

## **CHAPTER- I**

### **INTRODUCTION**

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

Nepal is a country of great geographic, cultural, ethnic, religious diversity. Across the diversity, the majority of communities in Nepal are patriarchal. A women's life is strongly influenced by her father, husband and son. Such patriarchal practices are further reinforced by the legal system. Marriage has a great importance in women life. The event of marriage determines the way of her life. The early marriage generally depreciates the women's life. A woman's power to accept or reject marriage partner is evidently an index of the degree of freedom she exercises in the management of her own life, and thus also of her status. The status of women is determined by the patriarchal social system, values, and women's right preserved and protected by the state, and state policy for the development of women.

Women's relative status, however, varied from one ethnic group to another. The economic contribution of women is substantial, but largely unnoticed because their traditional role was taken as for granted. Empirical data have proved that situation of Nepalese women is too severe to compare with men. Woman's situation is very poor in health, education, participation, income generation, self-confidence, decision-making, access to policy making, and human rights. The insurgency for more than 10 years between the State and the rebel has further widened this gap. The health status of Nepal's people is one of the lowest in the South Asian region and this is particularly true for females. Nepal is one of the countries of the world where life expectancy for women is lower than that of men. National statistics shows that the age group 5 and above the women's literacy rate is 57.4 percent while 75.1 percent to male and the national literacy rate is 65.9 percent (CBS, 2068). The enrollment of women in higher education is only 24.95 percent. Women' involvement in technical and vocational education is also lower than men. This is due to the social norms and culture that we follow also.

There are very few women working in professional work in Nepal. They may study the law, but few are able to enter the profession. Women's representation in the bureaucracy is also very low. Only one woman so far has served as ambassador. After 1991 not a single woman has been

placed in the diplomatic corps. Limited participation in politics, bureaucracy and judiciary does not stop women from making a remarkable contribution in the decision-making process at the household level. Women serve as decision-makers in farm management, domestic expenditure (food items, clothes and other expenses), the children's education, religious and social travel, household maintenance and also capital transactions. However, women's decision-making roles seem to have declined in recent years. Women excluded economically, socially and politically in Nepal. Those women who are in the frontline and may be working in high profile may be benefited, but they are very few and their voice is rarely heard.

Though there are some positive situation laws towards the rights of the single women but due to the societal structure and the deep rooted cultural phenomena, the single women prefer to stay as a single on her marital home and be dependent than be unwelcome in her parental home. In a patriarchal society like ours change has to emanate from the man. The single woman needs social encouragement to get over her traumas and pick up the threads of her life again in terms of taking up a career. The first utmost thing is that single women require a time and space to meet organize and unleash their own power for change. The organizations agencies should be sensitized to examine the actions they are taking to support single women their own role in perpetuating patriarchy. It is necessary to build social awareness and to change the mind of people towards single women (FES, Nepal, 2003).

A definite social change alone can alleviate the trauma of single women. In a patriarchal society like ours change has to emanate from the man. The single woman needs social encouragement to get over her traumas and pick up the threads of her life again in terms of taking up a career. The first utmost thing is that single women require a time and space to meet organize and unleash their own power for change. The organizations agencies should be sensitized to examine the actions they are taking to support single women their own role in perpetuating patriarchy. It is necessary to build social awareness and to change the mind of people towards single women. Though there are some positive situation laws towards the rights of the single women but due to the societal structure and the deep rooted cultural phenomena, the single women prefer to stay as a single on her marital home and be dependent than be unwelcome in her parental home.

The Single Women workshop conducted by women for human right (WHR) were designed and targeted at single women to make enlighten in the form of social cultural, economic, legal and political issues including long term and short term strategies to enhance the capacity of single women so that they can act as change agents in the communities. The workshop focused to create awareness in the public, the media and administration regarding the plight of single women and encouraged participants to ensure to get back the socio-cultural rights to live as the human being in this earth, to revolt for legal rights, and also the inheritance rights which in turn would give them the economic independence.

Single women's issue is one of the most neglected issues in Nepal. Basically a woman's life is viewed as no specific and individual value without her husband. So it is indeed necessary to empower the single women to change the whole status of women at all. To empower the single women of Nepal, first of all it is important to create awareness in the society in terms of code of behaviors towards single women. The governmental perspective of the rehabilitation measures must undergo a qualitative change to make the package more viable. More needs to be known about the condition of conflicts victim's single women as there are discrimination on the government's security measures. Sensitization for the family is need since the subordination of women begins in the family. All the agencies should encourage to the single women group in the district, so that they may solve their problem themselves and work as an agent of change in their respective areas. Overall, it was clearly understood that the single women are doubly discriminated against as women and as being single. Above all, we need to sensitize ourselves to view the single women and its trauma as a natural cycle of women's life.

## **1.2 Statement of the Problem**

Most women and men in the world spend more than 50% of their life period married. But the fact may not be applicable for all people as the death an inevitable event that terminates the marriage life. Consequently, widowhood is also inevitable execution to all married relationship unless both spouses die simultaneously that don't break up through divorce and separation. A spouse who lives longer than other referred to as a widow (female) and widowers (Male).

"The transition from wife to widow, husband to widower, is still as distressing as ever, and it still leaves survivor just as lonely, confused, uncertain, depressed, and financially vulnerable as ever" (Kalish, 1982). However, death of a husband has an extra significance to the women because it represents not simply the departure of a partner, a protector and a breadwinner but also heralds a radical change in her social status and lifestyle" (Owen, 1996:7).

The purpose of this paper is to highlight on the perceptions and practices of society towards single women including their socio-economic status along with demographic pattern, specifically the widow, divorce, separated or an unmarried woman over 35 years in the context of Shalija VDC of Parbat District of Nepal. Single women's issue is one of the most neglected issues in Nepal. Basically a woman's life is viewed as no specific and individual value without her husband. So it is indeed necessary to empower the single women to change the whole status of women at all. To empower the single women of Nepal, first of all it is important to create awareness in the society in terms of code of behaviors towards single women. Overall, it is clearly understood that the single women are doubly discriminated against as women and as being single. It is necessary to sensitize ourselves to view the single women and its trauma as a natural cycle of women's life. Hindu social structure is such that it makes majority of women dependent on male members of the family. As a result, when a woman becomes a widow, she becomes vulnerable. Lack of adequate expertise does not permit her to run any type of earning activity independently.

Women who got no support of any kind from the male counterparts in their families are called single women. Single women may be a widow, divorce, separated or an unmarried woman over 35 years. This paper will totally focused on the issues of single women in the defined study area. Nepalese society is characterized by patriarchal society since ancient time. It is a male dominated society. Patriarchal describes a general structure in which men have power over women. A patriarchal society is one whereby men are the decision-makers and hold positions of power and prestige, and have the power to define reality and common situations. Patriarchy therefore refers to a societal structure whereby men are dominant not in numbers or in force but in their access to status-related power and decision-making power. Patriarchy can be enforced in a variety of ways, including intimidation of women through violence, sexual assault and other forms of

harassment, and the discrediting of their efforts to organize and resist. Patriarchal societies are typically more authoritarian and rely heavily on legal-rational modes of organization, show stronger military implication and more reliance on police repression to impose authority. It is a society that tends to hold contempt for women and for her attempts to emancipate herself.

