter. Education plays a vital part on the decision making role of women in the household matters. They are not allowed to take a decision because of our patriarchal society and on the other hand still society doesn't trust on her decision making attribute.

**Table-20: House holds Decision Making Position of Respondents**

S.N.	Decision makers	Nos.	Percent
1	Father in Law	11	18.33%
2	Husband	24	40.00%
3	Both ( Husband & Wife )	19	31.67%
4	Wife	6	10.00%
Total		60	100%

Source: Field Survey, Baisakh 2069



Similarly, table 20 shows that 40% male take major decisions in the family where as only 6% women take decision on the family. But the situation is slightly changing in the agriculture and ethnic family. Both husband and wife take decisions in the family in terms of education of the children and farm managements and its percentage is 31.67%. It can be found in most of the Tharu agriculture family. But in case of joint family 18.33%% decision was taken by father- in-law even if the husband and wife labor at farm and business.

### 5.2.7 Factors needed to be done to Establish Gender Equality

Generally, it is seen and believed that women and men are not treated equal. The problem regarding biased treatment between man and women still exist. The study sought suggestions from respondents on what should be done to change the situation.

**Table-21: Perception of Respondent on Gender Equality**

S.N.	Descriptions	Nos.	Percent
1	People should aware about gender equality	12	20.00%
2	Education should be provided to all	15	25.00%
3	We should give-up traditional mentality	8	13.33%
4	All of above	25	41.67%
Total		60	100%

Source: Field Survey, Baisakh 2069

This is the result found that 41.67% percent respondents believed, all the description is equally important to form a gender equitable society. But, rest of the other respondents like 20% say, people should aware about gender equality .Similarly, 25% of respondents stated that the education should be provided to all for gender equality. However, 13.33% respondents agreed that we should give-up our traditional mentality to establish gender equitable society. Everything is important for the establishment of the gender equity in the society because our society is rather behind in terms of gender empowerment and women’s liberation.

### 5.2.8 Practice of Medicine Users

In the study site, women are overloaded with various responsibilities from farm to household, market, children and family. Due to this tiring life, women sometimes forget that she is also a human being and needed to relax her body and mind. She can look after her children and family too. The study tried to assess the issues that they still believe in witchcraft or dhami/jhankri or visit doctor for the treatment.

**Table-22: Practice of Medicine Users**

S.N.	Practice of medicine users	Nos	Percent
1	Doctor and Hospital	41	68.34%
2	Dhami / Jhakri / Guruwa	1	1.67%
3	Local Paramedics	11	18.33%
4	Baidhya	7	11.66%
Total		60	

Source: Field Survey, Baisakh 2069

It has found from the survey that majority of the people visit doctor during illness and its percentage is 68.34%. It was happened due to easy access at Ghorahi where Rapti sub regional hospital is available .People believe in doctors and hospital than the Dhami/Jhankri. These give the impression of good sign of awareness in the health sector. It may cause due to the awareness raised by the Non Government Organizations in health sector and people are becoming conscious towards health. Similarly, 18.33% respondents and 11.66% respondents go to local paramedics and Baidhya respectively. In Tharu community still believe in Guruwa and some other community people also believe in dhami jhankri . It was found that in most of the offspring illness they visit to dhami and follow the instruction of dhami. But, its percentage is very negligible i.e. 1.67% only.

### 5.2.9 Consultation during Delivery

Generally women don't care much about their health because of their work load. During delivery, most of the women depend upon sudeni rather than visit the doctor. It was found that still women are careless and don't consult doctor during pregnancy

