

**ECONOMIC STATUS OF WOMEN WORKERS IN  
HANDICRAFT INDUSTRIES OF PATAN INDUSTRIAL ESTATE**

**A Thesis**

**Submitted to the Central Department of Economics, Tribhuvan**

**University, Kirtipur, Kathmandu, Nepal**

**in the partial fulfillment of the requirement for the degree of**

**Master of Arts**

**in**

**Economics**

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**April, 2017**

## **ACKNOWLEDGEMENT**

Women labour plays a key role in the survival of millions of family. They work longer than men and have a greater range of responsibilities, but the work they do is often neither publicly nor privately acknowledged. Women are not a minority group or special category and, similarly, women's work is not just another issue. Although women have been subordinated and marginalized in different ways for much of history, their labour is the foundation of society's wealth.

Women, who are engaged in money earning work, are performing both role of house wife and worker of the industry. But their condition is not found better than men. I often wished a balanced work division in them and their equal position in the society. So, I tried to complete the study regarding socio-economic status of women workers of handicraft industries of Patan Industrial Estate.

This thesis would probably have not been completed in this form without the invaluable guidance of Associate Prof. Tara Prasad Bhusal, Central Department of Economics, Kirtipur, Kathmandu. I am very much grateful to him for his contribution in correcting, reconstructing and finalizing the present shape of this paper.

I heartily thank to the staff and women workers of handicraft industries of Patan Industrial Estate for providing related materials and data. At this moment, I cannot forget teaching and non-teaching staffs of the Central Department of Economics, who inspired me by showing keen interest in my work.

Lastly, but most importantly, my heartfelt thanks goes to my parents and family members for their unconditional support and love.

**URMILA SHAHI**

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# CHAPTER I

## INTRODUCTION

### 1.1 Background of the Study

Women make up about half of Nepal's population. The economic contribution of women is substantial, but largely unnoticed because their traditional role has been taken for granted. When employed, their wages are very less than those paid to men. In most rural areas, their employment outside the household generally was limited to planting, weeding, and harvesting. In urban areas, they are employed in domestic and traditional jobs, as well as in the government sector, mostly in low-level positions. For this, it is being prioritized on addressing the social-economic condition of the women workers (Bhattraï, 2014).

At the level of the national government there is a lack of explicit policy and program formulation to reduce gender disparities; at the community level, social and religious norms and taboos continue to prevail and constrain the activities of women; and at the household level there is often an overt discrimination against women. The consequence is that the status of women in Nepal continues to be low. They are disadvantaged in many ways: as poor people they live under the same harsh conditions as their male counterparts, as women they suffer from social, cultural and political biases, and as heads of households they have to carry out the full traditional roles with the added responsibility of household and production management. In contrast, men have benefited from expanded educational and employment opportunities, so that women's relative status has probably been declining (Ghimire, 2010).

Women were economically less secured than men partly because their role as wife or daughter-in-law is limited to household activities. The concept of men as breadwinner has been widely accepted in Nepali society. Nepal's main economy is overwhelmingly subsistence agriculture and because women predominate in this sector, their total contribution to the household income remains at 50 percent as compare to 44 percent for males and 6 percent for children between the ages of 10 to 14. More and more Nepalese women are entering into job market today because of their education qualification, economic necessity to run house hold and by the policy

of government to include women. If one looks into the occupation distribution of families from 2001 to 2011 census, one would find in considerable increase in the proportion of women employed in services, professional and technical and sales services i.e. 10 percent in 2001 and 20 percent in 2011 (CBS, 2012).

Generally a product solely made by human hands without using any kind of complicated machinery or equipment is called handicraft. Handicraft is the practice of making decorative or functional objects wholly or partial by hands requiring both manual and artistic skill. Those handicrafts are objects, which require skill with hands, or in other words they are man-made. Basically, handicraft is the method of doing or constructing an object or device usually by hand and native materials. Handicrafts are not usually done with machines but rather with hand tools. (Sunar, 2001).

Handicraft is the occupation of making by hands usable products graced with visual appeal. Handicraft includes such activities as needle work, lace-making, weaving, printed textile decoration, basketry, pottery, ornamental, metal working, jewelry, leather working and wood working and such crafts as glass blowing and the making of stained-glass that requires complex facilities (Maharjan, 2063).

Simply, status means the position, which a person occupies in the social structure. Society is understood in terms of the network of social structure where social interaction as well as interconnection can be seen. In any interaction situation one cannot expect everyone to respond to the stimulus in the same manner. Because everyone has his own separate identity which is already there even before entering the social situation. Status is a term used to designate the comparative amounts of prestige, difference or respect accorded to persons who have been assigned different roles in a group or community. The socio-economic status represents the living condition of particular community. The status of women is one of the important factors affecting the socio-economic development of a country. Status is a multidimensional concept and measurement of status involves complicated exercise in grading and judgment (Acharya 1981).

In the world even though women are the major founders of the society, yet women have not achieved equality with men. Of the world's 1.3 billion poor people, it is

estimated that nearly 70 per cent are women. Between 75 per cent and 80 per cent of the world's 27 million refugees are women. There are many countries where women are second-class citizens. No matter how talented they are, they never get a chance to develop. A lot of countries are there where women are treated as subordinate and second class citizen, though the equal rights are preserved in the constitution (UN, 1999).

Nepal, a Himalayan country situated in South Asia, is one of the poor countries of the world. Major reason behind this is the political instability and undemocratic rule for long. Other crucial factors for being the country very poor are due to lack of awareness and access to quality education. As a result, people have superstitious beliefs, there is gender discrimination, and political leaders have decreased political vision. The socio-economic status of women in Nepal is very poor. The women are being discriminated in every aspect of the society. These and so many other factors have contributed to turn Nepal a lower human development state (Karki, 2008).

In our country where a virtuous education and a proper opportunity have always been a hard-hitting challenge, people have always found it difficult to meet their hands to mouth. In such a critical situation handmade handicrafts have been a great source of income to Nepalese. Many people are illiterate or semi-literate; hence they always find several challenges in their life. They hardly get decent job. Also they lack enough money to start up with some worthy business. In such critical context, they can upgrade their life style by getting involved in handicraft sector. Also, in the patriarchal society like us, woman can start the handicraft business of their own. Many disabled, widowed, divorced, or abused woman seem to be get involved in this sector. (Sunar,2001)

The term 'handicraft' encompasses a wide range of artifacts. The informal sector, which includes handicrafts, has been described by International Labour Organization (ILO, 1995) as a part of economic activity characterized by certain features like reliance on local available resources and skills, family ownership, small scale operations, and labor intensity. Handicraft was first introduced in Nepal with the financial and technical support of UNICEF with the objective to meet the marketing requirements of handicraft producers who are mainly women and operating on a very small scale, usually from their homes. There are many kinds of handicraft production



in Nepal, some of them are Nepali Paper, Rice Paper, Bamboo Crafts, Dhaka Clothes, paper envelope, greeting cards, handbag, money bag, wallet, mobile cover, paper plate, water bottle cover and many more.

## **1.2 Statement of the Problem**

Throughout history and in many societies including Nepal, gender inequality was part of an accepted male-dominated culture. Atrocities and discrimination are the two major problems, which the Nepalese women face in the present day society. The traditional mentalities of Nepal assume that the place of women is mainly concentrated to the household activities like kitchen work and upbringing of the children. They have been considered as the sex object and inferior to the men in different spheres of knowledge. The Polygamy System', 'Child Marriage', 'Dowry System', etc. have been some form of atrocities and discriminatory attitudes against the women. Even after fifty nine years of democracy, women are still one of the most powerless and marginalized section of Nepali society. In Nepal, women's representation in public leadership is very low in comparison to the other developing countries. In Nepal many men have been living in two marriages, because Hindu accepts polygamy system where the husband has more than two wives. So, many husbands have two wives and neglect their first wife and their children, due to this reason many children are helpless and many of them are in street. So, if we are able to make women independent through giving them work and making them financially strong, we hope maximum numbers of the children will get support from their mother. Nepalese women are the most deprived and neglected group of society. They face discrimination at every field like at home, at office, at work, in law and in society. They have less access to healthy nutrition and to health education. This could be one of the causes of the low life expectation for Nepalese women.

In almost all Nepalese societies gender is significant of social stratification Men's roles are generally more highly valued and rewarded than women's roles: in almost every family woman bear the primary responsibility for child care and domestic work, while men have traditionally borne responsibility for providing the family livelihood. It is said that the prevailing division of labour between the sexes has led to men and women assuming unequal positions in terms of power, prestige and wealth. Because of the lack of sufficient financial condition Nepali women were victims of domestic

violence, forceful marriage, marriages with big age differences, physical and sexual violence. Many girls are trafficked for sex workers and many are in prostitute business for earning their daily bread. So, if we will be able to establish a small industry and able to give a secure job for them - at least few girls' life will be better, few children will get shelter, food and education, few women will get family life and few lives will be saved through our small handicraft projects.

