

# CHAPTER 1

## INTRODUCTION

### 1.1 Background

Society is a web of human relationship. Educational environment, social norms, health status and many other such factors determine the status of society. Nepali society is made up of so many cultures but it is a Hindu culture, which is most influential with regards to defining the role of women.

It is obvious that women constitute half of the population of the world. This equal participation in any development activities is therefore, not only desirable but also essential as well to speed up the development process. Women play a significant role in the development of a nation. In the past women were considered as second grade citizens in most of the countries including Nepal.

Women's household work are always estimated as non-economic activities because household works (cooking, cleaning, washing etc) are not classified under the economic activities. In our society women are considered to be born to serve her husband's family and to run households smoothly. By this kind of work women cannot improve their status as well as they cannot participate in any kind of personality development activities decision-making process. Because of lack of participation in various aspects they cannot get a change to put their real problem and their thought.

The slogan of development remains in paper unless women are not participated equally to sharing the fruits of development. The role of women in national development is equally important as the men. In the past and even today, women are considered as second class citizen in most of the developing countries like Nepal as well as Nepali women are recognized as daughters, wives and mother but are not recognized as individual with their own identity, despite the fact that they are human as men (Subedi: 1993).

The root cause for women's backwardness in our society is the prevalent patriarchy system in male dominated societies. Women are taught what they "ought to rather than to develop their own unique selves. Consequently, they lose their spontaneity and even their identity. All their natural expressiveness is suppressed by so-called rules and social norms (Subedi, 1993:5).

Women are being exploited in our society in the name of our culture and creed. But now a days, women are trying to come out from the home as well as they have good education. They have a changing role in the society as a working women. Without improvement of women status and role the goal of development of nation cannot be achieved. So we can say that men and women are two wheels of development and development is not possible without the proper participation of women. House hold level contribution of women always supports the men and their outside activities. If women do not assist the household's activities men cannot go outside the home. The roles of men and women are interrelated and interdependent. But in our society over work burden of women is more than men. The social conception that only women are responsible for the reproduction of child which has made it extremely difficult for women to participate in the social development process as a equal member of society.

Women's economic dependence on men, mainly stemming from the fact that men earn case incomes, contributes to their social status. The few women earn a salary often held in higher esteem than women who do not (Gurung, 1998 or 1999).

Nepal is a Hindu nation and so many cultural practices specially related with women are found in our society through our culture. Such as women cannot take meal before her husband, husband is every thing for her and he is a main god for her so if her husband gives her any kind of torture she must bear it. This kind of custom always dominated the women.

Work pattern of women, little change to access of services and information, traditional cultural practice are the main cause of the backwardness of women in our society. The everyday tasks of family life in rural areas throughout Nepal involve women in labor intensive form work and time consuming domestic chores to provide fuel, water and food for their children and family members.

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To many extent now a few number of women are involved in so many economic activities as a workingmen. They are playing an important role to improve their household's level economic condition. Government, I/NGO also launching

different kind of income generating activities program. This kind of program has helped to improve the economic status of women. The status of women is an important part, which effect's the socio-economic development of country. Without uplifting the women's status from their present situation, the country will never achieve the goal of development.

The Gurung are a predominant ethnic group living on the southern slope of the Annapurna rang in central Nepal. They are surrounded and, to a certain extent, interpenetrated by other ethnic groups.

## **1.2 Statement of the Problem**

In Nepalese context women are generally associated with poor health, illiteracy unemployment and overload. The status of women is an important factor affecting the socio-economic development in a country. Without women's participation, goals of development activities cannot be fully attained. So we can say men and women are the two pillar of development. Women's inside activities are generally connected with men outside sphere. It is seen that if women do not manage the household sphere properly man shall not be able to work outside enthusiastically. The role of man and women are interdependent. But women's overall burden is higher than that of man. They have to face unequal social and economic condition. Their status in economic, social and legal aspects are much low in the society. As they work mostly inside the house, their contribution remains invisible. Due to commercial pressure, woman's indigenous knowledge about agriculture is being devalued. It is necessary, to do an in-depth analysis of Nepalese Women in order to support planning to facilitate the increased integration of women into the nation development process.

So the assessment of socio-economic conditions of women is very important for the betterment of nation. Because of the half of the nations population are still in the worse situation as a rural women. Hence the study has tried to find out the socio-economic factors, which determine the condition of Gurung women of Sikles Village of Kaski.

This study aims to provide the data and focus collecting information of the socio-economic status of women in the household activities, cultural and in the

farming practice in Sikles Village. Therefore, the study was guided by the following research questions.

1. What are the socio-cultural conditions of Gurung women?
2. How is the role of women in households and farm activities?
3. What is their role in decision-making?
4. What are the economic status of Gurung women?

### **1.3 Objectives of the Study**

The overall objective of this research is to analyze the socio-economic condition among the Gurung of Sikles Village. However the specific objective of this study are:-

1. To study of the economic condition of Gurung women.
2. To find the socio-cultural status of Gurung women.
3. To analyze the role of Gurung women in decision making

### **1.4 Significance of the Study**

Nepal is predominantly an agricultural country where more than 67% of its inhabitant's crudely depend upon agriculture. Rural women in developing countries always play a major role in agricultural production. As in many other developing countries, the development of Nepalese women has lagged far behind than of man. Most of the women in rural Nepal work very hard and live in difficult social and economic situation. In general, women have less access to income, wealth, education and health facilities than men, not only that they have also less control and ownership over the resources. If women's economic dependence can be reduced by their own monetary income, there will be a great change in the overall status of women, so women should be encouraged to engage in more income earning activities through generating more employment and increasing productive per unit of land than men.

Data thus generated may be helpful in drawing attention and planning for the development socio-economic infrastructure such as in the area of health and education facilities. It will also serve as starting point for future research related to women for national as well as international organization. This study will also help to the policy maker's and development planner's for introducing relevant development intervention.

## **1.5 Limitations of the Study**

Each and every study has its own limitation. This study will deal only with socio-economic condition of Gurung women of Shiva Nagar VDC of Chitwan district. It is not a comprehensive study. Only it will focus to the certain aspect of Gurung women. So, the study is very specific like that a case study.

As this thesis prepared for the partial fulfillment of master's degree, married Gurung women have been made respondent through purposive sampling.

## **1.6 Organization of Study**

This thesis work has been organized into six chapters.

Chapter One is related with the introduction of the study along with objectives, importance and limitation of the study.

Chapter Two is related with the literature review on women and economic, agriculture health, marriage, age decision making, law, education, cast, conceptual framework of women and general overview on women

Chapter Three consists of research methodology, study site, nature and source of data sampling procedures, respondents, tools of data collection and data analysis.

Chapter Four deals with the setting of the study area with location and introduction about study site and climate, These population, economy and facilities.

Chapter Five deals with demographic analysis and finding of the study area.

The Six chapter deals with the conclusion and recommendations for the study area.

Lastly, bibliography and questionnaire are attached along with appendix I.

## **CHAPTER 2**

### **LITERATURE REVIEW**

#### **2.1 Studies on Women**

About the socio-economic status of women numerous research study have been carried out by foreign as well as Nepalese scholars. Here, some of the related and selected studies have been reviewed.

##### **2.1.1 Women and Education**

Education is the most important factor for the development of human personality. If we want holistic development of our nation we have to give equal importance to women education like men.

Neupane (1982) shows that female education plays an important role to reduce population growth. The fertility rate decreases at the education of women and vice-versa. So to reduce the fertility rate it is necessary to provide facilities for all women especially in village area in the field of education. If they are engaged in other works outside home there is little change to have more child.

The research done by family health survey (1996:21), found that the vast majority (80 percent) of Nepalese women have never been to school. One in nine has attended primary school, 6 percent have secondary education and less than 3 percent have passed their S.L.C four or 5 percent women are illiterate. Ghimire had further emphasized on the importance of female education. He had mentioned that a boy is to educate an individual, but to educate girls is to educate the whole family and society. Education is therefore essential for women and girls to become self-dependent, more productive, skillful, creative and to recognize their right place in the society and enter the mainstream of development of the nation (Ghimire, 1997).

A boy is to educate an individual but educate a girl is to educate the whole family and society. Educated is therefore essential for women and girls to become self-dependent, more productive, skillful creative, and to enter the mainstream of development of nation. It would be interesting to see whether Gurung women of Sikles Village have equal educational opportunity as their male counterparts.

### **2.1.2 Women and Agriculture**

The economy of Nepal is totally based on agriculture production. In agriculture women play a major role as they actively participate in the various farm activities, 98.1 percent of the economically active rural women are agriculture worker, hence women have importance.

According to Sauza (1980) in the countries of south Asia, between 70 to 80 percent of total female workforce are employed in agriculture activities either as cultivator or form labor.