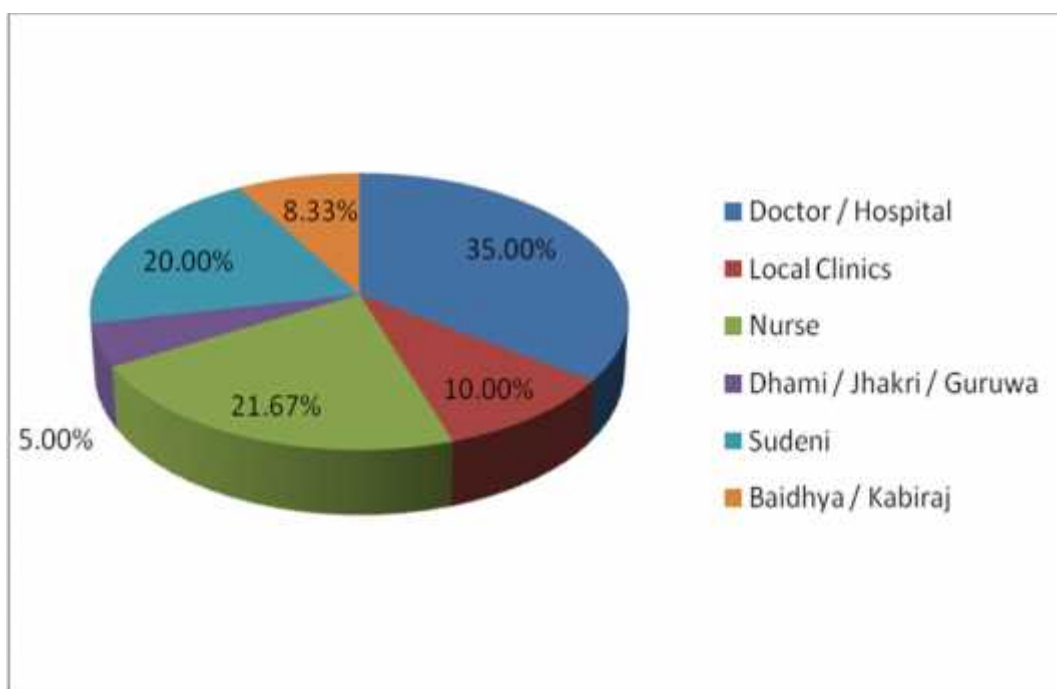
or delivery but it was found mostly in rural area. Now, this trend is going to change and women are becoming aware about consulting to doctor during pregnancy.

**Table-23: Consultation during Delivery**

S.N.	Practice during delivery	Nos.	Percent
1	Doctor / Hospital	21	35.00%
2	Local Clinics	6	10.00%
3	Nurse	13	21.67%
4	Dhami / Jhakri / Guruwa	3	5.00%
5	Sudeni	12	20.00%
6	Baidhya / Kabiraj	5	8.33%
Total		60	100%

Source: Field Survey, Baisakh 2069

**Pie-chart**



It was found from the survey that 35.00% respondents consult doctor and hospital during their pregnancy as well as for the delivery of a child. Similarly, 21.67% of women consult the Nurse. Likewise, 10% women prefer to visit local clinic during pregnancy where as 8.33% respondents consult Baidhya and Kabiraj during delivery.

But, it is also found that 20% of the respondents prefer to Sudeni which is the highest percentage still lacks the consciousness towards the safety measures during delivery. However, very few respondents believe on Dhami, Jhakri and Guruwa and its percentage is 5% only. It was found that still there is belief in Dhami/ Jhankri and Guruwa among the people. It shows that still people are not completely aware about their health even in municipality. But, its percentage is only 5% which is also show that people are going to aware.

#### 5.2.10 Work load of Women

Comparatively, women work more than men in and outside the household but they receive significantly lower wages. If we ignore the exceptional case, their employment is limited within the unorganized sectors and their participation in the governmental sector is very low. The low status of women in Nepal can be traced to a number of interrelated economic, legal, cultural, political, and institutional factors.

Women usually worked harder and longer than men. But, women belonging to elite class families has low work load than men and they have to take care of most household chores and other menial work. There are various reasons for the unequal workloads between men and women. Chiefly, it is due to the orthodox social belief of the society that men are supposed to go out of the house and earn for the family and women are suppose to look after their children and cook for them.

