

## **CHAPTER - ONE**

### **INTRODUCTION**

#### **1.1 Background of the Study**

The Nepalese say "male and female are two wheels of a cart", if we take society as a cart, the role of women in social development is crucial that results in national development as a whole, until women are socially mobilized in our traditional patriarchal society, their participation in different social activities remains nominal. The participation of women in social activities cannot be assured until the attitude of our male dominated society towards their participation in social activities is taken positively.

In Nepal, the status of women in different sectors is miserable in comparison to that of man. The status of women in rural areas is rather upsetting. Women are still victimized by the discrimination, violence, prejudice and inferiority complex because of male domination in different sectors and levels. It has been clear that women's empowerment in society is still nominal. They are not given opportunity in different decisions making activities that makes women's participation in different sectors less important.

Based on census 2011 shows 57.4 percent female literacy in comparison to 75.1 percent of the male and out of the total population of Nepal, nearly 51 percent (1,36,45,463) is occupied by the population of Nepal. In the subsistence -based economy of Nepal women contribute in the area of agriculture but their work is invisible to their families, communities and country. Most of the women are self-employed but their experience and expertise are not recognized by society whether in villages or cities. The life of most women is a struggle against the odds. Women lack self- confidence in their own inherent skills because they are deprived of opportunities in all area of life. If given the chance women will be able to lead with confidence.

Considering the important role of women in national development the government of Nepal included policies to promote women's contribution to national development in the sixth five-year plan (1981-1985) for the first time. Since 1981, there has been a gradual

shift in policy and development such that welfare has become an issue of equity and antipoverty is empowerment. The policies and programs of the government for women, children and social welfare are guided by the constitution of Nepal (1990); the CEDAW convention; BPFA, tenth plan (2003-2007), other bilateral and multilateral agreements and conventions (CRC, Stockholm and Yokohama convention on commercial sexual exploitation of women and children, the 82 and 138 ILO conventions. UNGASS declaration and the SAARC convention on preventing acts and regulations of Nepal. Realizing the need for a separate ministry to deal with the issues of women and social welfare, the government formed the ministry of women and social welfare in 1995. In 2000 it was renamed as the ministry of women, children and social welfare.

Women's empowerment is the process of generating and building capabilities of women to exercise and control over one's own life. It is understood to mean the ability of women to make choices to improve their well-being and that of their families and communities. According to the USAID Nepal Women's empowerment as defined by the rural Nepali women is a complex set of conditions, being knowledgeable and confident, having the ability and willingness to share, time skills and able to speak in public, earn money and generally be able to stand on their own feet in the development sectors empowerment of the women are more pronounced as it is the key of women's social, cultural, economic and political development and sustainable growth of the nation. Empowerment refers to increasing the spiritual, political, social, or economic strength of individuals and communities. It often involves the empowered developing confidence in their own capacities (Thomas and Shrestha, 1998).

Mother's groups are perhaps one of the most universalized traditional voluntary organizations in rural Nepal. It first started with the Gurungs of Western Nepal. As most of the Gurung men used to join in the British Army, and more recently, in Indian Army, for the last two centuries, Gurung women formed mother's groups to sing, dance, and organize cultural activities in the evening. One of the most interesting activities they perform is to welcome returnee Lahures and guest visitors. Lahures (returnee British or Indian Army Men) and guest visitors donate money to the Aama Samuha. Aama Samuha

usually organize singing and dancing programs in the evening and collected money used to build trails, temples, etc. Many INGOs and NGOs have formed and promoted Aama Samuha across the country among different caste and ethnic groups. The Aama Samuha of Bahun-Chhetri castes have very aggressively raised anti-alcohol movement in the villages (Gurung, 1998).

Those women were organized for cultural social, religious matters and started to convince meetings, discussions and small programs initiated by various NGOs in rural Nepal since 1980s. The affiliation of the rural women towards these issues is as pivotal as that of their male counterparts but still the women have been overlooked. However, the women of Nepal are taking small yet crucial strides in order to make their society a better habitat. And the formation of a social group by the women is one of such steps. The social group has been named as "Aama Samuha", which means the group of mothers. The mother group is formed by the women of a certain locality or community so that they can stand united at times of crises (Sharma, 1997).

## **1.2 Statement of the Problem**

In Nepal, most of the rural areas are poverty-ridden. Due to women's low status in comparison to males; it is women and girls who bear the brunt of the hunger, which will certainly have an impact on their health and well-being.

Empowerment is a construct shared by many disciplines and arenas: community development, psychology, education, economics, studies of social movements and organizations. Recent literature reviews of articles indicating a focus on empowerment, across several scholarly and practical disciplines, has demonstrated that there is no clear definition of the concept. Zimmerman (1984) has stated that asserting a single definition of empowerment may make attempts to achieve it formulaic or prescription-like, contradicting the very concept of empowerment. However, for health promotion practitioners, making empowerment operational in health promotion contexts is a crucial issue. Empowerment, in its most general sense, refers to the ability of people to gain understanding and control over personal, social, economic and political forces in order to

take action to improve their life situations. It is the process by which individuals and communities are enabled to take power and act effectively in gaining greater control, efficacy, and social justice in changing their lives and their environment. Central to empowerment process are actions which both build individual and collective assets, and improve the efficiency and fairness of the organizational and institutional context which govern the use of these assets.

The very patriarchal culture has restricted women and bounded them inside the four walls of the house. The man is the head of the family and its breadwinner, while the woman is the procreator and housekeeper. Women are assigned to perform household activities like cooking, washing, cattle rearing and looking after the children. As mentioned earlier, it is men in particular kind of society who ensure, construct reinforce and perpetuate the social structure due to the underlying patriarchy and by virtue of this power and control over women, feminists particularly those who held a radical position in feminism and affirmed that "personal is political" argued strongly that "violence against women is necessarily neither a women's issue, nor a feminist one. It is an outcome of patriarchy: therefore it is a men's Issue" (Mishra 2009: 26).

The concept of empowerment traces its history in the mid-17th century with the legalistic meaning; to invest with authority. Thereafter it began to be used with an infinitive in a more general way meaning "to enable or permit." Its modern use originated in the civil rights movement, which sought political empowerment for its followers. This idea of empowerment is an offshoot of the discourse on human development and it came into prominence after 1980s. Its linkage with feminist discourse went a long way in shaping the idea of women's empowerment. However, these concepts are still not clearly defined and demarcated from closely related concept (Tripathi, 2010).

Nepali women are not often seen public life. Their voices are not heard, their work is not valued and their future depends upon the decision made by the male of family, government and communities. They perform food production tasks, house-hold and child caring tasks and carry fuel and water for the family. Women's participation in income

generating tasks from house is very low in Nepal. The work done by women in household care and their contribution in agriculture are not considered as economic activity and thus, remain unreported. Women therefore, find themselves as powerless citizens; women's living standards are very low. Many women cannot carry out a decision on their own. Male family members continue to guide women even the energetic and educated women cannot do their work without assistance and guidance of their male guardians. It is the perception that must be changed in Nepal to empower in the work force.

According to Human Development Report, 2014, Nepal's Human Development Index (HDI) is 138 out of 177 countries. Although Nepal is making continuous progress in its HDI, it still lags behind all South Asian Countries. Similarly, the report shows that gender inequality is high in the country. In Gender-related development Index (GDI), Nepal ranks 134. Similarly, Nepal's HDI of 0.534 is below the regional average of south Asia and substantially below the average of HDI for all developing countries. The government is making its efforts to achieve almost all millennium development goals by 2015. Among them, promoting gender equality and empowering women is one of the goals that the government is targeting to achieve by 2015.

Empowerment as defined Nepal rural women is a complex set of condition, being knowledge, skilled, confident, having the ability and willingness to share time and skills able to speak in public earn money and generally being and generally being to stand on your own feet. Rural women unanimously agree that economic opportunities and literacy art critical to their becoming in empowered. They do not fully comprehend, however the casual relationship between their problems and their limited knowledge of their legal and political right. Empowerment is the process of gaining control over the self, over ideology and the resources, which determine power. To empower women, they need adequate social and economic facilities, employment opportunities, and access to property and wealth, marketing as well as changing the division of labor. Nepalese women need social and economic support from the governmental and non-governmental sectors to achieve women's empowerment

Empowerment is an interactive process which occurs between the individual and his environment, in the course of which the sense of the self as worthless changes into an acceptance of the self as an assertive citizen with sociopolitical ability. The outcome of the process is skills, based on insights and abilities, the essential features of which are a critical political consciousness, an ability to participate with others, a capacity to cope with frustrations and to struggle for influence over the environment (Kieffer, 1984).

The formation of Jagaruk mother group is encouraged by different organizations working in the rural parts of Nepal. A Jagaruk mother group has 40 members. The group has an executive committee with a chairperson, a secretary, a treasurer and four other members for the group, and the remaining members are designated as members. The chairperson and the member are elected among the members of the group. There is no provision of a specified period of term for the post of the chairperson; they can resign if they want and another person is chosen from the members for the vacant post. Women are still lagging behind in society. Although women's empowerment in society remains unseen, in rural villages women have started empowering themselves through the formation of their own groups-Mothers Group (Aama Samuha). Such groups seem to be playing an important role for women's empowerment. Establishment of mothers Group at local level has at least united women for their common goal of increasing their participation in community development. However, such groups are not getting proper support and guidance from the government and community itself. This study has been carried out to answer the following research questions:

- \* What is the role of Jagaruk mothers group for empowerment of women and social Development?
- \* What are the problems faced by women working in Jagaruk Mothers Group?
- \* What implications do Jagaruk Mothers Group make for empowerment of women?