A patriarchal society consists of a male-dominated power structure throughout organized society and in individual relationships. A patriarchy, from the ancient Greek *patriarches*, was a society where power was held by and passed down through the elder males. When modern historians and sociologists describe a "patriarchal society," they mean that men hold the positions of power: head of the family unit, leaders of social groups, boss in the workplace and heads of government. Feminist theorists have expanded the definition of patriarchal society to describe a systemic bias against women. As second-wave feminists examined society during the 1960s, they did observe households headed by women and female leaders. They were of course concerned with whether this was uncommon. More significant, however, was the way society perceived women in power as an exception to a collectively held view of women's "role" in society. Rather than saying that individual men oppressed women, most feminists saw that oppression of women came from the underlying bias of a patriarchal society.

Widows face many face many obstacles, made worse by their lack of social and economic linkages. The common attitude of Nepalese society is that education for women is wastage of time and money. Most of women are deprived form education due to the prevailing concept of "educating girl is just like pouring water in other's container". So, they usually dropped out or are compelled to drop out of school due to early marriage system. The lack of employments, access to the markets, skills and trainings hinder widows' ability to break out of the cycle of poverty (Bernstein, 2006). The inevitable consequences of bereavement forced women to come out of their homes and enter the public force. In the work place she is usually faced with sexual harassment. Fear of loss of job, loss of source of livelihood, or feelings of shame, inhibit their expression of natural reaction to exploitative attitudes (Haram, 2002).

Living life as a daughter, a wife, a mother and as a single woman leads to innumerable challenges, confrontations and disturbances. Though the global scenario of women seems to be

improving, the societal manifestation of male predominance is so deep-rooted and deep-seated that the impoverishing circumstances of a woman, especially widow needs to be underlined. It is often stated that social affirms that a woman's place in society make the level of civilization. By this definition one is left wondering at what level of civilization Nepalese society is. Discrimination against the single women has followed a set pattern in our country. The single women felt the problems due to the series of existing socio-economic and religious practices in society. However, the death of the husband is the starting point of woman's problem. This research was based on the following research questions:

- What is the present demographic condition of single women in the study area?
- How is the present status of single women in the study area
- What is the social perception towards single women in the study area?
- What is the socio-economic condition of single women in the study area?
- What is the attitude and behavior done by society towards single women in the study area?

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

The general objective of this study is to analyze the existing socio-economic condition including social attitude towards single women in the study area. However, the specific objectives of this study were as follows:

- To identify the present situation and size of single women.
- To assess the social attitude and behavior towards single women.
- To access the social-economic condition and social support they receive to make their livelihood

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

Empowerment of single women and their active engagement and participation in income generating activities including livelihoods capacity enhancement is inevitable to attain the goal of social inclusion. In this context, it is very necessary to study on the present status of single women so that the actual status at present could be explored. This study will further help to find out the appropriate interventions to enhance the existing status of single women in Nepalese society. By this, it will help particularly, to provide the guideline in order to achieve the MDGs of education. as a direct benefit, the single women who have depressed will be taken into the

mainstream of national education. It is essential that governments and other line agencies focus specifically on the particular situation of single women. So the researcher believe that the finding of this study will be useful, valuable and trustworthy to the NGOs, INGOs, government as well as other social organizations which will be fully devoted to women's and widows development activities in coming days. Furthermore, it is hope that it will work as the guideline for further research works in the field of widows for other researchers.

### **1.5 Limitations of the Study**

Every research does have some limitations and this research is no exception either. The scope of the study lies within the selected Municipality of the district. Due to the constraints of time, materials and money, this study has not covered the wider area. Though, the study was delimited as follows:

- The study was conducted inKawasoti Municipality of Indrachock.
- This study is a small scale study, so it's finding will not be generalized national level.
- This study is based on both data, primary and secondary.
- This study follows simple random sampling method only
- Among the criterion of single women, widows were the major focus in this study

## **CHAPTER: II**

### **REVIEW OF LITERATURE**

#### **2.1 Review of Theoretical Literature**

##### **2.1.1 Concept of Women and Single Women**

The Nepalese society is male dominated society, where men take all the discussions and women are viewed as household workers and child bearers. It is but natural that where such views are held supreme, women are always neglected. In the context of Nepal, Women are one of the most disadvantaged groups. The Nepali cultural and social phenomenon has been developed with the inheritably effect of traditional customs, religious books like epics, and by which women have been praised and condemned. In fact, women are neglected, isolated and dominated in our Hindu-lead society (Chamling, 2008).

The binary opposition between men and women construct two antithetical sets of characters that position men as superior and women as inferior. This scheme includes dichotomies between rational/emotional, assertive/ passive, strong/weak, or public/private. These are strategic oppositions, which place men in the superior position of a hierarchy and women in the inferior position, as the second sex (Best and Kellner, 1991). Wherever women are subordinate, and they have been subordinated almost always and everywhere, they seem to have recognized and protested that situation in some form (Lerner, 1993). There is very little consent to be found, for example, in the fact that Flaubert's encounter with an Egyptain courtesan produced a widely influential model of the oriental women: she never spoke of herself, she never represented her emotions, presence, or history (Said, 2001).

Single women can be referred to those women who abandoned their husbands, who are divorced with their spouses, whose husbands are dead and those who are unmarried till the age of 35. Understanding for single women differs from differences of nature and forms of single women. Unmarried, divorced, separate and widow are the various forms of single women and all these forms are defined in different ways. Literally, unmarried single women are defined as those who are not married or have an unmarried status. Divorcee single women are those who have legal ending of a marriage. Similarly, separate single women are those who stop living together as a



couple. Besides this, widow (a category which is of more focus in this paper) is simply defined as a woman whose husband has died and who has not married again.

Various societies including Nepalese society, in recent days have, however, initiated to show appropriate concern and respect for women, allowing them sizeable freedom and dignity in various dealings and existence. Until now, masculine sentiments have not entirely developed a tolerable culture. They still have a construct or a deep feeling to consider and understand women as the subject to be treated with extreme kindness and deliberation (Women are not considered more than the source of continuing men's lineage). It is still persistent in many places, both in policies and practices, that women as such cannot fully exercise human as well as constitutional rights. They are (were) naturally low-grade to men and as a result have to be for all times subordinated and oppressed.

Widow is a harsh and hurtful word. It is derived from the *Sanskrit* and it means "empty." Women for Human Rights (WHR) thus passed a national declaration to use the word "Single Women" replacing the terminology "Widows" to rephrase this "state of being single" as a natural phenomenon. The change in terminology has made many effects, particularly, to the rights of widows. However, over the time, the definition of single women has undergone change to include divorcees, unmarried women over 35 and other single women. In spite of the several social reforms and legal enactments, the widows (especially youth widows other than elderly widows) continue to suffer the physical, mental, cultural and other social discriminations and many other social malaises.