**Table-24: Description of Women Workload**

S.N.	Description	Nos.	Percent
1	Yes	58	96.67%
2	No	2	3.33%
Total		60	100%

Source: Field Survey, Baisakh 2069

In the above table, 96.67% women said that they work more at home and farm but only 3.33% of respondent denied that they have more work load. Beside this, they have to look after the children as well as whole family.

### 5.2.11 Use of Contraceptive

In the study area, it was found that the people are now becoming conscious to the reproductive health of female and they are using contraceptive for the child health and birth control.

**Table-25: Decision Making on Contraceptive Use**

S.N.	Description	Nos.	Percent
1	Yes	53	88.34%
2	No	7	11.66%
Total		60	100%

Source: Field Survey, Baisakh 2069

The above table shows that 88.34% percent females are using contraceptive for the gap of two children. But, 11.66% percent females said that they are not using any contraceptive. Due to having wrong information about contraceptive use, 11.66% women are not getting permission from the husband or their family members.

### 5.2.12 Decision Making on Contraceptive Use

Though, we have already moved to 21<sup>st</sup> century, most of the women in study area are still hesitate to discuss about the sex- related matter. However, sex is nothing rather than biological need for every healthy human being. Whereas, men are normally progressive and they are a step ahead on this matter and decide the correct contraceptives measure in the family.

But, the situation is going to changed and women are also becoming very aware about sex related matter. Now, they also keep decision power to use contraceptive. The following table shows who decides on the use of contraceptives.

**Table-26: Decision Making on Contraceptive Use**

S.N.	Description	Nos.	Percent
1	Husband & wife	25	41.67%
2	Husband	8	13.33%
3	Wife	27	45.00%
Total		60	100%

Source: Field Survey, Baisakh 2069

Above table shows that among the 60 respondents, 45% said they use contraceptive methods and 13.33% percent said their husband used the devices and 41.67% percent respondents said that both husband and wife take decision on who use the contraceptive.

The finding reveals that some level of awareness was seen about the contraceptives in the respondents. However, they are not fully aware of the right methods. They use the methods which is easily available in the municipality or nearby market. It was found that women used the contraceptive because they are more concerned about their reproductive health.

### 5.2.13 Participation in Meeting of Local Level

Generally, women are excluded from all levels and forms of governance and decision making structures. Their representation in political parties and in various local government bodies is observed very low due to their illiteracy and low level of political consciousness. But, it is found that women on study area have little consciousness and they also participate in different local activities, political meetings, social work meeting as well as they also participate local government meetings. According to respondents, earlier they didn't has any interest to participate local government meeting in ward level as well as in municipality level but now they have interest to join these type of different activities.

**Table-27: Participation in Meeting of Local Level**

S.N.	Participation in DDC/Municipality council meeting	Nos.	Percent	Remarks
1	Yes	57	95.00%	Women, mostly participate Municipality council meeting, ward level meeting and other local activities.
2	NO	3	5.00%	
Total		60	100%	

Source: Field Survey, Baisakh 2069

In the above table, 95% percent women are participating in the DDC council meetings, municipality council meeting, ward level meeting as well as other different local meetings. Only 5% percent women don't participate in this type of council meeting. It shows that women, today in local level have access to the resources of the DDC and municipality and they are also representing in the budget allocation meeting at the DDC level as well as municipality level.

However, It was also noticed that respondents expressed higher level of trust in local community structures rather than in local government bodies and government line agency. Some of the popular local community structures named by the respondents were forest users groups, saving groups of NGOs, health post management committee and cooperatives managed by local NGOs. This is caused because local community structures are easy to access and familiar with people issues and day to day life.

#### **5.2.14 Knowledge about Local Resources and Programs**

The local resources are the most important sources for the rural development. It can be the grants from the government or local revenue generations or the tax or levy from the local resources.

**Table-28: Knowledge about Local Sources and Programs**

S.N.	Women's knowledge about local source	Nos	Percent
1	Yes	58	96.67%
2	No	2	3.33%
Total		60	100%

Source: Field Survey, Baisakh 2069

Above table shows that the 96.67% percent respondents expressed their knowledge of the local resources. They also know the budget source of municipality and its expenditure procedures. Only 3.33% percent females don't know about the sources of the municipality and they have little knowledge about the fund received from the central government only. It shows that 3.33% percent respondents have lack of information about local resources.