The role of women in various form activities is crucial not only because of the variety of agricultural activities they perform. Women participated in all form activities required to grow food grain, vegetables, fruits and livestock forming. The role played by women is significant in the development of the nation. But all these works by women are considered voluntary (Gautam, 1980:45).

Women are discouraged in respective fields. More over their role in agriculture sector is decisive. But they are not evaluated properly and they are underestimated in their work (Aryal, 1990: 25).

### **2.1.3 Women and Health**

The health status of Nepalese people in general has been improving through it is low compared to other less developing countries. The health status of women remains still lower and the life expectancy for men it high then women.

Nepalese women's health is in miserable condition in the sense that they are quite neglected from their very childhood stage. The cultural norms, economic condition and preferential attitude of parents towards the boys are in the center of the ill/poor health of women (Luitel, 1992).

Subedi, (1993) highlighted that throughout the developing world, more boys than girls are generally in worse condition then boys.

The health condition of rural women is very pathetic, as they have to get busy in agriculture, fetching firewood and drinking water. They are always over burdened with work. It is recommended medically that in last phase of pregnancy three month before delivery takes place a women should not be involved in physically strenuous

work but in Nepal, a pregnant women keeps on working even up to the last day of delivery (Majupuria, 1996).

Most of the illnesses related to women can be prevented or cured through medical treatment, but for many reasons women are unable to take preventive measures or obtain medical treatment. According to Subedi, now a days maternity related illness are regarded as the most serious, although the problems of malnutrition and anemia also harms women's health. Each year 50,000 mothers throughout the world die of problem related to childbirth.

#### **2.1.4 Women and Marriage**

Marriage is an important factor for women status. Because of it is through the marriage that women change from the status of daughter to that of daughter-in-law (Acharya, 1979: 21).

Marital status makes women totally dependent upon her husband because her right upon the family property is only through husband. About the women's right upon the family property Bennet Worte that "men are endowed with the right two property by virtue of biological fact of birth. Women's right to property depend almost entirely upon the social fact of marriage (i.e. on their role as a wife)". Therefore women's economic security is entirely dependent on their adherence to strict social norms of proper marital behavior. (Bennet, 1980: 89).

Early marriage is a tradition of Hindu society. About the adverse effect of early marriage Acharya said, "Beside being subject to early marriage, high fertility, high death and low life expectancy, Nepalese women from the culturally dominant. Remarriage in Hindu culture is locked down upon and difficult.

The civil code or "Muluki Ain" of 1993 permits marriage with parental consent at the age of 16 years and without consent at 18 years. UNICEF (1992) however estimates that 22 percent are married by the age of 13 and 50 percent by the age of 16 years.

Women in many developing countries marry when they are very young. Almost 50 percent of African women, 40 percent of Asian and 30 percent of Latin American women are married by the age of 18 (UN, 1991: 34)



Women still have few social options for survival other than marriage. According to culturally defined ideals, getting married and production children are the ultimate goals for women. All other options including education and employment are only secondary. Some orthodox people believe that if a daughter is give away before her menstruation she is cent percent virgin and giving away of virgin is really a great "Punya" or religious credit

### **2.1.5 Women and Age**

Age is the important factor determining the working load of women Aged women have to work more than young girls. Among men and women of same age group, women have to work much more than man.

Archarya wrote "In Sirsia, male children between 5 to 9 years of age spend 1.24 hours working each day while girls in the same age group put in 2.05 hours. Almost men spent 92.2 percent of their time in productive work, while women spent only 38.8 percent of their daily work in productive work. But again given that women work more hour than men. Men have about seven hours of free time while boys of 10-14 age group put in about 5 hours of work per day, girls of the same age group have almost full work day i.e. they work for an average of 7.6 hour per day (Acharya, 1981: 127).

### **2.1.6 Women and Decision Making**

Nepal is a male dominated country where women's decisions are given low priority. The women make decision only when males are not at home or they have gone outside their village (Acharya, 1981).

On the same manner, while making decision on an agriculture sector, the women's roles are limited only to selection of seeds and manure. The women make 18.5 percent decision by themselves and 12.5% jointly with men. About the power and authority of decision making DR Rizal advocates that "A Nepalese wife exercise as much power and authority in the households as her husband. In some cases her power and authority may even exceed to that of her husband" (Achharya, 1981: 106).

Decision-making is also influenced by ethnicity. We find variation in different communities. Women's decision-making power is relatively high in Rai, Gurung and Matuwali communities than in Brahmin and Chhetri (Acharya and Bennett, 1983).

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Among Tibeto-Burmen communities such as the Sherpa and the Gurung, the kinship patterns are more flexible. In these societies, women are accorded more decision-making power, have more access to resources and property, and are more likely to conduct business on their families behalf (UNICEF,1996).

### **2.1.7 Women and Caste**

In the context of Nepal, caste system plays an important role in women's socio-economic status because the socio-economic activities rare confined according to their caste. The extent to which women are dominated and oppressed within the family and with in individual, households however varies considerably. The most important factor here appears to be the social class of the households and such facilities as education prevails as in many rich persons and land owing households.

The changes of emancipation are more substantial. This however can be significantly affected by the conventional expectation and behavior pattern of particular cast and ethnic group. Thus, this is a strong tendency in high cast. Hindu families and particularly among Brahmins women are treated more unequally and socially oppressed than among the tribal groups e.g. Limbus, Magars, Gurung or even so called untouchables (Seddon, 1987: 193).

### **2.1.8 Women and Law**

In the first five years plan there was no mentioning of women's participation. In reference to international women's year 1975 the world women's conference held in Mexico City had decided that every nation should implement it's women in development project on the basis of the necessity and demand of country plan through government and non-governmental agencies. In this connection the sixth five years plan (1980-1985) stated" with a view to involving women in the country's all round development" It is must necessary to mobilize women's participation today in the development process because there is a greater significance of women in socio-economic, political and all other field (NPC, 1980).

The constitution of Nepal, 1990 guarantees that there shall be no discrimination against any citizen in the application of general laws on grounds of religion, race, sex, caste, tribe or ideological conviction or any of these. This constitution also preserves that there should be at least 5% of female candidates for the house of representative and national assembly of every political parties in general election. Again the act, 1991 has also abolished the discrimination of male and female laborers. All of these provisions are limited only in law but in our practice we couldn't see any effective implementation of provision.

### **2.1.9 Women and Economy**

Women are very active in Nepal. From the very beginning of their life, they begin their duties. The role of women as an economic resource has as ways been undermined in the third world countries.

Heaving very low level of per capita income of a US \$ 210, Nepal is one of the poorest countries in the world. More than 70% people are under absolute poverty (World Bank, 1990). All the data show the economic background of the country. The rural women's condition is more miserable than that of their male counterpart. Even through women constitute one third of the total formal labor forces; their participation in economic activities in decision-making seems negligible. About 42,93,422 women who are economically active which is 43.36% of total population of women (CBS, 2001).

The majority of women in Nepal are engaged in four occupational sectors like agriculture, manufacturing, trade and services. In these sectors economically active population may be categorized as:

- a) Self employed
- b) Employed
- c) Non-paid family workers (Joshi-1980)

Rural women have contributed greatly towards the agro-economic development of Nepal but their involvement of reciprocal type, which is called 'Parma' (Labor exchange). Nepalese women spend 11 hours a day as compared to 7.51 hours for man. Again women's contribution will be 50% to total income, the rest 50% goes to both men 44% and children of 10-14 age groups 6%.

To conduct this research, a great deal of references were studied and analyzed through the review of literature. Which have been helpful in adopting a methodology for the study, selection of samples, to make the researcher qualitative and to identify the genuine problems.

## **2.2 Conceptual Framework**

So many condition and variables are determined the women's socio-economic status. In this study on the basis of this conceptual framework analyzed the status of women. Education is the most important factor to determine the status of women. In our country the majority of girls are deprived of education because they are required to help their mother with the chores. Consequently, they drop out education at an early age, if they go at all work that is often determined on a gender basis. Women are given jobs that pay less or they are paid less even when the job is equal to that of men. Women have very little opportunity to make financial transaction on their own, as they do not have ownership rights. Occupation is another key indicator in determining the socio-economic status of women. Income source of family also influences women's education if women are from good economic background they are naturally feel secured in educational sectors.

Health is also another important variable to affect in women status. It affects the women's life. In urban areas hospital and nursing home facilities are available but in the rural areas these kinds of facilities are inadequate. Mobility, childbirth is also higher in rural area of Nepal. The participation of women's in development activities and decision-making process also indicated the women's status. If women participate in the development activities it will support to empower the women and they will try come out outside the home from it they can get a change to know new thing and they will improve their present status.

Marriage is also an important factor to determine the women's status. After marriage women should have to follow their husband caste and they play different role at their husband's home.