Whatever may be the reason for remaining single, it is a fact that human society since very long has remained prejudiced and narrow minded towards them. It is very easy for people to blame the women for remaining single, whatever may be its reasons and realities. If we look into the lives of these women, it is not easy for them to stay single in a strict and rigid patriarchal society like Nepal. They have to bear horrific suffering in every moment of living a single life. The rising number of single women in recent time has contributed to misrepresent the existing order of patriarchal arrangements. The number of unmarried single women has been increasing day by day. It has been so because they are interested to complete their creative and productive

education, to grab opportunities of better life provided by that education and wants to have an independent and career-oriented existence. Similarly, divorce rate has become high as a result of pressure or mental strain inflicted by marriage, love and artificial love marriage, lack of common understanding among the spouses, vindictive dowry system and various conservative and profitable or commercial marriage practices. Increasing ratio of widows is considerably high and outstanding as a result of child marriage practices, restriction of remarriage, death of husband in accidents, insurgencies or other unnatural contexts and situations.

In Nepal, similar to many other countries, social issues concerning women, gender relations and gender associations have received little level of attention from the scholars. However, it has gradually been realized that there are inequalities, discriminations, subordinations and inhuman treatments in gender relations leading to many types of suffering for women. In Nepal, there are many women who are aware of their rights but are not satisfied with their marriage for various reasons and get divorced. However, about 465 Muslim women are forcefully thrown out of the house by their husbands without any support (Parajuli, 2008). Likewise, unmarried women who are above 35 years age are also known as single women. There are some feminists, who prefer to stay alone and call themselves as 'single women' to remove the discrimination against single women (Women for Human Rights 2003). However, both of them are being gossiped and criticized by society for refusing the social norms. Thus divorced and unmarried women are less exploited than others. Marriage is a remarkably imperative occasion in the existence of women. A compromise marriage (related person) is a greeting and salutation of security for women. A marriage by pressure (such as traditional and religiously-oriented) is not good for women. Marriage, in course of time, is followed by motherhood, and its reappearance makes the women occasionally powerless, incapable and completely dependent on her husband. The husband becomes the leading power and the wife's circumstance is one of ethical subordination (Upreti, 2008).

The Nepalese society is male dominated society, where men take all the discussions and women are viewed as household workers and child bearers. It is but natural that where such views are held supreme, women are always neglected. In the context of Nepal, Women are one of the most disadvantaged groups. The Nepali cultural and social phenomenon has been developed with the

inherently effect of traditional customs, religious books like epics, and by which women have been praised and condemned. In fact, women are neglected, isolated and dominated in our Hindu-lead society. Women have only limited access to resources and only limited control over those they can access. Of the total landholdings, females own only 8.1% and the average size of their land is just two-thirds that of an average male holding. Only 4% of the households have female ownership of both house and land (NHDR, 2004).

More over talking about single women, their situation in our society is generally pathetic and miserable. Women who got no support of any kind from the male counterparts in their families are called single women. Single women may be a widow, divorce, separated or an unmarried woman over 35 years. The first and foremost problem associated with single women is the terminology itself. When somebody says “Bidhuwa”, it sounds hurtful. This is all because of people’s negative attitude towards widows. Another problem is most of our cultural practices demean widows, especially among Hindus.

### **2.1.2 Social Exclusion as a Concept**

Social Exclusion has no agreed to, defined, or specific single application, though one suggested definition is as follows: Social exclusion is a multidimensional process of progressive social rupture, detaching groups and individuals from social relations and institutions and preventing them from full participation in the normal, normatively prescribed activities of the society in which they live. However, one problem with the term is the tendency of its use by practitioners to define it to fit their argument. It is a term used widely all over the world. It is used across disciplines including education, sociology, psychology, politics and economics.

Most of the characteristics listed in the following paragraphs are present together in studies of social exclusion, due to exclusion's multidimensionality. One of the best descriptions of social exclusion and social inclusion are that they are on a continuum on a vertical plane below and above the social horizon; they have a ten-phase modulating social structure: race, geographic location, class structure, globalization, social issues, personal habits and appearance, education, religion, economics, and politics.

Social exclusion relates to the alienation or disenfranchisement of certain people within a society. It is often connected to a person's social class, educational status, relationships in childhood and living standards and how these might affect access to various opportunities. Social exclusion is about the inability of our society to keep all groups and individuals within reach of what we expect as a society...or to realize their full potential. Whatever the content and criteria of social membership, socially excluded groups and individuals lack capacity or access to social opportunity.

To be "excluded from *society*" can take various relative senses, but social exclusion is usually defined as more than a simple *economic* phenomenon: it also has consequences on the social, symbolic field. Philosopher Axel Honneth thus speaks of a "struggle for recognition", which he attempts to theorize through Hegel's philosophy. In this sense, to be socially excluded is to be deprived from social recognition and social value. In the sphere of politics, social recognition is obtained by full citizenship; in the economic sphere it means being paid enough to be able to participate fully in the life of the community.

Social exclusion is not only the critical issues of developing country like Nepal having hierarchal cast system but also the important issues for the most advance country like UK, America, Japan and other country. The United Kingdom had established a "Social Exclusion Unit" which was set by Prime Minister in 1997. In the definition of UK's Social Exclusion Unit," Social Exclusion is a shorthand term for what can happen when people or areas suffer from a combination of linked problem such as employment, poor skills, low incomes, poor housing, high crime environments, bad health and family breath down"(cited in Camara at el., 1990:3).

Dimension of social exclusion in advanced country is different from that is in developing country. "In developing country social exclusion has to be measure from view point of considering what would be basic standard of living". Establishing the basic standard of life implies defining what needs are considered basic and universal according to a collective ethic of life (Ibid). Social exclusion is a useful concept for two main reasons (cited in (Cited in social exclusion, vulnerability and deprivation: Plan Nepal, 2006:1). First, it points out the multidimensional character of deprivation: exclusion has various causes, including

unemployment, gender, ethnicity, disability or ill health, and lack of opportunities for participation as well as low income. Second, it focuses on processes, the mechanisms, and the institutions that exclude people. This understanding implies that exclusion is not simply an attribute of particular people but that different societies have their own ways of excluding people.

