

# CHAPTER - I

## Introduction

### 1.1 General Background

Women play important roles in the formulation of the society and are considered one of the two wheels of the same cart. Who constitute half of the two wheels of the same cart. Who constitute half of the population of the world, their participation is desirable for speeding up the development process. The slog an of development remains in paper unless women's participation in development activities is not only undermined but also discriminated in the sharing of fruits of development.

The root cause for women's backwardness in our society is the prevalent patriarchy as in male dominated societies. Women are taught what they "ought to rather than to develop their identity All their natural expressiveness is suppressed by so-called rules and social norms (Subedi 1993). Women are being exploited in our society in the name of our culture and creed. But now a days, women are trying to come out from the home as well as they have good education. They have changing role in the society as an agent of social mobilization. Without improvement of women status and role the goal of development of nation cannot be achieved. So we can say that men and women are two wheels of development and development is not possible without the proper participation of women. House hold level contribution of women always supports the men and their outside activities. If women do not assist the household activities, men cannot go outside the home. The roles of men and women are interrelated and interdependent. But in our society work burden on women is more than on men. The Social conception that only women are responsible for the reproduction of child which has made it extremely difficult for women to participate in the social development process as an equal member of the society.

Our Nepalese society is a male dominated society, where females are always given a second preference. They are exploited since their childhood to old age. In their parents, in adulthood they have to live another their husbands

and family and in their elderly age under the control of their children. Male child is respected in society while female is considered as burden for household. They are exploited in society in various ways in the form of social, physical, sexual and economic aspects.

The status of women is the result of economic and cultural practices of the society and it has multiple effects on socio-economic behaviour of the society. Main factors of determining of the status of women are education, health, occupation participation on decision-making, process and political participation as well. Generally, the socio-economic status of women refers to the living standard of women, but it covers the area of their educational attainment, occupational involvement, rural-urban place of residence marital status and their decision making power regarding age at marriage and the number of children born to them also reflect their labour force in the world is unrecognized. They are deprived from the opportunities. They have no access to goods and services as well as decision making power.

The role of women has great importance in terms of socio economic development. It will be certainly difficult to achieve sustainable development without full participation of women. But the status of women in Nepal is in miserable condition.

Poverty, lack of health service, hard labour, social rule to eat after all the person divided, rule to give birth of child from small age for a long time, due to the problem of balanced diet which compulsory needs for the health of women is getting worse.

Nepal is a Hindu nation and so many cultural practices specially related with to women are found in our society through our culture. Such as women can not take meal before her husband, husband is every thing for her and he is a god for her so if her husband give her any kind of torture she must bear it. This kind of cultural custom always dominated the women. Work pattern of women, little chance to access of services and information, traditional cultural practice are considered on the main cause of the backwardness of women in our society.

To some extent now a few number of women are involved in so many economic activities as a working men. They are playing an important role to improve their household lower economic condition. Government, NGO, INGO

are also launching different kind of income generating activities program. This kind of program has helped to improve the economic status of women. The status of women is an important part, which affects the socio-economic development of country. With out uplifting the women's status from their present situation, the country will never achieve the goal of development.

The socio-economic status of women is an important factor and its effect is on the development of a country. The long term socio-economic development of a country can not be fully realized, if women subordinate position to men.

## **1.2 Statement of the Problem**

Nepal, being a male dominated country, the women's social and economic status has been found very weak. In Nepalese society, the position of women is in limited area. They are encircled with a chain so that they are suppressed by supposing that they compell to spend their most of the time in household chores and bearing such work but women are not encouraged to participate in the development works.

In general, women have less access to income generating tasks, modern avenues, of employment, education and health especially in property and family matters. It indicates the low socio-economic status of women. Low status creates social injustice in the society, which has adverse impact on social economic development.

Women generally work from dawn to dusk. Beside rearing and curing they have too many other household activities like cooking washing cleaning etc. It was recommended by the international labour organization that women work in the household be also recognized as the reproductive activities. In most of the case, they have no consume only remaining items.

Now backwardness of women is a major social problem because without equal development is now possible so improvement of women present status is very necessary and for improvement of women status this kind of women related study is very important.

The assessment of socio economic status of women is important subject matter because the women consisting half of the nation's population are still in the worse in rural women. Hence, this study has tried to find out the socio-economic factor which determinate the status of women of Waling municipality Ward No. - 7

The basic problem of women of this village is lack of education so to inspire them for attending educational institutions and other development activities is most important and through it they would be able to improve their socio economic status and able to select their right way for the betterment for themselves and for coming generation. Consider all the above mentioned problem of women, this study also focus on the following research question related to study area.

However the present study is guided by the following research questions.

- What are the socio-economic condition of women in study area?
- What things are necessary for uplifting the socio economic status of women?
- What are the socio economic cultural problem faced by women in this area?
- What is the role of the various organization to improve the women's present status?

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

The main objective of this study is to final out the socio-economic status of woman.

The specific objectives of the study are following :-

- a) To examine the socio-demographic status of women in the society of study area.
- b) To analyze the economic role of women in society of study area and suggest for upliftment.

### **1.4 Rationals of the Study**

While development is the most common discussion in the national and international forum, more so, in underdeveloped countries, recognition of women as an urgent pillar for the total progress of the nation, has been strongly stressed. However they have remained so far, as mere bystanders in our country. But for this situation, Nepal has been launching a number of programmes in such a development endeavours, but the expected result has not been realized yet or in other words the gains from our past attempts do not seem satisfactory. In Nepal, women are predominately engaged in agriculture but they are socio-economically deprived.

For balanced development both men and women should go hand in hand. In this regard assessment of the socio-economic status of women is very important. Studying the possible prospects and problems related to women is another task of the day this study is concentrated in these topics and will be helpful to identify the real situation of the women in the study area and provide appropriate solutions. This study will be helpful to governmental and non-governmental organization and agencies to find out socio-economic status of women in the study area. Likewise the study will be helpful for policy makers and planners because they need to know the actual conditions and problems in formulating appropriate policies and programmes to address the problems. Thus, this study is hoped to be useful for teachers, students, researchers, policy makers, economic, sociologists and staffs of NGOs, INGOs and WDD.

### **1.5 Limitation of the Study**

- i. This study is limited to walling municipality ward no. -7.
- ii. This study examines socio-economic position of women and gender relation of some selected household.
- iii. Only married women are selected for sample.

### **1.6 Introduction to Study Area**

Nepal is land locked country situated in the Southern part of Asia. It has 147,181 square k.m. area. It is between two large countries India and China. People with so many castes cultures and languages live in this nation. It is the

birthplace of Lord Buddha and Sita. Nepal is divided in to five development regions fourteen zones 75 districts, 58 municipalities and 3913 VDCs.

Among sixteen district of western development region Syangja district is located in Gandaki Zone. This district occupies 1164 sq km. of land. It is located between 27<sup>0</sup>50' to 28<sup>0</sup> 15' N latitude and 83<sup>0</sup> 27' to 84<sup>0</sup> 46' E longitude. According to the national population census 2001, the total population is 317320 of which 143619 (45.26%) are males and 173701 (54.74%) are females. The population density is 273 per sq km. and total households are 64646 of total area, 50431 hector land is valued from agricultural point of view (43.32%) and 3169 (27.22%) hectors of land by forest. Similarly it has temperature tropical experienced is the month of August and minimum temperature is experienced in the month of January. (DDC, Profile 2064)

### 1.6.1 Education

The table 1.1 clearly represent that the rate of literacy in the municipality is low. Out of the total female population in the municipality (10972) only 67.40 percent female are literate. Likewise out of the total male population in the municipality (9442) 89.76% percent males are literate. This says that males are more literate than the females due to gender discrimination and over burden of work to females. The literacy rate of female, clearly determines that females are for behind in the field of education compared to that of men.

**Table 1.1 Literate Population by sex**

<b>S.No.</b>	<b>Sex</b>	<b>Literate Percent</b>
1	Female	67.40%
2	Male	89.76%
	Total	78.58%

Source : (MDO Profile 2059/60)

Table 1.2 shows educational institution in the municipality where the total of pre-primary schools are 19, lower secondary 2, secondary 5, higher secondary 4, Campus 2, similarly there are 9 boarding schools in the municipality. The municipality has highest no. of pre-primary schools 19 Although educational facilities are provided to the people in the municipality due

to their unawareness and rigid customs guardians do not prefer to send their children to the school but slowly the tendenalong with the level of awareness in the people is improving.

**Table 1.2 Educational Institution in the municipality**

S.No.	Level type of school	No. of School
1	Pre Primary	19
2	Lower secondary	2
3	Secondary	5
4	Higher secondary (10+2)	4
5	Private/Boarding	9
Total		41

Source : MDO profile 2061

### 1.6.2 Demographic Profile

According to the population census of 2050, the total population of Waling Municipality is 20414 consisting of 9442 (46.25%) male population and 10972 (53.75%) female population. The population density of this municipality is (0.61) per hector. The population growth rate is 1.36%. It has divided in to 11 wards. It has various caste and ethnic groups. The table below shows the caste and ethnic composition of the population in Waling municipality.

**Table 1.3 Population Distribution by caste/ethnicity in Waling Municipality**

S.No.	Ethnicity/Caste	Percentage
1	Brahmin	32.20
2	Magar	17.95
3	Gurung	8.47
4	Chhetri	8.07
5	Kami	3.52
6	Pariyar	2.57
7	Newar	5.76
8	Sarki	3.68

<b>S.No.</b>	<b>Ethnicity/Caste</b>	<b>Percentage</b>
9	Thakuri	3.28
10	Bhujel	1.96
11	Kumal	1.02
12	Majhi	1.11
13	Sanyasi	1.36
14	Muslim	0.99
15	Others	2.06

Source: MDO Profile 2058

Table 1.3 shows that Brahmin has the highest percentage of population 32.20 Bhujel, Kumal, Majhi, Sanyasi, Muslim have the lowest population. Magar, Gurung, Chettri, Newar, Thakuri and Dalit are settled in this ward.

### **1.6.3 Infrastructure of Development**

Most of the houses have thatched roof and few houses are cemented. There is a travelled and ungravelled motorable road and transportation facility. Telephones, mobiles, drinking water, electricity cable television, daily newspapers and health are also available in the municipality. This municipality can be easily accessible by bus, van or taxis from the cities Syangja, Pokhara, Butwal and others.

### **1.6.4 Socio Economic Status**

Waling municipality ward No. 7 is mostly inhabited by Brahmin. The main occupation of the residents of this ward is agriculture, business and service the young generation is attracted towards foreign countries. The occupational caste such as Kamis make spade, axe, etc, Damais tailoring, Sarkis make shoes and leather materials. The people here are backward so that the development of modern agriculture is difficult here. Most people of this area speak Nepali and follow Hinduism. Women play an important role both in agriculture and household activities. But the status culture and religious factors shows the poor role of female in socio-economic status.

## **1.7 Organization of the Study**



This study has been divided in to five different chapters and some preliminaries containing approval sheet, acknowledgment, table of content, abbreviation, list of tables and figures maps, photography etc. The first chapter is the introduction, which contains introduction of subject matter of the study, Rational of the study, limitations of the study, Introductions of the study area. In the second chapter focuses on the related literature for the study. Conceptual frame work and meaning of operational words of the study. In the third chapter research methodology has been discussed with sub chapter like research design, universe and sampling, Date collection tools and techniques and processing and analysis. Chapter four describes socio-economic condition of women. This chapter is mainly divided in to two parts one is analysis of social aspects of the respondents and another is economic aspects of the respondents. Chapter five includes summary, conclusion and recommendation. The Bibliography are given at the end of dissertation.

# CHAPTER-II

## Review of Literature

### 2. Focusing Socio-Economic Status of Women

This chapter discusses the relevant literature available on different aspects of women issues such as women's economic capacity, education status, health status, women's decision making process and their status in the society.

In Nepal "The status of women studies series, published between 1979-1981 by Centre for Economic Development and Administration (CEDA), established that women constitute the backbone of Nepalese agriculture, especially in the Hill areas. Their contribution to Hill production and income was found to be as per with men, both in terms of labour input as well as in decision making roles (Acharya, 1993).

Various studies have been done to study the status of women in different sectors in Nepal. The status of women need to be raised their status. A number of books and articles have been consulted and reviewed to shed light on complexes. The social order that is established and accepted in the civilized world assigns superior degree to men while subordination to women (Chauhan, 1996).

In Nepal 42.49% women against 65.08% of male are literate (CBS, 2001). Similarly, health economic and political participation of women is very poor and weak (NESAC, 1998). Women in Nepal contribute 50% in every sector. (NESAC, 1998)

#### 2.1 Women and Education

The education of women, particularly of girls at the basic education level produces immediate improvements in the society, eg. to end gender disparity, to improve their lives and family lives, and to share fully in democracy and economic prosperity in the coming century.

Educational achievement is critical for improving women's ability to choose the number of children their desire and is strongly associated with many other fertility-related choices. Education provides skill and enhances awareness of the outside the home and family. It opens the door to knowledge and information and promotes independence.

Educated women do have late marriage, want smaller families, start child-bearing later, have fewer children and have fewer unwanted children. They are more likely to know about contraception, start using it earlier in the family formation process and rely on modern as opposed to traditional methods Encyclopedia of Women. (page number 28-32)

Literacy and educational qualification are other vital indicators of women's social status. These are crucial factors for not only availing of employment opportunities created in the process of modernization but also for communication with her educated male counterparts in the family and commands greater respect than one without education. Hence, in addition to marriage options, educational attainment has become a most valuable indicator of women's social status. (Acharya 1995).

Women have lesser access to avenues of education and modern knowledge and less mobility too. Getting married and giving birth to children are the ultimate goals for women. (Acharya, 2002)

Low enrollment, lower attends and high dropout rates for girls are the main features of women education. They have no professional occupations. At the college level out of 100 students, five are females. Hence, women are for back from education view. (UNICEF 1991)

## **2.2 Women and Health**

Mentioning about the main role of women as a mother and says that infant and child mortality rates are important indicators of women's status. This is because while, one the one hand, infant and child mortality reflects social attitudes towards males and female children, on the other hand, they throw light on the situation of women as mothers. A comparatively higher female infant and child mortality rate signifies social neglect of female, infants and children. At the

same time, a high infant and child mortality rate force women to multiple and wasted pregnancies, this depleting their strength. Acharya (1995)

Women's health is a societal issue. Improving women's health and 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 Nepalese people is very low despite of huge allocation of budget. Females are more seriously suffering from communicable disease and unable to fight with infections, high fertility nutritional deficiency and different work burden are major factor for such condition. The item of food changes but do not change the habit of traditional food of Nepalese people. The low level of calorie intake enables of fight against the communicable disease (UNICEF, 1993/94).