### 5.2.15 Respondents Knowledge in Child Registration

Today, Women are becoming quite aware about registration of demographic elements like fertility, mortality and migration. This is also change on society. Beside this, there are many NGOs who are working on field of women equality and empowerment and also playing vital role for awareness in terms of consciousness to the community people. Mostly, NGOs create awareness in the field of health, sanitation and child birth registration etc.

**Table-29: Child Birth Registration**

S.N.	Description	Nos	percent
1	Yes	60	100%
2	No	0	0%
Total		60	100%

Source: Field Survey, Baisakh 2069

It was found from the survey that 100% percent respondents have recorded their child's birth registration to the municipality office. It was done because there is a need of birth registration certificate during the admission of the children at school as well as issuing citizenship. They all know that it is necessary to registered demographic events.

### 5.2.16 Interest in Politics and Participation on Political Party

Certain efforts have been made to increase women's participation at the local politics. The local self governance act 1997 was introduced to secure and increase women's position at the local level. In local body elections, political parties are allowed to contest by involving candidates with their support. Representation of women is also mandatory at municipality and DDC level.

But in real sense, still mostly common women today don't want to indulge in politics. Their interest in politics is very negligible as per their population. However, it is also going to change as their earlier position.



**Table-30: Interest in Politics**

S.N.	Description	Nos.	Percent
1	Interested	55	91.67%
2	Not Interested	5	8.33%
Total		60	100%

Source: Field Survey, Baisakh 2069

Above shows that 91.67% percent women have interest in politics where as only 8.33% percent women said that they don't have any interest. It means that women today think, politics is also major platform to give their exposure and increase their participation as well as empowerment. This is also good sign for sociological change. Out of the sixty respondents, only 8.33% percent women don't show their interest on politics and want to keep themselves aloof from the politics.

**Table-31 Participation on Political Party:**

SN	Description	Nos	Percentage
1	CPN - Maoist	38	63.34%
2	NC	9	15%
3	CPN - UML	5	8.33%
4	RPP	3	5%
5	Not	5	8.33%
Total		60	100%

Source: Field Survey, Baisakh 2069

Table No. 31 shows that the respondents 63.34% percent are participate on CPN-Maoist party where as 15% respondents are associated to NC. Similarly, 8.33% percent respondents showed their support to CPN – UML and 5% percent to RPP party. Out of total 60 respondents, only 8.33% percent respondents don't show their any participation and interest in any political parties. This show that most of the respondents have belief on political party and among them most of the i.e 63.34% percent respondents are involve in CPN- Maoist.

### 5.2.17 Voting on the Constitution Assembly

Whereas most of the respondents involve in different political party so they are somehow conscious or forced to vote on elections. From the survey, it was found that almost all respondents had voted in the constitution assembly on 2062 B.S. to that party where they had political faith.

**Table-32: Voting on Constitution Assembly**

S.N.	Description	Nos	Percent
1	Yes	59	98.34%
2	No	1	1.66%
Total		60	100%

Source: Field Survey, Baisakh 2069

During the survey, it was found that 98.34% percent respondents were voted on the constitution assembly held on 2062 B.S. Only the respondents 1.66% percent said that they couldn't vote due to circumstantial problem. It shows the high consciousness for the voting system. This voting trend also shows that more and more people voted for the constitution assembly and took part in an election process.

This situation came because of the political instability of the country and the people wanted to see the establishment of meaningful peace and wanted to avoid exploitative feudalistic political structure of the country.

**Table-33: Participation in Saving Groups**

S.N.	Description	Nos.	Percent
1	Yes	60	100%
2	No	0	0%
Total		60	100%

Source: Field Survey, Baisakh 2069

Saving is the one of the most important components which helps to every one independent. This is not only future fund for retired life but it is also needed to run easy life of the family. Above table shows that 100% respondents were participated in the saving groups. Due to saving habits initiated by most of the NGOs in the

community, the entire respondents have started saving as per the minimal amount. Some of them have also taken loan from the group saving.

