

**ROLE OF MOTHER'S GROUP TO WOMEN'S
EMPOWERMENT:**

A Case Study of Gelu VDC, Ramechhap District

A Thesis Submitted to the Faculty of Humanities and Social
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Submitted By

SARITA BUDHATHOKI
TU Regd. No.: 6-1-280-67-2004
Examination Roll No. 281143

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LETTER OF DECLARATION

I, hereby declare that the thesis entitled **ROLE OF MOTHER'S GROUP TO WOMEN'S EMPOWERMENT : A Case Study of Gelu VDC, Ramechhap District** submitted to the **Central Department of Rural Development, Tribhuwan University**, is entirely my original work prepared under the guidance and supervision of my supervisor. I have made due acknowledgements to all ideas and information borrowed from different sources in the course of preparing this thesis. The results of this thesis have not been presented or submitted anywhere else for the award of any degree or for any other purpose. I assure that no part of the content of this thesis has been published in any form before..

Date : 14 Feb 2017

Sarita Budhathoki

TRIBHUVAN UNVIERSITY
HUMANITIES AND SOCIAL SCIENCE
CENTRAL DEPARTMENT OF RURAL DEVELOPMENT
KIRTIPUR, KATHMANDU, NEPAL

LETTER OF RECOMMENDATION

This is to certify that **Miss. Sarita Budhathoki** has been completed this dissertation entitled **ROLE OF MOTHER'S GROUP TO WOMEN EMPOWERMENT: A Case Study of Gelu VDC, Ramechhap, District** under my supervision and guidance. Therefore, I recommend this this for final approval and acceptance.

Date : 19 February 2017

2073/11/08

.....
Prem Sharma PhD

Supervisor

LETTER OF APPROVAL

This Thesis entitled **ROLE OF MOTHER'S GROUP TO WOMEN'S EMPOWERMENT : A Case Study of Gel VDC, Ramechhap, District** has been submitted by Miss. **Sarita Budhathoki** in partial fulfillment of the requirements for the degree of Masters of Arts in Rural Development has been found satisfactory in scope and quality and hereby accepted by the undersigned members of the committee.

Dissertation Committee:

.....
Prem Sharma, PhD

Supervisor

And

Head of Department

.....
Prof. Dr. Tara Kanta Pandey

External Examiner

Date: 19 February 2017

2073/11/08

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ABSTRACT

Mothers Group one of the basic Group of women empowerment. However, it established as a right because of its expensiveness and other socio-economic reasons. The specific objectives of the study are to analyze Mother's Group pattern of rural women to find out the cause affecting for less participation of women in local governance.

Gelu VDC of Ramechhap district has been taken as the study area. Women are the main inhabitants of the VDC. There are many others group but special women is only Mothers Group which was formation by the project of RHDP in this area. Till now, there is no further plan of VDC for women empowerment. So Mother's Group has been faced many problem and threaten. They are active groups of VDC and actively participation in decision mking.

In the research area, mothers group has been functioning for women's empowerment and social development. For the empowerment of women, mothers group has managed many skill development programs, income generating programs, literacy programs etc. which helped them to make independent. In case of economic development of participant women's, MG has managed and provided loan for income generating activities that has helped them (to) make economically independent. Result of their training and economic growth has made them empowered. They have become capable of decision-making, Self-dependent, participation in social, political and development programs. After getting involved in mothers Group, they have made them socialize in present society, technology that has helped them solving their problem the awareness creation of women has helped them and their family for household decisions making, social welfare, self opinion. From different result, involvement in mothers group has made them empowered in society.

Nature of the study is exploratory, descriptive and analytical. Both primary and secondary data were utilized for this study, primary data has been collected through field survey, interview schedule. Key informant interviews for selected MG members, non-members female and male. The secondary data collected through published and unpublished literature Journals, NGOs/INGOs reports, web-sites, research report and other relevant literatures. The primary data helped to collect general information and secondary data helped to understand the subject matter

historically. Both the quantitative and qualitative techniques were used for the data collection. quantitative information were gathered through field survey and qualitative information were collected through personal interview

CONTENTS

	Page
Letter of Declaration	i
Letter of Recommendation	ii
Letter of Approval	iii
Acknowledgements	iv
Abstract	v
Contents	vi
List of Tables	viii
List of Figures	ix
Acronyms	x
CHAPTER - ONE: INTRODUCTION	1-7
1.1 Background of the Study	1
1.2 Statement of the Problem	2
1.3 Objectives of the Study	4
1.4 Theoretical Framework	4
1.5 Conceptual Framework	5
1.6 Rationale of the Study	6
1.7 Limitation of the Study	7
CHAPTER-TWO: LITERATURE REVIEW	8-15
2.1 Overall Status of Nepalese Women	8
2.2 Origin of Mother's Groups	11
2.3 Characteristics of Mothers' Groups	12
2.4 Mothers' Groups in the Community Development	13
2.5 The Notion of Empowerment	13
CHAPTER - THREE: RESEARCH METHODOLOGY	16-19
3.1 Study Area	16
3.1.1 Introduction of the Study Area	16

3.2	Reserch Metholodgy	17
3.2.1	Research desion	17
3.2.2	Sampaling	18
3.2.3	Sources of data	18
3.2.4	Primary Data Collection	18
3.2.4.1	Survey Questionnaire	18
3.2.4.2	Interviews	18
3.2.5.	Secondary Data	18
3.2.6	Key Informant Interview	19
3.2.7	Data Analysis and Interpretation	19
3.3	Definition of Key Terms	19

CHAPTER -FOUR: THE SETTING AND BACKGROUND OF THE RESPONDENTS

20-27

4.1	General Topography of Nepal	20
4.1.1	Introduction of Ramechhap District	20
4.1.2	Introduction of Gelu VDC	20
4.1.2.1	Population composition	20
4.1.2.2	Education	21
4.1.2.3	Economic	21
4.2	Mothers' Group of Gelu	22
4.2.1	Organizational Structure of Mothers Group	22
4.2.2	Resource Generation	23
4.2.3	Resource Mobilization	23
4.2.4	Registration	24
4.2.5	Frequency of Meeting	24
4.2.6	Activities of Gelu Mothers' Group	24
4.3	Background of the Respondents	24
4.3.1	Age composition	24
4.3.2	Educational Background	24
4.3.3	Caste and Ethnic Composition	24

4.3.4	Religious Composition	25
4.3.5	Family Background	26
4.3.6	Occupation	26
 CHAPTER -FIVE: MOTHERS' GROUP AND EMPOWERMENT OF WOMEN		 28-38
5.1	Women Empowerment Programme	28
5.1.1	Saving and Credit Groups	29
5.1.2	Aama Saving and Credit Co-operative Ltd.	30
5.2	Activities Related to Social Development	31
5.3	Attitude of Males Towards MG	32
5.4	Attitude of Non-member Mothers Towards Mothers Group	34
5.5	Problems of Mothers' Group	36
5.5.1	The problems faced by Mothers Group Members While Working in MG	36
5.5.1.1	Lack of Sufficient Guidance from Social Leaders	37
5.5.1.2	Lack of Networking with Other Formal Organization	37
5.5.1.3	Internal Conflict	37
5.5.1.4	Limited Financial Sources	37
5.5.1.5	Influence over the Group by few Dominant Mothers	37
5.5.1.6	Low Level of Educational Attainment	37
5.6	External Support	38
 CHAPTER - SIX: IMPACT ANALYSIS OF MOTHERS' GROUP		 39-41
6.1	Change in Social Status	39
6.2	Involvement in Social Activities	39
6.3	Decision-Making Capabilities	40
6.4	Change in Attitude of Family Members and Neighbors	41
 CHAPTER -SEVEN: SUMMARY AND CONCLUSIONS		 42-43
7.1	Summary	42

7.2	Conclusion	43
	ANNEX 1	46-50
	ANNEX 2	50
	REFERENCES	51-52

LIST OF TABLES

Table No. 1	Educational Attainment by Sex in Nepal	9
Table No. 2	Total population of Gelu VDCs	16
Table No. 3	There are 18 MG overall in Gelu VDC	17
Table No. 4	Education Status of Gelu VDC	21
Table No. 5	Occupation of Gelu VDC	22
Table No. 6	Caste and Ethnic Composition of the Respondents	25
Table No. 7	Religious Composition of the Respondents	25
Table No. 8	Family Background of the Respondents	26
Table No. 9	Occupation of the Respondents	26
Table No. 10	Training Conducted by MG.	28
Table No. 11	Problems Faced by MG Members	36
Table No. 12	External Support Received by the MG Members	38