The nutritional and health condition of Nepalese women and adolescent girls is extremely poor. It is generally manifested in the inadequate intake of calories and protein and in poor access to health services. Many studies have shown that the weight and height of Nepalese women are substantially less than that of women in other developing countries. Nearly two-third of women in reproductive age is anemic, while this proportion increases to 75 percent among pregnant (UNICEF/NEW ERA, 1999). This high proportion of anemia among Nepalese women results in high maternal morbidity as well as mortality. More over, the days lost due to sickness were found to be greater for women than men. (MOPE, 2002).

### **2.3 Women and Marriage**

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

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

Marital status makes a women totally dependent upon her husband because her right upon the family property is only through husband. About the women's right upon the family property Bennet wrote that "men are endowed

with the right to property by virtue of biological fact of birth. Women's right to property depend almost entirely upon the social fact of marriage (i.e. for their role as a wife)". Therefore women's economic security is entirely dependent on their adherence to strict social norms of marital behaviour (Bennet, 1980).

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

Women in many developing countries marry when they are very young. Almost 50 percent of African women, 40 percent of Asian and 30 percent of Latin American women are marry the age of 18.

Women still have few social options for survival other than marriage. According to culturally defined ideals, getting married and producing children are ultimate goals for women. All other options including education and employment are only secondary. Some orthodox people believe that if a daughter is give away before her menstruation she is cent percent virgin and giving away of virgin is really a great "Punya" or religious credit. (UN 1991)

## **2.4 Gender and Development**

In the 1990s 'Gender and Development' (GAD) was introduced as the new alternative approach to development in gaining equal participation of men and women. It was expected to overcome the weak points of Women in Development approach to development, Women in Development approach aimed to reduce women's traditional role and workload through collective provision of water, fuel and household technology. The integration of women into the "productive economy" was key to the reforms suggested by **WID**. The term gender as perceived as 'women centered approach' introduced the relational perspective carefully integrating other social variables of casts, class, race, ethnicity and their interdependences in the social order rather than understanding how society determines and maintains masculinity and feminism. Gender identities and relations are not universal but vary from culture to culture and community to community. Social constructed Gender is dynamic which can change from time to time. The term Gender in many societies is misperceived

and misinterpreted resulting misunderstanding with in the household level of different projects.

GAD aimed to look at the social relations and interactions between women and men in any society. Gender and Development approach emerged as progressive approach to development from women's perspective and experience. It origins from third world women's learning from efforts made to integrate them into mainstream development (Two halves makes a whole). To some degree the GAD approach did bring about some changes in advanced society at the central level leaving the excluded the marginalized disadvantaged and underprivileged women lives at the different level of society uncharged. Its evolution can be traced to the feminist movement demanding recognition of women's role in the economic, social and political development of nation main aim of this approach is to integrate. Women in Development. It's application in development through GAD questioned the adequacy of focusing on women in isolation ignoring the essentially relational nature of women's subordination. under standing gender values and practices which differ from culture to culture is central to knowing how societies are organized, function and accept social changes Hence GAD has there by widened the nature and scope of analysis and interventions of development programs.

## **2.5 Women and Decision Making**

Decision making is a common every-day phenomenon. All of us public matters, in important or insignificant fields. Indeed, no organization can be run with out taking decision, an if it is to be run on sound lines, decision have to be, by and large, correct and reached in time. Similarly, decision, making is the essence of all management, public or private. The power to make decision has been correctly identified with the power to manage. No one can ever aspire to be a successful executive if he is either in capable of taking decision or is prone to make wrong decision, A great leader sometimes develops a kun canny Judgment, which are usually results in correct decision (Avashthi and Meheshwari, 1999).

Economic participation in Nepal upon the fact that women are the primary supporters of the domestic and subsistence sector. The time allocations and the

decision making data reveal women's major role in agricultural production both as laborers and as managers of the production procedures." They divided the stage of decision making further in to four stages, to prove and find out more about, how and why the decisions were made and what role women played in making them. The stages were suggestion, consultation decision and disagreement (Acharya and Bennett 1983)

The crucial role of women farmers in agriculture has increasingly been recognized to that gender issues in agricultural development have become an arena of concern. The issues related to their (women) involvement have gradually been addressed in the national agricultural development policies, plans, programs and research. Similarly, there has also been the gradual internalization of gender perspective designers and implementers working in the sectors of the agricultural development (Upreti, 2004). Integrating women as critical resources in agricultural development has now become a major focus of government. (Bajracharya and Adhikari,1995)

Bhadra (1997) has studied 'Intra-household Gender Analysis, Work Roles and Distribution of Resources' and concluded that the decision making pattern clearly indicates that when major decisions are involved and when decisions involved money, those decision domains were men's, when money was not involved, such as farm activities and food sharing, decisions were made entirely by women or jointly with men. She found that children's education, 50 percent of the household decisions were made entirely by men. Emphases on the female decision making especially in the areas of home and farm affairs among the rural families. She goes on to emphasis education of women as an important factor as the matter of decision-making.

Kaur (1987) emphasizes on the female decision making especially in the areas of home and farm affairs among the rural families. She goes on to emphasis education of women as an important factor as the matter of decision making process. In her words, "Educated women are better placed as compared to their illiterate counter parts."

She has reported that she has never seen women as final decision makers in any house hold matters except of cases for food and nutrition of children. The mace members of the family solely do the advanced society at the

central level leaving the excluded the marginalized disadvantaged and underprivileged women lives the different level of society unchanged. Its evolution can be traced to the feminist movement demanding recognition of women's role in the economic, social and political development of nation main aim of this approach is to integrate financial activities. She claims that women have greater input in household decision if they are medium status. She also claims that the socio-economic status is closely linked with women power of decision-making.

Agricultural decisions and labour of gender are different in different socio-cultural setting Mongoloid ethno tribes like Gurung, Magar, Rai, Limbu and Tamang make such by gender equilibrium decisions in agricultural work, whereas in Aryan tribes it is not found so. Similarly they state that tough high involvement and high contribution of Nepalese women in agriculture are as unpaid agricultural labour, comparatively women's contributions in net food production is about 44 percent whereas Nepalese women have contributed 50 percent in family income by including selling and laboring of agricultural inputs. (Pokhrell and Sapkota, 2004)

## **2.6 Women and Agriculture**

Agriculture plays an important role in Nepalese economy. Women play a major role as they actively participate in the various farm activities in Nepal. 98.1% of the economically active women are rural women and are estimated to perform 50%-80% of the agriculture work, patiently on family farms, which are the most significant sources of substantial income. On the average men contribute 6 hours a day in family farm while women contribute 10 hours.

The role of women in various farming is crucial because of the variety of agricultural activities they perform. Women participated in all farm activities require to produce food grain, vegetables, fruits and livestock farming. Their role in agriculture production is significant but is considered voluntary. In the context of South-Asian countries, (70-80) % of the total female work force is employed in agricultural activities either as cultivator or labor. Men usually prepare land (i.e. ploughing, hoeing and harrowing the soil) for crop cultivation, while women are



generally responsible for many of the ensuring activities, whether it is rice, maize, wheat or other cash crops, which are cultivated. Further processing (drying, threshing and winnowing) is done mainly by women. The tasks of storing grain for home consumption and storing seed for the following years fall to women's domain. **(Sauza, 1980)**

## **2.7 Women Economy**

Viewing the village economy from the perspective that household is the primary unit of production and consumption, having links extending outward to the local marked economy and the wider economy beyond the village. We find that female labor is concentrated heavily in non-market production for family consumption. Women's input into household subsistence production is 72% of the total. In contrast, women's input into the local market economy is only 30% and their participation in short term migration for employment is even lower at 7% of the total. In short, it is principally the men of Nepalese society who are involved with that economy either through the sale of manufactured goods plus wages; salary or trading income earned in short term migration for employment.

Progress during the eighties in (women's versus men's) economic participation was uneven. Women constitute more than half of the recognized work in agriculture. It is obvious that the need for an improved understanding of women's role in the economy is vital to rectify inequalities in the economic situation of women and to provide more accurate and comprehensive basis for economic planning. The study of SAARC points to the need to recognize all working class women work. Whether they are wage earners or no and highlight the fact that women's labor replaces a number of goods and services which would otherwise be purchased from market. Thus, when women work outside the home, they are consistently working a double or triple shift each day. That study states, "They contribute working a double or triples shift a day. They grow most of the developing world's food market, most of its crops, fetch most of its water, collect most of its fuel, feed most of its animal and weed most of its fields. When they work outside the home, they light the third worlds fire; clean its compounds wash its clothes, shop for its needs and look after it's old and ill."

Economy determines the people's quality of life and every aspects of daily life. Having more than fifty percent of the nation's population, very limited numbers of women are engaged in direct income generating activities in Nepal. Among economically active women, very limited numbers of women are engaged in other economic activities rather than agricultural work alone. The following table shows the data on economically active women of Nepal engage in various economic activities in rural and urban areas of Nepal.

## 2.1 Distribution of Women Participation in Economic Activities by Region:

(As % of total economically active women)

S.N.	Participation	1991		
		Urban	Rural	Total
1	Economic activities	20.3	48.1	5.8
2	Labor force	23.8	41.6	40.4
3	Agricultural work	37.8	45.2	45.0
4	Non-agricultural work	19.5	20.7	20.02
5	Manufacturing	27.3	20.9	22.9

Source : Acharya, 1997

Covering more than half of the nation's population by the women of Nepal, they have not got equal opportunities in paid job and income earning works. Very limited numbers of women are working as a paid job holders in Nepal. There is very high inequality between men and women in number of paid job and income earning works. In the hilly region of Nepal, only 5.9% of women are engaged in paid job while the number of men in paid job is almost equal to 29.6% in the same region. This ratio between men and women paid job workers (35.9; 8.8) in Terai region is almost same as it is in hilly region. The following statistical data on table shows the situation of employment status of men in comparison to women in various regions of Nepal. (CDPS, 1997)

## 2.8 Marxist Feminism

This theory emerged in the early years of the twentieth century particularly those of (Alemxandra Kollontai in Russia 1977 Clara Zethkin in Germany Emrna Goldmann) properly described as an anarchist feminist in the United States. The

attempted to place issue, which went beyond the paradigm of production, oppressional behavior and sexual relation domestic life generally on the agendas of political manifestos of Marxist party's theoretical analysis and the policies of the communist state in the new Soviet Union. It was principally Engel's *Origin of the family, Private property and the State* (1984), which provided both legitimacy, and a starting point of consideration of the women question, as it was known. The influence of Marxism is still of immense importance with feminist theory (Wetch, 2001).

Another variety of feminist thought, particularly strong in the United Kingdom, is Marxist feminist theory. "This extends the theories of production expounded by Karl Marx and Friedrich Engles to examine the economic and material exploitation of women, the sexual division of labor, especially in domestic work and childcare, and women's inequality within who argue that women as a class are oppressed by material conditions and social relation" (Jane, 2006).

Marxist feminists regard the economic position of power as crucial to their oppression. This oppression starts in the family where women are seen as unpaid workers, low salary given in office, low status and part time jobs. Marxist feminists believe that the interest of women lies with the liberation of the working class and the overthrow of capitalism. The theory provides an adequate explanation for the subordination and exploitation of women in capitalist societies. They are given priority to class struggle. Economic exploitation, dependency and powerless relationship with husbands and fathers should be reduced. Gender relations are placed at the center of its analysis. (Poudel, 2002).

Marxist feminists have adapted this to develop a theory which attempts to provide an adequate account of the subordination of women as well as forms of class exploitation and which overcomes the theoretical marginalization of women conventional Marxist theory. They seek to analyze and explain the relationships between the subordination of women and other aspects of the organization of the capitalist mode of production. The attempt to marry feminism with Marxism has been difficult, but Marxist feminists have argued that it is order. Given this and given Marxism's sex-blindness, it is necessary to reformulate it so that it

provides an adequate explanation for the subordination of women, and of ethnic minorities and other exploited groups in such societies as well (Abbott and Wallace, 1997).

## **2.9 Women and Caste**

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

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

## **2.10 Status of Women in Nepal**

Society is understood in terms of the network of social interaction and interconnection. A status is simply a position in society or in a group. Everyone enters a social situation with an identity. This identity refers to his/her position or status. Each status has a set of expected behaviours called role.

According to Duncan Mitchell, social status refers to "The position occupied by a person, family, or kinship group in a social system relative to others. This determines rights, duties and other behaviours, including the nature and extent of the relationships with persons of other status (Rao 2000:125 cited in Adhikari, 2006)

The contribution of Nepali women in economic activities is not less than that of men.

Nepalese women are equally involved in both field and post-harvest work in crop production. Ploughing is considered a man's job, whereas women, though shared by men, mostly undertake all other work. Collecting and carrying compost to the field is normally performed by women (Katuwal, 1990). Women's involvement is more in producing major crops such as rice, maize, wheat, etc. (Regmi and Weber, 1997, cited in Adhikari, 2006.)

However, women's economic contribution is neither recognized nor valued, as they do not have much control over family property and other resources (FWLD 2003). In other words, in respect of land ownership and its utilization, women lagged far behind the men. Of total households, merely 10.83 percent women have ownership over land with houses, while in the case of agriculture land the women ownership is hardly 4.4 percent. Regarding the size of land holding, as high as 81 percent women own less than 1 hectare of land. Of the total labour force employed in foreign jobs, the share of women is not more than 10.85 percent. In addition, women are victims of wage discrimination as well. In the industry and commerce sector, the involvement of women hardly exceeds 2.1 percent and merely 0.4 percent women are now working in the service sector. Women basically are engaged in unskilled domestic work, a contribution that has gone largely unnoticed by the State, and within their own family. Lack of economic empowerment means women are dependent on men and hence vulnerable to exploitation (FWLD, 2003 cited in Adhikari, 2006).

Status of women may be defined as to what women, compared with men, have access to knowledge, to economic resources and political power. United Nations (1975) has given focus to these six aspects while analyzing status of women.

- i. Women, Family and household, family structure, size and household violence.
- ii. Public life and leadership.
- iii. Education and training.
- iv. Health and childcare, life chances, life expectancy rate, cause of death, health of girls, reproduction rate.
- v. Household and human habitation, environment and including indicators on migration and women's access to basic utilities.

vi. Women's work and economy.