### **1.3 Objectives of the Study:-**

Women of rural areas are making self-efforts to empowering themselves through the formation of Mothers' group (MG) at local level.

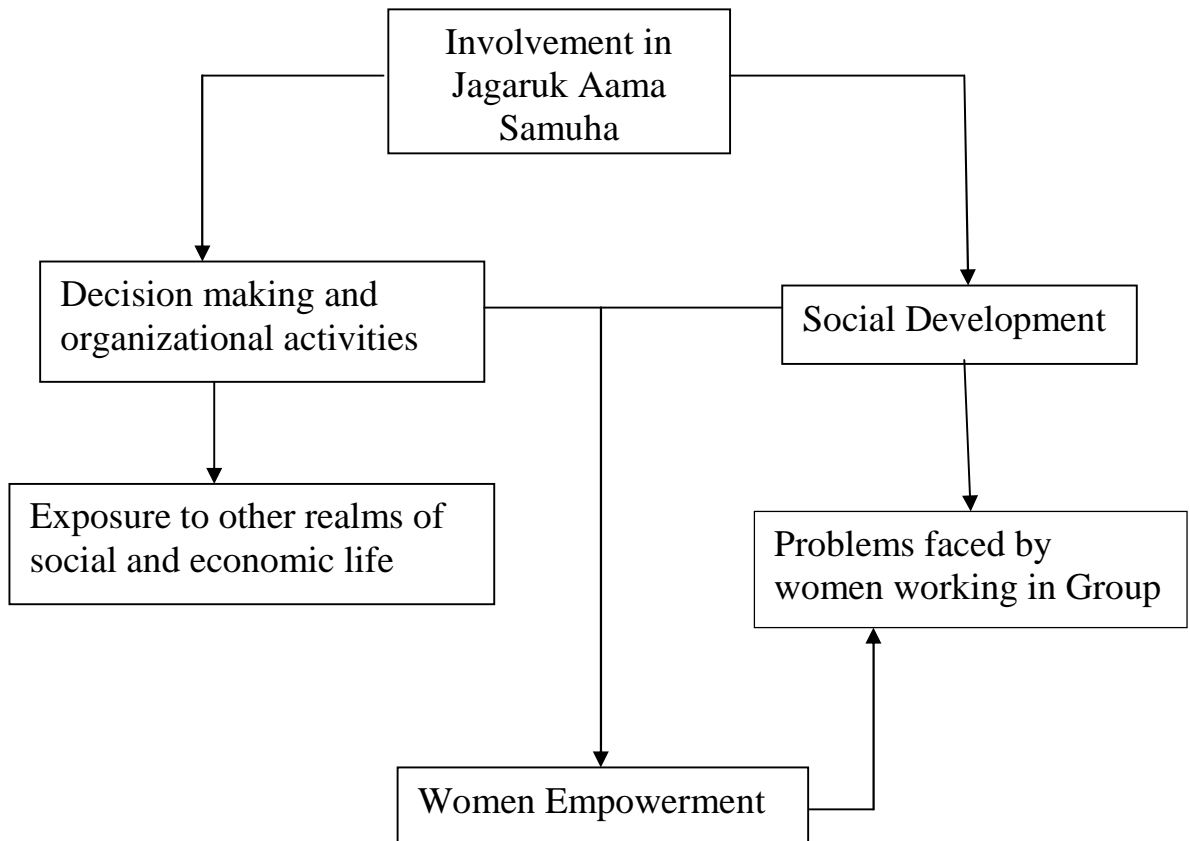
The general objective of this study was to find out the role of mothers group for empowerment of women. Moreover, the specific objectives of the study are as follows:

1. To assess the role of Jagaruk mothers group for empowerment of women and social development.
2. To explain the attitude of male, female and other members of society towards the empowerment of women through Jagaruk mothers group.

#### 1.4 Conceptual Framework

The following conceptual model represents the key elements that shape women's empowerment through Aama Samuha (Mother's Group), which has made the study easier in the interpretation of the findings for the case of Rambag 13 Chitwan. The conceptual framework of this study is given below, see figure 1

**Figure No. 1**  
**Conceptual Framework**



## **1.5 Theoretical Framework**

Women's Empowerment Framework (WEF) developed by Sarah Longwe in 1991 has been applied for the purpose of the present study. This framework has been used to assess the extent of empowerment of women, through Aama Samuha (Mother's Group).

Longwe used this framework to help one think through what women's empowerment and equality means in practice. Women's empowerment as defined by Longwe is to enable women to take an equal place with men and to participate equally in the development process in order to achieve control over the factors of production on an equal basis with men. Longwe argues that poverty arises not from (lack of poverty) but from oppression and exploitation.

After the Beijing conference (1995) the issues related to women focused on empowerment, gender equality and mainstreaming of women, many NGO, INGOs have also turned their attention towards such striking issues of women. UNDP (2000) reports that altogether 481 organizations are working in women service only in Nepal.

Women's empowerment approach brings out changes by mobilizing women to become aware of their own traditional subordinate roles and taking action for strengthening women's self confidence. This is an indicator for the rise of women's self-esteem and increased capacity to interact with world beyond the domestic circle (Acharya 1978: 38) women's empowerment and their full participation on the basis of equality in all spheres of society, including participation in the decision making process and access to power are fundamental for the achievement of equality, development and peace (Beijing Declaration cited in Hyoju 2005: 20)

According to MC Whirter (1991), The process by which people, organizations, or groups who are powerless; (a) become aware of the power dynamics at work in their life context; (b) develop the skills and capacity for gaining some reasonable control over their lives; (c) exercise this control without infringing upon the rights of other; (d) supports the empowerment of others in the community.



## **1.6 Rationale of the Study**

Social exclusion is a process and a state that prevents individual or group from full participation in social, economic and political life and from asserting their rights. It derives from exclusionary relationship based on power.

Empowerment of women has been a topic discussed at length in recent times and many strategies have been implemented to address enhance women's condition. The present study is expected to the actual situation of women, before and after joining in mothers group. It has tried to explore how the women are being empowered by formation of the mother's group programs. This study will be equally important for the prospective researchers in the areas of women's issue and their mobilization of society and provide a valid picture and ground reality of women's participation in social activities.

Thus, the findings of the study have been useful for national policy maker, other women organization, NGOs/INGOs and other relevant field in the sense that it has reflected how it is important to promote the legacy of forming such groups for active participation of women in social activities, which ultimately increases the awareness of women in every aspects of country for national building.

## **1.7 Limitation of the Study**

This study is an academic research conducted as a partial fulfillment of a degree in M.A. sociology. Women empowerment is defined in terms of whether it addresses women's issues as defined in the framework. However, these issues of equality between men and women must be the concern of both women and men.

Due to various constraints of time and cost, I have explored the role of mothers group for women empowerment and social development in the research area. Likewise, the study is only limited to district.

## **CHAPTER-TWO**

### **LITERATURE REVIEW**

#### **2.1 Overall Status of Nepalese Women**

According to the United Nations (1975) "Status of women may be defined as to what women, compared with men have access to knowledge, to economic resources and political power".

The binary opposition between men and women construct two antithetical sets of characters that position men as superior and women as inferior. This scheme includes dichotomies between rational/emotional, assertive/passive, strong/weak, or public/private. These are strategic oppositions which place men in the superior position of a hierarchy and women in the inferior position, as the second sex (Best and Kellner, 1991). Wherever women are subordinate, and they have been subordinated almost always and everywhere, they seem to have recognized and protested that situation in some form (Learner, 1993).

Nepalese women are deprived and discriminated in every nook and corners at individual family, society and national level. Women are subordinated and oppressed. They have less access to productive assets. The land, property and credit. They have been deprived of modern education, health, training, household resources and technology. As a result they are lagging behind in every sector of development. Women have unequal position with men at work. They are mainly employed in low grade, low paid jobs. They also have less career building opportunities than males because of gender stereotyping at school and the socializing process. Family is the first institution and school is the second that plays a vital role in child socialization. Women in Nepal, still have less access to decision-making level because they are less educated. The census of 2001 shows 42.5 percent female literacy in comparison to 65.1 percent of the male and out of the total population of Nepal, nearly 51 percent is occupied by the population of women.

According to a preliminary report of "census 2001" presented by central Bureau of Statistics, women outnumber men by over 25 thousand (cited in TKP, 2002). As elsewhere, women in Nepal hold the triple responsibility of reproduction, production and community work.

In general, educated women have higher status in the society and the family size becomes smaller as the education level of the mother rises indeed women's education is low in Nepal and the lowest in SAARC (Word Bank, 2004).

After marriage Nepalese women lose their identity. Without the consent of her husband even a single and simple decision is unexpected. A man can do everything: play cards whole day in the teashop, visits the liquor shop or be absent from the house for several days, months or years or may even come back with another wife. This is acceptable to society and culture. However, a woman is strictly prohibited from doing all these things. She is expected to look after children, herd the cattle, take care of cultivation, and cook food and collect fuel and fodder (Gurung, 1994: 40 pp).

According to Acharya 2008, even the social and political leaders have not yet freed themselves from male dominant thoughts. Although LSGA has provision of 20% and 30% women representation in local self- governance and all types of users' groups, district and local level politicians and community leaders show little commitment to addressing gender issues. She further says that the provision for committees and representation in the committees under VDC/DDC do not ensure women's equal representation as an integral part of the system, although it is ensured in the political representation in DDCs and VDCs. The representation of women in various LSG institutions is too low- less than 2% in district councils and less than 10% generally in LSG executive bodies-which is not efficient because they are nominated by male.

