

# CHAPTER – ONE

## 1.1 Introduction:

Nepal is a country with several castes, ethnicity, religions and classes of people. Unity in diversity and diversity in culture is an identity of our country. It is not so easy to generalize the division of labor in the household sphere among several women groups on the one hand and between male and female in various social bands on the other.

The terms ‘sex’ and gender in general thinking means to be similar but these are quite different terms. On the basis of sex human beings are divided into three categories: male, female and eunuch (intersexed). Generally sex is a word that refers to the biological differences between male and female the visible differences in genitalia, the related differences in procreative functions. The procreative function is seen only between male and female due to sexual relationship established by marriage institution. Gender is a matter of culture, the status and role given by the society to male and female. It relates to the social division into masculine and feminine. In other word, the sex is the biological difference by nature but the gender is the role of the sex categories- male and female-determined by society. (Bhasin, 1999)

Gender relationship between male and female has emerged as one of the major issue in our country. This issue has drawn the attention of many scholars, professionals and policy makers and in fact of everybody. There are many gender issues related between male and female in our society. Among the issues and problems found in the society the problems seen in the household sphere has been taken as the research topic of the study area.

Development, being the progressive transformation of the society, has to be inclusive, equitable and sustainable. Stated somewhat differently, the

development that ignores the inclusiveness and equity is diametrically unsustainable. Given this established paradigm of developmentalism, ensuring gender equity by integrating both men and women in the process of transforming the society is of paramount importance in the contemporary world.(Uprety, 2004)

Women and development in the mainstream of the development has become a largest tributary. From the very beginning of the human civilization women have been performing their best for the betterment of the social advancement. So in the mainstream of the historical development, the role of the women should be importantly included. Half of the world population is of the women. But due to the male dominant social system, they have been kept away from the progressive works. (Poudyal, 2004)

There are many problems inside the house which is created due to various reasons. The reasons may be economy, political thinking differentiation and access to the property, unequal educational status, attitudinal differentiation of the family members in various aspects of health, social and cultural factors and division of labor between male and female in the household sphere etc. Beside these, there may be divorce and dowry system which are also the major problems inside the house.

Among the various problems inside the household sphere mentioned above division of labor has been taken as the research topic of the study area. Unequal division of labor is one of the major problem inside the family of our society which has obstructed in the all round development of the country. It is believed that development of the country starts from the house of an individual in the society. It means that if there is development in the household sphere, development can be achieved in the whole country.

The cultural elements like religious practices, beliefs customs traditions etc. play predominant role to form gender has constituted on social ground. It has been generating from very beginning. The above mentioned cultural components in each society have offered high and low role to male and female.

The distribution of unequal roles and status by society has been internalized since human civilization. In this regard socialization has played main role, which has handed down generation to generation. This is the reason why our society is also not an exceptional case.

Thapa Thana is a VDC of parbat district which lies in the southern part from the district headquarter Kusma. Like other VDCs it also constitutes different villages and is separated on the basis of castes and ethnic groups. The study area includes ward no.1, 3 and 4 i.e. Khum, Hattiya and Gahatey respectively.

The gender culture of this area is patriarchal in nature. According to the, “International Encyclopedia of Sociology (1994)”, the concept of patriarchy refers to the institutionalized domination of women by men. The communities are traditional in nature. The gender role varies between and among the classes, castes and ethnic groups. There is economic inequality between men and women and women have less access to power, property, politics and other social privileges. Most of the women of the poor households have double roles at the same time. They are involved in both household chores and wage earning activities. Women have less decision making power in household work. This is all because they are oppressed by male members.

The understanding of position of male and female in several aspects under domestic area helps to reflect what is the social status of men and women; superior or equal or inferior. So this study has tried to explore Division of labor between male and female in household affair of the following communities related to Newer, Magar, Brahmin, Dalit and others living in Hattiya, Khuma and Gahatey of Thapa Thana VDC, in Parbat District.

## **1.2 Statement of the Problem:**

The contribution of women in the economic, social, political and cultural field of their families, communities and to the nation is quite remarkable. They are the key factors in the effective development. According

to Friedrich Engels there existed a simple and functional division of labor, a pure and simple outgrowth of nature between men and women. Things changed when human communities settled in one place for a long time. Gradually as groups' accumulated wealth, the relationship between men and women changed, for the wealth was a result of production essentially a male activity. This results the devaluation of household labor. Engel writes "The administration of the household lost its public character. It became a private service. The wife became the first domestic servant, pushed out of participation in social production. (Bhattarai, 2004)

If we see the status of male and female with respect to employment, the average wages for the same work is different. The average wage for male is Rs 130 per day, whereas the average wage for female is Rs. 70 per day (District Profile Parbat, 2063 B.S.). This shows that conflict and crisis appears to have a disproportionate impact on women.

For Durkhiem, the division of labor in society is the source, if not unique, at least principal, of social solidarity. He emphasized that sex based division of labor was based on biological basis for increased social, economic and political differentiation so that one of the affective functions and the other of the intellectual functions.

The structure of Nepali society is patriarchal in nature. Traditionally patriarchy has distributed imbalanced roles and status to male and female not only in domestic spheres but also public domain such as the participation in the religious works, entitle and consumption/use of parental and husband's property, using and distribution in economic resources, participation and decision making in developmental works, shares of benefit of the development.

On the other hand Nepalese government has taken some legal and political steps for developing status of women after UN declared women decade during 1975-85 and organized four "convention[s] on women" in 1975, 1980, 1985 and 1995. The constitution of Nepal 1990, formulated after the restoration of democracy; and various laws amended and enacted in different

times, has confirmed the civil, fundamental rights. Even our periodical planning has been also making efforts to enhance women development. We can also find out some focuses on women and their empowerment in our periodic development (Luitel, 2001). For example, the Sixth plan proposed some strategies in the field of education, health, agriculture, etc. The Seventh and Eighth plan proposed the recruitment of women in the government services. This means the plan development also recognized the importance of women's involvement in the field of administration as well as in development. However, it has not fixed their number.

Similarly, so many efforts as well as campaigns had been launching from GVT and NGOs/INGOs sites for women empowerment and overall development. Whether these programs to uplift women had become fruitful or not, they had actually reached or not their goal and mission had still not identified. In this context, this study has found out the actual labor-participation pattern between male and female in domestic spheres, focusing on the following research questions that are below such as;

- ) Who does the household work in the family like cooking, washing, caring children, agricultural activities, animal husbandry, sanitary works etc?
- ) What sorts of changes and development have been seen in the socio-economic and cultural system of the family?
- ) Who has access and control over the factors of production such as food, land, education etc?
- ) Who decides in household decision making process? (Male or Female )
- ) What factors are responsible to determine the status of Division of labor?

### **1.3 Objective of the Study:**

The main objective of this study is to analyze division of labour between male and female of three communities of Thapa Thana VDC, Parbat. The specific objectives of this study are as follows:

- ) To examine the responsible factors for unequal division of labour between male and female in household sphere.
- ) To explore the present development and change in socio-cultural system in Newar, Magar, Brahmin, Dalits and other communities in current changing scenario of this area.

# CHAPTER - TWO

## LITERATURE REVIEW

### 2. Theoretical and Conceptual Framework

This study is guided by various related sociological published and unpublished literature, books, journals, census report and the reports of national and international institutions and organization.

#### 2.1 Theoretical Framework:



Gender issue is known as hot cake issue in the present world. The debate is creating imbalance in the development and creating unequal situation between male and female.

To study the gender relation in the society, there are various gender theories that have distinguished feature, characteristics and nature. Mainly WID, WAD and GAD are some gender theories to analyze the gender relationship. Among them, GAD is more appropriate than other theories to study of gender relation of society.

GAD was emerged in the 1980s. According to this theory if male and female commonly participate and make decision in any aspect, sustainable and equitable development takes place. Proper gender analysis on the basis of nation, society, religion, caste, race, and ethnicity and so on develop equally male and female because the gender relations can be found differentiation by those aspects. It stresses on empowerment of those (men and women) who are in the weak ground in gender relations. Men and women should aware and empower who may knowingly and unknowingly suppress, discriminate their counterparts. This action meets equitable development.

This study has also followed GAD gender theory. Adopting GAD gender theory as a theoretical framework, this study has ascertained the division of labor between male and female. There should be equal division of labor in the family and society. It creates social harmony, family welfare, prosperity as well as development. The division of labor is one of the oldest concepts in social sciences. It denotes the stable organization, coordinating individuals, family, groups and society. Division of labor creates solidarity in the family as well as welfare in the family members.

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There are some gender theories to discuss the development. Those theories have possessed dissimilar presumption and proposition. They are described below in brief that are such as:



### 2.1.1 Conceptual Framework:

#### Gender division of labor in Household sphere



The above figure shows that the gender equality in the economy, functional structure, labor division in family level, economic source of family. Family expenditure, work loads knowledge skills and capabilities, decision making process in family level, access to and control over the resources and benefits from labor division in family will lead to the possibilities of gender equality in division of labor in household sphere.

### 2.1.2 Women in Development (WID):

WID was originated on the ground of modernization theory. It came into existence prior to 1970s. According to this theory modernization-based-development doesn't include women in the mainstream of development. It focuses on the contribution of women's productive role for a long time and stresses on women's compulsory participation in development programs as an

active actor. According to WID if women are mainstream led in the development, unequal gender relations are collapsed. But to achieve this goal some initiatives need such as women project in development, trainings and credit facilities, promotion in skills and knowledge, increase in women income and productivity, the promotion of women's access to education, health and women's access to resource. WID puts its view to change existence legal and administrative aspect to develop women and to avoid the malfunctions of the society that are the restrictor of women for not involving them in the mainstream of development.

### **2.1.3 Women and Development (WAD):**

WAD, is another gender theory which was evolved on the theoretical base of dependency theory. According to WAD development process and women should go together. But present world economic system hindered women in involving in development. The development should start from women who are out of the development mainstream. For this purpose, women should empower by sensitizing and increasing their education and capacity. It has paid its attention to the productive and reproductive role of women. Women's reproductive role has created difficulties in productive work. To active participation of women in productive works, facilities should be provided to women in their working place, in public and private sphere. By neglecting their reproductive role, women involvement in development activities remains meaningless. According to this theory equality based developments don't develop women but equity promotes women development, which is not possible in the current social structure because world economic system has given feedback to exist traditional social structure.

### **2.1.4 Gender and Development (GAD):**

Over the last 10-15 years gender and development has indeed been discussed a great deal. There have been scores of conferences, trainings and workshops on the subject. Women or gender, concerns were brought to bear on

development issues when it started becoming clear that planned development efforts, which were meant to improve the lives of whole communities were either not helping women, or were actually harming them in many ways.

So many scholars, social scientist has written literature. Some literatures have used in this study that have associated with above-mentioned three theories. The literatures, by matching with gender theories have shown below.

Boserup, (1990) has reflected the WID theory in her literature. She tells that modernization-based-development does not make justice to women. Women are not included in the mainstream of development. The beneficiary groups from modernization theory- based- development are virtually men. Women do not enjoy the outputs of development because the allocation of resource is injustice.

Mies, (1986) reverberates the WID theory in her literature. She speaks that development activities conducted under modernization theory are not in favor of women. Instead of improving women's existing condition, it worsens their situation. It adds the double work burden of women in place of increasing decision-making role of women. Through such types of developmental activities, male take advantage.

Bhasin, (1999) echoes the WAD theory. She infirmly tells that the discriminations against women in various sectors have no biological base but social base. Both male and female have equal maleness and femaleness in their childhood, but the society suppresses the women's masculinity and promotes male's masculinity.

Johnson and Rogaly, (1997) adopt the WID theory. They reveal that women empowerment is the most crucial part to strengthen the decision-making of women in private and public life. The most remarkable factor to empower women is micro finance interventions that increase their income, make them capable to control over their income, enhance their knowledge and skills in production and participation in household decision-making, As a

result, social attitude and perceptions prevailed in the society and women mind and status changed in the household and community.

Pokhrel, (1982) follows the WID theory. He sketches that women have been playing productive role over a time. By neglecting this reality, women are participated in development as not a half portion but as a partner of male's endeavors. Males have single occupied the resources. They have held public life and on the contrary to this, women are limited in the four walls of household.

Pyakurel (in an unpublished paper) has attached WID theory to his literature and stresses that women empowerment is the predominant aspect to uplift the women's condition. According to him, the best way to empower women is trainings that make women bold to speak to others easily, create awareness, make them to question, and make them capable to assess the social occurrence with women eye, provide knowledge and skills and as a result, change their old attitude they have.

Yadab, (2005) precisely depicts that woman empowerment- by providing credit to poor women- is the best weapon to alleviate the poverty. It brakes up the hesitation, provide courage to walk alone, to do something income generating works, to manage them, to decide something income and expenditure and to buy and sell. It produces hard-working mannerism and tends to do something.

Bhattachan, (2057) view is similar to WID theory. She expresses that the most indispensable factor to enhance women's situation is women empowerment that brings women in the development's mainstream. Women empower grows the analytical consciousness, mobility, decisive ability and economic security.

## **2.2 Status of Women in Different Historical Phase:**

Under this topic status of women in Rig Veda, Smriti and puran period, before unification of Nepal and after the annexation of Nepal has described in brief that is mentioned below as such:

### **2.2.1 Rig Veda, Smriti and Puran:**

In our ancient society, the position of women was high. Subedi, (1997) citing example of women philosopher, sages, she evinces the better situation of women. She exemplifies Apala, Sachi and others contributed to stanzas to Rig Veda; the most ancient scripture of Hinduism, Gargi and Maitreyi participated in the philosophical discourse and Sulaba and others got sage hood.

The status of women in Vedic period was enough good and deteriorated in the Smriti (reminiscence period) and Puran period. Thapa, (1985) describes that women's state in education, religion and marriage was better during the vedic period; i.e., the provision of Upanayan for girls, recitation Vedas by women, the freedom for widow to get married and the restriction on child marriage. Contrary to this, during the Smriti and Puran period, women were restricted on aforementioned points. Female child marriage, unequal marriage, preference to son, prohibition of widow marriage and polygamy were intensified. Moreover, women were not allowed to recite Vedas, supposing them impure or Sudra.

### **2.2.2 Before the Unification Period:**

The position of women during Lichchhavi period was good. Women could make decision in religion, polity, economy and socio-cultural aspects. Shaha, (2033) cites the women's better decision-making during this period. She, for example, tells Queen Rajyawati, the mother of Mandev distributed donation to Brahmanas. Mandev's Queens and his daughter Vijayalaxmi installed Shivalinga due to faith of Lord Shiva although Mandev devoted to

lord Vishnu. Rajyawati, the mother of Mandev, did not go to sati with her deceased husband rather guided to her son in state's ruling affairs.

