

# **CHAPTER - I**

## **INTRODUCTION**

### **1.1 Background**

Science has brought many changes and great advancement in the history of mankind but there are still many traditional norms and values prevailed in our society. There is a vast gender difference in every aspects of our life. When a child is born every one asks the parent or parents whether it is a male or female. It shows the gender discrimination starts right from or even before the birth of a child. The baby is dressed in clothes that help friends, family and even strangers identify the sex of the child. Baby boys and girls are grown up according to our cultural norms and values.

As the boy begins to grow, he is given a football, volleyball, fake guns, etc to play with. The girl is given dolls and doll clothes to dress them up in. Gender socialization begins very early in life. Society has accepted such stereotypical things as baby boy uses blue and baby girl uses pink to help identify the sex of a child, mothers and fathers make it easy for everyone to distinguish their bundle of joy by utilizing the socially established gender stereotypes. But where and how did these stereotypes come from? Unfortunately, we don't think there is a definite answer to that question.

We seem to accept that blue colour is for boys and pink colour is for girls. Boys generally play with balls, toy trucks and building blocks where as girls spend their time with dolls, tea sets and stuffed animals. But these are the stereotypes that are influenced by the parents. A baby child is not concerned with his or her gender identity. As the child gets, though he or she will begin to develop an identity for him or herself and establish a personality that reflects their masculinity or femininity.

Gender issues play an extremely significant role in the lives of Nepali women and the children who depend on them. Broadly speaking, Nepalese society assigns tightly defined gender roles to men and women. These stereotypical roles are at the root of prejudiced attitudes that feed into discriminatory practices throughout society. These practices along with the attitudes that accompany them have a

foundation in the family setting and are reflected in the administrative and legal practices of the country. Together they create a cycle of discrimination that puts women in an inferior position to men and perpetuates their lower status.

Women in Nepal find themselves in a vicious circle that drives the discrimination against their gender. Their generally low status means that most of the women are not given sufficient decision making power to control their own access to resources such as information, services, money, etc. This restricted access to resources prevents women from developing their decision making capacity. Their lack of decision making capacity deprives them of the power to control access to resources, and restarts the cycle of low status and discrimination.

There is no obvious place at which to break into cycle. The family setting is at the base of discriminatory attitudes and practices. The changes can be particularly effective. However, change cannot be expected to take place within the family without genuine support and positive reinforcement from the country's administrative and legal frame work.

The gender roles assigned to men and women determine to a certain extent, the treatment and conditioning of the girl child within the family and her upbringing compared to a boy. As a woman's primary role is to bear children and nurture them, girls are socialized to be wives and mothers.

Marriage is considered to be the most important event in a Nepali woman's life, and girls are brought up to be as attractive as possible to prospective husbands. In most of the families, a girl is taught to be compliant and subservient, and ready to serve her husband's and his family's needs. As prevailing culture stipulates that a girl must move from her natal family to her husband's family after marriage, most girls are treated as temporary members of their natal household. This results in families being reluctant to invest much in their daughter well being and development, with the focus being primarily on ensuring that she is acceptable for marriage.

Arjun Choupari (Daraun Khola) is one of the beautiful village which lies at ward No. 5 of Arjun Choupari V.D.C. of Syangja district. Like in other places and villages of the country, the female child, girls, and women are discriminated and treated as low class citizens. This is due to the continuation of patriarchal norms and values. Patriarchy always considers women are inferior to men. Women are

suppressed because they have got very few chances than men in every sector like social, cultural, political, economic and educational etc.

We know that there is no existence of men without women. Similarly in the development work also, men and women should go together, this means women participation is a must for the development and progress of every nation. Above 50 percent of the total population of Nepal are women. Son is given high preference in our society, in the hope of getting a son, females are compelled to reproduce 5, 6 daughters. Son is considered to open the door of Heaven after the death of a people. Taking into consideration of such matters, girl (female child) and boy (male child) are socialized and grown up from their birth in different ways. And the discriminations and disparities begin from a family to a society and then to the country and the whole world.

## **1.2 The Statement of Problem**

Daraun Khola seems in the form of a small valley of Syangja district. There are a few castes in the society. The castes living in this village are Brahmin, Chhetri, Gurung, Magar, a few Newars, Damai and Kami. The population of Brahmin and Chhetri in the study area is greater than the other castes. Therefore, most of the people of this place follow the Hindu religion. The place is completely impressed affected by patriarchal value system. So, the society is a male dominated one. The females are suppressed/ by the males in every aspects. They are victim of rigid customs and traditions. Like in other parts of the country, in this area also sons are given more preference right from the time they are born. And sons are taught to be son like and daughters are taught to be daughter like.

Still, there is vast gender difference in our society. Daughters are taken temporarily for parents and other relatives as well. But the sons are considered to be permanent for the parents and others. They are regarded as supporter in old age of parents. And they are also considered the earning source for the parents. Even Daraun Khola is not an exception in this regard. In the area, the sons are sent to study in private Boarding School and the more number of daughters are sent to study in Government schools. Such differences can be seen easily in other sectors of their life, like feeding, clothing, loving, caring etc.

Most of the women are uneducated so, they live a difficult life. They have no access to power, prestige, property, leading responsibility, legal right etc.

In this study area, the scenario of changing pattern of males and females in Gurung and Chettri have been found in various aspects. Thus, they have lived and socialized accordingly. And their children are also socialized with good manners without following conservative norms and values.

Nowadays, the socialization pattern is changing due to media, news, news paper, communication and the changes brought about by the country.

It is, therefore, imperative to investigate the gender preference and socialization in the area. Efforts to evaluate the real gender socialization, the value of girl child and boy child, discrimination between daughter and son. It is very important to find out the cause for women's discrimination, their less participation and nominal role in the society. Furthermore, son preference and role of daughter are also evaluated for the gender preference and socialization. In this study, the research questions are as follows.

1. How a girl and boy child has been evaluated in the society? And what are the preferences given to male and female in the society?
2. What roles and duties are given to male and female in the society?
3. Why is the gender difference prevailed in the society?
4. What are the factors affecting Gender preference?
5. What are the hindrances for women's ability?
6. What are the agents of gender socialization?
7. What are the strategies to be followed to reduce gender preference in the society?

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

The general objective of this study is to investigate the overall situation of gender socialization in the village. But its specific objectives are:

1. To investigate the roles of male and female in the society.
2. To study gender preference regarding socialization.
3. To explore the ways to reduce gender preference.

#### **1.4 Definition of Terms**

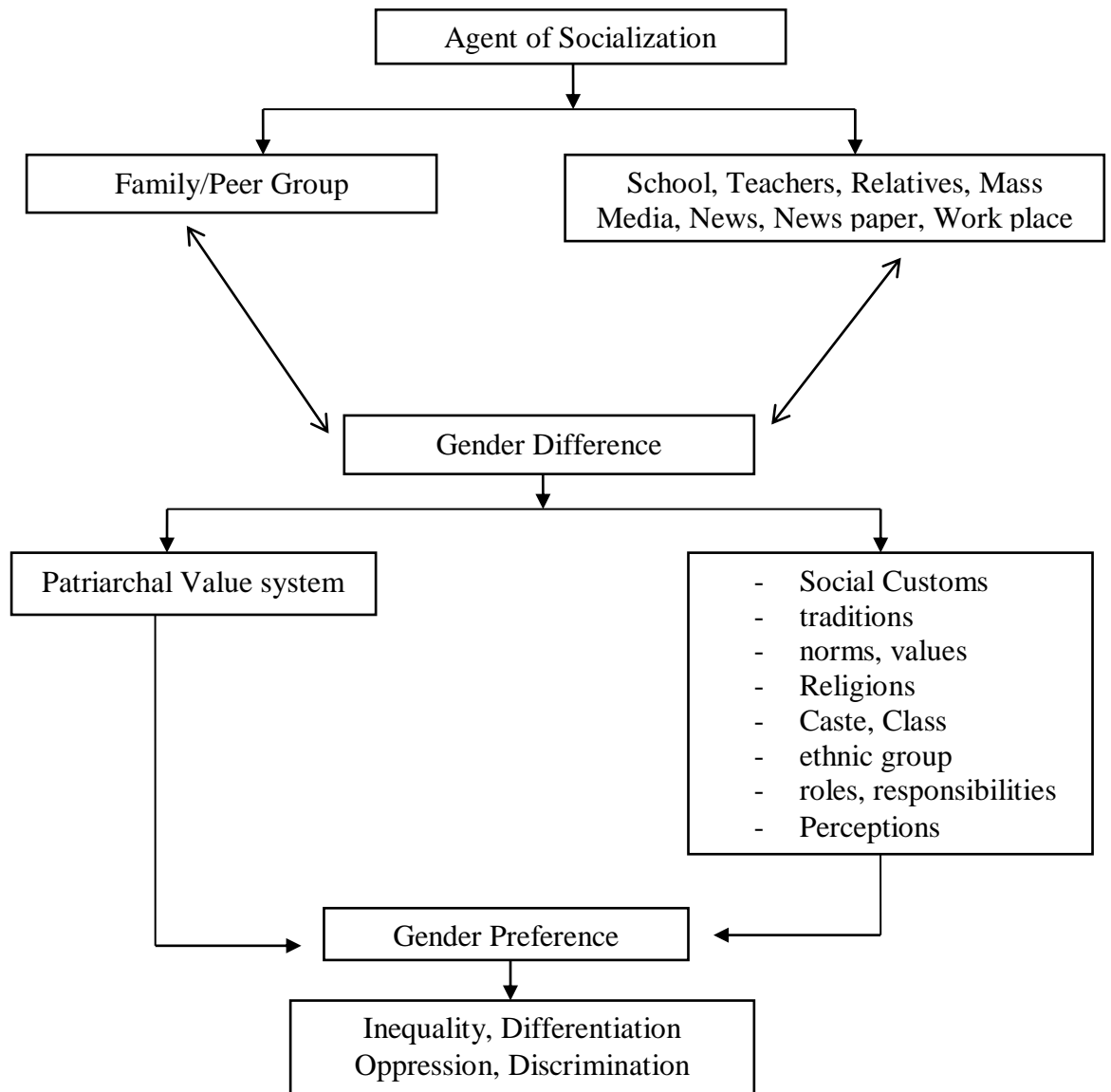
**Gender Preference:** Simply gender preference means the emphasis given to son (man) in every aspects of life. Sons (men) are responsible for performing most of the important rituals surrounding life and death. These religious requirements are compounded by the strong position of men in society and their superior capacity for earning a living, coupled with the country's laws on property inheritance and family matters.

**Socialization:** It is the means by which human infants begin to acquire the skills necessary to perform as a functioning member of their society, and are the most influential learning processes one can experience. Although cultural variability is manifest in the actions, customs, and behaviors of whole social groups (societies), the most fundamental expression of culture is found at the individual level.

**Gender socialization (G.S.):** According to this study, Gender socialization mainly focuses on socio-cultural patterns of women of Daraun Kholā (Arjun Chaupari V.D.C.) In addition to this, Gender socialization also means the learning of culturally defined gender roles. Gender socialization refers to the learning of behavior and attitudes considered appropriate for a given sex. Boys learn to be boys and girls learn to be girls.

**1.5 Conceptual framework:** Gender preference and socialization is a major issue in the field of sociology. It could bring positive impacts in every activity for the country. Some concepts as an analytic framework for this study are represented in the following figure.

## Conceptual framework of the study



From the above framework, this study mainly focuses on how the gender preference is implemented in our society. Furthermore, it evaluates family, peer group, school, teachers, relatives, mass media, news, newspaper, work place etc as the agents of socialization.

Social customs, traditions, norms, values, religions, caste, class, ethnic group, patriarchal value system are the leading factors of our society so that they act as the process of socialization.

From above mentioned factors and process, our society has been socialized according to our gender preference i.e. Gender socialization. It is clear that inequality, differentiation, oppression and discrimination have been prevailed in our society due to the cause of gender preference and socialization.

## **1.6 Rationale of the study:**

Men and women are very important parts of a society. We may say that men and women are two parts of the same coin. If one is lagging behind, another will not go forward, so the role of women cannot be underestimated.

This study gives the answer of relevant questions raised in the context of Gender preference and socialization. This study encourages women to come forward in the mainstream of development by showing their capabilities, roles and needs regarding development. In the case of our society, women are dominated and discriminated in every spheres of their life because of the socialization of girl and boy child in the society. If a boy goes to outside from the family for the work, this is taken simply but if a girl goes outside from the family for the work, this is taken very seriously and she is restricted to continue the work. But these days, the trend has been changed in city areas. Even today, it is prevalent in village areas. Women's role and participation has been under looked and ignored.

So, this study is expected to find the real causes of gender socialization. It is also expected to find the real existence and roles of women in the society.

More over, this study expects to have some academic and practical use. This may help the future researchers, development workers, policy makers, and various organizations, GO/ NGO/ INGOS to carry out the issues concerned with Gender preference and socialization, and gender perspectives. This study may be helpful in providing some information needed to agencies concerned with similar issues.

## **1.7 Limitation of the Study**

This is an academic study and is undertaken within the boundaries of limited time, budgets and other resources. Although this study finds the causes of Gender preference and socialization, it reflects the real condition, about discrimination of women. Moreover, it investigates the causes of dominance of patriarchy at Daraun Kholā (Arjun Choupari V.D.C.). Due to its limited area, finding or conclusion from this study may not be broadly generalized exactly in the same manner for other cases of the country. Some generalization can be made while considering the course of time and the changes made by the time. The cultural setting of this study area has its own characteristics so the finding of the research may vary from other cultural setting. This study does not focus on the areas like women empowerment, decision making, women education, Health condition, women's legal right etc.





## **CHAPTER II**

### **REVIEW OF LITERATURE**

#### **2.1 Theoretical Overview**

In this section, the various concepts and theories used in this research have been discussed.

##### **2.1.1 Concept of Socialization**

The society is the chain of rules, regulations, traditions, customs, practices, norms and values. According to the norms and values of different societies, the children are socialized in different ways from the time of their birth.

The term socialization is used by sociologists, social psychologists and educationalists to refer to the process of learning one's culture and how to live within it. For the individual, it provides the resources necessary for acting and participating within their society. For the society, inducting all individual member into moral norms, attitudes, values, motives, social roles, languages and symbols is the "means by which social and cultural continuity are attained: (Clausen 1968:5)

Ely Chinoy, in a 1960s standard text book on sociology, says that socialization serves two major functions.

On the one hand, it prepares the individual for the roles he is to play, providing him with the necessary repertoire of habits, beliefs and values, the appropriate patterns of emotional response and the modes of perception, the requisite skills and knowledge. On the other hand, by communicating the contents of culture from one generation to the other, it provides for its persistence and continuity. (Cited in Chinoy, 1961:75)

W.F. Ogburn : "socialization is the process by which the individual learns of conform to the norms of the group.( Cited in Rao, 2001)

Peter Worsley explains socialization as the process of "transmission of culture, the process whereby men learn the rules and practices of social groups. (Cited in Rao, 2001)

Lundberg says that socialization consists of the "Complex processes of interaction through which the individual learns the habits, beliefs, skills and standards of judgment that are necessary for his effective participation in social groups and communities. (Cited in Rao, 1)

Man and women are not only social but also cultural. It is the culture that provides opportunities for man and woman to develop the personality. Development of personality is not an automatic process. Every society prescribes its own ways and means of giving social training to its new born members so that they may develop their own personality. This social training is called socialization. (Cited in Rao, 2001)

The majority of women in Nepal lives, in rural areas where they play multiple roles. In domestic sphere, they are household managers, mothers and wives. In community, they maintain social and cultural services permanently on a voluntary basis and in economy. If they are not formally engaged as employees or entrepreneurs, they are active in family business and farms. But they have low access to income, wealth and employment, which are the main causes of their low economic status. It directly and indirectly affects their decisions making power.

According to Acharya M. and Bennett L (1982) women's role in household decision making is affected indirectly by economic condition. Women have a greater economic participation and will have a greater power in decision making. Similarly social and demographic factors also influence the role of decision making. Small size of children implies higher economic participation and consequently greater decision making power for women.

Nepalese women also play managerial role for decision making i.e. farm management, resource allocation and domestic expenditure. There is variation between the communities regarding the male and female input for the farm management decisions (Acharya and Bennett, 1982).

Acharya and Bennett have singled at 'decision making' from the multi dimensional concept of status which reflect the internal dynamic of sexual satisfaction within the household they developed some model from the study of eight different village were more concerned to be operation in such four spheres of subsistence activities as household domestic work, agricultural production activities, work in the village labor market and local bazaar and total employment in the wider economy beyond the village.

The finding of model shows that in the first sphere, women participation. In farming and domestic activities constituted 86 percent women imparts account for 57 percent in agro production in second sphere, while their inputs in third and fourth

sphere drop down to 38 percent respectively. Their total contribution to the household's income remains 50 percent as oppose to 44 percent for males. The remaining 6 percent of income is contributed by the children of 10 - 14 years.

Women have very low participation in decision making process, 70 percent of household related and external decisions are entirely made by male members of house (Acharya, 1995). Though females spend their time in household activities, they have less chance to decide for these activities.

Acharya (1997) states that conventional social custom is one of the major reasons obstructing women from participation fully in economic development, which result low decision making power in women's hand. Higher the participation of women for economic development, higher will be the decision making power of women. On the other hand, the social conception that only woman are responsible for the reproduction of human beings, conception delivery and upbringing of child has made extremely difficult for women to participate in the development process as equal member of society. Due to all these reasons their status compared to male is very low, even in political, social and cultural development of a country. In this context, the committee constituted by united nations in the status of women trying to gain for equal rights for women in various field of their social and economic life, and to abolish gender inequalities in legal, economic, social and educational matters.

Women are more a point to say that their husbands make decision alone, than to consider that they are making decision jointly with their husbands or those they have made decision alone. Women have simply nodding approved or accepting their husbands decisions without questioning, doesn't mean that a decision was made jointly, simply because they express their opinion does not mean that they make a decision. The idea is that women express their disagreement because they have an increased sense of their own value and an increase in the level of their confidence in voicing their opinions (Shtrii Shakti, 1995).

Pyakurel and Thakuri's (n.d.) survey is an important source which shows that as soon as man is born, it generates position expectations, and he has certain stereotype role waiting for him when he reaches adulthood. In Nepalese society, social status of women is always thought to be subordinate to men. A survey conducted by UNICEF on the status of women and children in Nepal reports that

gender disparity starts right from the birth and continues through different stages of the girl's life and as further dependent and perpetuated through various rituals.

On the other hand unequal rank and power in decision making and benefits are legitimized by traditional societal norms. Owing to this, there is a belief that females should confine themselves to cooking, washing, taking care of children and restricts them from the domain of traditional male activities (Ghimire, 1996) from this, it is clear that women's primary role of wife and mother require their attention of 24 hours a day and thus, for working women must be carried out simultaneously with the work role.

Most men do not face such role conflict because society regards their family and personal roles as discretionary, meaning that they are subsidiary to and have to be fitted in with the primary work role. Thus although men play important roles as husbands and fathers, they generally do not interfere with their primary work role as family bread winner.

Mazumdar (n.d.) in her article on "Another Development with women" a view from Asia stressed on the Asian women who have been subjected to Actual social, Economic and political prejudice and oppression in the past and which continues even to this day, may be to a lesser degree. There are three components to balance the inequality i.e. economic, political power and knowledge. Asian women's work is considered as unproductive. It is closely associated with their inferior social status and also the loss of personal freedom. She has also added non-socialist countries where the extension of capitalism has further marginalized the economic and social roles of women. She has concluded her study by identifying determinates of decision-making which include family constraints, illiteracy, traditional barrier, attitude and women's ability. She has suggested forming grass root level organization responsive to the needs of the poor and local women. She suggests such groups to study the social organization like families and households.

The UNICEF (1990) report entitled "Children and Women of Nepal" highlights that the women's contribution to economy and social progress is still constrained by their limited access to education and information which may cause them to lose the full development and utilization of their intellectual and productive capacities, and their skills because of low practical opportunities.

Pradhan and Shrestha (1990) conducted their study on "Reproductive Behavior of women" the study showed the decision making role within household system as an indicator of the status of women. The women from higher status were restricted from the involvement in economic gainful employment due to cultural norms and traditional belief, the household head is the powerful in decision making process. This study was mainly based upon the cotton cultivation and women fertility behavior which showed that the cotton farming was much labor intensive that crops and had increased women's working activities; it also showed that relationship between gainful employment and total fertility rate.

Santam Kaur (1987) in a case study carried out in Haryana State, emphasizes upon the need to give due recognition of female decision making specially in the case of the home and farm affairs among the rural families. She claims that women are never found as final decision maker in many matters except for cases of food and nutrition of the children. Ironically women are not even free to decide about participating in women's organization such as Mahila Mandals. Financial decisions are found as solely manipulated by husbands accept in few cases. She concludes saying planned, programs should be designed which support women's potential as capable and worthily decision maker.