Nepalese women are one of the most socially and culturally vulnerable groups exposed to discriminations at home due to patriarchal structure to exclusions in the working place due to deficiency in the literacy and skills and marginalization in the decision making process due to lack of executive and polity experience, non-affirmative action's from government and constitutional flaws (Adhikari, 2000).

These literatures deal with about social status of Nepali women and hierarchy of man and women. After the review of these literatures I have analyzed the social status of women after united in the Jagaruk mothers group. Like this I have done my research complete finding the opinion of male in this society about the Jagaruk mothers group and their programme.

## **2.2 Origin of Mother's Groups**

Gurung (1999) explained on his book mother's group is perhaps one of the most universalized traditional voluntary organizations in Nepal. It first started with the Gurung's of western Nepal. As most of the Gurung men used to join in the British Army and more recently, in Indian Army for the last two decades. Gurung women formed mother's group to sing, dance and organize cultural activities in the evening one of the most interesting activities they performs is to welcome returnee Lahures and guest visitors. The lahures (returnee British or India army men) and guest visitors donate money to the Aama Samuha. Aama Samuha usually organizes singing and dancing programs in the evening and collected money is used to build trials temples etc. Many NGOs/INGOs have formed and promoted Aama Samuha across the country among different caste and ethnic groups. The Aama Sumuha of Bahun-chettri caste have very aggressively raised anti-alcohol movement in the villages.

According to Gurung, (1994), before the discussion of mother group, it would be helpful to take a note the "Rodi" a social cultural institution prevalent for centuries among the Gurung of Nepal. "Rodi" (Traditional a centre for weaving and knitting the garment dress=-the off-agricultural season) is a place where young boys and girls could entertain themselves by singing and dancing but on the changing perspective of Nepal "Rodi" has been losing its importance and it has been replaced by another creative institution called the "mother groups" The mother groups has been emerging in Nepal mainly in Gurung Villages and Annapurna Conservation area as it has been encouraged by the project.

According to Gurung, 1998 MG started form Gurung community of Gandaki Zone. Annapurna conservation Area project (ACAP) has important role to begin MG.

Gurung (1998: 39 pp) has provided rationales for the emergence of the MG: Women can also do developmental works. Women are not more united till MG is formed. After Forming MG it works for improving the condition of village, for fighting against discrimination to women and mobilize women for development, for making women actively participate in community development, for conducting planned work for the community development, for developing self- confidence, activate and raise awareness in women.

These all article emphasis on the origin of Mother Groups and what is it process. But this study has focused on the How was Jagruk Aama Samuha origin and what is its process.

### **2.3 Characteristics of Mothers' Groups**

Sharma (1997) points outs that there are two types of MG: (a). Induced and (b). Self-initiated on the basis of her study in Parbat district. Induced MG means a group of women who were motivated to form a group either by men folk or youths of their communities or by some external organizations to fulfill the latter's objective. Self-initiated MG, on the other hand means those groups where members were inspired to form the group either seeing the activities of other similar groups or hearing about them through other people or through radio, newspaper, etc. In this type of group, mothers themselves select the members after holding intensive discussions with the group. She has listed out following characteristics of mother group: Either self-initiated or induced, Organize locally and work according to group decision and through participatory process, Plan and implement activities independently, Collect and mobilize resources their own, Not totally dependent on external support of daily survival, Benefit members through own efforts and help members in need, Build on existing knowledge, system and capacity, Have no direct affiliation with any political parties, Transparent in their organization, financial and managerial affairs, Not fully capable, qualified and financially

sound but have a high potential for improving their condition and qualifications, Work mostly on social reform and community infrastructure development.

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

The articles about characteristics of Mother Groups and types of MG. Like this I have explained characteristics of Jagruk Aama Samuha and its type.

#### **2.4 Mothers' Groups in the Community Development**

The activities of mother groups are implemented for community development. Such activities have played crucial role to empower women and helped in community development (Gurung 1994 cited in Okanmura, 1999) has pointed out following contributions of MGs in Sayangja district. Construction and repairing of village trails and their surroundings, Construction of Buddhist monasteries and temples, Construction of toilets, Plantation of trees in public lands, Assisting in the construction of school building and furniture, Managing literary classes.

Gurung (1998) has mentioned the following functions of mothers' Groups in the community: Construction and maintenance of road and trails, Cleaning up the trails, Tree plantation, Collection of common utensils, Construction of temple, resting places and monastery, Stopping alcoholism and gambling, Establishment of child care center.

Literature has shown that MGs are evolving and modifying their objectives and goals according to the changing local needs. Initially they started their contribution with community and infrastructure development but now they focus more on social reforms such as discouraging alcoholism, gambling and other social evils (Sharma, 1997).

The rural women have a lot in their plates, such as they have to look after the house, their family and they also have to help in the agriculture as soon as they are done their daily house chores. Despite their schedule they have managed to invest some time in the mother group. This alone is an example of how the rural women are concerned for the development of themselves and eventually the development of the community. The

mother group has been encouraged by different organizations so that the women of a certain locality can be brought together against the crises that loom in a village. After the study about the mother groups was carried out in Lahachok VDC, it has been found that the mother groups have been successful in simplifying the life of women to some extent (Zhou et. al 2010). The contribution of the mother groups to the rural women in the rural areas can be summarized as follows:

I. Contribution in Economy

II. Contribution in Health

III. Contribution in Education

IV. Contribution in Development of women and Society

These all article emphasis on how different mother group play role in community development through doing various programs. This study has talked about how Jagaruk mothers group play role in community development by doing various Programs.

## **2.5 The Notion of Empowerment**

"Empowerment" is a word widely used but seldom defined long before the word became popular, women were speaking about gaining control over their lives, and participating in the decisions that affect them in home, community, in government and international development policies. The word 'Empowerment' captures this sense of gaining control over their lives, participating and decision making. Recently, the word has entered the vocabulary of development particularly in the case of women development.

Empowerment is a comprehensive process, and is not, therefore, something that can be given to people. The process of empowerment is both individual and collective since it is through involvement in groups that people most often begin to develop the awareness and the ability to organize to take action and bring about change.

At a workshop of pacific women entitled "Women Development and Empowerment" Vanessa Griffen (1987) spoke about what empowerment means to her" "To me the word simply means adding to women's power -To me power means: Having control or gaining further control;Having a say and being listened to; Being able to define and create from a

women's perspective; Being able to influence social choices and decisions affecting the whole society (not just areas of society accepted as women's place; Being recognized and respected as equal citizens and human beings with a contribution to make; Power means being able to make a contribution at all levels of society and not just in the home; Power also means having women's contribution recognized and valued.

Empowerment is instrumentally important for achieving positive development outcomes and well-being of life which lies in the doing and being what one value and have reason to value i.e. agency. Sen Make a strong claim for increasing the agency of the individual to enable them to be an effective agent of their own well being and development. The concept of empowerment is very complex in itself indeed very fuzzy also; different scholars hold different definition of empowerment according to the need of their work. Women's agency, autonomy and empowerment are widely used idea in development literature and capability approach. But there exists substantial ambiguity in conception of these ideas. While women's well being and women's agency is sufficiently distinguished from each other, there seems to be a large overlap between agency and empowerment and between agency and autonomy. The present paper examines various conceptions of these ideas to clearly mark the overlapping zones and distinguishing features of respective concepts (Tripathi, 2010).

Individual empowerment is a process of personal development in a social framework: a transition from a feeling of powerlessness, and from a life in the shadow of this feeling, to an active life of real ability to act and to take initiatives in relation to the environment and the future. Community empowerment also includes a definition of a community as a partial, temporary and dynamic unit that originates in the human need for a sense of togetherness and identification with others. Community empowerment can be realized in geographically defined areas that constitute the common critical characteristic of their residents, or it can develop in groups with other common critical characteristics, such as origin, age, gender, or physical disability. The discussion of individual and community empowerment has also touched upon the political meaning of empowerment. The perception of the empowerment process on all its levels as a political process is important



to the present study, and is influenced by feminist thought, which accords a new meaning to social change. The group and the community organization are the main means of activating environmental processes. These are the settings which actively connect the individual with his environment and make possible a change which includes the individual, the group, and the environment in the one process (Rappaport, 1987).

In short, empowerment is a process of awareness and capacity building to greater decision making power and control resulting in transformative action.

Empowerment emerged as an important theme in the women's movement for 1975 onwards. In fact, empowerment as a theme arose out of a failure of "Women in Development" (WID) programs, notably the equity approach all of which failed to question the interrelationship between power and development. According to Moser (1993), empowerment approach developed out of dissatisfaction with the original WID as equity approach, because of its perceived co-option into the anti-poverty and efficiency approach.

Empowerment as defined Nepal rural women is a complex set of condition, being knowledge, skilled, confident, having the ability and willingness to share time and skills able to speak in public earn money and generally being and generally being to stand on your own feet. Rural women unanimously agree that economic opportunities and literacy art critical to their becoming in empowered. They do not fully comprehend, however the casual relationship between their problems and their limited knowledge of their legal and political right (Thomas and Shrestha, 1998).

The empowerment approach according to Moser (1993) also puts emphasis on the importance of women increasing their power. It envisages identifying powerless in terms of domination over other, more in terms of capacity of women to increase their own self-reliance and strength. This is identified as the right to make choices in life and to influence the direction of change through the ability to gain control over crucial materials and non-materials resources. Batliwala (1994) also discusses the term power while dealing with empowerment where she sees empowerment as a manifestation of balance of power in terms of resource distribution and change in ideology or ways of thinking.