The position of women was good in the high classes and worst in low classes. During Malla regime, the status of women in high class was to some extent good in polity, economy and socio-cultural domain. Shaha, (2033) reveals that royal women ruled as queen-rents; for example, Riddhi Laksmi, the mother of Bhupendra; the wife of Jayaprakash, Ganga Rani, the mother of Trailokya and so on. A system of divorce prevailed ever among the high castes; although the forced sati system was prevailed, it was not so among in all the classes. The existence of widow marriage was among some classes; female slavery was prevailed during that period.

### **2.2.3 After the Unification of Nepal:**

After the unification of Nepal, the position of women in economic, politics, education and social fields was worsened. Adhikari and Ghimire, (2056) state a part from Rajendra Laxmi, Subarnaprava and Tripurasundari, the rule of nation was under the kings. There was no provision to entitle daughter to parental property and the rights to property of women was associated with son. The social evil-customs like Sati custom, keeping concubine, bigamy, and slavery were common in practices.

The autocratic Rana regime was a dark- age in term of development of both male and female. Moreover, female were more affected by cruel Rana rules. Several barbaric evil-customs were originated and flourished during this period. Thapa, (1985) further says many evil-customs like sati custom, slavery custom - although abolished during 1980s- child marriage, restriction to widow for marriage, keeping women as mistress was acutely in practices.

The situation of women in modern period is comparatively better than that of Rana rule. But in comparison to male counterparts, women's status is very dismal. According to FWLD (2003) the gradual rise of women education, due to ratify the international human rights instrument in relation to equality by

state and amendment of discriminatory laws –national code- against women and provision to equality measure to increase the women development in politics, employments, health, education, marriage and family and so on, have somewhat risen the status of women. But, its impacts on women have been fallen thin because of responsible hindering factors like social tradition, social evil-customs, lack of proper implementation of laws, not to be sensitized the changing laws to populace.

### **2.3 General Status of Nepalese Women:**

This study has dealt with general status of women in Nepal such as Women in politics and law, education, women and health, media and administration, which are briefly described below.

#### **2.3.1 Women in Politics and Law:**

The status of women in politics and in public sectors is in humble level. FWLD (2003) clears that women are limited in the mandatory and reservation quota from national to local level politics and are not in the decision-making post although the mandatory provision is for women in public sectors such as consumer committee and others. Because of their least representation, their decision becomes in shadow.

The laws made and enacted in various period has discriminated women even after Nepal has become the state party to various important international human rights instruments, to provide equal rights to men and women, by ratifying them. FWLD (2000) explicitly articulates the existence of discriminated laws against women in relation to nationality, property, education, employment, reproductive health rights, marriage, and family and so on.

### **2.3.2 Women in Education:**

The education scenario of Nepal shows female's lower education status than their male counterparts in Nepal. PCRGP (2001) points out that the proportion of School-going population is fewer in female than in that of male; that is ten percent lower than male counterparts (66.5%).

There is wide gender gap in every educational level in Nepal. MWCCW and UNDP (1997-2005) show that girl's enrollments, from primary level School to higher-level education are low and women teachers are dismal. In primary, secondary and secondary and higher level education, the percent of male and female are 79.4% and 46.4%, 66.4% and 47.2%, 47.5% and 30.7%, and quarter of the male respectively. Shrestha and Hachhethu, (2002) portray the reality of women teacher who hold total 15% of the total percent, including School level to university.

### **2.3.3 Women in Health:**

In Nepal, the health condition of women is very miserable as compared to men. According to PMS, (2003) maternal mortality rate is 500-550 in 10,000 live birth, life expectancy at birth in male and female is 55.0 and 53.5 years respectively and crude male and female infant's death rate is 94 and 10 in per 1,000.

NDHS (2002) provides data that fertility ratio of per woman is 4.1. Only 15% women versus 6% male sterilizes, and more women use temporary family planning means. Institutional delivery is uncommon, and four women in five do not receive postnatal care. Such kinds of practices have made pathetic health status of Nepali women.

A pregnant woman, who occupies 8%, bears child in health institution that has caused high maternal and neonatal mortality (The Himalayan time, April 7, 2005).



#### **2.3.4 Women and Media:**

Media is one of the fundamental mechanisms to change unequal gender relations. Subedi, (1997) tells that media has become strong pillar to save the patriarchal building of social structure from collapse, by portraying women as dedicated housewife and as a sex object. She further says that women related issues and information are not given proper place in both electronic and non-electronic media. And on the other hand, it has presented women in vulgar way.

Asmita, (2003) reveals the authenticity of media relating to women that the access of women to media is gradually raising that is positive aspect; but what media have to play role regarding to women development has not played role yet. She points out the fault of media for being phallogentric, reinforcing traditional gender role, using the disrespectful words to women and presenting women as sex and commercial objects.

#### **2.3.5 Women and Administration:**

The position of women in administration is dissatisfactory. Giri (1997) briefs that the top positions in the civil services are still denied to women. Women are not proper in the administration in the present situation, thinking that household work is the natural task of women.

The number of women holding governmental employment is less than that of the men. Shrestha, and Hachhethu (2002) mention that the least women (4.4%) have covered as government employees of the total.

Women have got least opportunity in engaging in civil service, judiciary and other administrative level. CMC (2003) points out that in the civil service 5.2% women have attached, including special grade, first class, second class and third class. In the Judiciary, the women's representation is the least (2.5%) of the total representation.

## **2.4 Explaining the Division of Labor in the Domestic Sphere:**

Feminists argue that all men derive benefit from the expectation that women will perform domestic labor. Men work to earn a living and expect not only an income from their employment but personal service from a wife at a cost to themselves of less than the market value of goods and services provided. Christine Delphy (1977) argues that gender inequalities derive from the ways in which husbands appropriate their wife's labor. The wife does not receive an equitable return for the domestic labor and child care she does for her husband.

There are number of problems with these perspectives since domestic work is not fully equivalent to work outside the home in that it is not subject to measurement, control or rates of payment in the same way. Rather it is done out of a sense of love, obligation and duty, so the relationship are different.

The marriage contract is a labor contract the terms of which only become fully apparent when it is alleged that the wife has failed to fulfill her side of the bargain.(Pamela Abbot-1997).

The division of labor is another structural component of capitalism that comes under Marx's scrutiny. Marx and Engel traced the origins of the modern division of labor to the early family, where wife and children are the slaves of the husband (1845-46/1970:52). Although Marx was obviously critical of these early forms of the division of labor, he was most critical of its particularly pernicious form within capitalism. Marx offered a number of criticisms of the division of labor in capitalism (Venable; 1945). First the existence of the division of labor artificially separates the individual from the community as a whole. Indeed, people come to focus almost totally on their own slots and ignore, or even fight against, the interest of the whole community. Second, the labor process is broken down so that functions that ideally would be integrated are separated. (George Ritzer, (1997) -Sociological Theory-Fifth Edition)

One of the most distinctive characteristics of the economic system of modern societies is the existence of a highly complex division of labor: work

has become divided into an enormous number of different occupations in which people specialize. In traditional societies, non-agricultural work entailed the mastery of a craft. Crafts skills were learned through a lengthy period of apprenticeship, and the worker normally carried out all aspects of the production process from beginning to end. (Anthony Giddens-Sociology-4th edition)

The maintenance of social order (that is moral integration) was relatively simple in small scale pre-industrial communities. In the idealized view of these pre-industrial societies held by Durkheim, Ferdinand Tonnies and other early sociologists it was in large part the closeness of interpersonal relations that helped maintain moral integration. But with a change toward large industrial societies, with many social divisions resulting from an expanding division of labor moral integration was recognized to be increasingly problematic. In the context of Durkheim's thought in the division of labor in society (1964), we can gain some insight into his more specific views on inequality and social stratification. But for the most part as noted earlier, Durkheim had relatively little to say on the subject. His concern his model of society, was so dominated by a holistic image that the divisions such as (classes) that may exist within this society were easily neglected. And when they were not neglected, they were given only minor consideration. (Kerbo, 2000)

## **CHAPTER - THREE**

### **METHODOLOGY**

This chapter has analyzed various methods and techniques that was selected and applied to reach study in conclusion. These methods are described below.

#### **3.1 Research Design:**

This study is based on descriptive and exploratory research designs. The collected information like socio-cultural and economic information has described elaborately with the view to providing an understanding of division of labor between male and female in domestic spheres in Thapa Thana VDC by the help of descriptive research design. By the help of exploratory research design the research has explored the involvement of male and female in several works in household field and has also explored the changes that have occurred for the last few years.

#### **3.2 Nature and Sources of Data:**

The necessary data for this study are qualitative and quantitative in nature. The qualitative data like division of labor between male and female in domestic spheres will be collected through fieldwork, interview schedule, observation etc. Such data will be helpful to know the real situation of men and women in the works under household. The quantitative data such as population, sex, age, marital status, occupation, education etc., are collected to know the role of men and women in household activities.

Similarly, both primary and secondary data are collected and applied in the study. Primary data are collected from fieldwork through applying various tools like interview with key informants, observation, focus group discussion etc. Secondary data are garnered from published and unpublished books,

journals, census report, District Profile, relevant data from national and international institutions and organizations and un/published thesis. Through Secondary data the study has taken information on overall status of women in Nepal, theoretical perspectives relevant to topic and participation of women in economic activities. Secondary data are used to show general pattern and to validate the primary data too.

### **3.3 Universe and Sample:**

The universe of the study is Khum, Hattiya and Gahate communities of Thapa Thana VDC. From the total 142 households, 86 households were selected as sample through stratified random sampling by lottery method. Main reason of applying stratified random sampling is to give equal chances of selection to each household of different caste and ethnic groups.

### **3.4 Data Collection Method and Techniques:**

Various methods and techniques such as key informant, interview, and household survey, observation and focus group discussion had been used for the study.

### **3.5 Limitations of The study:**

This study has concentrated on division of labour between male and female of Thapa Thana VDC. So, it may not be equally useable in male and female of other parts of the nation Household Survey.

### **3.6 Significance of the Study:**

Some studies regarding to other problems have been conducted in study VDC, but about women issue, as a marginalized group of the society, less attention had been paid in doing research. Hence, this study has made an attempt to ascertain and analyze division of labor between male and female in household sphere. After the study, this study is remarkable in these aspects that are mentioned below.

- ) As reference material, this study helps facilitate other researchers who want to study on the subject of other gender related issues of study area, a part from this topic.
- ) The finding of the study is helpful to other researchers to make comparative study of the same study area, after some years, to find out change.

This study helps empower men and women by letting them know the real causes of hindering factor for not granting them to equal participate in domestic domains.

### **3.7 Rationale of the Study Area:**

The research area for this study is Thapa Thana V.D.C of Parbat district of Dhaulagiri Zone. Among several community of Thapa Thana VDC, the study has selected the Khum, Hattiya and Gahate communities. The study area is 14 KM far from the district Headquarter of parbat, located in the southern side. The main reasons of the site selection are as follows.

Being a permanent inhabitant of this study area, it is easy to make rapport building for the study purpose and will be relief from the local language problem in the context of study.

The Thapa Thana VDC of Parbat district is the habitat of various caste and ethnic groups in comparison to other VDCs of the district. Therefore, it would be easier to understand men and women's position in household sphere among the different groups.

There is a local market named Hattiya nearby the study area; therefore it is helpful to find out the men and women's labor-participation especially in market economy. It is easier to examine the impact of market and change in division of labor between male and female in household spheres in the study area.



## CHAPTER - FOUR

### GENERAL INTRODUCTION OF THE STUDY AREA

#### 4.1 General Introduction of Parbat District:

According to the scriptural evidence this district is regarded as birth place of Parbati. Birth place of Parbati is in Pang VDC according to the scriptural evidence and from there it is believed to be named as Parbat District. In ancient time the present place Patichour was known as Parbati Chowk and Pathikhola was known as Parbati Ganga. The present headquarter Kushma was known as Kusumpur. The total population of this district is 157826 out of which 72942 are male and 84884 are females. (District Profile Parbat, 2063)

Parbat District is hilly district which lies in Dhaulagiri Zone in western development region. The district headquarter altitude lies 847 meters above the sea level. This district altitude lies minimum 520 meters (Setibeni) and maximum 3300 meters (Bhuka's Jaljale Lek) above the sea level. The total area of this district is 494 square kilometers (CBS) but according to Survey branch of Parbat statistics it is 536.86 square kilometers. The length of the district from (East-West) is 7-17 kilometers and breadth is (North- South) is 37-44 kilometers. This district occupies 0.33% of total area of Nepal and 0.68% of total population. This district is the smallest district among the four district of Dhaulagiri Zone of Nepal. There are 55 VDCs, 11 Ilakas and two constituent election region. In the constituent election region no.1 there are 26 VDCs and in the constituent election region no.2 there are 29 VDCs. Altogether there are 495 wards in this district. Geographically Parbat District can be divided into five regions. These regions are : (a) Sarikot- Sirsekot region, (b) Khadi- Gorlyang region, (c) Dahare region, (d) Panchase region and (e) Jaljala- Haljure region. (District Profile Parbat, 2063)



From Tourism point of view Parbat District is one of the most important and highly possible place in comparison to other district of Nepal. Kali gandaki river, Sahasradhara (thousand of fountains waterfalls of Pang VDC, Gupteshwor Cave of Kusma, twenty four kingdom's Durbar, Payunkot, Setibeni, Lunkhu Deurali, Jitakot of Thapa Thana VDC, Dahare Deurali are some of the important spots for the internal as well as external tourist to visit.

#### **4.2 General Introduction of Thapa Thana VDC:**

Thapa Thana VDC was recognized as separate VDC only in 2043 B.S. Earlier it was annexed with the Karki Neta VDC from (2037 to 2042) B.S. It lies in the Dahare region of Parbat District. Dahare region lies between Jahare Khola to Chirdi Khola and it lies at the altitude of 640 to 2266 meters above the sea level. It is situated in the constituent election region no, 2. The VDC is located in the southern side of the district headquarter Kusma. The study area is about 14 km far from the district head quarter. This VDC lies in the western development region of Nepal. This VDC is a hilly land which is surrounded by the various neighboring districts such Karki Neta, Khaula Lankuri in the East, Bhangara in the South, Thuli Pokhari and Pipaltari in the North and Shankar Pokhari in the West. The total area of this VDC is 1052.96 Hector (1.96 %) of total area of district 53686.21 Hectors. The geographical elevation of this VDC is 640 meter to 2266 meters from the sea level. The study VDC lies in the hill and has a sub- tropical climate. This VDC is located in the hill and between the river of Lamay Khola on the south and Malyangdi Khola in the Northern side as well. So the temperature is also varied as variation of topography. In the summer the maximum temperature reaches up to 32.30 degree Celsius and in the winter comes down up to 7.5 degree Celsius.