The social exclusion was born in Europe, motivated by sharp increase in the number of poor, whose number in the twelve countries of the EEC went from 38 million to 53 million in 1992 (Camara at el, 1990:3) but in Nepal it gained prominence in public discourse after inclusion was incorporated as one of four pillars of the 2003 Poverty Reduction Strategy Paper (PRSP), which is also Nepal's Tenth Plan (Unequal Citizens, 2006:4). The Tenth Plan (2002-2007) identifies the dimension of social exclusion by caste and ethnicity, gender, and geographical location and lays out inclusive policy in order to address social exclusion. Nepal's geographic, ethnic, and linguistic diversity contribute the exclusion of subordinate category of above table. Nepal's Constitution describes the country as multiethnic, multilingual, and democratic and states that all citizens are "equal irrespective of religion, race, gender, caste, tribe or ideology. However, the deeply grounded, implanted traditional Hindu practices, caste system remain women in most vulnerable group in the Nepalese society. Within the general population of women there are groups of people commonly known as widows who are looked down upon by society.

### **2.1.3 Social Exclusion and Widows**

Exclusion from society of widows is very much influenced by their status as women in society. Because all widows are similar to women and they got the position only after the death of her husband. The word is commonly used only after the end the evil culture "Sati". So, to know their status it is better to study what's women's status in the society. The word "Status of women" refers women's legal, social or professional position in relation to others. Acharya (1979:2) defines- "the position occupied by women in the social structure of her society that includes power, prestige, rights and duties is called women status". The position of women is quite powerless with comparison to male. They have been consistently excluded from socially, economically and politically. The root cause behind the condition of women is the prevalent patriarchal and Hindu country.

Patriarchy norms has undermined Nepalese woman socially, politically and economically. Women are considered as secondary women who can play only secondary role for the development of country. The birth of girl is not an occasion for rejoicing instead parents feel responsibility and burden because unmarried girl is considered as others 'Naso' which mean other debts which they have to hand over one day to others. At the age in which she doesn't know anything about relationship, responsibility and career her father send to her husband's house regardless of age which commonly known as child marriage.

Early child marriage is take place especially in patriarchy and Hindu religion despite the fact that in most countries the marriage of minors is against the law. "Various forms of violence against women are widespread in Nepal, including traditional violence (deuki, badi, chhaupadi), violence based on superstitions (tormenting for allegedly practicing witchcraft), sexual violence (trafficking, sexual harassment and rape), domestic violence and dowry-related violence. There is a huge disparity in the access of women to education compared to that of men. (www.actionaid.org).

Unquestionably, rural women are the extremely disadvantage individual of our society whose status degrade abruptly that could ever befall a woman after his husband's death. Apart from the calamity of being women they have to face the pain of loss of love one and furthermore have to bear an additional burden of social, economic and religious practices and injunctions that were impose upon them. They are not allowed to partake in auspicious celebrations in the house as they were considered as an auspicious and forbidden all comforts and pleasures. A widowed mother is not normally permitted to be present in the ceremonies of her own son's or daughter's marriage. Most of people deem still that widows' ill luck killed her husband. In some cases they are accused of witchcraft and prostitution and hounded from their husband's home and leave them nowhere to go. Generally widow's in law use this trick to get widows inheritance right. Remarriage is taboo in the context of rural society of Nepal yet it is a good option for them due to fear of society and the welfare of their children.

"A widow's life-span was considered to be a "waiting period" to be spent in prayer so that when she eventually dies she might in the afterlife be reunited with her husband" (Narasimhan,1990). In fact, the female form itself was considered a punishment for sins committed in a previous birth. In order to atone for those sins and ensure that she would not suffer widowhood in her next

birth, the unfortunate woman had all kinds of austerities and flagellations prescribed for her (Ibid). Indeed the deep grounded cultural and religious believes had bounded them to adorn those values impose on them which should abolish from their belief system.

In past neither government neither planner nor development agencies such as INGOs/NGOs were conscious about the plight of widows. In recent years there have been encouraging within the INGOs/NGOs in the development of the programs to assist widows. Well educated widows themselves are forming several programs to raise the socio-economic status of other widows and bring about the awareness amongst the general population and other authorities to eliminate the evil culture and discrimination that was impose on them which hindrance their participation in development process. But their efforts and emphasis was not offering a widow to lead as normal life and respected life in society. Discrimination and ostracism is still prevailing in the villages and in more conservative household. For the betterment of the live of widow the apex body of the country – government have to take initiative action to review the discriminatory legal provision and other evil social culture. Moreover, individual, households and some prosperous communities other groups and individual also should take development action so that they do not feel the degradation in their status and stand up confidently in their feet.

#### **2.1.4 Marriage, Husband and Widow**

Marriage is one of the most important events for both men and women. "A marriage is a socially, religiously, or legally recognized union almost always a man, called husband, and women called wife. Marriage as an institution traces back into antiquity and is found in virtually every culture" (Wikipedia of marriage, 2007). Decision to take this step not only tie them in knot to spend life together but also cross the threshold for many purposes, including the “formation of a family unit; legitimizing sexual relations; encouraging procreation; social and economic stability; education and development of offspring; companionship; security; and transfer of property”(Ibid).

Marriage is a remarkably imperative occasion in the existence of women. A compromise marriage (related person) is a greeting and salutation of security for women. A marriage by

pressure (such as traditional and religiously-oriented) is not good for women. Marriage, in course of time, is followed by motherhood, and its reappearance makes the women occasionally powerless, incapable and completely dependent on her husband. The husband becomes the leading power and the wife's circumstance is one of ethical subordination (Uprety, 2008). In the *Vedic* society, we find that the wife was treated with utmost courtesy and regards. It was well recognized that the wife was the ornament of the house (Altekar, 1959). The average Hindu wife who is ideally compared with *Savitri* is not imagined to be separated from her husband because of the deep-rooted belief that she would neither have desire, pleasure, prosperity nor heaven once separated (*ibid*). The majority of Nepali women (both educated and non-educated) are strongly attached as the housewife and helper of the husband rather than his equal partner. The wife on her part performs traditionally identical duties, compulsions and responsibilities. She is obliged to be appropriated and well mannered to her husband in her wedding promise and move ahead with her life of a just right *pativarata*. As a practice in Nepal, marriage is regarded in the form of a spiritual and social obligation and commitment between both men and women relation. It is also a common understanding of people in our society that neither men nor women can have a happy and successful life in this world and also in heaven if they have not entered into marital life. Our social values have provided an orientation that women have to feel privileged to be with husbands in the family, and be content with happiness gained through this relation by their spouse. The theories of family and marriage institution have established an ideology that a woman is the equal partner of the male for the maintenance of the family and other dealings. However, what is in practice is that she holds an inferior status within these social units.