After involving in any industry as a staff, women face many problems in their house as well as in office. Their work burden increases. Because they need to perform household works (caring children, washing clothes, cleaning house, cooking food etc.) as well as office work. Because of that they may face violence at home as well as in office. They get problems in taking care of small children. Lack of time, they face difficulties to manage house works and to perform social and religious rituals etc. As a result they may have the situation of disputes with the family members. In the case of married women, they face more problems than unmarried. In this case, it is essential to study their existing situation in order to find out their socio-economic condition.

But there is no exact calculation of female workers involved in these industries regarding their economic condition. So it became necessary to study about their different aspects of economy to improve in their economic condition.

In handicraft industries of Patan Industrial Estate, women constitute about 50 percent of the total workers. But their contribution is ignored. Therefore it becomes inevitable to look at their socio-economic condition and their important role in the development of handicraft industries.

Hence this study tries to analyze the economic condition of the female workers involved in handicraft industries of Patan Industrial Estate as well as it also recommends some suggestions for improvement in their conditions and further development of female's participation in handicraft. In this context, present study concentrated to answer the following questions -

- a) What is the socio status of women workers in Handicraft industries of Patan Industrial Estate?
- b) What is the economic condition of women workers in Handicraft industries of Patan Industrial Estate?
- c) What are the problems and challenges of women workers in Handicraft industries of Patan Industrial Estate?

### **1.3 Objective of the Study**

The general objective of this study is to find out the economic condition of the women workers of the handicraft industries and specific objectives are as follows:

- 1 To analyze the socio status of women workers in Handicraft industries of Patan Industrial Estate.
- 2 To analyze the economic condition of women workers in Handicraft industries of Patan Industrial Estate.
- 3 To analyze the problems and challenges of women workers in Handicraft industries of Patan Industrial Estate.

### **1.4 Rational of the Study**

Since the field of handicraft is filled of manpower, which expose the skill The handicraft industries play an important role in the national economy. Handicraft is the third largest source of foreign earnings for the country. Nepali handicraft depicts the Nepalese culture and tradition of Nepal. Nepalese handicraft fascinate the tourists visiting Nepal and their export has also been increasing every year. Today, the handicraft goods of Nepal is not limited only to their name and fame being souvenirs but also they have got recognition in the international market. The people engaged in this industry are experienced and thoughtful enough in developing handicraft field in Nepal. They are working tremendously in order to cover the handmade product throughout the world.

Directly or indirectly female workers are also involved in handicraft industries. In this study, it tried to investigate the situation of female workers of those industries. Basically, in Patan the role of women in handicraft is important. Patan city is known for its metal work, brass wear, woven textile and other handicraft products. This city produces a large amount of handicraft products. Therefore in Patan, the role of

handicraft is very important as the export of handicraft has income the largest single export commodity.

It can be hoped that such studies will help to improve handicraft industry by providing suggestions. Besides this it can also be hoped that information and suggestions derived from the present study may provide the base improving and managing handicraft industry in Patan, which in turn may provide further job opportunities in handicraft industry.

### **1.5 Limitation of the study**

As no study can be free from limitation and also from shortcomings, this is not also the exceptional one.

1. The study is fully dependent upon the primary data, collected by interview method from the respondents (40 respondents of 8 handicraft industries) of the study area.
2. This study covers handicraft industries of Patan Industrial Estate only and deals with the economic condition of the female workers of those industries. Therefore it cannot be generalized in other areas.
3. The study has been conducted within the time and financial limitations. So that small size is taken and limited variables have been selected.

### **1.6 Organization of the Study**

This thesis is mainly divided into five chapters. The first chapter consists of background of the study, statement of the problem, objective of the study, rational of the study and organization of the study.

The second chapter deals with the literature review based upon studies and previous publications. The third chapter has been devoted to our research methods used during the field study of data generation. This chapter consists of research design, area selection, universal and sampling, type and source of data and limitation of the study.

Chapter four has been devoted to presentation, interpretation and analyzing of interviewed data. It has been described about economic condition of women workers, which researcher has been found on the field. Chapter five has been devoted to summary, conclusions and recommendation derive from our entire study. Finally references pertaining to our study are attached.

## **CHAPTER II**

### **REVIEW OF LITERATURE**

#### **2.1 Theoretical Concept**

A research conducted (Boserup, 1970) in the countries of Asia, Africa and Latin America about the role of women in the economic development revealed that women in all these countries were totally ignored from the development process even though they contributed a large amount of labour to sustain the subsistence economy. Since the publication of Boserup's book "Women in Third World Economy" the debate has been underway on the effect of development on women and women have been raising their voices in their respective countries to improve women's conditions in par with men in all areas.

The distribution of power is the most important structural difference between socialist and capitalist societies. Under socialism the party and its government officials decide what wages are paid for each kind of work, which good and services are produced and in what amount and how goods and services are distributed, they should be non economically based social conflict in socialist societies because the state supposedly act in the best interests of everyone. In exiting socialist societies, however there is a conflict between the workers the state that tries to control them. Labour power is less likely to be sold as a commodity in socialist countries than it is in socialist countries than it is in capitalist societies.(Shrestha, 2002)

Lots of efforts were made to bring women into development process. The first effort was to integrate women into the mainstream of development, termed as Women in Development (WID). The second phase of WID termed as Women and Development (WAD) coined to stress on the contribution of women rather to treat then as beneficiaries needing help. The third phase of WID (1980s) emphasized more on the unequal distribution between men and women due to the gender biased social structure of patriarchal value system termed as Gender and Development (GAD).

The WID approach assumed that women were marginalized from the development programs due to their heavy household and farm works, low productivity and low efficiency. The focus of the programs for women during this period was aimed at their access to services, e.g. education, health and training. Policies and programs were formulated to enhance women's efficiency and productivity through trainings such as literacy, income generation and health services. The WID approach emphasized on improving women's condition and did not take concern on the production and distribution of resources among individuals inside the household . Women were thus left behind from the total development process as the contributors of development.

WAD emerged as a critique to WID approach, during the mid half of 75-80s. Rather than integration it focused on women and development processes. Emphasis was given to count for women's contribution to economy both at home and outside. They challenged the trickle down model of development and pointed out that development programmes had different impact on men and women. They reported that it had caused negative impact on women instead of improving their status and political rights. The issue of triple burden of women was raised and emphasis on introducing women friendly technology to integrate women in the mainstream development was stressed. Gender and Development theme emerged during the early 1980s however it is the outcome of the continuous efforts of women who devoted their time and energy for the enhancement of women.

The study deals with the current economic issues like access to resources, economically active work force; sectoral and occupational distributions, women in agriculture, employment in the organized manufacturing, women in the tourism and related sectors, self employment and the informal sector. This report shows women entrepreneurs face special problem of resource scarcity, low risk taking capacity and marketing access. Moreover, there is a severe dirth of information on women's employment and earning patterns, problems, grievances and aspirations in the formal sector including tourism and other services. The recorded economic activity rates under report women's work and contributions to household survival. The problem is complicated further by varying definitions of economic activity rates between various censuses. She also discusses how to improve the situations of child laborers and

increase their access to education and better future opportunities without stopping their sources of income (Acharya, 1998).

The study depicts that women have less access to income, wealth, modern avenues of employment, education and health facilities etc. than men. Women figures are predominantly have been explained as four concentric spheres of activities: Household chores, Agricultural production activities, Local market economy and Outside the village economy i.e. implement through short term migration. In the same way the major quantitative indicator of female status used was the relative input into two areas of decision making i) farm management and ii) involvement in local market economy and domestic activities(UNICEF, 1992).

In attempting to do sociology from the standpoint of women, feminist sociological theorist have to consider what constitutes a standpoint of women. A standpoint is the product of social collectivity with a sufficient history and commonality of circumstance to develop a shared knowledge of social relations. Feminists- starting where Marx left of have identified three crucial collectivities- owner, workers and reproductions constitute them as standpoint groups. Historically women under patriarchy whatever their class and race have been assigned to the tasks of social reproduction (childbearing, childrearing, food preparation, care of the ill and dependent, emotional and sexual service); patriarchy is a power relation in which women occupy a subordinate status as workers whose production is exploited and appropriated by men. Yet, any solidarity of women as a “class” in patriarchal production is fractured by other class configurations, including economic class and race class. While women’s shared and historic relation to social reproduction in circumstances of subordination is the basis for the feminist claim of “ the standpoint of women”, in the daily workings of social power the intersection of gender inequality with race inequality, class inequality, geographical inequality and inequalities based on sexuality and age produces a complex system if inequality empowered standpoint groups relating through shifting arrangements of coalition and opposition. These intersectionalities are now an integral part of the feminist description (Ritzer, 2000) .