Natural resources are the important part of the development. Its degree of utilization determines the development of nation. The main natural resources of the district and VDC are land, water and forests. Land is a major natural resource of the VDC. There is only 275-hector area irrigated out of the total 1052.96-hector land. Non-irrigated land is more than irrigated lands. Grazing

or barren land and forest land has occupied remaining hector land. (District Agricultural office, Parbat, 2063 B.S) In the study VDC there are some river, streams and ponds. The main water resource in the VDC is the river originated from the Dahare Deurali (Lamaya Khola and Malyangdi Khola as well as other small streams originated in the local area. Apart from Lamaya Khola and Malyangdi Khola, as it is beneath the surface of study VDC, the rest of source of water resource have utilized as the main source of irrigation and drinking water as well. Due to the topography of the VDC irrigation is impossible in all parts of the VDC. Only 24 hectares land is irrigated in the VDC. Forest has covered 36% land of the VDC (Source: DDC profile, 2063). It is second predominant natural resource of the VDC. However, it is the main source of fuel wood, fodder, timber, agricultural instruments, fruits and vegetable. Besides this, it provides shelter for the wild animal and birds. Economy refers to the activities related to production, distribution and consumption for specific group of people. Basically, an economic activity of the VDC is subsistence because most of the people are involved in farming for household consumption.

The people living in the VDC have adopted different kinds of occupations for their livelihood. The main occupations in the VDC are agriculture; small business, service, manufacturing, etc. In agriculture, the situation of women is found considerable. The total population of VDC is 3410 out of which 1529 are males and 1881 are females. It occupies 2.16 % of the total population of this district. The number of household of this district is 688. The population density of this VDC is 10.53 per square kilometer. The population growth rate is 0.44 (CBS 2058). The various types of community are living together harmoniously in this VDC. Brahman, Chhetris, Sanyasi, Newar, Magar, Gurung, Kami, Damai, Sarki, and others are some of the caste and ethnic groups living in this VDC. These populations is scattered in the nine wards of the VDC. My research area will focus only three wards i.e. Ward No. 1, 3, and 4 households. In ward no.1 there are 59 households, in ward no. 3 there are 32 and in ward no. 4 there are 51 households.

. The VDC is heterogeneous in term of caste and ethnicity. The number of caste people is greater than that of ethnic people. The VDC is heterogeneous in term of caste and ethnicity.

### 4.3 Socio-economic Life of the People:

#### 4.3.1 Types of Family:

The family is the most important primary group in society. It is the simplest and the most elementary form of society. The family as an institution is universal. It is the most permanent and most pervasive of all social institutions. The family is a small group constricting ordinarily of father, mother, one or more children and sometimes near or distant relatives. It is both biological and social. In this study two types of family has been recognized and categorized; single family and Joint family.

Single family is defined as father, mother and children living together sharing the same kitchen and staying under the same roof and Joint family is defined as father, mother, and married children when they all live together under the same roof.

**Table 01**  
**Family Types**

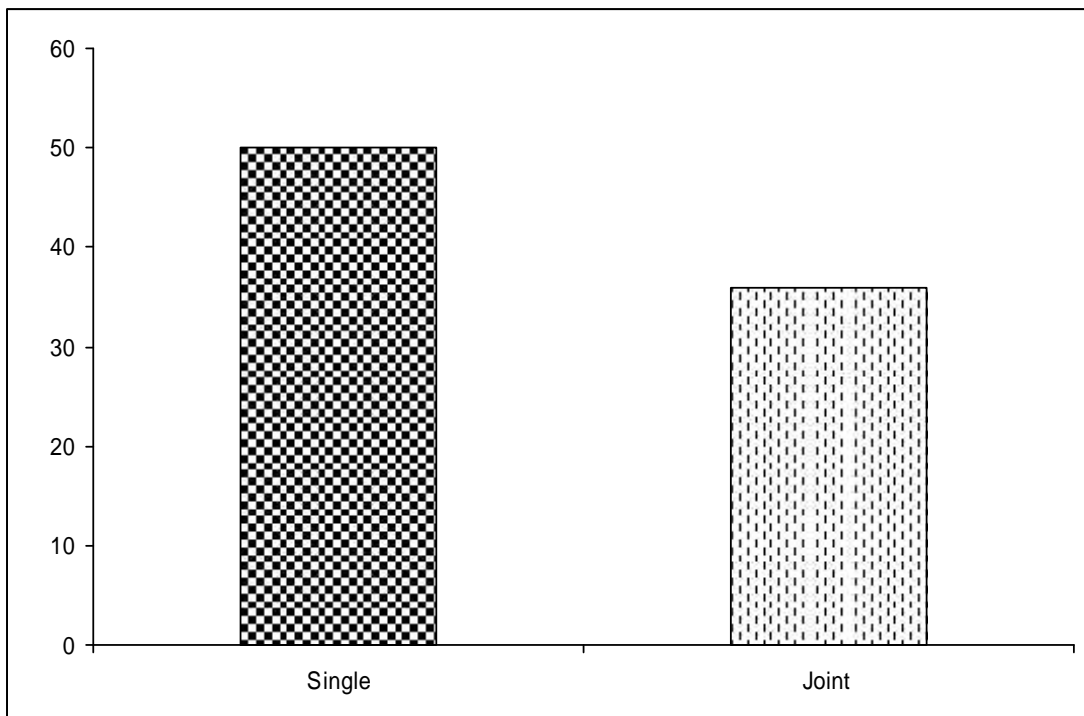
S. No	Type of Family	No. of Family	Percentage
1.	Single	50	58.14 %
2.	Joint	36	41.86 %
<b>Total</b>		<b>86</b>	<b>100.00 %</b>

*Source: Field Survey; 2066*

From the above table it is found that 50 (58.14%) of the sample survey are single family whereas the joint family constitutes 36 (41.86%) in the study area. In Brahmin family there are 46 (53.49%) single family, in Newar community Single family constitutes 31 (36.05%) and joint family constitutes 55 (63.95%), in Magar community 63 (73.26%) are single family and 23

(26.74%) are living jointly. Similarly in Dalit community 57 (66.28%) are living in single family and 29 (33.72%) are living jointly. There is only one Muslim household which is living jointly and other castes such as Kunwar and Chhetri are living 57 (66.28%) in single family and 29 (33.72%) are living jointly.

**Diagram 1**  
**Family Types**



From the above analysis it is found that in Newar community the joint family is more popular than the other castes. Now-a-days single or nuclear family is becoming more egalitarian with more flexible sex-role division. In joint family it is normally found three generations, grandparents, parents and unmarried or even married children. In this study are no extended family is found. Type of family also determines the labor division in the family. It is easier to carryout the household activities and the work becomes easier when people live jointly. Joint family is economy and helpful to the family members but due to independence & right to property and decision making role concept joint families are graphically converting to the nuclear one. Finally perform

various types' functions such as economic, educational, religious and recreational etc.

#### 4.3.2 Land Ownership:

Land Ownership means to acquire the land in his or her name so that they can take the decision in respect of buying the land and selling them. They can take decision by themselves if they have land in their own name. Land ownership plays a vital role in the decision making of which seed to sow and what crops to grow. Land ownership is the right to use the land which the people acquire it in their name.

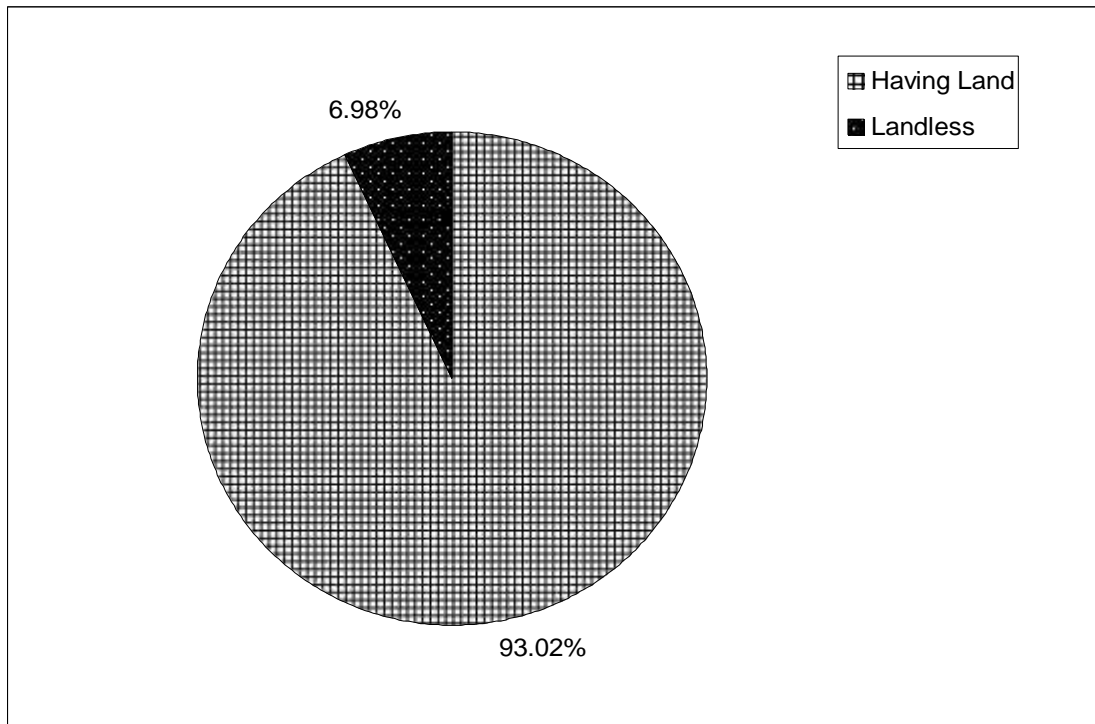
**Table 02**  
**Land Ownership**

S. No	Land Ownership	No. of Respondents	Percentage
1.	Having Land	80	93.02 %
2.	Landless	6	6.98 %
<b>Total</b>		<b>86</b>	<b>100.00 %</b>

*Source: Field Survey; 2066*

Table 2 shows that 80 families of the total respondents do have their land and 6 are landless. All people who own the land do not cultivate by themselves. They are involved in other job such as business or in government and non-government services. Landless persons are working in the field of land owners in 50% sharing the crops. Then system of cultivating the land is known as Adhiya. Although the percentage of land owners is high in this area but many of them are invested in secondary occupation such as business, service, foreign employment, shamanism and labor. In secondary occupation not only male but also female are involved to earn cash.

**Diagram 2**  
**Land Ownership**



In comparison to male, female has less opportunity to secondary occupation. Mostly they are involved in the agricultural work to earn cash discussed in the focus group discussion with women by the researcher; so many causes are found to be responsible behind it. 93.02 % of the total sample population does have their own land and still 6.98% of sample population of the study area is landless. First, women have less confidence in themselves to adapt, some new occupation can be benefited from the profession because of lack of education, exposure and self-empowerment. All the female respondents in the study area are found to be illiterate. Few of them have learned to write their name due to the education programmed launched by the government.

Second, women have no direct source of income for investment even in small entrepreneurship or other business, they are dependent on their head of the family who control and manage all the property and income of the household.

Third, the perception of society on women involved in business and foreign occupation is not so good. But in Newar community it is found that females are helping the males in the business activities. In Magar community both the males and female are equally participating in the household work as well as other jobs related to earn cash. Generally Magar females were found to produce the country liquor at home and sell them in the local market. This is the main source of cash income for Magar females.

### 4.3.3 Age Composition:

Age is the number of years a person has lived. Age is another important factor that influences the division of labor in the family. All age group people cannot do all the works in the family. The work is classified on the basis of their age because age determines which work to be performed by a certain age group members in the family.

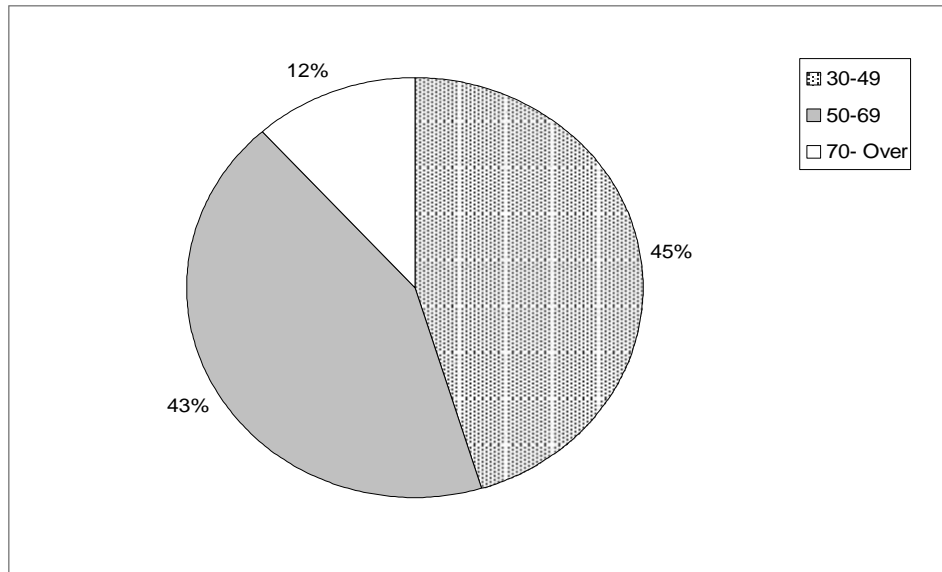
**Table 03**  
**Age Composition of the Respondents**

S. No	Age Category	No. of Respondents	Percentage
1.	Below 30 Years	00	0.0 %
2.	30-49	39	45.35 %
3.	50-69	37	43.02 %
4.	70- Over	10	11.63 %
<b>Total</b>		<b>86</b>	<b>100.00 %</b>

*Source: Field Survey; 2066*

The youngest respondent is 33 years old and the oldest respondent is 81 years old. So we observed there is variation in the age of the household members. There was no respondent below 30 years in the study area.

**Diagram 3**  
**Age Composition of the Respondents**



The following pie-chart shows the age composition of Respondents of the study area. The category of age is classified into four parts i.e. below 30 years of age 0%, age group (30-49) years are 45.35% (39), Age-group (50-69) years 43.02%(37) and 10 years and above are 11.63% (10). All the respondents were found active and healthy and carryout their work according to their capacity and capability. Age group (30-49) years are economically and physically active population. They are the main source of labor in the field of agriculture.

#### **4.3.4 Ethnic Composition:**

There is heterogeneity in ethnic communities in the study area. Various caste-based people have been settling there in study area.