Kaur (1987) goes on to emphasize education and access to educational opportunities as an important factor influencing women's input in the decision making process. As she observes, "Educated women are better placed as compared to their illiterate counterpart". (Kaur, 1987)

According to Shrestha (1994) the decision making power of women may increase with an equality of participation at all levels of planning and policy making not as recipient beneficiaries, labor and input contribution and consultants but as active change agent at the concerned level. It does not mean the involvement of one of two women or the wives of the leaders, but the involvement of women and men in the same proportion in decision making as their proportion in the communication at large.

"Discrimination between males and females starts in the family. Females are not included in the decision making process, and the opportunities and benefits available in the society are monopolized by males. Women's participation in socio-

cultural and political activities depends upon the attitude of their husbands/ fathers/ parents/ male relatives (Human Right Nepal, 2003).

To avoid any social, economical and cultural discrimination to the women UNO in 18<sup>th</sup> Dec. 1997, prepared convention on the elimination of all forms of discrimination against women known as CEDAW. Nepal also signed this treaty in April 22, 1991.

Bennett (1983) quoted that how women are facing the hazardous situation in family and society as a whole. Similarly, according to (March 1983) how the works of male and female is different and who is given more priority is clearly described of the Tamang society. Similarly research in tradition and change in legal status of Nepalese women (By Lynn Bennett) explains the legal status of women and their legal differences.

Education is the most important factor for the development of human personality as well as for the development of a nation. As women make half of countries population, education of women is very important and it should receive top priority in the context of development of Modern Nepal.

The study undertaken by Meena Acharya and Lynn Bennett reflects that in Nepal people express less desire to educate girls than boys this is manifested in two ways (I) fewer people are willing to send girls to school and (II) even among those who do send girls to school there are very few who want as much education for the girls as for boys (Acharya, 1982).

The research conducted by family health found that the vast majority (80%) of Nepalese women have never been to school. One in nine has attended primary school, 6% have some secondary education and less than 3% have passed their S.L.C. four of five women are illiterate (Ministry of Health, 1996).

The economy of Nepal is totally dependent of agriculture production and women play a major role as they actively participated in the various farm activities. 98.1% of the economically active rural women are agricultural workers.

According to Alfred De' Souza, in the countries of South Asia between 70 to 80 percent of the total female work force is employed in agricultural activities either as cultivator or farm labor (Sauza, 1980).

The role of women in various farming activities is crucial not only because of the number engaged but also because of the variety of agricultural activities they

perform. Women participated in all farm activities required to grow food grain, vegetables, and fruits and live stock farming. The role played by women is significant in the development of the nation, but all these workers by women are considered voluntary (Gautam, 1998)

Women's health is a social issue. Improving women's health and their well being improves not only their own life but also those of their children and contributes to improve household and community welfare.

The health status of the Nepalese people in general, has been improving though it is low compared to other less development countries. The health status of women remains still lower. The life expectancy for men is 55.9 years of age and it is 53.4 years of age for female (Mathema, 1997)

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

In the Nepalese society, the status and position of women depend on their economic condition. Women play significant role in the development of the nation. In the past, women were considered a second grade citizen in most of the countries including Nepal. The status of Nepalese women is very poor. They have very less access to health, security and other basic needs of life.

The United Nation has defined the status of women in the context of their access to knowledge, economic resources and political power and their personal autonomy in the process of decision - making. Women from different caste ethnic groups have different social status in their respective communities and women from the ethnic group seem to process better status than the women from Hindu caste group. The dominant Hindu culture and the patriarchal value system of the country have influenced the status of woman as their subordinate. Women in Nepal, as elsewhere, hold the triple work responsibilities of reproduction, house holding and farm work. However, reproduction is not treated as work and house holding is not considered as productive work by the government system. Woman also suffers from discriminatory practices in opportunities for education, personal mobility, which is required among other for skill development and independent decision making (UNDP, 1995).

When daughters grow up they will become wives. In other words, a laborer for another family sooner or later, moreover if girls are not good at household and farm work owing to exposure to education, she might be looked down upon in her husband's family when she gets married. So, investment in a girl's education is discouraged. Generally, there has been more girls' dropout than boys at the primary level (Gurung, 1993).

Nepali women are daughters, wives and mothers, but they are not recognized as individuals with their own identity, despite the fact that they are as human as men. Society has relegated women to the lowest rank and to a submissive role, confined to the home and farm and their responsibilities due to their maternal function. They are discouraged and prevented to take part in public life (Subedi, 1993). Women's economic dependence on men, mainly stemming from the fact that other cash incomes contribute to their social status. The few women who earn a salary are often held in higher esteem than women who do not (Gurung, 1993).

Gender equality in society cannot be achieved either through slogans, demands, conflicts or through wishes and blessings alone. Experience has also shown that laws and regulations are not adequate. What is indeed required is a climate of public opinion where feeling of equality emanates from the hearts of all. Women are bounded by socio-cultural norms. Even parents discriminate against the girl child. This is because of lack of knowledge, awareness and education.

### **2.1.2 Family and Socialization**

Berk (2003:163) argues that socialization begins in the family during the second year, once children are first able to comply with parental directives. Effective caregivers pace their demands so they fit with children's capacities. As socialization pressures increase in early childhood, parents vary greatly in how they go about the task.

Family is the most important institution for the socialization. Since children are members of a family, they imitate everything that ever the activities conducted by the family and they play significant roles for their attitudes, behaviors and overall development.

### **2.1.3 Gender Socialization and Gender Roles**



Henslin (1997) contends that “an important part of socialization is the learning of culturally defined gender roles.” Gender socialization refers to the learning of behavior and attitudes considered appropriate for a given sex. Boys learn to be boys and girls learn to be girls. This “Learning” happens by ways of many different agents of socialization. The family is certainly important in reinforcing gender roles and so are one’s friends, school, work and the mass media. Gender roles are reinforced through “Countless Subtle and not So Subtle ways” (P: 76)

#### **2.1.4 Concept of Sex and Gender**

Sex is the biologically determined differences between men and women, for example: visible sexual organs that distinguish men from women, where as gender is the socially determined expectations for what it means to be male and female, it is caused by the psychological and social development of individuals within a society. Sex refers to the biological distinction between males and females which can not be changed. It “refers to visible differences in genitalia and related differences in procreative function” (Bhasin, 2003), Today, the word ‘gender’ has increasingly replaced the term 'sex' in discussions of socially and culturally determined differences in the behavior role and status of men and women. Gender is a shorthand term, which encodes the basic social identities classified by society to exaggerate the difference between females and males to maintain sex inequality, rather than based on fixed biological characteristics. Hence, gender is changeable, for example- women can do traditionally male jobs and vice-versa. More recently 'gender' has been used to refer to the social, cultural and psychological patterning of differences between males and females. (Magil, 2003)

Henslin (2004:66 Suggests that the fact that parents let their preschool boys roam farther from home than their pre school girls illustrates how girls are socialized to be more dependent.

Gender is socially determined expectations for what it is a must to be male and female. It is carried by the psychological and social development of individual with in a society. (Magil, 2003).

Gender refers to socio-cultural definition of men and women, the way societies distinguish men and women and assign them social roles and it is used as

analytical tool to understand social realities with regard to women and men. (Bhasin, 2000)

Gender refers to the social differences assigned to people of different sexes. The different social roles that men (boys) and women (girls) participated in, the activities in which they involved, the clothes they wear and many other aspects of culture help to define what society characterize as gender. (Bradshaw, 2001)

The concept of gender emerged as a way of distinguishing biological differences and socially constructed inequality, while the concept of gender relations sought to look at the social relationships through which they were mutually constituted as unequal social categories (Chhetri, 2001).

Socialist Feminists are also of two types: one focus on capitalist patriarchy and the other domination in a wide range of contexts, including race, class, and gender, as well as forms of domination among nations in the world system. Change can be achieved through increased consciousness of these structures and how they impact on social and individual levels and through the appropriate action to achieve the goals of the movement. (Farganis, 1994).

For some feminists, the only way women can create themselves culturally is to separate from men; for them, the lesbian is a metaphor for an independent, women identified woman (Kabeer, 1994:109). Other feminists argue that women's culture does not have to reject men and men's culture to liberate women. For African-American feminists like Alice Walker, what is needed is vision of strong, proud women who can be heterosexual, homosexual, bisexual. Walker has called this perspective "Womanist". For her Womanist is to feminist as purple is to lavender." (Walker, 1983).

Shiva (1988) noted that, development as a post colonial project has been a choice for accepting a model of progress in which the entire world remade itself on the model of the colonizing modern West, without having to undergo the subjugation and exploitation that colonialism entailed. The assumption was that western style progress was possible for all. Development as the improved well-being of all was equated with westernization of economic categories – of needs, of productivity, of growth. Concepts and categories about economic development and natural resource utilization that had emerged in the specific context of industrialization and capitalist growth in a centre of colonial power were raised to

the level of universal assumptions and applicability in the entirely different context of basic needs satisfaction for the people of the newly independent third world countries.

The work on psychoanalysis and politics that the French feminists were doing in the 1970s was not translated into English until 1980s. It was only in the 1990s that a full-fledged analysis of gender as wholly constructed, symbolically loaded, and ideologically enforced was taking place in American feminism.

Though all feminists are concerned to enable women to understand their situation and work towards liberating themselves. They have developed a number of theories that seek to uncover the causes of women's subordination and develop strategies for emancipating them. Yet they are not united.

### **2.1.5 Subordination of Women**

Freud claimed that anatomy is destiny, but Aristotle believed that "destiny was determined by one's place in the social order, not only as a man or a woman but as a free man or a slave" (Lorber 1994:37). Western thinking as Lorber (1994) critiqued sees women and men as so different physically as to sometimes seem two species. The bodies, which have been mapped inside and out for hundreds of years, have not changed, what has changed is the justification for gender inequality. As per Abdou Sarr, tradition, along with religion and law, is what has given power to men. And it is usually tradition which keeps women oppressed (Underwood: 297).

According to Lorber (1994), there are two discrete sexes and two distinguishable genders in western societies because societies there are built on two classes of people, women and men. Practically every form to be filled out asks whether one is male or female, even though one's physiology and biology may be irrelevant to what the form is used for. Because everyone is gendered, everyone including transvestites, transsexuals, and hermaphrodites, dutifully ticks off one box (Lorber 1994).

"Where women and men are different but not unequal, women's birth-giving is not a source of sub-ordination. Indeed, for much of human history, people worshipped goddesses of fertility." Peruvian women gain full adulthood around the time of menopause, reaping social and financial benefits and freedom from daily chores and from large extended families (E.A. Barnett 1988).

Rosaldo; Chodorow; and Ortner asked the question (Rosaldo et al.1974) that, why if our social worlds are so different from those of our ancestors, has the relation of the sexes continued to be asymmetrical? and how it is that social groups, which change radically through time, continue to produce and reproduce a social order dominated by men?

They argued that the connection between a woman's reproductive system and her domestic role is not a necessary one. Biological factors may make certain sociocultural arrangements highly likely, but with changes in technology, population size, ideas and aspirations, our social order can change. The significance lying in their argument according to Rosaldo is that, insofar as a woman is universally defined in terms of a largely maternal and domestic role, we can account for her universal subordination.

An emphasis on women's maternal role leads to an universal opposition between "domestic" and "public" roles that is necessarily asymmetrical. Women confined to the domestic spheres, do not have access to the sorts of authority, prestige, and cultural value that are the prerogatives (in sovereign / privileged) of men.

As per Rosaldo and Lamphere (1974) women have been trying to understand their own position and to change it ever since Simone de Beauvoir (1953) raised the question that why is women "the other" and are women universally the "second sex"? Women have become increasingly aware of sexual inequities in economic, social, and political institutions and are seeking to fight them (Rosaldo and Lamphere, 1974).

In anthropology a concern to understand and to change women's position has generated a number of important questions such as "are there societies which make women the equals or superior of men? Or are women "naturally" men's inferiors? Why women accept a subordinate standing?

#### **2.1.6 Agents of Socialization**

Agents of socialization are the people and groups that influence our self-concept, emotions, attitudes and behavior (Henslin,2006).

**The family:-** Family is responsible for, among others things, determining one's attitudes toward religion and establishing career goals.

**The School:-** The school is the agency responsible for socializing groups of young people in particular skills and values in society.

**Peer Groups:-** Peers refer to people who are roughly the same as or who share other social characteristics (e.g. students in a college class)

**Other agents: -** Religion, work place, the state.

## **2.2 Linking Study With the Theory:-**

This study is closely related to gender perspective which was emerged only after 1950s. It is a modern perspective which studies the gender between different level of men and women holistically in the society. This model focuses on differentiation and discrimination between men and women in the society. This model tries to find out the root causes of gender preference and socialization, oppression, variation between boy and girl child, patriarchal value system in the society. This model emphasizes the power relation and equal development of men and women.

Moreover, this model evaluates the different factors like social, cultural, economic and political that cause discrimination. This model gives a new idea for the overall development of woman and also advocates the equality and equity of a boy and girl child in the society.

It also emphasizes the women empowerment program (W E P) for marginalized, under privileged, disadvantaged backward rural women. This study is closely related and linked with the theory of gender perspective for the following reasons:

- ⇒ This study evaluates the process of gender preference and socialization.
- ⇒ This study deals with the process of social construction of gender.
- ⇒ Traditional social norms and values, religions, patriarchy are determinant factors for males and females role i.e. Gender preference and socialization.
- ⇒ This study deals with son preference in the society.
- ⇒ This study deals with the facilities, opportunities, works, roles, works, roles, responsibilities etc provided to male and female in the society.
- ⇒ This study deals with the factors affecting gender preference and socialization.

- ⇒ This study advocates the need of women's empowerment programmed (W E P) and effectiveness for their overall development.
- ⇒ This study also focuses and traces out the status of women.

Thus, all the above mentioned facts guided and motivated to link this study with gender perspective.

### **2.3 Review of Related Studies**

Adhikari (2007) has under taken a study on socialization among squatters of sarangkot-9, Kaski. In this study, he has explained about the condition of socialization among the inhabitants of Peepaldali village of Sarankot. He has found that most of the squatter families have affected less and children are cared by their own traditional methods. They have the never ending and deep rooted problem of food, cloth and shelter management.

Further more, he found in the squatter families, child care is the responsibility of elders or older siblings so that the working parents can go for labor of other outside job to earn money. In some families, there are grandparents also who cannot contribute much physically to the family economy, assume the infant care responsibilities and then free the working parents for other labors. (Adhikari, Bed Hari, 2059)

Tulachan (2007) has under taken a study on gender roles in the live stock production and management at the household level of Jhyalungtar, Chapagaun VDC, Lalitpur. In her study she has explained about the responsibilities of males and females in Brahmin, Chhetri, Tamang, Newar and Dalit community. She has found that the women belonging to the Tamang and Newar community have the strong decision making right, access to and control over the livestock resources. But in the case of Brahmin, Chhetri and Dalit community females are still marginalized in playing the active roles in making decisions of household affairs. They have limited right in the access to and control over the resources.

Parajuli (2007) has under taken a study on gender situation of family planning, a sociological study of kodi village, Kaski. In his study he has explained about the decision making power regarding family planning and relationships between gender discrimination and family planning.

He has found that son preference is the product of patriarchal social system. People do preference of son because of various social reasons which is related with patriarchal social system. He has found that, in the thought of villagers, the main reasons of son preference are : to continue the heredity or lineage of the family to get religious satisfaction, to get help in difficulty and old age, because sons are strong and powerful than daughters.

It is concluded that gender discrimination affects the family planning of kodi village. Also it is concluded that higher gender discrimination practice can lead lower efficiency in family planning. Lower gender discrimination practice can make higher efficiency in family planning.

The analysis of Household Activities is the important unit of Gender analysis, but the household activities are not analyzed and given less importance in the researches done these days.

The Household activities are those activities which have been performed inside the house and are not paid off. No wages are given. For examples, child birth, child caring and rearing, various Kitchen works, fetch water, care of cattle, sweeping, grass cutting etc, are included in the household activities. There are not sufficient research works regarding household activities so that such activities are neglected. It is imperative that researches should be done in such matters.

Gender inequalities, differentiations, variations between older generation and younger generation, male dominance over female, female dominance over male, female exploitation, male exploitation, switched gender etc are the determinant factors of gender differences which inspired to conduct this study. In the review of related studies, it is found that household activities are neglected and it is not analyzed that these are the foundations of productive work which directly or indirectly affect them.

Nepal is mostly patriarchal society. Females are included in almost all the household activities but such matters are not the research topics and females are dominated comparatively in these days also. How the male and female children are treated in the socialization process as cultural, sociological, educational, religious and psychological level, this matter affect the whole social structures. So it is imperative to conduct the study.

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

#### **3.1 Study Area and Rationale for the selection of the study site:-**

This study mostly focuses on the factors affecting gender preferences in socialization. This study also aims to investigate the nature and causes of gender preference. This study is expected to be important for the development of the society. This field study will be carried out in Daraun valley (Arjun Chaupari VDC) of Syangja District. This is almost 7k.m north-east from Syangja. Almost household of Daraun Khola (Arjun Chaupari Bazaar) are the inhabitants of ward no-5 is universe of this study. The area is situated between small hills so it seems to be a small valley. Brahmins, Chhetries, Gurungs, Newar and Magar are main castes of this area. It is a small urbanized village market. Around 50% population of this area is educated and majority of the males have occupied the employment.

Very few males have gone abroad for higher studies and some have gone for earning money. Females have gone abroad negligibly in the comparison of males, so males are regarded superior in this area. Females mainly have low literacy rate. Different gender roles and duties are given to male and female. Most of the females of the study area are engaged in the household affairs. So, all these above facts motivated to find out the Gender preference and socialization.

#### **3.2 Research Design**

A research design is a simple overview of a research study in sequence. The main objectives of the study are to investigate the roles of male and female in the society, to study gender preference regarding socialization. It describes the activities of male and female in the society. Moreover, it expects to analyze the process of gender preference in the study area. Thus the nature of this study is both exploratory and descriptive research design.

The exploratory research design is used to find the factors of gender preference and socialization. The descriptive research design is used to describe the ways of gender preference in the area.

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



The primary and secondary data are used in the study. This study has focused on qualitative nature of data but quantitative data also is used to some extent. The interview schedules from the respondents (From the selected household of the universe) are collected. Focus group discussion and key informants are used for the collection of primary data. The different sources from Newspapers, Books, Journals, and Internet, different published and unpublished materials have been used for the collection of secondary data.

### **3.4 Sampling Procedure**

The universe of this study is the house hold built within Daraun Khola (Arjun chaupari V.D.C. ward no -5). The universe of this study consists of around 139 households. These 139 households in the universe has been stratified based on caste/ethnicity. Then 80 respondent households are selected by proportionate stratified random sampling. Each household is the unit of analysis while the head of each family is the respondent.

### **3.5 Data Collection Techniques/Instruments:**

#### **3.5.1 Interview Schedule**

Interview technique is adopted to collect data to analyze the gender preference in the study area. Interviews have been conducted formally and informally. There have been direct face to face interview for gathering real and informative exact facts about gender preference and socialization. An interview schedule having a list of structural question is prepared by which essential qualitative and quantitative data is gathered.

#### **3.5.2 Observation**

To meet the objectives of the study, researcher is involved in observing gender preference and socialization. Researcher himself observes the gender based activities and factors affecting them. Data, information, gender based activities and related facts have been collected in a diary.

#### **3.5.3 Focus Group Discussion**

Focus Group Discussion is very important technique in this study area. This technique is adopted to carry out the relevant data of this study. Only two FGD are conducted with male and female among the local leaders, health workers, shopkeepers, higher secondary school teachers and officials. It is conducted for gathering informations related to gender issues and perception on the need of empowerment by age, sex, education and caste/ethnicity and various issues regarding male dominance over female and female dominance over male.

#### **3.5.4 Key informant interview**

After collecting the necessary information related to various gender issues by using face to face interviews, key informant interviews were conducted. For this, five key personalities representing different sectors of social life including politics, religion, culture, education etc. have been interviewed. They have been asked to respond on different issues such as Comparison between work and opportunity according to generation and gender, generation gap regarding gender discrimination etc. in an effort to collect qualitative data.

#### **3.6 Method of Data Analysis and Presentation:-**

While collecting data, we do our best to analyze them, so the collected quantitative and qualitative data are tabulated and analyzed by using simple statistical tools, like frequency, percentage, ranking, tabulations etc. to present these data.

The qualitative data are analyzed descriptively. Some extra efforts are made to obtain the targeted findings. A comparison is made to remove the data error with various data collected from different sources and data are interpreted sociologically.