## **2.3 Condition of Nepalese Women in General**

Women constitute more than half of the total population in our country and no proper economic development can be achieved without the active participation of

women in gainful activities. Women participation in development activities is required for the all-sound development of the country as well as for the international good will, understanding and peace. It would not be out of place to accept the socio-economic standard of women as an indicator of development of the country. The study of women reflects that in a third world country like Nepal, the situation of women differs from the developed countries. In the context of Nepal, due to illiteracy, ignorance, conservative traditions and poverty, women are treated as second-class citizens and they are not able to make full contribution to the economy. The legal social and economic status of women in Nepal is inferior to that of the men. The Nepalese women are not of homogenous group. Their position differs from place to place and community to community, depend upon the socio-economic condition, geographic and a number of other variables imposed by the wider national society in term of constitutional and legal frame works.

The 1991 census report has recorded 73,39,586 people as being economically active of whom 47.5% consists of females. Acc. to this report 40.4% of women in Nepal are economically active. Female employment is not uniform in all sectors. About 90% of economically active female population are engaged in agriculture and farm related activities. In non-agricultural sector women are involved in lower level activities and low-paid jobs. Very negligible percent, that is less than 1% of women are professional and Technician (CBS 1991). About 42,93,422 (43.36%) of women are economically active of the population (CBS; 2001).

Women in Nepal are considered primarily as the recipients rather than agents of development. It is only in the sixth five years plan period (1980-85), a set of policy directives aimed at increasing women's participation in development was incorporated. Thus sixth plan was the first to highlight the crucial role of women in agriculture and need to raise the level of women involvement in agricultural development programmes. Since then, the importance of women as active producers contributing to households' production and national income has increased.

## **CHAPTER 3**

### **RESEARCH METHODOLOGY**

This chapter presents the research methods applied to conduct the present study. It deals with the selection of the study area, the research design, sampling procedure, method of data collection and analysis of this study.

#### **3.1 Selection of Study Area**

The study area Sikles Village is located at an elevation of 2000m. from sea level southern slope of the Annapurna range. It is predominantly inhabited by Gurung ethnic group. The Gurung of Sikles village also can speak their dialect easily as their ancestors spoke. All the Gurung in Sikles can speak their mother tongue. Besides, they also can speak Nepali language. The total area of Sikles Village is 574 sq. k. m.

Economy of Sikles village is primarily based on subsistence farming supported by cattle rearing, particularly sheep herding in the highland pastures. Previously, the Gurung practiced slash and burn cultivation in the steep hills, where they grew millet, buckwheat, maize etc. They also practiced foraging to support their sustenance. But now due to many reason this occupation is declining day by day.

Women are the main persons to look after home, children, and agriculture. They engage themselves in local hand weaving. More than 75% Gurung men go abroad either in the Indian and the British Armies or in other services. The proposed study is concerned with exploring the socio-economic status of Gurung women, and Sikles Village in Kaski District is purposively selected for the study as it is predominantly inhabited by the Gurungs. Other factors for selecting this study area are:-

The researcher is familiar with area.

Being a student from the same area, field work could be completed with modest expenses and would also be less time consuming in comparison to doing field work in other unfamiliar area.

No baseline survey is conducted before to acquire the information about the topic so the site will be beneficial to know the views of the socio-economic status of Gurung women of Sikles Village. Therefore, the above reason, Sikles village is taken to be an ideal field site to carryout the proposed research work.

## **3.2 Research Design**

Research design of this study is descriptive in nature. Similarly, this study tries to explore the social and cultural contexts and realities on which Gurung women's position and role are embedded. Hence, the research work is designed with descriptive and explorative in nature primarily based on qualitative description and analysis.

## **3.3 Universe and Sampling**

Sampling is the procedures to draw a representatives unit from universe. Total number of households of Sikles Village is 2064. Among them 177 are Gurung Households. Only 50 Gurung women are selected on random basis, which is 15.16% of the total Gurung Households.

## **3.4 Nature and Sources of Data**

The nature and source of data is primary as well secondary. Primary data is collected through questionnaire, direct observation and interview from the field survey. Similarly, secondary data is collected through published and unpublished materials such as books, journals, research report, articles and concern I/N/GOS, and development agencies etc.

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

In this study following data collection technique were used to get proper information.

### **3.5.1 Interview Schedule**

Women head of sampled households are interviewed through a structured questionnaire by which information concerned with objectives are collected. This technique helped to collect information mainly in economic activities among the Gurung of Sikles and women's role on maintaining their household economy.

### **3.5.2 Focus Group Discussion**

Open-ended group interview was conducted to collect information concerned with women's role in deciding household activities and the social and cultural

attributes which are likely to determine women's status in domain. A checklist was used for this purpose.

### **3.5.3 Questionnaire**

A Questionnaire was prepared and distributed among Gurung women at Sikles Village. The questionnaire was prepared in such a way that it provided both the quantitative and qualitative information. This information was obtained through the structured questionnaire. They were related to education, occupation, family income, health practices, family size and decision making in the area of social and economic condition.

### **3.5.4 Observation**

Direct observation method is a method under which data from the field are collected with the help of observations. This method helps to find the reality between doing and saying.

### **3.5.5 Key Informants**

The persons who know detailed information in specific area were selected as the key informants for the study. They were ward representative, social workers, old people etc. Formal, informal interview, group discussion is also the sources of data collection.

## **3.6 Data Analysis**

The data and information is processed and based on descriptive analysis. The study attempts to understand the status of social, economic and educational condition of Gurung women in Sikles Village. For the presentation of data, using different tools and technique, which is make the study more meaningful and seen information is supported for explanation.

## **3.7 Case Study**

Case study is method of exploring and analyzing the life of social units. When gives us clear vision into life so in this present study, out of selected 50 samples, few



case studies were chosen in order to gather maximum information. From this case study it was tried to show how education, poverty and participation influence the status of women and how women education bring positive change in society as well as family.

# **CHAPTER 4**

## **SETTING OF THE STUDY AREA**

### **4.1 Location**

Sikles Village is one of the biggest Gurung village in Nepal. It is situated in parche VDC of kaski District. The longitude and latitude of this district is 83 40'-84 12' and 28 06'-28 36' respectively. This district is bordered on the west, east, north and south by Myagdi, Lamjung and Tanahun, Manang, Syangja and Tanahun districts respectively. This district covers an area of 2017 km. Topography and landscape of this district is characterized by alluvial valleys in the southern part and on the riverbanks, and hilly and mountainous steep slope, rocky cliffs and dense forest with diversity of vegetation in the northern part. The elevation of the district ranges from 450 to 7987 from the sea level (District Profile).

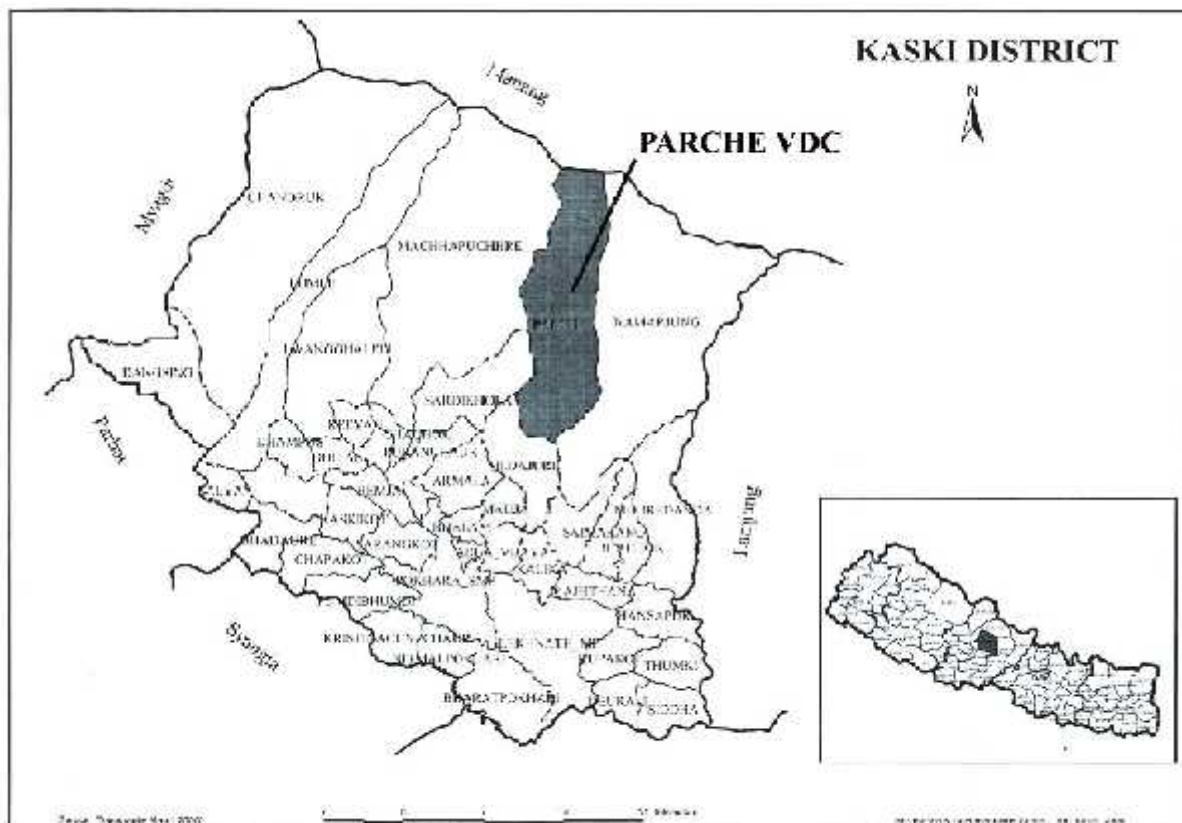
Sikles Village is also one of the largest village of Parche VDC of Kaski district situated in the northeast corner of the district just below the Annapurna range. There are large Gurung village in Parche VDC, this are Sikles, Khilang and Parche. Among these villages, Sikles is the largest and beautiful Gurung village, where almost 60% of the total populations of the VDC reside. Sikles is about 32 kms from Pokhara. It takes about 8 (eight) hours to get to the village from Pokhara. One has to walk along the Madi River and climb up about two and half-hours to reach the village.