Women's empowerment and their full participation on the basis of equality on spheres of society, including participation in the decision-making process and access equality, development and place (Beijing Declaration, cited in OCED-DAC, 1998).

Empowerment is the process of gaining control over the self, over ideology and the resources, which determine power. To empower women, they need adequate social and economic facilities, employment opportunities, and access to property and wealth, marketing as well as changing the division of labor. Nepalese women need social and economic support from the governmental and non-governmental sectors to achieve women's empowerment. In her book "Gender Equality and Empowerment" Acharya (1997) viewed the process of empowerment in the context of Nepal as:

- \* Increasing women's access to economic opportunities and resources (employment, credit, wealth, technology and non-economic resources, such as education, knowledge and health).
- \* Increasing women's political power through women's organizations, solidarity and collective actions (political will and ability to bring about changes in women's legal status to direct resources to women give the access to positions of power).
- \* Rising women's consciousness about the symptoms and causes of prevalent oppressive religious, economic, cultural, familial and legal practices.
- \* Strengthening women's self-confidence (An indicator for this is the rise of women's self-esteem and increase capacity to interact with world beyond the domestic circle).

In economic empowerment, economic power is considered the basic source of all other kinds of power in society. Batliwala (1994) notes that women's low status is seen to stem from their lack of access and control over economic resources, resulting in dependence and lack of decision-making power. Batliwala (1994), views women's economic powerlessness deriving from a combination of following factors.

- \* Gender discrimination, which prevents women from acquiring the education and more remunerative skill, which could make them economically independent.
- \* The traditionally socially sanctioned restriction of women to low- skilled and low paid work.
- \* Women's lack of access of credit.

- \* The "invisibility" and unpaid nature of much of women's work.
- \* The majority of women being in the "inorganized" or "informal" sector of the economy, where they are socially and economically vulnerable.

Studies regarding "women's Role in Economic Development (Boserup, E. 1970) revealed that women have often been victims of development programs rather than beneficiaries. Many development programs that were assumed to benefit everybody really benefited men only and negative effects not only on women but on the whole community. The high rate of failure of government's development programs and policies is attributable at least in part to neglect or lack of knowledge of women's productive roles.

Women empowerment means "the idea that giving women power over their economic, social and reproductive choices which will raise their status promote development and reduce population growth". Women empowerment can be viewed as a continuum of components:

- \* Awareness building about women's situation discrimination, and rights and opportunities as a set towards gender equality. Collective awareness building provides a sense of group identity and power of working as a group.
- \* Capacity building and skills development, especially the ability to plan make decision organize, manage and carry out activities to deal with people and institutions in the world around them.
- \* Participation and greater control and decision making power in the home, community, and society.
- \* Action to bring about greater equality between men and women. (Rao and Kumari, 2005: 24-25).

These all articles emphasised on notion of empowerment and women empowerment according to different scholars. Like this the study has analyzed women of Jagaruk mothers group is getting empowerment and make a notion.

## **CHAPTER - THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Research Design**

The research design of the study has included both exploratory and descriptive research. Descriptive design is adopted to describe the prevalent condition of women in the research area while exploratory is conducted to the role of women empowerment and social development through mothers group in the research area.

#### **3.2 Selection of the Study Area**

The study is conducted in Bharatpur sub metropolitan Rambag 13 of Chitwan district. It is homogeneous community of diverse culture. It is 6 kilometer west of the district headquarter Bharatpur. The study area is an appropriate place for the study of the role of mothers group for empowerment of women and social development because Jagruk mothers group is working for more, than 5 years. The field has been chosen purposively because of researcher familiarity of formation of MG in that ward.

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

Both primary and secondary data are utilized for this study, primary data is collected through interview schedule, focused group discussion (FGD). Case studies and key informant interviews for selected MG members, non-members female and male. The secondary data is collected through published and unpublished literature Journals, NGOs/INGOs reports, web-sites, research report and other relevant literatures. The primary data have helped to collect general information and secondary data will help to understand the subject matter historically. Both the quantitative and qualitative techniques are used for the data collection. Quantitative information is gathered through field survey and qualitative information is collected through personal interview and focused group discussion. Interview conducted with all member(40 member) of mother's group and non-member mothers of society.

### **3.4 Tools of Data Collection**

#### **3.4.1 Interviews**

The researcher has conducted both structured and unstructured interview with all 40 members of mother group and non member mothers of the society. The interview is focused mainly on empowerment of women through mothers group, problems faced by the members of MG, while working in the group, attitude of both males and females toward mothers group and role of mothers group in social development.

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

Altogether three focus Group Discussion (FGD) sessions has conducted with 24 participants dividing 8/8 participants among MG Members and villagers, teachers, and social workers in different time and different members. The FGD has centered on the role of mothers group for women empowerment and social activities. It has also focused on communication skill of women's while participating in social activities.

#### **3.4.3 Key Informant Interview**

The key informant Interviews is taken one-one with the chairperson of mothers group and others executive committee members of mothers groups, social worker, social mobilizer, local teacher and was also conduct with ward chairperson.

### **3.5 Data Analysis and Interpretation**

Collected data is processed and tabulated during the completion of the study. Both qualitative and quantitative data are presented and interpreted. The data is broadly categorized according to the research objectives. The data is analyzed and interpreted in a systematic way, mainly characterizing in various headings and sub-headings to meet the objectives of the study. To illustrate the research work table and figures were manually are used for data presentation. Some statistical tools such as ratio, percentage and average are also used to analyze the data.

## **CHAPTER -FOUR**

### **THE SETTING AND BACKGROUND OF THE RESPONDENTS**

#### **4.1 Introduction of Bharatpur Municipality**

Bharatpur municipality is located in Chitwan District of Nepal. The population of Chitwan is increasing cause of people migrating from mountain area and other districts. In Bharatpur municipality literacy rate is 85.34%. In Chitwan main profession of people are Agriculture and Business being productive plain land and Narayangadh is main business center.

#### **4.2 Jagaruk Mothers' Group of Bharatpur Municipality ward no 13 Rambag**

There are 67 mother's groups registered in Chitwan district administration office. Jagaruk mother's group is not registered which I have studied. Jagaruk mothers' group has been formed with self initiation of mothers'. This group was established by the help and active participation of 20 women in 2065 B.S. The main objective for the establishment of this group was to take action against those who trouble women due to excessive drinking and gambling and to establish good society eradicating women violence. Their successful operation around the area made them interested to establish group to contribute their effort on social development rather than killing time by doing nothing. In the beginning of the group formation there were 20 members who contributed their time and effort for the social work. Later, the success of the operation dragged the attention of the other women made them loyal to the group, and formed 40 members in the group.

Since establishment, this mothers group has been focusing its program especially for the women, children and development of society. It has also been launching various technical and skillful training time to time for women empowerment. Moreover, for the financial empowerment of women.

##### **4.2.1 Organizational Structure of Jagaruk Mothers Group**

This group of women has their own strategy and process of work. MG has -8-member executive committee; the members are selected through the consensus among the members. The executive committee comprises of chairperson, vice-chairperson, secretary, treasurer and members. The organizational structure of the mothers Group confining themselves in the rules and regulation forms it. The structure is based in the 8 members' executive committee, selected through the consensus among the members for the one consecutive year. A chairperson and secretary bear all the power and guide members for the planning and development of the program Vice-chairperson, treasure and six executive members bear their power of decision making in ascending order.

#### **4.2.2 Resource Generation**

The resource of the fund generation is monthly saving of the executive and general members of the mothers group, collect additional found by playing deusi, Bhailo during Tihar for collecting money. It has link with other organizations NGOs/ INGOs, Municipality office, DDC office, as well as line agencies of the government.

#### **4.2.3 Resource Mobilization**

The MG was found to have given high priority to the mobilization of the collected fund as a loan with relatively chip interest rate within the group members and to help helpless people.

#### **4.2.4 Frequency of Meeting**

Generally, the MG meeting takes place once a month. The meeting starts when minimum 50% members participate. Their meeting generally focuses on fund collection and its mobilization. They hold the meeting in their own office.

#### **4.2.5 Activities of Jagaruk Mothers' Group**

Mother's Group has conducted many programs. Every organization is primarily established for the service purpose. Later on they become more professional in working sense which makes them more valuable. Basically Jagruk mothers group was established for the help of domestic suspects to get success in social status. They also used their

funds as a loan to the enable people to get financial success and they collected interest as their source of income. This was their major activity, which they perform as social work.

**Table No.1: The Source of Fund, Programs Jagaruk Mother’s Group**

Fund raising source	Program
- Membership fee NGO/INGOs	- Training and development program (Tailoring, Agriculture, Beautician, doll making)
- Local government	- literacy program
- Donation from local people	- Public awareness program
- Festivals, marriage, - Cultural program	- Social reform program
- Interest of fund	- Social awareness

Source: MG office, 2015.

The table no. 1 shows the source of fund and its utilization in different program and its effect as result in positive way. To raise fund they collected it from NGOs/INGOs and also by arranging donations cultural program etc. They utilize fund in various developmental program as training, literacy program, public awareness program The result of this type of activities they have got positive response of society, admiration of the public, development of the conceptualization and adaptability which seemed much more better than other developmental activities.

### **4.3 Background of the Respondents**

#### **4.3.1 Age composition**

The respondents were selected purposively. Forty women members were selected as sample of this study. All members of mothers group were married and most of them were in the age group of (20-60). The following table shows the age factor of the respondents.