During the survey, it was also found that the women have participation in saving groups comprising of 25/30 person in each groups.

## **CHAPTER -SIX**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **6.1 Summary**

This study was carried out as a partial fulfillment of the master's degree level requirement. It has been divided into 6 chapters including this summary. The earlier chapter elucidates the perspective of the research and lead in to the main content, which also comprises of the analysis of data obtained from the field study. This study mainly focused on the women's participation on "people's War" and the study covers only 60 respondents of research site applying random sampling technique.

Women in Nepal, who make up 50 / 50 percent of the total population (CBS, 2001) face severe discriminations in all aspects of social, political, economic and cultural life and as a result, remain in a very low status. Women don't have equal access to the participation, decision making, and educational, developmental or employment opportunity. Due to orthodox social belief, women have heavy work load both at towns and villages. Due to their heavy work load at home they could hardly participate in any social work or even take time for their health. A study shows that 96.67% female feel that they have heavy work load. They have triple role as productive, reproductive and community roles too.

This study was tried to find out the women's participation trend on "People's War" and how their life style changed after "people's war". The dissertation also covers the study of women's Social as well as economic and other spheres. Efforts have also been made to discuss the field situation and the research methods used in the study, such as the rational of research problem and site selection. Universe of the study was random sampling method and the study schedule.

Within this study, Socio – economic and demographic characteristics of women at Ward No. one of Ghorahi municipality such as age structure , education status , types of family structure , land holding status , religious ,cast and ethnic composition , work load trends , decision making , child registration , participation on local meeting , knowledge of local source and program , use of contraceptive , medicine use trend , delivery system during pregnancy , income generation , interest and participation on

politics , participation trend on political party, participation on saving group , voting trend on constitution assembly election also have been studied and analyzed.

Women's participation on "People's war" is high i.e 58.34% .Among 60 respondents, 35 respondents were participated on "people's war". Among these total participated respondents, women from Tharu community are higher than other cast and their participation percentage is 42.86%. This result shows that the women also can do hardy work easily and they can contribute their effort to change society. A large number of respondent reported that they had to face discrimination problem in relation to social, cultural, economical and political issue. The study shows that the participation of women's on "people's war" have been positively changed the society, education and the position of women. "People's war" has helped to raise women's status in the society through their social and political empowerment. Ultimately, this changing status of women helps them in term of capacity building and decision making at both household and community level.

For the decentralization process to be effective, the active participation of the local communities, women, groups at the development process and the decision making level in the governance process is essential. However minorities groups, dalits, ethnics, and women at local level still feel left out from the mainstream of participation and on governing institutions. The women are neither consulted nor informed about the planning and designing of programs meant to bring about positive changes in their livelihood. So, this is a very burning issue that the participation of the women in works such as planning and designing of the program is becoming less. The women's role was neglected from the very beginning of the process. This impact bad result in the development interventions and efforts will not be seen as visible as per the funding support.

The study attempted to analyze the participation of women in local governance which also mirrored the situation of in the overall societal and national context. The study also analyzed the participation of women in terms of social, cultural, economic, political and local governance institutions as well as health aspects.

The title of the study is "women's participation on people's war " and the study was carried out in ward No. one of Ghorahi municipality of Dang district which covers

eleven villages and represents the rural area of Midwestern development region of Nepal. The reason for the Dang focused study is justified as less participation of the women in any works are the main issue at Dang district identified by the different advocacy interactions and the issue is neglected by the local institution and political leaders at the areas. Beside this, Dang districts was central point of other district of Rapti zone namely Rolpa, Rukum, Salyan and Pyuthan where “People’s war” was started .

As they are concentrate mainly on the infrastructure development of the municipality. And another reason for the study was apparently no one has done research on the similar subject matter in this particular area and district and it was a felt need. The researcher has made acknowledge to the certain personalities those help in the survey work. He has also made list of tables and acronyms in the previous part of the dissertation report.