Women are the mother of race and the future of all generations. But women have been discriminated against from the womb to the grave down the ages. They have been suppressed, oppressed, tortured and exploited in various ways (Sinha 1993 cited in Adhikari, 2006).

Women in Nepal have been discriminated on the basis of gender for centuries. The discrimination is due to the culturally evolved gender-based differences. Such discrimination has led to their subordinate status in the society while cultural behaviour, laws and institutional mechanisms reinforce the same. Nepali women constitute 50.05 percent of the country's population, but they remain discriminated a lot and are treated as second-class citizens. This is due to the continuing dominance of the patriarchal value system, which originates from the culture that always considers women inferior to men. There has been very little change in the status of women even after the restoration of democracy in 1990. On paper and declarations, the constitution of the kingdom of Nepal, 1990 and government guarantees various rights to women. In practice, however, women do not enjoy equal benefits as men in their civil, political social and economic advancement because of the discrimination institutionalized by family, society, market and the state. As a result, women remain marginalized in their pursuit of equality. Various factors, ranging from socio-economic, cultural and religious to political and legal, have played a role in affecting the status of women.

The status of women has been affected by traditional patriarchal values that are prevalent in the society. Birth of a son is universally celebrated, but not so when it is a daughter, even more so in the case of the first child. They carry the family name and hence give continuity to family tree, look after the old parents, and perform religious rites after the deaths of the parents. Daughters, on the other hand, are considered outsiders; their ultimate loyalty lies with their husband's families. She is not defined as a lineal descent in the parental family. 'The Civil Code (11<sup>th</sup> amendment) has been passed in an effort to abolish discrimination against women. But in reality, they are denied equal inheritance right and child marriage, unequal marriage and polygamy still exist. Many have become victims of abuse. Trafficking of women and children is a

burning problem in the country. Badik, Deuki, Jhuma, Chhaupadi, etc. traditions are still practiced. Nepali society still retains its superstitious belief on witchcraft, and many women, accused of being 'witch' suffer severe violence.

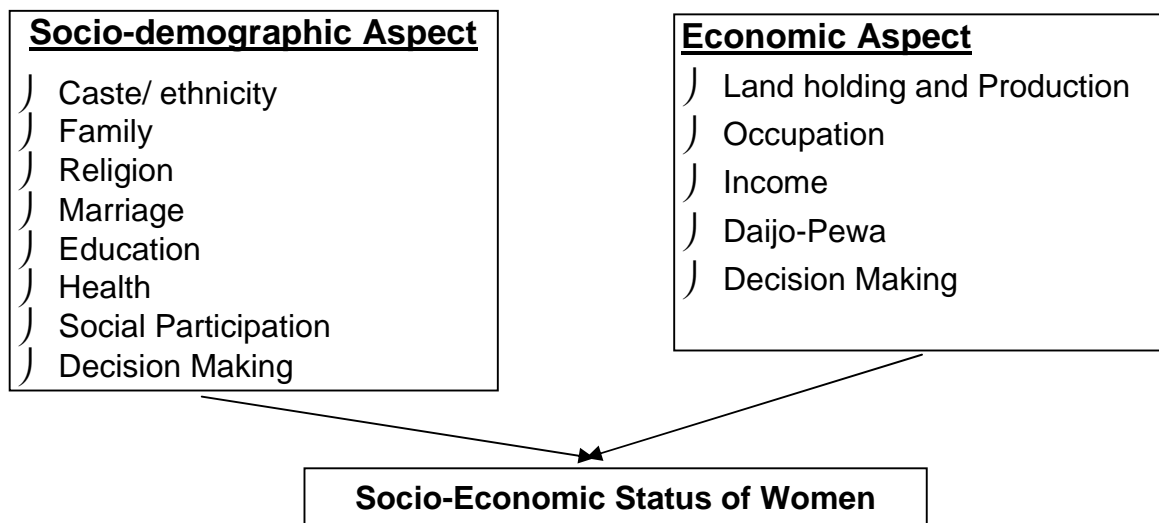
Although, the health condition of Nepalese women is very poor due to various reasons, but their life expectancy has been increased (62.2) as a result of efforts to improve their health condition and also has come down their reproductive rate (4.1%) and mortality rate (per 100,000 person - 415). As compared to women education and training, women literacy rate has gone up to 34.6 percent and the share of women teacher in the total has reached 26 percent (cited in Adhikari, 2006).

- ) Nepal's population is 50.1 % female and 49.9% male. More than 90% of the population lives in rural areas.
- ) The literacy rate for women is 25.0%. This is less than half the rate for men (34.5%)
- ) 90.5% of women are engaged in agriculture as against 74.9% of men.
- ) Women have extensive work loads with dual responsibility for farm and household production.
- ) Women's work is getting harder and more time consuming due to ecological degradation.
- ) Women play an active role in livestock production and forest resource use.
- ) Women contribute considerably to household income through farm and non-farm activities.
- ) Women are active as informal traders.

## **2.10 Conceptual Framework**

General characteristics of women denote age, caste, religion marital status, education, family structure etc. These factors influence the socio-economic status of women. The main focus of this study is to analyze socio-economic status of women. Education is the most important factor to determine the status of women. In our country the majority of girls are deprived of education because they are required to help their mother with the chores. Consequently, they drop out education at an early age; women have very little

opportunity to make financial transaction on their own as they do not have ownership right. Occupation is another key indicator in determining the socio-economic status of women. Income source of family also influences women's education if women are from good economic background they are naturally feel secured in educational sectors. Marriage is an important factor to determine the women's status. After marriage women should have to follow their husband caste and they play different role at their husband's home. Their decision making power enhances and women's which it investigates the social, cultural and economic context of women's lifestyle as a whole. Women's involvement on these activities increased their mobility and come forward in household level and local level decision making, which makes them economically independent and self reliant. The increment in family income has an impact on health education housing structure and overall economic status of women. Socio-cultural and economic variables determine working space of different caste. The following figure shows these variables in a flow chart.





## **CHAPTER - III**

### **RESEARCH METHODOLOGY**

The research study envisages the usual methodological procedure that encompasses the burning issues of socio-economic status of women in Nepal. Data obtained are purely crude and are according to the response of respondents.

This chapter of the study includes the rational of the study area, research design, Universe and sampling, nature and sources of data, data collection techniques and data analysis procedures.

#### **3.1 Rational of the Study area Selection**

Walling municipality located in the heart of Syangja district, out of 11 wards of the municipality ward no.7 has been purposively selected due to the following reasons.

- ) Suitable with objective and easy to find related respondents.
- ) Access to go there
- ) Easy to know more information of that municipality etc.

#### **3.2 Research Design**

This study tries to throw light on the socio-economic status of women of Waling municipality ward no. 7. The present study has been conducted by applying mainly on descriptive research design based on field survey. Some statistical tools and their interpretation have also been used in this dissertation to make the research more empirical. In other words, information and data have been collected and systematized using following both tabulated as well as descriptive research design.

### **3.3 Universe and Sampling**

Sampling is the procedure to draw a representative unit from universe.

Total Population of waling municipality is about 20414. Among this population 10962 (53.65 %) are female and 9442 (46.25%) are male. Total house hold in this ward is 405 and this ward is defined as the study universe. Only married women were selected for study. Among the 992 female populations 482 women were married in this village. On the basic of total caste or ethnic groups structure of this municipality population universe, the systematic random sampling of 17 % house holds were selected in which 48 married women were interviewed.

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

Both primary as well as secondary sources of data were used in this study. Primary data were collected through interview using structured questionnaires and direct observation of the field survey. Similarly secondary data were collected through published and unpublished materials such as books, Journals articles research, report, and concerned government and non government organization, development agencies, Legislation (constitution of Kingdom of Nepal) and other official documents.

### **3.5 Data collection tools and techniques**

For this study qualitative and quantitative reliable and necessary data techniques have been applied. These techniques are discussed below in the order they were obtained.

#### **a. Primary Data.**

##### **3.5.1 Questionnaire**

A questionnaire was prepared and used to the people of waling municipality ward no - 7. The questionnaire was prepared in such a way that it provided both the quantitative data and qualitative information. The quantitative information was obtained through the structured questionnaire. They were related to education, occupation, family size

family income etc. The qualitative information was gathered through unstructured questionnaire in the area of the social condition health practices etc.

### **3.5.2 Observation**

Observation of the daily life settings of the community people, their socio-economic status and decision-making aspects were observed. At the time of interview. The level of confidence of women to speak up about them was also observed and to speak in front of their male members was also observed (sample observation checklist annex 5)

### **3.5.3 Interview with Key Informants**

The persons who know detailed information in specific area were selected as the key informants for the study. They were ward representative, teachers, social workers, and NGO representatives etc. Total key informants were six. (sample checklist for key informant interview annex 4)

### **3.5.4 Case Study**

Case study is the method of exploring and analyzing the life of social units. Which gives us clear insight in to life so in this present study, few case studies were chosen in order to gather maximum information. From this case study it was tried to show how education, poverty and participation influence the status of women and how women education brings positive change in society as well as family.

## **b. Secondary Data**

Secondary data was collected from published and unpublished sources. The relevant secondary data is obtained through secondary source like Books, Pamphlets, Journal, Publications of NGO, DDC MDO reading materials etc.

### **3.6 Data Analysis and Interpretation**

The Data collected through various techniques were systematically processed and analyzed in terms of different steps. First of all, crude data were processed or edited with verification. Secondly, the edited data were categorized as quantitative and qualitative categories thirdly, quantitative data were tabulated with simple tabulation methods. Fourthly, the qualitative data were incorporated with the quantitative data in terms of various topics and subtopics and lastly both types of data were systematically analyzed with the examination of relationships between and among dependent. Independent and other extraneous variable.

The quantitative data regarding population, education, occupation age and sex composition were processed tabulated and analyzed with use of simple statistical tools like percentage, mean bar graph and pie chart projection, similarly, the qualitative data on decision making process economic support, interdependency in and with in the family members were analyzed in a description based qualitative ways.

### **3.7 Reliability and Validity of the Data**

The researcher herself carried out the interviews therefore the data processed and presented here are from primary source. So, it is reliable and valid data.

### **3.8 Problems Faced During the Field Survey**

No doubt research is not easy task that could be completed within a short duration of time but may take several of years depending on the depth of research. The researcher during his/her research period faces a lot of problem and difficulties to carry out his/her research work smoothly. In the course of carrying out the research work smoothly I faced the following problem:

- Although the field of research was well known to the researcher, the researcher had to conduct rapport building in order to convince the respondents to get authentic and reliable information. Almost all the respondents were illiterate. So, in many cases the questions were not responded properly.

# CHAPTER - IV

## SOCIO-ECONOMIC CONDITION OF WOMEN

### 4.1 Socio-Demographic Aspects

This chapter presents the socio-economic characteristics of women. Socio-economic background provides information about caste/ethnicity age, level of education, married status, family and household structure and religions of Waling Municipality Ward No. 7. Only 48 women were selected for this study. The main source of findings of this study is these 48 women:

#### 4.1.1 Age Structure (Composition)

Age structure may be defined as the distribution of population according to differences in ages or age group. It is an important demographic characteristic. Age makes difference in working hour, type of work and involvement and decision making process.

**Table No. :- 4.1 Respondents classified according to the age**

S.N.	Age Group	Number	Percent %
1	19-29	15	31
2	30-39	21	44
3	Above 40	12	25
	Total	48	100%

Source: Field Survey, 2009

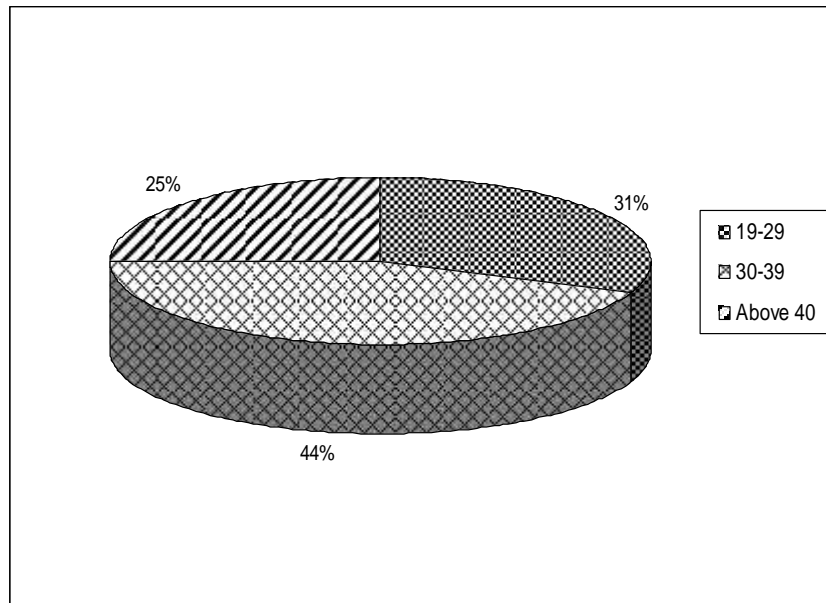


Fig. 2 Age Structure of the Respondents

Source: Field Survey: 2009

For the purpose of analysis. The age of respondents are categorized into three groups. Highest percentage of respondents were 30-39 age group 44% and 31% of the respondents belonged to 19-29 age group and lowest percentage of the respondents 25% were of 40 above age groups.

In this village simply the age group of women 19-29 mainly involved in agriculture as well as other activities like:- teaching, business (tea shop) and among them are daughter in law, so they are under her mother in law, father in law and husband women above 45 years of age are especially involved only household activities like : cooking , taking care of grandchildren etc. and they are second household chief within their home and they can't involve in earning activities.

## 4. 2 Ethnic/Caste Composition

It is observed that people of different caste/ethnic groups have tendency to live in cluster of their own community. However table 4.2 shows that the people from different groups were also found to be living together in the study area. Damai, Kami, were found to be the most deprived community group in the area. Damai and Kami is considered a low caste and so called untouchable community in Nepal by higher caste. Damai, Kami women represented only 6% of total respondents. The Brahmin has the highest population in comparison to

other caste. More than 50% women are Brahmin. In this society other caste were dominated by Brahmin caste.