**Table No.2:Age Composition of the Respondents**

Age group	Total	Percent (%)
20-30	6	15
30-40	16	40
40-50	8	20
50-60	6	15
Above -60	4	10
Total	40	100

Source: Field Survey, 2015

The table no. 2 shows that majority of mothers belong to the age group of 30-40 years, which covers 40 percent. 15 percent of mothers belong to the age group of (20-30) years following by 20 percent 40-50 years, and 15 percent of mothers within the age group of 50-60 years respectively. Only 4 women was found be above 60.

#### **4.3.2 Educational Background**

Mahatma Gandhi said "Educate a man and you will have educated one person but educate a women and you will have educated a whole family". Education is a not only a means of knowledge but also a step towards self dependence. It is one of the most effective means of empowerment of women.

**Table No.3:Educational Background of the Respondent**

Educational Background	Total	Percentage (%)
Illiterate	6	15
Literate	20	50
Lower Secondary	3	7.5
Secondary	5	12.5
Intermediate	6	15
Total	40	100

Source: Field survey, 2015.

The table no. 3 shows the educational background of the respondents it is found from the table that 50 percent mothers were literate by attending literacy programmed conducted by mothers group in the area. 15 percent have not got education, 12.5 percent of the sample acquired education up to secondary level and among them 7.5 percent women have got education up to lower secondary level. Out of the 40 respondents 15 percent respondent have got education of intermediate level.

#### **4.3.3 Caste and Ethnic Composition**

The study area represents the people from different caste and ethnic groups following table shows the caste and ethnic composition of the respondents.

**Table No.4:Caste and Ethnic Composition of the Respondent**

Caste/Ethnic Background	Total	Percent (%)
Brahmin	26	65
Gurung	13	32.5
Tamang	1	2.5
Total	40	100

Source: Field Survey, 2015

Table no. 4 above reveals the caste and ethnic composition of the respondents. Out of the total interviewed, majority of the women are Brahmins 65 percent, Gurung 32.5 percent and very limited numbers of women are Tamang 2.5 percent.

#### **4.3.4 Religious Composition**

Since Hindu religion is the majority religion of the study area, majority of the respondents follow Hindu religion and very limited numbers of women are Christian and Buddhists. The following table shows the religious composition of the respondents.

**Table No.5:Religious Composition of the Respondents**

Religion	Total	Percent (%)
Hindu	36	90
Christian	3	7.5
Buddhists	1	2.5
Total	40	100

Source: Field Survey, 2015

Table no. 5 reveals the religious composition of the respondents. The table shows that, majority of women are Hindu, consisting 90 percent, 7.5 percent women are follow Christian and 2.5 women follow Buddhist religion.

#### **4.3.5 Family Background**

Majority of the respondents belong to nuclear families. Some of them belonged to extended/joint families.

**Table No.6:Family Background of the Respondents**

Family Background	Total	Percent (%)
Nuclear	32	80
Joint/extended	8	20
Total	40	100

Source: Field Survey, 2015

Table no. 6 represents the family background of the respondents which shows the 80 percent members having nuclear family and 20 of them live in joint family.

#### **4.3.6 Occupation**

Majority of the mothers are engaged in household activities and agro-based activities. Some of them are run small businesses. A few of them are found to be engaged in service. The following table shows the occupation of the respondent.

**Table No.7:Occupation of the Respondent**

Occupation	Total	Percent (%)
Agriculture	30	75
Small Business	5	12.5
Tailoring	3	7.5
Service	2	5
Total	40	100

Source: Field Survey, 2015

The table no. 7 shows the occupation of the respondents. It shows that majority 75 percent of mothers are involved in agriculture, 12.5 percent of them are involved in small business, 7.5 percent women are involved in Tailoring and a few of them 5 percent are found to engaged in service.

#### **4.3.7 Head of Households**

Male are head of the households mainly in Bharatpur 13 Rambag. Majority of the mothers are engaged in household activities and agro-based activities and male are head of the house. But some female are also head of the house. The following table shows the head of the house.

**TableNo.8:Head of the Households among Respondent**

Head of the house	No.	Percent (%)
Male	22	55
Female	10	25
Both	8	20
Total	40	100

Source: Field Survey, 2015

Table no 8 shows that head of the households among respondent. It shows 55% male are head of household 10% female are the head of household and 8 % are both of the household.

**CHAPTER -FIVE**  
**JAGARUK MOTHERS' GROUP AND ITS EMPOWERMENT IN THE**  
**RAMBAG**

Mothers' Group (MG) initiated by Gurung women as a self-help organization in the past, has become popular women organization all over the country for women development. Mothers' Groups are recognized as a non-political group which has played a significant role for the empowerment and mobilization of women at grassroots.

Women and mothers Groups are established under the organization registers act 2034 in district administrative office, after registration they get legal authority to operating their activities in the society. They follow law and rules and other government policy. They do not go without their rules and policy. Empowerment of women refers to the attempts made by MGs to organize local mothers into group.

**5.1 Women Empowerment Program**

Women empowerment program especially focuses on women issues. Women empowerment means increase their power, access and opportunity. Women empowerment programs are skill development vocational training, rural women development program, banking program, income generating program, literacy program etc.

In the research area training is a part of women empowerment. Training has made them empowered in various aspects. Mothers Group provide different kind of training and women development program income generating and skill development training made them economic freedom, after involvement in that type of trainings, they are able to banking activities and solve household economic problem. In the study area, most of the trainings related to tailoring, agriculture, Beautician, and economic related activities, these trainings promote the women for their economic growth and change their lifestyle and other types of training related to community development, literacy, environment, leadership development, health, hygiene etc. All these trainings help to increase knowledge awareness skill, self-esteem, confidence of the beneficiaries. Jagaruk mothers

group has provided such types of training and development programme. The following table shows the training conducted by Jagaruk Mother Group.

**Table No.9: Training Conducted by Jagaruk Mother's Group**

Types of Training	Years	Total	Sources of Program & fund
* One month training on tailoring	2066	35	Gharelu Office Chitwan
* Four days training on women right	2067	60	Mahela Bikash Office Taplejung
* Two days training on women empowerment.	2067	67	NGO's Federation Chitwan
* Three months literacy program	2069	75	Ward Office Bharatpur
* Three days training on banking activities	2069	60	ECDF Chitwan
* One day training on violence against women	2069	65	ECDF Chitwan
* One day writing skill training	2070	67	Rambag Community Forest
* One week training on agriculture	2070	25	Agriculture form, local police office
* One week training on health education	2070	30	District Education Office
* Two weeks training on the role of women in new constitution	2070	200	Mahila Udhyami Chitwan
* Six months (non-formal) literacy program	2071	160	District Education Office
* Three months training on tailoring	2071	5	Mahila Bikash Office.

Source: MG Office, 2015.

The table no. 9 shows the type of programs, conducted year, total participants and source of program and fund. Most of the trainings are based on Tailoring and literacy program.

During the training programs different groups interact with each other and find out the ways of prospering their activities.

They innovate the different methods of marketing their activities. Thus, training to the group members and exposure visits to other successfully functioning groups are useful to achieve this end. Through training program involving credible resource persons, the salient concepts and other program detail can be explained to the participants.

#### **Box. 1**

Radhika Sapkota (Name changed) was born in 2033 B.S. “I was born in an extremely poor family in Kailasnagar. I had studied upto class 12 in Shree Prembasti Secondary school in Prembasti but couldn't continue my study due to the lack of economic support of my family. I got married to Bharat Sapkota in 2050 B.S. I have two daughters. My husband was a drunkard and tortured me a lot. My family kicked me out of my house and I came to my maternal house. The villagers hated me a lot. Due to which it was quite difficult for me to manage the children education. Then after one day I listen about Jagaruk Mother Group from neighbor. She said to me the mother group helps women like us giving loan to do something. And I involved in MG and participate in various program organized by MG like health campaigns and adult education. When I entered in Jagruk Mother's Group in 2069, I got support from it. By taking 35,000 as loan, I opened a girl's hostel in Bharatpur with a friend. I earned a lot of money. I have become able to provide the education to my children. Now I live with respect in this society. I feel that we women can do anything if we get opportunity because I got the success in my life even after many troubles”. By this if women get opportunity they can do anything.

#### **5.1.1 Saving and Credit Programme with Jagaruk Mother's Groups**

Since establishment, Jagruk Mothers Group has been launching it program actively in all 9 wards of Bharatpur municipality; moreover, it has been launching various programs for financial, social and political empowerment of women of Bharatpur 13 Rambag. In addition, various saving and credit group has been established and launching various saving and credit program by this mothers groups saving and credit group for the fact that availability of capital has been considered to be a fundamental pre-requisite for meeting

resources required for promoting investment in income generating activities. The role of this activity is not just to initiate a monetary exercise but through this strategy, help women evolve as collective act with a distinct identity and acquire skills. Women groups went through several learning stages in addressing their economic problems. They learnt how to start savings through training received from direct exchanges with other women's groups. First, they were exposed to the concept and practice of savings and loans through a series of visits, training and workshops. Secondly, they initiated savings. Thirdly, they started borrowing larger amounts for collective economic activities.

**Box .2**

Sita Sigdel ( Name changed ) was born in 2031 . I was born in the middle class family in the remote area of Gorje. I completed SLC from a government school. I was married to Rajesh sigdel of Rambag ward no 13, in 2058 B.S. who is in police service. Due to his service he is often out of home and family. Thus, I manage the household myself. I have one son and a daughter. When I entered in Mother Group with the help of friends, I got opportunity to utilize the desires and skills that I had since my childhood. I got the training of three-months tailoring and by which I have become able to open a tailor shop. I have bought a machine and kept other three machines provided to me by the group and providing the training of tailoring to 5 women. After getting involved in Mother Group, my abilities have increased and I've participated in various social activities. Despite the absence of my husband I have been able to manage the household and provide the education to children. I consider myself to be a successful women and this credit goes to the Mother Group.