LIST OF FIGURES

Figure No. 1 Conceptual Framework	6
Figure No. 2 Organizational Structure	23
Figure No. 3 Mothers' Group and Others Institution	40

Acronyms

CBS	: Central Bureau of Statistics
CEDAW	: Convention on the Elimination all forms of Discriminations Against Women
DDC	: District Development Committee
GDI	: Gender -related Development Index
HDI	: Human Development Index
INGO	: International Non-Government Organization
LSGA	: Local Self Government Act
MF	: Micro Finance
MG	: Mothers' Group
MWSCW	: Ministry of Women, Children and Social Welfare
NGO	: Non-Government Organization
SAARC	: South Asian Association of Regional Co-operation
SCG	: Saving and Credit Group
UNDP	: United Nations' Development Program
UNICEF	: United Nations International Children Education Fund
USAID	: United States Agency for International Development
VDC	: Village Development Committee
WAD	: Women and Development
WEF	: Women's Empowerment Framework
WEM	: Women empowerment Measure
WID	: Women in Development

CHAPTER – ONE

INTRODUCTION

1.1 Background of the Study

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

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

The census 2011 shows 57.4 percent female literacy in comparison to 75.1 percent of the male and out of the total population of Nepal, nearly 51.50 percent (13645423) is occupied by the population of Nepal. In the subsistence -based economy of Nepal women contribute in the area of agriculture but their work is invisible to their families, communities and country. Most of the women are self-employed but their experience and expertise are not recognized by society whether in villages or cities. The life of most women is a struggle against the odds. Women lack self- confidence in their own inherent skills because they are deprived of opportunities in all area of life. If given the chance women will be able to lead with confidence.

Women's empowerment is the process of generating and building capabilities of women to exercise and control over one's own life. It is understood to mean the ability of women to make choices to improve their well being and that of their and families and communities. According to the USAID Nepal. Women's empowerment as defined by the rural Nepali women is a complex

set of conditions, being knowledge skilled and confident, having the ability and willingness to share, time skills and able to speak in public, earn money and generally be able to stand in own feet in the development sectors empowerment of the women are more pronounce as it is the key of women's social, cultural, economic and political development and sustainable growth of the nation. Empowerment refers to increasing the spiritual, political, social, or economic strength of individuals and communities. It often involves the empowered developing confidence in their own capacities.

The man is the head of the family and its breadwinner, while the women is the procreator and housekeeper. Women are assigned to perform household activities like cooking, washing, cattle rearing and looking after the children. As mentioned earlier, it is men in particular kind of society who ensure, construct reinforce and perpetuate the social structure due to the underlying patriarchy and by virtue of this power and control over women, feminists particularly those who held a radical position in feminism and affirmed that "personal is political" argued strongly that violence against women in necessarily neither a women's issue, nor a feminist one. It is an outcome of patriarchy: therefore it is a men's Issue (Mishra 2003). In rural villages women have started empowering themselves through the formation of their own groups-Mother's Group. Such groups seem to be playing important role for women's empowerment. Establishment of mothers Group at local level has at least united women for their common goal of increasing their participation in community development. However, such groups aren't getting proper support and guidance from the government and community itself. This study will be carried out to answer the following research questions:

1.2 Statement of the Problem

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

The very patriarchal culture has restricted women and bounded them inside the four walls of the house. The man is the head of the family and its breadwinner, while the women is the procreator and housekeeper. Women are assigned to perform household activities like cooking, washing, cattle rearing and looking after the children. Nepali women are not often seen public life. Their voice are not heard, their work is not valued and their future depends upon the decision made by

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

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According to Human Development Report, 2015, Nepal's Human Development Index (HDI) is 145 out of 177 countries. Although Nepal is making continuous progress in its HDI, it still lags behind all South Asian Countries. Similarly, the report shows that gender inequality is high in the country. In Gender-related development Index (GDI), Nepal ranks 134. Similarly, Nepal's HDI of 0.548 is low the regional average of south Asia and substantially below the average of HDI for all developing countries. The government is making its efforts to achieve almost all millennium development goals by 2015. Among them, promoting gender equality and empowering women is one of the goals that the government is targeting to achieve by 2015. Women are still lagging behind in society. Although women's empowerment is society remains unseen, in rural villages women have started empowering themselves through the formation of their own groups-Mother's Group (Aama Samuha). Such groups seem to be playing important

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- What is the role of Mother's Group to women empowerment?
- What are the problems faced by women working in such groups?
- What kind of attitude of male and female towards such groups?
- What implications do such groups make for empowerment of women?

1.3 Objectives of the Study

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

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

1. To assess the role of Mother's Group (Aama Samuha) for empowerment of women and social development.
2. To find out different types of problems faced by women working in such groups.
3. To identify the attitude of both male and female towards the empowerment of women through Mother's Group.

1.4 Theoretical Framework

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

Longwe used this framework to help one think through what women's empowerment and equality means in practice. Women's empowerment as defined by Longwe is to enable women to take an equal place with men and to participate equally in the development process in order to

achieve control over the factors of production on an equal basis with men. Longwe argues that poverty arises not from (lack of poverty) but from oppression and exploitation.

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

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

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

1.5 Conceptual Framework

Mothers' Group have played a vital role in the field of women's empowerment, social activities and social awareness rising of mothers in terms of primary health care, child care, nutrition, sanitation around home, family planning, changing traditional concepts regarding child care and child birth, child education and women's education, and in increment of self motivated women's participation in various social institutions like road construction committee, Temple construction committee, school management committee, forest users' group, drinking water committee etc.

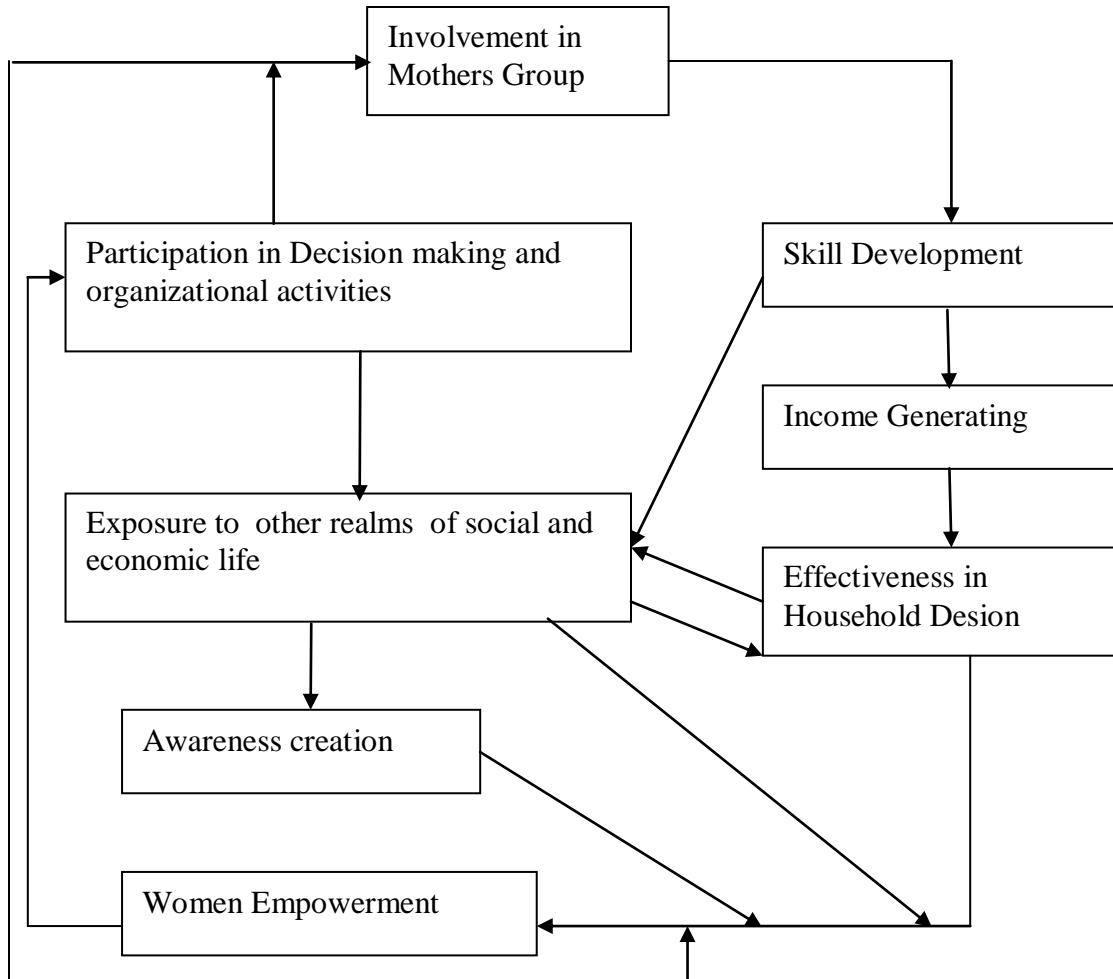
In the research area, mothers group has been functioning for women's empowerment and social development. For the empowerment of women, mothers group has managed many skill development programs, income generating programs, literacy programs etc. which helped them to make independent. In case of economic development of participant women's, MG has

managed and provided loan for income generating activities that has helped them (to) make economically independent. Result of their training and economic growth has made them empowered. They have become capable of decision-making, Self-dependent, participation in social, political and development programs.