### **4.2 Sikles Village the Study Area**

#### **4.2.1 Physical Setting**

The village is located at an elevation of 2000m. form sea level on the southern slope of the Annapurna range. Parche VDC is bordered from the east by Namarjung VDC and Madi River, from the west by Machapuchre and Sardikhola VDCs, from the south by Sildujure and Namarjung VDCs respectively. There is a communal pastoral land above the village where buffaloes, cows and oxen are herded for grazing.

## Map No. 1 Kaski District



### Brief History Sikles

This village is composed of five wards of Parche VDC. The name of village "Sikles" is Nepali name, while the Gurung name of the village is "Chili". The local people believe that, Sikles means the place of learning Tantra Mantra' (Nep), because many people think that this is the place where they can find the real priestly group of people- Pacu, klehbri and Lama Priests or Khegis. This priestly group of people is believed to have the full texts of Tantra Mantra from the head of the priest group of Gurung people. It is believed that Sikles is derived from "Silne Thow ". It means learning place. On the other hand, the word "Chilli" (GU) means remember or recollection. Pacu and Klehbris recite their texts without books as they practiced.

They learned these texts from their ancestors. They do not have any written records of the texts or practices. This means they practice all this from memory, therefore the name "Chili" means remembering. The ancestors of the Gurung village Sikles, who found the place, came from the north crossing many high hills and passes along the southern slopes of the Annapurna range. On the way towards Sikles, they established different settlements and then finally they settled in

"Kohla" (Gu) which lies at the footstep of the Annapurna range. The Khola was a tribal kingdom, where king of the Ghale clan ruled. Due to natural calamities, the dwellers of the Kohla settlement dispersed to other places towards the lower regions/foot hills. Some of them migrated to Lamjung and some of them to the present settlement of Sikles. The dwellers of this village later met some other group of people in the jungle on their way to hunting and then they were brought to the village, where they permanently settled together.

#### **4.2.2 Climate**

Sikles village is also one of the largest Gurung village of Kaski district situated in the northeast corner of the district just below the Annapurna range. The climate is found here not very hot in summer and not very cold in winter. From the month of Chaitra and Baishak, the temperature increases gradually. It rises to 32 degree centigrade according to Forest Department of Parche. From the month of Kartik, the temperature reduces slowly. During Poush and Magh, the temperature reduces to 2 degree centigrade. Due to the rise of sun early in the morning it is warm in winter also. Monsoon starts from Jyestha and usually stops in the month of Bhadra. The weather is very suitable for visiting Sikles during Ashoj, Kartik and Mangsir.

#### **4.2.3 The Population**

The Gurung are predominant and a majority group in these village. Besides the Gurung, other ethnic groups are also found in this village. They are the Kamis, Damais and Sarkis. These groups are known as occupational castes. These groups are supposed to have entered Nepal from India, who came along with the Aryans and in course of time, they moved towards the mountains of Nepal in search of better living. In this VDC other ethnic groups like the Chetris, Bahuns and Newars are not found.

In Sikles, there is no other ethnic group than the Gurung and the occupational castes. The occupational castes are regarded as untouchables and their job is supposed to be making agricultural and home appliances of iron/copper (the Kamis-Blacksmith) and tailoring (the Damais). Sikles almost covers five wards of Parche VDC i.e. Ward no. Five, Six, Seven, Eight and Nine. Major ethnic groups of Parche VDC are the Gurung, Kamis, Damais and Sarkis. The Gurung are the majority group of this VDC. And occupational groups are minority groups.

According to politico-administrative division, Sikles village is divided into five wards. The largest number of the Gurung population has concentrated in Sikles rather than in other villages of the VDC. Out of the total 2664 population of the Gurung in Parche VDC, 1777 people reside in Sikles. The settlement in Sikles has been divided into Lamathar, Sacathar, Dhaprangthar and Harputhar.

**Table No. 4.1**

**Ethno-demographic composition of Sikles**

S.N.	Entice Group	Population	Percentage (%)
1.	Gurung	177	86.09
2.	Kami	25	12.36
3.	Damai	32	1.55
4.	Sarki	-	-
5.	Other	-	-
	Total	234	100.00

*Source: Field survey (2010)*

This table clearly illustrates that the Gurung cover 86.09% of the total population of Sikles. Thereafter, amis 12.36%, then Damais 1.55% but Sarkis are not found in this village.

#### 4.2.4 Type of the Family

Family is divided mainly into two categories e.g. nuclear and joint family. Nuclear family consists of husband, wife and their unmarried children, living together and the joint family consists of husband, wife with their married children living together, sharing same kitchen and property.

**Table No:- 4.2**

**Family Type of Sampled Households**

Family Types	No. of HHs	Percent	Comments
Nuclear	34	68.0	They haven't taken parent's property in official way
Joint	16	31.9	
Total	50	100	

*Source: Field Survey, 2010*

The above table shows that there are 34 nuclear and 16 joint families, which cover 68.0 and 31.9 percent respectively. During field survey, cases were found where sons and their family either lived in Pokhara or somewhere outside from the village. In other words, they lived in different places because of their service and other reasons but they were not separated legally.

They haven't taken property from their respective parents in official way. They all assemble during Dashain and Tihar in their parent house and same way if their parent get sick they come to look after them. They visit their parent's house frequently and there is always communication and co-operation between them. That's why, though they are married and stay in different house, they are put in joint family.

#### **4.2.5. Size of the Family**

Table No. 5 has already showed types of family of sampled households. There are only two types of family, nuclear and joint. There is not any extended family. So it can be seen the family members are not more than 11 in one family.

**Table No. 4.3**  
**Size of the Family of Sampled Household**

<b>Number of Person</b>	<b>No. of Households</b>	<b>Percent</b>
1-3	3	6
4-7	35	70
8-11	12	24
Total	50	100

*Source: Field Survey, 2010*

The above table shows there is only two family which belongs to 1-3 number of persons. The high number of household (35 HHs) have 4-7 members in a family which is 70 in percentage. Likewise 12 households have 8-11 members in a family which is 24 in percentage. The average family size is 6.4. It seems the family size is relatively larger compared to national average family size. It is found during field survey that some married daughter and their children also use to stay in maternal house. Another main reason is that more than 50 percent Gurung of Sikles have house in Pokhara and some members of family live in Kathmandu, Pokhera and some in Sikles. So, it doesn't look big family though the average family size is relatively high.

#### **4.2.6 Economy of Sikles Village**

The economic organization of Gurung is based on the combination of agriculture, pasturing and service in army forces.

Economy of Sikles Village is primarily based in subsistence farming supported cattle rearing, particularly sheep herding in the highland pastures. Previously, the Gurung practiced slash and burn cultivation in the steep hills, where they grew millet, buckwheat, maize, etc. The Gurung's weave clothes from all fabric and mat, carpet and woolen raincoat e.g. Radhi, Pakhi, Bhangra, Thailo. It can be regarded as a cottage industry. They also make baskets from mountain bamboo strings. But, at present, such activities are also declining. Very few people seem to be involved in such business.

At present, foreign employment has become a major factor for economic betterment of the Gurung. A number of youths of this village are recruited in the British Gorkha Regiment and India Gorkha Army. The same number of youths from this village are employed as civilians in many countries like Malaysia, United Arab Emirates, Kuwait, Hong Kong, Japan as well as in the cities of India. There are very few Gurung who have been working in government offices from this village.