**Table 04**  
**Ethnic Composition of the Respondents**

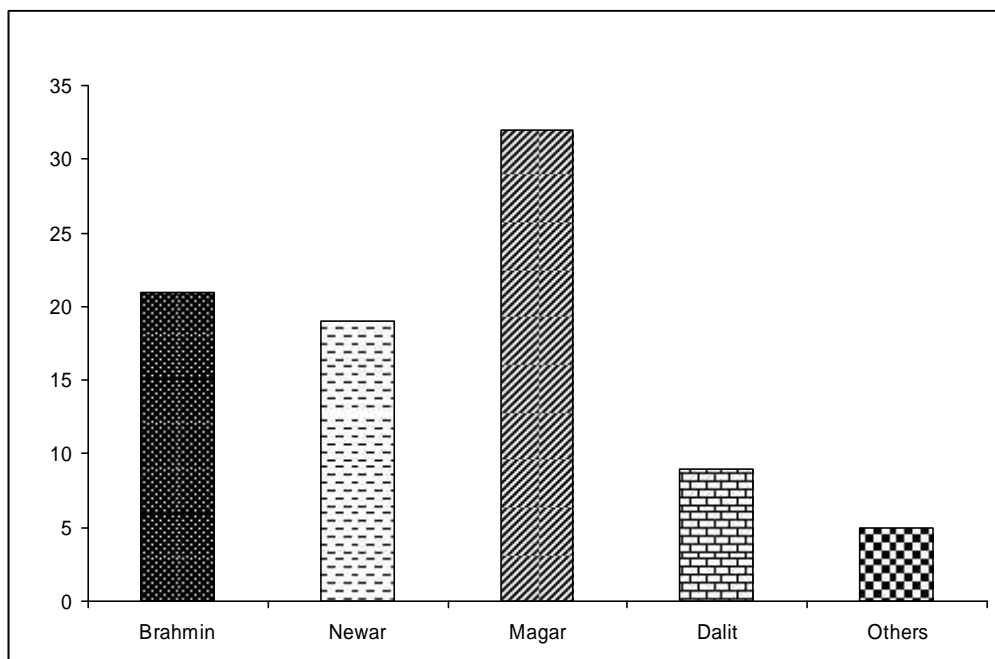
<b>S. No</b>	<b>Caste</b>	<b>No. of Family</b>	<b>Percentage</b>
1.	Brahmin	21	24.42 %
2.	Newar	19	22.09 %
3.	Magar	32	37.21 %
4.	Dalit	09	10.47 %
5.	Others	05	05.81 %
<b>Total</b>		<b>86</b>	<b>100.00 %</b>

*Source: Field Survey; 2066*

The origin of cast system is based on the Varna system. The person cast system cab be said to be the degenerated from of the original Varna system namely Brahmin, Kshatriya, Vaisya and Sudra. Cast system is the outcome of social stratification. The word caste comes from the Portuguese word casta, meaning chaste. The caste framework is fundamentally hierarchical and therefore, exclusionary. A male person is born into a specific location the caste hierarchy. A female person, after marriage, on the other hand generally acquires the caste status of her husband in the case of a caste endogamous (which is mandated from) or caste hypo gamous marriage.

From the above table 32 out of 86 are the magar living in this study area. 21 Brahmin are taken as sample study whereas there are 19 person of Newar. 9 Dalits were found in the study area and others are 5 which are Kunwar and Chhetris.

**Diagram 4**  
**Ethnic Composition of the Respondents**



From the above diagram, it came to know that there are three caste group people- touchable (Brahmin & Chhetri), untouchable (Kami & Damai) and ethnic group (Newars & Magars). Among them the Magar in the dominant one the study area there are 32 (37.21%) are Magars, 21 (24.42%) are Brahmins, 19 (22.09%) are Newars, 9 (10.47%) are Dalits and 5 (5.81%) are other castes such as Chhetri and Muslim. There is co-operation and mutual understanding among themselves living in this area.

#### **4.3.5 Religious Composition:**

Unlike the study of VDC, there is not diversity with respect to religion in the study area adopts, Hinduism except one Muslims family. The Hinduism and the cultural practices under it have influenced the role and participation of male and female in several activities under household. Influence of acculturation is seen highly on that family who do not adopt Hinduism. In the study area only one family from Muslim community was found who live in Limi Hattiya Ward No.3 carrying out the cosmetic business in the local market.

This family consists of 9 members and out of which 5 are males and 4 are females. The main source of income of this family is the business and foreign job.

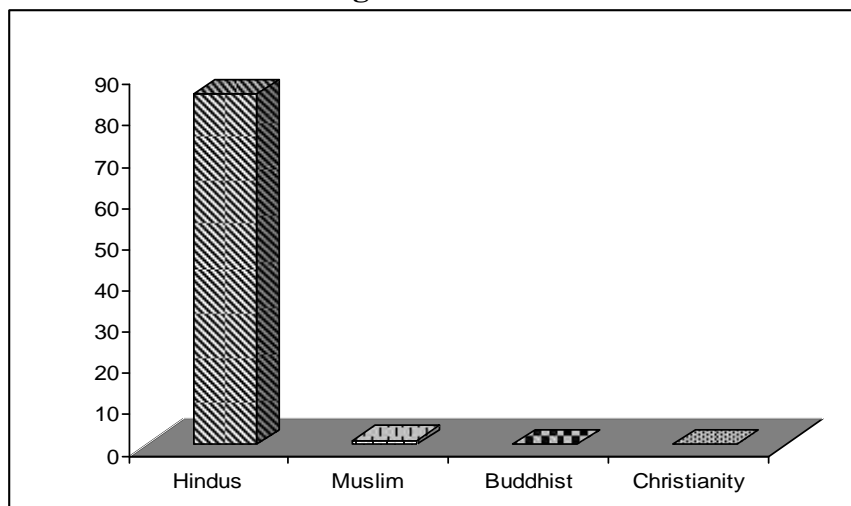
**Table 5**  
**Religious Structure**

<b>S. No</b>	<b>Religion</b>	<b>No. of Family</b>	<b>Percentage</b>
1.	Hindus	85	98.84 %
2.	Muslim	1	1.16 %
3.	Buddhist	0	0.00 %
4.	Christianity	0	0.00 %
<b>Total</b>		<b>86</b>	<b>100.00 %</b>

*Source: Field Survey; 2066*

From the above table it is found that 85 (98.84%) of the total sample population of the study area constitutes Hindus and 1 (1.16%) of total sample population constitutes Muslim religion. In the study area no respondents has been found following Buddhist or Christianity. Since the major part of population is Hindus, the people of this area are nurtured by Hindu culture and practices. Patriarchy system highly exists in the society as majority of the decisions are taken by the male in the Hindu Society.

**Diagram 5**  
**Religious Structure**



#### 4.3.6 Language:

As previously revealed Thapa Thana is a heterogeneous VDC with various caste and ethnic/community people. Most of the caste and ethnic people have their own dialects. However, all people of the study area speak Nepali language as their mother tongue.

#### 4.3.7 Education:

Education is essential factor for the development of society. Education is the main means of acquiring status and tends people to upward social mobility. The educational status of women in sample study is not exceptional case that of educational status of population census 2058 B.S. Parbat district, literacy rate is 57.03% but literacy rate according to sample survey is 58.14%. It shows that literacy rate is increasing in the tortoise race. After eight years interval 1.11% increase has been seen in the field of education.

**Table 6**  
**Educational Status of the Respondents**

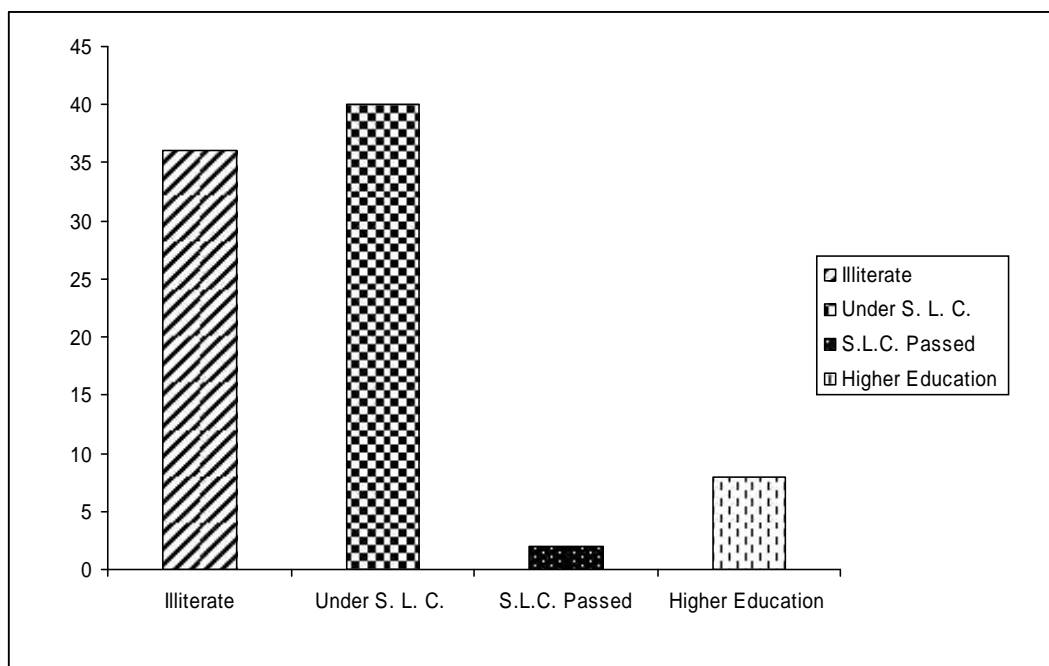
S. No	Level of Education	No. of Respondents	Percentage
1.	Illiterate	36	41.86 %
2.	Under S. L. C.	40	46.51 %
3.	S.L.C. Passed	02	2.33 %
4.	Higher Education	08	9.30 %
<b>Total</b>		<b>86</b>	<b>100.00 %</b>

*Source: Field Survey; 2066*

From the above table the literacy status of this study area is seen very poor. Still 41.86% of the people are illiterate in the community 46.51% of the sample populations are under SLC and only 2.33% people have passed SLC. Higher education is achieved by only 9.30% in which there is not even a single person in the sample population who have passed master degree. The educational status of female is not praiseworthy. The lack of education has led the females suppressed and confined in the place.

From the above table the literacy rate of the respondents has been found 36 (58.14%) and still 36 (41.86%) are illiterate. 40 (56.51%) are under SLC and only 2(2.33%) are found to be passed S.L.C. in the sample survey. But 8(9.30%) have achieved the higher education i.e. above S.L.C. From the above analysis it is found that still the majority of the population is not receiving the education.

**Diagram 6**  
**Educational Status of the Respondents**



Among them most of the females are backward in educational status. Due to lack of education females are forced to do the household work in which they are deprived from getting the opportunities like males.

## **CHAPTER - FIVE**

### **STATUS OF DIVISION OF LABOR**

#### **5.1 Economy:**

Economy refers to the activities related to production, distribution and consumption for specific group of people. Economic activity of the study area is more subsistence in nature and less in business oriented in nature. Most of the people are involved in cultivation of agricultural products for household consumption. Only few farmers are found to be involved growing ginger as cash crops.

The main occupation of the people living in this study area is Agriculture. The main agricultural products are paddy, maize, millet, wheat and vegetables and fruits. Few people grow vegetables and sell them in the local market. There is no irrigation system available in this area. The sources of water are the small streams of spring water and small running water river.

There is labor division between male and female in the study area. Generally the hard works such as ploughing, digging etc. are performed by male whereas the household works such as cooking, sanitation, washing etc. are performed by the female. Female does the work of sowing weeding and threshing etc. Wage rate is also varies between male and female. Male receives Rs.250 whereas female receives Rs.200 per day for the same work.

The distribution of land is unequal among the different castes living in the study area. Generally the Brahmin & Chhetris possesses more cultivable land than the other ethnic castes and Dalits, Magars are found to be more skillfull in performing the construction of house and other physical activities.

#### **5.2 Functional Structure of Respondents:**

The people of this research area are involved in the various sectors of agriculture, business services and others. The main source of income is agricultural products of this area.

**Table 7**

**Functional Structure of the Respondents**

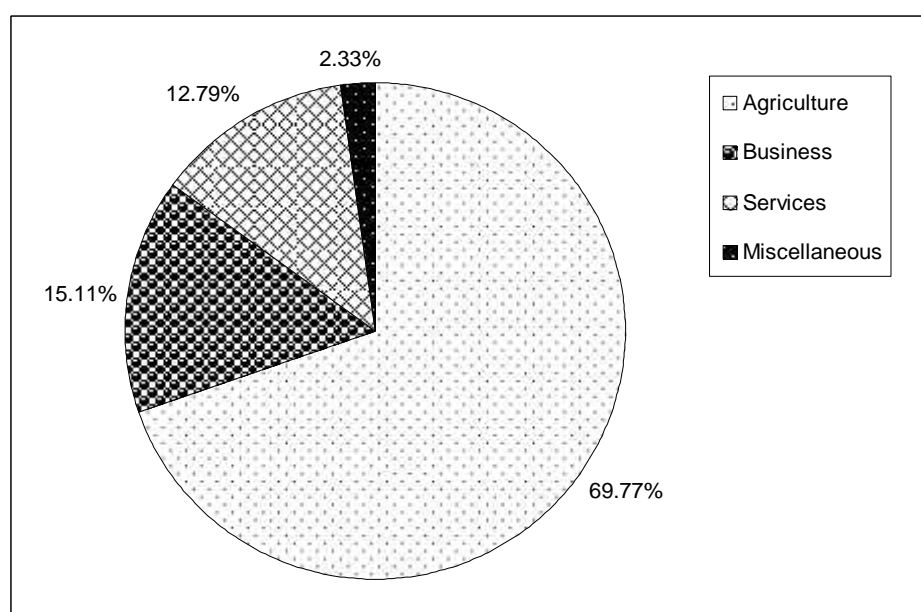
S. No	Sectors	No. of Respondents	Percentage
1.	Agriculture	60	69.77 %
2.	Business	13	15.11 %
3.	Services	11	12.79 %
4.	Miscellaneous	02	2.33 %
<b>Total</b>		<b>86</b>	<b>100.00 %</b>

*Source: Field Survey; 2066*

From the above table it has been found that major parts of population are engaged in the agriculture sector. In Agriculture 60 (69.77%) of sample population are involved in agriculture and follow subsistence cultivation method. 13(15.11%) of the sample population are engaged in business sector. 11 (12.79%) are engaged in services government and foreign jobs and 2 (2.33%) are involved in other jobs such as in carpentry, masonry etc. Females are generally busy in the household activity which is not recognized as productive job.

**Diagram 7**

**Functional Structure of the Respondents**



From the above diagram it has been found that majority of the people are engaged in agriculture 69.77% of the sample population are the farmers and the carryout agriculture as their main profession. Only 15.11% of the sample population is engaged in business. But no women are found doing business in this study area. 12.79% are involved in services 2.33% there in which the female's involvement is nominal. There is one secondary school in this VDC and only one female is found involved in teaching. In government office like VDC office, Forest Range Post Office, in agricultural centre office the female presence is formal measure. But in private institution like boarding school the female are getting equal opportunity.

### **5.3 Situation of Labor division in the family:**

Labor division in the household sphere includes the various household chores in the family. The different types of household activities are cooking, washing, caring children, agricultural activities, animal husbandry, sanitary works. Here the household works are related with the female's responsibility work such as ploughing, digging etc. are performed by the males. The household works which by the males. The household works which are unproductive although it plays a vital supportive role for the upliftment of economic status of the family.