After getting involved in mothers Group, they have made them socialize in present society, technology that has helped them solving their problem the awareness creation of women has helped them and their family for household decisions making, social welfare, self opinion. From different result, involvement in mothers group has made them empowered in society. This makes the position of women as men in the society as shown in the diagram below.

Figure No. 1

Conceptual Framework



1.6 Rationale of the Study

Social exclusion is a process and a state that prevents individual or group from full participation in social, economic and political life and from asserting their rights. Empowerment of women has been a topic discussed at length in recent times and many strategies have been implemented to address enhance women's condition. The present study is expected to the actual situation of women, before and after joining in mothers group. It has tried to explore how the women are being empowered by formation of the mothers group programs. This study has been equally important for the prospective researchers in the areas of women's issue and their mobilization of society and provide a valid picture and ground reality of women's participation in social activities.

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

1.7 Limitation of the Study

This study is an academic research conducted as a partial fulfillment of a degree in M.A. Rural Delopment. Women Empowerment framework (WEF) has been used as a theoretical framework for the particular study. Women empowerment is defined in terms of whether it addresses women's issues as defined in the framework. However, these issues of equality between men and women must be the concern of both women and men.

Due to various constraints of time and cost, I could explore the role of Mother's Group to women empowerment and social development in the research area. Likewise, the study is only limited to Gelu VDC of Ramechhap district. The sample size of the study includes 90 (mothers) MG member, 10 male and 15 non-member mothers.

CHAPTER-TWO

LITERATURE REVIEW

2.1 Overall Status of Nepalese Women

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

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

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

According to a preliminary report of "census 2001" presented by central Bureau of Statistics, women outnumber men by over 25 thousand (cited in TKP, 2002). As elsewhere, women in

Nepal hold the tripple responsibility of reproduction, production and community work. (Moser, 1993)

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

According to a study carried out by "stri shakti" in 1995, it has stated that women work for 10.9 hours per day as compared to men's input of 7.8 hours ... a difference of 3.1 hours. The study also depicts that there is an increase in male-control over decision-making (61.7 percent) and a corresponding lessening influence of women 29 percent over these decisions.

Table No. 1
Educational Attainment by Sex in Nepal

S.N.	Completed levels of education	Male	Female
1.	SLC and equivalent	50.2%	49.8 %
2.	Certificate level and equivalent	49%	51%
3.	Graduate and equivalent	68.9%	31.1%
4.	Post Graduate and equivalent	80%	20%

Source: Nepal Population census 2011

Women receive little schooling because their lives revolve around the home. Table No. 1 illustrates how extensively females are discriminated in education. Women, until recent years, were less likely to have completed higher education. Even if they receive college degrees, they are more likely to major infields that pay less well. The hegemony of male over the creation of knowledge has marginalized the women's knowledge and experiences, their expertise, aspirations. Men have dashingly controlled the whole areas of knowledge, philosophy, literature, laws, arts, science and others.

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

herd the cattle, take care of cultivation, and cook food and collect fuel and fodder. (Gurung, 1994).

Marriage is an important social indicator of women's status in the country. Women have little option for survival other than marriage. Culturally, marriage and children are supposed to be the ultimate goals of women. More than 86 percent of women are married at the age of below 25 (Acharya, 1995). Marriage limits women within her household boundary where his foremost duty would be to please her in-laws and to secure her future life (Luintel, 2000)

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

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

The government of Nepal has addressed the issues related to women since its sixth five-year plan. Women in Development (WID) approach addresses the miseries of women to enhance their access to economic resources and thereby uplift their socio-economic status and their participation in decision-making in governmental, semi-governmental and private sectors during sixth, seventh, and eight plans. Several WID related institutions like, Ministry of Women and Social Welfare a division in National planning commission and Women Development Division in Ministry of local Development were established during that period to make special provisions for women. Ninth plan also adopted the policy of mainstreaming, eliminating gender inequality,

and empowerment as the main concern for women to involve women actively in various development fields, to increase women's access to political, economical and social sectors and promulgate legal reforms to ensure women's equal rights.

Women's work outside the home is just an extension of their work in the family. A large number of women work as kindergarten and primary school teacher or nurses and airhostess jobs which entail authority, power and control are considered men's jobs and jobs that involves caring, nurturing, servicing are seen as women's job.

2.2 Origin of Mother's Groups

Mother's group is perhaps one of the most universalized traditional voluntary organizations in Nepal. It first started with the Gurung's of western Nepal. As most of the Gurung men used to join in the British Army. And more recently, in Indian Army for the last two decades. Gurung women formed mother's group to sing, dance and organize cultural activities in the evening one of the most interesting activities they performs is to welcome returnee Lahures and guest visitors. The lahures (returnee British or India army men) and guest visitors donate money to the Mother's Group. Mother's Group usually organize singing and dancing programs in the evening and collected money is used to build trials temples etc. Many NGOs/INGOs have formed and promoted Mother's Group across the country among different caste and ethnic groups.

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

Some literatures show that Rodi, a socio-cultural tradition of Gurung community, as the origin of MG. Rodi was a place for knitting and weaving a place for young Gurung boys and girls where they could entertain by singing and dancing at night. As the time passed "Rodi" lost its cultural importance gradually and it was replaced by creative institution called MG. (Gurung, 1998). But Okamura, 1999 does not agree the fact that Rodi is the origin of MG. She presents another description about the origin of mothers groups. According to her, MG as a program was first introduced as mother's club during international women's Year in 1975. The objective of the program was to enhance mother's social and economic status. The social services, National Coordination Council initiated it. The activities of mothers' club consisted of family planning, health, education, and income generation, social and economic development of mothers. The concept of mothers' club changed into mothers group and got popularity as the ministry of Health. Others organizations adopted the concept widely and began to form mothers' group of both service delivery as well as women's development.

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

Gurung (1998) has provided following rationales for the emergence of the MG:

- Women can also do developmental works.
- Women are not united till MG is formed.
- To improve the condition of village.
- To fight against discrimination to women and mobilize women for development.
- To make women actively participate in community development
- To conduct planned work for the community development.
- To develop self- confidence, activate and raise awareness in women.

2.3 Characteristics of Mothers' Groups

Sharma (1997) points out that there are two types of MG: (a). Induced and (b). Self-initiated on the basis of her study in Parbat district. Induced MG means a group of women who were motivated to form a group either by men folk or youths of their communities or by some external organizations to fulfill the latter's objective. Self-initiated MG, on the other hand means those groups where members were inspired to form the group either seeing the activities of other

similar groups or hearing about them through other people or through radio, newspaper, etc. In this type of group, mothers themselves select the members after holding intensive discussions with the group. She has listed out following characteristics of mother group.

- Either self-initiated or induced
- Organize locally and work according to group decision and through participatory process.
- Plan and implement activities independently.
- Collect and mobilize resources their own.
- Not totally dependent on external support of daily survival.
- Benefit members through own efforts and help members in need.
- Build on existing knowledge, system and capacity.

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

2.4 Mothers' Groups in the Community Development

The activities of mother groups are implemented for community development. Such activities have played crucial role to empower women and helped in community development (Gurung 1994 cited in Okanmura, 1999) has pointed out following contributions of MGs in Sayangja district .