After the death of the husband, the change that takes places in a women's life confers them a different type of status from wifhood to widowhood. The life of widows is one of darkness. Social norms restrict their mobility, remarriage, employment, interest, happiness, ownership and other kinds of social and cultural relationships. In case a widow heads a household, her position sometimes becomes much worse both socially and economically. Various less-developed societies are unsuccessful to ensure proper rights of the women, so are suffered the widow. Death is inevitable. But, the bereavement due to loss of husband creates a severe problem in the role adjustment for a woman. The oppressive social structures founded on patriarchal construction make widowhood personally problematic for individual widows. Social researchers, social workers, social reformers and planners have ignored the problem of widowhood. In a male-



dominated society, women are most unfortunately viewed as household workers and child bearers. It is only natural that in such an atmosphere, women are neither properly educated nor informed of their rights and legal procedures. This takes a worst turn after a woman is widowed. The sudden and abrupt loss of marital status happens due to death of the husband. The loss of the husband is not the only suffering that a widow, has to encounter. When a woman becomes a widow she is further required to obey very stern and rigid rules and regulations to curb many areas of her freedom. These types of normative requirements prescribed for widows differ as per different types of castes, ethnic and religious communities. However, economic dependence is the major problem that outweighs other types of restrictions to keep them in marginal social position. Among Hindu, widows are not allowed even to wear the red color, a color regarded as a symbol of luck to use in religious ceremonies. As widows are considered inauspicious, they are not supposed to participate in religious and other cultural ceremonies like worship of gods and goddesses, marriage of their own children, etc. Most widows are ignorant of any legal rights they may have about compensation or inheritance. It is pity that widows lack self-confidence and are depressed, discriminated, afraid and immobilized in all their lives only because they are women. Those are facts for all the women, even those who are educated (WHR, 2006).

### **2.1.5 Widowhood and Gender Relation**

In Nepal, similar to many other countries, social issues concerning women, gender relations and gender associations have received little level of attention from the scholars. However, it has gradually been realized that there are inequalities, discriminations, subordinations and inhuman treatments in gender relations leading to many types of suffering for women. The condition of widows vastly differs in different groups of people distributed in different areas. Despite these variations, they all have one feature in common that as widow they have to bear a number of sufferings.

Widowhood and related burden of restrictive rules and regulations separate and marginalize them from their community, family and the circle of relatives. In Nepal, the consequences of socio-political conflicts of the last fifteen years (those related to Maoist insurgency and various social movements) left tens of thousands of women to become widow without their own involvement in these events. However, the conventional belief of society takes this type of their suffering also as

a product of their sins committed in the past probably in previous life. How far this belief matches with the hard fact of society is a question which requires answers through empirical studies and investigations (Uprety, 2008).

Parents are legally obliged to support sons, not daughters. Only sons can inherit. The only compensating factor is that a wife is entitled to 50 percent of her husband's property. After a wife is widowed or deserted, her in-laws steal her share. One study has reported that more than 1.6 percent of the female populations in Nepal become already widowed by the age of 29 (Acharya, 1994). The risk of widowhood and related types of problems for the women tends to increase with increase in their age. The patriarchal social values always make critiques and pose unseen restrictions to the young widows. All their activities are seriously watched with negative eyes. They are not supposed even to talk to other males in society. Together with the burdens, they have to bear the responsibility for the maintenance of their children which deprives of their freedom and orients them to think that they cannot have a better life even when they dare to remarry. Hindu social structure is such that it makes majority of women dependent on male members of the family. As a result, when a woman becomes a widow, she becomes vulnerable. Lack of adequate expertise does not permit her to run any type of earning activity independently. Human development is fundamentally concerned with expanding people's choices, which has multiple dimensions and can be quite complex. This problem was simplified by the global Human Development Report's introduction of the HDI as a simple composite index. Similar indexes include the Gender-related Development

Index (GDI), the Gender Empowerment Measure (GEM) and the Human Poverty Index (HPI). These easily understood measures indicate the state of people's lives in various dimensions (NHDR, 2014). The Gender Development Index (GDI) and Gender Empowerment Measure (GEM) have been used to measure inequality between men and women. The GDI captures inequality in terms of the same dimensions as the HDI- long and healthy life measured by life expectancy at birth, knowledge measured by adult literacy and mean years of schooling, and a decent standard of living measured by GNI per capita in PPP \$. The GEM indicates the relative empowerment of women and men in various political and economic spheres. It reflects opportunities open to women, rather than their capabilities, in three key areas: political

participation and decision-making, economic participation and decision-making, and power over economic resources. The GDI has been computed using the arithmetic mean and the geometric mean. The score for Nepal for 2011 is 0.534, based on the arithmetic mean. Using the geometric mean gives a figure of 0.482. Irrespective of these methods, the regional pattern is broadly similar (HDR, 2014).

### **2.1.6 Violence against Women**

Subhuman behaviour towards women is manifested through violence against women. Nepalese women in general and rural women in particular are vulnerable to the violence against women both the domestic violence and the public violence. Domestic violence is manifested as wife battering, neglect and physical abuse of the girl child, female infanticide, early marriage, dowry related violence, sexual abuse in the household, polygamy and the marital rape. Violence in public arena is manifested in rape, sexual abuse and sexual harassment in the workplace, trafficking in women and girls, forced prostitution and traditional harmful practices such as Dewki, Badi, Jhuma and the witchcraft. Sexual harassment at the workplace found that 43% of women faced sexual harassment in the workplace but could not complain due to lack of provision for grievances (FWLD, 2003). During ten-year armed conflict, violation of women manifested in various ways. Women's bodies have become the battleground in the present state of armed Maoist insurgency and counter insurgency with incidences of rape, forced pregnancy, ostracization, sexual assault and murder. Women and young girls have become victims of violence from both the warring factions (I. e., insurgents and security personnel) and the third party who take advantage of the prevailing security lapse (Bhadra, Shrestha&Thapa, 2003).

Mothers are found to suffer from 'fetal bereavement' due to the death and disappearance of their children, resulting in physical, psychological and emotional distress. Widows are singled with the responsibilities of running the household and family single-handedly, the loss of the income source and singled to vulnerability of sexual violence without the protection of the husband. Adolescent girls have lost their educational opportunities, victimized in terms of sexual violation and trafficking. Women in general especially in rural areas are displaced or they are left back home with the sole responsibility of the household management and the agricultural production

due to the exodus of male members of the family. Young women participate in armed insurgency but within the insurgency the gender role is traditional with women cadres assuming the stereotypical gender role of food management, mending the clothing, singing and dancing, soliciting donations and recruitment, and carrying loads. These young cadres envisage continuation of gender conflict even if their movement becomes successful and the class conflict ends (Bhadra, Shrestha&Thapa, 2003). The saying “battles are fought over women’s bodies” holds its truth also in the context of Nepalese armed conflict.

### **2.1.7 Value of Women and their Freedom of Choice**

Nepalese society is son-preferring. The birth of a daughter is neither celebrated nor is her death lamented much. Sayings go, 'the birth of a daughter is a fatality' and 'the death of a daughter saves her from a bad marriage'. These proverb and sentiments about girls/women and lack of their value are manifested in real life situation. Even if girls survive their infancy and childhood, they are married off at an early age. In patriarchal system of marriage, daughters are generally not considered a full-fledged member of the family they born into. Even in the family where she is married to, she does not have dignity and human rights if she does not enter into the family with adequate wealth in the form of dowry. Hindu Ideology of purity of women’s sexuality dictates that parents earn ‘dharma’ (blessings from the God) if they marry off their daughters while they are still virgin to the extent of them being married off before puberty. Other religions such as Muslim and Buddhist that prevail in Nepal are also not better than the Hindu when it comes to the ideology of women’s sexuality. Marriage is the destiny in women’s life but the choice is not theirs. The so-called high caste Hindu families prohibit widow remarriage due to the ideology of the purity of sexuality. Females in some non-Hindu ethnic communities remarry after they are widowed but many male remarry even when they have their wives living with them. Women in Nepal have neither the freedom of marital choice nor they have the fertility choice. Many women still go through unwanted pregnancy and childbirth due to lack of choice and decision-making.