92.31% of the household work is done only by female and 7.69% of household work is done by both male and females in Brahmin society. In the same way 83.33% of household work is performed by female only in the Dalit society and only 16.67% of household work is done by both male and female in the Dalit community.

In Newar community 66.67% of household work is done by female only whereas only 33.33% of household work is done by both male and female. Similarly in Magar Community 73.68% of household work is performed by female and 26.32% of household work is done by both male and female together. From the above analysis we come to know that there is unequal



division of labour in the household sphere. Brahmin females are spending more time in the household work than the other castes. In this way we come to know that females are giving their major parts of time in the household chore. So those females are unable to get other occupation. Female's roles in the household activities are highly known without any recognition.

#### 5.4 Collection of Economic Resources in the family:

Man is not only a social animal; he is also an economic being. Human beings are engaged in economic activities. According to fundamental economic concept the economic resources in this world are limited and the wants of human being are unlimited. So to satisfy their needs both male and female are jointly giving effort in collection of economic resources. The main economic resources are the agriculture, animal, husbandry, business, services, daily wages etc. Individuals did not freely choose their occupations but were forced into them. The right to economic independence is one of the core rights that influence the ability of an individual to make decisions and act in term.

**Table 8**

**Collection of Economic resources in the family**

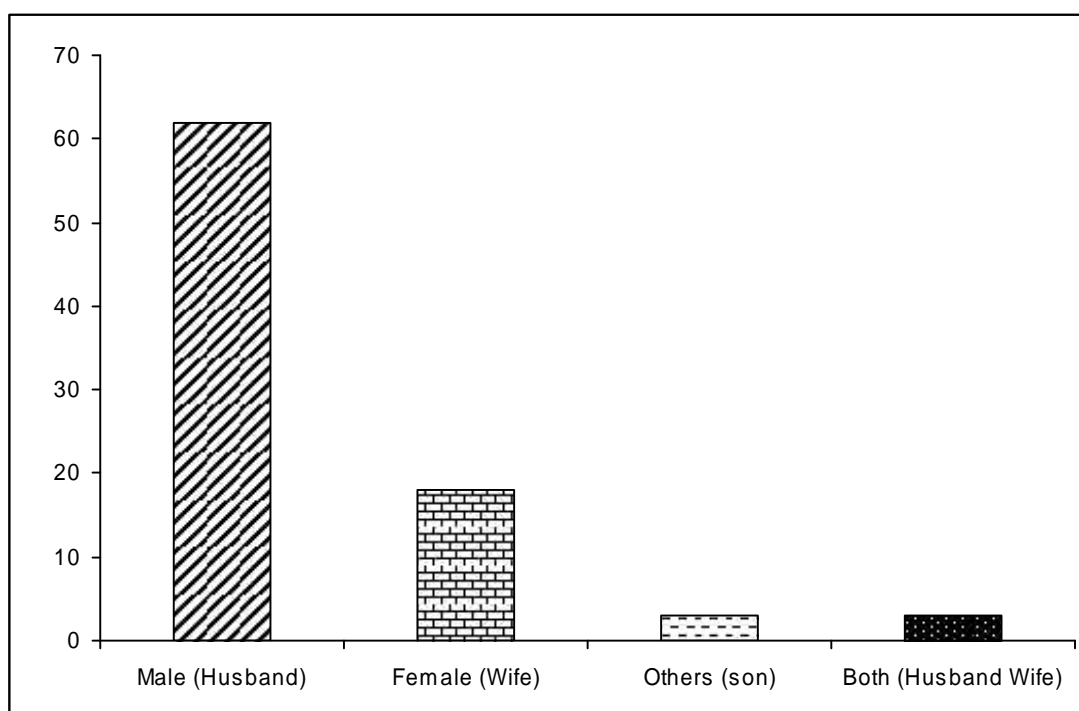
S. No	Gender	No. of Family	Percentage
1.	Male (Husband)	62	72.09 %
2.	Female (Wife)	18	20.93 %
3.	Others (son)	3	3.49 %
4.	Both (Husband Wife)	3	3.49 %
<b>Total</b>		<b>86</b>	<b>100.00 %</b>

*Source: Field Survey; 2066*

From the above table male (husband) constitutes 62 (72.09%) access over the economic resources collection in the family of the study area. Female (wife) has only 18 (20.93%) access over economic resource collection and both (Husband and wife) contributes 3(3.49%) and others (sons) 3 (3.49%). From

the above analysis due to lack of economic empowerment means females are dependent on males and hence vulnerable to exploitations.

**Diagram 8**  
**Collection of Economic Resources in the Family**



From the above diagram we find that 72.09% of the economic resources are mobilized by male (Husband) in the family. Only 20.93% females are involved in the collection of economic resources 3.49% both husband and wife jointly carryout the process of collecting the resources and 3.49% are collected by others (son)

### **5.5 Mobilization of Economic Resource in the Family:**

Mobilization of economic resources is another important function of the family. In order to mobilize the resources it is necessary to have sufficient knowledge about the resources and idea when and where to utilize it properly. It helps to determine the status of the family members in the community.

**Table 9**

**Mobilization of Economic Resources in the family**

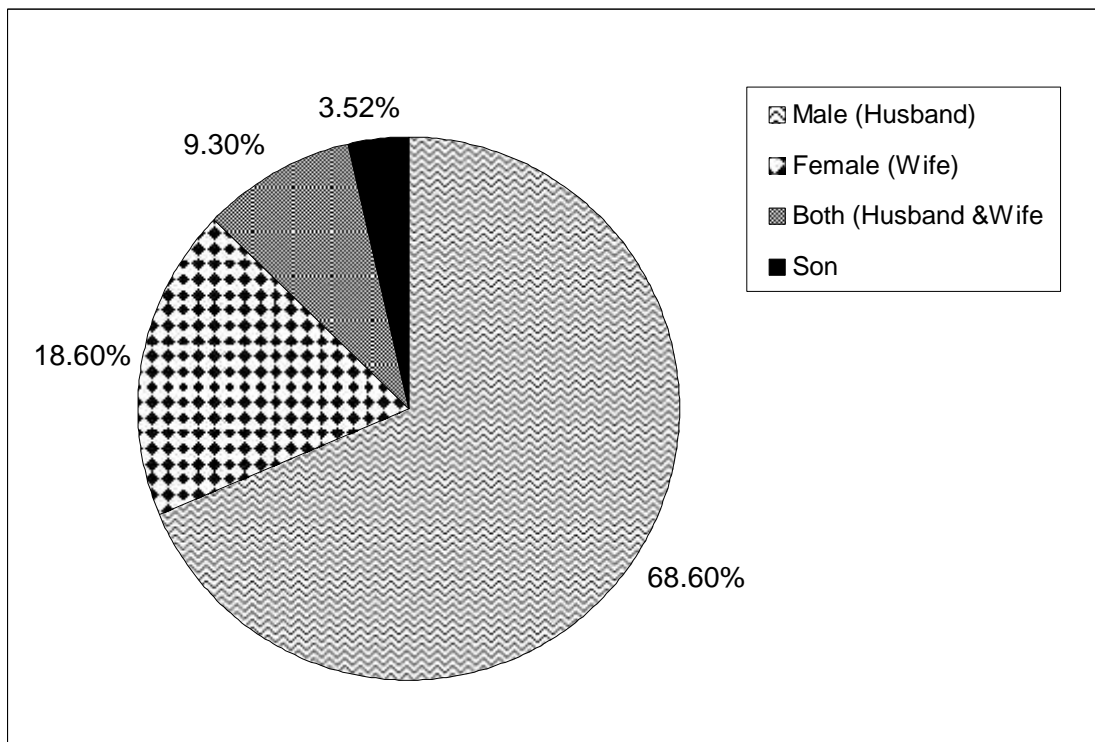
S. No	Gender	No. of Family	Percentage
1.	Male (Husband)	59	68.60 %
2.	Female (Wife)	16	18.60 %
3.	Both (Husband &Wife	8	9.3 %
4.	Son	3	3.52 %
<b>Total</b>		<b>86</b>	<b>100 %</b>

*Source: Field Survey; 2066*

From the above table 59 families out of 86, of the study area males do mobilize the economic resources in the family. Only in 16 families out of 86, females are found engaged in mobilization of the economic resources. And in 8 families both the male and female are jointly carrying out the work of mobilizing the economic resources

**Diagram 9**

**Mobilization of Economic Resources in the Family**



From the above diagram 68.60% of the economic resources are mobilized by the male members of the family mobilized by the male member of the family. Female hold only 18.60% in the process of mobilizing the economic resources 3.30% both male and female jointly perform it 3.52% of the economic resources is mobilized by the others(son) in the family. Form this data we find that females (women) have no access over the resources in the family. Few female are involved in the process of mobilization of economic resources jointly with the male (husband) as assistance to the male (husband) few female who are mobilizing the economic resources are seen only in the Magar and Newar community. In Brahmin and Dalit the female's position regarding to the mobilization of economic resources in not satisfactory. The female in this community rely mostly in their husband's decision. They independently cannot want to take any risk of the consequences and thus lead them into dependency in the family.

## 5.6 Family Expenditure Status:

Status literally means standing or position, coming from the Latin word 'stare' (to stand). According to Max Weber status means the effective claim to social esteem in terms of positive or negative privileged.

**Table 10**  
**Family Expenditure Status**

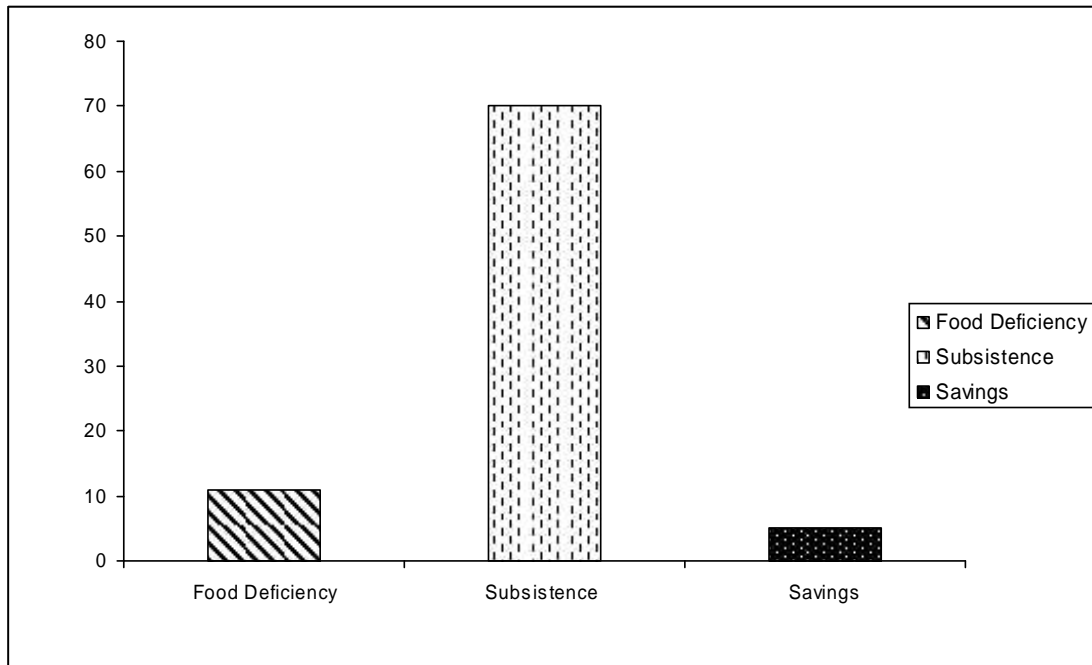
S. No	Description	No. of Respondents	Percentage
1.	Food Deficiency	11	12.79%
2.	Subsistence	70	81.40 %
3.	Savings	5	5.81 %
<b>Total</b>		<b>86</b>	<b>100.00 %</b>

*Source: Field Survey; 2066*

From the above table 11 (12.79%) of total household are facing the deficiency of expenditure. Only 70 (71.40%) of the sample respondents could maintain their livelihood in the family and only 5 (5.81%) of sample population could save from their income received from the different resources.

From the above study we can analyze that the family expenditure status is very poor. Majority of the household family are just maintaining their house and still some are facing deficiency in respect of expenditure. Few Brahmin families could save after meeting their basic requirements of the family. They reported that only nominal savings could be made in their earnings. Few Dalit families also reported to have savings after meeting their expenditures. The nature of savings is not from the agriculture products but from the services in the countries. The respondents who reported that they cannot maintain their expenditure forwarded the reasons that their expenditure in the education and health has been increased remarkably. Some respondents say that due to the price like of the essential commodities they could not maintain the expenditure in the family. Most of the respondents experiences high expenditure in observing the feast & festivals also.

**Diagram 10**  
**Family Expenditure Status**



From the chore diagram we can clearly know the expenditure status of the family of the study area. Still (12.79%) are suffering from the food deficiency. Their condition is vulnerable and this family is surviving only by

working in other's land or in the money of the others. Still (81.40%) could only maintain the family expenditure. It has been found that mostly the household owner who is educated and who have recognition in the society saves that they are facing the deficiency. This is because they are investing the money in higher education of their children inside as well as outside the country. Some family members try for foreign job and taken loan from other and if they become unsuccessful they cannot maintain the expenditure. There are some of the reasons found in the family for not maintaining the expenditure of the family.

### **5.7 Sources of Income and Expenditure Status:**

The main source of income of the family is the farming and Animal Husbandry. Besides, the household work, secondary occupation such as service in the government office and in foreign job is the source of income of the family. Besides, these the other sources of income are daily wages working as carpenter and mason. The people who are skilled in wood works do the work of carpentry and who are skilled in stone work are involved in masonry. Generally the people from Magar, Kunwar are found to be skilled as mason Dalits are also skilled in wood works as well as mason.

The area of expenditure of the household members is wider than the income source. Income sources are limited in this study area in comparison to the source of expenditure. The areas of expenditure are generally the education, health, fooding, clothing observation of feast and festivals, donations in the different cultural programs. The different cultural programs are mostly all the national festivals and besides these the ritual rites of Saradha and other local activities like Kul Puja are observed regularly and these are also some of the factors related with expenditure in the family.

### **5.8 Basis of Labor Division in the Family:**

Division of labor denotes to any stable organization coordinating individuals or groups carrying out different, but integrated activities. According

to Adam Smith, division of productive labor greatly increases the wealth creating capacity of a society unrestricted by government administrative rules. The bases of labor division in the family are Age, Educational status, Health Condition, Social Structure and time according to the respondent's opinion of the study area.