- Construction and repairing of village trails and their surroundings.
- Construction of Buddhist monasteries and temples.
- Construction of toilets.
- Plantation of trees in public lands.
- Assisting in the construction of school building and furniture.
- Managing literary classes.
- Construction of temple, resting places and monastery
- Stopping alcoholism and gambling.
- Establishment of child care centre.

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

2.5 The Notion of Empowerment

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

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

- Having control or gaining further control
- Having a say and being listened to
- Being able to define and create from a women's perspective
- Being able to influence social choices and decisions affecting the whole society (not just areas of society accepted as women's place).

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

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

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

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

- Increasing women's access to economic opportunities and resources (employment, credit, wealth, technology and non-economic resources, such as education, knowledge and health)
- Increasing women's political power through women's organizations, solidarity and collective actions (political will and ability to bring about changes in women's legal status to direct resources to women give the access to positions of power)

In economic empowerment, economic power is considered the basic source of all other kinds of power in society. Batliwala (1954) notes that women's low status is seen to stem from their lack of access and control over economic resources, resulting in dependence and lack of decision-making power. Batliwala (1994), views women's economic powerlessness deriving from a combination of following factors.

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

- The majority of women being in the "inorganized" or "informal" sector of the economy, where they are socially and economically vulnerable.

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

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

Income has not been taken as the means of fundamental Human capacity achievement rather it is considered as the source of economic strength by the women empowerment measures. The ratio of women in administrative, managerial and commercial sectors indicates the access and participation in economic-decision making process of women in occupational opportunities. In the like manner, the ratio of women in cabinet indicates the access and political decision making process of women in political opportunities. (Nepal Human Development Report, 1998).

CHAPTER - THREE

RESEARCH METHODOLOGY AND STUDY AREA

3.1 Study area

3.1.1 Introduction of the Study Area

The study was conducted in Gelu Village Development committee (VDC) of Ramechhap district. It is 22 kilometer north-west of the district headquarter Manthali. The study area was an appropriate place for the study of the role of Mother's Group for empowerment of women and social development because Gelu Mother's Group has been working for nearly, 10 years there. The field has been chosen purposively because of researcher familiarity of formation of MG in that VDC. There are 9 ward in this VDC, there are total population 5652 according to Nepal CBS data. Total population of VDCs has been tabulated given below

Table No: 2

Total population of Gelu VDCs

Ward No.	Household	Male	Female	Total
1.	254	551	686	1237
2.	140	275	368	643
3.	110	239	287	526
4.	58	96	141	237
5.	172	336	434	770
6.	116	198	269	467
7.	182	327	444	771
8.	118	209	293	502
9.	117	197	302	499
Total	1267	2428	3224	5652

Source: Nepal Population census 2011

Table no.2 shows the total ward, wardwise household and wardlevel population. More household and population are in ward no.1 less in ward no.4

3.1.2 Introduction of mothers group of study area:

Table No: 3

There are 18 MG overall in Gelu VDC. They are tabulated in below:

S.N	Name of Mothers group	No.of members	Establis h	Address
1.	Aaitabare Health mothers group	46	2064	Gelu -1
2.	Panchakanya Health Mothers Group	30	2064	Gelu -1
3.	Bhimsen Health Mothers Group	30	2064	Gelu -1
4.	RadhaKrishna Health Mothers Group	14	2064	Gelu-2
5.	Harrobot Health Mothers Group	35	2064	Gelu-2
6.	Janachetanaharaboot Health Mothers Group	19	2064	Gelu -3
7.	Jayasal Bhadrakali Health Mothers Group	22	2064	Gelu -3
8.	Khadadevi Health Mothers Group	35	2064	Gelu-4
9.	Jalkine Kalikadevi Health Mothers Group	13	2064	Gelu-5
10.	Manedada Health Mothers Group	20	2064	Gelu-5
11.	Urgenchhuli Gumba Health Mothers Group	9	2064	Gelu-6
12.	Ranikunja Health Mothers Group	18	2064	Gelu-6
13.	Indrawatidanda Health Mothers Group	31	2064	Gelu-7
14.	Karmasil Health Mothers Group	13	2064	Gelu-7
15.	Khanneswori Health Mothers Group	15	2064	Gelu-8
16.	Latteswori Health Mothers Group	18	2064	Gelu-8
17.	Bhimeshwo Health Mothers Group	30	2064	Gelu-9
18.	Manakamana Health Mothers Group	30	2064	Gelu-9
Total Member				454

Source: MG Office 2073

Table no. 3 shows the total group and members of Gelu Mothers Group. There are 18 Mothers group and total members are 454.

3.2 Research Methodology:

3.2.1 Research Design:

The research design of the study includes both exploratory and descriptive research. Descriptive design has been adopted to describe the prevalent condition of women in the research area while exploratory has been conducted to the role of women empowerment and social development through Mother's Group in the research area.

3.2.2 Sampling

Gelu Mother's Group was the universe of this study. It has 454 women members, who are directly involved in different activities conducted by MG. Most of those activities are like formation of women group (Saving and credit groups), women empowerment and mobilization, leadership development, income generation activities training, social activities manage literacy classes and so on. Therefore, the total number 454 were universe of the study, 90 women's (20% sampling) were selected adopting purposive simple random sampling for the study. Furthermore, researcher has selected 10 males especially fathers to check their attitudes towards such group and 15 mothers, who were not directly involved in such groups on the basis on snowball sampling.

3.2.3 Sources of Data

3.2.4 Primary Data Collection

3.2.4.1 Survey Questionnaire

A self of questionnaire was prepared for the survey of mothers group in Gleu VDC. Open ended as well as close ended questions were prepared. Those questions focused on the socio-economic, educational background, age group, religion and caste/ethnic composition of women working in mothers group. It also focused on the information about the women empowerment programs and social activities conducted by MG in society.

3.2.4.2 Interviews

The researcher conducted both structured and unstructured interview. The interview will focus mainly on role of mothers groups to empowerment women, problems faced by the members of MG, while working in the group, attitude of both males and females toward mothers group and role of mothers group in social development.

3.2.5 Secondary Data

The secondary data collect to publish and unpublished literature Journals, TUCL, NGOs/INGOs reports, web-sites, research report, School, VDC,Healthpost and other relevant literatures. Secondary data helped to understand the subject matter historically. Both primary and secondary data were utilized for this study, primary data has been collected through field survey, interview, questionnaire and schedule. The secondary data collected through published

and unpublished literature Journals, NGOs/INGOs reports, web -sites, research report, TUCL, VDC, Healthpost School and others relevant literatures. Secondary data helped to understand the subject matter historically.

Both primary and secondary data were utilized for this study, primary data has been collected through field survey, interview schedule. Key informant interviews for selected MG members, non-members female and male. The secondary data collected through published and unpublished literature Journals, NGOs/INGOs reports, web-sites, research report and other relevant literatures. The primary data helped to collect general information and secondary data helped to understand the subject matter historically. Both the quantitative and qualitative techniques were used for the data collection. quantitative information were gathered through field survey and qualitative information were collected through personal interview.

3.2.6 Key Informant Interview

The key informant Interviews was taken with Nani Maya Pokharel, the chair person of Mother's Group and others executive committee members of mothers groups, social worker, social mobilizer, and was also conducted with VDC chairperson, (Kul Bikram Shrestha), Hari Maya Shrestha social mobilize, LGCDP Program.

3.2.7 Data Analysis and Interpretation

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

3.3 Definition of Key Terms

Empowerment: Empowerment is a process of enabling people to take change of their own lives and escape from poverty which arises not from lack of productivity but from oppression and exploitation.

Gender: Gender refers to the socio-cultural definition of men and women: the way societies distinguish men and women and assign them social roles.

Mobilization: A process in which an individual or a group is activated or motivated for action or service and to get organized to achieve specific objectives through group work. Social mobilization manual, Nepal government, ministry of local development)

CHAPTER -FOUR

THE SETTING AND BACKGROUND OF THE RESPONDENTS

4.1 General Topography of Nepal

Nepal is a mountainous and agricultural country. It is surrounded by India to its east west and south and China is in the north. It covers 1,47,181 sq. km. its east-west length is 885 km and north-south an average of 193 km it is one of the land locked countries of Asia. It cover 0.03% in the world and 0.3% in Asia. Out of its total coverage Himal covers 15 percent of the land Hill covers 68 percent and Terai covers about 17 percent of the land.