## **CHAPTER IV**

### **DEMOGRAPHIC AND SOCIO-ECONOMIC PROFILE**

#### **4.1 Physical Setting**

##### **4.1.1 Geographical and Political Structure**

Arjun Choupari Village Development Committee is located in north-east of Syangja district. It is 7 K.M. far from the head quarter of the district. The area of this district is 19.26 Sq. K.M. It is situated in the height of 820 to 1945 meter from the sea level. This V.D.C. has tropical climate. Putali Bazar municipality lies in east, Rapakot V.D.C. In west, Daraun V.D.C. in north, Khilung and Dhapuk Simal Bhanjhyang V.D.Cs are in the west direction from this V.D.C.

There are 44 settlements in 9 wards of this V.D.C. the more populated wards are 3, 5 and 9. The least populated ward is 8. Ward number 5 is the largest and ward no. 1 and 3 are the smallest wards of this V.D.C. according to the area.

##### **4.1.2 Historical Status**

There is no evidence how Arjun Choupari has been named. According to the local informants, the place was famous for the place of "Aran ko Choutari" and gradually it has been named Arjun Choupari. Similarly, a small river named "Daraun Khola" is following near the place, so it was named Daraun Khola in the olden days.

There was no facility of education before the establishment of Lamdanda Primary School in 2030 B.S. After this time, school has been established in every ward with the help of awareness of community and government support.

In the course of time, Arjun Choupari V.D.C. has been changed with the construction of Helu - Arjun Choupari - Parbat road. Arjun Choupari V.D.C. has been developed due to transportation facility.

##### **4.1.3 Cultural Setting**

There are the people having different culture in the V.D.C. like other parts of country. Brahmin and Chhetri people celebrate the festival like Teej, Krishnasthami, Kuse-Aaunsi, Janaipurnima, Dashain, Tihar, Maghesankranti, Phagupurnima, Chaite Dashain and Ram Nawami. Similarly; ( ) ngs of this study area celebrate Lhosar,

Tohante, Buddha purnima etc. In this study area, Gurung people celebrate all the festivals of Brahmin and Chhetri due to the process of acculturation.

## 4.2 Social Profile

### 4.2.1 Religious and Historical Spots.

Arjun Choupari V.D.C. is famous for religious and historical matters. Taun ko Lek, Panchakanya Mandir, Lamdanda Kalika Devi Mandir, and Baraha Gupha are the religious and historical places. The researcher can study and investigate these matters to promote rural tourism. Furthermore, this V.D.C. has much potential to attract internal and external tourists.

### 4.2.2 Distribution of Household and main settlement of the V.D.C.

In this V.D.C there are 1421 households and the average family size is 5.87. There are 44 main settlements and ward No. 9 of Keware and Ward No. 5 of Bazaar and Simalchour are the most populated and ward no. 2 of Puranbari and Chhapa, Ward no. 1 of Bagaicha and Sirupale of ward No. 3 are the least populated area.

In this V.D.C, there are maximum 8 settlements. The main settlements of this V.D.C. are shown in the table below.

**Table 1: Distribution of Some Key Demographic Information by Wards**

| Ward No. | Name of Main Settlement | Number of Settlements | Population | Number of House | Total House |
|----------|-------------------------|-----------------------|------------|-----------------|-------------|
| 1.       | Daregaunda              | 5                     | 388        | 52              | 130         |
|          | Bagaicha                |                       | 43         | 7               |             |
|          | Dhakaldanda             |                       | 69         | 12              |             |
|          | Badahare                |                       | 118        | 25              |             |
|          | Banjhbari               |                       | 191        | 35              |             |
| 2        | Banpale                 | 7                     | 44         | 9               | 105         |
|          | Thanathok               |                       | 168        | 27              |             |
|          | Puranbari               |                       | 21         | 5               |             |
|          | Chhapa                  |                       | 31         | 6               |             |
|          | Nabbe                   |                       | 50         | 11              |             |
|          | Sisnepani               |                       | 201        | 30              |             |

| Ward No. | Name of Main Settlement  | Number of Settlements | Population                                     | Number of House                             | Total House |
|----------|--|-----------------------|--|---|-------------|
|          | Bagahakhet   |                       | 92   | 15  |             |
| 3.       | Matethar<br>Gahate<br>Pipaldanda<br>Sirupale<br>Dui Ghare Chapat<br>Gaurisaunra<br>Palla Ghare<br>Majhpata | 8                     | 106<br>78<br>86<br>57<br>72<br>57<br>92<br>283 | 15<br>11<br>18<br>9<br>13<br>10<br>15<br>51 | 175         |
| 4.       | Raite<br>Khottar<br>Kholachheu<br>Bayarbari<br>Handikhola  | 5                     | 239<br>151<br>105<br>158<br>171                | 42<br>22<br>14<br>26<br>33                  | 137         |
| 5.       | Archale, Malechour<br>Simal Chour<br>Devkotathar<br>Beltari<br>Arjun Choupari Bazaar<br>Gadkhani           | 6                     | 48<br>619<br>110<br>81<br>712<br>66            | 11<br>110<br>19<br>17<br>139<br>11          | 306         |
| 6.       | Khalte (Tallo Upallo, Tallabari)<br>Bayadhunga Bayara<br>Chhahare<br>Sano Bhangayang<br>Majuwa             | 5                     | 430<br>76<br>183<br>122<br>233                 | 62<br>13<br>22<br>20<br>47                  | 164         |
| 7.       | Khalte Bhattamase<br>Alainchee bari, Khatrithar<br>Dandathar, Jukepani                                     | 3                     | 283<br>284<br>189                              | 51<br>35<br>30                              | 116         |
| 8.       | Bhaktikot<br>Okhle Deurali<br>Lamdanda   | 3                     | 102<br>158<br>383                              | 18<br>30<br>60                              | 108         |
| 9.       | Keware (Lindi, Mukhiyathar,<br>Rokathar Chaukathar, Chadura)   | 2                     | 748  | 141   | 179         |

| Ward No. | Name of Main Settlement | Number of Settlements | Population | Number of House | Total House |
|----------|-------------------------|-----------------------|------------|-----------------|-------------|
|          | Taunghaderi             |                       | 238        | 38              |             |
|          | Total                   | 44                    | 8326       | 1419            | 1421        |

Source: Arjun Choupari, Village Profile, 2010

### 4.2.3 Distribution of Population

According to the household survey 2067, the population of Arjun Choupari V.D.C. is 8326, the population of male is 4310 (52%) and female is 4016 (48%). There are 294 more males than females. The highly Populated ward is ward no 5, where the population is 1642. The least populated ward is ward no. 2 where the population is 607.

The population is more in southern and eastern part in comparison to the other parts of this V.D.C. The ward wise distribution of population is given in the table below.

**Table 2: Distribution of Population by Wards**

| Ward No. | Sex (2067) |        | Total | Family Number | Average Family Size |
|----------|------------|--------|-------|---------------|---------------------|
|          | Male       | Female |       |               |                     |
| 1        | 415        | 394    | 809   | 131           | 6.18                |
| 2        | 299        | 308    | 607   | 105           | 5.78                |
| 3        | 545        | 470    | 1015  | 175           | 5.87                |
| 4        | 433        | 391    | 824   | 137           | 6.01                |
| 5        | 865        | 777    | 1642  | 306           | 5.37                |
| 6        | 534        | 510    | 1044  | 164           | 6.37                |
| 7        | 379        | 377    | 756   | 116           | 6.52                |
| 8        | 320        | 323    | 643   | 108           | 5.95                |
| 9        | 520        | 466    | 986   | 179           | 5.51                |
| Total    | 4310       | 4016   | 8326  | 1421          | 5.87                |

Source: Arjun Choupari, Village Profile, 2010

The population growth rate is 1.89percent in this V.D.C. the population growth rate is increasing in the comparison of other villages; it is found that the

population is growing in this V.D.C. than other neighboring V.D.C. due to the reason of rural urbanization

#### 4.2.4 Distribution of Population According to Age Group

According to the Field Survey, 2067, there are maximum people of age group 25 to 45 years. in this V.D.C. The total number of such people is 2483. It is 29.82percent of the total population of V.D.C, and there are very few people of age above 75 years. The number of such people is 125. It is 1.5percent of the total population.

The distribution of population according to the age group is given in table below.

**Table 3: Distribution of Population According to the Sex and Age Group**

| S.N. | Age Group     | Sex    |      |       | Percentage |
|------|---------------|--------|------|-------|------------|
|      |               | Female | Male | Total |            |
| 1    | Below 5 years | 398    | 407  | 805   | 9.67       |
| 2    | 6-10 years    | 408    | 477  | 885   | 10.63      |
| 3    | 11-15 years   | 477    | 546  | 1026  | 12.29      |
| 4    | 16-24 years   | 727    | 833  | 1560  | 18.74      |
| 5    | 25-45 years   | 1213   | 1270 | 2483  | 29.82      |
| 6    | 45-60 years   | 472    | 480  | 952   | 11.43      |
| 7    | 60-75 years   | 265    | 228  | 493   | 5.92       |
| 8    | Above 75      | 56     | 69   | 125   | 1.50       |
|      | Total         | 4016   | 4310 | 8326  | 100.00     |

*Source: Arjun Choupari, Village Profile, 2010*

From above table, we see that the highest population is of age group 25 years. to 45 years in this age group the number of male is 1270 and female is 1213. The number of female is more than the number of male in the age group 60 to 75years. In the other age group, the number of male is greater than that of the number of female. The number of children less than 5 years. is 805 in this village. In the same way, there are 407 male children and 398 female children. This indicates that the number of male children is greater than the number of female children.

#### 4.2.5 Distribution of household head according to Sex

According to ward wise distribution, regarding household heads, there are 1152 male household heads and 269 female household heads out of 1421 households. There are male household heads in every wards and the number of female household heads are negligible.

**Table 4: Distribution of Household Head According to Sex**

| Ward No.   | Household Head According to Sex |        |
|------------|---------------------------------|--------|
|            | Male                            | Female |
| 1          | 102                             | 29     |
| 2          | 91                              | 14     |
| 3          | 144                             | 31     |
| 4          | 119                             | 18     |
| 5          | 247                             | 59     |
| 6          | 127                             | 37     |
| 7          | 91                              | 25     |
| 8          | 80                              | 28     |
| 9          | 151                             | 28     |
| Total      | 1152                            | 269    |
| Percentage | 81                              | 19     |

Source: Arjun Choupari, Village Profile, 2010

From above table, there are 247 male Household Heads in ward no. 5 which is the maximum number, 80 male Household Heads in ward no. 8, which is the least, Similarly there are 59 female household heads in ward no. 5, which is the maximum and 14 female Household Heads in ward no. 2, which is the least.

According to sex, there are 19percent female household heads and 81percent male household heads. This indicates that there is superiority of males in household affairs which is not positive for the gender inclusion and socialization for females.

#### 4.2.6 Distribution of caste/ Ethnicity According to Ward

The distribution of different caste and ethnicity staying in this V.D.C. has been shown in the following table. According to this table shown below, there are 12 caste and ethnic groups staying in this V.D.C. The caste and ethnic groups are



Brahmin, Chhetri, Gurung, Damai, Kami, Sarki, Magar etc. There are maximum numbers of Chhetri people staying in this V.D.C. The number is 653 which is 48percent of the V.D.C.

**Table 5: Distribution of Caste/ Ethnicity According to Ward**

| S.N.  | Cast/Ethnic Group | Ward No. |     |     |     |     |     |     |     |     |       |
|-------|-------------------|----------|-----|-----|-----|-----|-----|-----|-----|-----|-------|
|       |                   | 1        | 2   | 3   | 4   | 5   | 6   | 7   | 8   | 9   | Total |
| 1     | Brahmin           | 35       | 52  | 7   | 56  | 78  | 4   | 7   | 0   | 4   | 243   |
| 2     | Chhetri           | 13       | 44  | 156 | 37  | 121 | 105 | 48  | 0   | 129 | 653   |
| 3     | Newar             | 0        | 0   | 0   | 0   | 3   | 0   | 0   | 0   | 0   | 3     |
| 4     | Magar             | 4        | 1   | 0   | 0   | 9   | 2   | 0   | 0   | 0   | 16    |
| 5     | Gurung            | 0        | 0   | 0   | 0   | 30  | 24  | 17  | 90  | 22  | 183   |
| 6     | Damai             | 60       | 0   | 0   | 0   | 20  | 2   | 2   | 4   | 3   | 91    |
| 7     | Sarki             | 0        | 0   | 2   | 5   | 16  | 0   | 6   | 0   | 0   | 29    |
| 8     | Bishowkarma       | 0        | 2   | 0   | 33  | 22  | 13  | 36  | 14  | 7   | 127   |
| 9     | Majhi             | 1        | 0   | 0   | 0   | 0   | 0   | 0   | 0   | 0   | 1     |
| 10    | Musalman          | 0        | 0   | 0   | 0   | 5   | 2   | 0   | 0   | 0   | 7     |
| 11    | Yogi\Giri         | 0        | 0   | 0   | 1   | 0   | 0   | 0   | 0   | 0   | 1     |
| 12    | Other             | 18       | 6   | 10  | 5   | 2   | 12  | 0   | 0   | 14  | 67    |
| Total |                   | 131      | 105 | 175 | 137 | 306 | 164 | 116 | 108 | 279 | 1421  |

Source: Arjun Choupari, Village Profile, 2010

From above table in this V.D.C, there are 17percent Brahmin, 13percent Gurung, 9percent Biswokarma/ Sunar, 6.30percent Damai and other castes respectively.

In the same way, the least number of ethnic groups in this V.D.C are Jogi and majhi family. The number of these family is 1, 1 family only. It is 0.001percent out of the total population of this V.D.C.

Similarly, the number of families of Newar and Muslim is also 3 and 7 only. In this V.D.C., the greatest number of population is of chhetri followed by Brahmin, Gurung, Biswokarma, Sunar, Sarki, and G.T. etc.

#### **4.2.7 Distribution of Population According to Religion**

The main religions of the people staying in this V.D.C are Hindu and Buddhist. The Hindus are the main inhabitants so that there are maximum Hindu People in the V.D.C.

The distribution of population according to the religion is given in the table below.

**Table 6: Distribution of Population According to Religion.**

| S.N.  | Religion  | Ward No. |     |     |     |     |     |     |     |     |       |      |
|-------|-----------|----------|-----|-----|-----|-----|-----|-----|-----|-----|-------|------|
|       |           | 1        | 2   | 3   | 4   | 5   | 6   | 7   | 8   | 9   | Total | %    |
| 1     | Hindu     | 128      | 104 | 172 | 135 | 268 | 138 | 133 | 19  | 149 | 1228  | 87   |
| 2     | Buddhist  | 0        | 1   | 1   | 0   | 31  | 23  | 1   | 89  | 20  | 166   | 12   |
| 3     | Muslim    | 2        | 0   | 0   | 0   | 7   | 2   | 1   | 0   | 8   | 20    | 1    |
| 4     | Christian | 1        | 0   | 0   | 2   | 0   | 1   | 1   | 0   | 2   | 7     | 0.04 |
| Total |           | 131      | 105 | 175 | 137 | 306 | 164 | 116 | 108 | 179 | 1421  | 100  |

*Source: Arjun Choupari, Village Profile, 2010*

In the above table, the number of people of different religion in the V.D.C. is given, in which (87%) people are Hindus, (12%) are Buddhists, (1%) are Muslim and (0.04%) are Christian respectively.

### 4.3 Caste/Ethnic Context

Nepal from the ancient time has been a country of different caste/ethnic groups with distinct language and culture. From the very historical period, Nepal has been the meeting ground of the Indo-Aryan people from the South and Mongolian people from the North.

Different ethnic groups constitute the cultural pluralism or diversity. In the context of diversity of Nepal, flexibility is the strength of the society. Nepal is one of the rarest countries in the world if we consider its smallness in areas and largeness in cultural diversity. Nepali culture of today is the culture blended in the past. Nepali society could absorb and adapt new ideas, new modes and new styles from abroad without threatening its basic values and underlying principles.

The earliest documented caste organization comes from Kathmandu valley at the time of King Jayasthiti Malla (1382-1395) during 14<sup>th</sup> century. In order to reform Nepali society population were divided into 64 occupational caste groups on the basis of their work and were ranked under clean and untouchable caste groups. Caste principles and codes of conduct were introduced according to the Manusmriti Code of Hindus (Bista, 1991). During this time not only the division of labor in the society was based on the membership of the group in the caste hierarchy but rules

for the clothing, ornamentation and construction of houses also varied for different caste groups (Gellner, 1999).

According to Sharma (2004) efforts were made by the Hindu rulers of Nepal to maintain social order in their state. Occupational caste hierarchy was also reinforced during Shah Period, by Ram Shah, the King of Gorkha (1606-1636) who is also known for his social reform in the history of Nepal. After the unification of modern Nepal, King Prithvi Narayan Shah also declared Nepal the garden of four Jat and thirty six varna. In the Nepali social context, Jat commonly means caste in the hierarchical, stratified sense of the Hindu caste system. "One cannot choose one's jati; it is defined by birth" (Quigley, 1993).

A Civil Code was promulgated on January 5, 1854 at the time of Prime Minister Jung Bahadur Rana. The Code was promulgated in order to protect the social norms, social order and social tradition according to the Varna system. Different codification of law was elaborated in this Code. All castes were paraphrased into four *Varnas* and thirty six *Jats*. Whole Nepali society was divided into five hierarchical divisions according to the Code. They are-*Tagadhari* (Wearers of the holy cord); *Namasinya Matawali* (Non-enslavable Alcohol-Drinkers; *Masinya Matawali* (Enslavable Alcohol-Drinkers; *Pani nachalne choi chhito halnunaparne* (impure but 'touchable'); and *Pani nachalne choi chhito halnuparne* (untouchable) respectively (Hofer, 2004:9). Under this Code, punishment also varied for different caste according to their hierarchy (Vaidya and Manandhar 1985). The Civil Code of 1963 A.D. popularly known as Naya Muluki Ain (New Civil Code) has removed such caste hierarchical divisions. It has treated all citizens equally before the law. However, often times it is reported that caste-based discrimination prevails in practice (Sharma, Chhetri and Rana, 1994).

#### **4.3.1 Brahmin and Chhetri**

In the traditional Hindu caste hierarchy based on pollution and purity, Brahmin and Chhetri are placed on the first category of the Hindu caste system.

Brahmin and Chhetri were classified under the first *cord wearing* category.

Bista classified the Hindu caste hierarchy in four different views as *Classical Model*, *Nepali Model viewed by Brahmin-Chhetri*, *Nepali Model viewed by the Majority*, and *Secular Hierarchy viewed by Majority and practiced by all*. In Bista's

classification, Brahmin and Chhetri were placed in the first category in the hierarchy and Gurung at the bottom in all four models. Newar could be placed in the middle in first two models. They belong to the *Chokho Jaat* (clean caste) in model three and to the *Common, Poor and Backward* (Matwali and ethnic communities) in model four (Bista, 1991:43).

Brahmins and Chhetris are the major caste groups in Nepal by their number. In 1991 census Brahmins are classified as of Hill and Tarai as their origins. Chhetris are not classified as such with their origin in Tarai. Hill Brahmins (Brahmin) were second to the Chhetris in the total population of Nepal. Both Brahmin and Chhetri percentage have declined in 2001 census (CBS, 2002).

Brahmins and Chhetris are Aryan people. As they wear sacred thread they are also regarded as "twice-born" high castes. They come from the south and west (Mierow, 1997). According to Bista (1991:38) "A majority of Brahmin priests are the descendants of caste Brahmins who came mainly from the plains were forced to emigrate from hostile invasions of the plain states. In particular, there were to be many who were running away from the religious persecutions of the Moslems." However, Brahmin Pundits are "the writers, the repository and the interpreters of (Nepali) history." (Bista, 1991:37).

Mierow in her thirty years of acquaintance with Syangja observed that Brahmin religious teachers were educated in Sanskrit schools. "They were well-versed in the most ancient religious literature in the world". She remarked "If the lists of teachers and professors at the campuses and university (in Syangja) are studied with a critical eye, we will find that Brahmins, Chhetris and Newars are in the majority" (Mierow, 1997:85).

#### **4.3.2 Gurung**

The Gurung is an ethnic group from the Central region of Nepal. They live primarily in West Nepal's Gandaki zone, specifically Lamjung, Kaski, Tanahu, Gorkha, Parbat and Syangja districts as well as the Manang district around the Annapurna mountain range. Some live in the Baglung, Okhaldhunga and Taplejung districts and Machhapuchhre as well. Small numbers are believed to be living in Sikkim or Bhutan.

In the study area, there are about 13percent Gurung families of the total population of the village.