### **2.1.8 Gender Issues and Women’s Rights Incorporated in the Interim Constitution**

In the introduction section along with other forms of discrimination, the Interim Constitution of Nepal (2072B.S) commits to solving the problem of gender discrimination; with following specific provisions.

**Article 18: Right to Equality**

- All citizens shall be equal before law. No person shall be denied the equal protection of law.
- There shall be no discrimination in the application of general laws on the grounds of origin, religion, race, caste, tribe, sex, physical conditions, disability, health condition, matrimonial status, pregnancy, economic condition, language or geographical region, or ideology or any other such grounds.
- The state shall not discriminate among citizens on grounds of origin, religion, race, caste, tribe, sex, economic condition, language or geographical region, ideology and such other matters

**Article 22: Right against Torture**

- There shall be no exploitation (of women) in the name of custom, tradition and culture
- Human trafficking and bonded labor is prohibited

**Article 29: Right against Exploitation**

- Every person shall have the right against exploitation.
- No person shall be subjected to any kind of exploitation on the basis of religion, custom, tradition, culture, practices or any other bases.
- No person shall be subjected to human trafficking or bonded labor, and such an act shall be punishable by law.
- No person shall be subjected to forced labor.

**Article 33: Right to Employment**

- Every citizen shall have the right to employment. Terms and conditions of employment and unemployment benefits shall be as determined by Federal law.
- Every citizen shall have the right to select employment

**Article 38: Right of Women**

- Every woman shall have equal right to lineage without any gender discriminations.
- Every woman shall have the right relating to safe motherhood and reproductive health.

- There shall not be any physical, mental, sexual or psychological or any other kind of violence against women, or any kind of oppression based on religious, social and cultural tradition, and other practices. Such an act shall be punishable by law and the victim shall have the right to be compensation as provided for in law.
- Women shall have the right to access participate in all state structures and bodies on the basis of the principle of proportional inclusion.
- Women shall have the right to special opportunity in the spheres of education, health, employment and social security on the basis of positive discrimination.
- Both the spouses shall have equal rights in property and family affairs

#### **Article 43: Right to Social Security**

- Economically poor, physically incapacitated and helpless person, helpless single women, persons with physical impairment, children, persons who cannot look after themselves and the citizens who belong to communities that are on the verge of extinction, shall have the right to social security as provided for by law.

#### **2.2 Review of Empirical Literature**

In the world even though women are the major founders of the society, yet women have not achieved equality with men. Of the world's 1.3 billion poor people, it is estimated that nearly 70 per cent are women. Between 75 and 80 per cent of the world's 27 million refugees are women. There are many countries where women are second-class citizens. No matter how talented they are, they never get a chance to develop. It was assumed that when a widow burnt herself in the name of Sati the sins of husband would be purified. In ancient Nepal there was prevailing of polygamy practice and it was said that when a husband dies the widows would face problems to protect their virginity. This custom was believed to solve the economic and property inheritance problems of widows. The society was characterized by the custom of Sati which was highly praised in those times. It was a political tactic which engulfed the then society and women until women and the society were aware of it (Rijal 2060). Rijal has again written that Lichhividynaste had made strong rule for remarriage of widows. It was mentioned in the scripts of Maligaun, Kathmandu. During the dynasty the Sati custom was not made compulsory to the royal and high caste women. The women had to choose one of either bear Sati or follow 'Satibrat'. Rajyabati, mother of the Madev and Aabhiri, mother of the BhaimGaupt had chosen to follow Satibrat.

“Single women could not laugh in lauder voice, do merrymakings, enter temples, participate in social gatherings, and wear colorful clothes. They were not allowed to touch the materials made for gods and goddesses. It was believed that when she was present before someone’s journey the journey would fail (Ojha, 2056).

Lily Thapa in an interview with UnikaShrestha said, “The main problem is most of our cultural practices demean widows, especially among Hindus. There are some people who follow such ill practices in the name of religion. In addition, many women lack confidence. Even those women whose husbands are living are suffering. So, those without husbands are, naturally suffering. They are not used to being independent. Moreover, the early marriage system still prevails in many parts of Nepal. Girls are married off before they have the opportunity to stand on their own feet. And if their husbands meet untimely deaths, there comes the question of survival.” Thapa again said, “There are plenty of ridiculous laws that do not favour widows. We have been working towards amending them. Some laws have been changed.” KeshabPaudel wrote in an article: Socially neglected, economically deprived and psychologically traumatized, the condition of more than 6000 young widows, who have lost their husbands in the last eight years of conflict, is heart-rending. Overburdened and helpless, these young widows are faced with extreme circumstances. Again he cited that due to practice of marrying at early age; the most of the widows already have a couple of children who are at the age of school going. The mother who is young has little choice as her decision can change the fate of small innocent child. “The tragedy of widows is one of the major problems seen in the conflict prone zone. With the death of husband, a young widow – who has to pass through a traumatic period losing her beloved - has to take care of her small children, old father-in-law and mother-in-law,” said Pyakurel, president of INSEC. He further said: “from completing household chores to suffering constant threat of state/rebels, it is very difficult to describe the painful stories of widows. On the part of distribution of welfare for widows, the state does discriminate between the widows of security personnel and other commoners.”

The traditional patriarchal thought requires a wife to be propitious for her husband. The long-established religious principles (*Dharma Shastras*) prescribed in *Manu-Smriti* has mentioned that among Hindus the women are accountable for ensuring the social, physical and spiritual happiness of males, especially in their role as wives. They can satisfy this duty through dedicating themselves to the life of their husbands. Her devotion and fidelity to her husband is

thought important to prolong his life too. At the same time, she is also regarded as a cause to bring him death and misfortunes. His death further afflicts many other types of problems in her life including change of her socio-cultural identity and loss of freedom in many issues. In other words, a husband's death results in a number of social and cultural problems in the life of his widow. She retains only a limited or restricted level of freedom to remarry, own property, and take advantage of social and economic opportunities provided for male by society. The widow has to lead a life of self-mortification. Sometimes her head is shaved. Married women whose husbands are alive avoid any cultural links with the widows. They are regarded as the symbol of evil (*Alakkshini*).