4.1.1 Introduction of Ramechhap District

Ramechhap is one of the important districts of Janakpur zone of Nepal. It lies in mountain region. It is very dry place. It has been faced by many problems and it moved ahead faced the challenges. It covers the area of 1546 Sq Km and has a population (as of 2011 census of 202646). There are 45 VDCs and 2 municipalities. It is popular for 'falam Khani' of those. It is rich of more natural resources such as : forest, wild animals, birds, river, etc. It has been very near from the capital cipeal city of Nepal, Kathmandu. The shape of our district is 'Halo'. Ramechhap, Manthali, Khimti,Saghutar, Those and Bamti are major market of Ramechhap district.

4.1.2 Introduction of Gelu VDC

The study to conduct in Gelu Village Development Committee (VDC) of Ramechhap district. It has heterogeneous community of diverse culture. It is 22 kilometer north-west of the district headquarter Manthali. **Gelu** is a village development committee in Ramechhap District in the Janakpur Zone of north-eastern Nepal. There are 9 ward in this VDC, there are 1267 household and total population 5652 according to Nepal CBS data. The study area was an appropriate place for the study of the role of Mothers Group to women empowerment because Gelu mothers group has been working for more, than 10 years there. The field has been chosen purposively because of researcher familiarity of formation of MG in that VDC.

4.1.2.1 Population composition

At the time of the 2011 Nepal census it had a population of 5652 people living in 1267 individual households. Gelu VDC has total population of 5652, male population is 2428 and female is 3224. Female population is higher than male because of the higher birth rate of female children.

4.1.2.2 Education

Education in the largest sense is any act or experience that has a formative effect on the mind, character, or physical ability of an individual. In its technical sense, education is the process by which society deliberately transmits its accumulated knowledge, skills, and values from one generation to another.

The literacy rate of the VDC exceeds 75 percent. In it, there is one higher secondary school, two secondary, one lower secondary and 4 primary schools. The students of this area go to Khimti, Manthali, Jiri and Kathmandu for higher and Technical education. Educational status of people in that VDC is followed below.

Table No. 4
Education Status of Gelu VDC

Education Background	Total	Percentage (%)
Illiterate	1705	30
Literate	1911	34
S.L.C.	1222	22
Higher Education	814	14
Total	5652	100

Source: VDC program, Household Survey 2069 B.S.

The table no. 4 shows the educational status of the Gelu VDC. It is found from the table that 34 percent are literate. 30 percent have not got education, 14 percent have got higher education and 22 percent have got education of S.L.C. level.

4.1.2.3 Economic

There is decline in the agriculture as occupation. The land is getting sold. People are engaged in cattle farming, dairy production, Poltry farm, Buisness, Services and Foreign employ. Jana Bikash

Co-operative limited, Ghurpang sanakissan co-operative limited, Ghurpang Bahudesiya Co-operative limited and Pragatishil Aama Saving and Credit Co-operative Limited are assisting in various economic activities.

Table No. 5
Occupation of Gelu VDC

Occupation	Total	Percent (%)
Agriculture	2380	78
Business	200	6
Services	250	8
Foreign employment	230	8
Total	3060	100

Source: VDC program household survey 2069 B.S.

The table no.5 shows the occupation of the GeluVDC. It shows that out of 3060, 8 percent are found to engaged in service, majority 78 percent are involved in agriculture, 8 percent are involved in foreign employment and, a few of them 6 percent are involved in business.

4.2 Mothers' Group of Gelu

Gelu mother's group has been formed with self initiation of mother's. This group was established by the help and active participation of 15 women in 2063 B.S. The main objective for the establishment of this group was to take action against those who trouble women due to excessive drinking and gambling and to establish good society eradicating women violence. Their successful operation around the area made them interested to establish group to contribute their effort on social development rather than killing time by doing nothing. In the beginning of the group formation there were 15 members who contributed their time and effort for the social work. Later, the success of the operation dragged the attention of the other women made them loyal to the group, and formed above 400 members in the group.

Since establishment, this mothers group has been focusing its programe especially for the women, children and development of society. It has also been launching various technical and skillful training time to time for women empowerment. Moreover, for the financial empowerment of women, the group has established "Pragatishil Aama Saving and Credit co-operation Ltd." and conducting it successfully since Srawan of 2066 B.S. At present 454 members are in this group and more than 35 women are the share members of this " Pragatishil Aama Saving and Credit Co-operative Ltd.

4.2.1 Organizational Structure of Mothers Group

This group of women has their own strategy and process of work. MG has -11-member executive committee, the members are selected through the consensus among the members. The executive committee comprises of chairperson, vice-chairperson, secretary, treasurer and members, which is elaborated in the following figure.

Figure No. 2
Organizational Structure

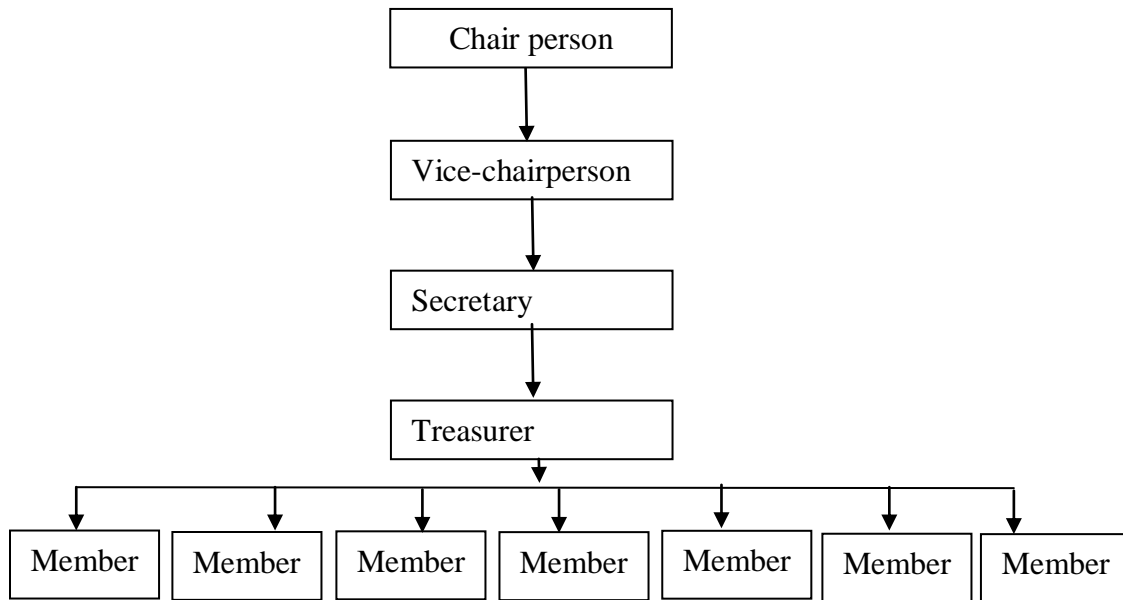


Figure No. 2 shows that the organizational structure of the mothers Group confining themselves in the rules and regulation forms it. It consists of various legal processes. The structure is based in the 11 members executive committee, selected through the consensus among the members for the one consecutive year. A chairperson and secretary bear all the power and guide members for the planning and development of the program Vice-chairperson, treasure and six executive members bear their power of decision making in ascending order. they also form various sub committees to operate special situational work.

4.2.2 Resource Generation

The resource of the fund generation is monthly saving of the executive and general members of the mothers group, collect additional found by playing deusi, Bhailo on Tihar and collecting

money. It has non-formal link with other organizations NGOs/ INGOs, VDC office, DDC office, as well as line agencies of the government.

4.2.3 Resource Mobilization

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

4.2.4 Registration

Gelu mother's group was registered in district Administration office Manthali in 2066 B.S.

4.2.5 Frequency of Meeting

Generally, the MG meeting takes place once a month and takes twice a month, they require. Their meeting generally focuses on fund collection, its mobilization and other activities. They hold the meeting in their own office.

4.2.6 Activities of Gelu Mothers' Group

Mother's Group has conducted many programs. Every organization is primarily established for the service purpose. Later on they become more professional in working sense which makes them more valuable. Basically Gelu mother's group was established for the help of domestic suspects to get success in social status. They also used their funds as a loan to enable people to get financial success and they collected interest as their source of income. This was their major activity, which they perform as social work.