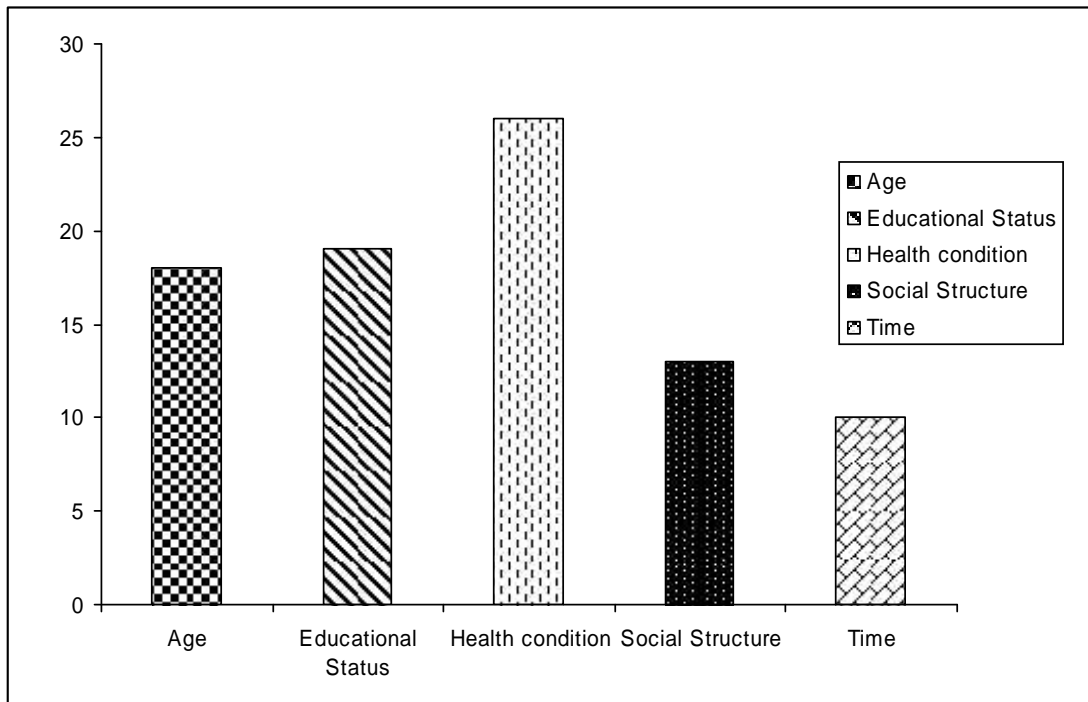
**Table 11**  
**Basis of Labor Division in the family**

<b>S. No</b>	<b>Bases</b>	<b>No. of Respondent</b>	<b>Percentage</b>
1.	Age	18	20.93 %
2.	Educational Status	19	22.09 %
3.	Health condition	26	30.23 %
4.	Social Structure	13	15.12 %
5	Time	10	11.63 %
<b>Total</b>		<b>86</b>	<b>100.00 %</b>

*Source: Field Survey; 2066*

From the above table it reveals that 18 (20.93%) of sample population believes that the basis of labor is age. 19(22.09%) of the people believes that Educational Status is the basis of labor division. 26 (30.23%) of them thinks Health Condition is the basis of labor division. 13(15.12%) thinks social structure and 10(11.63%) thinks time as the basis of labor division. Majority of the samples respondents thinks that health as the important factor of labor division from the study.

**Diagram 11**  
**Basis of Labor Division in the Family**



From the above diagram we come to know that there is mixed response in the basis of labor division 20.93% thinks age as the basis of labor division 22.09% thinks educational factor as the basis of labor division in the family. Similarly 30.23% says health condition of the family members as the base, which 15.12% thinks social structure as the base of labor division and 11.63% respondents gives more important to time as base. One of the respondent said that all factors mentioned above are equally responsible for division of labor in the family but when I asked him to choose any one; he pointed health condition as the bases of the labor division in the family. The mixed response is due to their expenses in that particular field. If the family members are not healthy they prefer health as basis of labor division. An old man may take age as the basis of labor division and son on.

### **5.9 Benefits from Labor Division in the Family:**

Family provides for the satisfaction of the economic needs of its member. Labor division creates classification of works with a view to achieve



something in the family in the form of economic or other types of benefits. Benefits are the reward of labor division in various ways. The different types of benefits that can be achieved are economy, fast and efficient, fit to all, and create responsibility towards work and family, development of skill and capacity. Increase co-ordination in the family etc.

**Table 12**  
**Benefits from Labor Division in the Family**

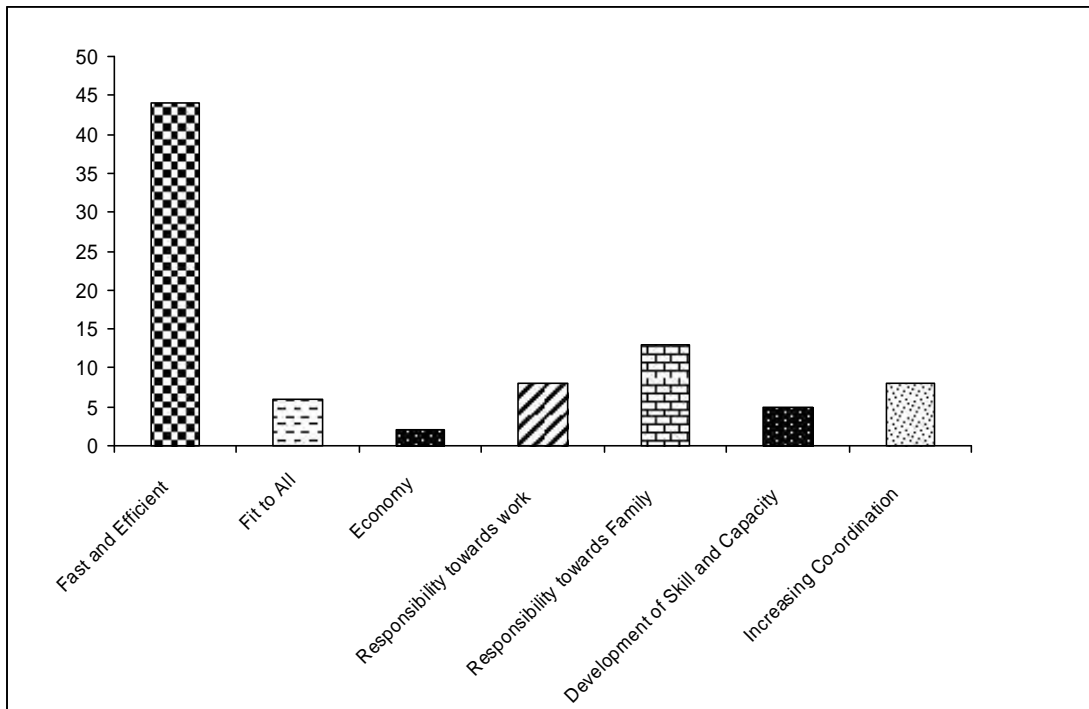
S. No	Bases	No. of Respondent	Percentage
1.	Fast and Efficient	44	51.16 %
2.	Fit to All	06	06.98 %
3.	Economy	02	02.33 %
4.	Responsibility towards work	08	09.30 %
5	Responsibility towards Family	13	15.12%
6	Development of Skill and Capacity	05	05.81 %
7.	Increasing Co-ordination	08	09.30 %
<b>Total</b>		<b>86</b>	<b>100.00 %</b>

*Source: Field Survey; 2066*

From the above table 44 (51.16%) of the sample survey respondents thinks that the work of the family increases its efficiency. So majority of the people believes that the works becomes fast and efficient due to labor division in the family. 13 (15.12%) feels the increase in the responsibility towards the family. 8 (9.30%) believes that the co-ordination in the family is increased and responsibility towards work is also increase. 6 (6.98%) believes that labor division of work fits to all. 5 (5.81%) feels that there is the development of skills and capacity in the family and 2(2.33%) thinks division of labor makes the family activity economic. More than50% of the sample population believes that households work become fast and efficient. From the above analysis we came to know that household activities efficiency increases when labor division, system is introduced in the family.

**Diagram 12**

**Benefits of Labor Division in the Family**



The above diagram depicts that (51.16%) of the sample respondents are benefited from the work being fast and efficient (06.98%) thinks that it fits to all, (02.33%) thinks that they benefited from economy. Similarly (09.30%) thinks that the responsibility towards work has been increased, which (15.12%) says that the responsibility towards family has increased. (05.81%) of the sample respondents accepts that there is development of skill and capacity in the family members, whereas (09.30%) believes that the co-ordination among the family members has been increased. The mixed response is due to the experience of the respondents in their livelihood.

## CHAPTER - SIX

### DEVELOPMENT TRENDS AND CHANGES IN SOCIO-ECONOMIC AND CULTURAL SYSTEM

#### 6.1 Attitude of Respondent toward female's Employment:

More than half of the world is covered by the female population. It is said that the contribution of Nepali women in economic contribution is neither recognized nor valued as they do not have control over the family property and other resources. Women basically are engaged in unskilled domestic work, a contribution that has gone largely unnoticed by the state, and within their own family. By realizing this fact it is tried to know the attitude of respondent towards female's job (Occupation)

**Table 13**

**Attitude of Respondents towards Female's Employment**

S. No	Attitude/ Sector of Job	No. of Respondent	Percentage
1.	Household Work	39	45.35 %
2.	Social Services	30	34.88 %
3.	Involvement in Politics	00	00.00 %
4.	Employment	17	19.77 %
<b>Total</b>		<b>86</b>	<b>100.00 %</b>

*Source: Field Survey; 2066*

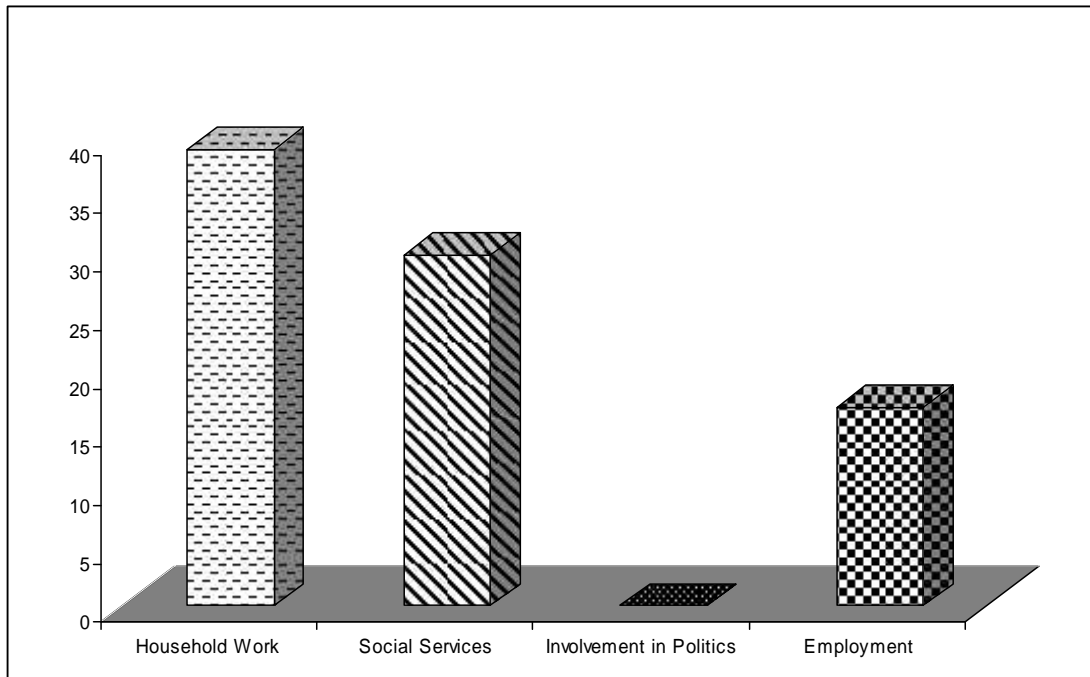
From the above table 39(45.35%) of total sample population thinks that women should be employed to do the household work. 30 respondents (34.88%) thinks that women should be engaged in the social service work. No respondent desires the women to be involved in the politics. Some 17 (19.77) % of respondents likes the women to be employed in the job or occupation.

From the above analysis we come to know that the people in this area are deep rooted with the traditional thoughts and ideas. Women are lacking

economic empowerment and are dependent on men and hence vulnerable to exploitation.

**Diagram 13**

**Attitude of Respondents towards Female's Job**



From the above diagram (45.35%) of the sample respondents that female should be confined in the household work. (34.88%) feels that female should be involved in the social service activities (19.77%) desires that the females should be employed. None of the respondents liked the female's involvement in politics. They think that female can do nothing in the field of politics as the present great labors are unable to contribute to build the nation. Almost all the respondents are not happy with the present political scenario of the country. They say that leaders are well skilled in speaking but not skilled in nation building.

## 6.2 Attitude of Respondents towards the Marital Relationship:

### 6.2.1 Attitude of Respondents towards the Marriage age of

#### Daughter:

Marriage is an institution, which admits men and women to family life. It is a stable relationship in which a man and a woman are socially permitted to have children implying the right to sexual relations. Marriage set up new relationships between the Kin of the husband and the Kin of the wife. These are called final relationship. Children marriages (at least at the level of middle and upper class people and educated people) are virtually not found now. According to the law of the country, a boy below 21 years and girl below 18 years cannot marry. Pre-puberty marriages have thus given place to post puberty marriages.