Widowhood is a curse on women. The widowhood and evils associated with it has roots to pre-*Vedic* era. According to an article, "Victim of Discrimination" written by Dr. Ginny Srivastav, Professor of Delhi University, the traditional word for widow is a symbolic identity for a woman, whose husband is dead. The term "*Vidawa*" or "widow" is very old and can be traced to *Vedic* scriptures or even beyond to Indo-European origin. Despite the social transformations caused by scientific advancement over the past 200 years leading to change in human outlook, there has hardly been any change in people's attitude towards widows. It is true that there is always role differentiation and a division of labor at least according to age and sex. Adults and children, males and females are always assigned with different tasks. However, some studies (e.g., Duberman and Azumi 1975) have mentioned that in this division of labor Nepali women are among the most deprived groups on earth. The widow's grief is exceptional, because every relationship in her life instantly changes when her husband dies. The death of parents, child or even a dear friend may break heart but her identity is not degraded to the degree as it is in widowhood. Psychologists declare that "the death of a husband is the number one stress event in a woman's life" (Brundige&Millican, 2003). No matter what ethnic or culture or religious community one belongs a widow is considered to be an inauspicious phenomenon in different way. Nevertheless, state of widowhood is great calamity by the orthodox of Hindu beliefs and norms of patriarchy



## **CHAPTER: III**

### **RESEARCH METHODOLOGY**

#### **3.1 Research Design**

This study will be based on descriptive as well as exploratory research design which may consider as appropriate and best for the analysis of this type of research study. This study is exploratory because it makes attempts to describe the perception of society on single women in the study area.

#### **3.2 Sources of Data**

This study will be based on the consideration of primary as well as secondary data. Primary data is collected through field survey and interview with single women and other concerned people. The secondary data will be collected through published and unpublished material such as book, newspaper, related research reports of government and non-government organization, dissertation, journals, articles and different legislation document related to women's and widows issue.

#### **3.2 Population Sample Size and Sampling Procedure**

The total population of Indrachok of single women is considered as the universe of the study. There are 174 single women of this area. The sampling frame is prepared by listing the total number of household information. Single women population is considered as the sampling unit. Each of the single women population listing by alphabetical order by their name. From the list of alphabetical order sampling frame, out of 174 single women 84 (50%) respondents will be drawn by using the random sampling method.

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

Different techniques such as interview, group discussion, interaction, case study and observation will be used for the collection of necessary information. Following are the techniques of data collection:

##### **3.5.1 Interview Schedule**

Interview schedule will be used to collect necessary information and the respondents were autonomous to give the answer.

### **3.5.2 Observation**

Observation is a basic tool for the collection of qualitative and primary data. Participant and non-participant observation is the main source for obtaining primary data. Both observations will be used in this study. By the observation method, the physical anatomy of single women, the condition of their body, bodily features and living place will directly be observed. The direct observation assisted to collect more information beyond the questionnaires. This method was helpful to find the linkage between the information and situation.

### **3.5.3 Focus Group Discussion**

Focus group discussion is very compatible during the field survey and success to achieve reliable information. In course of time, a list of respondents will be prepared for the focus group discussion. One effective focus group discussion will be carried out. Members of the groups are widow women including other local leaders who have depth knowledge about existing social attitude, behavior of society on single women. Focus group discussion will be found to very successful to get the holistic views of society on single women and their entire living standard.

### **3.5.4 Oral Tradition**

Oral tradition is a precious anthropological tool of data collection. Local people may have lots of ideas and traditions that are learned through day to day experience since ancient time. This study were used hem says and eyes witness account while collecting the information about perception of society on single women and their socio- economic condition in the study area. Through oral tradition qualitative data were collected to accomplish this study.

### **3.6 Data Collection Procedures**

The study will primarily focus on the socio-cultural and demographical conditions of single women in the current unjust society. The study will base on primary sources of data and information that is supplemented by secondary data whenever possible. Very limited written and published materials will be found regarding the issue. Therefore, other relevant materials i.e. books, journals, newspaper and documents of various workshops will be used and studied substantially. The primary data will collect to acquire both qualitative and quantitative information. The study will try to explore and investigate the perception of society on single

women and their socio-economic and demographical conditions on the lives of single women. Designed questionnaires will be developed so as to cover enough information for the study. The study was focused with questions concerning socio-economic and, demographic status of single women. The majority of the questions were open-ended, giving the respondents plenty of room to respond with their actual opinions, rather than being prompted.

### **3.7 Analysis and Interpretation of Data**

Information does not speak itself. The information will be collected from the field and further the data will be analyzed and interpreted in order to make the research meaningful. Analysis will be done based on the careful study of available facts so that this study can be understood and draw conclusions from them on the basis of established principle and sound logic. For the purpose of this study, the different data will be analyzed under different headings. Data will be analyzed on the basis of their nature. Qualitative data is descriptively analyzed whereas quantitative data is analyzed and interpreted on the basis of statistical tools like percentages, average and different charts.

## Appendix: I Questionnaire for Household Survey

**Address:**

**District:**

**VDC:**

**Ward No.**

**Tole:**

### A. Personal Identification and Family Structure

#### 1. Introduction of the Respondent

Household No.:	
Name of the Respondent	
Religion	
Occupation	
Education	
Caste	
Nature of Family	

#### 2. Family Roster

Name of the Family Members	Age	Sex	Relation with respondent	Occupation	Education

#### 3. Educational Status of Respondents

a. Literate

b. Illiterate

If literate please mention your educational achievement:

Literate	
Below 5 class	
5-10 class	
SLC	
+2	
Bachelor's	
Above Bachelor's	

## **B. Socio-economic Analysis**

4. What was the age at the time of marriage?

- a. Husband..... b. Wife.....

5. What was your age at the time of being single?

6. What is the main cause to be single?

- a. Death of husband      b. Divorce      c. Unmarried      d. Separated      e. Disappearance

7. What kind of marriage you did?

- a. Arrange Marriage      b. Love Marriage      c. Court Marriage      d. Others

8. Do you believe over the traditional ritual and assumption?

- a. Yes      b. No

9. In your opinions, how existing religious practices affects your individual life?

- a. General      b. Respective      c. Irrespective      d. Dominated

10. Did you feel any pinch, suppressed and pain from society?

- a. Yes      b. No

11. If yes, by whom?

- a. Society      b. Family      c. State      d. Friends

12. Did you feel/ face abuse because of being single?

- a. Yes      b. No

13. What is the nature of suppressed behaviour ?

- a. Physical      b. Psychological      c. Socio-cultural      d. Sexual

14. Did you feel any social unrest while involving social activities?

- a. Yes      b. No

15. How did you feel before and after the death of your husband?

- a. Isolation      b. Socially Vulnerable      c. Voicelessness      d. Others

16. Are there any constraints while involving in socio-cultural activities?

- a. Yes      b. No

17. If yes, who are the responsible agents for it?

- a. Family      b. Society      c. Culture      d. Religion

18. In your opinions is remarriage is acceptable for widow?

- a. Yes      b. No      c. couldn't know

19. If yes, what types of marriage should be done?

.....