#### **4.2.7 Facilities**

Since this is very important village of district, there are some facilities like electricity, tele-communication, health post, school. The electricity and drinking water are distributed in every households of VDC. There are 5 primary and 2 higher secondary schools in this village. For medical care, 1 health post and more than 6 health clinics are in this village. There is also a hotel.

There is a health post lies at word no- 5, in this Village and people are also getting health facilities from there. The health post, especial duty for child and women is given on Tuesday. Village health workers also help for the free distribution of contraceptive and medicine on the village. They visit ward to ward for counseling to people. Health post gives also counseling about health, sanitation, Drug, Smoking, wine, nutrition, food, water, different kinds of disease, use of contraception benefit etc. People are getting health facilities from private clinic, village health workers.

In spite of knowing the impact of smoking, drinking alcohol, most of Gurung people are still doing this. They also knew that T.B. cancer cough are the main cause of alcohol and smoking. Worms, typhoid, diarrhea is the causes of lack of sanitation and also the causes of environmental pollution.

# CHAPTER 5

## ANALYSIS

### 5.1 Economic Status

This chapter presents the economic status of Gurung of sampled households. It consists of major occupation, secondary occupation size of land holding, agriculture products, food sufficiency, livestock housing condition, and literacy status of sampled households.

#### 5.1.1 Occupation

Nepal is predominately an agricultural country. Most of the people in Nepal are primarily engaged in agriculture. Like most rural areas of the country, the main activity of this village is based in agriculture even today. So, Gurung women of Sikles are involved in agriculture. The main crops are paddy, maize, millet and beans (Soya bean and black lentil).

**Table No.: 5.1**  
**Occupation Distributions of Sampled Households**

<b>Occupation</b>	<b>No. of Households</b>	<b>Percent</b>
Agriculture	36	72
Service	9	18
Business	5	10
Total	50	100

*Source: Field Survey, 2010*

Above table no. 5.1 shows that the most of the Gurung women engaged in Agriculture to fulfill their basis needs. Out of 50 respondents 36 (72%) respondents are engaged in agriculture. So, the main income sources of Gurung women are agriculture. 9 (18%) Gurung women are engaged in teaching service and 5 (10%) have small shop and cottage industry for their income sources fulfill their basis needs.



### 5.1.2 Income Source of Family

Traditionally the Gurung's weave clothes from allo fabric and mat, carpet and woolen raincoat e.g. Radhi, Pakhi, Bhangra, Thailo. .It can be regarded as a cottage industry. They also make baskets from mountain bamboo strings. But, at present, such activities are also declining. Very few people seem to be involved in such business.

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Following table shows that the income source of Gurung women families.

**Table No.: 5.2**

#### **Income of Family Members of Responds Households**

<b>Income Sources</b>	<b>No. of Households</b>	<b>Percent</b>
Agriculture	6	12
Service	13	26
Business	5	10
Armies and abroad	26	52
Total	50	100

*Source: Field Survey, 2010*

This table no. 5.2 shows that the income sources of family members of Gurung women (male Gurung). Here, we can see the maximum respondents are engaged on Armies and abroad. Out of 50 respondents of family members, 26 (52%) are involved on this category. After the retired from army life they also get pension and they also go to abroad after the retired life. Of the total respondents 13 (26%) engaged on teaching service. 5 (10%) are done business and only 6 (12%) involved in agriculture sector.

### 5.1.3 Size Of Land Holding

As Gurung women as primarily depend on agriculture, the land ownership pattern of Gurung of Sikles Village is given below:-

**Table No. 5.3**  
**Size of Land Occupied by the Sampled Households**

<b>Size of Land in Ropani</b>	<b>No. of Households</b>	<b>Percent</b>
0-10	5	10
11-20	12	24
21-30	26	52
31- above	7	14
<b>Total</b>	<b>50</b>	<b>100</b>

*Source: Field Survey, 2010*

The above table shows that out of 50 households 7 household occupy 61 to above Ropani of land which is 14 percent of land occupied by the total sampled households. Similarly, 41-60 ropani of land is occupied by 26 household, 21-40 ropani of land is occupied by 24 households and 0-20 ropani of land is occupied by 10 households.

#### **5.1.4 Agriculture Production**

Like most rural areas of the country, the main activity of this village is based in agriculture. The main crops are paddy, maize, millet and beans (Soya bean and black lentil). They grow mainly paddy on the khet during summer and if the khet is irrigated they grow potatoes and wheat during winter. On the non irrigated khet, they one crop is grown which is entirely dependent on the monsoon for water. They also grow millet and maize on bari.

**Table No. 5.4**  
**Households Classified According to Crops Grown and Annual Production**

<b>→ Crops Production in muri ↓</b>	<b>Paddy</b>	<b>Maize</b>	<b>Millet</b>	<b>Beans</b>	<b>Other</b>
Up to 10	4	7	5	50	12
11-20	8	13	15	-	-
21-30	28	26	27	-	-
31-40	10	4	3	-	-
<b>Total</b>	<b>50</b>	<b>50</b>	<b>50</b>	<b>50</b>	<b>12</b>

*Source: Field Survey, 2010*

1 Muri Paddy =55 K.Gs (approx), 1Muri Maize = 70 K. Gs (approx)

1 Muri Millet = 60 K.Gs (approx), 1Muri beans =80 K.Gs (approx)

The table No 5.4 shows that 10 households grows 30-40 muri of paddy per year. There are 28 households produce 20-30 muri rice. Similarly 8 Households produce 10-20 muri and only 4 households produce paddy 0-10 muri in a year.

Like this, the second major crop, Maize is grown 30-40 muri by 4 households and 0-10 muri by 7 households. Millet is another major crop of Gurung because they love liquor of millet. The table shows, the maximum production of millet is 30-40 muri of 3 households and 0-10muri by 5 househlds.

It seems, most of the households is able to product sufficient food.

### **5.1.5 Animal Husbandary**

In the farming system there is a dynamic relationship between land, livestock and crops. Livestock re integral to the sustainability of farming. Sheep herding was main occupation of Gurung of Sikles. But due to many reasons this occupation is almost delining. During the field survey when questions asked about this, they expressed the reasons like this:

^ Lack of grazing land

^ Lack of man power to rear sheep

^ Lack of market

^ Unwillingness of new generation in this occupation

^ Migration to Pokhera

**Table No. 5.5**

#### **Number of Livestock of Sampled Household**

Types of Livestock	No. of Households	Percent
Buffaloes	9	18
Cows	2	4
Oxen	6	12
Goats	13	26
Sheep	20	40
Total	50	100

*Source: Field Survey, 2010*

The above table No 5.5 shows that the number of livestock of sampled households of Sikles out of the 50 respondents 9(18%) HHs hoist buffaloes, 2 (4%) HHs hoist cows, 6 (12%) HHs hoist Oxen, 13 (26%) HHs hoist Goats like this 20 (40%) HHs hoist Sheep.

They raise cows, buffaloes, Oxen for milk, compost and draught power to till the land. They raise sheep goat for meat and wool.

### 5.1.6 Literacy Status

Literacy for every one, primary education for every child is basic human needs. Education is the basic foundation and most for development, lack of education may harm the development of the country.

Education for women is most needed for the development. If a woman is educated then the family is educated but a man is educated only he is educated. So the education is also needed for the Gurung women of Sikles Village.

**Table No:-5.6**

**Educational Status of Sample Households**

Education Level	No. of Households	Percentage
Illiterate	3	6
Primary	5	10
Secondary	7	14
Up to SLC	21	42
Above SLC	11	22
Just Literate	3	6
Total	50	100

*Source: Field Survey, 2010*

The table no. 5.6 shows that the literacy rate of the respondents of Gurung women of Sikles. Out of the 50 respondents 94% literate, only 6% are illiterate. There are higher number respondents left their education after up to SLC level. OF the total respondents 42% left their education after the secondary level. Only 11 (22%) pass S.L.C. and only 3 (6%) are the just literate out of 45 respondents.

### 5.1.7 Housing Condition of Gurung

The Gurung are predominant and a majority group in this villages. Gurung are seen to live in closely packed communities. Their activities like Pujas, Entertainment

and other ceremony are indicative of their community a unity. Which are unique features among other community of Nepal. They live mostly in two-story house with thatched roofs. Houses are made by on the both of the road. But in this VDC house of Gurung are both scattered and compact. Houses are in the modern from.

**Table No. 5.7**  
**Housing Condition**

<b>Types of House</b>	<b>No. of Households</b>	<b>Percent</b>
Pakka	16	32
Kachcha	9	18
Medium	25	50
Total	50	100

*Sources: Field survey, 2010*

Given table no. 5.7 shows that the housing condition of the Gurung of Sikles village. Out of the 50 respondents, 16 (32%) houses are Pakka made by bricks and cement. 25 (50%) are medium and only 9 (18%) houses are Kachcha.