All the Gurung of the study area are Buddhist their festivals are Lhosar, Tohte, Tamu Unity Day (magh, 6) Baisakh Purnima, Fagun Purnima, Bhadra Purnima, Srawan Sankranti, Maghe Sankranti etc. They celebrate these festivals with enjoyment according to their customs and tradition. The celebrate Teej, Tihar etc as well due to acculturation. The Gurung dances like Sorathi Nach, Ghatu Nach, etc are being disappeared due to discontinuity.

**CHAPTER V**  
**GENDER PERCEPTIONS: AGE, SEX, EDUCATION AND CASTE/ETHNIC**  
**PERSPECTIVES**

Perception of people on any one of the things or practices around us can vary according to people's characteristics based on age, sex, educational exposure and caste/ethnicity. Therefore people's perception on the concept as well as practices related to gender also varies accordingly.

**5.1 Perception on Male and Female**

The differences between females and males are perceived differently by different groups of people. In this study perceived gender differences were assessed according to respondents' sex, education and respondents' affiliation to particular caste/ethnic group. The highest frequency of responses was observed on the difference of freedom between females and males among all groups. Freedom in this context was defined as freedom of movement and freedom in making decisions. For females, allocation of work, decision-making power, educational opportunity, and rights were other differences after freedom. For males, the difference after freedom was in decision-making, education, work and rights. Looking at this, from educational perspective, it is revealed that the respondents with no education perceived major differences between females and males in freedom, work, education, decision-making and rights. The respondents with secondary school or higher education also perceived that freedom was the major difference between females and males followed by decision-making, access to education, work and authority. Among the respondents with and without education, their perception differed by their gender. Women respondents with no education group found that females and males differed in work. Women respondents with education found that the difference between females and males was in decision-making power and work. Among men respondents with no education, the difference in work was highest while among men respondents with education, it was in decision-making.

**Table 7: Perceived Differences between females and Males by Respondent's**

## Education and Sex

| Differences in:<br>(Yes perception) | Frequency by Respondent's Education and Sex |      |          |      |        |      |
|-------------------------------------|---|------|----------|------|--------|------|
|                                     | Illiterate                                  |      | Literate |      | Total  |      |
|                                     | Female                                      | Male | Female   | Male | Female | Male |
| Decision making                     | 8   | 9    | 9        | 20   | 17     | 29   |
| Property right                      | 3   | 2    | 4        | 4    | 7      | 6    |
| Freedom                             | 29  | 20   | 17       | 34   | 46     | 54   |
| Work                                | 29  | 10   | 9        | 14   | 38     | 24   |
| Marriage Condition                  | 1   | -    | -        | -    | 1      | -    |
| Residence                           | 1   | -    | -        | 2    | 1      | 2    |
| Obeying Spouse                      | -   | 3    | -        | 5    | 5      | 3    |
| Education                           | 11  | 8    | 4        | 21   | 15     | 29   |
| Right/Authority                     | 6   | 4    | 4        | 10   | 10     | 14   |
| Food (access)                       | 1   | -    | -        | 2    | 1      | 2    |
| Household Headship                  | 1   | -    | -        | -    | 1      | -    |
| Opportunity                         | 4   | -    | -        | -    | 4      | -    |

*Source: Field Survey, 2011*

From above table, we can see that there are difference in perceptions on decision making property right, freedom and work. When girls drop out of school they are generally married off while this may not be the case for the boys. As per prevailing custom on residence after marriage, women go to husband's house after marriage. Women become head of the household only after their husband's death. In certain situations they also become head of the household just as when their husbands are away from home for study, employment or other reasons.

### 5.2 Perception on Husband and Wife

Not only females and males but also husbands and wives are perceived differently. Difference of work between husband and wife was perceived as highest by both female and male respondents. Next to difference in work was freedom and decision-making. Among women respondents in general the frequency of perceived differences between husband and wife in terms of work and freedom was higher among females with no education than those with education. In contrast, this frequency was higher among the men respondents with education as compared to men without education.

**Table 8: Perceived Differences between Husband and Wife by Respondent's Education and Sex**

| Differences perceived in: | Frequency by Respondent's Education and Sex |      |                    |      |        |      |
|---------------------------|---|------|--------------------|------|--------|------|
|                           | No Education                                |      | Secondary School + |      | Total  |      |
|                           | Female                                      | Male | Female             | Male | Female | Male |
| Work                      | 42  | 33   | 17                 | 57   | 59     | 90   |
| Freedom                   | 15  | 6    | 9                  | 19   | 24     | 25   |
| Other                     | 6   | 13   | 2                  | 7    | 8      | 20   |
| Total                     | 63  | 52   | 28                 | 83   | 91     | 135  |

Source: Field Survey, 2011

Note: 'Other' includes decision making, obeying spouse, keeping more than one spouse, change in residence after marriage, right/authority, and ownership of property. Because of the multiple responses it exceeds total number of respondents.

This study also attempted to examine whether there were perceived differences about husband and wife by respondents belonging to different caste/ethnic groups. The survey results indicate that most of the respondents held similar perceptions on the subject irrespective of their caste/ethnic group affiliations.

Majority of the respondents said that there were differences between husband and wife in terms of their work, freedom enjoyed by them, their decision making authority and roles.

**Table 9: Perceived Differences between Husband and Wife by Respondent's Caste/Ethnicity**

| Differences in: | Respondent's Caste/Ethnicity |    |              |    |             |    |
|-----------------|------------------------------|----|--------------|----|-------------|----|
|                 | Brahmin (25)                 |    | Chhetri (40) |    | Gurung (20) |    |
|                 | No.                          | %  | No.          | %  | No.         | %  |
| Work            | 12                           | 48 | 24           | 60 | 12          | 60 |
| Freedom         | 9                            | 36 | 11           | 28 | 4           | 20 |
| Decision making | 3                            | 12 | -            | -  | 1           | 5  |
| Other           | 1                            | 4  | 5            | 12 | 3           | 15 |

Source: Field Survey, 2011



**Note:** ‘other’ include, obeying spouse, keeping more than one spouse, *hak/adhikar* (right/authority), and choice of residence. Percentage exceeds hundred because of the multiple responses.

In the communities of study, childcare is found to be the major part of a female’s work; the husband (as head of the household) is generally considered as the boss and chief decision-maker of the household. He may also keep more than one wife. Girls must move to her husband's household after marriage and are supposed to obey their husbands. Women generally work longer hours but have less *hak/adhikar* (right/authority). In contrast men stay in their natal house after marriage, do not have to respect or obey their wives, and are considered to have more rights. Women not only have less right than men but also do not have equal opportunities. Among 85 respondents under the study, only 54percent held the view that women were and should be treated as equals- that is, both females and males should have equal access to opportunities in life. It is to be noted that both female and male respondents (48% and 38% respectively) in the study opined that women were subject to discrimination.

**Table 10: Opinions about Opportunities for Females and Males**

| Equal Opportunity available for Females and Males | Respondent's Sex |     |          |     |       |     |
|---|------------------|-----|----------|-----|-------|-----|
|   | Female(33)       |     | Male(52) |     | Total |     |
|   | no.              | %   | no.      | %   | no.   | %   |
| Yes   | 14               | 42  | 32       | 62  | 46    | 54  |
| No  | 19               | 48  | 20       | 38  | 39    | 46  |
| Total   | 33               | 100 | 52       | 100 | 85    | 100 |

Source: Field Survey, 2011

This research also made an attempt to identify the factors that were held by the people under study as responsible for the prevailing discriminations against women (or gender differences in terms of access to opportunities). Tradition, attitude towards females and males, education system, culture and religion were identified as factors related to the prevalent gender differences in the society by a significant number of respondents.

Among the factors considered responsible for prevalent gender differences, tradition and attitude towards female and male which was identified by both female and male respondents, was significantly high.

It becomes evident from the discussion above that most of the respondents in the communities under study feel that gender based discriminations are conspicuous and that several factors account for the prevalence of such differences. In spite of such a reality, respondents were found to be optimistic about the possibility of reducing the discriminations against females in the society by means of better education and awareness for both sexes.

**Table 11: Factors Considered Responsible for Prevalent Gender Differences by Sex of the Respondents**

| Factors                            | Female (N=33) | Male (N=52) |
|------------------------------------|---------------|-------------|
| Tradition                          | 81%           | 87%         |
| Attitude towards Females and Males | 62%           | 63%         |
| Education System                   | 35%           | 47%         |
| Culture                            | 39%           | 39%         |
| Religious Values                   | 31%           | 44%         |

*Source: Field Survey, 2011*

**Note:** Percentages do not add up to 100 because many respondents had identified more than one factor.

Respondents differed in their ideas about whether the prevailing gender based differences should or should not be continued. For instance, about the social difference between females and males 62% respondents said that it needed timely change while 17% said that radical change needed on the discriminatory practices between females and males. For some, such differential practice is a tradition and it should be continued. Others said that they were aware of the discriminations but felt that they had no choice but to accept them. It is interesting to note that among the respondents who said that the discriminatory practices needed timely change, and needed radical change, proportion of male respondents is higher than that of the female respondents.

**Table 12: Perception towards Changing the Gender Discriminatory Practices**

| Perception                                       | Respondent's Sex |             |              |
|--|------------------|-------------|--------------|
|  | Female (N=33)    | Male (N=52) | Total (N=85) |
| Tradition should be continued                    | 20%              | 8%          | 13%          |
| Know about the discrimination but have no choice | 10%              | 7%          | 8%           |
| Needs timely change                              | 55%              | 67%         | 62%          |
| Needs radical change                             | 15%              | 18%         | 17%          |
| Total  | 100%             | 100%        | 100%         |

Source: Field Survey, 2011

### 5.3 Perceived Needs and Preference for Sons and Daughters

It could be argued that gender based discrimination in Nepal has its roots in the prevailing social and cultural norms and values in the society. One area where this becomes quite obvious is in terms of high preference for sons or a felt need of sons among parents in general. The patriarchy that dominates the social relations in Nepali society tends to accord a subordinate position and value to the females. For instance when parents want to have children, generally they prefer to have sons rather than daughters. This study found that irrespective of their educational status, parents had stronger desire to have sons.

**Table 13: Felt Need of Son and Daughter by Respondent's Education and Sex**

| Need of  |     | Number of Respondents by Education and Sex |    |       |          |    |       |                |    |
|----------|-----|--|----|-------|----------|----|-------|----------------|----|
|          |     | Illiterate                                 |    |       | Literate |    |       | Total (N=(85)) |    |
|          |     | F  | M  | Total | F        | M  | Total | F              | M  |
| Son      | Yes | 24   | 13 | 37    | 12       | 17 | 29    | 36             | 30 |
|          | No  | 4  | 2  | 6     | 9        | 17 | 26    | 13             | 19 |
| Daughter | Yes | 13   | 12 | 25    | 16       | 28 | 44    | 29             | 40 |
|          | No  | 2  | 5  | 7     | 2        | 7  | 9     | 2              | 12 |

Source: Field Survey, 2011

From above Table, we can see that the need for a son was felt more by respondents who had no formal education. Within this category the proportion of female respondents is higher than that of the males. Among those saying yes for daughter, proportion of educated respondents is higher to those respondents without

education. However, when looked carefully, there is not much difference in the felt needs of sons and daughters between illiterate and educated respondents. This indicates that absence of education alone may not be the only reason for a high desire for sons in the family. Social and cultural norms and values attached to son's role in the family and society may be equally influential in shaping the feelings of parents. Daughters are also desired by the parents but for reasons that are different than that for the sons.

**Table 14: Stated Reasons for the Need of Sons and Daughters by Respondent's Education and Sex**

| Need of Sons                               | Education        |                |                         |                |
|--|------------------|----------------|-------------------------|----------------|
|  | No Education     |                | Secondary School & over |                |
|  | Female<br>(N=33) | Male<br>(N=52) | Female<br>(N=33)        | Male<br>(N=52) |
| Sons take part in happiness and sorrow     | 6%               | 4%             | 3%                      | 2%             |
| They help parents in old age               | 21%              | 15%            | 6%                      | 10%            |
| They carry over clan names                 | 15%              | 15%            | 15%                     | 29%            |
| They perform funeral rites                 | 24%              | 8%             | 9%                      | 10%            |
| Sonless ness is looked down by the society | -                | 4%             | -                       | 4%             |
| <b>Need of Daughters</b>                   |                  |                |                         |                |
| Daughter manage all the household work     | 27%              | 21%            | 15%                     | 29%            |
| To take care the younger siblings          | -                | 8%             | 3%                      | 2%             |
| Daughter is Laxmi of the house             | 9%               | -              | 6%                      | 10%            |
| For reproduction                           | 9%               | 8%             | 3%                      | 12%            |
| Daughter loves her parents more than a son | 18%              | 4%             | 9%                      | 8%             |

Source: Field Survey, 2011

Most of the respondents felt that a son is needed in order to continue family clan names and to perform the after death rituals for the parents. Due to the lack of social security in the old age from the state, couples feel that they need to bear son in order to support them in their old age. In Nepali society, a son normally lives with his parents while a daughter goes away to live with her husband after marriage. Thus, parents argue that sons take part in the parents' happiness as well as in their

time of sorrow or in ups and downs of their lives. For their roles and responsibilities towards family as determined by the society, the presence of sons in a family is considered very important. Thus parents in general and women in particular who cannot bear a son are looked down by the society. Women with only daughters are looked down in comparison to women who have both sons and daughters. At the same time their position in the society is better than of those women who have no children at all. Thus women's status is raised after childbirth especially as when they give birth to sons.

The data presented in Table 14 also shows that many parents do feel a need for daughters as well. The respondents in this study identified some interesting reasons for the felt need of a daughter by the parents. The reasons for the felt needs of daughters seem to be related to the fact that women generally have a heavier workload in their families (Chhetri and Rana, 1995). Given this, daughters are said to be needed to share their mother's workloads. Women respondents said that they need daughters with whom they could share their feelings and sorrows. According to them daughters care, love, and understand mothers more than sons do. Most new parents wish that they had son for their first child. Some of those who have daughter(s) only say that daughters are good for the first child because they are considered to bring fortune to the family. They are also taken as *gharko shova* (beauty and charm of the house).

While many respondents had their own reasons for arguing why a son or a daughter was needed in the family, some respondents (35) felt that it was not always necessary for parents to have a son, while some (14) indicated that there was no need of a daughter. These respondents gave their reasons for such responses.

**Table 15: Stated Reason for No Need of Son/Daughter by Respondent's Education and Sex**

| No need of Sons  | Education    |            |              |            |
|--|--------------|------------|--------------|------------|
|  | Illiterate   |            | Literate     |            |
|  | Female (no.) | Male (no.) | Female (no.) | Male (no.) |
| Daughters are the same as sons   | 2            | 2          | 12           | 17         |
| Sons listen to their wives and do not love parents   | 2            | -          | -            | -          |
| <b>No need of Daughters</b>  |              |            |              |            |
| Daughters do not carry over clan names and also they do not perform funeral rites for parents. | -            | 4          | -            | 3          |
| No need of a daughter when you have a son  |              | 1          | -            | -          |
| Daughter will suffer when she goes to other's house after marriage                             |              | 1          | 2            | 3          |

Source: Field Survey, 2011

Among the 35 respondents who had said *chhora nabhae pani hunchha* i.e. no need of son majority were educated. They said that there is no difference between son and daughter. Daughters can do what son can do provided they are given the same opportunity. Reasons provided by those who said no need of daughter were that they (daughters) have to go to other's house after marriage. As parents, they do not want their daughters to suffer from such practice. For others, the reason was that daughters do not carry their parents' clan names. They also argued that daughters cannot perform after death rites for their deceased parents even though there are reports now that daughters in some parts of the country have performed after death rites for their parents.

This study also made an attempt to understand if the respondents (both educated and non-educated) had a preferred parity order for son and/or daughter.

**Table 16: Respondent's Preference Order by their Education and Sex for Son/Daughter**

| Preferred Order and Sex of the Child | Education and Sex of the Respondents |      |                         |      | Total |
|--------------------------------------|--------------------------------------|------|-------------------------|------|-------|
|                                      | No Education                         |      | Secondary School & Over |      |       |
|                                      | Female                               | Male | Female                  | Male |       |
| <b>First Child:</b>                  |                                      |      |                         |      |       |
| Son                                  | 27                                   | 15   | 6                       | 8    | 56    |
| Daughter                             | 8                                    | 11   | 6                       | 4    | 29    |
| Total                                | 35                                   | 26   | 12                      | 12   | 85    |
| <b>Second Child:</b>                 |                                      |      |                         |      |       |
| Son                                  | 8                                    | 11   | 5                       | 3    | 27    |
| Daughter                             | 18                                   | 12   | 11                      | 17   | 58    |
| Total                                | 26                                   | 23   | 16                      | 20   | 85    |

*Source: Field Survey, 2011*

Most of the respondents preferred son for their first child and daughter for second child. Among those respondents who preferred sons majority had no education and nearly half of them were females. Among the illiterate group female wanted son for their first child.

Education is commonly considered a vehicle for raising women's status. Case studies on non-formal education conducted in Nepal have reported on positive effects of education of girls and women on social and economic development of the human society (CEFA, 2003). With regard to children's education, (98.5%) of the 85 respondents in the present study also felt it necessary to send their daughters to school. Reasons to send sons (82%) as well as daughters (66%) to school included the need to make them capable for the future. Other benefits of education for daughters as stated by the respondents were that the educated daughter will educate entire family (16%), nobody will dominate her (12%) and that she would be able to serve the country (3%). The parents wanted to educate both sons and daughters as far as they could afford. Thus the level of education desired by the respondents for sons and daughters did not differ much.

**Table 17: Levels Desired by the Respondents to Educate their Sons/Daughters**

| Level                         | For Son | For Daughter |
|-------------------------------|---------|--------------|
| As long as parents can afford | 36%     | 60%          |
| Ph.D.                         | 2 %     | 1%           |
| Masters Degree.               | 6%      | 4%           |
| Bachelors Degree              | 13%     | 9%           |
| Higher Secondary              | 2%      | 5%           |
| S.L.C.                        | 14%     | 21%          |
| No Response                   | -       | 1%           |
| Total (N=85)                  | 100%    | 100%         |

Source: Field Survey, 2011

Most of the respondents in this study argued that it was necessary to educate their sons and daughters in order to make them capable and independent in the future. The proportion of respondents holding such attitude in relation to the education of their sons and daughters was (94%) and (89%) for sons and daughters respectively.

A review of 20-research evaluation of literature prepared between 1990 and 2004 on Girl's education in Nepal commissioned by UNESCO (United Nations Educational, Scientific and Cultural Organization) had revealed a different picture on girl's education. According to the study, "Social and cultural beliefs, practices and attitudes often do not favour girls in their pursuit of education to the same extent as boys. "Why to invest in a resource that will soon be someone else's?" Such attitude was reported by Bista to be common in most communities in Nepal (Bista 2004:6). Another study by Koirala and Acharya (2005) discussed forces that hindered girl's access to education. Hindering forces for Brahmin girls of Syangja district included parent's interest for early marriage of their daughters and absence of role model girls and women in the village. Similarly, forces that hindered Kshatri (Chhetri) girls of Doti from access to education included regular absence for 10 days in schools during monthly periods, domestic workload and early marriage as well. However, (82%) and (94%) respondents in the present study including Brahmins and Chhetri among others, of Syangja perceived education as means for making both sons and daughters capable for the future life. This indicates that the traditional



perception of education for children as an investment is changing. Investing on education for sons has also become a one way investment with no or very little return to the parents. Respondents in the group discussion said that their sons going out to cities in search of better education have also found work and therefore stayed there after completing their study. They get used to new lifestyle and also start their own family there. Thus many do not really return to live with their parents. Elderly parents live on their own. Even if they are taken away by their son(s) they have hard time for adjusting to the so-called modern social environment of the cities.

#### **5.4 Perception of Marriage and Family**

Society is composed of individuals and families. Individuals in the family are basically related by birth or by marriage. Thus, they are either consanguineal or affinal kins. Marriage is the source of both of these relations. In the survey, question was asked why marriage is done in the society. Out of 85 respondents (54%) said that marriages take place in order to run the society, while for another (20%) it was for mutual help. In societies like Nepal marriage is a prerequisite in the formation of a family. The notion of couples living together and childbirth out of wedlock are against the norms and values of most of the societies. In this regard, Davis also wrote that, "Always and everywhere, the married pair is expected to have children, and children outside of wedlock are discouraged. In many cultures, the marriage is not regarded as full-fledged and permanent until after a child is born" (Davis 1981:398). Similar expectation is noted when (18%) of the respondents said that marriages are done to maintain one's lineage. To maintain one's lineage or clan implies the need for reproduction. This relates to Johnson's definition of marriage which for him "is a stable relationship in which a man and a woman are socially permitted, without loss of standing in the community, to have children" (Johnson 1960:146). In patrilineal societies like Nepal, lineage is continued through sons. For some respondents, reasons of marriage were to form a family and for help in the old age. Gender disaggregation on the issue revealed that marriage for both females and males was a social fact and was done for the continuity of the society. For (11%) females, it was for mutual help where as for (12%) males, it was to maintain their lineage. This shows that males wanted to maintain their lineage (*bansha*) while females wanted mutual support from the husband and his family members.