If not, why?

.....

20. Have you observed any cases of re-marriage in your community?

- a. Yes      b. No

If yes, how was their life after re- marriage?

- a. Happy      b. Unhappy      c. Situational      d. Normal

21. If a widow as single women is wising to remarry in your community, what sort of person would be appropriate for her?

.....

.....

22. How often your householders talk about your behaviour negatively?

- a. Always      b. Sometime      c. Never

23. How often do you feel being rejected by family members by considering you as an instrument of bad luck?

- a. Always      b. Sometimes      c. Never      d. Occuzationally

24. How is your life after being single?

- a. Worse than before      b. As usual      c. Better than before      d. Normal

25. What kind of status is you behaved in you      ,e?

- a. Good      b. Normal      c. Bad      d.

26. Do you consider as a strong, normal and weak person after being single?

- a. Strong      b. Weak      c. Normal

27. How confident do you feel in decision making?

- a. High      b. Normal      c. Not at all

28. To what extent do you feel the need of support from others?

- a. Always                      b. Sometime                      c. Never                      d. Occasionally

29. Are you engaged in earning activities?

- a. Yes                                      b. No

30. If yes, who decides for it?

- a. Self                                      b. Other

If no, why?

.....

31. What is your main source of Living?

- a. Agriculture and Livestock    b. Business    c. Service    d. Wage labour    e. Others

32. Have you received any loan for solving hand to mouth problem?

- a. Yes                                      b. No

33. If yes who provided you the loan?

- a. Parent's    b. Money lender    c. Bank    d. Friends/ Neighbours    d. Cooperative

34. Please tell me your opinion about the adequacy of income for your family's need.

- a. Less than adequate    b. Just adequate    c. More than adequate

35. Who usually holds the earning money?

- a. Father in law    b. Mother in law    c. myself

36. Who contributes more time for earning activities?

- a. Father in law    b. Mother in law    c. Neighbours    d. None

37. Are you independent for your livelihood?

- a. Yes    b. No

If no, on whom are you dependent?

- a. Parents in law    b. Brother in law    c. Own children    d. Others

38. Did you get any support from your family?

- a. Yes    b. No

39. What sort of support you need from the others?

.....

40. Did you get institutional support for your betterment?

- a. Yes                                      b. No

**Thanks for Your Cooperation**



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## Appendix: I Questionnaire for Household Survey

**Address:**

**District:**

**VDC:**

**Ward No.**

**Tole:**

### B. Personal Identification and Family Structure

#### 2. Introduction of the Respondent

Household No.:	
Name of the Respondent	
Religion	
Occupation	
Education	
Caste	
Nature of Family	

#### 2. Family Roster

Name of the Family Members	Age	Sex	Relation with respondent	Occupation	Education

#### 3. Educational Status of Respondents

a. Literate

b. Illiterate

If literate please mention your educational achievement:

Literate	
Below 5 class	
5-10 class	
SLC	
+2	

Bachelor's	
Above Bachelor's	

**B. Socio-economic Analysis**

4. What was the age at the time of marriage?
  - a. Husband.....
  - b. Wife.....
5. What was your age at the time of being single?
6. What is the main cause to be single?
  - b. Death of husband
  - b. Divorce
  - c. Unmarried
  - d. Separated
  - e. Disappearance
7. What kind of marriage you did?
  - a. Arrange Marriage
  - b. Love Marriage
  - c. Court Marriage
  - d. Others
8. Do you believe over the traditional ritual and assumption?
  - b. Yes
  - b. No
9. In your opinions, how existing religious practices affects your individual life?
  - b. General
  - b. Respective
  - c. Irrespective
  - d. Dominated
10. Did you feel any pinch, suppressed and pain from society?
  - b. Yes
  - b. No
11. If yes, by whom?
  - b. Society
  - b. Family
  - c. State
  - d. Friends
12. Did you feel/ face abuse because of being single?
  - b. Yes
  - b. No
13. What is the nature of suppressed behaviour ?
  - b. Physical
  - b. Psychological
  - c. Socio-cultural
  - d. Sexual
14. Did you feel any social unrest while involving social activities?

a. Yes

b. No

15. How did you feel before and after the death of your husband?

- b. Isolation      b. Socially Vulnerable      c. Voicelessness      d. Others

16. Are there any constraints while involving in socio-cultural activities?

- b. Yes      b. No

17. If yes, who are the responsible agents for it?

- b. Family      b. Society      c. Culture      d. Religion

18. In your opinions is remarriage is acceptable for widow?

- b. Yes      b. No      c. couldn't know

19. If yes, what types of marriage should be done?

.....

If not, why?

.....

20. Have you observed any cases of re-marriage in your community?

- a. Yes      b. No

If yes, how was their life after re- marriage?

- a. Happy      b. Unhappy      c. Situational      d. Normal

21. If a widow as single women is wising to remarry in your community, what sort of person would be appropriate for her?

.....

.....

22. How often your householders talk about your behaviour negatively?

- a. Always      b. Sometime      c. Never

23. How often do you feel being rejected by family members by considering you as an instrument of bad luck?

- a. Always      b. Sometimes      c. Never      d. Occuzationally

24. How is your life after being single?

- b. Worse than before      b. As usual      c. Better than before      d. Normal

25. What kind of status is you behaved in your village?

- a. Good                      b. Normal                      c. Bad    d.

26. Do you consider as a strong, normal and weak person after being single?

- a. Strong                      b. Weak                      c. Normal

27. How confident do you feel in decision making?

- a. High                      b. Normal                      c. Not at all

28. To what extent do you feel the need of support from others?

- a. Always                      b. Sometime                      c. Never                      d. Occasionally

29. Are you engaged in earning activities?

- a. Yes                                      b. No

30. If yes, who decides for it?

- a. Self                                      b. Other

If no, why?

.....

31 What is your main sourced of Living?

- a. Agriculture and Livestock    b. Business                      c. Service                      d. Wage labour                      e. Others

32. Have you received any loan for solving hand to mouth problem?

- a. Yes                                      b. No

33. If yes who provided you the loan?

- a. Parent's                      b. Money lender                      c. Bank                      d. Friends/ Neighbours                      d. Cooperative

34. Please tell me your opinion about the adequacy of income for your family's need.

- a. Less than adequate                      b. Just adequate                      c. More than adequate

35. Who usually holds the earning money?

- a. Father in law                      b. Mother in law                      c. myself

36. Who contributes more time for earning activities?

- a. Father in law                      b. Mother in law                      c. Neighbours                      d. None

37. Are you independent for your livelihood?

- b. Yes                      b. No

If no, on whom are you dependent?

- b. Parents in law                      b. Brother in law                      c. Own children                      d. Others



38. Did you get any support from your family?

- a. Yes
- b. No

39. What sort of support you need from the others?

.....

40. Did you get institutional support for your betterment?

- a. Yes
- b. No

**Thanks for Your Cooperation**