In **chapter - One:** Introduction and back ground, role of women in society, statement of the problems was kept. Likewise, the objective of the study, research hypothesis, rational of study, limitations and organization of the study been kept. It sited that is “to analyze the socio-economical and educational status of women, to describe the women participation on “people’s war” and its impact on their life and to identify the changing status of women.

Similarly, it was hypothesized that Women in Nepal are much oppressed and discriminated especially in rural area as well as urban area too. Still women are far behind from the mainstream of participation. It is necessary to empower and uplifting them to participate in every sector of society which can make them self dependent. Participation of women on “Peoples War” may impact to their socio-economic status, positively.

It was very important to find out the real causes and consequences of the women’s participation in the Dang district specially in one municipality because it reflects the whole district situation and its impact on the life of the women.

The rationale of the site selection was that no one has conducted research in similar subject matter in this particular area, researcher have some depth interest in the women participation in people's war and less participation of the women and minorities are the main issues at Dang district and the issue is neglected by the local institutions and the local political leaders.

There is some limitation of the study such as it was limited to ward no. one of a particular municipality and it is just a sample survey using limited tools and techniques. Questionnaire schedule, focus group discussion, semi-participants observation, case study, interviews and key informants were the stakeholders of the problems such as women activists of the municipality, staffs of municipality, acting officer of municipality, some chair persons of the NGOs and local political leaders.

**Chapter – Two:** Includes the Literature Review.

**Chapter – Three:** Included the methodological part of the study. That is questionnaire, schedules, focus group discussion, semi-participants observation, case study, interviews, key informants review and secondary information analysis. The collected data were subsequently analyzed. It also described the study area, sampling method, nature of data, etc. the study has selected 60 households. The respondents were selected by using random sampling methods.

In **Chapter - Four**, general introduction of the study area was placed. In which population, political division of the study district was kept. The study municipality information regarding community forestry, schools data and others were kept according to the need of the survey.

Likewise, **Chapter – Five**, included socio-economic characteristic of the respondents and women's participation comprising of caste/ethnic compositions, age compositions, family, marital status. In which the tables were set with data and analysis in the heading socio-economic characteristic of the respondents. Similarly, in the heading women's participations the social aspect includes the household decision making positions, gender equity perceptions, work load, decision making position, child birth registration, participation in council meeting and knowledge of municipality resources are placed.

At last **Chepter – Six:** Placed major findings, Recommendation and conclusion.

## **6.2 Major Findings**

- ) The highly involvement and active participation age group is found 25 – 30 which percentage is 26.67%. The age group above 45 onward was found to participate in any development process as well as people's war activities is only 10% .
- ) Now days, the informal education programs are launched by some of the non government organization. Similarly, various political parties are also somehow creating political awareness .In this context; women's participation and empowerment are increasing which ultimately helped to increase women's literacy rate.
- ) The family structure of respondents are found three types as joint , extended and nuclear but majority of the respondents family structure are found as nuclear.
- ) Land holding size is generally small. It was found during study that 15% respondents did not have single land. But, the respondents 41.66% have 0 – 1 hector land , 30% respondents have 1 – 2 hector land and only 13.34% respondents have 2 – 3 hector land.
- ) Most of the respondents have very little land which is insufficient to survive their life for a whole year.
- ) The economic condition of most of the respondents is not so good. 21.67% of the respondents are hardly surviving their life.
- ) The occupation of the respondents is mainly based on agriculture as their main occupation and its percentage is 25% where as 21.67% respondent's main occupation is labor. The very few respondents' occupation is other than agriculture.
- ) The educational status of respondents found little better. It was found that only 20% respondents are illiterate whereas 30% respondents are found literate and 16.67% respondents are educated on secondary level and 10% educated from somehow from college level.