**Table 18: Perceived Reason of Marriage by caste/ethnicity and sex.**

| Reason                 | Caste       |         |        |       | Sex    |      |       |
|------------------------|-------------|---------|--------|-------|--------|------|-------|
|                        | Brahmi<br>n | Chhetri | Gurung | Total | Female | Male | Total |
| To continue society    | 22%         | 41%     | 37%    | 100%  | 35%    | 65%  | 100%  |
| For mutual help        | 53%         | 18%     | 29%    | 100%  | 53%    | 47%  | 100%  |
| To form family         | 40%         | 60%     | 0%     | 100%  | 40%    | 60%  | 100%  |
| Maintain lineage       | 27%         | 53%     | 20%    | 100%  | 33%    | 67%  | 100%  |
| For support in old age | 0%          | 50%     | 50%    | 100%  | 50%    | 50%  | 100%  |

Source: Field Survey, 2011

Regarding perception on the need of family, (63%) of the respondents thought that family was needed for help/co-operation and safety. To others it was for care during the sickness and for pleasure (*ramailo*). The need of family was felt for help by( 22%) females and (35%) males. While it was for care in the sickness for (7%) females and for pleasure for 8% males. People do not want to be looked down by the society. Thus 6% thought that they need family for social standing. According to the caste/ethnicity of the respondents it was highest for Chhetri followed by Brahmin and Gurung family needed for help and society.

**Table 19: Perceived Need of Family by Caste/Ethnicity and Sex.**

| Reason                     | Caste            |                  |                 |                | Sex             |               |                |
|----------------------------|------------------|------------------|-----------------|----------------|-----------------|---------------|----------------|
|                            | Brahmin<br>(no.) | Chhetri<br>(no.) | Gurung<br>(no.) | Total<br>(no.) | Female<br>(no.) | Male<br>(no.) | Total<br>(no.) |
| For help and safety        | 18               | 21               | 15              | 54             | 19              | 35            | 54             |
| For pleasure               | 1                | 6                | 5               | 12             | 5               | 7             | 12             |
| To care in the<br>sickness | 4                | 2                | 2               | 8              | 3               | 5             | 8              |
| For social standing        | -                | 3                | 2               | 5              | 2               | 3             | 5              |
| To form society            | 2                | 1                | 3               | 6              | 2               | 4             | 6              |
| Total                      | 25               | 33               | 27              | 85             | 31              | 54            | 85             |

Source: Field Survey, 2011

## **5.5 Awareness of Gender Discrimination in the Family**

As the term gender is used synonymously for women, the concept of gender equity and gender equality is also often used synonymously. Nevertheless, gender equity and gender equality have different meaning. Gender equality following IUCN Nepal's Strategy for Integrating Gender and Social Equity (2003) means that, "Gender equality is the end goal where women and men are treated the same. However, because of current disparities, equal treatment of women and men is insufficient as a strategy to reach gender equality. Treating men and women the same can perpetuate existing disparities. Gender equity is the process of being fair to women and men. Because of current inequities and disparities, being fair often requires treating women and men differently, in order to compensate for historical and social disadvantages that prevent women and men from being treated equally."

Gender equality according to UNDP definition (n.d.) also, "refers to norms and values, attitudes and perceptions required to attain equal status between women and men without neutralizing the biological differences between being women and men". While gender equity refers to "fairness in women's and men's access to socio-economic resources". Thus, equality relates to the status, rights and responsibilities for both women and men. Where as equity is a quality of being fair. That is a stage in the process of achieving equality. In other words, equality is the goal and equity is the process. Equity leads to equality but equality does not necessarily mean equity.

The survey in this study also asked whether or not the respondents had equal opportunities with other members of their family, whether their belonging to particular caste/ethnic group, age, sex and educational level made any difference on their availability of opportunities. Nearly three quarter of the respondents reported that they had equal opportunities. Females were less than one third of them.

**Table 20: Opportunity in the Family by Respondents' Caste and Sex**

| Equal Opportunity available | Sex    | Caste         |               |              |             |
|-----------------------------|--------|---------------|---------------|--------------|-------------|
|                             |        | Brahmin (no.) | Chhetri (no.) | Gurung (no.) | Total (no.) |
| Yes                         | Female | 8             | 10            | 4            | 22          |
|                             | Male   | 10            | 15            | 5            | 30          |
|                             | Total  | 18            | 25            | 9            | 52          |
| No                          | Female | 10            | 5             | 12           | 27          |
|                             | Male   | 1             | 3             | 2            | 6           |
|                             | Total  | 11            | 8             | 14           | 33          |
| Total                       | -      | 29            | 33            | 23           | 85          |

Source: Field Survey, 2011

In all the four caste/ethnic groups under the study, male members enjoyed equal opportunity more than females. Such opportunity in the family was not available to 82% of females among the total respondents. It is evident that gender discrimination prevailed in all the caste/ethnic groups under the study. Opportunities enjoyed equally were related to freedom of mobility, better food and clothing (*khana/launa*), educational facilities, choice of occupation/work, decision-making and property inheritance/ownership. Similarly, opportunity not enjoyed equally by the reported percentage of respondents were freedom of mobility, decision-making and educational facilities.

Opportunities in the family were not divided equally among the members. For example, male heads of the household had most of the opportunities available to the household. Sons and daughters were next to the head in getting opportunities in the family respectively. Wives, daughters-in-law and head females had the least opportunities among others respectively.

Respondents believed that such discriminations could be minimized or removed. Role of society was considered as the important factor to remove such discriminations. Role of the head of the household, especially male head was perceived as most important among all the family members on removing discrimination between family members.

**Table 21: Actors in the Elimination of Gender Discrimination**

| Role of                | Respondents |     |
|------------------------|-------------|-----|
|                        | No.         | %   |
| Society                | 34          | 40  |
| Household Head Males   | 28          | 33  |
| Family                 | 12          | 14  |
| Males                  | 5           | 6   |
| Government             | 4           | 5   |
| Household Head Females | 2           | 2   |
| Total                  | 85          | 100 |

Source: Field Survey, 2011

The respondents thought that the role of society was very important in reducing gender discrimination in the family. Male household heads in a patriarchal society have important power in the management of household affairs. They can make their family adopt the principles of gender equality. Societal attitude towards sons and daughters, government's policy regarding girl child and boy child, differential treatment of family towards sons and daughters are considered as the major cause of gender discrimination prevailing in the families across the society.

Very few respondents considered the role of females is important in the elimination of gender discrimination even if they were the heads of the household. This is so because the rule of the head males is taken as normal while that of head females considered as resulting from unusual circumstances. Besides, children in the family also listened to their fathers more than to their mothers. Tendency according to the respondents was that *ama lai hepchhan, terdainan* (mothers are not listened to) because they are not educated and also do not go to office to work and bring cash income.

As women and men are not homogeneous groups all females are not dominated by males. In the context of Nepali society when we look across caste/ethnic group's female domination becomes visible. Domination of high caste females over low caste males is not yet revealed in other studies. Among the respondents, they thought that female domination prevailed in their communities. From caste/ethnic perspective, it was highest for Brahmin followed by Chhetri and Gurung.

## **5.6 Perception on Male Domination over Female and Female Domination over Male**

The reasons for the male domination, according to the respondents in different Focus Group Discussions, are lack of education, patriarchy, powerlessness, social traditions, lack of awareness, and females not being able to work as equal to males. For female domination, the reasons reported include poverty, education, belonging to lower caste, females being more sensitive to caste discriminatory practices, social traditions, and excessive alcoholism especially in so called lower castes.

What becomes evident is that male domination was prevalent in all the caste/ethnic groups although the degree of domination varied in age groups and educational status. It was also reported that domination by high caste/ethnic group females on both females and males belonging to the lower caste groups was a consistent pattern. Thus, females of lower cast and, in general, were found to be most affected by gender domination.

## **5.7 Perception on Empowerment**

Empowerment is the "process of gaining control over the self, over ideology and the resources which determine power" (Batliwala 1993 quoted in Acharya 1997:42). However, Acharya finds it difficult to define empowerment in concrete terms because of its nature of all comprehensive process. She writes, "It is all-embracing, because it must address all structures of power." According to Acharya empowerment in the context of Nepal can be viewed in four dimensions, viz., increasing women's access to economic opportunities and resources; increasing women's political power; raising women's consciousness; and strengthening women's self-confidence. Thus empowerment can be taken as a process from the powerlessness to gaining control over what is taken as power. The concept of empowerment as Kabeer (1994:224) noted is 'clearly rooted in the notion of power and in its reverse, powerlessness or the absence of power.' In social science literature three different interpretations of power are commonly found as 'power to', 'power over' and 'power within'. Luke (cited in Kabeer 1994) has distinguished between these three different interpretations of power. Thus power and empowerment have contextual meanings. Perhaps it is this idea that makes Agarwal (1994) to propose

that land is the single most critical entry point for women's empowerment in South Asia.

The Gender Empowerment Measure score of Nepal indicates that women are much less empowered than men in the political, economic and professional domains. Recent reports have shown that women in rural areas are also much less empowered than those in towns and cities (UNDP 2004).

Among the study population the word "empowerment" was heard by (48 %) of the respondents. Of them (22%) were Brahmins followed by (20%) Chhetri. Among the (52%) respondents who had not heard the word "empowerment", Gurung were (18%). Among those who had heard the word 88% had heard the word from media. Three quarter of the respondents (75%) said that empowerment was needed for women. On the other hand, 17% respondents said that it was needed for men. Disaggregating responses by caste/ethnic group showed that Chhetri were highest followed by Gurung and Brahmin in favor of empowerment for women. Similarly, responses broken down by sex, (45.37%) men and (29.27%) women advocated that empowerment was needed for women. Looking at it from age and educational perspective, younger age group as well as respondents with education thought women needed empowerment more than men. Similar pattern can be seen on the need of empowerment for males. Younger age group, males and educated respondents in comparison to their counter criteria advocated for empowerment of men.

The main reason of needing empowerment for women as perceived by (58%) respondents was their backward position. Among these Chhetri were the highest (55%) followed by Gurung (31%) and Brahmin (30%). Other reasons of why women needed empowerment were over burden of work and responsibility (24%), illiteracy, powerlessness, discrimination of work by men, and that women are engaged within the home.

## **5.8 Perception on the Need of Empowerment by Age, Sex Education and Caste/Ethnicity**

According to F.G.D. with male and female, how women get empowered? Most of the people said that women get empowered mainly through education. Among these, Brahmins were the highest followed by Gurung and Chhetri. Other

measures of empowerment as revealed by the people were skill development, training, work, opportunity and money. However, the people revealed that empowering the power of any sex could be done through education. Education alone was considered as the vehicle of empowerment of the people. Education in combination with other factors was considered as a way to ensure empowerment of the women. Other factors combined with education were not looking down at women are opportunity, skill, training, awareness, and money.

Means of empowerment of women as identified by the respondents were parents, hard work of the individuals, society and the rest was in combination of parents with hard work, government and society. Thus parents were considered to be mainly responsible for the empowerment of women.

People's perception on male-female, husband-wife and son-daughter varied from caste to caste, ethnic group to ethnic group and gender to gender. Similarly those who are educated and who are not have different attitude towards son, daughter and spouses. Males enjoy more facilities than females in a family. Both the males and females, however, have realized the effects of the prevailing gender discrimination in the society. Both the discriminated and the discriminators reported that males generally dominated females but females were also reported to dominate males especially in lower socio-economic groups. Empowerment is considered as the key to correct such imbalances between genders.



## **CHAPTER VI**

### **GENDER ROLE PERCEPTIONS**

Nepali society is heterogeneous and hierarchical in terms of age, sex, caste and economic class. Based on the social stratification, each group is expected to act and behave differently according to the norms, values and beliefs of the society. Different social groups have different needs, access to resources, control over resources, opportunities, benefits, priorities, and constraints.

Women and men act, think, and feel according to the norms, values and beliefs of the society. Social expectation of women and men reflects the tasks, responsibilities, and rights best owed upon them. Gender roles are internalized through socialization at home, in the school, on television, in the community and in the nation at large. Gender roles and responsibilities have to be understood well in order to understand Nepali society and culture.

Gender is often used and taken as a synonym for sex in Nepali society. Basically, sex is biologically defined, whereas gender is a social construct. Thus, sex refers to the biological fact that a person is either a woman or a man. Therefore, to be women or men is a matter of sex, but to be masculine or feminine is a matter of gender. Masculine and feminine traits are assigned by the society. Some examples of gendered characteristics are that females are dependent, weak, emotional, cooperative, fragile, caretaker, passive and so on. Similarly, male characteristics are independent, strong, assertive, competitive, hard, bread-winner, aggressive and so on.

#### **6.1 Gender Roles**

Gender roles can be defined as roles society expects people to play on account of their sex. For example, in Nepali society women are expected to fulfill the household duties while men to fulfill their bread winning duties. Similarly, in the western context, women are expected to fill certain occupations and men to fill others. Thus, male nurses and female fire-fighters are still exception to the rule even in the western societies. Men wishing to be nurses and women wishing to be fire-fighters will discover that their wishes go against the expectations of many people.

Men and women are allotted different sets of gender roles by the society. Social positions involving leadership, power, decision-making, and interacting with outsiders have been traditionally given to men. Positions centering around dependency, family concerns, child care, and home management have been traditionally given to women. Labor is divided between sexes on the basis of their gender roles. Men are expected to be leaders, to take control, to make decisions, and to be active, worldly, unemotional, and aggressive. Through his actions, a man is said to determine his own status. Women, in contrast, are expected to be dependent, emotional, and unable to exercise leadership, think quantitatively, or make decisions.

Gender roles also exist with respect to interpersonal behaviour and responsibilities expected from them. For example, women are expected to take primary responsibility for matters pertaining to the home, even if she is employed. Thus, women and men are expected to fill different roles in virtually every area of life. Even if these roles are less rigidly defined than in the past compared to last two generations, they are still around.

## **6.2 Triple Roles**

In development literature, gender roles are centred on three roles popularly known as Triple Roles. The triple roles are visible not only at household level but also at community level. Responsibilities of these triple roles divided between the sexes are related to production, reproduction and community roles. Production includes crop production, processing, marketing, wage employment, etc. Reproduction includes family care, child bearing and rearing, food, firewood and water collection, home maintenance, etc. In Social/Community Management roles, social activities at neighborhood, community and organization, political participation, etc., are included. Women are expected to carry out the three roles while men are eased with reproductive role.

Generally the division of labor between sexes in Nepali society is associated with unequal gender division. Women get most of the burden of labour and drudgery. They are mostly confined to the unpaid domestic and agricultural works. Men, on the other hand, collect most of the income and rewards resulting from the labor such as cash cropping and wage employment (UNDP, 2057 B.S.). Although

basic differences in gender roles are deeply embedded in many societies and cultures, some changes have occurred in Nepali society. For example, women's work domain today is not always limited to within the four walls of the house, the farmlands, and the forest.

### **6.3 Thematic Apperception Test (TAT)**

The TAT is popularly known as the picture interpretation technique because it uses a standard series of provocative yet ambiguous pictures about which the subject is asked to tell a story. The subject is asked to tell as dramatic a story as they can for each picture presented, including the following:

- ⇒ what has led up to the event shown
- ⇒ what is happening at the moment
- ⇒ what the characters are feeling and thinking
- ⇒ what the outcome of the story was

If these elements are omitted, particularly for children or individuals of low cognitive abilities, the evaluator may ask the subject about them directly.

### **6.4 Thematic Apperception Test (TAT) on Gender Roles**

Gender role expectations and perceptions vary across caste/ethnic groups, generations, sexes, and cultures. A modified "Thematic Apperception Test" (TAT) was used as a tool for perception analysis for this study. TAT is a good method for learning people's perception because people say what they believe. How people perceive is what they learn from their culture and in the process of their socialization. What people see, learn and do depends on the way they are socialized and their internalization of social norms. Depending on this (i.e. socialization) normality for one person or group may be abnormality for another. Benedict wrote "Normality, in short, within a very wide range, is culturally defined. It is primarily a term for socially elaborated segment of human behavior in any culture, and abnormality a term for the segment that particular civilization does not use. The very eyes with which we see the problem are conditioned by the long traditional habits of our own society." (Benedict quoted in Nanda 1999: v).

TAT for this study was designed to gauge variations in responses and reactions of women and men doing jobs that are traditionally restricted to them. A set of two photographs with switched gender roles, were shown to the respondents. One of the photographs was of a woman ploughing and the other was of a man grinding grains. Each respondent was shown these photographs. The respondents were then asked to interpret the photographs and prompted for further information with questions concerning why they felt that way and such activities. Whether or not they themselves would do those activities carried out in the photographs if they were in need. What would happen in the future in performing the tasks that have been restricted to each sex?

TAT was carried among 56 respondents. Respondents were selected on the basis of their age, sex and education from each caste/ethnic groups selected for the study.

**Table 22: Criteria Used For the Selection of TAT Respondents**

| Caste/Ethnic Group | Sex    | Age Group    | Education  |
|--------------------|--------|--------------|------------|
|                    | Male   | 20 –49 Years | Illiterate |
|                    |        |              | Literate   |
|                    |        | 50 and Over  | Illiterate |
|                    |        |              | Literate   |
|                    | Female | 20 –49 Years | Illiterate |
|                    |        |              | Literate   |
|                    |        | 50 and Over  | Illiterate |
|                    |        |              | Literate   |

*Source: Field Survey, 2011*

**Note:** Table 22 was repeated for each caste/ethnic group.

The respondents composed (30%), (50%) and (20%) are taken from the caste/ethnic groups-Brahmin, Chhetri and Gurung respectively. Each caste/ethnic group was further divided by their sex, age and educational level. From gender perspective the respondents are composed of (50%) females and (50%) males.

**Table 23: Composition of the TAT Respondents by Age, Sex and Education**

| Sex         |             | Age Group   |                   | Education      |              |
|-------------|-------------|-------------|-------------------|----------------|--------------|
| Female      | Male        | 20-49 years | 50 years and over | With Education | No Education |
| 28<br>(50%) | 28<br>(50%) | 29<br>(52%) | 27<br>(48%)       | 36<br>(64%)    | 20<br>(36%)  |

*Source: Field Survey, 2011*

## **6.5 Perceptions on Switched Gender Roles**

A number of respondents in the course of TAT did not believe that the photographs were real. Some even asked whether the photographs were just posed for the purpose. For some it was totally beyond their expectation. Some also questioned where on earth, could such things happen. In contrast, for some others the photographs showed things that were progressive. TAT Analysis of the responses reveals that majority (64%) were against woman ploughing i.e. women taking up men's work. On the other hand, men doing women's work was accepted as normal activity by most of them. The differences in their opinions and reactions about switched gender roles were attributed to their caste/ethnicity, age, sex and educational level.

**Table 24: Response on Women Ploughing**

| Characteristics        | Can Women Plough? (N=56) |         |        |           |
|------------------------|--------------------------|---------|--------|-----------|
|                        |                          | Yes (%) | No (%) | Total (%) |
| <b>Caste/Ethnicity</b> | Brahmin                  | 12      | 28     | 40        |
|                        | Chhetri                  | 13      | 17     | 30        |
|                        | Gurung                   | 11      | 19     | 30        |
|                        | Total                    | 36      | 64     | 100       |
| <b>Sex</b>             | Female                   | 11      | 39     | 50        |
|                        | Male                     | 25      | 25     | 50        |
|                        | Total                    | 36      | 64     | 100       |
| <b>Age Group</b>       | 20-49 years              | 31      | 21     | 52        |
|                        | 50 years and over        | 5       | 43     | 48        |
|                        | Total                    | 36      | 64     | 100       |
| <b>Education</b>       | No Education             | 11      | 53     | 64        |
|                        | With Education           | 25      | 11     | 36        |
|                        | Total                    | 36      | 64     | 100       |
| <b>Occupation</b>      | Agriculture              | 9       | 36     | 45        |
|                        | Service                  | 16      | 10     | 27        |
|                        | Homemaker                | 4       | 14     | 18        |
|                        | Business                 | 2       | 4      | 6         |
|                        | Student                  | 5       | -      | 5         |
|                        | Total                    | 36      | 64     | 100       |

Source: Field Survey, 2011

According to caste/ethnicity, the proportion of Brahmin was the highest and that of the Gurung was the lowest to say "yes" for women ploughing. Among those who had rejected women's switched role. Females (70%) were against women ploughing while male were equally divided to both 'yes' and 'no' responses. The caste/ethnic group and sex broken down by age reveals that the younger generation was in favor of women ploughing while the older generation was against it.