4.3 Background of the Respondents

4.3.1 Age composition

The respondents were selected purposively. Ninety women members were selected as sample of this study. All members of mother's group were married and most of them were in the age group of (25-50). The following table shows the age factor of the respondents.

4.3.2 Educational Background

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

4.3.3 Caste and Ethnic Composition

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

Table No. 6
Caste and Ethnic Composition of the Respondents

Caste/Ethnic Background	Total	Percent (%)
Chhetri	50	56
Brahmin	10	11
Tamang	15	16.5
Dalit	5	5.5
Newar	5	5.5
Magar	5	5.5
Total	90	100.

Source: Field Survey, 2016

Table no. 6 above reveals the caste and ethnic composition of the respondents. Out of the total samples interviewed, majority of the women are Chhetri 56 percent , Tamang 16. percent and Bramian 11 percent Dalit, 5 percent, Newar 5 percent and Magar 5 percent.

4.3.4 Religious Composition

According to Tylor, "Religion is the belief in spiritual beings".

According to Durkheim " A religion is a unified system of beliefs and practices relative to sacred things".

Since Hindu religion is the dominant religion of the study area, majority of the respondents follow Hindu religion, some of them are from Buddhism and limited numbers of peoples are Christian.

Table No. 7
Religious Composition of the Respondents

Religion	Total	Percent (%)
Hindu	70	78
Buddhist	15	16.5
Christian	5	5.5
Total	90	100

Source: Field Survey, 2016

Table no. 7 reveals the religious composition of the respondents. The table shows that, majority of women are Hindu, consisting 78 percent, the number of Buddhism is also remarkable having 16.5 percent and 5.5 percent women are Christian.

4.3.5 Family Background

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

Table No. 8
Family Background of the Respondents

Family Background	Total	Percent (%)
Single parent family	65	72
Joint/extended	25	28
Total	90	100

Source: Field Survey, 2011

Table no. 8 represents the family background of the respondents which shows the 72 percent members having Single parent family and 28 of them live in joint family.

4.3.6 Occupation

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

Table No. 9
Occupation of the Respondents

Occupation	Total	Percent (%)
Agriculture	45	50
Small Business	15	17
Foreign Employment	10	11
Tailoring	10	11
Service	10	11
Total	90	100

Source: Field Survey, 2016

The table no. 9 shows the occupation of the respondents. It shows that majority 50 percent of mothers are involved in agriculture, 17 percent of them are involved in small business, out of them 11 percent women are involved in foreign employment. 11 percent women are involved Tailoring and a few of them 11 percent are found to engaged in service. The members who are in engaged in foreign employment belong to young generation.

CHAPTER -FIVE

MOTHERS' GROUP AND EMPOWERMENT OF WOMEN

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

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

5.1 Women Empowerment Programme

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

Most of the trainings are based on Tailoring and literacy program. During the training programs different groups interact with each other and find out the ways of prospering their activities. They innovate the different methods of marketing their activities. Thus, training to the group members and exposure visits to other successfully functioning groups are useful to achieve this end. Through training program involving credible resource persons, the salient concepts and other program detail can be explained to the participants.

Table No. 10
Training Conducted by MG.

Types of Training	Years	Total	Sources of Program & fund
One month training on tailoring	2066	35	V.D.C office
Two Days orientation against Gender violence	2066	30	NGO
Four days training on women right	2067	30	Women and children office

One week training on health education	2068	30	District Education Office
Six months (non-formal) literacy program	2069	160	District Education Office
Three months training on tailoring	2070	20	MEDEP
Three months training on DHAKA sewing	2072	25	Cottage and small industries, Manthali office
5 days training on nutrition	2073	30	DHO

Source: MG Office, 2016.

The table no. 10 shows the type of programs, conducted year, total participants and source of program and fund. Most of the trainings are based on Tailoring and literacy program. During the training programs different groups interact with each other and find out the ways of prospering their activities. They innovate the different methods of marketing their activities. Thus, training to the group members and exposure visits to other.

Box. 1

"If women get opportunity they can do anything that man cannot do."

Name: Menuka Chauwan

Age: 35

Marriage: With Durga Chauwan in 2060

Education: Literate

Occupation: Dhaka Sewing

Family type: Joint

I was born in an extremely Medium family in Gelu. I had no further studied literate. I got married to Durga Chauwan in 2060 in B.S. I have one children, son. He is in 12 years. My husband was lost from Biratnagar 2062, he left me alone. Now I have been stayed in my fathers home. My son study in class seven. After long time my husband did not contact with me and he also did not send the money, due to which it was quite difficult for me to manage the house. But when I entered in Mother Group in 2069, I got support from it. I was not any future plan. but in 2070 I had got a golden chance for sewing dhaka, Which was helping, Cottage and small industries, Manthali office. By taking 3 months training. I opened a small cottage in my home. I was quite confident after getting the training that helped me in my business. By these all, I have become able to provide the education to my children.

5.1.1 Saving and Credit Groups

Since establishment, Gelu Mothers Group has been launching its programme actively in all 9 wards of Gelu VDC; Moreover, it has been launching various programs for financial, social and political empowerment of women of Gelu VDC. In addition, various saving and credit groups have been established and launching various saving and credit programmes by these mothers' groups. A saving and credit group was formed for the fact that availability of capital has been considered to be a fundamental pre-requisite for meeting resources required for promoting investment in income generating activities. The role of this activity is not just to initiate a monetary exercise but through this strategy, help women evolve as a collective act with a distinct identity and acquire skills. Women groups went through several learning stages in addressing their economic problems. They learnt how to start savings through training received from direct exchanges with other women's groups. First, they were exposed to the concept and practice of savings and loans through a series of visits, training and workshops. Secondly, they initiated savings. Thirdly, they started borrowing larger amounts for collective economic activities.

Women went through a succession of personal changes where attitudes within the group were transformed with empowerment both economical, social saving and more profitable than individual attempts. Confidence in handling cash, opening bank accounts, the loan repayment capacity of women, informal mechanisms by which maintaining accounts helped to create bonds among women that empowered them both individually and collectively. This was facilitated by the changing social and economic relations that the freedom from new source of credit afforded poor women along with not having to resort to traditional source of credit, such as money lenders.

There are 18 saving and credit groups (only mothers) initiated by MG, these are: Aaitabare, Panchakanya, Bhimsen, Radhakrishna, Harrobot, Jnanachetana harrobot, Jayasal, Jalkine, Manedanda, Urgnchuli, Ranikkunja, Indrawatidanda, Karmisil, Khanneswori, Latteswori, Bhimeshwor, Manakamana and Khadadevi, Saving and credit.

5.1.2 Aama Saving and Credit Co-operative Ltd.

For the economic empowerment of women, Gelu Mothers Group has established a micro-finance called "Pargatishil Aama Saving and Credit Co-operative Ltd." and conducting it successfully since Srawan of 2066 B.S. MF for women empowerment is one of the most successful activities of government and development agencies, According to the state of micro credit summit campaign 2001 Report, 14.2 million world's poorest women now have access to financial services through specialized microfinance institutions (MFIS) banks, NGOs and other non-bank financial institutions.

Following objectives are hoped to be achieved for the socio-economic welfare of the members:

- To develop the habit of saving by increasing the co-operation and thriftiness among the members included in the organization.
- To make income source and employable increase for economic and social position progress by unifying the members.
- To increase the income and job oriented opportunities by uniting the members to improve the socio-economic situation.
- To bring the positive change in socio-economic and educational status of the members.

Box. 2

"Support of man is essential in women's life".

Name: Sabitra Nepali

Age: 30

Marriage: Ram Bahadur Nepaliin 2065 B.S.

Education: I.A

Occupation: Service

Family type: Single parent family

I consider myself as a educated women. I was born in normal family in Gelu. I completed SLC from Shree Sarad Secondary School of Gelu, Ramechhap. I was married to Ram Bahadur Nepali in 2065 B.S. After getting marriage, despite I had to felling that I possessed the ability to do something I could not do it due to domestic circumstance. But, I could be the member of Mother Group with the advice and support of my husband in 2068 B.S. Along with the involvement in the group I committed myself to prosper it but I had to face the physical as well as mental torture while raising the voice against alcoholism and gambling that often occur in the village. However, the Mother Group could march ahead by solving such problems and hardships. I have participated in almost all the trainings conducted by the group. I have been working as a treasurer of the group as my contribution has been acknowledged. Further more, I have been working as a treasurer in the Aama

5.2 Activities Related to Social Development

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

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

Mothers group of Gelu has been launching programs against gambling, drinking alcohol, road construction, sanitation, public awareness, physical and financial help in construction of temple and public school, programs for forestations and controlling deforestation, established of child development center, celebration of programs like. "Red clothes for widow" As a result of this program, 60 percent widow, wearing red color clothes and ending of caste discrimination MG celebration of "Group Vai Tika" on Tihar, 100 brothers were involved from different caste. Program of respecting old people and program for developing technical skill for women, launching different program for the development of self-independence of women. Similarly, mothers group had initiated door-to-door campaign on making local people aware of good sanitation around home and building toilet, as a result, nearly 90 percent of the toilet less family built temporary toilets supporting the good sanitation program initiated by Gelu mother's group.