**Table No :- 4. 2 Ethnic / Caste Composition of the Respondents**

S.N	Ethnic / Caste composition	Number	Percent %
1	Brahmin	25	52
2	Kshetri	9	19
3	Magar	8	17
4	Damai, Kami	3	6
5	Gurung	3	6
	<b>Total</b>	<b>48</b>	<b>100.00</b>

Source : Field survey, 2009

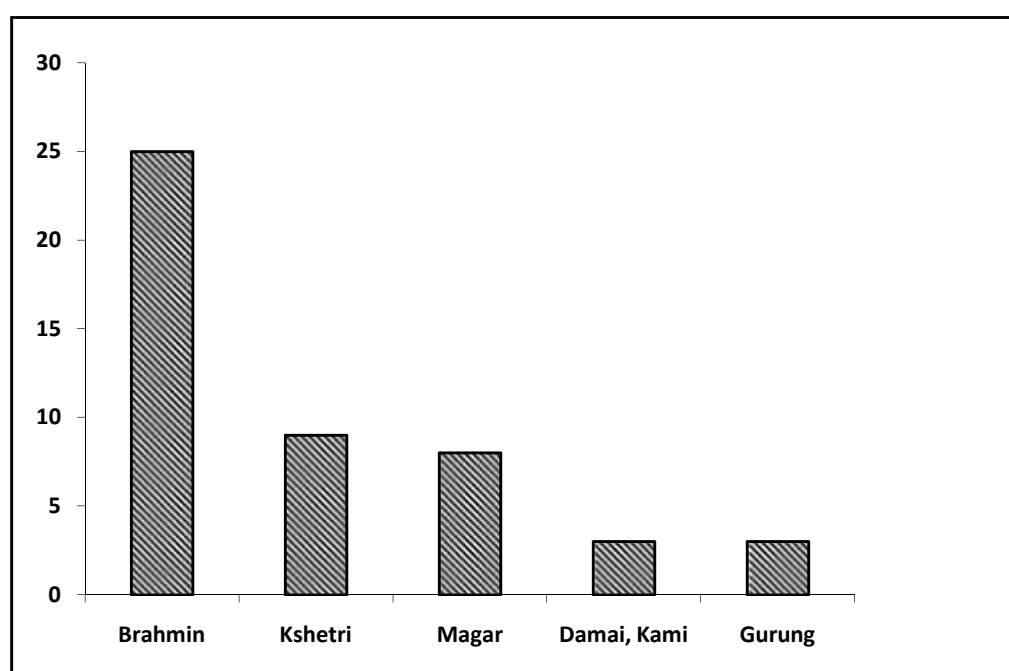


Fig. 3: Ethnic/ caste composition of the Respondents

Source: Field survey, 2009

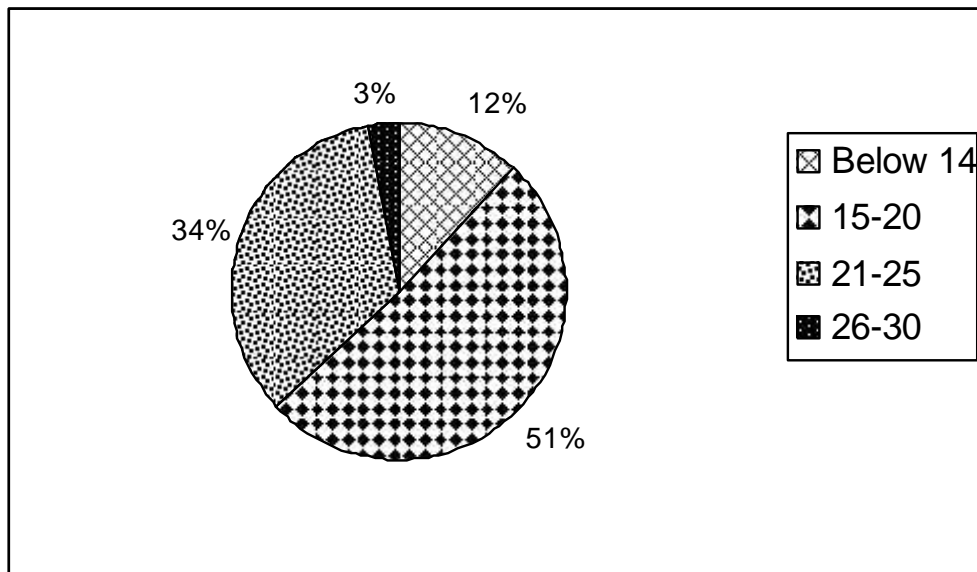
#### 4.1.3. Age at Marriage

Early marriage is one of the characteristic of the Nepalese women. Marital status makes the different in women's status. It is through the marriage that women change their status of daughter in law. Most of the women were married before 20 years of age.

**Table No :- 4.3 Marriage age of respondents**

S.N.	Marriage age	Number	Percent %
1.	Below 14	7	12
2.	15-20	30	51
3.	21-25	20	34
4.	26-30	2	3
<b>Total</b>		<b>48</b>	<b>100.00</b>

Source: Field Survey, 2009



**Fig. 4 : Marriage age of the Respondents**

Source: Field survey 2009

In this study among the total respondents 12% of women get married before 14 years old and 15% were 15-20 years old and 34% were 21-25 years old and 3 % 26-30 years old. It seems that practice of early and child marriage is starting from the early age of 10 years and in our rural society more female get married by the end of their 19 years. Our cultural ritual and tradition is the important factor for early marriage. Women due to the cause of early marriage face so many problems in this society, like: poor health and illiteracy as well as others. Marriage is an important factor for women status. But in our society in the case of women's marriage, decision of marriage depends upon their parents and relatives. In our society more women do not know about her husbands before marriage. Women get marriage according to her parents and relatives will even if they are not interested to get marriage but they are forced.



**Table No :- 4.4 Decision of marriage of the Respondents**

S.N.	Decision	Number	Percent %
1.	By parents and relatives	27	57
2.	Self	17	35
3.	Friend and others	4	8
	Total	48	100

Source : Field Survey 2009

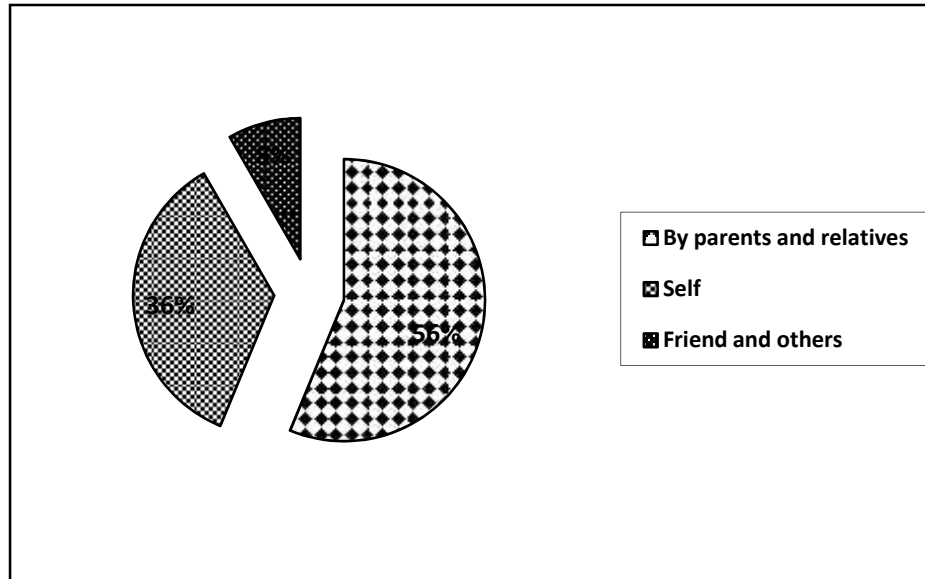


Fig. 5 : Decision of marriage of the Respondents

Source : Field survey 2009

Among the total 57% women were married by their parents and relatives decision and 35% women take decision by the self and they married in their choice 8% were by friend and others.

It is a mix community and majority people are Brahmin in this village. In Brahmin tradition parents and relatives determine marriage age as well as decision to marriage.

It indicates that more number of female members were married by parents and relatives decision, which was the direct result of patriarchal nature of poorness made by women were kept in low status and considered outsiders. Majority people are Brahmin in this ward. In Brahmin tradition there have to take permission from their parents.

#### 4.1. 4.4 Education

The majority of the populations are illiterate with whom women more percent are women. Women literacy rate is 42.49% in Nepal against 65.08% of male according the 2001 census.

**Table no :- 4.5 Education Status of the Respondents**

S.N.	Education	Number	Percent %
1.	Above S.L.C.	2	4
2.	S.L.C.	7	15
3.	Literate	9	19
4.	illiterate	30	62
	Total	48	100.00

Source :- Field Survey 2009

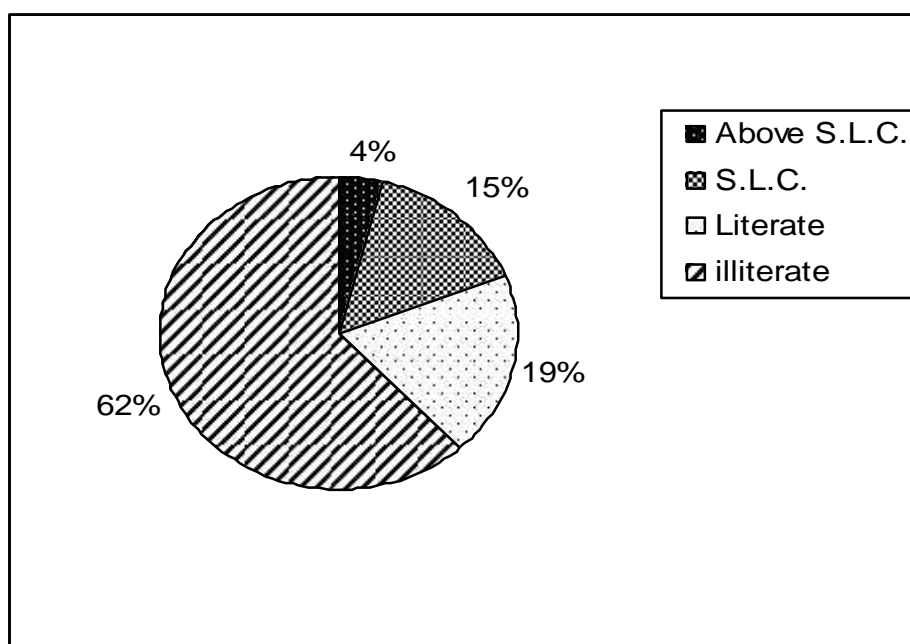


Fig:6 Education status of the respondents

Source: Field Survey 2009

In this study, literacy rate of women has found to be low only 38% of the respondent were literate and 62% were illiterate. Among the literate, women have passed S.L.C. or S.L.C. above.

In the study area women are suffering from superstitious beliefs and social discrimination. So the literacy rate is lower in this area. In this study after and before marriage women had to be busy in daily household works and they

are unable to give time to study or their parents did not send them to school before marriage because the school was far from the village and they were not in a position to afford the cost of their daughter's education. As well as they didn't want to send to school for their daughter due to superstition. The lack of mobility is also a great hindrance to education. Since long there has been superstition belief in their mind that women should not be given any education because giving education to women is waste of time and money.

### Case -1

Gita Kafle :- is a women of 33 years and having qualification of school leaving certificate. She had been studying in eight class when she got married in the age of 14. She continued her education and completed SLC even after marriage. Since then she has been teaching in school called Shree Armadi Secondary School, Rambachhchha. "My husband is also in civil servant and I am in school so our regular earning is enough to run our family life." She says. She also says, "We have small shop where I work in morning and evening". There has been co-existence in the family and both of them have maintained their own identity "Being a teacher, every body respects me in the village" She regularly listens to radio and good things different news paper and let people know what is happening and what has happened". I am standing on my own feet and I don't need to owe any money to run household free and I can fulfill my desire and interest with my income and I have also been able to afford the educational expenses of my children. I am also regularly saving from my income."

If woman is educated, its benefit is felt by the entire family and it will increase the involvement of girls in education, if women working in formal and informal sector were educated, it would be easier to bring about positive change in our society.

**Table: 4.6**  
**Reasons For The Illiteracy Of Respondents**

(n= 27)

<b>S.N.</b>	<b>Reasons</b>	<b>Number</b>	<b>Percent %</b>
1.	As a daughter	12	45
2.	No access to school	10	37
3.	Poor economic condition	3	11
4.	Other reasons	2	7
5.	Total	27	100.00

Source: Field Survey 2009

In this village it is found more women are illiterate. In this study 45% women were illiterate because of being a daughter so their parents did not send them to school because they thought their main duty is to help their mothers with the chores 37% were illiterate due to access of school. When they were children in that time school were not everywhere and their parents couldn't send them far from the home and there was a restriction of mobility to the girl 11% women's family condition were poor so they couldn't attend the school and 8% were illiterate due to the other reasons like :- early marriage, lack of Interest etc.

Education is a main factor to affect women's status so providing the opportunity of education to girls and women and making it available to them is a serious challenge for the concerned agencies. Concerned agencies and policy makers must think that how can the access of women in education sector be increased.

**Table 4.7**  
**Recommendation made by respondents for improvement of educational condition of women**

<b>S. N.</b>	<b>Description</b>	<b>Number</b>	<b>Percent %</b>
1.	Providing dress	5	10
2.	Free education	22	46
3.	Priority to women and poor	12	25
4.	All (dress, fee priority	9	19
	Total	48	100.00

Source: field Survey 2009

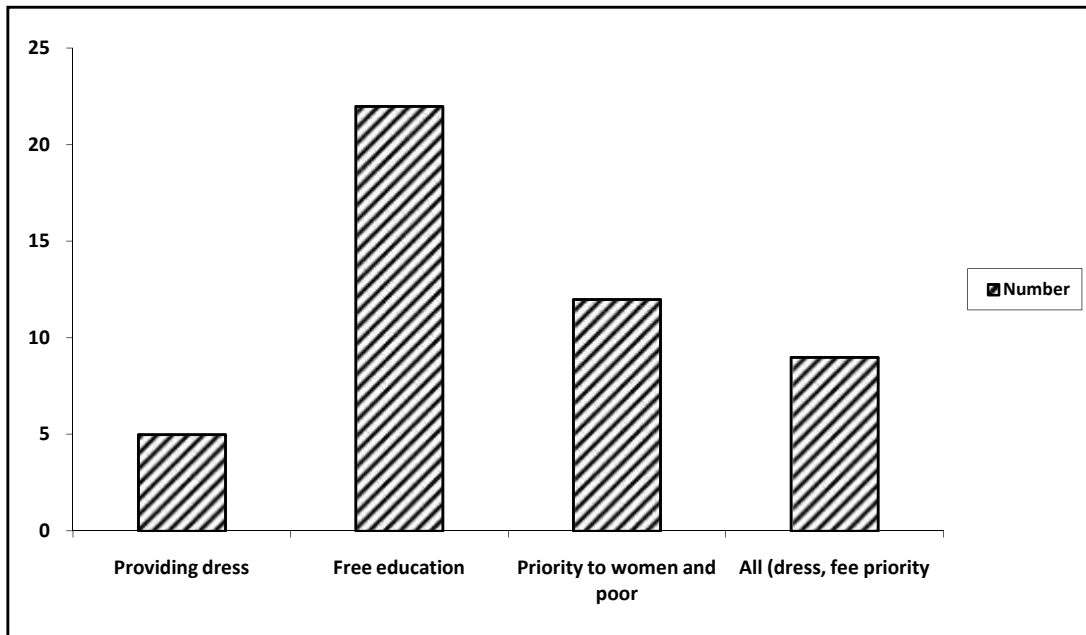


Fig. 7: Recommendation made by respondents for improvement of educational condition of women.