Looking at the same issue from educational perspective, the information in Table 24 reveals that among those with no formal education (95%) was against women's ploughing while (70%) of those with formal education were in favor. Similarly, from occupational point of view, (80%) of those involved in agriculture

and (78%) homemaker said women cannot plough. (62%) of the service or job holders and (100%) students said women can plough.

Respondents who said "yes" to women's ploughing had supported their arguments with various reasons. The reasons were, if she can plough, males and females are equal, there is no work distinction between males and females, if women are compelled to plough they can do so, anybody can do own work, it is baseless to say that religion prohibited women from ploughing, and it would be nice if women could plough.

A 50-year-old Brahmin male who had education of SLC reluctantly said that, "It is old *sanskar* that women should not plough, but it is not practised as it used to be. "*Jat-bhat sabai ekainas hundai gayo, mahila le pani jote hunchha*" which means, caste barriers are being scraped, women can also plough. Another 60-year-old illiterate Brahmin male linking the issue of traditional gender role with the current situation of the country said that, "According to Hindu religion women should not plough. But these days we have to pay if we ask others to do it. Besides, when males are either killed in armed conflicts or wars or they just run away from home, in such situation if women do not plough who does then?"

There is popular belief which holds that if women plough it will cause landslide. According to a popular myth that was told to the researcher by some women, a long time ago in the past when a woman began to plough her own field, the Seti River could not see it and hid herself underneath. The land where the woman ploughed in Syangja was splitted and the place was called *Dhartifant* (splitted land). An illiterate Chhetri woman argued that a woman should not even touch a *halo* (plough) and ploughing by a woman is sinful and it will cause bad luck. On the other hand, a graduate 55 years old Brahmin male opined differently. He said that according to tradition, elderly people used to say that women should not plough and that practice has been carried on

The reasons provided by the TAT respondents for the response that women cannot plough included statements like we have to follow the tradition (28%), cannot happen (17%), women are weak (11%), religion does not allow (8%), *pap lagchha* (sinful) (8%), it is very bad, should not do which is not in practice, women can do other work, and it causes bad luck (3%).

None of the women said that they had ploughed before. Reason they gave were *chalan* (tradition) is that women cannot do it (50%), women cannot touch *halo* (29%), women are weak and they do not know how to do it (11%), and they were not required to plough (10%).

About men's grinding, almost all in the entire category – caste/ethnicity, sex, age, education and occupation, responded by saying 'yes, men can grind'.

Fifteen out of twenty eight males said that they had done grinding before. All of them did so when help was needed in the family. Rest of the men had not done grinding before because for some of them women did this work while for others they were not required to do so. In fact, when grinding becomes mechanized, it is completely taken over by men; because they have the mobility to reach the mill and there is no physical exertion in grinding.

**Table 25: Response on Men Grinding**

| Characteristics        | Can Men Grind? (N=56) |         |        |           |
|------------------------|-----------------------|---------|--------|-----------|
|                        |                       | Yes (%) | No (%) | Total (%) |
| <b>Caste/Ethnicity</b> | Brahmin               | 29      | 1      | 30        |
|                        | Chhetri               | 49      | 2      | 51        |
|                        | Gurung                | 18      | 1      | 19        |
|                        | Total                 | 96      | 4      | 100       |
| <b>Sex</b>             | Female                | 48      | 2      | 50        |
|                        | Male                  | 48      | 2      | 50        |
|                        | Total                 | 96      | 4      | 100       |
| <b>Age Group</b>       | 20-49 years           | 50      | 2      | 52        |
|                        | 50 years and over     | 46      | 2      | 48        |
|                        | Total                 | 96      | 4      | 100       |
| <b>Education</b>       | Illiterate            | 62      | 2      | 64        |
|                        | Literate              | 34      | 2      | 36        |
|                        | Total                 | 96      | 4      | 100       |
| <b>Occupation</b>      | Agriculture           | 42      | 2      | 44        |
|                        | Service               | 27      | -      | 27        |
|                        | Homemaker             | 16      | 2      | 18        |
|                        | Business              | 6       | -      | 6         |
|                        | Student               | 5       | -      | 5         |
|                        | Total                 | 96      | 4      | 100       |

Source: Field Survey, 2011



Among the respondents who said 'yes' to men's grinding, (31%) said it is normal and 24% of them said that they had practised even before. Other reasons included-if it is required men would do it (9%), anybody should do any work (6%), men should do it to help family (4%), and men do so when they have no choice (4%). Two percent provided other reasons such as, there is no restriction in work; if they can; if their heart says yes; one has to eat when no one is at home; when women can plough why not men can grind?; widower can do anything; and why cannot men do own work? A 40-year-old Brahmin literate female said that, "In those days, poor men used to grind grains, even my son does when I am sick." According to a 55 years old Brahmin male, who had Bachelors education, "by tradition there is no bar for men to grind if so required." Another Brahmin male (51 years old and educated up to SLC) said: "If women can plough it is normal for men to grind. In poverty ridden and developing countries like ours grinding by men is normal". A Chhetri female (48 years old with Bachelors education) thought, "it helps in sharing domestic problems".

## **6.6 Practices on Switched Gender Roles**

In the question asked only to females "would you plough if needed?" all caste/ethnic groups put together, (73%) said 'no' and (27%) said they would plough if needed. None of the Chhetri female said 'yes'. In the age group, all of the older generation and majority of the younger generation said 'no'. However, regarding Literate and Illiterate group of the younger generation expressed their willingness to plough if there was a need to do so. Among the educated groups those saying 'yes' and 'no' were (21%) and (79%) respectively. Most of the respondents having no education, opposed to the idea of ploughing even when needed. In occupation all of those involved in service or job and business replied 'no' to ploughing. Among others saying 'no' were of those involved in agriculture and housewives.

**Table 26: Response on Whether Women Would Plough if Needed**

| Characteristics | Would you Plough if needed (female only)? (N=28) |         |        |           |
|-----------------|--|---------|--------|-----------|
|                 |  | Yes (%) | No (%) | Total (%) |
| Caste/Ethnicity | Brahmin  | 8       | 22     | 30        |
|                 | Chhetri  | 19      | 31     | 50        |
|                 | Gurung   | 0       | 20     | 20        |
|                 | Total  | 27      | 73     | 100       |
| Sex             | Female   | 21      | 79     | 100       |
|                 | Male   | -       | -      | -         |
|                 | Total  | 21      | 79     | 100       |
| Age Group       | 20-49 years                                      | 21      | 36     | 57        |
|                 | 50 years and over                                | -       | 43     | 43        |
|                 | Total  | 21      | 79     | 100       |
| Education       | Illiterate                                       | 7       | 68     | 75        |
|                 | Literate   | 14      | 11     | 25        |
|                 | Total  | 21      | 79     | 100       |
| Occupation      | Agriculture                                      | 14      | 29     | 43        |
|                 | Service  | -       | 18     | 18        |
|                 | Homemaker  | 7       | 29     | 36        |
|                 | Business   | -       | 3      | 3         |
|                 | Total  | 21      | 79     | 100       |

Source: Field Survey, 2011

Of the 28 females, six said they would plough if they needed to. Their reasons were-why not anybody can do their own work. But 79 percent of the women refused to do so because most of them thought that women cannot plough it was against the tradition and that they should not even touch *halo (plough)*. While others said it is sinful, and also women were weak to perform the activity.

In response to the question asked to men only as "would you grind if needed?" all the males in the entire category said 'yes'. At the same time most of them expressed the idea that with technological development they might not need to do so. An illiterate Chhetri Female of 68 years said that, "Men can grind because such have been happening since long time. Nothing will happen with their grinding." While a 50-year-old Brahmin male with SLC education said, "Grinding may be replaced by machine. Therefore men might not do it." "I used to do the grinding because it is good to do our own work. This develops feeling of helping

each other in the family" (Brahmin male 51 years with SLC education). But another 50-year-old Brahmin male with SLC education said, "No, I have not done because my wife and daughters used to do it. There was no need for me to do it."

### **6.7 Perceptions on Switched Gender Roles in the Future**

Regarding the answer to the question whether women would plough in the future (44%) of the respondents said 'yes' and (56%) said 'no'. Among those who said 'yes', the proportion of Chhetri was the highest followed by Brahmin and Gurung. Similarly, (64%) Gurung said 'no' to the question. Gender perspective in the issue revealed that majority of both females and males rejected the idea that women would plough in the future. However, (46%) females and (54%) males thought that women would plough in the future. In the age group, there was only slight difference between 'yes' and 'no' response among the younger generation while two third of the older generation said 'no'. Of those having no education 81% said 'no' while (75%) of the educated said 'yes'. Within occupation, (76%) of those involved in agriculture and (70%) homemakers said 'no' while (100%) students and (60%) of the service or job holders said 'yes' in their response.

**Table 27: Response on Whether Women Would Plough in the Future**

| Characteristics | Would Women Plough in the Future? (N=56) |         |        |           |
|-----------------|--|---------|--------|-----------|
|                 |  | Yes (%) | No (%) | Total (%) |
| Caste/Ethnicity | Brahmin                                  | 16      | 14     | 30        |
|                 | Chhetri                                  | 21      | 29     | 50        |
|                 | Gurung                                   | 7       | 13     | 20        |
|                 | Total                                    | 44      | 56     | 100       |
| Sex             | Female                                   | 23      | 27     | 50        |
|                 | Male                                     | 16      | 34     | 50        |
|                 | Total                                    | 39      | 61     | 100       |
| Age Group       | 20-49 years                              | 27      | 25     | 52        |
|                 | 50 years and over                        | 12      | 36     | 48        |
|                 | Total                                    | 39      | 61     | 100       |
| Education       | Illiterate                               | 10      | 54     | 64        |
|                 | Literate                                 | 26      | 10     | 36        |
|                 | Total                                    | 36      | 64     | 100       |
| Occupation      | Agriculture                              | 11      | 34     | 45        |
|                 | Service                                  | 15      | 11     | 26        |
|                 | Home maker                               | 6       | 12     | 18        |
|                 | Business                                 | 2       | 2      | 4         |
|                 | Student                                  | 7       | -      | 7         |
|                 | Total                                    | 41      | 59     | 100       |

Source: Field Survey, 2011

Those who had said women would plough in the future had their own reasons in saying so. Reasons according to them were, raising awareness (27%), everything is changing (18%), due to the current situation of the country (9%), issue of equality is raised (9%), and if required (9%). Rest of the respondents had reasons constituting five percent each were, if need arise and become aware, women and men understand each other, to break tradition, no work should be kept for male and female any more, and if ploughing with a pair of oxen continues in the future too.

A Chhetri female of 48 years of age who had Bachelors education said, "It is possible because society is changing. And thinking of gender equality may come up". But it was different for a Chhetri female who was 68 years old and she had no education. She said, "Everything is changing therefore women might plough later". A Brahmin male 60 years old who had no education put it differently, "If one can

do, there is no difference between females and males to do any kind of work ". In the current situation of the country where females are de facto heads of the household. In rural Nepal women have no choice but to plough. A Brahmin male 50 years old with SLC said, "All the males are away now, women have to do it" Yes, they can work, they will get the work done and it will produce food. When Brahmin first ploughed people used to say him "*Jat falyo*" (stepped down from his caste status) and looked at this person negatively".

Among the 34 respondents who said 'no' to women ploughing in the future, reason for (41%) was cultural norms and values followed by technological development (24%). Similarly, (6%) said land cracks apart if a woman ploughs while another (6%) said religion prohibits for women ploughing. Some said tractor is used for ploughing these days while others said there is no need to plough at all in the urban areas. Brahmin male 55 years old, with B.A. education opined differently, he said: "In my opinion, it might not happen in the future too because traditional tools would be taken over by machines." A Brahmin female, 63 years old with no education said that, "women did not weave *doko* (carrying basket), *namlo* (head band), and *syakhu* (kind of umbrella). Now females do them. So who knows females might do ploughing in the days to come.

Regarding men's grinding in the future, majority said 'yes'. Of those saying 'no' mostly included technical reasons.

**Table 28: Response on Whether Men Would Grind in the Future**

| Characteristics | Would men Grind in the Future? (N=56) |         |        |           |
|-----------------|---------------------------------------|---------|--------|-----------|
|                 |                                       | Yes (%) | No (%) | Total (%) |
| Caste/Ethnicity | Brahmin                               | 21      | 9      | 30        |
|                 | Chhetri                               | 41      | 9      | 50        |
|                 | Gurung                                | 20      | -      | 20        |
|                 | Total                                 | 82      | 18     | 100       |
| Sex             | Female                                | 42      | 8      | 50        |
|                 | Male                                  | 45      | 5      | 50        |
|                 | Total                                 | 87      | 13     | 100       |
| Age Group       | 20-49 years                           | 47      | 5      | 52        |
|                 | 50 years and +                        | 39      | 9      | 48        |
|                 | Total                                 | 86      | 14     | 100       |
| Education       | Illiterate                            | 59      | 5      | 64        |
|                 | Literate                              | 27      | 9      | 36        |
|                 | Total                                 | 86      | 14     | 100       |
| Occupation      | Agriculture                           | 37      | 7      | 44        |
|                 | Service                               | 24      | 3      | 27        |
|                 | Home maker                            | 15      | 3      | 18        |
|                 | Business                              | 6       | -      | 6         |
|                 | Student                               | 5       | -      | 5         |
|                 | Total                                 | 87      | 13     | 100       |

Source: Field Survey, 2011

The reasons provided by the men respondents for grinding in the future (82%) included statements like: if need arise, have been doing, anybody will do any work, if no one at home to do, if women are not at home, if can do physically, with change occurring, and why can't do own work, etc.

## 6.8 Thematic Apperception Test on Switched Gender Roles

Looking at the photo of women ploughing, respondents had mixed reactions. A Brahmin male of 42 years of age who has no formal education reacted to the photo, "All female should go ahead for such work." Another Brahmin female (30) said: "She did right. I felt like doing it myself too when our *Hali* (plough man) used to take cigarette break". But an illiterate Brahmin female (62) said, "yo jotne aimai nai ho? kina anuhar nadekhaeko ta? laj lagera mukh lukaeki ho. yesto afno chalan

*nai nabhaeka kam garne lai ke bhanne? jati gaharo pare pani halo jotnu bhandata aru kam gare ramro hunthyo hola ni!*" It means, "Is the person shown ploughing in the photo really a woman? Why is she not showing her face then? She is hiding her face out of shame. What to say to such person who does things which is not in one's practice? No matter how hard that would be, it would have been nice for her to do other work than ploughing." Contrary to this an illiterate Brahmin male (49 years) said, "Woman can plough but women in our village have not yet dared to do such thing." However, a Brahmin female of younger generation (30 years) without any education exclaimed, "What a surprise! Is she really ploughing or just posed for the photograph? This is not good. Such act should not be done." Another elderly Brahmin female (60 years) assured herself that "She must be woman from the lower caste. In Brahmin caste even male do not plough because they should not do it. So it is impossible for women in our caste to plough." A Gurung female (44 years and illiterate) expressed similar view. She said "What on earth I am seeing in this photo! Is it real or just a photo produced? In our place we cannot even imagine of women ploughing."

However, a Gurung male of 50 years of age with 10 class of education was happy to see the photograph. He said, "You have taken a good and right kind of photograph. This photo should be shown to all places and also try to influence the women who say women cannot plough." But another young illiterate Chhetri male (35 years) reacted differently. He said, "*Mahila le halo jotne ho bhane purush kina chahiyo? Hami ghar ma basera shreemati lai jotna pathae bhai halyo ni. Yesto garnu ta hundaina.*" Which means, if women start ploughing why do you need men? If so, we stay home and send our wives to plough. Such thing should not be done." A young illiterate Chhetri male also expressed similar views. He showed the photograph to all the females of his household and said sarcastically, "Now you all should also plough like this". He said, "There is no such practice in our village and it also does not look good."

A Gurung female (60 years and illiterate) after looking at the photo said, "*ke ke hune ho! Jasle je gare pani hune, karbahi pani nahune. Pap-dharma ko khyal pani narakhne*" It means, "What will happen! Anybody can do anything. There is no action against. They did not even think of a religious act and a sinful act."

On the contrary, A Gurung female of 23 years who was studying at BBS 2<sup>nd</sup> year put her view like this. “Now both females and males are equal, any work could be done by male and female.”

Tractors are used for ploughing why women need to do it? Whatsoever women should not plough?” Looking at the photo of a man grinding, she responded at ease, “Men can grind if needed. If there is no one at home one has to grind corn, millet and has to eat. In the photo that old man is also doing it.” To the question would that happen in the future? She replied, “In future also it will rather not happen. Time has changed. These grinding on *janto* and ploughing with pair of oxen will be witnessed by our generation only. The generation after us will neither do it nor get to see it. They shall do other works but not ploughing and grinding. Because even we have given up such activities.”

A Chhetri woman of 45 years of age with no formal education could not believe that she was looking at a photo where a woman is ploughing. She thought it should not have happened. Surprised at the photo she laughed and said “*jamana ulto ayo. Kam satechhan*” (things have changed. Roles have been switched). Where would have this happened, is it in Nepal? “*Aimai le ni eapat dekhako, apatai parera po ho ki*” (what was the woman trying to show or was she in real need?).

When asked why they thought that the man in the photo might be doing the thing, most of the respondents thought of two causes for the man in doing so. The first cause was either there was no woman in the household at all or they were not around to do the grinding. And the second cause was that the man was helping his family. In any case the work of grinding is considered within women’s domain. Men are only helping women or doing the work out of their generosity. A Chhetri female of 45 years of age with no formal education felt pity looking at the photo where a man was grinding. She said, “Poor old man. Perhaps he has no one living with him.” This clearly shows that if he had women living with him he would not have to do the grinding.

Taking into account the responses made by the different individuals, it can be asserted that there is “yes” as well as “no” to switched gender roles. It was in the past so it is now and will be in the future too.



## **CHAPTER VII**

### **PREVALENT GENDER PRACTICES IN EVERYDAY LIVES**

People act and do what they believe and what they believe is what they learn. What they learn is what they have been socialized into. What they socialize into is what they see and learn from the family. Perceptions are built on what is practised and practice is directed by people's perceptions. How labor is divided among the family members, how and who makes decisions in the family, how resources are controlled and by whom depends on how people in the family are perceived by the society and what place they have in their culture.

#### **7.1 Division of Work in the Family**

Work in the family is divided between family members. Work is divided among the members according to their age, sex and relation to the household. Looking at the involvement of females and males in the household work revealed that it was only women, who always did cooking, dish washing, sweeping, washing clothes and food processing. Female proportion was higher than of the males in all the three categories of work frequency marked as always, mostly and sometimes. Men also did those works but sometimes only. Only few men did so mostly.

Some men were also found involved in the always category along with females in taking care of the children, sick persons and the animals. Household work was considered women's domain while men were only helping women members of the family. Men did not consider themselves responsible for household work as long as women were around. They were also doing cooking but sometimes only when women were away from home, sick or menstruating. Similar finding was noted by Regmi (2000:228) in his dissertation research that men collected water only when their women were sick, menstruating or were not at home. Though men did cooking and sweeping when women were considered polluted / untouchables during their menstruation periods, they did not take it as their work. Najia Zewari among the study of Afghan Muslim found that men were reluctant to help their women in household work. According to her, "Most men do not help their women with household activities. Men consider it shameful to do women's work (Zewari 1999:392).