Women went through a succession of personal changes where attitudes within the group were transformed with empowerment both economical, social saving and more profitable than individual attempts. Confidence in handling cash, opening bank accounts, and the loan repayment capacity of women, informal mechanisms by which maintaining, accounts helped to create bonds among women that empowered them both individually and collectively. This was facilitated by the changing social and economic relations that



the freedom from new source of credit afforded poor women along with not having to resort to traditional source of credit.

## **5.2 Activities Related to Social Development**

Social Development may be seen as a process of ushering in a new order of existence. The quality of life and the quality of social relations which exist would indicate the level of the order of existence.

The activities of MGs are implemented for community development. Mothers Group of Rambag has contributed as much in social development, literatures have shown that MGs have completed large projects like constructing roads, temples, resting places, plantation of trees in public place and managing literacy classes for needy children and education for aged people, MGs also tried to change male behavior of drinking alcohol, playing card and eradication of domestic violence and cleaning roads etc.

### **Box. 3**

The Jagaruk Mother's group has been the helping hands of the member of the MG. Mother's group helps to solve problems financial and social of members of MG. When Lalsiri's house situated in Rambag ward No. 13 caught fire, Mothers group helped them Rs.1,550 and consoled the disaster-ridden family. Mothers Group provided some clothes and Rs. 1550 to bereaved families of Gulafbag area when their 2 houses had caught fire. Bini Gurung single women of Rambag ward no. 13 was severely beaten and injured by her own brother. Mother group had helped her in treatment and given the justice to her. Parbati B.K was economically poor and thus, she was not able to do the treatment of her kidney disease. Mother Group had helped her financially for her treatment.

Mothers group of Rambag has been launching programs against gambling, drinking alcohol, road construction, sanitation, public awareness, physical and financial help in construction of temple and public school, programs for forestations and controlling deforestation, established of child development center, celebration of programs like. "Red clothes for widow" As a result of this program, 60 percent widow, wearing red color clothes and ending of caste discrimination MG celebration of "Group Vai Tika" on Tihar,

100 brothers were involved from different caste. Program of respecting old people and program for developing technical skill for women, launching different program for the development of self-independence of women. Similarly, mothers group had initiated door-to-door campaign on making local people (especially Dalit community) aware of good sanitation around home and building toilet, as a result, nearly 50 percent of the toilet less family also built temporary toilets supporting the good sanitation program initiated by Jagruk mothers' group. The community has also realized and highly regarded their contribution on those areas and awareness rising on women on above mentioned themes.

#### **Box.4**

Women contribute in the social activities being unite in Mother Group. Some works done by Jagaruk Mother's Gorup in society. Mother group has been able to construct the temple situated in Rambag ward no 13 and construct Chautara by spending 1 Lakh and twenty thousand rupees, which destroyed by construct the road. They help health worker to feed the medicine of "Hattipaile disease" where people didn't take this medicine. They encourage the people vote for good political party to use their voting right. They help" Sukumbasi" people to dig the well and construct shed by giving wood, bamboo and other instrument. This money is collected by organizing different cultural programs in the marriage ceremony, feasts and festivals in the local area. So we can say women can contribute in public sphere.

Due to the lack of mother's creative thought, proper guidance from the social leaders, internal disputes among MG members, lack of organizational skills, management skills, support from other organizations, group consensus among members and limited sources of fund etc. have been found as the main constraints to MG for their social activities. However, besides social awareness raising, MG has carried out social activities like cleaning trails, plantation of tree in public area, financial support to local school and local temple for constructing new building, helping poor and helpless people, maintaining peace and harmony in the community.

### **Box. 5**

Maya Khatri (Name Changed) was physically disabled and poor as well. Her husband had already passed away. She had two children of 9 years and 4 years who were deprived of education and other needs. With the support and initiatives of mother group they were admitted to the Prembasti Higher Secondary school.

Specially, with internalizing the fact that death is inevitable after birth, mother group has been playing a significant role to provide physical as well as financial help along with the consolation to those bereaved families. So, that those families have the sigh of relief. The group has set the rule to inform to mother group about any of the cases related to female in local administration and the cases later on, to be investigated by both local administration and the mothers group.

### **5.3 Attitude of Males towards Jagaruk Mother's Group**

Altogether seven male from family of MG and three male social leaders were interviewed to find out their attitude towards mothers group operating in their community. MG was guided by the social leaders of the society though their guidance was not regular and sufficient. In response to how they regarded the mothers' effort to empower themselves through MG, they said that it was positive change in the attitude of mothers, the MG was self initiated. Male were found to have seen some noticeable changes in the women after being members of MG. Those changes as follows:

- \* They have been able to express their feelings and ideas in groups, and have developed their capacity, to make logical decisions on household level.
- \* They have developed social feeling and fully involved in social activities.
- \* They have gained the knowledge and skills learnt from training and regular meeting.
- \* They have improved sanitation around home and whole society.
- \* They have participated in social activities like constructing road, school management, community forest etc.

The social leaders said that the representations of women in social institution have been raised since the emergence of mothers groups. Mothers were representing social organization like school management committee, community forestry committee, temple construction committee, drinking water supply committee after their involvement in MG, they have started presenting themselves consciously in the programs like parents' day in schools, annual anniversary programs and open discussion programs on public issues etc. All of the social leaders who were working together with women representatives opined that they have developed self-confidence while making decisions on public matters. The social leaders of the society admitted the fact that the representations of women in social institution have been raised since the emergence of MG. However, they said that the increment of female representative in such institutions in recent years was not the result of emergence of MG alone, but MG was the platform from where women developed their capabilities to hold social responsibilities because of their constant work through organization in MG.

#### **Box. 6**

Mr. Ramchandra Sapkota, husband of MG Treasure Tara Sapkota (Name Changed) said, "I had realized much more differences in my wife's behavior after her involvement in MG. Before getting involved in MG, she was also limited within household activities although she had some probability of doing something if she got an opportunity. Later, her desires were fulfilled through MG. She fostered her inner capability to speak out clearly and with confidence in front of mass. She developed social feelings. She makes decision on sole household activities that are not only reasonable but also rigid. Now she has also represented 'many social institutions', Triveni Women Saving and Credit Group, school management committee, Dhukuti etc. She has established her own prestigious position in the society as a result of her involvement in MG.

The entire male respondent opined that female also should be given the right of equality as both male and female are two parts of the same coin. More than 30 percent of total male interviewee argued that the women lagged behind men mainly because they gave

the first priority to household activities than participated in social activities if they could manage their time. 50 percent male regarded illiteracy of the mothers and discriminatory social structure against them as the main causes behind their backwardness in the society and 20 percent male said that mothers were more enthusiastic to participate in social activities and social organization but the lack of their interest in attending knowledgeable programs. More than out of interviewed 70 percent of the male satisfied with MG social activities and social reform regarding drinking and gambling and social evils.

#### **5.4 Attitude of Non-member Mothers towards Jagaruk Mothers Group**

Altogether 15 non-member mothers were interviewed to find out their attitude toward MG operating in their community. It was found that 34 percent mothers were involved in Government Job, so they were busy their situation was good, because they have already educated and have no restriction in doing some extra activity outside their household. 33 percent mothers were involved in various small women related organization, such as women empowerment program, income generating program and saving and credit program, which initiated by different organization. They also had some training on livestock (goat keeping, poultry) accountancy, institutional development, gender equality, sanitation, nutrition, human right etc. As a result, they seemed to have been more enthusiastic to get involved in such groups rather than MG. And 33 percent mothers were involved in only their household activities like collecting and cooking meals, cleaning house, washing clothes, caring children, so they were not involved in MG because of maximum busy in household activities, lack of family support, lack conveying message regarding benefit by participation in MG and lack of education. This problem was found mainly in Joint family. This is a main defect of our social structure and its foundation of religious culture and tradition.

In response to the question how they perceived the activities carried out by the MG operating in their community. 40 percent non-members mothers were found dissatisfied with the existing MG in their community and 60 percent non-member mothers were satisfied with the social activities carried out by MG in their community.

In case of Jobholder, non-member mothers were found to know about MG and some of them had keen interest to get involved in MG. According to them, MG in their village had been gaining existence as a women's force for change. They emphasized MG influencing role in developing self-confidence of its members social awareness rising, participation in social activities and focused on women empowerment program etc. it was playing significant role in maintaining neat and clean environment in their village, MG had been successful in uniting mothers for social work and keeping peace and harmony in the community.

Out of interviewed non-member 33 percent of the mother gave more priority to other women related organizations rather than MG. According to them, social services provided by the MG were not specific they informed that they had been involved in other groups which were more effective and helpful from both economic betterment and empowerment of women. And the response of interviewed non-member 33 percent of the mother gave priority to their household work like cooking meals, washing clothes caring to their children, and spend their other time for agriculture. But their perception about MG was positive.

#### **Box. 7**

Kamala Lamichhane (Name Changed) is the age of 45. “We have been able to establish the Mother Group with the joint effort of 15 women including myself to control the violence and domination to women, the excessive alcoholism of male, gambling that is found in Rambag 13. Though I was illiterate in the past so I had many troubles in reading and writing letter, to do signature, I have now become literate with the help of adult education provided by the mother Group. The education I got has really helped me to run the grocery shop that I have opened and I also don't get cheated by others. Due to the support and advice, my husband's habit of alcoholism has decreased and I feel that the consciousness has been developed within me after I have started to involve in the group actively. Now, I can raise any issues in front of the group easily and my husband has been supporting to run my business. I can, now, take the loan from the group easily whenever it is felt necessary in my business”.