## **5.2 Socio-cultural Aspects**

This is the first chapter which presents the findings related to the socio-cultural status of Gurung of sample households. The chapter consists of the age and sex composition, education status, family structure, family size of sampled households. The chapter also describe their cultural activities on various occasions like marriage, Rodhi, Nogar, Ghantu, Krishna Charita are unique and precious cultural heritages of the Gurung.

### **5.2.1 Religion and Festivals**

The Gurung in this village possess their own rich cultural heritage. Their belief and practice of animism is still observed in the ritual performances of their priests Pacu and is. The Gurung have adopted both Bonpoism and Lamaistic Buddhism along with their ancient belief and practice of animism and molded in their own tradition which made the Gurung culture distinct and unique from other cultural groups.

Mostly Gurung are Buddhist they celebrate 'Baishakh Punima' as the Buddhist 15<sup>th</sup> Poush as the New Year that day is called 'Lhosar'.

Among many feast and festival mainly in death ceremony (Arghau) they used Lama as a priest. So the Gurung of this village are highly acculturated. They used Lama as a priest. So the Gurung of this svillage are highly acculturated.

Rodhi, Nogar, Ghantu, Krishna Charitra, Sorathi, Arghau, Kaura are the major or specific culture heritages of the Gurung. But today, such cultures are also declining because in the name of modern influence. Krishna Charitra, Kaura can't be observed in Sikles. The rich cultural heritage of the Gurung have been endangered by the external influences. Process of socio-cultural changes stimulated by migration to urban areas are also an important factor to affecting Gurung culture.

They have lost their old native dialect, ritual, festival and dresses. The Hindu religion plays a very influential role in the lives of all the Gurung in these villages. They follows Hindu religion and worship Hindu God and Goddesses as well as local deities and spirits. They celebrate Dashain, Tihar and so many other Hindu festivals strongly in the whole year.

They used to make great fun like singing dancing, feasting during these festivals also during the harvesting period. Due to the out migration of young working people, this kind of celebration is almost declining.

### **5.2.2 The Language**

The Gurung are one of the ethnic groups scattered in different parts of Nepal as well as in the other countries like Bhutan, Burma and India. The Gurung prefer to call their language "Tamu Kyui" (Gurung Language). The Gurung of Sikles village also can speak their dialect easily as their ancestors spoke. All the Gurung in Sikles can speak their mother tongue. Besides, they also can speak Nepali language. Due to the influence of Nepali language many Gurung words have been inflected. Most of the Gurung can speak both language i. e. Gurung language and Nepali. This shows that most of them have become bilingual. National education policy and mass media are the major factors in spreading Nepal language to this Village.

Gurung language lacks its own script. For this reason, it has become difficult to create literature and written discourses in this language. In Sikles, we can still find some Gurung, who cannot speak Nepali language. All of them are elderly men and women. The occupational castes like Kamis and Damais also can speak Gurung language. Generally the Gurung of this village speak in Gurung language, even if they use and mix Gurung language while talking with the Kamis and Damais.

Besides this, the national education system is also responsible for the decadence of this language. Many schools have been established in this village, but the local values are not the interest of education system. The medium of teaching is mainly Nepali language. Moreover, students are not allowed to speak Gurung language in schools. Since the children become habitual to speak in Nepali, on many occasions they use Nepali language with their friends.

Among the bilingual Gurung in the village, army men are in the majority. As they are taught Nepali language as well as English during their army life, on their return to the village, they prefer to Nepali language. But in the case of Sikles they are also bound to use Gurung language with the Gurungs.

### **5.2.3 Food and Drinks**

Most of the Gurung people are non-vegetarian and their stable food is rice. They consume more meat alcohol, beer than vegetable, curries. They eat buff, mutton, chicken, Pigeon, Pork, fish etc.

### **5.2.4 Dress and Ornament**

Traditional dress of the Gurung men includes a short blouse tied across the front and a shirt of several yards of white cotton material by wrapped around the waist and held by a wide belt. Gurung men and boys who have been in contact with the military, and they often a military cap a beret with their regimental insignia affixed.

Gurung women almost wear a cotton or velveteen blouse tied at the front, and a sari skirt of printed material, usually of a dark reddish color. Their ornaments include gold and coral (Muga) necklaces, which represent the wealth of their husbands and gold ear and nose-rings given to them traditionally at the time of marriage. Their ears and nose are pierced when they are small girls. Like almost all women of Nepal, they delight in colored bangles.

### **5.2.5 Respondents on Preference of Treatment**

The preference of treatment among Gurung women is given in the following table:

**Table No.: 5.8**  
**Preference of Treatment**

Preference	Respondents	
	Number	Percent
Hospital	41	82
Dhami (Jhakri)	-	-
Both	9	18s
Total	50	100

*Source: Field survey, 2010*

All the respondents were asked where do they treat their patients when they get sick. Nobody said that they go to Dhami/Jhakri for treatment. 36 (80%) respondents choose hospital, health post or any medical center for their treatment. But 9 (20%) respondents are chosen both doctor and Dhami/Jhakri for their treatment.

So, table shows that there is attraction toward hospital is maximum.

## **5.2.6 Social Organization**

### **a) Rodi**

Pignede (1966: 217) defines Rodi as the custom of evening meeting among the young, popular with Gurung. Bista (1967:78) calls it a "club for boys and girls". Mac forlane (1972:55; 117) say it "young people's meeting house", and Andars (1974) describes rodi as "a nightly social gathering place" and she views rodi as a sort of "social night club". It has significant role in the economic, social and ritual organization of villagers. It provides good training in obedience for the child and sources release of frustration and tantrum.

Rodi house is formed under the sponsorship of a middle-aged couple who have a beautiful daughter of participating age (Messerschidt 1976). The male sponsor is respectable called "Rodi father" and his wife is said "Rodi mother". All the rodi members are named as "Rodi friends".

The main function of rodi are recreation premarital cross-sex socialization, develop individual autonomy, and mutual understanding, rodi members entertain each other in the evenings and throughout the night with dancing, drumming, singing and joking (Messerschmidt, 1976:51). Rodi activities are good sources for making link with work and ritual types of organizations.



## **b) Ghanto Dance Drama**

Thapa D. R (3032 B.S) states that Ghanto and Sorathi are seasonal Gurung folk dance. He further explains that the origin of Sati Ghanto has been form the theme of pasramu's death in the battle of Parbat 'Lohasur'. His queen Yamphawati burns herself making a Pyre on the bank of Marsyandi rivers. Messerschmidt (1976.73) describes Ghanto as social religious event of great importance the central feature is a legend reminiscent of the Ramayan epic. The details of Ghanto are described by Messerschmidt; Thapa, and Gurung , J.M.

## **c) Sorathi**

This dance as its name implies continuous for sixteen days. These stories related to this dance. The story originates from a central theme of an actor king, a strolger or a saint. A sorathi giri narrates the infidelity of Brahmin priest Jaya singe. But in the trend towards modernization the Sorathi can't be observed in Sikles Village.

## **d) Chalitra Dance**

This is based on a sanskrit epic. It is performed by chorus of men and boys who beat drums, clang cymbals, sing, and dance chicken are sacrificed for goddess Saraswati and a feast is organized by the members (Messerschmidt, 1976: 71). Now a days this unique and precious dance we can't see in Sikles village.

## **5.2.7 Birth**

When a birth of a 1<sup>st</sup> son, the boys of the village come together for the ceremony and dance of 'Putpute', which is done in the courtyard of the house in which the couple are living. The dancers paid the rupees according to the status of the baby's father. The money is spent later on a feast. The relatives of the baby's mother bring presents of clothes, ornaments and food for the child. These are one more ceremony the first haircut, when the boy is five and six year of age. Hair cut ceremony is called 'Chhewor', which ritual is done by 'mama'.

## **5.2.8 Marriage Ceremony**

Marriage arrangements among Gurung are unique. By tradition, the practices of cross-cousin marriage are preferred, but the young boys and girls are given full opportunity to make their own choice.

When a boy chooses a girl, whether the expected candidate or someone else, he informs his parents. His parents then send one of their friends or male relatives as their representative to the girl's parents' house with a present of one rupee and a bottle of spirit. The visitors are entertained with food and drink if the girl's parents accept the proposition but are curtly dismissed if they do not. When the girl's parents have agreed, the boy can make arrangements to fetch the bride at his convenience. Usually he goes out with one of his friends to the girl's house and escorts her home. But now a day some people arrange a party and musical band to go in procession to fetch the bride. When the girl is finally taken to her husband's home. Her parents give her a dowry. The dowry consists of copper and brass cauldrons and water jars, sheep, cattle, clothes and ornaments.