Source : Field survey 2009

All respondents were asked the question how we can make effective education for girl ? Their views were collected and they were put their thought according to that 10% respondents said if government and other concerned agencies provide free dresses it can attract the girl enrollment in school for Education. Like wise 46% were about free education and 25% said it is necessary to give priority to women and poor after that poor people will also send their daughter to school. Total 48 respondents for used that all kinds of (dress, free fee, priority) facilities should be provided for women and then we can increase the women involvement in education sector.

In rural area more people's view is that education for girls and women are wastage of thought, our culture and our economic condition affected specially to the women education 50 it is time to start thinking about making additional change in our overall women education system.

#### 4.1.5. Family Structure

Concept of family structure is also an effective factor on the status of women. Structure of family plays an important role in the women's poverty there are mainly two types of families divided in the study area.

**Table 8**

**Table No. 4.8 Respondents Classified according to the family structure**

S.N.	Family Structure	Number	Percent %
1	Nuclear Family	29	60
2	Joint Family	19	40
Total		48	100.00

Source : Field Survey, 2009

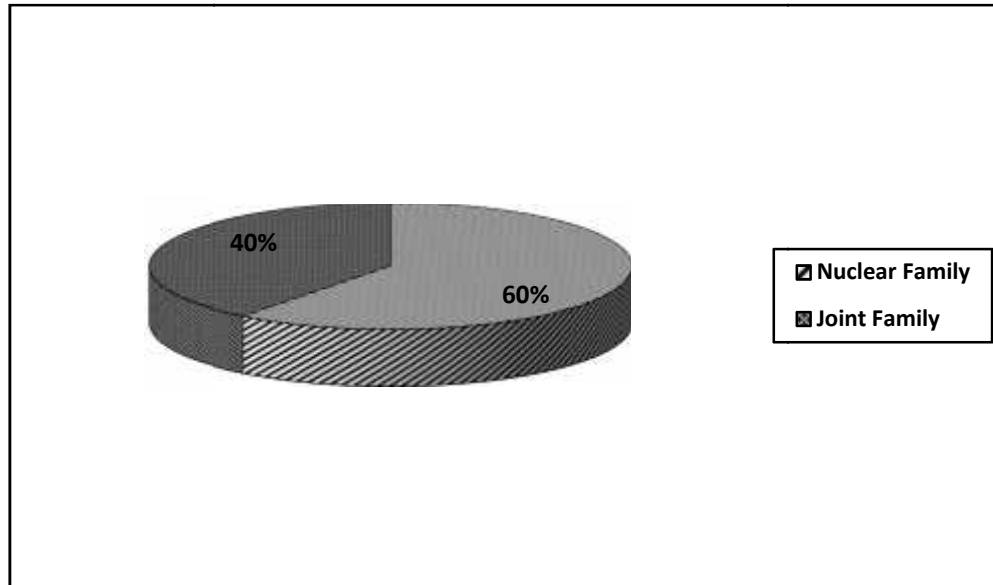


Fig. 8 Family structure of the Respondents

Source: Field survey 2009

In the rural Nepal, Joint or extended type of families have been seen but in this village 29 household (60%) of the families are of Nuclear type, Only 40% of the families are found Joint in the structure even in the joint family, the family size isn't so large. It comprises father, mother son (if he is only one) daughter-in-law, unmarried daughters and grand sons and grand daughters. In case of two or more married sons, most of them separated from the parent's family.

Along with the more of modernization and urbanization, the traditional family system and housing structure has been changing in its shape and size. The traditional joint family system is gradually changing into nuclear family and traditional houses are changing into permanent building. It is observed that the women of this village prefer nuclear family than joint families. It was because the property and land was divided among the sons and they lived separately

creating more number of nuclear families and for women to be involved in earning activities nuclear family was more favourable than joint.

#### 4.1.6 Family size

Size of family is divided into three group on the basis of number of the family members. First category was small (up to 5 members). Second was medium (6-10 members) and third category was large (11 above members) size of family determines the working condition and the time spent by house wife in household and other chores.

**Table: 4.9**  
**Respondents Classified According to Family Size**

S.N.	Age	Family size	Number	Percent %
1	1-4	1-5 members (small)	21	44
2	5-8	6-10 members (medium)	18	37
3	8	11 and above (large)	9	19
Total			48	100.00

Source : Field Survey, 2009

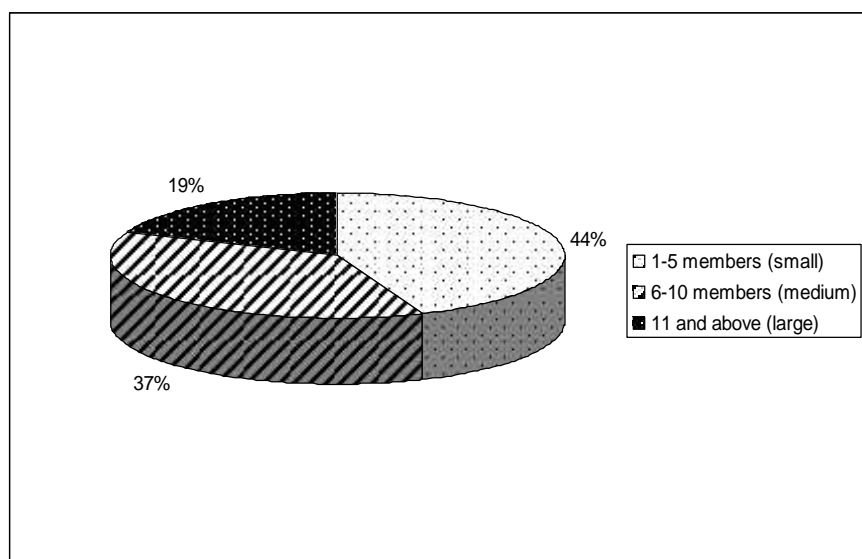


Fig.9 Family size of the Respondents

Source: Field survey 2009

Highest percentage of the families 44% are found to be small size followed by 37% of the sampled families are found to be medium size.

From discussion, it is found that more women were interested about small size of the family because in small size of family it is easy to work and manage home. Also some women told that in small size family there is more opportunity and change to participate outside the home but middle and in large size family this kind of chance is less because there is more work load and other restriction.

#### 4.1.7. Fertility

High fertility is one of the main cause of women's poor socio Economic condition in Nepal. Social control over women's sexuality is also related to their fertility. In general the urban fertility is observed to be lower than rural fertility. In Nepal, many girls marry after they reach puberty. Nearly of currently married women of rural area have married before the legal marital age. Lower the age at marriage there will be CDR, MMR in rural areas.

**Table: 4.10**  
**Respondents Classified According to Fertility**

S.N.	Fertility	Number	Percent %
1	1-3 (low)	20	41
2	3-6 (medium)	18	38
3	6 above	8	17
4	sterile	2	4
	Total	48	100.00

Source : Field Survey 2009

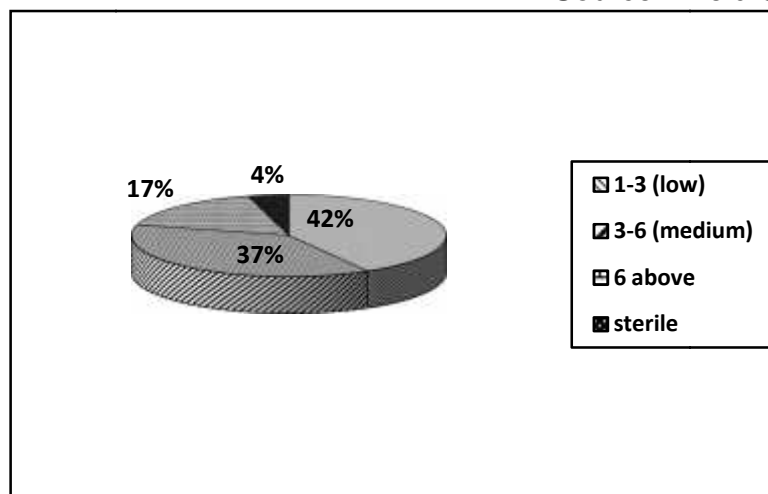




Fig: 10 Fertility Rate of the Respondents

Source : Field survey 2009

Among the 48 respondents 42% are found to have low (1-3) fertility rate, 37% of the respondents are found to have 3-6 living children. 17% of them are found to have 6 above children.

The fertility rate among the married women of this village was found low due to the awareness of family planning. The family planning office have been lunched a mobile counseling program about family planning two times a month in villages. So they get a chance to know it.

#### 4.1.8 Health

Health has a direct relationship with the quality of life as it is a major determinant of national welfare. The health status of a society is the outcome of interactions of complex biological, social and environmental factors. Among these factors economic conditions, educational levels, socio-cultural structure and status are pertinent especially in the case of women availability of proper housing, nutrition enviromental sanitation and the availability of health infrastructure and health care facilities.

There is not even minimum care for a women either during her pregnancy or after she was given birth. She may suffer unnecessarily for hours during labour because she doesn't have access to hospital or health center or any adequate medical care. The main cause for the deplorable condition of women's health are social and traditional customs. In most families women eat only after every one else has eaten only in a few families all the members eat together.

Table: 4.11

#### Respondents who were suffered from illness/ disease within a year

S.N.	Sick time	Number	Percent %
1.	One time	3	6
2.	Two time	12	25
3.	Three time	15	31
4.	More than three time	18	38
	Total	48	100.00

Source : Field Survey, 2009

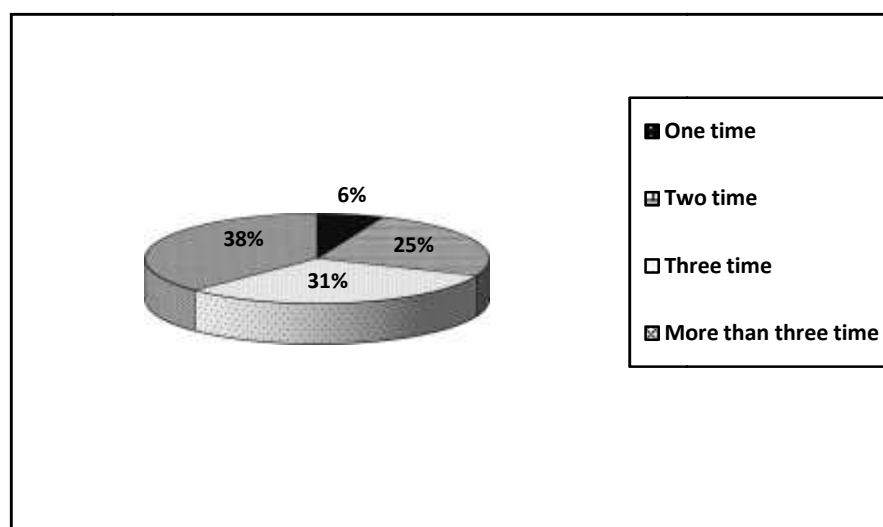


Fig : 11 Health status of the respondents

Source: Field survey 2009

Table No. 4. 11 indicates that among the 48 respondents more percentage 38% women became ill more than three times within a year as well as 31% were three times and 25% were two times within a year. Only 6% women become sick only one time within a year.

**Table: 4.12**  
**Distribution of Respondents by Work Load**

S.N.	Work Load	Number	Percent %
1	Yes	31	65
2	No	17	35
Total		48	100.00

Source :- Field Survey 2009

Although women become ill, they should do every household work. In this table it has shown that 65% women of this village has a work load in her sick period. Only 35% women get support from their family member.

This table shows more percent of women of this village has got support in their ill period but in reality they got this support when they become quite ill otherwise they are not provided any support.

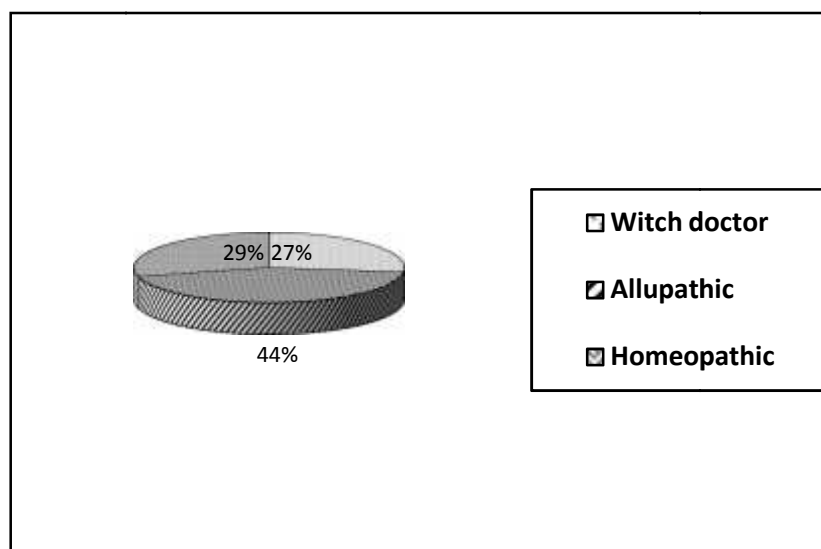
Health is an essential for every one. In rural Nepal, there is lack of physicians, health infrastructure and health worker. People who live in remote area, they are still in favor of traditional method of treatment.

**Table: 4.13**

**Distribution of Respondents by Care**

S.N.	Choice	Number	Percent %
1	Witch doctor	13	27
2	Allupathic	21	44
3	Homeopathic	14	29
4	Others	.....	
	Total	48	100.00

Source :- Field Survey 2009



**Fig: 12 Distribution of Respondents by Care**

Source : Field survey 2009

Table 4.13 has shows that 44% of women give first priority to allopathic treatment and 27% in favour of witch doctor and 29% give priority to homeopathic.