## 5.5 Problems of Jagaruk Mothers' Group

Mothers Group formation in Rambag, itself is a big task by getting a like minded people. Mother's group members encouragingly perform their activity. As the group activities pick up the struggle for existence among the members sometimes mothers in the Group violate the rules and regulations of the group. Few members in a group are non-co-operative. The study is made deeper in to the problems faced by the Jagaruk mothers group presented in the table.

**Table No.10:Problems Faced by MG Members**

S.N	Item	Total	Percentage
1.	Lack of Training	16	40
2.	Problem in getting the loan released in time	5	12.5
3.	Lack of common work	7	17.5
4.	Non-co-operation among the group members	6	15
5.	Non-availability of the group member	4	10
6.	Amount sanctioned for group is insufficient	2	5
	Total	40	100

Source: Field Survey 2015.

The table no. 10 shows the problems faced by MG in Rambag. According to the interviewed mothers, nearly 40 percent mothers are not provided with training facilities and 12.5 percent mothers suffering with a problem of getting the loan released in time 17.5 percent mothers are not having common work shed, 15 percent mothers are not co-operating among the group members and 10 percent mothers are not available to groups. And for 5 percent mothers the amount sanctioned is not sufficient. The information indicates that women members are not having sufficient training facilities earlier and slowly they are getting trained.

### 5.5.1 The problems faced by Jagaruk Mothers Group Members While Working in MG

#### **5.5.1.1 Lack of Sufficient Guidance from Social Leaders**

According to some of the members of the MG of Rambag, it has been found that the social leaders have not given much attention to MG. They said that the social leaders regarded MG as exclusively women group; so they wanted mothers to handle their groups themselves. They do not organize any programs for promoting mothers. Thus, mothers have limited themselves with in the own groups.

#### **5.5.1.2 Lack of Networking with Other Formal Organization**

The researcher has found that the mothers group operating in Rambag, were running by themselves. There is no formal link among MGs operating in Rambag. There are many women related organization working in Rambag but most of the mothers group do not have formal organizational link.

#### **5.5.1.3 Internal Conflict**

According to the interviewed MG members internal conflict was the main problem faced by MG in Rambag. It was found that due to internal conflict arises among MG members because of lack of transparency in financial accounting and unsystematic way of fund rotation system. The conflict is still going on between the chairperson and the secretary.

#### **5.5.1.4 Limited Financial Sources**

Researcher has found that the main source of fund of MG operating in Rambag was the monthly saving of the MG members. Now, they are feeling financial problem for conducting program.

#### **5.5.1.5 Influence over the Group by few Dominant Mothers**

The general members of MG of Rambag, were found dissatisfied from their group because of control over the group by a few dominant mothers.

#### **5.5.1.6 Low Level of Educational Attainment**

The educational background of the MG members has shown that most of mothers are just literate, so they cannot actively participate in various social activities and income generating activities because of the lack of education. The illiterate mothers said that they



regarded themselves inferior among other literate mothers so whatever the literate decided was acceptable for them.

## 5.6 External Support

When women are involved in a group functioning they are to be encouraged by their counterparts at home and also by the villagers. This type of moral support rendered to them would drive them ahead according to interviewed mothers.

### External Support Received by the Jagaruk MG Members

**Table No. 11**

Item	Total	Percentage (%)
A: Nature Of Support From The Villages And Methods Of Support		
1. Discouraging	4	10
2. Neutral attitude	14	35
3. Encourage	22	55
Total	40	100
B: Men's Support		
1. Negative	4	10
2. Neutral	19	47.5
3. Encourage	17	42.5
Total	40	100

Source: Field Survey 2015.

The table no. 11 shows the external support received by the MG members. It shows that 10 percent mothers are discouraged for mother's participation by the villages. 35 percent mothers are getting neutral attitude and 55 percent mothers are encouraged for group activity. We saw the men's support, 10 percent mothers are discouraged, 47.5 percents mothers are getting neutral support and 42.5 percent mothers are getting encouraged by men.

### Box. 8

Muni Gurung (Name changed) was born in 2025. “I was born in the middle class family I was born in a poor family and I'm 45 years old now. I have not taken any formal education. I have become literate after getting the adult education provided by the mother group. It was very difficult for me to involve in the group as my husband was a drunkard and he tortured me a lot physically. I had the desire to be the member of the group when I heard about it from the neighbor women and I had asked for the suggestion with my husband too. But, instead of suggestion I was beaten twice for this issue. Nevertheless, with my courage and the support of other women of the group. I was able to involve the group in 2066B.S. I participated in various social activities and training of the group like agriculture (vegetable farming and poultry farming) and agriculture campaign coordination with JTA also, and I was able to develop my skills and abilities. I was able to buy 100 Chicken taking the loan of Rs. 10,000 from the group. Now, I have been managing the family by selling the egg and chicken, and it has been supporting for the education of my children. I have felt the positive change in my husband after seeing my success. Now, my husband has involved in poultry farm. We take the every decision of the family together. Thus, the credit of my success goes to Mothers Group”.

## **CHAPTER - SIX**

### **IMPACT ANALYSIS OF JAGARUK MOTHERS GROUP**

#### **6.1 Changes in Social Status**

As the information gathered from mothers, before the formation of the MG, mothers were untouched and unaware with the outer world they were found to be aware of their position and role in the society after its establishment. They are full of enthusiasm and always willing to do something for their families and society. They were preparing themselves to fight against obstacles. They got knowledge and skill development. According to them, they have been successful, to greater extent, to change the traditional concept prevailing in the society that women can't do anything in social development. But that concept has been changed when mothers started performing social activities. Mothers have also cultivated social feeling.

Before involving in the MG, their social relationship and contacts were limited within household. But After getting involved in the MG, their social relationship, level of contact has extended. MG activities and training were able to fight against the traditional value, and they felt proud, confident and prestigious in the society. Mothers have increased social status and power, a source of empowerment.

#### **6.2 Involvement in Social Activities**

After getting involved in the MG, they were interested to join other social institution and program. In response to the question whether they got involved in social activities or not, 65 percent of mothers responded that they had been involved in social activities representing social institutions like, forest user's group, school management committee, temple management committee, road construction committee and drinking water supply management committee, Tole sudhar committee etc. Mothers group has relationship with various agencies and institutions. The figure below shows the relationship between MG and others local institutions.

### **6.3 Decision-Making Capabilities**

Decision-making capabilities of members were found to be highly depended upon the family background of the members. The mothers from nuclear family were found to have much more opportunities to make decisions than the members from joint family. 80 percent (32 mothers) of the members were from nuclear family. Among them, 59 percent (19 mothers) of the members made decisions jointly with their husbands except in kitchen maintenance like making decision on schooling of their children, buying clothes, etc. But the members from joint family, they were found to be hardly involved in decision-making process. Among 20 percent (8 mothers) members, only 25 percent (2 mothers) members said that they are also consulted making decisions on major issues like buying, selling house, land etc.

After getting involved in MG, they had felt significant changes in their decision-making. Nearly 70 percent (28 mothers) said that there has been change in the pattern to decision making. They said that before joining the groups, they used to limit their decision only in the kitchen maintenance but, after getting involved in MG, they analyzed the issue logically and sometimes they disagreed the decisions made by others and gave their own decision. They also said that there is change in their self-confidence, behavior, knowledge, communicating skill etc. after getting involved in MG. By getting the training and link with different people mother got more knowledge and increased the power of leadership, that helped them to make decision on their risk either that were on household or on public issues.

### **6.4 Changes in Attitude of Family Members and Neighbors**

Involvement in mothers group and in income generating activities and social activities had changed their attitude of family members and their neighbor. Their occupation, public life, saving, mobility knowledge and confidence had changed their family members and neighbor's concepts towards them. It was found that 70 percent (28 mothers) of the members have felt change in the attitude of family members towards them. They said that due to the organizational practice in MG, training, access to new knowledge and skill they have become more confident to talk on any issues. They started

getting themselves involved in household decision making. This has made the family members (especially husband) to realize their role in the family. Among them 33 percent (13 mothers) have felt change in the attitude of their neighbor because of the increment in their confidence level and involvement in social activities. But 20 percent (8 mothers) members did not feel any changes of their family members and neighbors towards them because of their low access to the opportunities like training, social activities etc.

#### **6.4 Feelings of Women in Present Situation**

Women had many social and financial problems. After getting involved in Jagaruk Mother's Group many problems have been solved. Women are much excited to conduct program of Mother's group. Many Members of the Mother's Group has been involved in any work to survival. Women seem confident to do any work. If there any problem seems in the society, the mother's group tries to solve this problem in participation of women. There were some social work done by MG also.

## **CHAPTER -SEVEN**

### **SUMMARY AND CONCLUSIONS**

#### **7.1 Summary**

Mothers group is only the organization of women where 100 percent participants are women especially mother and they must run the organization themselves. Therefore, MG is the only place, where mothers make decisions themselves. Mothers group has played a vital role for empowerment of women and social development. Women empowerment program especially focuses on women issues, opportunities, responsibility, authority, value and equity in the social formation.

jagaruk mothers group had launched programs such as literacy advocacy, organizational skill enhancement training, vocational training, tailoring, leadership training, beautician training etc focusing on mothers inner as well as their organizational capability enhancement, productivity, efficiency, social awareness and economic upliftment, which plays the vital role in their empowerment. The researcher has found various changes on mother's status and attitude after involvement in MG, MG programs change the mother's various aspect like decision making, skill development, economic independence, increase in mobility, change in social, political and psychological situation. MG has provided platform to mothers for exercising organizational norms, values and skills which has enhanced their level of confidence to deal with other people. As a result, 70 percent mothers have felt positive change in the attitude of family members towards them after their involvement in MG. And 33 percent mothers have felt positive change in the attitude of the neighbors towards them.