### **5.2.9 Death**

There are two ways of disposing of dead bodies, cremation and burial. By studying the position of the constellations at the moment of death and the priest decides the method of disposal of the body.

There is a common burial ground for the deceased of a village. If the ground becomes crowded and old grave may be dug up and the bones removed to make room for the new body, but it must be grave belonging to the same family as the dead person. When a grave is dug some rice grains are scattered before the body is lowered into it. A small piece of gold or silver is put into the mouth of the body and some food and liquor is put on top of the body before the grave is filled with earth.

For cremations a hollow, round stone structure is built with holes near the bottom through which firewood can be put in. The dead body is put on top and the wood thrust in from below and lighted.

Death rites last for thirteen days, and affects all the brothers, brother's sons and other close relatives, who observe mourning during this time. The descendant's son observes mourning for six months or a year. The mourner does not eat meat or drink any liquor. For the thirteen days of the mourning after a death close relatives do not eat any salt. The dead are offered food together with other dead ancestors until the final ceremony of pa-ye is done for them. Their ancestor god is offered food near the family hearth inside the house. Pa-ye, the final rite for the dead relatives, is performed about one year following death.

### 5.3 Decision Making

Decision making is important matter for every community. So this chapter provides role of decision making, participation in different activities, access and control over resources, socio-cultural attributes etc.

#### 5.3.1 Participation in Household Activities

All the activities related to reproduction, such as food preparation, child care, cleaning dishes, washing clothes, fetching water, caring for the sick, etc. are performed by women. These activities are generally confined to the household and are defined as ‘women’s tasks’.

Preparing farm land for cultivation, organizing and mobilizing human labors during agricultural seasons, harvesting crops etc. fall within the jurisdiction of women. They can skillful manage all these activities, that contribute to the household economy. Their works are highly admirable and they enjoy all social opportunities or in other words they admirable and they enjoy all social opportunities or in other words they are not deprived of any social opportunities. The following table shows predominantly male/ female/booth’s participation in household and other activities:

**Table No 5.9**

**Male /females participation in Households Activities**

HH Activities	Predominantly Participate			Remarks
	Male	Female	Joint	
Food Preparation		F		Everyone assists although generally it is the women’s duty
Fetching water		F		
Fetching fule-wood	M			
Childcare		F		
Cleaning dishes		F		
Washing clothes		F		
Caring for the sick			J	
Market-related			J	

*Source: Field Survey,2010*

**Table No. 5.10****Male/Female Participation in Different Activities**

Activities	Predominately Participate			Remarks
	Male	Female	Joint	
Crop Selecting		F		Women have to Participate in all activities due to men's out migration. Otherwise they participate in all activities jointly
Cash receiving		F		
Livestock selling			J	
Livestock Product selling		F		
Fule-wood Collecting	M			
Fodder Collectiong			J	
Agri-product selling		F		
Saving		F		
Money lending		F		
Loan taking			J	
Marketing			J	
Festival Celebrating			J	
Marriage deciding			J	
Educating children			J	

*Source: Field Survey, 2010*

This table shows that the daily work performed in Gurung women of Sikles Village. The finding indicates that women are engaged predominantly in food preparation, fetching water, cleaning and child care. They do care for the sick and

market-related work jointly. Similarly, women predominantly participation in crop selecting, agri-product selling, livestock product selling, cash receiving, saving, money lending. But, they participant jointly in livestock selecting, fodder collecting, loan taking, marketing, festival celebrating, marriage deciding and educating children.

### **5.3.2 Access and Control**

Our nation is also the male dominated society. There are variations in the perceptions and attitudes of women in different positions in the family. The roles that women play as mother/ mothers-in-law, daughters/ daughters-in-law and sister/ sisters-in-law determine their participation in decision making. The access to and control of resources are more important to understand women's roles and behaviors. The table below higher position of male/ female or joint in decision making process.

**Table No.5.11**  
**Access and control in Different Activities**

Activities	Access			Control			Remarks
	Male	Female	Joint	Male	Female	Joint	
1. Food-grain crops ) Variety selection ) Input purchases ) Market of products ) Credit and investment		F  F	 J  J		F F F	J	Due to little knowledge of farming men have limited role in decision making in farming.
2. Livestock ) Breed selection ) Livestock selection ) Market of products ) Credit and investment			J J J J		F F	J	Both play equal role in decision making
3. Regarding the use of Cash earned ) From agri-products ) From service ) From livestock ) From horticulture		F  F F	 J		F F F	J	Predominantly, women control income
M=Male, F=Female, J=Joint							

*Source: Field Survey, 2010*

The table shows that women in Sikles Village generally have both access and control over farming livestock and regarding the use of cash.

The data on input purchases, breed selection of livestock and credit and investment on farming and livestock show that both male and female have access but the control is in the hands of women. Similarly, male and female both have access to cash earned from service but control is in the hands of men. Only women have access and control of cash earned from agri-products, livestock and horticulture. Women keep money and spend for children's health, education and other activities.

Most men are either in foreign countries or in Kathmandu and in Pokhara. They send money of their family in time to time but they visit their families very

little. That is why, women have to get involved in household, farming and in other activities. They have to decode themselves in this matter. So certainly , access and control go with females and they play an active role in decision making.

### 5.3.3 Female Ownership of Land

Generally, property is passed from older to younger generation through the male line. In the present legal system of Nepal, a daughter gets a share of paternal property only in special circumstances. Daughters are not regarded as lawful heirs. But, Gurung of Sikles somehow practice to give a small size of land to other daughters. They don't receive land as equal s their brothers receive but more or less they get land from their parents. The below table shows females land ownership of sampled households.

**Table No.5.12**

**Female Ownership of Land in the Sampled Households**

<b>Land Registered on Women's name (in Ropani)</b>	<b>No. of Households</b>	<b>Percent</b>
Land less	11	22
0-10	8	16.44
11-20	16	32
21-30	9	18.64
31-40	6	12
Total	50	100

*Source: Field Survey,2010*

The above table shows that there are 11 households in which there is not any land registered in women's name. 8 households have 0-10 ropani land registered in women's name similarly, 16 households have 11-20 ropani land registered in women's name. 9 households have 21-30 ropani and 6 households have 31-40 ropani land in women's name.

The parents give the land to their daughters because they just want to keep their daughters near by them. And usually if the land is received by parents, she gives that land to her daughter later.

Since Gurung men work in abroad, they send money to their wife and they buy land. This is another reason that the land is registered on women's name.

### 5.3.4 Respondents about Interest in Politics

Politics plays the vital role to aware the people. So it has to needed to bring women in politics for their upliftment we can see the interest among Gurung women in the below table.

**Table No.: 5.13**

#### **Interest on Politics**

<b>Interest</b>	<b>Respondents</b>	
	<b>No</b>	<b>Percent</b>
Yes	21	42
No	24	48
Partially	5	10
Total	45	100

*Source: Field survey, 2010*

Maximum respondents 24 (48%) have not interest on politics. 5 (10%) have partially interest and only 21(42s%) have interest on politics for the uplift of women. The Gurung women does not involve on politics because the work burden, childcare and their family members did not want to send in politics. But the 80% respondents were answered it is it is essential to participate Gurung women in politics to uplift women status and 10% women said they have not any idea about it.

### 5.3.5 Socio-Cultural Practices

The Gurung of Sikles do not discriminate between a boy and a girl child. Both boy and girl are given the opportunity to go to school. Both have equal access to food, cloth, health and education. Women's status and respect is high in Gurung community. There are no such restrictions imposed on women. They are free to decide what to do and where to go. They are not confined only in cooking, cleaning, rearing and looking after the house, they have a significant role in decision making.

The Gurung of Sikles don't think girl as a laborer for another family. They prefer to invest in a girl's education as boy's. They don't discourages their daughter saying that she will be the member of another family. The daughter gets as equal love and affection as her brother from their parents. This kind of socio-cultural practice make Gurung women strong. They don't feel that they can't do anything without men. In other words they are not dependent on men for everything.



## **CHAPTER 6**

### **CONCLUSIONS AND RECOMMENDATIONS**

#### **6.1 Conclusions**

This study attempts to highlight the socio-economic Conditions of Gurung women in Sikles Village of Kaski District. ‘Conditions’ is a complex of many elements including social, economic, religious, educational, cultural and other relationship. The general objective of the study is to identify the condition of women among the Gurung of Sikles Village. And the specific objectives are to describe women’s role in different activities and to know the role of Gurung women in decision making process in the household activities.