The community has also realized and highly regarded their contribution on those areas and awareness rising on women on above mentioned themes.

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

5.3 Attitude of Males Towards MG

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

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

The social leaders said that the representations of women in social institution have been raised since the emergence of mothers groups. Mothers were representing social organization like school management committee, community forestry committee, temple construction committee,

drinking water supply committee After their involvement in MG, they have started presenting themselves consciously in the programs like parents' day in schools, annual anniversary programs and open discussion programs on public issues etc. All of the social leaders who were working together with women representatives opined that they have developed self-confidence while making decisions on public matters. The social leaders of the society admitted the fact that the representation of women in social institution have been raised since the emergence of MG. However, they said that the increment of female representative in such institutions in recent years wasnot the result of emergence of MG alone, but MG was the platform from where women developed their capabilities to hold social responsibilities because of their constant work through organization in MG.

All of the male respondent opined that female also should be given the right of equality as both male and female are two parts of the same coin. More than 30 percent of total male interviewee argued that the women lagged behind men mainly because they gave the first priority to household activities than participated in social activities if they could manage their time. 50 percent male regarded illiteracy of the mothers and discriminatory social structure against them as the main causes behind their backwardness in the society and 20 percent male said that mothers were more enthusiastic to participate in social activities and social organization but the lack of their interest in attending knowledgeable programs. More than out of interviewed 70 percent of the male satisfied with MG social activities and social reform regarding drinking and gamboling and social evils.

Box. 3

"Helping Hands of MG"

When Balahari Nepali house situated in Gelu ward No. 5 flood, Mothers group helped them Rs. 5000/- and consoled the disaster-ridden family.

Mothers Group provided some clothes and Rs. 511 to bereaved families of Tallo Gelu Khatri tole area when their five houses had caught fire.

Parbati B.K was economically poor and thus, she was not able to do the treatment of her disease. Mother Group had helped her financially for her treatment.

5.4 Attitude of Non-members Mothers Towards Mothers Group

Altogether 1 non-members mother were interviewed to find out their attitude toward MG operating in their community. It was found that 33 percent mothers were involved in Government Job, so they were busy their situation was good, because they have already educated and have no restriction in doing some extra activity outside their household. 33 percent mothers were involved in various small women related organization, such as women empowerment programme, income generating programme and saving and credit programme, which initiated by different organization. They also had some training on livestock (goat keeping, pig keeping) accountancy, institutional development, gender equality, sanitation, nutrition, human right etc. As a result, they seemed to have been more enthusiastic to get involved in such groups rather than MG. And 33 percent mothers were involved in only their household activities like collecting and cooking meals, cleaning house, washing clothes, caring children, so they werenot involved in MG because of maximum busy in household activities, lack of family support, lack conveying message regarding benefit by participation in MG and lack of education. This problem was found mainly in Joint family. This is a main defect of our social structure and its foundation of religious culture and tradition. In response to the question how they perceived the activities carried out by the MG operating in their community. 40 percent non-members mothers were found dissatisfied with the existing MG in their community and 60 percent non-member mothers were satisfied with the social activities carried out by MG in their community.

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

Out of interviewed non-member 33 percent of the mother gave more priority to other women related organizations rather than MG. According to them, social services provided by the MG werenot specific they informed that they had been involved in other groups which were more effective and helpful from both economic betterment and empowerment of women. And MG size were very big so they cannot manage it. and the response of interviewed non-member 33 percent of the mother gave priority to their household work like cooking meals, washing clothes caring

to their children, and spend their other time for agriculture. But their perception about MG were positive.

Box. 4

"Education is a step towards self dependence"

Name: AnitaLama

Age: 33

Marriage: With Dubchan Lama in 2058 B.S.

Occupation: Small Business

Family type: Joint

We have been able to establish the Mother Group with the joint effort of 17 women including myself to control the violence and domination to women, the excessive alcoholism of male, gambling that is found in Gelu VDC. Though I was illiterate in the past, I have now become literate with the help of adult education provided by the mother Group. The education I got has really helped me to run the grocery shop that I have opened and I also don't get cheated by others. Due to the support and advice, my husband's habit of alcoholism has decreased and I feel that the consciousness has been developed within me after I have started to involve in the group actively. Now, I can raise any issues in front of the group easily and my husband has been supporting to run my business. I can, now, take the loan from the group easily whenever it is felt necessary in my business.

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

Table No. 11

Problems Faced by MG Members

S.N	Item	Total	Percentage
1.	Lack of Training	35	39
2.	Problem in getting the loan released in time	20	22
3.	Lack of common workshed	15	17

4.	Non-co-operation among the group members	12	13
5.	Non-availability of the group member	5	6
6.	Amount sanctioned for group is insufficient	3	3
Total		90	100

Source: Field Survey 2016

The table no. 11 shows the problems faced by MG in Gelu. According to the interviewed mothers, nearly 39 percent mothers are not provided with training facilities and 22 percent mothers suffering with a problem of getting the loan released in time 17 percent mothers are not having common workshed, 12 percent mothers are not co-operating among the group members and 6 percent mothers are not available to groups. And for 3 percent mothers the amount sanctioned is not sufficient. The information indicates that women members are not having sufficient training facilities earlier and slowly they are getting trained.

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

5.5.1.1 Lack of Sufficient Guidance from Social Leaders

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

5.5.1.2 Lack of Networking with Other Formal Organization

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

5.5.1.3 Internal Conflict

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

5.5.1.4 Limited Financial Sources

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

5.5.1.5 Influence over the Group by few Dominant Mothers

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

5.5.1.6 Low Level of Educational Attainment

The educational background of the MG members has shown that most of mothers are were just literate, so they cannot actively participate in various social activities and income generating activities because of the lack of education. The illiterate mothers said that they regarded themselves inferior among other literate mothers so whatever the literate decided was acceptable for them.

5.6 External Support

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

Table No. 12
External Support Received by the MG Members

Item	Total	Percentage (%)
A: Nature Of Support From The Villages And Methods Of Support		
1. Discouraging	10	11
2. Neutral attitude	42	47
3. Encourage	38	42
Total	90	100
B: Men's Support		
1. Negative	12	13
2. Neutral	32	36
3. Encourage	46	51
Total	90	100

Source: Field Survey 2016.

The table no. 12 shows the external support received by the MG members. It shows that 11percent mothers are discouraged for mothers participation by the villages. 47 percent mothers are getting neutral attitude and 42 percent mothers are encouraged for group activity. I saw the men's support, 13 percent mothers are discouraged, 47 percents mothers are getting neutral support and 51 percent mothers are getting encouraged by men.