Mothers Group of Rambag has contributed much in social development like cleaning trails, making road, plantation on public area, financial support to local school, and construction of building for temples, financial support to helpless people and poor people and maintaining peace and harmony in the community. They have initiated door-to-door campaign for making local people aware of good sanitation around home and making toilet. As a result, nearly 20 percent of the toilet less family built toilets. There is increment of self motivated women's participation in various social institutions like

school management committee, drinking water supply management committee, forest users group, road construction committee, temple construction committee etc. Saving and credit groups were organized to increase the scope of income generating activities and help women gain access to family credit.

MG members are facing various problems like internal dispute among members, lack of creativity and innovative activities in the group, frequent influence over the group by the few dominant mothers, lack of sufficient guidance from social leaders, lack of networking with other women related organization, lack of sufficient financial resource, lack of education, inter-MG networking and low level of self encouragement of the mothers because of lack of family members encouragement to get involved in mothers group.

In response to how they regarded the mothers' effort to empower themselves through MG, males said that it was positive change in the attitude of mothers. 40 percent non-members mother were found dissatisfied with the existing MG in their community and 60 percent non member mothers were found satisfied with the social activities carried out by MG in their community.

## **7.2 Conclusion**

Empowerment of women and village development go together. Mothers of rural areas are getting organized and making efforts to empower themselves by the name of mothers group. Mothers groups have played vital role for women empowerment and developing social awareness of mothers. MGs have provided a safe platform for mothers to exercise power relationship within organization, enhance their communicational skills, share personal feelings and experience there by learn something new, that helps them change the traditional concepts prevailing in the society on their role and responsibilities, to increase their confidence level because of their access to new information, knowledge and skill, which in turn enhance their capability to increase their participation in local institution.

Mother's group members are actively involved in antiliquor campaign and fight against atrocities on women etc. MG members are interviewed about their group activities and

changes in the living standards of the members. The various factors like income generated from group activity income from other sources, family assets, family savings and repayment of the loans are taken into consideration to find out the changes in the living standards of the MG members. These factors are treated for the purpose of the study as indicators of economic empowerment. The social aspect of the group activities was taken for study. The social aspects of the MG activities like, training, management of group, functioning social activities and financial support etc. are studied by deriving the data about the number of group meeting attended and about the formation of the group etc for the purpose of the study as indicators of social empowerment.

After getting involved in Jagaruk MG, mothers were able to defend social evils and male domination against women. It was a great change in their perspective, attitude, authority, prestige, knowledge, ability and social relationship and training program had helped in building self-confidence among the members. The caste and ethnic group have equal participation in executive committee members and general members of mothers group of Rambag. However, all the mothers had not progressed at same level mothers from nuclear family were much empowered than the mothers' from joint families. One of the important conclusions of the study was that the MG activities have been helping the poor women in economic and social development. The capacity of women leaders to communicate with other women was seen as an important factor in helping the development of women. Conclusively, through the different activities of mothers group the involved members have gained confidence and this had led them to the path of empowerment.



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**APPENDIX I**  
**QUESTIONNAIRE**

**Interview Questions for Mother's Group Members**

Background Information:

Name:	Post:
Age:	Occupation:
Education:	Religion:
Head of the Household:	Household Size:

**Family Background**

1. What type of family do you have?
  - a. Nuclear
  - b. Joint
2. How many children do you have?
3. Are your children going school? In which class?
4. Has your husband studied? In which level?
  - a. Primary
  - b. Secondary
  - c. Higher Secondary
  - d. graduate
5. What does your husband do?
  - a. Service
  - b. Business
  - c. Trade
  - d. Social Service
6. What are the other sources of income in your family?
7. Did you get dowry from your parents?
  - a. If yes, How much?
  - b. If no, Why not?
8. Who does your household work in your absence?
  - a. Husband
  - b. Others members
  - c. Nobody does

## **Membership**

9. How long ago did you hear about MG?
10. When did you get involved in MG?
11. How did you get involved in MG?
12. Why did you get involved in MG?
  - a. self -motivation
  - b. Family suggestion
  - c. External suggestion

## **Self Perception**

13. In your opinion, is MG necessary for the community?
  - a. Yes, why?
  - b. No, why?
14. What is the main contribution of MG in your society?
15. Do you attend meetings of MG regularly?
  - a. Yes
  - b. noIf No, why? If Yes, how?
16. Have your ever faced problem for being involved in MG?
  - a. Yes
  - b. NoIf yes, what types of problem have you faced?
17. What are the changes you have found in you before and after being involved in MG?
  - a. More confident
  - b. Less confident
  - c. No changes
18. Do you feel that women can do far better if they are given opportunities like training, skill development programme etc?

19. Is your status in your family and community strengthened after joining MG?
  - a. Yes
  - b. No
  
20. Have you taken loans from MG?
  - a. Yes
  - b. No
 If yes, for what purpose?
  
21. What sorts of social works have been done by your group?
  
22. Action against social evils? MG?
  - a. Gambling
  - b. Alcoholism
  - c. Prostitution
  - d. Girl trafficking
  - e. Child labor
  - f. The way of punishment
  - g. If not, why?
  
23. How often do you get involved in disputes resolution in your community?
  - a. Always
  - b. Sometimes
  - c. Never
 If never, why?
  
24. Constructive Activities of MG.
  - a. Building trails
  - b. School building
  - c. Temple Building
  
25. What sorts of problem have you faced while doing works carried out by this group?
  
26. What kinds of step have you been doing to solve those problems you have been facing?

### **Family Member's Perception**

27. Have you ever felt any changes in your husbands and others family members behavior towards you after getting involved in MG?
  - a. Yes, If yes, what changes did you get?
  - b. No, If No, why?

28. Are the men happy with mothers while doing social works by getting united?
  - a. Yes , why?
  - b. No, why?
29. What feeling do you have got from your relatives and society before and after getting involved in MG?
30. Has MG contributed for the upliftment of women of the village?
  - a. Yes, If yes, how?
  - b. No, If No, why?

### **Empowerment**

31. Are you conscious about women right?
32. In your opinion, what is women empowerment?
33. Are the programs carried out by MG sufficient for women Empowerment?
34. Have you got training after getting involved in MG?
  - a. Yes
  - b. NoIf yes, what type of training?
35. Are the mothers group success full in empowering women?
  - a. Yes
  - b. NoIf No, why?
36. Is your status in your family and community strengthened after joining MG?
  - a. Yes
  - b. No
37. Has MG contributed for the upliftment of women of the village?
  - a. Yes, If yes, how?
  - b. No, If No, why?
38. Are the programs helping for your independence?



a. Yes            b. No

If yes, how?

39. Do you believe that you have succeeded from your group?

a. Yes            If yes, why?

b. No              If No, why?

40. Who makes decision of things in your family?

a. Before involvement in MG :

b. After involvement in MG :

41. How often do you make decisions for household activities?

a. Always            b. Sometimes            c. Never

d. If never, why?

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

a. Yes            b. No

If no, why?

### **Questions for Key Informants**

Name:

Age:

Occupation:

Education:

Education:

Religion:

1. What do you know about MG?

2. How do you assess MG regarding their activities in the community?

3. What feeling do you have on women's involvement in social activities after emergence of MG?
  - a. Increased than before.
  - b. Decreased than before.
4. What have you know as the main contribution of MG in the society?
5. In your opinion, is equal right necessary for both male and female?
  - a. Yes, If yes, why?
  - b. No, If no, why?
6. Does your wife involve in MG?
  - a. Yes, If yes, why?
  - b. No, If no, why?
7. Are you satisfied with your wife's involvement in MG?
  - a. Yes, If yes, why?
  - b. No, If no, why?
8. Is MG necessary in your community?
  - a. Yes, If yes, why?
  - b. No, If no, why?
9. In your opinion, are mothers empowered by the MG program?
  - a. Yes, If yes, How?
  - b. No, If no, why?

## Questions for Non-Members Mothers

### Back Ground Information

Name: \_\_\_\_\_ Head of Household: \_\_\_\_\_

Age: \_\_\_\_\_ Occupation: \_\_\_\_\_

Education: \_\_\_\_\_ Religion: \_\_\_\_\_

Household Size: \_\_\_\_\_

1. What do you know about MG?
2. Do you make decisions for schooling of your children?
  - a. Yes
  - b. No, If no, why?
3. Why did you not participate in MG?
4. What activities has MG carried out in the society?
5. Have you seen any significance of MG in your community?
  - a. Yes, If yes, why?
  - b. No, If no, why?
6. What are your family income sources?
  - a. Job
  - b. Agriculture
  - c. Business
  - d. Other
7. Has MG ever taken action against existing social evils.
  - a. Yes, If yes, How?
  - b. No, If no, why?
8. In your opinion, has MG launched any programs for the upliftment of women in your community?
  - a. Yes, If yes, what types of program?

b. No, If no, why?

9. In your opinion, what is women empowerment?

10. Have your ever, involved in any public program and social activities?

a. Yes, If yes, what types f program?

b. No, If no, why?

11. Have you ever involved in MG?

a. Yes

b. No