In this village more women first priority of health care were allopathic because this village is near from the municipality. So it is easy to get service for treatment. As well as there is sub health post in the village and they also know about this knowledge what kind of service can get from it. So more percent women and other villagers give first priority for allopathic method. So above table shows most of the women seem to be so conscious and that is a symbol of

change 27% women are still far from the beam of education so for the drastic change of women's mind more health counseling and awareness classes are still to be expanded.

**Table: 4.14**

**Women's Participation in Social Organization or Mothers Group**

S.N.	Participation	Number	percent %
1	Yes	22	46
2	Yes (1 was)	8	17
3	No	18	37
Total		48	100.00

Source: Field survey 2009

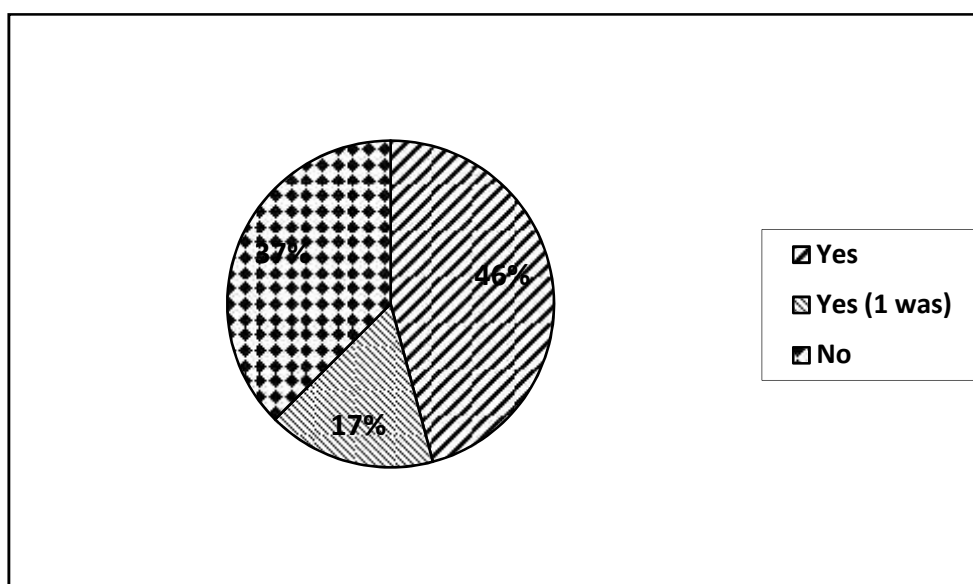


Fig.: 13 Women's Participation in Social Organization

Source: Field survey 2009

In spite of growing participation of women in professional and social activities the involvement of women in social activities found poor. But in this village involvement of women in social activities found good 46% of the respondents were member of mothers group. In the past 17% of the respondents were also involved as a member of mothers group and other social organization but now they are not involved in it 37% women were not totally involved in such kind of social organization.

### **Case Study No. 2**

Hum Kala Rana:- She is forty four years old having five family members at home. She first eloped and got married with Indian Army when she was 18 years old. Her father was also British army and she was second elder daughter of three sisters and one son. After getting married she went to India with her husband and spent seven years. After seven years she came back to the village called Simal Chaupari. She was deprived of education when she was at her parents home. Though she was in India she could not utilize that long span of time in reading and writing except begetting children. But when she came back to the village she happened to be the participant of a women groups that mainly focused on the importance of women group in self dependence. Being a participant in women's groups it has built up confidence and self-dignity" She also says that "I have been in mothers group for three years and I have also been selected for vice president of mothers group" Now a days she has become a prefect woman and does not feel humiliated and she can express her opinions about what she feels. She says "It would be almost impossible to be open and frankly speaking women if I had not been participated in groups" She spent her past life without getting meaning in to life but now a days she has been living a meaningful life.

#### **4.2. Economic Aspects**

In this aspect economic status of respondents have been studied. It includes the occupation of the respondents, possession of land, sources of income etc. Be side this types of work assisted by male counter parts and the household decision making by the women have also been studied.

#### **4.2. Occupation**

In rural Nepalese society, main occupation of women is house hold activities alone. They perform agriculture works almost equal to their male counterparts.

**Table: 4.15 Family Occupation of the Respondents**

S.N.	Occupation	Number	Percent %
1	House hold chores	15	31
2	House hold chores- agriculture	26	55
3	Business	4	8
4	Service/Job	3	6
	Total	48	100.00

Source : Field Survey, 2002

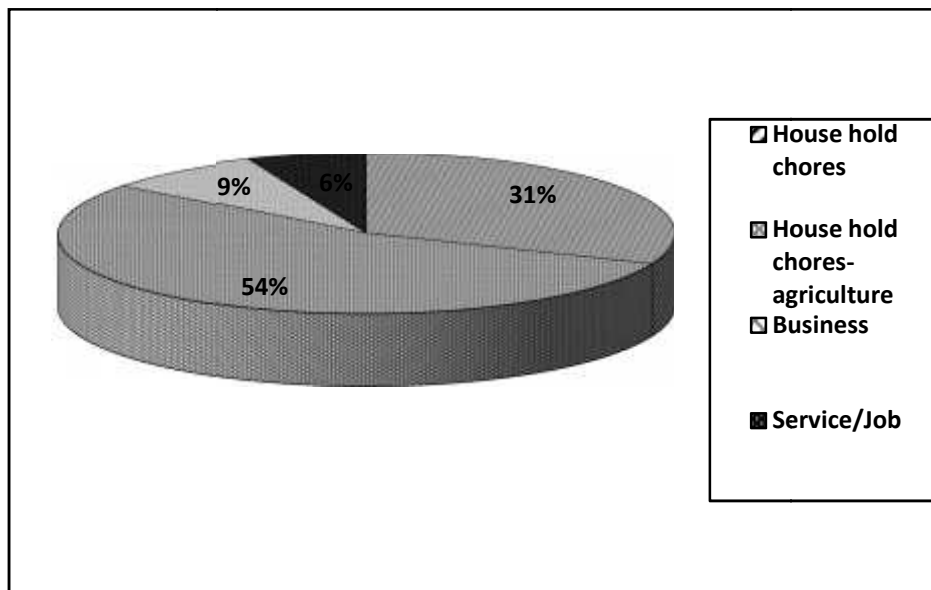


Fig. : 14 Family Occupation of the Respondents

Source: Field Survey 2009

More than half of the respondents (55%) were involved both in household chores and agriculture. In house hold chores they had to perform cooking meal, cleaning, washing, fetching water, bringing firewood, preparing children for school etc. 31% of the respondents were involved in household chores only 8% respondents were involved in business and 6% respondents were involved in job.

In this village also women work from the dawn to dusk. Besides house hold chores they are involved in agriculture, vegetable production where as labor community development activities as a member of CO like mothers group and few women have opened tea shop in the village. Among them women above

sixty years are only involved in house hold chores. They could not do the other extra work due to the age factor.

#### 4.2.2 Main Source of family income

As in other part of the country, most of the people in this village also earned their livelihood from agriculture. Most of the respondents did not like to disclose their income in figure. However agriculture is the main source of income.

#### Case -3

38 years old Bhagawati Kafle :- has been living her lonely life as a widow when her husband died as victim of ruber culosis in 2001. She got married in the age of nineteen. She has got one daughter and one son. Since the unexpected death of her husband she has been living a life of acute poverty and suffering from hand to mouth problems. Her husband was the only base of economic sources but now it has been broken. She has also works outside and earned money but she is not happy with the existing disparity and discrimination of wages between the men and women labor. She knows the importance. She says "I have hand to mouth problem so that I cannot deposit money and because of which I am not provided loan from the group." She was deprived of the education and cannot read and write" My parents were very poor and poverty became the main barrier for my education." She says she wants to send her children to school but unfortunately the economic condition is poor, otherwise she also earns money by making local wine.

**Table No.: 4.16 Main Source of the family income**

S.N.	Main source of income	Number	percent %
1.	Agriculture	30	62
2.	Service	4	9
3.	Business	4	9
4.	Labour + others	10	2.0
	Total	48	100.00

Source :- Field survey, 2009

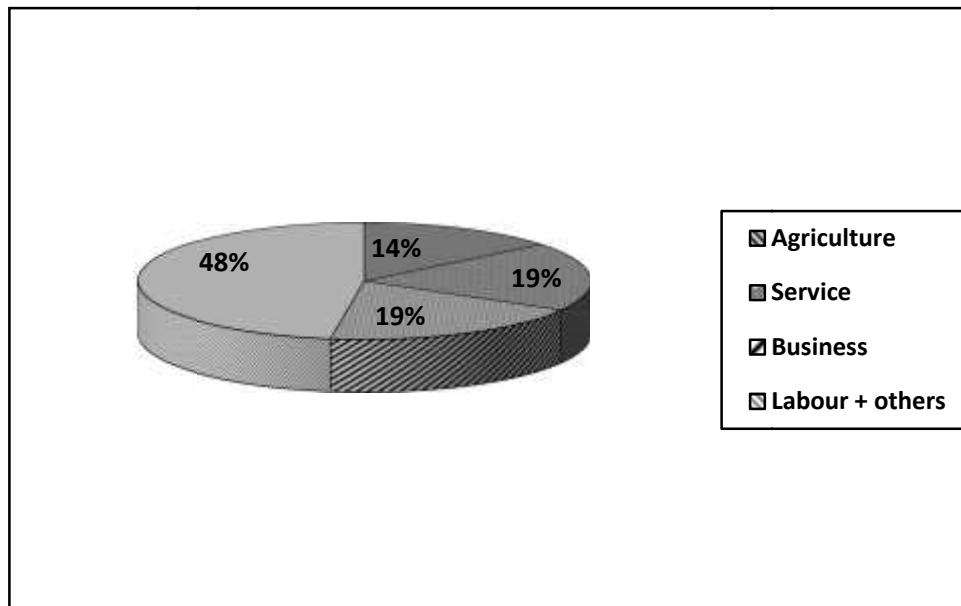


Fig. 15 : Main Source of Family Income

Source : Field Survey 2009

In this table it shows that 62% respondents' main source of income is agriculture and service/job is the main source of income for 9% of the respondents. Likewise 9% respondents were engaged in business and 20% were engaged in labour and other sources.

In this village more people's main source of income is agriculture. Some family involved in government, non government as well as abroad service, India and other countries. Some had opened small tea shop and retail shop. Their livelihood is totally dependent on it. Some respondents are working in neighbours and cast specific occupation like making lockets, tailoring etc. That has increased their level of income and that determines the good socio-economic condition of women. Walling Bazaar is near the village so there are so many opportunities to do so, Need to markets advantage and commercial to have good socio-economic condition of women.

#### 4.2.3 Annual Household Income

Income determines the economic status of people. On the basis of gross income of the household respondents were divided into three categories. Households which had an income Rs 10,000 - 20,000 per year belonged to low income household groups. Middle income groups were those whose income



ranged between 20,001-30,000 and high income groups were those whose income were more than Rs 30,000 per year.

**Table : 4.17**  
**Respondents Gross Family Income per year**

S.N	Gross Family Income per year	No	Percent (%)
1.	10,000-20,000	23	48
2.	20,001-30,000	16	33
3.	More then 30,000	9	19
	Total	48	100.00

Source :- Field survey, 2009

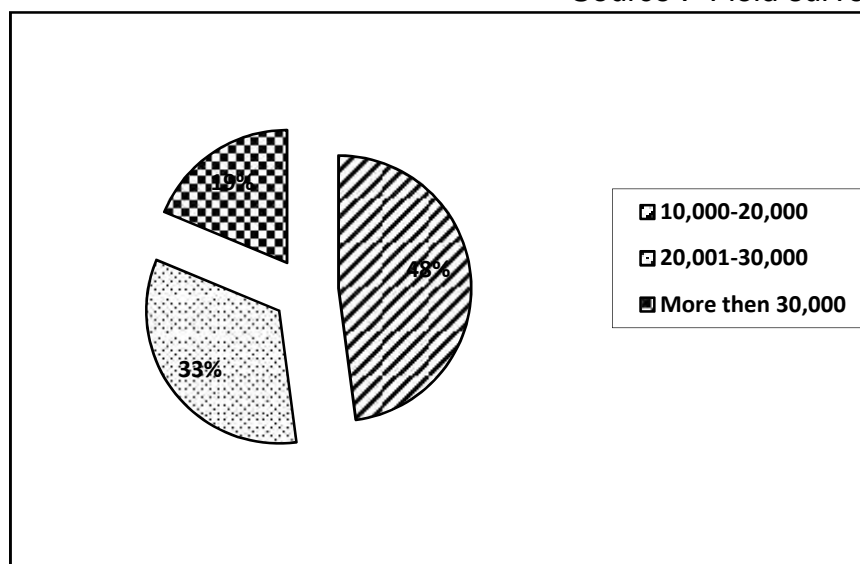


Fig: 16. Respondents Gross Family Income per year

Source: field survey 2009

There is some difference in terms of household income per year among the respondent. Household ranged from Rs 10,000 to 73,000 among the sampled household. Maximum percentage 48% of the respondents belongs to low income (up to 10,000) groups. They are found to be living below poverty line. Among them some sub-marginal farmers and occupational cast while 33% of the respondents household income is middle (Rs 20,001-30,000) and only 19% of the respondent are found to be in the higher family income.

It was found, in field survey that good socio-economic conditions opens the door of so many other possibilities such as sending children to good school, living standard life, and investing money and other income generating activities.

#### 4.2.4 Land Holding Pattern

Land holding pattern of respondents refer socio-economic condition of a person in a given village. The large land holders are generally considered as the people of high status in the society. Where as small land holders and land less people are considered as of lower status people. So land holding size of the people in given area influences the socio-economic life and status.

**Table: 4.18**

**Land holding pattern of households in study area**

S.N.	Land holding size	Category of respondent	Number of house hold
1.	below 3 ropani	Small farmer	23
2.	3-6 ropani	Medium farmer	18
3.	7 above ropani	Big farmer (rich large scale)	7
	Total	-	48

Source :- Field survey, 2009

The table shows that in the study area a total 48% respondents are small farmers. 37% are medium farmers and remaining 15% are big or large farmers. In this village, the size of land holding differs individually. The poor family hold below 3 ropani of land where as rich farmers hold above 7 ropani of land. This figure also reveals that there is great variation in land holding pattern in the study area.