In the early 1790's Ester Boserup did a seminal study on the role of women in economic development. She analyzed the changes in traditional rural practices as societies modernized and examined the different impact of those changes on the work done by men and women. She was the first analyst who systematically used gender as a variable in analysis. Her work pointed that modern development had neglected the women and left them behind. As a result the concept of WID emerged and the term of WID was advanced and initially used by the women committee of the Washington D.C. a chapter of the society for internal development (Shrestha, 1994) .

Everywhere in the world – working women are discriminated and paid low wages. On 25<sup>th</sup> August 1995, in one of the regular bulletin of international labour organization (ILO) mentioned, “Everywhere women are paid less than men and there is no indication that this will change soon. Though undeniable progress has been made in terms of female participation in the work force during the last forty, the progress has been neither universal nor sustained. The majority of women continue to earn an average of only 50 percent to 80 percent of what man earn. In Japan and the Republic of Korea women's salary is roughly half of men's. in developed countries, priority varies between 30 percent to slightly less than 10 percent. In general those professions considered as ‘feminine have not been’ reprise’ and are underpaid” (ILO, 1995).

According to Pokhrel (1989) on the study on women participation in Industrial sector of Nepal signifies that the participation rate of women in any activity outside the house is always lower than that of males. It is because women are traditionally sound to the house- hold responsibilities as carrying and raising children, cleaning house, washing clothes, cooking, carrying drinking water from the village tap etc. Women have less time to work outside. Not only have those household responsibilities of women limited their participation rate in high level of production process but also lack of education qualification, technical skill, lack of training facilities for improving knowledge and the last but not the vast their involvement in the household activities (Pokhrel, 1989).



Wage rates in large parts of the organized sector are not markedly different from those in the unorganized sector. These facts suggest the low bargaining power of all workers. Discrimination against women in job opportunities and wage rates is a common pattern in both the rural and urban areas. Female wage rates as proportion of male wage rates in agriculture have come down from 1980-81 to 1991. In recent years wage rates seem to have declined for both males and females which are also indicative of increased poverty levels. However, reliable data on wages are scarce. Analysis is made more difficult because there are many different modes of wage payment in Nepal. At least a part of the wage is paid in kind and laborers often enter into a variety of credit relations with their employers (Acharya 1994).

The contribution of women to activities in various fields is no less than that of men. To understand the actual economic condition of women obstacle that continues to make recognition of women's full potential steams from obstinately held narrow concepts regarding women. In a patriarchal society rather envision of a human society of men and women where the other does not dominate the personality of one sex. The mere difference in physical structure does not make it necessary for one sex to lose complete human identity and live in surrender to the other sex in order to bring about true gender equality in the attitudes of the family and society towards women. This can only be brought about when the women themselves – their ideas and feelings. Such sharing of real feelings among women will bring them into the process of empowerment. Nowadays development workers have started talking a lot about women's participation because they have finally realized how important women's involvement is, in every aspect of daily life (Shrestha,2002).

## **2.2 International Context**

The concept of status is central to sociology which reflects a person's evaluation of his or her position in the status hierarchy (i.e., prestige) in terms of occupation, education, income, inheritance and the like. Status denotes the relative position of a person in relation to other person or in a group of persons on a hierarchy of social worth. It is closely linked with honour or prestige.

All over the world and particularly in South and East Asia, gender disabilities and discrimination are widespread. Women are considered to be the weaker section of

society almost everywhere, including Nepal. 'Ideologically woman who was considered a completely inferior species, inferior to the male, having no significance, no personality; socially, she was kept in a state of utter subjugation, denied any right, suppressed and oppressed; she was further branded as basically lacking the ethical fibre. This state prevailed everywhere including all so-called advanced European societies in ancient times. Even a few centuries back women used to be treated as 'objects' or 'chattel' by the male-dominated societies all over the world (Bhattra, 2014).

South Asian countries are primarily linked with the status of women in family, society and the state structures. Traditional ethical code of the society expects women to remain restricted within four walls of home, which is still a common occurrence. In some of the countries of South Asia women are outlawed even to cast votes. In South Asian region, women are discriminated, because of son preference traditions of the society dominated by religious beliefs. Daughters are discriminated from birth to funeral ceremony. Women are also suffering from domestic violence, wrong tradition and cultural malpractices. Some awful examples of violence are: sex selective abortion, wife battering, child marriage, polygamy, rape, sexual violence, trafficking of women & forced prostitution, sexual harassment, dowry, Tilak system, suicide, killings, and domestic violence, still prevailed. They are still accused in the name of Witchcraft (Pokhrel, 1989).

Women in South Asian countries are witnessing changes through development initiatives. Women are considered as poor people in developing countries, live under the same conditions as men, but suffer additional social and policy biases. Though this problem affects almost all sections of the people, women are recognized to be among the most disadvantaged groups. Political participation of women in the state structure and mechanisms is still a far dream even in this advanced century. Though, constitutions of all the countries have ensured equal status of all citizens without discrimination based on gender in every layers of governance, political participation of women in South Asian countries is very low. The decision and policy level positions are remains occupied and dominated by males' majority of them with the patriarchal psyche (Pokhrel, 1989).

Since the early days of the Industrial Revolution, women in Europe and North America have made considerable progress towards equality with men, although much remains still to be done. Of course, the industrialization of Western countries at first had not improved the status of women, but had degraded them even further by exploiting them and their children in factories as cheap labor. In the preceding relatively prosperous agrarian culture women had worked on an almost equal footing with men and had been skilled in many occupations. Families were still “producing units“, and women received recognition for contributing their substantial share. The factory system changed all that by breaking up the traditional extended family with its large household and by giving people specialized monotonous tasks behind perpetually moving machines. Women and children were, however, paid much less for such work than men, and thus their economic “value” declined. It took many decades of struggle before unionization and legal reform ended the crassest form of this discrimination (Shrestha , 2002).

### **2.3 Nepalese Context**

The cultural construction of Nepali society is shaped by Hindu theology, which advocated and promoted patriarchal attitudes and practices that exclude women from a variety of functions. This has resulted in gender-stereotypes where women’s role as unpaid productive and reproductive labour is assigned negligible power or control over economic resources (Tuladhar, 1998).

The handicrafts made by Nepalese like wooden marks, bags, canvas work, wood carvings, jewelry designs, statues are adored not just in Nepali society but also have high demand in foreign countries. Due to high demand of handicrafts supplied by Nepali market, Nepalese are more attracted to get involved into this handicraft business. Also families are encouraging woman in their family to utilize their skill and their leisure time. Similarly, many NGO/ INGO or even Government are gradually providing the job trainings of handicrafts like eco-friendly crafts, wooden decors, etc. and helping people to be independent and live their dignified lifestyle. By getting involved in this field, it help them to better life style, children will get better food, education and shelter. The way of people looking down to the woman is gradually decreased and help woman to be the important aspect of the society as the men(Pramila, 2063).

Even in the 21<sup>st</sup> century, women are deprived of well education and opportunity. Their primary job is considered as child care and domestic work. They are often neglected, discriminated and deprived in society. They are bound to get discriminated at every step of their lives like at home, at office and at work. They are given less opportunity and paid less too. Due to lack of financial condition Nepali woman have been victim of physical and mental violence in domestic aura. They are forced to get married with big age differences or forceful marriage. Many girls are compelled to opt to work as sex workers and many get involved in prostitute business just to earn their daily bread. (Ghimire, 2010)

Nepal's Constitution states that there will be no discrimination of any kind on grounds of sex, caste, religion and race. Yet there are certain national codes which privilege men. The rights to inheritance to property, marriage and divorce, tenancy and transaction rights still favour men. The social and human aspects also do not seem congenial for women, as there still remain certain clauses in public law (Mulki Ain) that put women in a vulnerable position. For example property laws allow a daughter to inherit the deceased parent's property only when there is no surviving male (son or son's son) of either parent. The law does not recognize any transaction carried out by a wife without the consent of her husband (Shrestha, 1994).

Women in Nepal are responsible for three types of works reproduction, management of the household and employment. However, reproduction is not treated as work and management of the household is not considered as a productive work. Moreover, women in Nepal work for longer hours than men and have much lower opportunity for gainful employment and possess extremely limited property rights (Pokhrel, 1989).