**Table 29: Division of Household Work by Gender**

| Household Work   | Caste/<br>Ethnic<br>Group | No. of Household with Frequency of Work done by |      |        |      |           |      |
|------------------|---------------------------|---|------|--------|------|-----------|------|
|                  |                           | Always  |      | Mostly |      | Sometimes |      |
|                  |                           | Female  | Male | Female | Male | Female    | Male |
| Cooking          | Brahmin                   | 24  | -    | 25     | -    | 29        | 15   |
|                  | Chhetri                   | 21  | -    | 35     | 1    | 32        | 14   |
|                  | Gurung                    | 27  | -    | 25     | 1    | 20        | 15   |
|                  | All                       | 72  | -    | 85     | 2    | 81        | 44   |
| Dish Washing     | Brahmin                   | 25  | -    | 24     | -    | 23        | 7    |
|                  | Chhetri                   | 28  | -    | 36     | 1    | 25        | 14   |
|                  | Gurung                    | 30  | -    | 25     | -    | 19        | 12   |
|                  | All                       | 83  | -    | 85     | 1    | 67        | 33   |
| Sweeping         | Brahmin                   | 27  | -    | 25     | 1    | 20        | 10   |
|                  | Chhetri                   | 25  | -    | 37     | 1    | 24        | 14   |
|                  | Gurung                    | 28  | -    | 25     | 2    | 21        | 11   |
|                  | All                       | 80  | -    | 87     | 4    | 65        | 35   |
| Washing Clothes  | Brahmin                   | 22  | -    | 28     | 1    | 19        | 10   |
|                  | Chhetri                   | 23  | 1    | 37     | 1    | 23        | 14   |
|                  | Gurung                    | 29  | -    | 25     | -    | 17        | 12   |
|                  | All                       | 74  | 1    | 90     | 2    | 59        | 36   |
| Food Processing  | Brahmin                   | 26  | -    | 25     | 1    | 22        | 8    |
|                  | Chhetri                   | 30  | -    | 32     | 3    | 24        | 8    |
|                  | Gurung                    | 33  | -    | 22     | -    | 17        | 8    |
|                  | All                       | 89  | -    | 79     | 4    | 63        | 24   |
| Child Care       | Brahmin                   | 18  | 3    | 27     | 3    | 16        | 15   |
|                  | Chhetri                   | 26  | 4    | 24     | 1    | 13        | 11   |
|                  | Gurung                    | 26  | 1    | 21     | 1    | 16        | 9    |
|                  | All                       | 70  | 8    | 72     | 5    | 45        | 35   |
| Care of the Sick | Brahmin                   | 10  | 10   | 15     | 17   | 16        | 17   |
|                  | Chhetri                   | 19  | 8    | 25     | 8    | 12        | 11   |
|                  | Gurung                    | 19  | 7    | 19     | 8    | 15        | 12   |
|                  | All                       | 48  | 25   | 59     | 33   | 43        | 40   |
| Animal Care      | Brahmin                   | 14  | 8    | 19     | 6    | 17        | 10   |
|                  | Chhetri                   | 13  | 8    | 30     | 5    | 14        | 18   |
|                  | Gurung                    | 2   | -    | 1      | 1    | 1         | 1    |
|                  | All                       | 29  | 16   | 50     | 12   | 32        | 29   |

Source: Field Survey, 2011

A study conducted by ICIMOD in eight countries in the Hindu Kush-Himalayas had also revealed that household work was carried out by women in all the villages. Though studies have shown that women's responsibility is not limited to the four walls of the house, their responsibilities lie equally in the farmlands and the forests. Women themselves are of the strong belief that they are naturally entitled to those practices.

**Table 30: Division of work in the Family by Relation to the Head**

| HH Works         | Frequency of Work | Relation to the head and work frequency in decreasing order |                 |                 |
|------------------|-------------------|---|-----------------|-----------------|
|                  |                   | 1   | 2               | 3               |
| Cooking          | Always            | Wife  | Daughter in Law | Daughter        |
|                  | Mostly            | Wife  | Daughter in Law | Daughter        |
|                  | Sometimes         | Daughter  | Wife            | Son             |
| Sweeping         | Always            | Wife  | Daughter in Law | Daughter        |
|                  | Mostly            | Daughter in Law   | Wife            | Daughter        |
|                  | Sometimes         | Wife  | Daughter        | Son             |
| Dish Washing     | Always            | Wife  | Daughter in Law | Daughter        |
|                  | Mostly            | Daughter in Law   | Wife            | Daughter        |
|                  | Sometimes         | Daughter  | Wife            | Son             |
| Food Processing  | Always            | Wife  | Daughter in Law | Daughter        |
|                  | Mostly            | Daughter in Law   | Wife            | Daughter        |
|                  | Sometimes         | Wife  | Daughter        | Head Male       |
| Washing Cloth    | Always            | Wife  | Daughter in Law | Daughter        |
|                  | Mostly            | Daughter in Law   | Wife            | Daughter        |
|                  | Sometimes         | Wife  | Daughter        | Head male       |
| Child Care       | Always            | Wife  | Daughter in Law | Head Male       |
|                  | Mostly            | Wife  | Daughter in Law | Head Male       |
|                  | Sometimes         | Head Male   | Wife            | Daughter        |
| Care of the Sick | Always            | Wife  | Head Male       | Head Female     |
|                  | Mostly            | Wife  | Head Male       | Head Female     |
|                  | Sometimes         | Wife  | Head Male       | Daughter        |
| Care of Animal   | Always            | Wife  | Head Male       | Daughter in Law |
|                  | Mostly            | Wife  | Daughter in Law | Head Female     |
|                  | Sometimes         | Head Male   | Wife            | Daughter        |

Source: Field Survey, 2011

Disaggregating household works for family members by their relationship to the household head, it becomes clear that household works was mostly done by wives followed by daughters-in-law and daughters. Wives of the household head were always and mostly involved in the entire category of works. Next to head's wives was daughters-in law in doing the household works. Daughters were performing relatively less amount of household works. Male head of the households also did child and animal care but sometimes only. Adult sons sometimes did cooking and dishwashing.

This study found that children also helped in the household work. In the question whether children helped in household work (81.5%) said yes, (15.1%) said no and (3.4%) had no children in their household. Girls were reported helping in (72%) households while boys were helping in (64%) households. Gender disaggregation of the children helping in the household work shows that more girls were helping in the household. Girls' involvement in work at home was larger than that of boys'. Both father and mother received help from boys in their work whereas girls' help in father's work was not found. Due to the inside-outside dichotomy of women and men's work domain, girls were found helping in mother's work only. Boys were helping father in outside work and girls were in mothers' inside work. Boys also cooked food when their mothers were not cooking during menstruation. Girls' contribution in work at home was highest in helping mother followed by cooking food, fetching water and sweeping. They also worked in other's farm/field in exchange of labor. However, shopping and escorting outsiders to the house was done only by the boys. They were not found collecting firewood, doing childcare and going for labor exchange. They helped in work at home by cooking food and washing dishes and clothes. Nevertheless boys did not match the number of girls and volume of work they were doing at home.

**Table 31: Children's Help in Work at Home by Type of Work and Gender.**

| Type of Work        | Girls |       | Boys  |      |
|---------------------|-------|-------|-------|------|
|                     | (no.) | (%)   | (no.) | (%)  |
| Help mother         | 11    | 12.94 | 3     | 3.52 |
| Help father         | -     | -     | 8     | 9.41 |
| Cook food           | 15    | 17.64 | 4     | 4.70 |
| Wash Utensils       | 10    | 11.76 | 3     | 3.52 |
| Wash clothes        | 6     | 7.05  | 2     | 2.35 |
| Sweep               | 5     | 5.88  | 1     | 1.17 |
| Fetch water         | 2     | 2.35  | 3     | 3.52 |
| Collect firewood    | 1     | 1.17  | -     | -    |
| Exchange labour     | 3     | 3.52  | -     | -    |
| Care of cattle      | 2     | 2.35  | 2     | 2.35 |
| Child care          | 1     | 1.17  | -     | -    |
| Shopping            | -     | -     | 2     | 2.35 |
| Escort outsiders    | -     | -     | 3     | 3.52 |
| Household affairs   | -     | -     | 2     | 2.35 |
| <b>Total (N=85)</b> | 52    |       | 33    |      |

Source: Field Survey, 2011

Note: The total in Table 31 exceeded the number of respondents of the study (85) because of their multiple responses in the survey.

In the work outside household or in the community activities males take part always and most of the times. Female participation is only sometimes. Females participate in the community activities only when their male members are not around or when they are asked to or invited for the same specifically. Looking at the participation in community activities, from caste and gender perspective, it becomes clear that female participation is higher among the Chhetri followed by Gurung and Brahmin.

**Table 32: Comparison of Work and Opportunity across Generation and Gender**

| Type of work done by Older Generation                    |                                     | Type of work done by Younger Generation |                           |
|--|-------------------------------------|---|---------------------------|
| Mother   | Father                              | Daughter                                | Son                       |
| Cook food  | -                                   | Cook food                               | Cook food                 |
| Dhiki/Janto  | Carry salt load                     | Wash dishes/clothes                     | grass cutting             |
| Fetch water  | -                                   | Sweeping                                | Sweeping                  |
| Wash dishes/clothes                                      | -                                   | Work in khet                            | Go to meeting             |
| Get up before dawn for work                              | -                                   | Care of cattle                          | Business                  |
| <i>Dailo potne</i> (smear door-step)                     | -                                   | Child care                              | Child care                |
| Sweeping   | -                                   | -                                       | Vegetable farming         |
| <i>Ghar byabaha herne</i> (manage the household affairs) | Mason                               |   | Earn to run the household |
| Collect firewood   | Collect firewood                    | -                                       | Care of cattle            |
| Work in khet   | Work in khet                        |   | -                         |
| -  | Work of wood                        | -                                       | -                         |
| Carry clay pot to sell                                   | Carry clay pot to sell              | -                                       | -                         |
| Care of cattle   | Care of cattle                      |   | -                         |
| Fishing  | Fishing                             | -                                       | -                         |
| Labour   | Labour                              | -                                       | -                         |
| Child care   | Child care                          |   | -                         |
| Education  | Education                           | Education                               | Education                 |
| Freedom  | Freedom                             | Freedom                                 | Freedom                   |
| Good food  | Good food                           | Take decisions                          | Take decisions            |
| Go out with husband                                      | Fancy clothes                       | Good food                               | Good food                 |
| Talk to outsiders  | Using facility due to lack of money | Fancy clothes                           | Fancy clothes             |
| Fancy clothes  | Work in office                      | Work in office                          | Work in office            |
| Choose spouse  | Choose spouse                       | Talk to outsiders                       | To speak                  |
| Sleep until late   | Health care                         | Choose spouse                           | Choose spouse             |
| Work in office   | -                                   | Use modern facilities                   | Use modern facilities     |
| Make decisions   | -                                   | -                                       | -                         |
| Own property   | -                                   | -                                       | -                         |

Source: Field Survey, 2011

Women of older generation had more work responsibilities compared to their contemporary men and women of younger generation. Similarly, both women and men in generation-1 collected firewood. However, collection of drinking water, cooking food, doing *dhiki/janto* (pounding/grinding of grains manually), washing clothes, doing dishes and *dailo potne* (smearing of main door threshold with red clay) was done only by wives until another wife, i.e. a new daughter –in-law is married to the house. Compared to generation-1 men of younger generation did share the household works considered of women only in the past such as sweeping and cooking. Due to the technological development and socio-economic changes, women and men of younger generation do not have to collect fire wood, fetch water from distant places and get up before dawn to do *dhiki/janto* any more as the older generation did. On the other hand, men of the younger generation also are doing most of the household work considered of women's only work in the past. Nevertheless, the number of men doing household work i.e., women's work and of educated women is lower compared to the number of the other sex. And it also varied for Caste/Ethnic groups.

So parents lack social security from the state in their old and hard days. In response to the survey question regarding their responsibility towards their father and mother, (78%) said 'yes' that they were obliged to support their parents. The remaining (22%) showed no feeling of responsibility towards their parents at all. Caste/ethnic disaggregation shows that (100%) Chhetri followed by Gurung felt that it was their duty to support and take care of their parents in their old age. Responsibilities of the respondents towards their parents were identified as support and taking care in sickness and performing rituals after death. Similarly, when they were asked if they also expect same from their children, (78%) said 'yes' and (22%) said 'no'. Comparison of the percentage reveals that respondents who were in favour of supporting their parents were expecting the same from their children. Respondents who had such expectations from sons and daughters were (78%) and (77%) respectively.

## 7.2 Decision Making in the Family

Families not only divide works between members but decisions are also divided between and are made by the members in the family. As work is divided as inside and outside work, decision can also be taken as major and other decisions. Major decisions in the context of this research included major economic activities such as buying and selling of property, making investments, borrowing and lending money and work/labor of the family members. Similarly, other decisions are related to education of the family members, clothing, health and food. Major decisions are made by males while other minor decisions are taken jointly by females and males.

**Table 33: Decision-Makers in the Respondents' Family by Gender**

| <b>Decision Making Area</b> | <b>Female (%)</b> | <b>Male (%)</b> | <b>Both (%)</b> | <b>Total (%)</b> |
|-----------------------------|-------------------|-----------------|-----------------|------------------|
| Buy/Sell Property           | 14                | 64              | 22              | 100              |
| Education                   | 18                | 77              | 5               | 100              |
| Family Clothing             | 21                | 49              | 30              | 100              |
| Investment                  | 14                | 76              | 10              | 100              |
| Borrow/Lend                 | 21                | 71              | 8               | 100              |
| Medical Treatment           | 31                | 46              | 23              | 100              |
| Job/Labor                   | 25                | 61              | 14              | 100              |
| Food/Grocery                | 67                | 21              | 12              | 100              |

*Source: Field Survey, 2011*

Men and women in the family have varying role and power in decision-making in the family based on their kinship position in the household. Unless we look at their kinship membership we cannot tell which male member of the family makes major and most of the decisions. Similarly, we would not know which female has more decision-making power among the female members in the family. Therefore, gender and kinship membership is changed for the family members.



**Table 34: Relation to the Head Regarding Decision Making Area**

| Decision Making Area | Relation to the Head |          |             |         |          |           |
|----------------------|----------------------|----------|-------------|---------|----------|-----------|
|                      | Head-Male (%)        | Wife (%) | Brother (%) | Son (%) | SoSo (%) | Total (%) |
| Buy/Sell Property    | 72                   | 8        | 18          | 1       | 1        | 100       |
| Kid's Education      | 68                   | 4        | 28          | -       | 4        | 100       |
| Family Clothing      | 60                   | 15       | 19          | -       | 6        | 100       |
| Investment           | 85                   | 2        | 13          | -       | -        | 100       |
| Borrow/Lend          | 82                   | 1        | 15          | 2       | -        | 100       |
| Treatment            | 47                   | 24       | 24          | 1       | 4        | 100       |
| Job/Labour           | 64                   | 25       | 7           | 3       | 1        | 100       |
| Food/Grocery         | 34                   | 61       | 3           | 1       | 1        | 100       |
| Total (N=85)         |                      |          |             |         |          |           |

Source: Field Survey, 2011

## CHAPTER VIII

### SUMMARY CONCLUSION AND SUGGESTION

#### 8.1 Summary

This study was designed to investigate the roles of males and females, son and daughter husband and wife of Daraun Khola Arjun choupari V.D.C. Syangja.

A set of schedule covering the major aspects of gender difference in socialization were designed based on the roles of males, females, society, perception on marriage, wife's perception on husband, husband's perception on wife and other internal and external agents which included question about socio-cultural activities, demography, thematic Apperception Test (TAT Test) on switched gender, division of work in family, decision making in family etc were asked to study gender preference and socialization.

The interview schedules were used for 85 households. In which 25 households of Brahmin, 40 households of Chhetri and 20 household of Gurung families were taken from ward no. 5 of the V.D.C. using purposive sampling.

Analysis was carried out based on the responses to the interview schedules, focus group discussion and key informants interviews. The result showed the following findings regarding gender preference and socialization in the area.

- There are all together 229 households with the total population of 1642. Among them male population is 865 and female population is 777 (47.33%).
- The average household size as per the survey is 5.37.
- There are 247 male household heads and 59 female household heads.
- The population of the age group 25-45 yrs. was found to be the highest (29.82%) and the population of the age group above 75 yrs. was found to be 1.5%.
- There are 87.58% Hindus, 10.13% Buddhists and 2.29% Muslim and a very negligible percentage of Christians were found to be residing in the area.
- There are 78 Brahmin family, 121 Chhetri family, 3 Newar family, 9 Magar family, 30 Gurung family in the area.
- Much of the household work is performed by the females in the area. But in Gurung families, the case was a different

- The socialization process of male and female is found to be different. Females are more responsible for the household problem.
- The roles, duties and responsibilities assigned to males and females are different.
- The socialization process of girls and boys is found to be different. Female children are more responsible for household activities than male children. (Sweeping house, cleaning house, cooking food, washing clothes and washing utensils etc).
- Daughters are given enough time to educate them so that daughter can be capable to live happy life.
- Almost all the illiterate female respondents were found to prefer son.
- The educated male and female respondents were found to prefer daughter.
- In Gurung families, almost all the respondents treated son and daughter equally.
- School, Mass-Media, and peer groups are the agents of socialization.
- Thematic Apperception Test (TAT) analysis in switched gender roles showed that gender role perception is gradually changing in Nepal.
- Women started doing work which was traditionally done only by men, e.g. Ploughing, repairing roofs etc.
- It has been found that younger educated men and women might work anything as they wish.
- Traditional norms and values regarding gender roles were highly prevalent in those respondents who had no education especially females and those engaged in agriculture.
- Division of labor, role, responsibilities and perception are the determinants of gender difference.
- With the increasing, awareness programs, education, income generating activities, the discrimination between male and female is found to be decreasing.
- There is less gender difference in younger generation in the comparison of older generation.

- Too much of work, no access to resources, no decision making power prevalent in older generation have been found to be quite less in the younger generation.
- According to V.D.C. secretary, the key informant interviewee, there is no strict rule in marriage in the Gurung families these days.
- The marriage between Mama Cheli and Phupu chela and, Mama Chela and Phupu Cheli which was in practice in olden days has now been abolished.
- According to the V.D.C. secretary, dowry system has started even in Gurung family like in Brahmin and Chhetri.

## 8.2 Conclusion

This thesis has emphasized the gender preference and socialization of the study area. The socio-cultural roles and responsibilities of male and females, son and daughter, division of labor, decision making power, duties related to gender roles and different perceptions have been evaluated.

Perceptions of people on the same thing may vary according to their characteristics based on age, sex, educational exposure and caste/ Ethnicity.

Gender categories of people such as female or male, husband or wife, son or daughter are perceived differently by different groups of people depending on their respective social and cultural aspects such as age, sex, educational attainment, and caste/Ethnic backgrounds.

People tend to have social and cultural aspects making the differences between female and male, husband and wife, son and daughter, criteria for selection of spouse for son and daughter etc have been differed. But parents of both sides expected that their sons and daughters be listened by their spouse.

Son preference was higher among people with no education. But among the educated, the desire of males for sons was slightly greater than female. This indicates that males concern about maintaining traditional Norms and values e.g. need of sons to give continuity of the family/clan names to perform the after death rituals, etc. Social and cultural norms and values attached to son's role appear to be the primary reason for their felt need in the society.

Thematic Apperception Test (TAT) analysis in switched gender roles showed that gender role perception is changing in Nepal. Women were doing work

traditionally restricted to them under conditions in absence of men. Younger and educated women and men experienced each gender might work as they wish. Traditional norms and values regarding restricted gender roles was higher among the respondents who had no education, of older generation. Among females, and among respondents engaged in agriculture.

People's perceptions are made on what norms and values are experienced in course of socialization. And people's practices are directed by the perceptions made on them. Thus people think and act according to the norms and values of the society. People's decision- making power, control of resources and given household work, depends on the place they occupy in the family. For example, in the respondent households, husband and wife, son, daughter and daughter- in-law did not have same amount of power and control in the family. Household work was considered women's work only. Men only help women or do the works when women are not around. Similarly, women take part in community activities only when they are asked or when their males are not around. Male decision-makers were higher than the females and majority of them were head of the households.

Keeping money or controlling kitchen does not denote power over it. For example women in the respondent households were keeping money for their husbands and children but they were deprived of the power.

A comparison of work and opportunity between generation and gender (Male and Female) showed that women of older generation had more work and less opportunity compared to their contemporary men and women of younger generation. Similarly, men of older generation had more work and were deprived of the opportunity available to the men of younger generation.

### **8.3 Suggestion**

#### **8.3.1 Suggestion for the Future Area of Researches**

- For the Gender Preference, further study could be done by using other perspectives like cross-cultural, geographic, regional and other multi dimensions.
- This study does not focus on the areas like empowerment, decision-making, women education, health-condition, women's legal right etc, so further study

could be done by analyzing the above mentioned topics on gender preference.

- This study has been carried out only for the gender preference and socialization; there are other influencing factors for socialization like educational, religious, political, lingual and other aspects.
- Similar types of study in the Gender preference and socialization can be performed for other V.D.C as well.

## REFERENCES CITED

- Abraham, M. Francis (1988). *Modern Sociological Theory: An Introduction*. Delhi: Oxford University Press.
- Acharya, Meena (1997). *Gender Equality and Empowerment of Women: A Status Report Submitted to UNFPA*. Kathmandu: UNFPA
- \_\_\_\_\_ (1994). *The Statistical Profile on Nepalese Women: An Update in the Policy Context*. Kathmandu: Institute for Integrated Development Studies.
- Adhikari, Bed Hari (2059) : *Childcare and Socialization among the squatters of peepaldali village of Sarankot V.D.C-9 Kaski District*.
- Agarwal, Bina. (1994). *Field of One's Own: Gender and Land Rights in South Asia*. Cambridge South Asian Studies.
- Bennett, Lynn (1983). *Dangerous Wives and Sacred Sisters: Social and symbolic Roles of High-caste Women in Nepal*. New York: Columbia University Press.
- Bertaux, Daniel 1981. *Biography and Society: The Life History Approach in the Social Sciences*. London: Sage.
- Bhadra, Chandra Kala (1997). *Intra-Household Gender Analysis of Work Roles and Distribution of Resources: A Pilot Study in a Nepalese Village*. Unpublished Ph.D. Dissertation Oregon State University, USA.
- Bhasin, Kamala (2000) : *Understanding Gender : kali for women*, New Delhi.
- Bhattachan, K.B. (1997). "Sociological and Anthropological Research and Teaching in Nepal: Western Adaptation Versus Indigenization" In Khatri, P. (ed.) *Social Sciences in Nepal: Some Thoughts and Search for Direction*. Kathmandu: CNAS.