In the context of Nepal, unequal land distribution is major problem that has hampered the production of agriculture.

#### 4.2.5 Land Cultivation Pattern

In study area the system of land cultivation is of various type. In this area many respondents own and cultivate their land and few respondents cultivate the land of others landlords. Some respondent who have their own land sufficient to cultivate and produce as their requirement have been cultivating others land too. But most of the people do not prefer to cultivate others land because of socio-cultural cause.

**Table: 4.19**

**Land Tenure Pattern of the Respondents**

<b>S.N</b>	<b>Land cultivation pattern</b>	<b>Number of household</b>	<b>Percent %</b>
1	Own land cultivator	29	60
2.	Other land cultivator	19	40
Total		48	100.00

Source:- Field survey, 2009

As mentioned, above table shows that total 60% of respondents cultivate their own land by themselves and 40% of respondents cultivate the land of others.

The figure reveals that most of the people in the area are small land holders and poor but not land less. So they need optional job opportunity.

**4.2.6 Food sufficiency**

In this area the respondents cultivate different types of crops that are suitable to various seasons. Rice, wheat, maize, tomato etc are the major crop type grown here. But the production does not cover the whole year round. Over view of comparative figure the status of food grains in the study area is given here in the table.

**Table: 4.20 Status of Food Sufficiency**

<b>S.N.</b>	<b>Food Sufficiency</b>	<b>Number of households</b>	<b>Percent %</b>
1.	Up to 3 month	16	34
2.	Up to 6 month	18	37
3.	Up to 9 month	7	15
4.	Up to 12 month	4	8
5.	12 and above month	3	6
Total		48	100.00

Source: Field survey, 2009

This table shows that only 9% household are able to produce sufficient food grains for 12 months and remaining 91% household are unable to produce their year round requirements.

In this area, there are only a few household that are able to fulfill their year round need of food grains from own production. But on the other hand some respondents who are unable to fulfill their need of food grain from their own production purchase from nearby market and village area. The respondents who are small land holders have no chance to produce more food grains for their own cultivated areas. So they have to seek other alternative sources of income to fulfill the gap.

#### 4.2.8 Types of Work Helped/Shared by the Male Counterparts

In Nepalese society, there exists a clear division of work between men, women and children. In general the exists prevalent patriarchal attitude in the society where woman has to take care of all the household chores. Women are also equally involved in the agriculture together with their male counterparts. With in household work some particular works are done only by women and some household works are shared by their male couterparts but only sometimes.

**Table: 4.21**

**Types of work helped by the male counterparts**

S.N	Type of work	Number	Percent %
1.	Help in the field	28	58
3.	Raring children	7	17
4.	Business and others	6	15
Total		48	100.00

Source :- Field survey, 2009

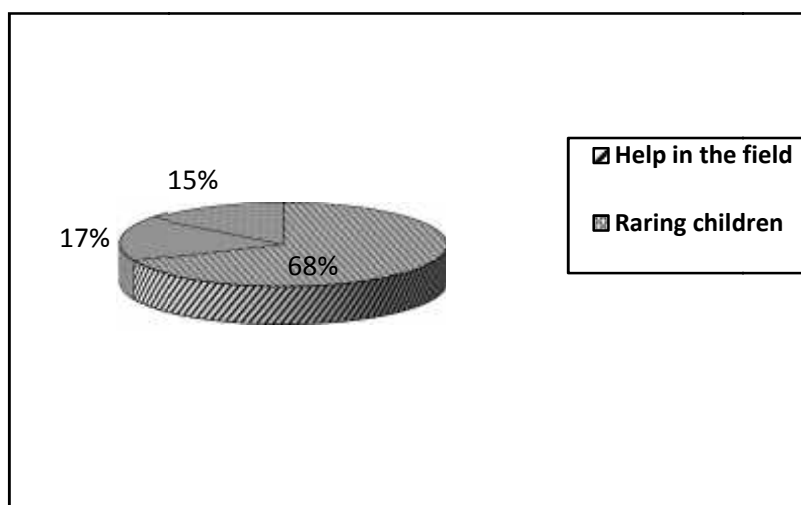


Fig: 17. Types of work helped by the male counter parts

Source: Field Survey 2009

In this study, the respondents were found receiving help from the male member of the family. Among the total 48 respondents 58% were receiving help in the field, followed by caring livestock and business. Specially Bramin, Kshatri, families male counterparts cooked food and go to fetch water only when female are in their menstruation period or when they are sick. But in Magar, Gurung, Sarki, Damai family's it is different.

#### **4.2.9 Role of women in household decision making**

Involvement of family decision making process indicates one's higher or equal status in the family. Status of women is also religiously higher in Nepal, especially in higher caste Hindu families. But it is only in theory or it can be said that it is true to some extent, when they are in their status of daughter. In the role of daughter or daughter in-law women are not accepted as decision maker. When, particularly at their old age. Performing the role of mother or mother in-law she can take part in decision making process. Except for a few percentage most of the women have no authority on economic decision making. The situation is however much better in hill women such as Limbu, Gurung and Magar (Seddon, 1987:193)

The role of women in house hold decision making and the allocation of house hold resources depends upon a member of factors. These factors include type and composition of the household, age and life stage of the women and the number of household males absent from the village. The breakdown of decision making by various ethnic group is presented below.

**Table: 4.22**

#### **Involvement of Respondents in Their Family Decision Making**

<b>S.N</b>	<b>Description</b>	<b>No</b>	<b>Percent %</b>
1.	Fully involve	8	<b>17</b>
2.	Partial involve	22	<b>45</b>
3.	Not involve	18	<b>38</b>
Total		48	<b>100.00</b>

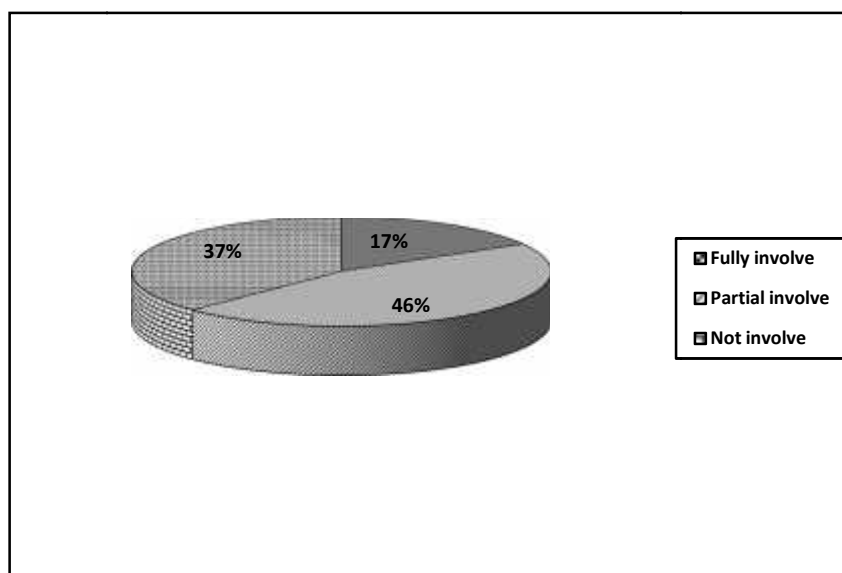


Fig: 18 Involvement of respondents in their family decision making.

Source :- Field survey, 2009

In this study also a large percentage 45% of the respondents were found to be partially in decision making but final decision making power rests upon male members of the family. Some respondent were (17%) fully involved in decision making of simple issues such as dispersing seeds, processing and storing food grains and the issues concerned with kitchen and food supply. (38%) respondents were not found to be involved in decision making on the important issues of the family. Most of them did not know even the earning of the husband or farming land.

#### 4.2.10 Personal property of women (Daijo\ Pewa)

In our society, women's personal property means the dowry that get during their marriage from maternal home. How much Daijo or Pewa she will bring determines her financial status in family. Now in our society this trend is increasing. In urban area it is found more than rural area.

**Table: 4.23**

**Number of respondents have and haven't Daijo\ Pewa**

S.N	Description	Number	Percent %
1.	Yes, I have	19	40
2.	No, I don't have	29	60
Total		48	100.00

Source: Field survey, 2009

In this above table it shows that 40% women brought Daijo or Pewa from their parents and 60% did not. Most of the Bramin and Kshatri's women have personal property in the form of Daijo but in Magars, Gurung women did not have Daijo or Pewa because in their cast this kind of tradition is not prevailing. Others cast group women who have Daijo or Pewa they are free to spend their property.

## **CHPATER - V**

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

From the analysis and discussion of above information, the summary, conclusion and recommendation/suggestions are deduced and presented as follows :

#### **5.1 Summary**

Waling municipality ward No. 7 is the study area where 405 households, Only married women were selected for the study. There are mainly four castes living together in this ward. Brahmins are the majority group in this study. Women are economically dependent on family male members of the society. They have less opportunity to enhance their own capacity and boost up their own morals. Discriminatory socialization shapes women's lives. Less attention has been drawn in developing women's skills. This study was carried to assess whether the socio-economic status of women of this study area is similar to that of other areas of Nepal, to find out affecting factors on the socio-economic status of women in the society and role of women in the society.

Nepal is one of the Asian Countries which invests least on human development with only a fraction going to women. Although women are considered to be vital and productive workers in the society. Their access to productive resources has remained limited. They have not become empowered to participate in one social development full fledge manner.

Further, Nepal is patriarchal Hindu country and among the country of the world with the highest son preference. Women in Nepal enjoy secondary socio-economic status. Son are preferred because they are required to perform religious functions specially after parent's death they carry on family name and properly by law and they are considered as socio-economic insurance against old age. In contrast, Nepalese women enjoy only supplementary role in the religious function. They follow husband's family name and enjoy only sentimental value for caring parents. They enjoy conditional legal right to property. Their right on husband's property is conditional by different limitations. All this imbalance socio-economic norms have made women as weak and dependent on men and



deserve their socio economic status accordingly from their father, husband and son. It has been realized that without women's participation who usually constitute 50.04% of the total population goals of development activities can not be fully attained.

The general literacy rate was poor in this village and especially among married women population. Till the time of survey 2 women above S.L.C. and only 7 women passed S.L.C. and 62% women were illiterate which clearly shows how this village is backward in women's education.

The fertility rate among the married women of this village found low because of the awareness of family planning. Besides household works women of the village are equally participating in agriculture works, cooking, cleaning, taking water, fodder and firewood, caring of children, tending the livestock, bringing manure to the farm and food grain to the mill is also done by women. Besides this, they are also bearing the occasional workload such as white/yellow washing the household in "Dashain" and "Tihar" or in any festivals. In some families men also help to perform some particular types of household works.

Women's involvement in decision making process is not good. Most of the women deprive taking decision in household matter and ultimate decision making power rests on men. Earning women are to be found involved in decision making more than housewives. However the trend of involvement in decision making is increasing.

More women of this village are found to be involved in mother groups. They were a very active in development activities. However there are some signs of change in one socio-economic condition of women in the village. But it will definitely take a long period of time to improve their condition. Women must be aware of about their rights and become economically independent.

Study finding resemble with the objectives that socio-economic status of women were influenced by different factors and aspects. Women had interest to earn and a new income generating activities but lack of time women faced many challenges and women had less support and encouragement from family members. Life style of women in the study area was poor. Women do more

physical work both at farm and household. They have suffered from various cultural and social barriers.

Some major findings from the study is summarized below :-

- Most of the respondent women were poor, their gross family income per year (10000-20000 48%), (20001-30000 33%) and more than (30,000 19%).
- Women were backward only 17% women fully involve in their family decision making status very low only 4 women of households above S.L.C. and 15 percent SLC 19 percent literate and 2 percent illiterate.
- Among the four studied caste/ethnic groups Magar and Gurung have the dominant role in household decisions and Dalit has the lowest role.

From the study the following conclusion were drawn

- Early marriage still prevailed among women. Their average age of marriage is 16-20 years, which naturally prolonged their child bearing.
- Brahmin were not involved more decision making process in household level than others.
- Besides household works, women of the village are equally participating in agriculture work.
- In this village, literacy rate of women was very poor because of lack of education they are backward in every aspect of their life.
- Only few women are working to earn some extra income which helps to run their household smoothly.
- In this village more people are poor or small land holders but not landless.
- The orthodox Hindu beliefs, traditional values and social works has restricted most of women of this village to the inner sphere of their houses and has allowed only a minimum mobility outside their home.
- In this village health consciousness is increasing day by day. More than respondents consult medical doctor rather than going to witch doctor. Besides this allopathic method is also in priority.

## **5.2 Conclusion**

Socio-economic status of women in the society affects different factors. Their level of education is also low. Non-economic household chores have been women's domain. Even they are far from the knowledge of politics. Economic status of Gurung and Magar is better than that of Dalits and Brahmins but in over all there is no difference in freedomness economic participation and independence, role in decision-making and property ownership pattern.

In fact, socio-economic status of women is highly determined by community setting, culture household roles and responsibilities encouragement and support from the family member attitude and perception towards women in the community mobility, education awareness and training. The structure made by men. Hence, women are not involved in decision-making process on the other hand. Women hesitate to participate in decision making due to traditional cultural practices. Women are socio-economically deprived in many respects much more time of women is spent in uneconomic activities. They have the lack of time to involve in income generating productive activities viewing on women's role, they work, more than men but get lower economic value in the society. From the study the following conclusion were drawn.

In order to uplift empower women's status they are provided vocational training opportunity to enhance their skills and knowledge. This will help to generate income opportunities and raise women essential for women for her self-esteem, empowerment and property for women to reduce existing inequalities between men and women in the family community and society.

## **5.3 Recommendation**

This research is the outcome of personal investment and study for the partial fulfillment of the requirement for master's degree in sociology. Therefore, the study was conducted in a short period which might not be wide enough for detail recommendation. However being based on major findings of this study various recommendation are made. The recommendations are given about to uplift the women's status.

- Education is a vital factor observed for raising women's status, Nepalese parents seem to relax in sending daughter to school. Therefore, equal opportunity for female children should be awarded in education, specially in rural areas of the country. To make education compulsory many

incentives. Some compensataion for their absence in work must be given. Free education programs should be launched by the government up to secondary education.