- ) Out of total 60 respondents, only 35 respondents were participated on people's war. Out of 35 participated respondents most of the respondents were from Tharu community and its percentage was 42.86%.
- ) Knowledge of respondents on health and medicine use are found better. This is due to their participation on people's war. The respondents 68.34% use medicine as per consultation of doctor and hospital while they get ill. Similarly, 53% respondents also have knowledge to consult doctor during pregnancy.
- ) Decision making is very important in the management of the household. The 31.67% respondents take decision mutually by husband and wife whereas 40% respondents have authority to take decision to their husband.
- ) The use of contraceptives among respondents was found 88.34% and it was also found that the 45% women have authority to take decision on contraceptive use.
- ) The respondent's interest and participation on political party was found 91.67% whereas 8.33% respondents were not interested on politics.
- ) The individual party wise participation of respondents on political party was found that the most of the respondents were participated on CPN – Maoist and its percentage was 63.34% and none of the participation on any political party was found only 8.33%.
- ) The religious composition of respondents found that 70% were from Hindu, 18.34% from Christian and 11.66% were from Buddhist. It was also found that women from Buddhist religion have leading role on family than Hindu religion.
- ) The research found that the most of the income holder on family of respondent were husband and its percentage is 30% but collectively by husband and wife income holder is 26.67% and women's single income holder percent is 11.66%. It shows that women's role to generate income on family also are increasing.
- ) It is also found that the women in our society have heavy work load. They have to take response inside house work as well as farm work and its percentage is 96.67%

- ) Researcher also found that women have to look whole family and also to their children. It means that they have triple role as production, reproduction and whole family responsibility.
- ) The 98.34% respondents were participated on constitutional assembly election. Only 1.66% respondents were not participated .This shows that the women have good knowledge about to use their voting rights.
- ) It was also found that the 100% respondents were participated on saving groups. This shows that respondents are aware for their future financial security.

### **3.6 Conclusions**

- ) Most active age group is 25 – 30 and this active age group highly participated on people’s war development process. It is also found that this group is creative age group and its percentage is 26.67%
- ) Most of the participants were young on people’s war and they played important role on battle field.
- ) Most of the participants were from Janajati and minority communities which show that these community people in Nepal are suppressed. Among these people , mostly people from Tharu community took participation on people’s war and its percentage was 42.86%
- ) Peoples from all religion were participated on “People’s War” but major participation were from Hindu and its percentage was 70%.
- ) Most of the participants on “People’s War” were from no land holding family and its percentage was 41.66%. They had only 0 – 1 hector land.
- ) Education level of participants was mostly literate. From these education level group 30% people were participated on war.
- ) Mostly, people from agriculture based occupation and low level of economic condition were participated on “People’s War” and its percentage was 24%.
- ) “People’s War” and its impact on society was found political awareness. It was found that 91.67% respondent were interested on politics and participated on political parties.

- ) Research found that participants were aware about vital registration like birth, death etc. It shows that peoples war impact on society positively which result social awareness.
- ) Majority of the respondents were found political consciousness and most of them were related to CPN – M party and its percentage was found 63.34%.
- ) Most of the respondents voted on constitution assembly election and its percentage was found 98.34%. This means that respondent have knowledge about voting authority.
- ) Decision making priority and authority is affected by social structure.
- ) Traditional and unscientific system of treatment during illness is avoiding the respondents and they mostly consult the doctor and hospital. It is also positive change on society.
- ) Social thinking towards women also changed and it is established that women also can do hardy work equally to man. It is also positive impact of “People’s War”.

#### **6.4 Recommendations**

- ) It is necessary to increase women’s participation on every opportunity of state.
- ) State must do regular activities to develop empowerment of women so that they do not fill any hesitation to make their involvement in social activities as well as local level activities.
- ) It is also necessary to provide widely opportunity to women on income generating activities and it should be done by government level.
- ) Government must secure women’s participation on politics at least 50% and it should be implemented practically.
- ) It is necessary to avoid discrimination between men and women.
- ) It is necessary to assure them; they are secure on society as well as in home and any kind of violence to women should be punishable.
- ) Government must be established on society that the women are not second class citizen but they are one wheel of cart.