The daily chores of family life in rural Nepal involve women in labor intensive farm work and time consuming domestic work to provide fuel, water and food for household members and farm workers. The census definition of economic activity in theory takes into account wage labor in cash or kind, as well as unpaid family labor. It does not however, encompass activities such as water and fuel collection, food processing and child care, all of which are primarily the responsibility of women these activities that falls outside the formal economic, but which are essential for the

survival of the household, absorb the labor of those women who are reported as 'economically active' and classified as home makers and dependent (Acharya, 1998)

Female unemployment is high in Nepal with more than four fifths of women employed at time of the survey. The more educated women are less likely to be currently employed. Most employed women (90 percent) are in agricultural sector. Only 15 percent of employed women earn cash for their work, while majority of employed women (71 percent) are not paid. Four- fifths of women (79 percent) enjoy a degree autonomy in spending their cash-earnings should be used. Fifty four percent of women contribute to half or more of the household expenditure (Khanal, 2014)

## **2.4 Research Gap**

From above literature it was found previous studies were done in different aspects of women like status of women in Nepal, women empowerment in Nepal, changing status of women, women in different sectors and self employed women. From the study it was found women in self – employed subsistence level farming to village and urban small entrepreneurship is very few in number. In addition, women are found coach in sports, trainer in carpet and textile weaving and workers in non government enterprises. In the urban areas, quite a few women are self employed in the service sector.

Many researchers have researched on women participation of different occupations such as hotels, casinos, banks, hospitals, big industries etc. Similarly, study on women participation in governmental sector had been done. But the study on the status of employed women of different handicraft industries of Patan Industrial Estate is less conducted from economic perspective. Though women play as vital role as men do in handicraft industries, economy and society they are not given that much importance as men get. Keeping this in mind researcher has decided to study on women employees of handicraft industries of Patan Industrial Estate in order to find out their actual economic status, satisfaction level in terms of salary and working environment and to find out their actual daily lives such ad their need and difficulties. So, this study will be fruitful to those interested person parties scholars, professor, students and government for academically as well as policy perspective.

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

This chapter has been deal with the methods those are followed during the preparing of field work and during the presentation of this dissertation to explore its objectives and to generate valid data and information hereby. During the research work the methods which are followed are: interview, field visit, observation etc.

#### **3.1 Research Design**

The present study has been carried out in the basis of descriptive research design because it is the description of socio-economic condition of women workers of handicraft industries of Patan Industrial Estate. In order to fulfill the specific objective of the study, the analysis has been based on primary and secondary data. Basically this study describes family size, caste, age, wage structure, literacy level, health condition, residential background, facilities and their present and past status has been identified and described to light on the socio-economic condition of women workers of the handicraft industries.

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

Patan industrial Estate was selected for the study because it was established on 12<sup>th</sup> Mangsir 2020 B.S. to promote art, culture, status of artists, small cottage industries (especially handicraft industries). Most of the handicraft industries of Patan are centralized in this area. There are running 94 industries altogether and total 1247 workers work in them. 37 of the industries are handicrafts industries (Samchhhipta Parichaya, 2066). Women workers from different places are involved in those industries. It exports large amount of handicrafts products.

#### **3.3 Universe of the Study and Sampling**

The collections of primary information are based on sampling frame. According to the latest data of Patan Industrial Estate Management Office, there are 94 industries. Among them 37 industries are handicraft industries. Simple random sampling has been used for selecting industries. Out of 37 handicraft industries, only 8 industries are selected for collecting data because of large number, it was impossible to involve

all the industries to collect data in limited time. The total number of female workers in 8 handicraft industries is 99. Out of 99 female workers, 40 percent of each handicraft industries are selected. Therefore total number of sampled workers is 40.

### **3.4 Nature and Source of Data**

The present study has been based on both the primary and secondary source of data in order to meet the stated objectives of the study. Primary source of data has been obtained through field survey, interview and observation. The owner and women workers of the related industries were interviewed to fill up set of question. Beside it, field survey and observation were also carried out to better understand their working condition in the industrial area. Secondary data has been extracted from books, journals, dissertations, brochures, magazines, Handicraft Association of Nepal (HAN), Patan Industrial Estate management office and other related and relevant materials available.

### **3.5 Data Collection Tools and Techniques**

Different data collection techniques were applied during primary data collection. Interview and observation are the main tools and techniques used for collecting information and data from the sample unit for this study.

#### **3.5.1 Interview**

Interview is fundamentally a process of social interaction. It plays a important role in social research. It is the best technique to understand people's concept and opinion in any subject as well as it is very useful to collect qualitative information.

Owners of handicraft industries and women workers were interviewed to fill up the set of question.

#### **3.5.2 Observation**

Observation allows the researcher to study people in their natural setting without their behavior being influenced by the presence of a researcher. Observation data usually consists of detailed information about particular groups or situations. So this method has been applied to compare the different aspects such as physical condition, working

condition made of employment etc. in different industries and to get their relevant information to acquire quantitative data.

### **3.6 Data Analysis and Presentation**

The data has been tabulated according to the need of the research objectives and content cross checking that been done to derive the appropriately reliable data. The data further is analyzed and presented in descriptive way. The data has been presented in the table. The percentage of necessary information has also been worked out.



## CHAPTER IV

### PRESENTATION AND ANALYSIS OF DATA

This chapter has analyzed the data collected from primary sources focusing on women workers. In this chapter, an attempt has been made to describe about the socio-economic condition of respondents. The relevant data are collected and analyzed to assess the socio- economic status of women workers as well as problems and challenges faced by women workers of Patan Industrial Estate.

#### 4.1 Socio Status of Women Workers

Concerning the above topic age group, caste, religion, place of origin, marital status, level of literacy, previous occupation, types of family, place of origin, migration situation etc. are analyzed.

##### 4.1.1 Age Group

Age is one of the factors, which affects the socio-economic status of women and they have different working capacity as different age group. So respondents were asked about their age during the survey. One the process of collecting the primary data numbers of women with varying age group were found in the handicraft industries. The following table and chart shows variety of age group of the female workers of handicraft industries.

**Table 4.1: Distribution of the Respondents by Age Group**

Age (in yrs)	Number	Percentage
15-20	2	5.00
20-25	9	22.50
25-30	10	25.00
30-35	2	5.00
35-40	5	12.50
40-45	5	12.50
45-50	4	10.00
Above 50	3	7.50
Total	40	100.00

Source: Field Survey 2017

From the table, highest percent of interviewed females (25.00 percent) belong to the age 25 to 30 years. The second highest percent of interview females belong to the age group 20 to 25 years (22.50 percent). This data shows that the young and productive age group is highly involved in handicraft industries.

#### 4.1.2 Caste/ Ethnic group

Nepal is multicultural, multiracial country. It is heterogeneous in its' ethnic composition. In the order to identify the social status of female worker, castes of respondents were also surveyed. Following table shows the caste distribution of 40 female workers of handicraft industries.

**Table 4.2: Distribution of the Respondents by Caste**

Caste	Number	Percentage
Newar	16	40.00
Tamang	6	15.00
Chettri	5	12.50
Brahman	4	10.00
Gurung	2	5.00
Tharu	2	5.00
Sherpa	2	5.00
Limbu	2	5.00
Dhimal	1	2.50
Total	40	100.00

Source: Field Survey 2017

The above collected data clearly shows that most of the workers are Newar. Handicraft is the traditional work of the Newar of the Patan city. Therefore comparing to other castes Newar are highly involved in this industry. According to above figure the highest number of the worker (40 percent) is from Newar ethnic group which is followed by Tamang ethnic group (15 percent) as the second highest and the Chhetri ethnic group (12.5 percent) as the third highest. Above table shows that handicraft industry has trapped almost all cast of people.

### 4.1.3 Religion

Religion occupies an integral position in Nepalese life and society. Nepali people believe in various religions according to their ethnic group. The four major religions followed by Nepali people are Hindu, Buddhism, Christian and Muslim. The following table shows the religious status of female workers.

**Table 4.3: Distribution of the Respondents by Religion**

Religion	Number	Percentage
Hindu	24	60.00
Christian	8	20.00
Buddhist	7	17.50
Muslim	1	1.25
Total	40	100.00

Source: Field Survey 2017

Most of female workers were from Newar ethnic group. They are mostly from Hindu community. Hence the number of Hindu is maximum (60 percent) in handicraft industries. Beside Hindu, the number of Buddhist, Christian and Muslim are also found to be involved. Religious harmony between them is found.

### 4.1.4 Marital Status

The researcher also surveyed about the marital status of the respondents. Women with various marital statuses were engaged in handicraft industry. Married, unmarried, widow and divorced women were found. The following table shows their marital status.

**Table 4.4: Distribution of the Respondents by Marital Status**

Marital status	Number	Percentage
Married	21	52.50
Unmarried	15	37.50
Widow	3	7.50
Divorced	1	2.50
Total	40	100.00

Source: Field Survey 2017

Out of total surveyed women, involvement of large number of married women (52.5 percent) were seen which is followed by unmarried women (37.5 percent) most of the married women were in the work to support their family economically. Beside that 7.5 percent widow and 2.5 percent (only 1 woman) divorced woman was also being employed in those industries. Among widow women it was found that one woman was replaced in her husband's place to upgrade her family after her husband's death. When we asked about the reason behind the divorce with the divorced woman, the reason was domestic violence of drunkard husband.