**Table 14**

#### **Attitude of Respondents towards Marriage Age of the Daughter**

<b>S. No</b>	<b>Age</b>	<b>No. of Respondent</b>	<b>Percentage</b>
1.	Below 18 Years	00	00.00 %
2.	18-20 Years	77	89.53 %
3.	20-22 Years	06	06.98 %
4.	23-25 Years	03	03.49 %
5.	25- Over	00	00.00 %
<b>Total</b>		<b>86</b>	<b>100.00 %</b>

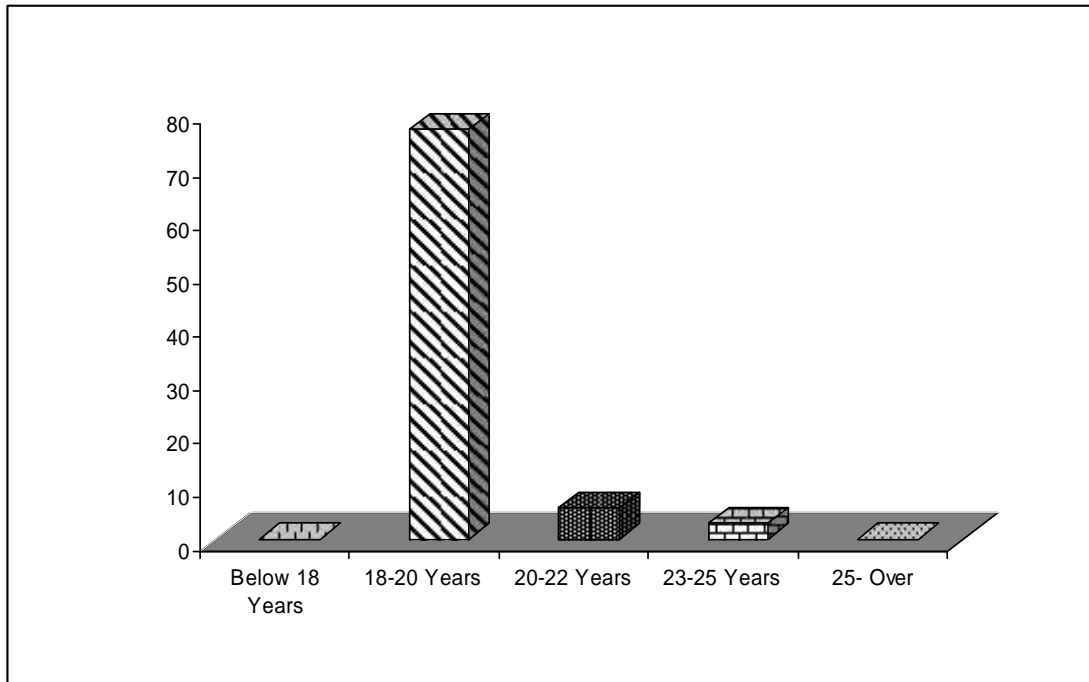
*Source: Field Survey; 2066*

From the above table it has been found that no respondent has given their consent to get their daughter's marriage below 18 years. This shows that all the sample population is aware about the age of marriage of their daughter. 77 (89.53%) of the sample population thinks 18 to 20 years as the appropriate age of marriage of their daughter. 6 (6.98%) thinks their daughter should be married at the age between 20 to 22 years. 3 (3.49%) believes that their daughter's should get married at the age between 23 to 25 years. No respondent thinks their daughter's marriage after 25 years. It shows that all the people want

to get their daughter married below 25 years of age. Most of the respondents feel that daughter should be educated before marriage.

**Diagram 14**

**Attitude of Respondents towards Marriage Age of the Daughter**



From the above diagram (89.53%) of the sample population thinks that daughter should be married at the age of 18-20 years. (06.98%) feels that daughter should be married after giving them the minimum education and providing them the different trainings which will help them to provide job (03.49%) of the sample population thinks that daughter should be provided higher education first and then they should get married in the of 23-25 years. Really this thought is appreciable and such response was found only from the few educated respondents of the study area. They above added that male and female are equal why to discriminate in the case of marriage some says if appropriate groom comes age doesn't matter to them.

## 6.2.2 Attitude of Respondents towards marriage age of son:

**Table 15**

### **Attitude of Respondents towards the Marriage Age of the Son**

<b>S. No</b>	<b>Age</b>	<b>No. of Respondent</b>	<b>Percentage</b>
1.	Below 18 Years	00	00.00 %
2.	18-20 Years	00	00.00 %
3.	20-22 Years	10	11.63 %
4.	23-25 Years	68	79.07 %
5	25- Over	08	09.30 %
<b>Total</b>		<b>86</b>	<b>100.00 %</b>

*Source: Field Survey; 2066*

From the above table no respondents are willing to marry their sons below the age of 20 years. 10 (11.63%) of the sample respondents thinks that son should get married at the age of 20 to 22 years. Similarly 68 (79.07%) thinks that the appropriate age of marriage of their son is 23-25 years. Only 8(9.30%) of sample respondents thinks to get their son marriage after the age of 25 years.

**Diagram 15**

### **Attitude of Respondents towards the Marriage Age of the Son**

From the above analysis it has been found that people of this area are well-known about the age of marriage of their sons and daughters. They think that if proper education is provided to their children, marriage age can be determined by the children themselves. Still some aged respondents want to get their sons and daughter as early as possible so that they can see the faces of grandchildren. Especially this type of expectation was heard from aged Brahmin respondent. They believe that if they see the face of their grand children they will get the place in the heaven. Thus both economic and cultural factors are influencing the people towards the age of their children.

### **6.3 Attitude of Respondents towards child bearing period by the newly married couple:**

Marriage leads to the establishment of the family which is a social function. Sexual satisfaction offered by marriage insists on the couple to establish a family of procreation. It is here the children are born and reared up. It is the marriage, which determines the descent of the newborn individuals. Inheritance and succession follow the rule of descent. By realizing the fact marriage is established for recreation of child, after how many years of marriage the newly married couple should bear the child is important matter in the family.

**Table 16**

#### **Attitude of Respondents about the Child Bearing Period By the Newly Married Couple**

<b>S. No</b>	<b>Time</b>	<b>No. of Respondent</b>	<b>Percentage</b>
1.	After 1 Year	00	00.00 %
2.	After 2 years	08	09.30 %
3.	After 5 Years	08	09.30 %
4.	According to the Family Understanding	70	81.40 %
Total		86	100.00 %

*Source: Field Survey; 2066*

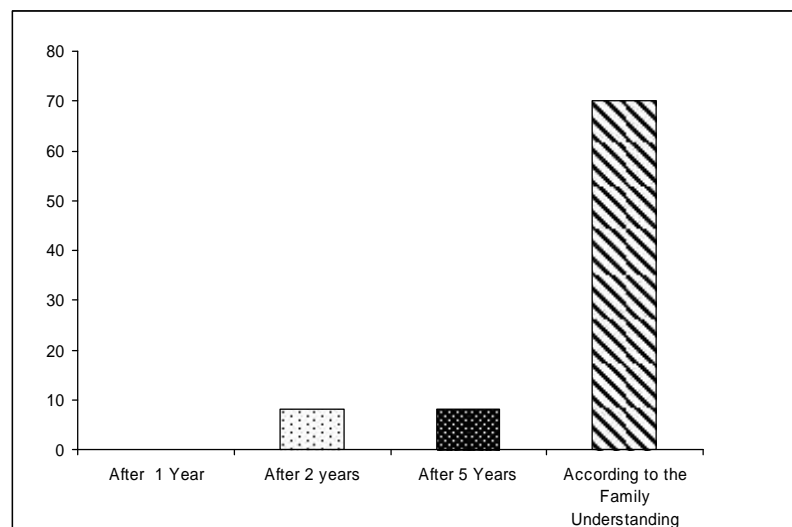


From the above table 70 (81.40%) of the sample respondents believes that child bearing period should be determined according to the family understanding i.e. between husband and wife. 8 (9.30%) thinks that child bearing period should be after 5 years of marriage. Similarly 8 (9.30%) thinks that after 2 years of marriage the couple should bear child. Some of the respondents gave mixed concept saying that child bearing is not in the hand of couple, they think as incidence determined and fixed by God.

From the above analysis it is understood that although female plays a vital role in the reproduction, the decision is taken by the male after how many years to procreate it. Sometimes females feel instability in the family if they do not bear child. In such situation female derives to give birth to child as early as possible. This type of concept shows that females are regarded as commodity to bear the child. If the wife is unable to give birth to a child her stability in the family declines and husband looks for second marriage for the purpose of bearing the child and to maintain the kinship. The main reason of this situation is the cultural aspects of the society. To maintain the social values second marriage concept is formed. Sometime the desire of male child is another cause of second marriage by the males in the family.

**Diagram 16**

**Attitude of Respondents about the Child Bearing Period By the Newly Married Couple**



In the above diagram (79.07)% of the sample population chooses (23-25) years of age as the appropriate age of marriage of son (11.63 )% thinks (20-22) years as suitable for the male to get married 9.30% of the sample population's attitude is above 25 years after acquiring the higher education and involved in some sort of job or occupation. None of the respondents desired to get their son marry before the age of 20 years

#### 6.4 Attitude of Family towards Newly born Child:

**Table 17**  
**Attitude of Family towards Newly Born Child**

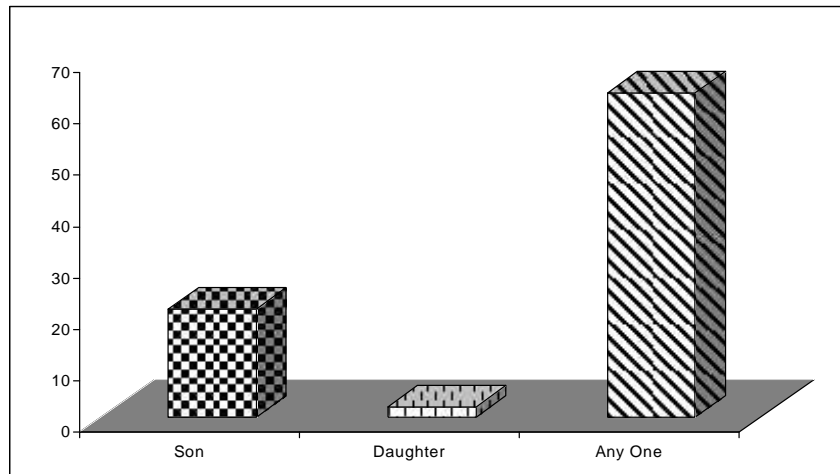
<b>S. No</b>	<b>Description</b>	<b>No. of Respondent</b>	<b>Percentage</b>
1.	Son	21	24.42 %
2.	Daughter	02	02.32 %
3.	Any One	63	73.26 %
<b>Total</b>		<b>86</b>	<b>100.00 %</b>

*Source: Field Survey; 2066*

From the above table 63 (73.26%) of the respondents reported that newly born baby can be any one and they welcome in their family as the new member. To know the real attitude of the respondents social that they do not discriminate between male and female baby, but when I told about the importance of son in the society and the role of male during the death of parents and when reminded the inheritance role of male in the family some 21 (24.42%) of respondents desired the newly born baby should be male. Only 2 (2.32%) respondents especially from Newar community desired daughter as newly born baby. This is also due to the influence of cultural factor in their community.

**Diagram 17**

**Attitude of Family towards Newly Born Child**



From the above diagram 73.26% of the respondents reported that both male and female child are equal in their eyes. They do not have choice over the type of gender when the new child is born. 24.42% have the strong desire to have their newly born child to be son. 2.23% desires their newly born child as the daughter. This type of thinking is found mostly in the Newar community.

Who should be the new member in the process of procreation in the attitudinal concept of the family? It reveals the desire of the family which determines the gender states of male and female. Type of child (male and female) in the family brings the changes in the behaviors of the couple and in their status. Here the gender role of children is important in the family. In Hindu society and culture daughters are taken as habitats. Parents and other family members want sons, not daughters. If son is born great parties go, but if daughter born no happiness at all. Most of the parents do not want to invest money for daughter because they believe that she is someone's property, not theirs. In order to find the situation of this factor in the gender and development of the study area an attempt was taken.

## 6.5 Types of Festivals Celebrated by the Family members:

Almost all the household family follows Hinduism except one family of Muslim religion. Generally Hindus observe the following festivals from time to time in one year cycle. They are Dashain, Tihar, Teej, Holi, Chaitre Dashian, Maha Shiva Ratri, Makar Sankranti, Janai Purnima & Others.

## 6.6 Ways of Celebrating Festivals by the Family:

The way of celebrating festivals change from time to time in the family. The change is seen due to their change in the economic status. Due to acculturation also the way of celebration changes in the family.

**Table 18**

**Ways of Celebrating Festivals by the Family**

<b>S. No</b>	<b>Description</b>	<b>No. of Respondent</b>	<b>Percentage</b>
1.	As usual	78	90.70 %
2.	Differently	8	9.30 %
<b>Total</b>		<b>86</b>	<b>100.00 %</b>

*Source: Field Survey; 2066*

From the above table 78 (90.70.%) of the total sample respondents observed their festivals as usual. 8 (9.30%) of the total respondents observed the festivals differently. It shows that economic status of the family of this study area is changing in a slow motion. Those who are economically wellbeing they follow as usually due to their cultural tradition.

## 6.7 Perception towards Marital Relationship/Attainment of Widows and Divorcees:

Divorce is the formal legal dissolution of a legally constituted marriage. The condition necessary to terminate a marriage in divorce varies widely from culture to culture and over time. According to dictionary of Anthropology, "It is the formal dissolution of the marriage tie, varying widely in nature and extent in different ethnographic context known as divorce". According to Harry

M. Johnson, “Any particular divorce is almost always the outcome of a long process of mutual alienation between the married pair”.

In Nepal, if both husband and wife become ready to separate with each other, constitution give the right to separate legally. Hinduism says husbands and wife are not only for this birth rather for seven births, so it doesn't support much to the divorce practice. But due to changes in the many things like westernization, industrialization, urbanization, education and legislation the divorce practice is now becoming common in Hindu society and in Nepal.(Bhattarai, Tika, Bhattarai, Sajal, 2003)

In the study area no divorce case was found in the sample of household family. But in many houses polygamy was found. Some male has married as many as seven wives. This type of cases was seen in the Brahmin community. The interesting thing is that all the females who were married to one male were found living together with the same husband. When asked to one of the respondents, how he manage the family with many wives? He replied that he had married with their consent so there is no difficulty in the management.

Especially the case of polygamy was seen in the elderly respondents. Almost all the respondents were above 50 years of age. The modern couples were not found interested in the practice of polygamy. The cases of polygamy were totally individual in nature and there was no record kept anywhere. None of the elderly respondents know about legal provision of divorce.

## **6.8 Widowhood:**

In ancient period widow marriage was allowed by religion and society. If husband dies she could marry with her brother-in-law. But later on (or in and from “Mahakabikal”) it was strongly prohibited. Yet again widow marriage is seen in practice. (Bhattarai, Tika, Bhattarai, Sajal, 2003)

Woman becomes widow and man also becomes widower when their life partner dies. Widower marriage is commonly seen as a practice in Nepal but widow marriage is seen rarely. In the study area widow marriage case was not found. The responsibility of the widow towards their children does not permit them to marry again. So remarriage is difficult for Hindu widows in Nepal. Among the respondents of this study area five were widows. Three widows were from Brahmin community and two were from other communities. Two widowers were also found from Newar and Magar communities. Widow doesn't think about remarriage because of religious and cultural reasons. They believe that this situation is due to their luck and they are highly relying on fatalism. The other factors which does not allow for remarriage of widow may be their age and economic.

### **6.9 Perception Towards third Sex/Gender:**

Generally when a baby is born (either a baby boy or baby girl) he or she bears gender identity. Traditionally the expectation of the society with respect to gender expression is either male or female. When this gender expression of any person differs from male and female, they are identified as third gender.

In different parts of Nepal third gender are recognized with different names. In eastern region of Nepal they are known as 'Meti'. In western hilly region, third gender is known as 'Singaru'. Similarly in Terai region third gender is known as 'Mougiya' or 'Kothi'. In Himalayan region they are known as 'Fulumulu'. Similarly in the costume of dancing girl or boy third gender person is called 'Maruni' (Blue Diamond Society, 2066)

From sex point of view third gender person are not separated into male and female from the time of their birth. They are also known as eunuch. They try to hide their sexual identity and behave like opposite sex. But this is not so easy for them in the society. Because of these reasons it is very difficult to

estimate their population. It is presumed from the different study that 1% of the total populations constitute the third gender.