- Biernat, M. (1989). Motives and values to achieve: Different constructs with different effects. *Journal of Personality*. 57, 69-95.
- Bista, Dor Bahadur (1991). *Fatalism and Development: Nepal's Struggle for Modernization*. Calcutta: Orient Longman.
- Bista, Min (2005). *Review of Research Literature on Girl's Education in Nepal*. Kathmandu: UNESCO Series of Monographs and Working Papers: No.3.
- Cameron, Mary M. (1998). *On the Edge of the Auspicious: Gender and Caste in Nepal*. Chicago: University of Illinois Press.
- Campbell, J.G., R. Shrestha and L. Stone (1979). *The use and misuse of social science research in Nepal*. Kathmandu: Research Centre for Nepal and Asian Studies, Tribhuvan University.
- CBS (2002a). *Population Census 2001*. National Report. Kathmandu: HMG/N National Planning Commission Secretariat, Central Bureau of Statistics (CBS) in collaboration with United Nations Population Fund.
- \_\_\_\_\_ (2002b). *Population of Nepal: Village Development Committees/Municipalities. Population Census 2001-Selected Tables (Western Development Region)*. Kathmandu: HMG/CBS and UNFPA
- \_\_\_\_\_1995a. *Nepal District Profile*. Kathmandu: Central Bureau of Statistics
- \_\_\_\_\_1995b. *Population Monograph of Nepal*. Kathmandu: HMG/N National Planning Commission Secretariat, Central Bureau of Statistics.
- Davis, Kingsley (1981). *Human Society*. Delhi: Surjeet Publications..
- Farganis, James. (ed.) (1994). *Readings in Social Theory: The Classic Tradition to Post-Modernism*. New York: McGraw-Hill, Inc.



- Groverman, V. and J. D. Gurung (2001). *Gender and Organizational Change-Training Manual*. Kathmandu: International Centre for Integrated Mountain Development ICIMOD.
- Gurung, S. M. and M. Baskota (1993). *Women In Mountain Resource Management in Nepal*. MPE Discussion Series No. 3. Kathmandu: International Centre for Integrated Mountain Development ICIMOD.
- HMG, Ministry of Population and Environment (2002). *Nepal Population Report 2002*.
- Kabeer, Naila. (1994). *Reversed Realities: Gender Hierarchies in Development Thought*. London: Verso.
- Koirala, Bidya Nath and Sushan Acharya (2005). *Girls in Science and Technology Education: A Study on access, Participation and Performance of Girls in Nepal*. Kathmandu: UNESCO Series of Monographs and Working Papers: No.4.
- Magil, F.N. (ved. 2003) : *International Encyclopedia of Sociology – volume I*. S. Chanda company ltd.
- Marsh, Catherine (1982). *The Survey Method: The Contribution of Surveys to Sociological explanation*. London: Allen and Unwin.
- Mierow, Dorothy 1997. *Thirty Years in Pokhara: You must have seen a lot of changes*. Kathmandu: Pilgrims Book House.
- NPC (2003). *The Tenth Plan (Poverty Reduction Strategy Paper 2002-2007. Summary*. HMG Kathmandu: National Planning Commission (NPC).
- \_\_\_\_\_ (1998). *The United Nations Fourth World Conference on Women: Country Report*. Kathmandu: National Planning Commission (NPC).
- \_\_\_\_\_ (1995). *The Ninth Plan (1997-2002)* Kathmandu: National Planning Commission (NPC).

- \_\_\_\_\_ (1992). *Eighth Plan (1992-1997) Summary*. Kathmandu: National Planning Commission (NPC).
- National Planning Commission/HMGN and UNICEF (1996). *Children and Women of Nepal: A Situation Analysis*. Kathmandu: UNICEF.
- NESAC (1998). *Nepal Human Development Report 1998*. Kathmandu: Nepal South Asia Centre.
- Ortner, Sherry (1996). *Making Gender: The Politics and Erotics of Culture*. Boston: Beacon Press.
- Parajuli, Damodar : *Gender situation of family planning; a sociological study of kodi village, kaski*.
- Rao C.N. 2001 : *Sociology; primary principles of sociology with an introduction to social thought*, S. chanda and company ltd.
- Serena Nanda (1999). *The Hijras of India: Neither Man nor Woman*. Belmont: Wadsworth Publishing Company.
- Sharma, K., G. Chhetri and S. Rana, (1994). *A Modest Study of the Current Socio-Economic Situation of the lowest Stauts Caste and Tribal Communities in Nepal*. A Report submitted to Save The Children US Kathmandu.
- Shiva, Vandana (1988). *Staying alive: Women, Ecology and Survival in India*. New Delhi: Kali for Women.
- Shrestha, Shanta Laxmi (1994). *Gender Sensitive Planning What, Why and How in Nepal*. Kathmandu: Women Awareness Centre Nepal.
- Silverman, David (ed.) (1997). *Theory, Method and Practice*. London, New Delhi: Sage Publications.
- Thapa, Dharma Raj (2030). *Gandaki ka Suseli*. (Whistles of Gandaki) Text in Nepali. Kathmandu: Royal Nepal Academy.

- Thiruchandran, Selvy (1997). *Ideology, Caste, Class and Gender*. New Delhi: Vikas Publishing House.
- Tulachan, Srijana (2007) : *Gender roles in the live stock production and management at the house hold level : a case of Jhyalungtar, chapagaon VDC, Lalitpur*.
- Underwood, Barry n.d. Gender in Development and Feminism: Related but Separate Issues. In T Wallace and C. March (eds.) *Changing Perceptions*. UK: Oxfam.
- UNDP, n.d. *Gender Reference Guide: Mainstreaming Gender Equity*. Kathmandu: UNDP
- United Nations (1996). *The Beijing Declaration and The Platform for Action*. Fourth World Conference on Women Beijing China. 4-15 September 1995. New York: Department of Public Information.
- Upadhya, Shizu (1996). The Status Of Women In Nepal-15 Years On. *Studies in Nepali History and Society* 1(2): 423-453.
- Women's International Network (2000). *WIN NEWS* 26(1) Winter.
- Zanden, James.W. Vander (1988). *Sociology The Core*. New York: McGraw-Hill Publishing Co.



|    |                          |  |
|----|--------------------------|--|
|    | family<br>(in thousands) | 5. Others (specify_____)                         |
| 9. | Land Ownership           | 1. Husband    2. Wife    3. Both    4.<br>Others |

### B. Interview Schedule

| S.N. | Question  | Answer   |
|------|---|--|
| 1.   | In your opinion, which child do you want at first?    | 1. Son<br>2. Daughter  |
| 2.   | Son only, Why?  | 1. Daughters are sent to others house after marriage<br>2. To maintain lineage<br>3. Take part in death rituals<br>4. Others (Please Specify_____) |
| 3.   | Daughter only, Why?                                   | 1. No difference in son and daughter<br>2. Daughter loves more than son.<br>3. Beauty of house<br>4. No need of son.                               |
| 4.   | Do you follow your spouse?                            | 1. Yes<br>2. No  |
| 5.   | If not, why?  | 1. Must follow husband<br>2. No income of spouse.  |
| 6.   | Up to which level, you want to educate your children? | 1. As far as parents can afford.<br>2. No response.<br>3. S.L.C.<br>4. Higher Secondary<br>5. Bachelor<br>6. Masters Degree<br>7. Ph.D.            |
| 7.   | Do you want to educate your daughter?                 | 1. Yes<br>2. No.   |

| S.N. | Question  | Answer  |
|------|---|---|
| 8.   | Do you give enough time to study for daughter?          | <ol style="list-style-type: none"> <li>1. Yes</li> <li>2. She manages herself.</li> <li>3. No.</li> </ol>   |
| 9.   | What is your role in decision making household matters? | <ol style="list-style-type: none"> <li>1. Active participation.</li> <li>2. Medium participation.</li> <li>3. Inactive participation</li> </ol>   |
| 10.  | If inactive participation, Why?                         | <ol style="list-style-type: none"> <li>1. Husband will decide</li> <li>2. Wife will decide</li> <li>3. Unable to decide</li> <li>4. What I said is not heard</li> <li>5. Other (Please Specify_____)</li> </ol>           |
| 11.  | What is your role in social activities?                 | <ol style="list-style-type: none"> <li>1. Active participation</li> <li>2. Medium</li> <li>3. Inactive</li> </ol>   |
| 12.  | Are you heard at social and domestic matters?           | <ol style="list-style-type: none"> <li>1. Yes</li> <li>2. Some times</li> <li>3. No.</li> </ol>   |
| 13.  | Why is it necessary to get married?                     | <ol style="list-style-type: none"> <li>1. To continue society</li> <li>2. For mutual help</li> <li>3. To form family</li> <li>4. Maintain lineage</li> <li>5. Support in old age.</li> </ol>                              |
| 14.  | Why is family required?                                 | <ol style="list-style-type: none"> <li>1. For help and safety</li> <li>2. For pleasure</li> <li>3. To care in the sickness</li> <li>4. For social standing</li> <li>5. To form society</li> <li>6. For lineage</li> </ol> |
| 15.  | Is there equal opportunity in your family?              | <ol style="list-style-type: none"> <li>1. Yes</li> <li>2. No.</li> </ol>  |

| S.N. | Question   | Answer  |
|------|--|---|
| 16.  | Who do you think should play roles to abolish gender discrimination? | <ol style="list-style-type: none"> <li>1. Society</li> <li>2. Household male</li> <li>3. Family</li> <li>4. Government</li> <li>5. Household Female</li> </ol>  |
| 17.  | What are the responsible factors for existing gender difference?     | <ol style="list-style-type: none"> <li>1. Tradition</li> <li>2. Attitude towards female and male</li> <li>3. Educational system.</li> <li>4. Religious values</li> </ol>  |
| 18   | What are the aspects to change gender discrimination?                | <ol style="list-style-type: none"> <li>1. Tradition should continue</li> <li>2. Know about discrimination but have no choice</li> <li>3. Timely Change</li> <li>4. Needs of radical change</li> </ol>   |
| 19.  | Is son necessary?  | <ol style="list-style-type: none"> <li>5. Yes</li> <li>6. No.</li> </ol>  |
| 20.  | If so, why?  | <ol style="list-style-type: none"> <li>1. Sons take part in happiness and sorrow</li> <li>2. Help in old age</li> <li>3. Carry over clan names</li> <li>4. perform funeral rites</li> <li>5. Sonlessness is looked down by the society</li> </ol> |
| 21.  | If no, why?  | <ol style="list-style-type: none"> <li>1. Sons listen to their wives and do not love parents</li> <li>2. Daughter are the same as sons</li> <li>3. Others</li> </ol>  |
| 22   | Is daughter necessary?   | <ol style="list-style-type: none"> <li>1. Yes</li> <li>2. No.</li> </ol>  |
| 23.  | If so, Why?  | <ol style="list-style-type: none"> <li>1. Daughter manages all the household works</li> </ol>   |

| S.N. | Question                            | Answer  |
|------|-------------------------------------|---|
|      |                                     | <ol style="list-style-type: none"> <li>2. To take care the young siblings.</li> <li>3. Daughter is Laxmi of the house</li> <li>4. For Reproduction</li> <li>5. Daughter love her parents more than son</li> </ol>   |
| 24.  | If not, why?                        | <ol style="list-style-type: none"> <li>1. Do not carry over clan names and do not perform funeral rites for parents.</li> <li>2. No need of daughter if you have son.</li> <li>3. Daughter will suffer when she goes other house after marriage.</li> </ol>             |
| 25.  | Does the male use a grinding stone? | <ol style="list-style-type: none"> <li>1. Yes</li> <li>2. No</li> </ol>   |
| 26.  | If so, Why?                         | <ol style="list-style-type: none"> <li>1. It is normal</li> <li>2. People have done so before.</li> <li>3. Anybody should do any work.</li> <li>4. Help to family</li> <li>5. Men do so when they have no choice</li> <li>6. There is no restriction in work</li> </ol> |
| 27.  | If not, Why?                        | <ol style="list-style-type: none"> <li>1. Against tradition</li> <li>2. Male should work outdoors.</li> </ol>   |
| 28.  | If necessary, can female plough?    | <ol style="list-style-type: none"> <li>1. Yes</li> <li>2. No</li> </ol>   |
| 29.  | If so, why?                         | <ol style="list-style-type: none"> <li>1. Can do own work.</li> <li>2. No restriction in work</li> </ol>  |



| S.N. | Question  | Answer  |
|------|---|---|
| 30.  | If not, why?                                      | <ol style="list-style-type: none"> <li>1. Against Tradition.</li> <li>2. Women should not touch plough.</li> <li>3. Sinful</li> <li>4. They cannot plough</li> </ol>  |
| 31.  | Do females plough in the future?                  | <ol style="list-style-type: none"> <li>1. Yes</li> <li>2. No</li> </ol>   |
| 32.  | If so, why?                                       | <ol style="list-style-type: none"> <li>1. For awareness</li> <li>2. Everything is changing</li> <li>3. Changing scenario of the country</li> <li>4. For equality</li> <li>5. If needed</li> <li>6. Male and female should stop bad traditions</li> </ol>          |
| 33.  | Will the male use a grinding stone in the future? | <ol style="list-style-type: none"> <li>1. Yes</li> <li>2. No.</li> </ol>  |
| 34.  | If so, why?                                       | <ol style="list-style-type: none"> <li>1. If required</li> <li>2. Any man can do any work</li> <li>3. Nobody at home</li> <li>4. If no female at home</li> <li>5. If physically possible.</li> <li>6. According to change</li> <li>7. Can do own work.</li> </ol> |

### C. Domestic Activities (Related to Responsibility)

| S.N. | Activities | Responsibility |      |      |
|------|------------|----------------|------|------|
|      |            | Female         | Male | Both |
|      |            |                |      |      |

|     |                                  |  |  |  |
|-----|----------------------------------|--|--|--|
| 35. | Who cooks for your family?       |  |  |  |
| 36. | Who washes the dishes?           |  |  |  |
| 37. | Who sweeps?                      |  |  |  |
| 38. | Who washes clothes?              |  |  |  |
| 39. | Who collects and manages ration? |  |  |  |
| 40. | Who cares the children?          |  |  |  |
| 41. | Who looks after sick?            |  |  |  |
| 42. | Who looks after the cattle?      |  |  |  |

**D. Help of Son and Daughter in Domestic Household Activities.**

| S.N. | Activity types            | Help |      |      |
|------|---------------------------|------|------|------|
|      |                           | Boy  | Girl | Both |
| 43   | For mother                |      |      |      |
| 44   | For father                |      |      |      |
| 45   | Cooking food              |      |      |      |
| 46   | Wash utensils             |      |      |      |
| 47   | Wash Clothes              |      |      |      |
| 48   | Sweep                     |      |      |      |
| 49   | Fetch water               |      |      |      |
| 50   | Collect firewood          |      |      |      |
| 51   | Care of cattle            |      |      |      |
| 52   | Exchange Labor            |      |      |      |
| 53   | Child Care                |      |      |      |
| 54   | Shopping                  |      |      |      |
| 55   | Escort Guest and Visitors |      |      |      |
| 56   | Household Affairs         |      |      |      |

**E. Household Activities Regarding Decision Making**

| S.N. | Activities  | Final Decision |      |      |
|------|---|----------------|------|------|
|      |   | Female         | Male | Both |
| 57.  | Who earns for the family?                               |                |      |      |
| 58.  | Who reserves the right to the property right in family? |                |      |      |
| 59.  | Who has more freedom?                                   |                |      |      |

|     |                                       |  |  |  |
|-----|---------------------------------------|--|--|--|
| 60. | Who has much burden?                  |  |  |  |
| 61. | Who decides for children's education? |  |  |  |
| 62. | Who collects and manages ration?      |  |  |  |
| 63. | Who is the head of the family?        |  |  |  |
| 64. | Who makes investment?                 |  |  |  |
| 65. | Who lends and borrows money?          |  |  |  |

**Thank You!**

## **APPENDIX – II**

### **Name List of Participants in Focus Group Discussion with Females**

1. Gita Shrestha
2. Betmaya Roka
3. Anjana Aryal
4. Mina K.C.
5. Deurupa Rimal
6. Radha G.C
7. Nandi Gurung
8. Uma Gurung
9. Mala Tiwari
10. Kippa Ghale
11. Seti Gurung
12. Minadevi Thapa

### **Name List of Participants in Focus Group Discussion with Males**

1. Jit Bahadur K.C, Principal (Shitala Devi English Boarding School, Arjun Choupari Bazaar)
2. Lal Bahadur Cheetri, Teaching Assistant (Pancha Kanya Multiple College)
3. Bachan Dhakal, Assistant officer (Muktinath Micro Finance, Arjun Choupari Bazaar)
4. Mahendra Shrestha, Social Worker
5. Khim Prasad Gurung, Teacher
6. Pim Gurung, Social Worker
7. Yubraj Gurung, Teacher
8. Suraj Gurung, Shopkeeper
9. Dubin Gurung, Teacher

## APPENDIX – III

### **Name List of Key Informants**

1. Karna Bahadur Gurung (66 years) : Political Activist, Arjun Choupari  
V.D.C.,Syangja
2. Gagan Sign Chetteri (82 years) : An elderly man, Arjun Choupari  
V.D.C.,Syangja
3. Bishnu Prasad Tiwari (45 years) : Principal, Pancha Kanya Higher  
Secondary School, Arjun Choupari V.D.C.,Syangja
4. Tek Bahadur Gurung (48 years) : Secretary, Arjun Choupari V.D.C.,Syangja
5. Raghunath Sharma (62 years) : Social worker,Arjun Choupari  
V.D.C.,Syangja

### **Topics for Focus Group Discussion**

1. Male domination over Female.
2. Female domination over Male.
3. Perception on Empowerment

### **Topics for Key informant Interviews**

1. Comparison of work and opportunity according to generation and gender.
2. Variation between older generation and younger generation.
3. How do you think will the gender preference go in the future?
4. Do you have anything to say? If so, please specify.

## APPENDIX – IV

### A. Focus Group Discussion



*Focus Group Discussion with Females*



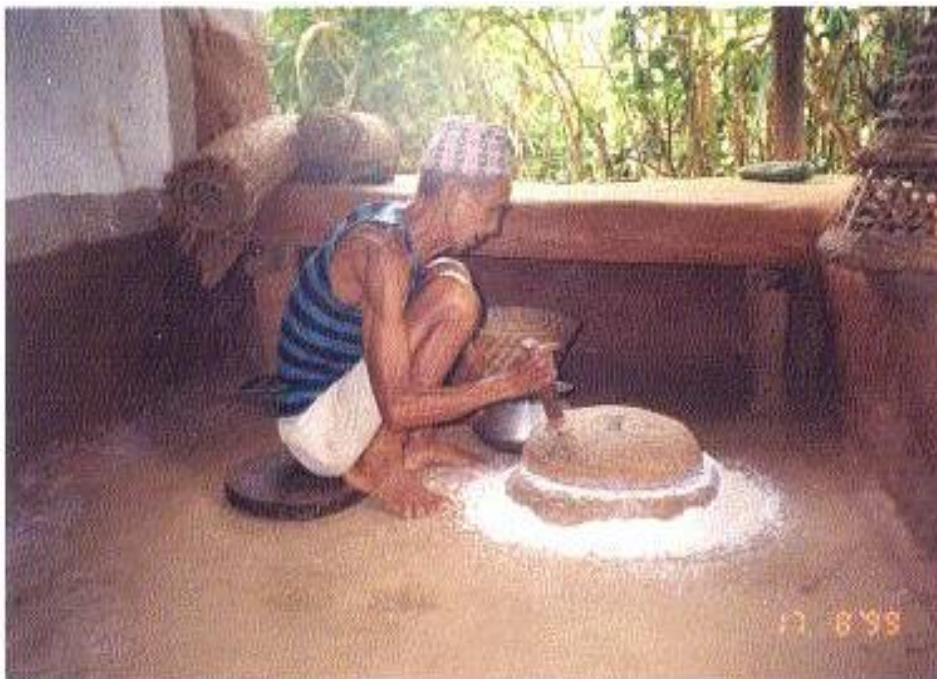
*Focus Group Discussion with Males*



## **B. Switched Gender Roles**



*A woman busy in plowing*



*An old Man busy in grinding*

### **C. Gender Roles**



*A woman washing dishes*



*A woman busy in cooking*



# APPENDIX – V