#### **4.1.5 Age at Marriage**

Age at marriage is one of the factors which show the women's social condition in the society. Our survey shows that most of them got marriage before 20 years old, which is not proper age to marry.

**Table 4.5: Distribution of the Respondents by Age at Marriage**

Age at marriage	Number	Percentage
15-20	10	40.00
20-25	7	28.00
25-30	8	32.00
Total	25	100.00

Source: Field Survey 2017

Above table shows that 40 percent of the women got married between the ages 15-20, 32 percent of them got married between the ages 25-30 and 28 percent of the women got married between the ages 20-25. It clears that very less women got married in proper time.

#### **4.1.6 Number of Children**

Number of children is one of the factors which effects in women's condition. Our research found that women workers of handicraft industries have number of the children as shown in the table below.

**Table 4.6: Distribution of the Respondents by Number of Children**

No. of child	Number	Percentage
1	4	16.00
2	9	36.00
3	10	40.00
4	2	8.00
Total	25	100.00

Source: Field Survey 2010

Among 25 married women workers, the highest percent (40 percent) of women have 3 children. Which is followed by 36 percent have 2 children, 16 percent have only 1 child and 8 percent have 4 children. Regarding taking care of children, 8 workers have children who study in school so they remain in school during office time. Rest 17 workers have small children who need care. They keep their small children in child care center during office time.

#### **4.1.7 Educational Status**

Education is one of the basic activities of people in all human societies. It is a process of socialization. It makes man capable of judging himself, which always prevent him from harming others. It also provides self awareness so that one can judge right & wrong. It is very necessary to have knowledge that the best way to empower. Women are to emphasize an education for women at all levels. The girl child in particular must be educated because lack of education is at the root of discrimination against women.

Girls in lower income groups get little opportunity to go to school at all. Those who do go to school can hardly further their education beyond the secondary level. Another compelling factor hindering women's education in general is the fact that girls are transferred to their affiance households after marriage, with the result that parents have no claim on their work or income as adult women.

**Table 4.7: Distribution of the Respondents by Educational status**

Literacy	Number	Percentage
Literate	12	30.00
Illiterate	28	70.00
Total	40	100.00

Source: Field Survey 2017

The table shows that handicraft industry absorbed mostly illiterate women. The study shows that 70 percent (28 workers) of them are illiterate, which is followed by literate 30 percent (12 workers) only. Easy to get job without education background might cause of involving women in handicraft industry. Only some basic knowledge and training was enough for that purpose.

#### **4.1.7.1 Level of Literacy**

Among 12 literate workers (30 percent), their level of literacy is found different. So we have studied about their level of literacy also and we have found the result as shown down.

**Table 4.8: Distribution of the Respondents by Level of Literacy**

Level	Number	Percentage
0-2	4	33.33
3-5	5	41.67
6-8	3	25.00
Total	12	100.00

Source: Field Survey 2017

The educational level of women is seemed to be very low in the study area because of their access workload and also that women are not given preference for proper education. We haven't come across any women who have gained S.L.C. According to above table the highest percent of the women (41.67 percent) educated in 3 to 5 level, which is followed by 33.33 percent in 0 to 2 percent & 25.00 percent in 6-8 level. The study shows that there is less women involvement in higher classes, it might be

because of a girl when she becomes capable to work in home, she is compelled to leave her school to help her parents in home.

#### **4.1.8 Types of Family**

The women have different role and status according to their family type. The family is divided into joint and nuclear family. Nuclear family includes parents, unmarried sons and daughters. Likewise joint family is defined as grandparents, married sons and daughters living together. In past, most of peoples believed in joint family but due to various reasons today they prefer nuclear family.

**Table 4. 9: Distribution of the Respondents by Types of Family**

Type of family	Number	Percent
Nuclear	29	72.50
Joint	11	27.50
Total	40	100.00

Source: Field Survey 2017

Our survey shows that 72.50 percent of the women were in nuclear family and remaining 27.50 percent were in joint family. Most of the women workers migrated from village to city either with their husband or with friends. Hence most of them belong to nuclear family. Another reason might be the following western culture to stay in nuclear family.

#### **4.1.9 Place of Origin**

Female workers were from different parts of the district country. Most of them were from surrounding district of the Lalitpur district. Some were from the same district (Lalitpur). Following table shows the place of origin of 40 respondents.

**Table 4. 10: Distribution of the Respondents by Place of Origin**

Place of origin	Number	Percentage
Lalitpur	9	22.50
Sindhupalchok	5	12.50
Bhaktapur	4	10.00
Sarlahi	4	10.00
Biratnagar	2	5.00
Sunsari	2	5.00
Kavre	3	7.50
Kathmandu	4	10.00
Nuwakot	2	5.00
Sindhuli	1	2.50
Dhading	1	2.50
Jhapa	1	2.50
Rasuwa	1	2.50
Manang	1	2.50
Total	40	100

Source: Field Survey 2017

Above table shows that women from various parts of Nepal are engaged in handicraft industry. Highest percent of women workers (22.50 percent) had origin of Lalitpur district. Most of the people have origin of Lalitpur district. Most of the people have origin in surrounding districts of Lalitpur like Bhaktapur, Kathmandu and Sindhupalchowk.

#### **4.1.10 Migration**

Most of the respondents were migrated from the village to city for various reasons. Those respondents, where place of origin are Lalitpur, Kathmandu, & Bhaktapur district were not migrated. Children education, job problem in village, no health facility in village were of seen as some common reasons for migrating from village to city. In present situation the political situation also became major cause of migration. The table given below shows the number of migrated and non migrated respondents.



**Table 4.11: Distribution of the Respondents by Migration**

Description	Number	Percentage
Migrated	23	57.50
Non migrated	17	42.50
Total	40	100.00

Source: Field Survey 2017

The survey shows that out of 40 respondents more than half (57.50 percent) are migrated from other villager or cities and 42.50 percent respondents were not migrated because they are from surrounding places of industrial area.

**Table 4.12: Distribution of the Respondents by Reason for Migration**

Reason	Number	Percentage
Children education	4	17.39
No health facility in village	2	8.69
No job in village	7	30.43
Neighbours migrant	1	4.35
Family problem	5	21.74
No sufficient food	4	17.39
Total	23	100.00

Source: Field Survey 2017

The above table shows that out of 23 migrated respondents the highest percent of respondents (30.43 percent) were migrated for job which is followed by family problem (21.74 percent), no sufficient food and children education (17.30 percent), health facilities (8.69 percent) and neighbor's migration (4.35 percent).

#### **4.1.11 Division of Work by Sex in Family**

Though both women and men work to maintain households and communities, their work tends to be different on nature and value. These differences are a central aspect of gender relations. Society has allocated different roles, responsibilities and activities to women and men according to what is considered appropriate. Due to this traditional division, women are compelled to concentrate more on their ascribed reproductive

roles and responsibilities while men focus on the production and income earning roles. The woman who is engaged in income earning roles must have to perform her previous roles also.

In our survey, it is found that the women workers of handicraft industries have to perform the household work together with their handicraft work in the industries. Separating their working hours in the industries, the remaining time of morning and evening, they use for their household works, like child care, cooking, cleaning utensils, washing clothes, dressing children, feeding children, daily marketing etc. Male's participation is very less in those activities.

It clears that women's work load is much higher than that of men. This increased workload is the main cause of women not being able to engage in other development activities of the society.

#### **4.1.12 Decision Making Power of Women**

For Nepalese women, independent decision-making is highly restricted. Lack of decision making power has deprived women of the basic elements of a decent life such as food and nutrition, education, skill development, health, and family planning. This has ultimately undermined their access to gainful employment opportunities and participation in professional jobs.

Our survey reveals that women seem to be very weak in decision making or it can be said that women have low decision making power. Women are hardly found as final decision maker in many matters.

**Table 4.13: Distribution of the Respondents by Decision Making Power in Family**

Decision making capacity	Number	Percentage
Yes	9	22.50
No	31	77.50
Total	40	100.00

Source: Field Survey 2017

According to above table, out of 40 respondents 31 women (22.50 percent) of them have no decision making power in their family. Only 9 (77.50 percent) of them have got that power in their family. It is found that the women who have got decision making power in family are little more educated than others. Therefore education and access to educational opportunities seems as an important factor influencing women's impact in decision making process.

#### 4.1.13 Previous Occupations

Before involving in the handicraft industry, almost all had previous job. Generally they were engaged in less income provider occupation, like agriculture, labor, service etc.