After having studied of Gurung women in the field level the conclusion found from the study are summarized as below:-

- The majority of the Gurung women are found to be having inadequate education and no access to top-level job. To some extent, this is because of the conservative socio-cultural structure of our society and custom of marrying the girl at the early age. Preference of joint family by large members of respondents show that although women desire for out side job and economic independence, they still need the support of their family.
- The workload of women was found to be comparatively higher than their male counterparts. However, in some households the help from the male members in different activities like cooking, fetching water, childcare etc. were also found. It indicates that male members can realize the problem of over work burden faced by the women.
- The economic status of the Gurung women is still poor. Majority of Gurung (10%) have less than 10 ropani and 24% Gurung have one to 20 ropani. Productivity is unsustainable for a year.
- But the maximum male of Gurungs use engaged in Army force (Nepal, Indian, British) some are going overseas to earn money and some are involved with teaching and other business service. So, these are other sources to fulfill their needs.
- Generally, Gurungs are innocent and helpful people. They enjoy singing, dancing etc. But now a day, their tradition and culture are changing fastly.

- Most of the Gurungs are Buddhist. Here the researcher found mostly 73.33% Gurungs are Buddhist. But some (20%) are Christian. In this field study, the Gurungs are followers of Hindu culture also so they like to worship Hindu God. Here 6.66% are said that they are Hindu. So, their culture and tradition becomes acculturated.
- Most of the Gurung as (68%) are living in nuclear family but
- 31% respondents prefer to live in joint family.
- Literacy rate of Gurung are seemed to very high. Only 42% complete SLC. Other are under SLC, primary and secondary. 6% can only read and write, and 6% are illiterate.
- Due to lack of education, they do not complete their higher education. Due to inadequacy of higher education, they do not have any plan in future.
- In this village health consciousness is increasing day by day. Among the respondent all of them prefer hospital for the treatment and some times some respondents also use Dhama for treatment along with hospital.
- Early marriage is widespread in Gurung community. Their average age of marriage is 16-19 years, which naturally prolonged their child bearing, Gurung women involved more in decision making process in households level than others, Besides households works, Gurung women are Participation in agricultural work 13% are Gurung women involved in teaching service and 5% are involved other business.
- There are several Gurung institutions, one is Gurung committee where male and family members are involved and other is Gurung mother committee.
- There is no existence of NGO. But some supportive program is done by government organization. Decentralization action for the child and women is the program for child and women for their health awareness and trust fund of VDC also provides the program on saving and credit for the women
- Maximum women respondents said that women should be involved in politics for their upliftment but only 40% have interest in politics.
- Gurung culture of this village is going to be lost. Only old people are familiar with their tradition and culture. On the occasion of 15<sup>th</sup> Poush, marriage ceremony, Gurung women put on their cultural dresses. Only dresses cannot preserve culture. New generation doesn't know their language properly.

- Chemical fertilizer is another factors to increase productivity. But Gurung women do not have knowledge about the use of fertilizer, pesticide, insecticide etc.
- Over expenses of money in unnecessary field is also the problem to uplift socio-economic conditions Gurung women expenses more on dress, ornaments foods etc.
- To sum up bad habit of food, drinks, economic disability, unplanned family, illiteracy, lack of decision making power, conventional approach on agriculture and lack of road, cannel/irrigation, bridge are main constraints for socio-economic development of Gurung women of Sikles Village.

## **6.2 Recommendations**

On the basis of the conclusions, the following recommendations are suggested, for the upliftment of socio-economic condition of Gurung women of Sikles Village.

- Education is the main pillar for the development, which play vital role for raising women's status. Nepalese parents seem to relax in sending daughter to school. So it is necessary to encourage them for completing at least school education. Various programme for female should be implemented for the betterment of socio-economic condition. Equal opportunity for female children should be awarded in education. Some compensation for their absence in work must be given. The government education should launch free education for female children up to secondary level.
- Early age of marriage tends to be cause of lower education. The legal minimum age at marriage for female should be increased. There must be campaign of eradication on literacy through the medium of non-formal education in rural areas by the government coordinating with various NGO's and INGO's involving is this field.
- Women participation is the important factor to uplift women. Government should bring effective women participation program and it will support them to raise their decision making power within the households as well as in society also.

- Majority of Gurung women have few lands for cultivation. The agriculture Pattern is very old. Incentive types of farming scheme should be encouraged which helps the production to increase.
- They keep few cattle. But it will be needed that the cattle are kept in large numbers. Knowledge about use of pesticide, insecticide, used of chemical fertilizer etc. should be given.
- Tradition and culture are going to be lost in the Gurung community. It needs preservation. So, the concerned agencies and government should promote their culture and tradition.
- Skill is also the main factor to uplift the socio-economic condition of Gurung women. So skill development program should be launched for the Gurung women of Sikles Village. Over expenses on unnecessary field must be minimized for the upliftment of socio-economy.

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# Appendix I

## Household Survey Questionnaire

Questionnaire for the borrower of the Socio-Economic Conditions of Gurung Women of Sikles Village, Kaski.

Date of Interview:-

Name of respondent:-

Age:-

Religion:-

District:-

VDC:-

Village:-

Ward no:-

### 1.) General Information

S.N	Name	Sex	Age	Relation of the HH Head	M.S.	Education	Occupation

### 2).Economic Status

2.1 Which occupation is considered to be the main occupation in your family?

Occupation	Part Covered in HH Economy (%)
Working Abroad	
Agriculture Farming	
Sheep Herding	
Cottage Industry	
Pension	
Others (Specify)	

2.2 Are your family member employed in cash receiving job at present? Yes/No.

If yes:

Name	Age	Nature of Job	Where /Country	Income per – year (tentative)	How long has she/he been there	Remarks

2.3 Who are the main cash earners of the family?

a) Male [ ] b) Female [ ]

2.4 Who manage house hold finance?

a) Male [ ] b) Female [ ] c) Both [ ]

### 3. Agriculture Status

3.1 What crops do your family produce in your land?

Crops	Produced Amount Per Year	If you sell any product how much cash you earn by selling
Paddy		
Corn		
Millet		
Wheat		
Beans		
Other(specify)		

3.2 Do you have sufficiency for a year from your own agriculture production?

a) Yes [ ] b) No [ ]

If not how many months do you have food deficiency?

a) 1-3 b) 4-6 c) 7-9 d) 10-12



3.3 If you sell any agro-products (including fruits), who makes major decision in your family regarding the selling of agro-products?

3.4 For what purpose do you use the case made by selling agro-products?

3.5 Do you have any assets in your own name?

a) Yes [ ] b) No [ ]

3.6 If yes, what type of assets do you have?

a) Land [ ] b) Jewelry [ ] c) Livestock [ ]

d) Other [ ]

3.7) How did you get them?

a) As pewa [ ] b) As dowry [ ] c) Self-earned [ ] d) Others [ ]

#### 4 Socio-Culture Status

4.1. What is your mother tongue?

a) Gurung [ ] b) Nepali [ ] c) Other [ ]

4.2. Do you use mother tongue only as other specify?

a) Only mother tongue [ ] b) Other(specify) [ ]

4.3. How many festivals celebrate all the year round in your own community?

4.4 What types of marriage is happening in your community?

a) Arranged [ ] b) Love [ ] c) Runaway [ ] d) Other [ ]

4.5. Who is the decision maker of your family?

a) Male head [ ] b) Female head [ ] c) Both Male and Female [ ]

d) All member of family [ ]

4.6 Do you think in your community son is more important than daughter? Why

a) Yes [ ] b) No [ ]

4.7 Daily work performed:

S. N	Activities	Male	Female	Both
1	Cooking			
2	Cleaning/washing			
3	Shopping			
4	Child care			
5	Fetching water			

4.8 Do you ask your husband before spending your money?

a) Yes [ ] b) No [ ] c) Something [ ]

4.9 Do you think women should have equal right in her parental property? why

a) Yes [ ] b) No [ ] c) Don't know [ ]

4.10 Do you have interest in politics?

a) Yes [ ] b) No [ ] c) Partially [ ]

4.11 Do you think women should participate in politics? Why?

a) Yes [ ] b) No [ ] c) Don't know [ ]

4.12 What is your social organization?

4.13 Is there any other social organization in your locality?

a) Yes [ ] b) No [ ] c) Specify [ ]

4.14 Are you member of any social organization?

a) Yes [ ] b) No [ ] c) Specify [ ]

## **5 Health Status**

5.1 Where do you go first during illnesses?

a) Hospital [ ] b) Health Post [ ] c) Dhama Jhankri [ ] d) Other [ ]

5.2 Do you have knowledge of family planning?

a) Yes [ ] b) No [ ]

**6. What do you think are some potential problem of women?**

**7. What may be some of the suggestion to reduce those problems?**

**Photo No 1**  
**The Sikles Village, Kaski District, Central Nepal**



**Photo No 2**  
**Women using a lightweight Hand's spindle for Weaving.**



**Photo No 3**

## Spinning



**Photo No 4**

**Local with Syakhu (Nigalo Product) and Bhangro (Allo Product)**