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# QUESTIONNAIRE FOR FIELD SURVEY

**Women's Participation on "People's War"**  
**A Case Study of Women in Ghorahi Municipality Wards No: 1, Dang**

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## Interview Schedule

1. Name of the respondents:           Age:           Caste:  
  Religion:       Occupation:
2.     Address VDC/ Municipality:                                    Ward No:
3.     Marital Status:       Married:                                    Unmarried:  
  Son:    Daughter:
4.     Education Level:  
          Illiterate:       Literate:       Secondary:       College:       University and above:
5.     Occupation:  
          Agriculture:       Business:       Industry:       Service:  
          Labour:            Other , Specify:
6.     Types of Family:  
          Nuclear:            Joint:                    Extended:
7.     What is main income source of your family?  
          Service:       Business:       Agriculture:       Labor:       Other: If other  
          specify,
8.     How much land do you have?  
          No Land:        0 – 1 Hector:        1-2 Hector:        2-3 Hector:  
          3 or more hector:
9.     Who is main income generator of your family?  
          Parents:                                    Husband:        Self:        Son:  
          Both Husband and self:                Husband and son:

10. How much your annual income?  
 Rs. 10000                      Rs.10000 – 20000                      Rs. 20000 – 30000  
 Rs. 30000 – 40000                      Rs. 40000 and above
11. Is it enough to fulfill the annual basic need with this income?  
 Yes, if yes how much amount you save annually? .....  
 No, if no how you meet deficit amount, specify? .....
12. Do you have your own house?  
 Yes, If yes what type.....?  
 Mud:              Brick:              Other:  
 No, if No where live your family.....?
10. Who is providing leadership in your family?  
 Self:              Husband:              Son:              Other: If other, who?
11. Who manage family income?  
 Self:              Husband:              Son:              Other, if other specify.....

How you break down your expenditure?

Items	Expenditures
Food	?
Medicine	?
Education	?
Other	?

13. Who takes major decision in your family?  
 Self:              Husband:              Son:              Parents:
14. Do your children go to school?  
 Yes, if yes in which types of school they study?  
 Boarding:                      Government:  
 No, if no, what they do? Specify.....
15. Who take care about child health and education?  
 Self:              Husband:              Other, Specify:
16. When you face health problem, what types of service provider do you consult?  
 Dhami / Guruwa:              Baidhya:              Local Medics:              Doctors:
17. During your pregnancy, what types of service provider do you consult?  
 Sudeni:              Baidhya:              Local Medics:              Nurse:              Doctor:

18. Are you aware about you and yours family hygiene?  
Yes: No:
19. Are you using any contraceptives?  
Yes: If yes, who? Self.....Husband.....  
No: If no, why specify .....
20. Who make decision to use contraceptives?  
Self: Husband:
21. Do you know about demographic registration and its benefit?  
Yes: If yes, do you have?  
Child Birth registration certificate.....  
Marriage registration certificate.....  
Migration registration certificate.....  
No: If no, why specify.....
22. Do you have citizenship?  
Yes: If yes, before marriage ..... After marriage.....  
No: Why you did not receive it, specify.....
23. Do you know about women's right? What are they?  
Right to Citizenship.  
Right to Property.  
Right to Education.  
Right to abortion.  
All of above.
24. Do your family members help you on household work?  
Yes:  
No:
25. Do you think, women have more work load than male?  
No: Yes: If yes, how?
26. Do you think, Women should be involved in decision making?  
Yes: If yes, why.....?  
No: If no, why.....?
27. What should be done to establish gender equality and women's participation?  
People should change their attitude.  
Education must be provided equally to all.  
Revolutionary change should be taken place in our feudal society.  
All of above





39. Do you know about local institution?  
Yes: If yes what are they?  
VDC.  
DDC.  
Municipality.  
All of above.  
No: If no why?
40. Do you participate local council meeting?  
Yes:                      No:
41. Do you involve in Community cooperative?  
Yes:                      No:
42. Do you have local saving group?  
Yes: If yes, are you member.....  
No: If no, how you generate the source for community welfare.....
43. Do you know about local resources?  
Yes: If yes, do you use freely.....  
No: If No, how you manage your daily need of natural resouraces.....