**Table 4.14: Distribution of the Respondents by Previous Occupation**

Occupation	Number	Percentage
Agriculture	22	55.00
Labour	7	17.50
Service	3	7.50
Small busiess	3	7.50
No previous occupation	5	12.50
Total	40	100.00

Source: Field Survey 2017

The table shows that the highest percent of women (55.00 percent) were engaged in agriculture as their pervious occupation. The second highest percent of women (17.50 percent) were engaged in labor work. It is found that the same numbers of women (7.5 percent) were engaged in service and small business. These women who were not involved in any previous occupation were engaged in household works.

Here service refers to any kind of job in office in salary base; small business refers to small shop business.

#### 4.1.14 Training

Handicraft is the thing which is made by human hands without using any kind of complicated machinery or equipment. So training is very important for this. Therefore the researcher has surveyed about the training of the respondents which is shown in the following table:

**Table 4.15: Distribution of the Respondents by Training**

Training	Number	Percentage
From industry	25	62.5
From family	10	25
From friends	5	12.5
Total	40	100.00

Source: Field Survey 2017

From the above table it is clear that the highest percent of the workers (62.5 percent) got the training from the industries, which is followed by 25 percent of them from family and 12.5 percent of them from friends.

#### 4.1.15 Problems in Households

After involving in the industries, they may have face some problem in households, like – no time for the children, for performing social rituals for guest and increased workload etc. So we have asked them about this and we have got responses as follows:

**Table 4.16: Distribution of the Respondents by Problems in Households**

Problems in households	Number	Percentage
No time for children	12	30.00
No time for social rituals	8	20.00
No time for guest	5	12.50
Increased workload	15	37.50
Total	40	100.00

Source: Field Survey 2017

The above table shows that after involving in the handicraft industries, 37.5 percent worker has problem of increased workload, 30 percent worker has problem in taking care of children, 20 percent worker has problem in performing social rituals and 12.5 percent worker has problem in managing time for guest.

## 4.2 Economic Condition of Women Workers

Concerning above topic nature of job, satisfaction with job, medium of employment, working hour and days, satisfaction with remuneration etc are analyzed.

### 4.2.1 Reason for Joining Industries

Our survey shows that because of various reasons the women were compelled to join the handicraft industry. Poverty, to support family, lack of alternatives, was major reason of joining this industry.

**Table 4.17: Distribution of the Respondents by Reason for Joining Industries**

Reason	Number	Percent
Poverty	5	12.50
To support family	15	37.50
Family occupation	3	7.50
Self standing	6	15.00
Lack of alternatives	11	27.50
Total	40	100.00

Source: Field Survey 2017

The above data of respondents clear that the majority (37.5 percent) of population involvement in handicraft industry were for supporting family, followed by lack of alternatives (27.5 percent). It means that most of the women of these industries belong to poor family. So to support family economically they have no another options beside these industries.

#### 4.2.2 Source of Income

As their earning is not sufficient for their family to fulfill their needs, we also surveyed about their economic source of family. According to their answer, for unmarried women their economic source is based on father's or mother's income. And about married women their husband is supporting them. For widow and divorce women they are managing every need by their own income. The following table shows their economic source of family.

**Table 4.18: Distribution of the Respondents by Source of Income**

Source	Number	Percentage
Agriculture	9	22.50
Service	13	32.50
Labour	11	27.50
Small business	7	17.50
Total	40	100.00

Source: Field Survey 2017

In above table their source of income is based on agriculture, service, labor and small business. For those widow and divorce women who have not got source of income is calculated in labor (their own occupation).

The table shows that the highest number (32.5 percent) of respondent's source of income was service followed by labor (27.5 percent), agriculture (22.5 percent) and small business (17.5 percent).

#### 4.2.3 Nature of Job

In study it is found that women workers of handicraft industry are engaged in various nature of job like trial, temporary and permanent. Here trial means learning period, when the worker gets very low wage.

**Table 19: Distribution of the Respondents by Nature of Job**

Nature of job	Number	Percentage
Trial	6	15.00
Temporary	5	12.50
Permanent	29	72.50
Total	40	100.00

Source: Field Survey 2017

The above table clears that the highest percent of the women workers (72.50) were permanent in their job. During research we came to know that some “union for welfare for workers” have been established to make their job permanent and for making their condition better. Out of 40 the highest number of the respondents (72.5 percent) was permanent, 12.50 of them were temporary and 15 percent of them were in trial and they are trying to be permanent.

#### **4.2.4 Satisfaction with Job**

To perform any job properly and perfectly she/he must be satisfy with that job. Hence, we have questioned them about the satisfaction with job and we got response like shown in the table below

**Table 4.20: Distribution of the Respondents by Satisfaction with Job**

Satisfaction	Number	Percentage
Yes	28	70.00
No	12	30.00
Total	40	100.00

Source: Field Survey 2017

In study, 70 percent respondents were satisfied with job but remaining 30 percent respondents were still not satisfied with the job. When we questioned them for being unsatisfied with the job, we came to know that still they have not got same very necessary thing from industry like sufficient income, facility of shelter, leave facility etc.

#### 4.2.5 Medium of Employment

The workers have joined the job by various medium. Almost of them knew of the vacancy for the post in handicraft industry through friends, relatives and parents. Some of them have joined through themselves while searching for the job.

**Table 4.21: Distribution of the Respondents by Medium of Employment**

Medium	Number	Percentage
Self	9	22.50
By friends	17	42.50
By relatives	14	35.00
Total	40	100.00

Source: Field Survey 2017

Out of 40 respondent 42.50 percent has joint the industry by friends, which is followed by 35 percent respondent by relatives and 22.5 percent by themselves.

#### 4.2.6 Working Hours in a Day

Most of women work for 6-8 hours a day. During working hour they take Tiffin for half an hour. But some of them work for more than 8 hours.

**Table 4.22: Distribution of the Respondents by Working Hours in a Day**

Percentage	Working hours	Number
17.50	4 to 6	7
70.00	6 to 8	28
12.50	8 to 10	5
100.00	Total	40

Source: Field Survey 2017

The table shows that there is variation in working hours ranged from 4 to 10 hours of work per day. The highest percentage of the workers (70 percent) work for 6 to 8 hours a day, which is followed by 17.50 percent, works for 4 to 6 hours and 12.50 percent for 8 to 10 hours.



#### 4.2.7 Satisfaction with Remuneration

The researcher also surveyed about remuneration provide to them by industry they satisfied or not. Their responses are show in the table below.

**Table 4.23: Distribution of the Respondents by Satisfaction with Remuneration**

Satisfaction	Number	Percentage
Yes	12	30.00
No	28	70.00
Total	40	100.00

Source: Field Survey 2017

Out of 40 respondents 12 women (30 percent) were satisfied with remuneration provide to them by industry but 28 women (70 percent) were not satisfied with the remuneration. It clears that most of them are not satisfied with their remuneration they received as it does not fulfill their basic needs.

#### 4.2.8 Mode of Payment

In most of the sampled industries, method of payment of remuneration was monthly. Their number of working days is counted and according to their daily wage they are provided remuneration monthly. If they need, they receive remuneration weekly, half monthly and whenever they need also. Our 40 respondents use different mode of payment which is shown in the table below.

**Table 4.24: Distribution of the Respondents by Mode of Payment**

Mode of payment	number	Percentage
Weekly	3	7.50
Half monthly	4	10.00
Monthly	24	60.00
When needed	9	22.50
Total	40	100.00

Source: Field Survey 2017

Out of 40 respondents 24 respondents receive their remuneration monthly, 9 of them receive when they need, 4 of them received half monthly and 3 of them weekly.

#### 4.2.9 Level of Income

The range of salary of respondents was from Rs 300 to above 6000. The table given below shows the level of their income.

**Table 4.25: Distribution of the Respondents by Level of Income**

Level of income	Number	Percentage
Rs 6000-8000	3	7.50
Rs 8000-10000	17	42.50
Rs 10000-12000	12	30.00
Above Rs 12000	8	20.00
Total	40	100.00

Source: Field Survey 2017

Above table clears that the salary range of highest percentage of the women workers (42.50 percent) is Rs 8000 - Rs 10000, salary of 30.00 percent of the women workers is Rs 10000 – Rs 12000, salary of 20 percent of the women workers is above Rs 12000 and salary of 7.50 percent of the workers is Rs 6000-Rs 8000. It shows that their economic condition is not very good.

#### 4.2.10 Utilization of the Income

As their economic condition is not very good, they utilize their most of the income to fulfill their basic needs like food, cloths, children’s education, rent etc.