CHAPTER - SIX

IMPACT ANALYSIS OF MOTHERS' GROUP

6.1 Change in Social Status

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

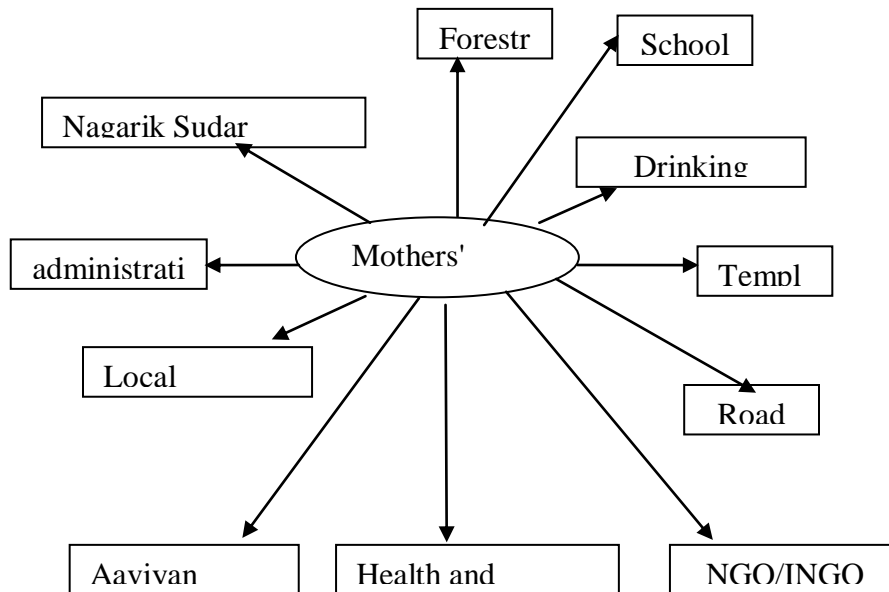
Before involving in the MG, their social relationship and contacts were limited within household. But After getting involved in the MG, their social relationship, level of contact has extended. MG activities and training were able to fight against the traditional value, and they felt proud, confident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

6.2 Involvement in Social Activities

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

Figure No. 3

Mothers' Group and Others Institution



The above figure presents the relations between mothers group and local social institutions. Representing social institutions like forest user group, school management committee, temple management committee, road construction committee, drinking water supply committee, and other local institution like, local government, polices, NGO/INGO and health related organization etc.

6.3 Decision-Making Capabilities

Decision-making capabilities of members were found to be highly depended upon the family background of the members. The mothers from nuclear family were found to have much more opportunities to make decisions than the members from joint family 84 percent (76 mothers), of the members were from nuclear family. Among them, 55 percent (50 mothers) of the members made decisions jointly with their husbands except in kitchen maintenance like making decision on schooling of their children, buying clothes, etc. But the members from joint family, they were found to be hardly involved in decision-making process. Among 16 percent (14 mothers) members, only 20 percent (3 mothers) members said that they are also consulted making decisions on major issues like buying, selling house, land etc.

After getting involved in MG, they had felt significant changes in their decision-making. Nearly 70 percent (63 mothers) said that there has been change in the pattern to decision making. They said that before joining the groups, they used to limit their decision only in the kitchen maintenance but, after getting involved in MG, they analyzed the issue logically and sometimes they disagreed the decisions made by others and gave their own decision. They also said that there is change in their self-confidence, behavior, knowledge, communicating skill etc. after getting involved in MG. By getting the training and link with different people mother got more knowledge and increased the power of leadership, that helped them to make decision on their risk either that were on household or on public issues.

6.4 Change in Attitude of Family Members and Neighbors

Involvement in mothers group and in income generating activities and social activities had changed their attitude of family members and their neighbor. Their occupation, public life, saving, mobility knowledge and confidence had changed their family members and neighbor's concepts towards them. It was found that 70 percent (63 mothers) of the members have felt change in the attitude of family members towards them. They said that due to the organizational practice in MG, training, access to new knowledge and skill they have become more confident to talk on any issues. They started getting themselves involved in household decision making. Which has made the family members (especially husband) to realize their role in the family. Among them 33 percent (30 mothers) have felt change in the attitude of their neighbor because of the increment in their confidence level and involvement in social activities. But 20 percent (18 mothers) members didnot feel any changes of their family members and neighbors towards them because of their low access to the opportunities like training, social activities etc.

CHAPTER -SEVEN

SUMMARY AND CONCLUSIONS

7.1 Summary

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

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

Mothers Group of **Gelu** has contributed much in social development like cleaning trails, making road, plantation on public area, financial support to local school, and construction of building for temples, financial support to helpless people and poor people and maintaining peace and harmony in the community. They have initiated door-to-door campaign for making local people aware of good sanitation around home and making toilet. As a result, nearly 90 percent of the toiletless family built temporary toilets. There is increment of self motivated women's participation in various social institution like school management committee, drinking water supply management committee, forest users group, road construction committee, temple

construction committee etc. Saving and credit groups were organized to increase the scope of income generating activities and help women gain access to family credit.

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

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

7.2 Conclusion

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

Mothers group members are actively involved in antiliquor campaign and fight against atrocities on women etc. MG members are interviewed about their group activities and changes in the living standards of the members. The various factors like income generated form group activity income from other sources, family assets, family size, savings and repayment of the loans are taken into consideration to find out the changes in the living standards of the MG members. These factors are treated for the purpose of the study as indicators of economic empowerment.

The social aspect of the group activities was taken for study. The social aspects of the MG activities like, training, management of group, functioning social activities and financial support etc. are studied by deriving the data about the number of group meeting attended and about the formation of the group etc for the purpose of the study as indicators of social empowerment.

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

Annex 1

SAMPLE OF HOUSEHOLD SURVEY QUESTIONNAIRE

Gelu-1, Ramechhap

Interview Date:

General Information

Name of Respondent:

Sex Caste/ethnicity

Gelu VDC Ward No.

No. of family member

Men women.....

Children

Education Status of Family member

Literacy () School () SLC () Higher ()

1. What is your educational status?

(a) Literary (b) SLC (c) Higher

2. Have you got sufficient health facility?

(a) Yes (b) No

3. Are you involve in any social organization?

(a) Yes (b)

If yes,

(a) Aama Samuha (b) Micro Credit

(c) Co-operative (d) Others

4. Have you taken any personal Development Training?

(a) Yes (b) No

If Yes,

(a) Leadership (b) Gender

- (c) Office Management (d) None
5. How many hour to women spend in work in a day?
 (a) 8-10 hours (b) 10-12 hours
 (c) 12-14 hours (d) More than 14 hours
6. Have you taken skill development training?
 (a) Yes (b) No
 If yes, What types of training have you taken?
 – Pickle making
 – Sewing & Cutting
 – Agarbati Making
 – Others
7. Do you have land?
 (a) Yes (b) No
 If yes at what amount?
 – Less than 1 ropani
 – 1-3 ropanies
 – 3-5 ropanies
 – 5 ropanies above
8. Which is major crops ?
 (a) Paddy (b) Maize (c) Potato (d) Barlly (e) othes
9. Is it sufficient?
10. Are there any livestock in your farm?
 (a) Yes (b) No
 If yes, How many livestock in your family
 (a) Buffalo () (b) Cow () (c) Ox () (d) Goat ()
 (e) Sheep () (e) Others ()
11. Do you sell any products?

(a) Yes (b) No

If yes

– Less than Rs. 10000

– Rs. 10000 - 20000

– Rs. 20000-40000

– Rs. 40000 above

12. Do you earn money?

(a) Yes (b) No

If yes, please mention the range below

– Less than Rs. 20000

– Rs. 20000- 40000

– Rs. 40000- 60000

– More than Rs. 60000

13. What is your major and Secondary occupation?

(a) Agricultural (b) Business

(c) Industry (d) Civil Services

(e) Daily wage (f) Others

14. Do women earn money in your family?

(a) Yes (b) No

15. Do they ask to their husband before spending it?

(a) Yes (b) No

16. Do females have personal assets in your family?

(a) Yes (b) No

If yes, what are they?

– Land

– Bank Balance

– Cottage industry

– None

17. Should women be involved in politics?
(a) Yes (b) No
18. Should women have equal rights in parental property?
(a) Yes (b) No
19. Do females have rights to take Laision about reproduction in family?
(a) Yes (b) No
20. Who does take decision in your family?
(a) Male (b) Female (c) Boths
21. What is the role of women in decision making process?
(a) Active (b) Passive
22. Do you know about empowerment?
23. Are you know about any women empowerment program?
(a) Yes (b) No
24. Can empowered women help to reduce poverty?
(a) Yes (b) No
25. Which is affecting factor of Women's empowerment?
(a) Law (b) Society (c) Family (d) Others factors
26. Do women empowerment help to increase income?
(a) Yes (b) No
If Yes,

Annual Income before women empowerment	Annual Income after women empowerment
Less than Rs. 20000	Less than Rs. 20000
Rs. 20000-40000	Rs. 20000-40000
Rs. 40000-60000	Rs. 40000-60000
Rs. 60000 above	Rs. 60000 above

Annex 2

KEY INFORMANTION INTERVIEW

1. What is Empowerment?
2. Do you know about Women's Empowerment?
3. What do you mean by 'To be poor'?
4. How poverty can be reduced?
5. What do you know about the relation between women empowerment and poverty reduction?
6. What is the educational status of women in your society?

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