- Low age of marriage tends to be cause of lower education. The legal minimum age at marriage for female should be increased.
- Religion also influences the women's status and change must brought above by women themselves on the traditions cultural values and customs which helps themselves to boost up their status in society they belong.
- There must be campaign of education on illiteracy through the medium of non formal education in rural areas by the government coordinating with various NGO's and INGO's involving in this field.
- Women participation is the important factor to uplift women. Government should bring effective women participation program and it will support them to raise their decision making power with in the household as well as in society.
- The content of training for women should not be confined only on basic training. New area of locally available skill development training should be innovated through the advanced studies.
- Co-operation of family members and related institution/agencies play key role in raising women status. So, women must be given the opportunities. So as to prove themselves independent and self-reliant.
- Dalit women need special concern for their livelihood and empowerment. So, skill development and cash earning programmes should be launched in their community. The landowner should be encouraged to provided land for landless farmers, especially Dalit women farmer. Women empowerment programmes and seminar, skill development training and programmes should be launched and access of Dalit women should be increased in these programmes.
- Women's participation in politics must be increased so that women take active participation in local level decision-making and their level of confidence increase, which ultimately improves their status in the family and society.

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## Annex -1

### List Sampled Household Representatives

S.No.	Name	Age
1.	Lila Thapa	46
2.	Jasmati Thapa	33
3	Hum Kala Thapa	44
4	Rina Thapa	32
5	Manisa Thapa	37
6	Naina Thapa	29
7	Purna Thapa	41
8	Goma Thapa	35
9	Tuk Maya Gurung	32
10	Bishnu Gurung	43
11	Sani Gurung	18
12	Maya K. Kshetri	38
13	Nanda Kshetri	47
14	Dil Kumari Kshetri	30
15	Hera Maya Kshetri	36
16	Laxmi Kshetri	19
17	Lila Kshetri	51
18	Chhaya Kshetri	23
19	Kali Kshetri	45
20	Umma Kshetri	49
21	Amrita Biswokarma	16
22	Parawati Bishwokarma	48
23	Anita Nepali	43
24	Davaka Regmi	43
25	Davi Regmi	15

S.No.	Name	Age
26	Tulsa Regmi	33
27	Romati Kafle	25
28	Sunita Sharma	49
29	Khim Kumari Kafle	47
30	Kumari Sharma	42
31	Mina Sharma	23
32	Kumari Sharma	42
33	Bishnu Regmi	46
34	Bhanta Regmi	26
35	Sarada Regmi	37
36	Rama Sharma	32
37	Sarala Kafle	29
38	Bimala Kafle	34
39	Durga Kafle	35
40	Bindu Aryal	51
41	Sunita Kumari	39
42	Laxmi Kumari	46
43	Gita Kumari	33
44	Shova Aryal	46
45	Bhawati Kumari	38
46	Sita Regmi	19
47	Parva Regmi	19
48	Radha Regmi	40



## **Annex: 2**

### **LIST OF KEY INFORMANTS**

1. Mr. Mohan Regmi, Ward representative
2. Mrs. Gita Kafle, Community worker
3. Mr. Bishnu Regmi, Social worker
4. Mrs. Usha Nepali, Social worker
5. Mr. Puspa Kamal Regmi, Social worker.
6. Mrs Santa Regmi, Social Worker.

## **Annex: 3**

### **CHECKLIST FOR KEY INFORMANTS INTERVIEW**

Name of the key informant:

Designation:

Sex:

Age:

1. Women's role in providing economic support to the family.
2. Women's participation in social activities
3. Women's role in house hold decision-making.
4. Social status of women involved inagravian work.
5. Economic status of women involved inagravian works.
6. Suggestions to improve over all status of women in the society.

## **Annex: 4**

### **OBSERVATIONS CHECKLIST**

- Housing pattern
- Women's perception of education
- Women's socio-economic status
- Women's way of living

## Annex - 2

### Questionnaire

#### A: Demographic Aspects

- 1) Name : -
- 2) Caste : -
- 3) Age : -
- 4) Religion : -
- 5) Language : -
- 6) Member of Household

S.N	Description	0 - 15	16 - 30	31 - 45	46 - 60	60 Above
1	Male					
2	Female					
	Total					

#### B. Educational Aspects

- 1) Educational condition
  - a) Literate
  - b) Illiterate
  - c) Secondary
  - d) SLC
  - e) SLC above

It illiterate or dropout, why you couldn't take school or why you were dropout?

  - a) As a daughter
  - b) Not access to school
  - c) Poor condition
  - d) others
- 2) Are you interested to study more?
  - a) Yes
  - b) No

If yes, Why -----
- 3) Do you feel that education is a factor to affect on social life of women ?
  - a) Yes
  - b) No
  - c) I don't know
  - d) others -----
- 4) How can we make effective education for girl ?
  - a) Dress
  - b) fee free
  - c) Priority to women and poor
  - d) Others -----

#### C. Health Aspect

- 1) Is there any health service center ?
  - a) Yes
  - b) No
  - c) Far
  - d) I don't know
- 2) How many time you became a ill with in a year ?
  - a) One
  - b) Two
  - c) Three
  - d) More then three

- 3) What were the main diseases?  
 a) Diarrhea                      b) Common Cole                      c) T.B. d) Others
- 4) What is your first priority center for care ?  
 a) Wizard                      b) Allopathic c) Homeopaths                      d) Others ----
- 5) During your illness did your family support to you ?  
 a) Yes                      b) No  
 If Yes, describe how kind of support. -----
- 6) During your sickness did you have a work load ?  
 a) Yes                      b) No  
 If yes describe                      a) inside                      b) Agriculture c) Porter                      d) Other
- 7) During your pregnancy time did your family support to you ?  
 a) Yes                      b) No  
 If Yes describe how kind of support.

**D. Economic Aspect**

- 1) What is your main occupation?  
 a) Agriculture                      b) Service                      c) Trade  
 d) labor                      e) House wife                      f) others -----
- 2) What is your main source of your family income and how much expenditure?

S.N	Main source	Annual income	Annual Expenditure
a	Agriculture		
b	Service		
c	Business		
d	Labor wage		
e	Diary		
f	Other		

- 3) Did your family take any lone from others ?  
 a) Yes                      b) No  
 If yes, from who  
 a) bank                      b) Merchant                      c) Neighbor                      d) Others
- 4) Who collect income in your family ?
- 5) Your family asking you not to expend that money ?  
 a) Yes                      b) No
- 6) Do you have any individual property like Dijon or Pewa ?

- a) Yes            b) No  
 If yes, are you free to use this property  
 a) Yes            b) No
- 7) Do you see any discrimination between have and haven't Daijo ?  
 If yes, Describe how kind of discrimination -----
- 8) From Daijo to improve social status of women How ?  
 a) Yes            b) No            c) I don't know            d) Others -----
- 9) Do you participate in any decision making process ?  
 a) Yes            b) No  
 If Yes, describe  
 a) Buying and selling foods.            b) Buying and selling the land  
 c) Buying and selling the cattle            d) Buying and selling the goods  
 e) Arranging marriage, festivals            f) Others -----
- 10) What are main cause to make low economic condition of women in our society ?  
 a) Religion            b) culture            c) Education            d) Self weak  
 e) I don't know
- 11) How can we increase the involvement of women in economic activities ?

## **E. Participation**

- 1) Is there any social organization in this village.  
 a) Yes b) No            c) I don't know            d) Others -----
- 2) Are you the member among that organization ?  
 a) Yes            b) No            c) I don't know
- 3) In your organization there is equal chance to equal participation for male and female.  
 a) Yes            b) No            c) I don't know
- 4) You are able to put your real problem in your organization by your self ?  
 a) Yes            b) No            c) I don't know            d) Others
- 5) When you keep your problem in organization in that time you can get any supports from the other member of your organization ?  
 a) Yes            b) No

- 6) By effective women participation does it help to improve the status of women ?  
 a) Yes      b) No      c) I don't know      If Yes,
- 7) How will women effective participation in various activities?

**F. Social Aspect**

- 1) What is a marriage age of women at what age did you get marriage?  
 a) marriage age -----      b) get marriage age -----
- 2) Who took your marriage decision ?  
 a) parents      b) relatives      c) My self      d) others --
- 3) Did you know or meet to your husbands before marriage ?  
 a) Yes      b) No      c) I don't know
- 4) Do you co - operate to your neighbors in their special circumstance or special function ?  
 a) Yes      b) No      c) I don't know  
 If yes they are also coming to cooperate to your family?  
 a) Yes      b) No
- 5) Do your husband or other male counter part of your family assists you in your household work?  
 a) Yes      b) No  
 If Yes, describe:  
 a) Preparing meal      b) Grazing one cattle  
 c) Agriculture      d) Fetching one water  
 e) Others -----
- 6) What is your main responsibilities in your household ?  
 a) Preparing meal      b) Raring and caring the child's  
 c) Agriculture      d) Groazing the culture  
 e) Other -----

**G. General Questions**

- 1) What are the main effecting factor for the women status?
- 2) How we can uplift the socio - economic condition or women?
- 3) What kind of role should play by various organization and various key persons?
- 4) At last do you want to say any more?

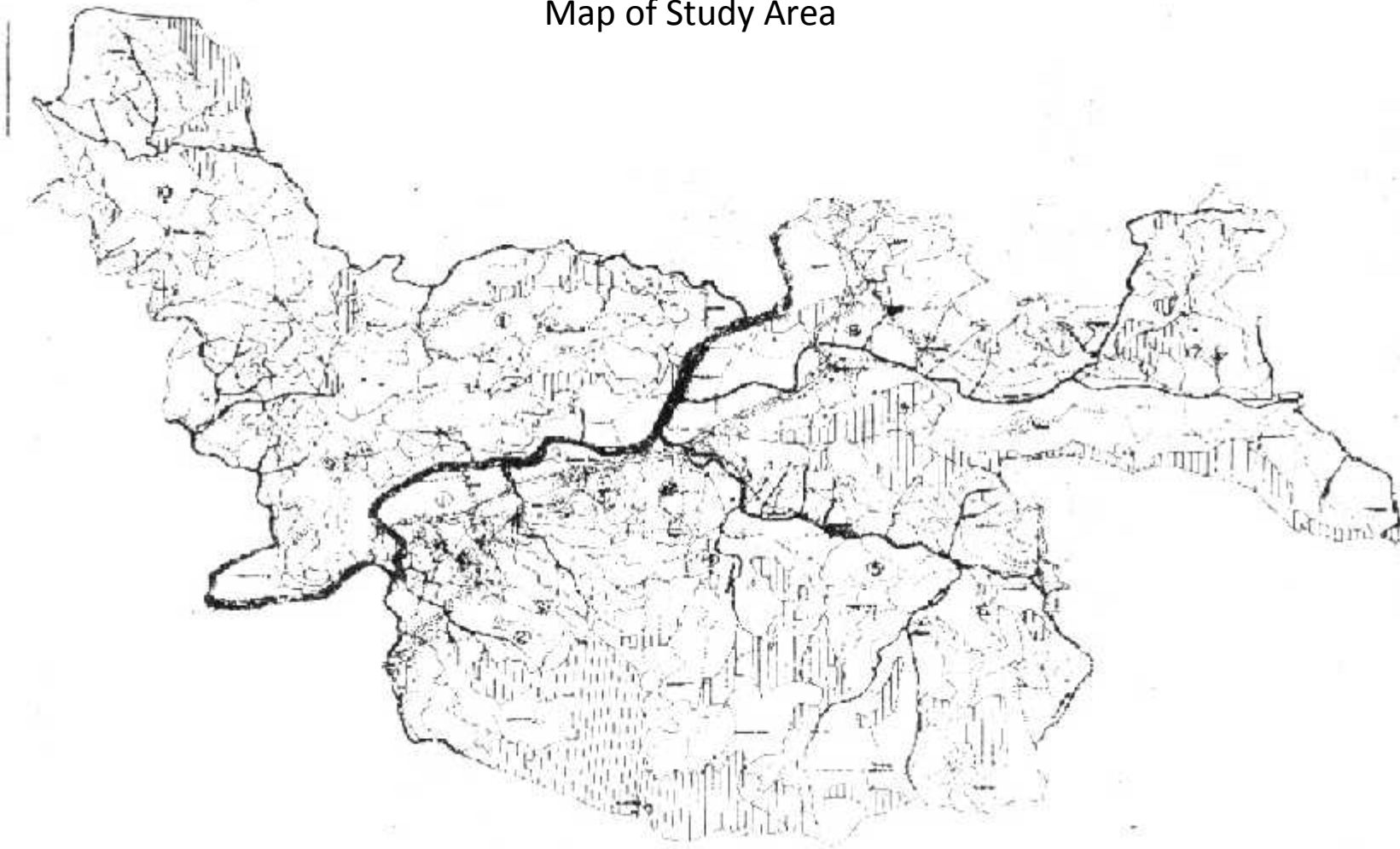
## Annex: 6

### Map of Syangja District



## Annex: 7

### Map of Study Area



Annex - 8  
Photo Gallery



Respondent's husband male busy in washing plates at home.

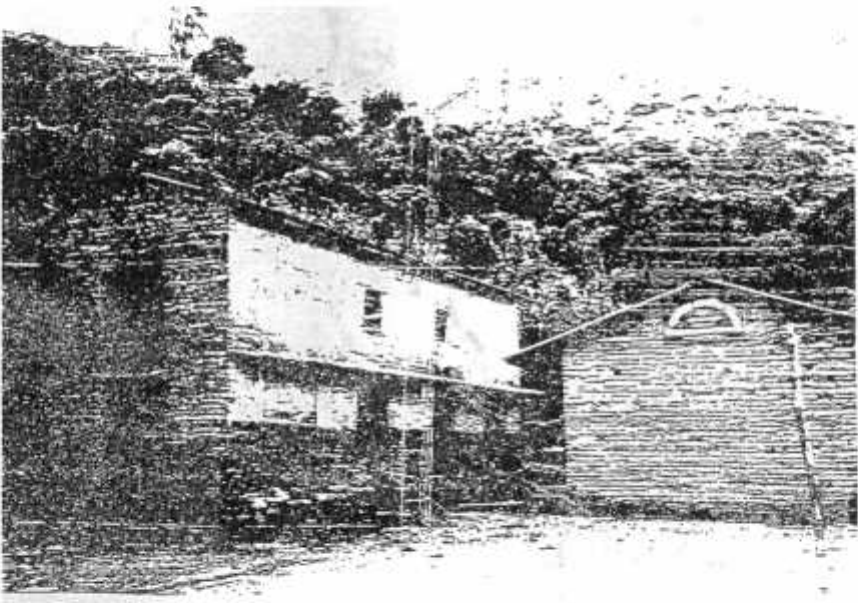


One of the respondent's home.





Interview is being taken with community women



School building of Simalchaupari

Below 14	12
15-20	51
21-25	34
26-30	3