**Table 4.26: Distribution of the Respondents by Utilization of the Income**

Utilization of the income	Number	Percentage
Food	24	60.00
Cloth	2	5.00
Family support	9	22.50
Childrens’ education	5	12.50
Total	40	100.00

Source: Field Survey 2017

The greatest number of respondents (24 workers) utilizes their income on food followed by 9 respondents on family support, 5 respondents on children education and 2 respondents on clothes. It clears that most of them utilize their income to fulfill their basic needs.

#### **4.2.11 Utilization of Saving Amount**

Saving amount is remaining of money after deducting expenditures from income. Out of 40 respondents, 9 of them make small saving each month. But their saving is seen very low in amount. They deposit it in bank for future and sometimes utilize it for celebrating different festivals.

### **4.3 Problems and Challenges of Women Workers**

The basic root of every manufacturing company is their workers. Maintaining good economical, mental, managerial and physical support for the workers enables the management to get better quality output from the factory. Workers work in the industry and they are provided remuneration in return. Beside this if the workers get some other facilities from the industry like drinking water, toilet, food, shelter, medical allowance etc. it makes them more active to perform their job well. But workers are facing many problems regarding these things which make their daily life more difficult.

#### **4.3.1 Lack of Medical Allowance**

Health has a direct relationship with the quality of life. Our survey found that most of the women workers suffer from various kinds of diseases like headache, cough, diarrhea etc. Lack of drinking water, lack of hygienic food and lack of hygienic habit, they suffer from those diseases. As their income is not sufficient for fulfilling other basic needs, they need medical allowance. But we came to know that out of the sampled total women workers no one has got medical allowance still now and there is no provision of medical allowance in their industry.

#### **4.3.2 Lack of Proper Childcare Centre**

Nepali society is patriarchal society so male is superior. Male works outside of the house but women has to do all the house hold work. If she is engaged in work of

outside, then her responsibility becomes double. She has to do household works as well as outside work. Therefore she has responsibility of caring the children also. Hence the children of the women have to be protected. There is need to child care facility inside the factory.

It is found that there is a child care centre inside Patan Industrial Estate and it is common for all the workers of all the industries of Patan Industrial Estate. All the industries have provided that facility to their women workers. Women workers have to Rs.700 for that. But the condition of the child care centre is not found to be good. Lack of care takers and lack of hygienic food are some weakness of that center; most of the workers were compelled to keep their children in other child care centre which is out of that industrial estate. They have to pay for those themselves.

### 4.3.3 Lack of Proper Shelter

Shelter is one of the basic needs of the human beings. Shelter inside the industrial area is very much essential for those people who were migrated from other villages. Some of the industries have provided shelter to their workers. The table given below shows the condition of provision of shelter for the women workers of sampled population.

**Table 4.27: Distribution of the Respondent by Facility of Shelter**

Provision of shelter	Number	Percentage
Yes	18	45.00
No	22	55.00
Total	40	100.00

Source: Field Survey 2017

Out of respondents 22 women (55.00 percent) have not got the facility of shelter. Remaining 18 women (45.00 percent) have got the facility of shelter. It might be because of limited area for shelter inside the industrial area. During survey work we came to know that the condition of shelter area is not good enough.

#### 4.3.4 No Food Facility

Like shelter, food is another basic need of human being. Lack of food we cannot work. During working hour, the provisions of food facilities to the women workers were not being provided. For food, workers themselves had to manage.

#### 4.3.5 Leave

Rest is the best way of refreshment. For that sometimes people need to take leave from working areas. Most of the surveyed industries have not been providing sufficient leaves to their employees.

On special occasion like Dashain, Tihar and other local festivals, generally workers are provided holiday if they need but management pays nothing for these days. This is because of working day basis remuneration.

#### 4.4.6 Lack of Drinking Water and Proper Toilet

Safe drinking water is very much essential for human body. Various diseases are seen from untreated water like diarrhea, dysentery etc. hence safe drinking water has to be provided to all the employees for the better health condition. Again good toilet facilities must be provided to the employees to protect them from various kinds of transmitted diseases. When we asked them about the condition of facilities of drinking water and toilets, responses were found as following.

**Table 4.28: Distribution of the Respondent by Satisfaction with Drinking Water and Toilet**

Facilities of drinking water and toilet	Number	Percentage
Satisfactory	18	45.00
Not satisfactory	22	55.00
Total	40	100.00

Source: Field Survey 2017

Out of 40 respondents of sampled population 18 respondents were satisfied with the facilities of drinking water and toilet but remaining 22 were not satisfied with that condition.

#### 4.3.7 Condition of Working Areas

Better working environment motivate people for better performance. Hence various facilities have to be provided to employers working in the organization. Regular electric supply, ventilation system, better interior etc motivate people for better work.

**Table 4.29: Distribution of the Respondent by Satisfaction with Condition of Working Areas**

Condition of working area	Number	Percentage
Satisfactory	27	67.50
Not satisfactory	13	32.50
Total	40	100.00

Source: Field Survey 2017

The researcher also focuses the survey on the condition of working areas of the industries. The highest percentage of respondents (67.50 percent) were satisfied with their condition of working area but remaining 32.50 percent respondents were not satisfied with their condition of working area lack of some equipments needed for better condition like fan, ventilation, heater etc.

## **CHAPTER V**

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

#### **5.1 Summary**

Women constitute about half of Nepal's population. Most women's activities take place in the non-wage economy for the purpose of household economy. When employed in formal sector, their wages are less than those paid to men for the same kind of job. Beside these women who are involved in formal sector job, need to perform household's works also. As a result their work burden increases and they face many problems regarding their health, family, children etc. So, it is very important to study about their socio-economic condition and find out their problems to improve in their status.

Our entire analysis has focused upon the socio-economic status of women workers, working in industries of Patan Industrial Estate, and our study concentrated to answer the questions like - what is the economic condition of the women workers involving in handicraft industries?, what are the problems they are facing in their home level as well as in office? and what is the condition of physical and social environment of working area of industries? The general objective of this study was to find out the socio-economic condition of the women workers of the handicraft industries and specific objectives were to study the social condition of women workers, to study the economic condition of the women workers and to study about the problems faced by the women workers in the home as well as in office.

The present study has been carried out in the basis of descriptive research design and the analysis has been based on primary and secondary data. Basically this study describes family size, caste, age, wage structure, literacy level, health condition, residential background, facilities and their present and past status has been identified and described to light on the socio-economic condition of women worker of the handicraft industries.

Patan industrial Estate was established on 12<sup>th</sup> Mangsir 2020 B.S. to promote art, culture, status of artists, small cottage industries (especially handicraft industries). Most of the handicraft industries of Patan are centralized in this area. There are

running 94 industries altogether and total 1247 workers work in them. 37 of the industries are handicrafts industries. So it is the best area to study on the topic.

Purposive sampling has been used for collecting primary data. Out of 37 handicraft industries, 8 industries were selected as a sample. And from each industry 5 women respondents were taken for collecting needed information and data.

The present study has been based on both the primary and secondary source of data in order to meet the stated objectives of the study. Primary source of data has been obtained through field survey, interview and observation. The owner and women workers of the related industries were interviewed to fill up set of question. Beside it, field survey and observation were also carried out to better understand their working condition in the industrial area. Secondary data has been extracted from books, journals, dissertations, brochures, magazines, Handicraft Association of Nepal (HAN), Patan Industrial Estate management office and other related and relevant materials available.

Different data collection techniques were applied during primary data collection. Interview and observation are the main tools and techniques used for collecting information and data from the sample unit for this study. Owners of handicraft industries and women workers were interviewed to fill up the set of question. Observation method has been applied to compare the different aspects such as physical condition, working condition made of employment etc. in different industries and to get their relevant information to acquire quantitative data. The data has been tabulated according to the need of the research objectives. The percentage of necessary information has also been worked out.

As no study can be free from limitation and also from shortcomings, this is not also the exceptional one. Being the first research on socio- economic condition of female workers of handicraft industries of Patan Industrial Estate, the study is fully dependent upon the primary data, collected by interview method from the respondents (40 respondents of 8 handicraft industries) of the study area. This study covers handicraft industries of Patan Industrial Estate only and deals with the socio-economic condition of the female workers of those industries. Therefore it cannot be



generalized in other areas. The study has been conducted within the time and financial limitations. So that small size is taken and limited variables have been selected

Women of various age groups are engaged in handicraft industries, the highest percent of interviewed women (25.00 percent) belong to the age 25 to 30 years and 7.50 percent women belong to the age above 50 years old. Women from different castes are involved in handicraft industries. But majority of them belong to Newar (40 percent) as handicraft is the tradition work of the Newar of Kathmandu valley.

Nepali society is composed of different religions. As most of the women workers are from Newar ethnic group and almost of them belong to Hindu community. So the number of Hindu workers has been found maximum in handicraft industries, which is 60 percent. Beside that people from Christian and Buddhist religion are also engaged in these industries. Majority of married women workers are seen. The population of unmarried women workers is also large. 52.50 percent workers are married 37.50 percent are unmarried, 7.50 percent are widowed, and 2.50 percent are divorced.

The 40 percent of the women got married between the ages 15-20, 32 percent of them got married between the ages 25-30 and 28 percent of the women got married between the ages 20-25. It clears that very less women got married in proper time.

Among 25 married women workers, the highest percent (40 percent) of women have 3 children. Which is followed by 36 percent have 2 children, 16 percent have only 1 child and 8 percent have 4 children.

Regarding educational status of women, it is found that the highest percent (70 percent) is illiterate and only 30 percent is literate. It clears that educational background is not important in this industry. Among literate population all of them are below S.L.C.

The researcher has surveyed about the types of family of the respondents. Majority of women (72.50 percent) were belonged to nuclear family and remaining 27.50 percent were belonged to joint family. Regarding place of origin of women workers, the highest percent of workers (22.50 per cent) are from Lalitpur district. Among the rest of them, most of them are from surrounding districts of Lalitpur, like Bhaktapur, Kathmandu etc.

Our study on division of work by sex in family reveals that women's work load is much higher than that of men. Household works like cooking, feeding, sweeping, childcare, washing clothes etc are excessively carried out by female and males participation is very less in those activities. Regarding the decision making power, women are seem to be very weak in decision making. Only 22.50 percent who are little more educated have got that power in their family. Rest of them have no decision making power in their family.

After involving in the handicraft industries, 37.5 percent worker has problem of increased workload, 30 percent worker has problem in taking care of children, 20 percent worker has problem in performing social rituals and 12.5 percent worker has problem in managing time for guest. Our survey shows that because of various reasons the women were compelled to join the handicraft industry. The highest percent of the women (37.50 percent) were engaged in this industry to support family and 7.50 percent engaged to continue family occupation.

Beside handicraft industry, most of the respondents (32.50 percent) had service as the economic source of family, which is followed by labour (27.50 percent), agriculture (22.50 percent) and small business (17.50 percent). Regarding nature of job, 72.50 percent respondent's job is permanent. 15.00 percent respondent's job is trial and 12.50 percent respondent's job is temporary. Among 40 respondents, 28 respondents (70 percent) were satisfied with their job and remaining 12 respondents (30 percent) were not satisfied with their job. Out of 40 respondent 42.50 percent has joint the industry by friends, which is followed by 35 percent respondent by relatives and 22.5 percent by themselves.

In handicraft industries, the highest percent of the workers (70.00 percent) work for 6 to 8 hours in a day. Remuneration is very important for workers. But most of the women workers (70 percent) of handicraft industries were not satisfied with the remuneration. Regarding mode of payment, majority (60.00 percent) get their payment in monthly. Some of they get accordingly their need (half monthly, weekly, when needed etc). The salary range of highest percent of the women workers (42.50 percent) is Rs 8000 – Rs 10000, which is followed by 30.00 percent women worker's salary is Rs 10000 – Rs 12000 (20.00 percent) women worker's salary is Rs above Rs 12000 and remaining 7.50 percent women worker's salary is Rs 6000 – Rs 8000.

The greatest number of respondents (60 percent) utilizes their income on food and 2 respondents (5 percent) on clothes. It clears that most of them utilize their come to fulfill their basic needs. Saving amount is remaining of money after deducting expenditures from income. Out of 40 respondents, 9 of them make small saving each month. But their saving is seen very low in amount. They deposit it in bank for future and sometimes utilize it for celebrating different festivals.

Regarding problems and challenges of the workers, there is no any facility of medical allowance in the sampled industries; the condition of child care centre is not good of industrial area. There is limited area for shelter for workers. As a result more than 50 percent sampled workers are far from that facility. There is no provision of food in the industry. The pure drinking water and proper toilet facilities are also not available in most of the handicraft industries of Patan Industrial Area. Majority (67.50 percent) workers were satisfied with condition of working area. Rest of them was not satisfied with working area.

## **5.2 Conclusion**

In Nepal women have just started to work outside. But in handicraft industries, they were involved since many years ago. Women from age 15 to above age 45 are actively participated in the handicraft industries of Patan Industrial Estate. But their socio-economic condition is not very good. Their work load is much higher than that of men after involving in the industries. They need to perform household works with their office work. Their decision making power in family is low.

Level of literacy of women workers is very low. They can contribute equally to the family only when they are properly educated. Major income source of these women is service. Lack of job and family problem were found as the major reason of migration. Most of the women workers are found to be a accompanying their friends and relatives to join handicraft industries of Patan Industrial Estate. Majority of women workers, work for 6 to 8 hours in a day. They get nothing for absence day.

Most of them earn between Rs 8000- Rs 10000 per month. So they were not satisfied with the remuneration. Very necessary facilities are not provided to the women workers by the industries, like – drinking water, proper toilet, shelter to all the workers in industrial area, medical allowance etc.

### 5.3 Recommendations

- a) True Development is possible only when male and female are participated equally in development activities and they are respected equally in every sector. Gender awareness and gender unbiased is an essential step to develop the status of women in particular and nation in general.
- b) Since education is the most crucial factor for raising women's status, it should be increased with special emphasis upon promoting higher literacy rate among the women because the literacy of women is low. Free education programme should be launched by the government up to secondary education. Beside that informal education classes should be provided to the adult women.
- c) Men and women should be equally competent to do household chores, to do any kind of official business or any kind of work, somehow which can minimize women's burden.
- d) Government should bring effective women participation programmes, which can help to improve their condition.
- e) The economic condition of women workers of handicraft industries is poor. As a result they don't get proper treatment when they are sick. For that facilities of health check up of worker must be available in the industrial area. Condition of day care centre of children should be improved.
- f) The wage of the workers should be increased as the expensive of food.
- g) Facility of quarter should be provided to all the migrated workers. Drinking water, proper toilet etc facilities should be available within the industrial area.
- h) Economic planning, policies and programmes must be geared towards eliminating poverty unemployment and illiteracy in rural areas from where people migrated to urban areas in search of jobs and better living standards.
- i) Special type of holidays should be provided to the women workers in the time of pregnancy and delivery of child.

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## INTERVIEW SCHEDULE

Name of the Industry: .....

Address: .....

Name of interviewee.....

Age: .....

Cast/Ethnic Group: .....

Home address:.....

Religion: .....

Marital status: Married/Single

Type of family: Joint/Nuclear

Age at marriage:.....

No. of children:.....

1) Where do you stay? Home ..... Rent..... Office.....

2) Main income source of family? Agriculture..... Business.....

Service..... Labour..... .. Other.....

3) Reason for migration:

Children education.....

No health facility in village.....

Neighbours migrant.....

Family problem.....

No sufficient food.....

4) How did you join this job? Parents..... Relatives..... Own.....

5) Who takes care of your children during office hour?

Child care center..... family..... school.....

6) Educational Status: Literate..... Illiterate.....

If literate, which level.....

7) Working Hours: Below 6 hours..... 6 to 8 hours.....

8 to 10 hours..... Above 8 hours .....

8) Previous work if any: .....

9) How much do you earn in a month? .....

- 10) Mode of payment: Daily ..... Monthly ..... weekly.....  
When needed ..... Other .....
- 11) Nature of holiday: .....
- 12) Nature of job: Permanent..... Trail.....  
Temporary.....
- 13) Do you save? Yes..... No.....  
If yes how much per month? .....
- 14) How do you utilize your saving money?.....
- 15) Spend your earning on: Food..... Clothes..... House support.....  
Entertainment:.....
- 16) Have you been sick since working here? Yes..... No.....
- 17) If yes specify the nature of the sickness: Cough.....  
Headache..... Chest pain..... Back pain.....  
Joint pain..... Fever..... Diarrhea..... Other.....
- 18) How did you get better? Hospital..... Clinic..... Health post.....
- 19) Provision of medical allowances: Yes:..... No.....
- 20) Are you satisfied with the condition of drinking water and toilet facilities:  
Yes..... No.....
- 21) Arrangement of shelter: outside of industry.....  
In industry.....
- 22) Who provides you food during working here? Factory.....  
Own.....
- 23) How many times do you eat a day? .....
- 24) Is your income sufficient for you? Yes.... No.....



25) Are you getting any extra facilities here? Yes..... No.....

26) How did you learn this work? Family..... Friends.....  
Relatives..... Industry.....

27) Are you satisfy with the condition of working area?  
Yes..... No.....

28) Reason for involving in this occupation:  
No work in village..... Family occupation.....  
To use skill..... Self standing.....  
Family problem.....  
To support family..... Availabilities of alternate.....

29) Do you have decision making power in your family:  
Yes..... No.....

**THE END**