Homosexuals are those persons who are attracted physically and thoughtfully towards the same sex. Although these persons are known as homosexual, frequently the word 'gay' is used for male homosexual and the word 'lesbian' is used for female homosexual.

Heterosexual are those persons who are attracted towards the opposite sex persons physically and thoughtfully. In the research area no respondents were found to be in the category of third sex gender. The researcher enquired the key informants and other elderly people of the study area about the third sex gender. They said that they did not know about such people living in their community. Some of them have not heard about the third gender. Some of them were astonished when they heard it for the first time.

## CHAPTER - SEVEN

### SUMMARY AND CONCLUSION OF THE STUDY

#### 7.1 Summary of the Study:

Both males and females are equal creation of nature as defined by a Nepali proverb, “two wheels of a cart”. They are equal with biological differences, though gender has created disparity in every society of world-superior and inferior. In this context, this study has been concluded to find out and analyze the division of labor between male and female in domestic sphere in three wards of Thapa Thanat V.D.C of Parbat District.

Both primary and secondary source of data are used for this study purpose, however, the study has embodied, containing more primary source of data. Mostly qualitative and to some extent quantitative data has been used from primary data for analyzing the exact labor distribution pattern between male and female in several actions in household area. Similarly, theoretical perspective of the study, historical overview on the subject, geographical scenario of the study VDC, and men and women’s shares in socio- economic and cultural activities as a whole have been derived from secondary source too, to understand the position of male and female in different parts of country.

This study had chosen in three communities: Khum, Limi Hattiya and Gahate of Thapa Thana V.D.C as sample study area where are total 142 households. To know details on population; age, sex, marital status, occupation and education, land possession etc., only 60.56% households were selected as sample household survey. Similarly, senior most women from each community households were selected and interviewed to find out involvement of men and women in various household activities. Furthermore, one woman groups like Dalit and non-Dalit were formed and discussed to know the real labor



participation pattern between male and female in household activities. Statistical tool as percentage was applied for making analysis of collected data. Similarly, table, and pi-chart as data analyzing techniques, are selected and applied. The finding of study has been mentioned below.

The population of sample study area is 426 people with 208 male and 218 female. The caste people like Brahmin, Newar Kami, Damai and Sarki live there. Hinduism is only one religion adopted by all caste group people except one family following Muslim Religion. All caste people speak Nepali language as their mother tongue.

In the study area 72.09% male and 20.93% female and others (son) 6.98 % are head of the household. Similarly, 58.14% households are under joint family and 41.86% under nuclear family. The educational status of the respondents is not good enough in the study area. Only 9.30% people are found to have higher education 46.51 % were literate 41.86 % were illiterate and only 2.33 % have passed SLC. From primary to higher-level education the educational status of female is lower than that of male. No male or female respondents were found having Master Degree in the community.

People of study area have followed various occupations like agriculture and non-agriculture to meet their livelihood. All people have adopted agriculture as their major occupation. In the collection of the economic resources in the family the role of male is higher than female 72.09 % of male takes the active role in the collection of economic resources whereas 20.93 % of females are involved in the collection of economic resources. Similarly 6.98 % sons and both male and female are jointly involved in the economic resource collection.

In mobilization of the economic resources male (husband) 68.60 % female 18.60 % and both male and female and sons together contributes 12.8 % in the mobilization of economic resources. In maintaining the expenditure status of the family only 81.40 % respondents reported that they could maintain

the expenditure whereas only 5.81 % could save from the earnings and still 12.79 % are facing the food deficiency in the family.

The sources of income and expenditure of the respondent family are known from the following information. Sources of income are Farming, Animal Husbandry, Services Daily Wages, and others. Sources of expenditure are Education, Health, Fooding, clothing, observation of feast and festivals Donations and others.

Basis of labor division in the family is determined by Age, Educational status, Health status, Social Structure, and Time. 20.93 % thinks age as the base, 22.09 % thinks education as the base, 30.23 % thinks health as the base, 15.12 % believes as social structure as the base. And 11.63 % thinks time as the main factor of the labor division.

People are benefited from the labor division in various ways in the family. They feel that the work has become fast and efficient, fit to all, economy, responsibility towards family and work, development of skill and capacity and increase coordination in the family.

Attitude of respondents towards female's job was found that 45.35 % respondents think that female should do the household work, 34.88 % think female should be involved in the social services, 19.77 % think that the females should be employed, and none of the respondents are accepting the female's participation in the politics.

There is general belief "household chores are women's responsibility" in the study area. So, most of the household chores like cooking and feeding, washing clothes, rinsing utensils are about fully done by female. In household male also play the role in other chores such as cares of children, animals, collection of grass etc. But their participation is less than female.

Attitude of the Respondents towards the marriage of son and daughter has been found that no family is willing to marry their child below the age of 18 years. Majority of the sample population feels that the age of marriage for son is 23-25 years and for the case of daughter is above 20 years. From this it is

understood that the people of this area are aware about the age of marriage of their children.

Attitude of the Respondents about the child bearing period by the newly married couple was tried in this area. 81.40 % says that the child bearing is the responsibility of both the male and female and this should be carried out on the understanding of the male and female in the family .9.30 % of the sample population says that child bearing period should be 5 years after the marriage. Again 9.30 % feels that after 2 years of marriage the child should be beard. None of the respondents thinks that the child should be born to the newly married couple within 1 year of marriage.

To know the attitude of the family towards the expectation of the newly born child in the study area it was found that majority of the sample population reported that newly born child can be any one whether the male boy or female girl. But in their inner heart do not say so because due to the culture of the society and patriarchy feeling. After a great effort 24.42 % says that they desire the newly born child to be the son and only 2.32 % wants the newly born child to a baby girl. In this way 81.40 % says that they will welcome the child whether it is a baby boy or baby girl.

The types of festivals observed by the people of this area are Hindu festival except one family of Muslim living in the study area. Festivals are observed by spending a lot of economic resources. About 72.10 % of the sample population observes all the Hindu festivals, 26.74 % observe some of the Hindu festivals and 1.16 % observe other festival like Id in Muslim community.

Various changes are seen due to labor division in the family. The factors which bring change in the family are Economy, Social Structure, Livelihood, Behavior Health and others Majority of the sample population 25.58 % feels that the health as the major factor of changes seen due to labor division in the family.

The ways of celebrating festivals in the study area is as usual way and few of them reported to observe in a different way in the family. Here the different ways means is compared with the type of observing in the last few years. 90.70 % observes it in a usual way and 9.30 % celebrate it in different way.

There are different government and local institutions providing services to the people of this study area. The researcher tried to know whether the respondents receive the individual support from these institutions. 30.33 % reported that they are receiving the support from the institutions involved in the study area. 69.77 % says that they do not receive the support individually.

Various types of program and trainings are conducted in the study area by the Government and Non- Government institutions. The researcher tried to know the male and female participation in such type of programs. 33.72 % female participation is found in the study area. 10.47 % male participation is found in the area. 53.48 % both male and female do participate in the training and programs. 2.33 % others (sons) are found participation in the programs.

Participation in Politics and voting decision is another important factor which determines the status of male and female in the family. 63.95 % of the sample population says that they have cast vote independently by their own consent. 36.05 % of the sample population says that they have cast their vote in the last election by discussing in the family.

## **7.2 Conclusions:**

The present study conducted in the Thapa Thana V.D.C, as other rural part of Nepal has shown that female are inferior to male in socio-economic domain under household sphere. That is primarily because of the patriarchal social structure deep-rooted in the society for long times that presumed male as superior, strong, rational and female inferior, weak, emotional etc. Because of prevalence of such kind of belief system in the society and high educational status in the family, females are dominated in the family. Tasks such as

washing clothes, cooking and feeding, cleaning animal shed are some of the works performed by the females in the household sphere. In household chores female does almost all works and male performs the works outside the household chores as other rural part of Nepal.

Comparatively, female's role have been increasing and changing. Development intervention and income generating works have added work burden to female. For instance, road transportation changed some share of subsistence agriculture into business oriented. Women are engaged more in agriculture works in the farm, and fully in kitchen and rear children as well. In the process of collection of economic resources and in the mobilization of economic resources the role of the male has seen high in the family. This has created disparity in the decision making in the family activities.

Females work is confined inside the house which obstructed the women in other developmental field of society. Although division of labor in the family has relieved female to some extent still the effort is not sufficient for the development of female in the society. Female participation is found nominal in the various programs and training. This is because they become busy in the household chore. The participation of male and female in the politics is seen that more than 30 % families are not casting vote independently by themselves but by discussing in the family.

### **7.3 Problems and Suggestions:**

- ) The Gender problem is the major problem of the society. These problems can be identified only through empirical research process. There are various cultural systems in our society. Among them Patriarchy system has imbalanced the male and female status in our society.
- ) This system has created the problem of oppression in the family. Family members especially the females are not willing to change themselves because of traditional thoughts and beliefs. For the remedy the awareness programs should be carried out in the society effectively from Government and non-government sectors.

- ) Another problem in the household sphere is the lack of female's participation in the developmental activities. Although many institutions and organizations are involved in the study area, the outcome is not satisfactory in the case of female part. The main reason is the lack of female's participation in the developmental programs. So female's participation programs should be carried out to uplift the female's status.
- ) Another major problem identified in the study area is the attitude of the respondents towards their children. Still some people become happy only when son is born to them. This shows that still gender related issues are surviving in the society. To change these attitude female members should be empowered in such a way by conducting gender related programs in the rural area also.
- ) Another problem identified by the researcher is the expectation of the respondents living in this area. When the researcher went in the house of the respondents they perceive the researcher as the person who comes from the projects and expect it for some program in the community. It was very difficult to make the respondents understand about the objective of the research. This is because of the educational factor as majority of the population is illiterate. Educated members are either in the business or in the job inside and outside the country. So the educational standard has to be raised in the study area to uplift the economic, social and cultural status of the females as well as males.
- ) Another peculiar type of problem faced by the researcher is the drinking water problem. If any researcher goes to collect data from the rural area it is better to carry drinking water along with them. Especially it happens when a researcher happens to visit any house of untouchable caste. This shows that purity and impurity concept is still remaining alive in the minds of the people of lower caste.

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## Appendix–A

### Gender Division of labour in the household Sphere.

A Study of Thapa Thana VDC, Parbat

#### Questionnaire

1. Introduction:

Name of Household Owner: ..... Age ..... Education:.....

Caste: ..... Ward No.: ..... House No.:.....

Type of Family: Single  Joint

Number of Families: Male ..... Female ..... Total .....

#### Family Statement

S.No.	Name of Family member	Kinship	Age	Sex	Edu.	Occup.	Matital Status
1							
2							

2. Do you own the land? Yes  No

If yes, how much land do you have cultivable  Uncultivable

a) Do you cultivate the land? Yes  No

b) What do you do the remaining food grains after consumption?

Sell  Store  Donate  Other

3. Status of labour division in the family.

S.No.	Division Work	Self	Wife	Children	All	Help from other	Remarks
A.	Kitchen Work: - Cooking - Cleaning Utenils - Cutting vegetable						
B.	Looking after the						

	children						
C.	Agricultural Works						
D.	Animal Caring: - Arrange grass & Strew - Feed grass Strow - Grazing - Work of shed						
E.	Other Household Chores : - Washing clothes - Sanitation						
F.	Other Works						

4. Sources of family income and expenditure.

A. Income statement

S.No.	Sources	Approx. Yearly Income	Remarks
1	Agriculture		
2	Animal Husbandry		
3	Service/Business		
4	Daily Wages		
5	Others		
	Total		

B. Statement of Expenditure.

S.No.	Sources of Expenses	Approx. Yearly Expenses	Remarks
1	Education		
2	Health & Medicines		
3	Clothing		
4	Fooding		
5	Feast & festivals		

6	Donations/ Poojas		
7	Others		
Total			

5. Who manages the economic resources of the family?
- a) Collection of economic resources male (Husband)  Female (Wife)   
 Other
- b) Mobilization of economic resources:  
Male (Husband)  Female (Wife)  Other
6. Family income meets the family expenditure:  
Yes  No
- a) If yes, it maintains only of there is savings?  
Maintains only  Saving
- b) If there is saving? Where do you invest it?  
Higher Education  Buy Land  Deposit in Bank   
Health  Buy Luxuries goods  Providing Loan on interest
- c) If there is no savings? How do you manage it?  
Daily Wages  Selling Land   
Taking Loan from person  Taking Loan from bank
7. What are the Bases of Labour division in the family?  
Education  Age  Social structure  Health  Time
8. What are the benefits you received from division of labour?  
Fast and Efficient  Fit to all  Economy   
Responsible towards family  Dev of skill capacity  Co-ordination
9. In your opinion what type of job should be performed by female?  
Household job  Social service  Employment   
Involvement in Politics  Other
10. What should be the age of marriage of son and daughter according to your opinion?  
Son  years                      Daughter  years

11. What should be the time period of bearing child by newly married couple in the family?  
 After 1 years  After 2 years  After 5 years  Negotiation
12. Who is responsible in bearing a child?  
 Male (Husband)  Female (Wife)  Both
13. Who should be the newly born child?  
 Son  Daughter  any one   
 a) If only sons are born in the family?  
 Try for daughter  Become Happy  Daughter's not necessary   
 b) If only daughters are born?  
 Any how try for son  Second marriage   
 Son and daughter are equal
14. Whom do you take when you go for roaming/ strolling?  
 Wife  Alone  Wife & Children
15. What is your response when female (Wife) becomes late to come home form outside?  
 Accept it  Scold  Suggest her
16. What is the response of female (Wife) when male (Husband) returns late at home after roaring or strolling?  
 Don't speak  Becomes angry  Enquire  Other
17. What will be your response when your children return late from school or elsewhere?  
 Scold  Enquire and suggest  Don't care  Others
18. What type of festivals do you celebrate?  
 All Hindus Festivals  Some Hindus Festivals  Other
19. How do you celebrate these festivals?  
 By spending money  Simple way
20. What are the changes that you have seen due to labour division in the family?  
 Economic change  Social change  livelihood change   
 Behavioral change  Health change  Other
21. How the festivals are celebrated in your community?  
 As usual  Differently

- a) If you are celebrating differently; how?  
.....
- b) What are the impacts in your community?  
.....

22. What are the institutions established in your community or VDC?

S.N.	Name of Institution	Types of Institution	Estd.	Festival Aera	Remsrks
		Gov./Non-Gov./Local			

- If institutions are established then what are the contribution provided by them?
- Is your family getting any individual support from these institution?  
Yes  No

23. Is there any program established for economic and skill development?

Yes  No

24. Do your family take part in such training or programs?

Yes  No

- If yes, who participates in the programs?  
Male (Husband)  Female (Wife)  Both  Others

25. a) Have you cast vote in the last election of the country?

Yes  No

b) While you cast vote do you discuss in the family or decide yourself?

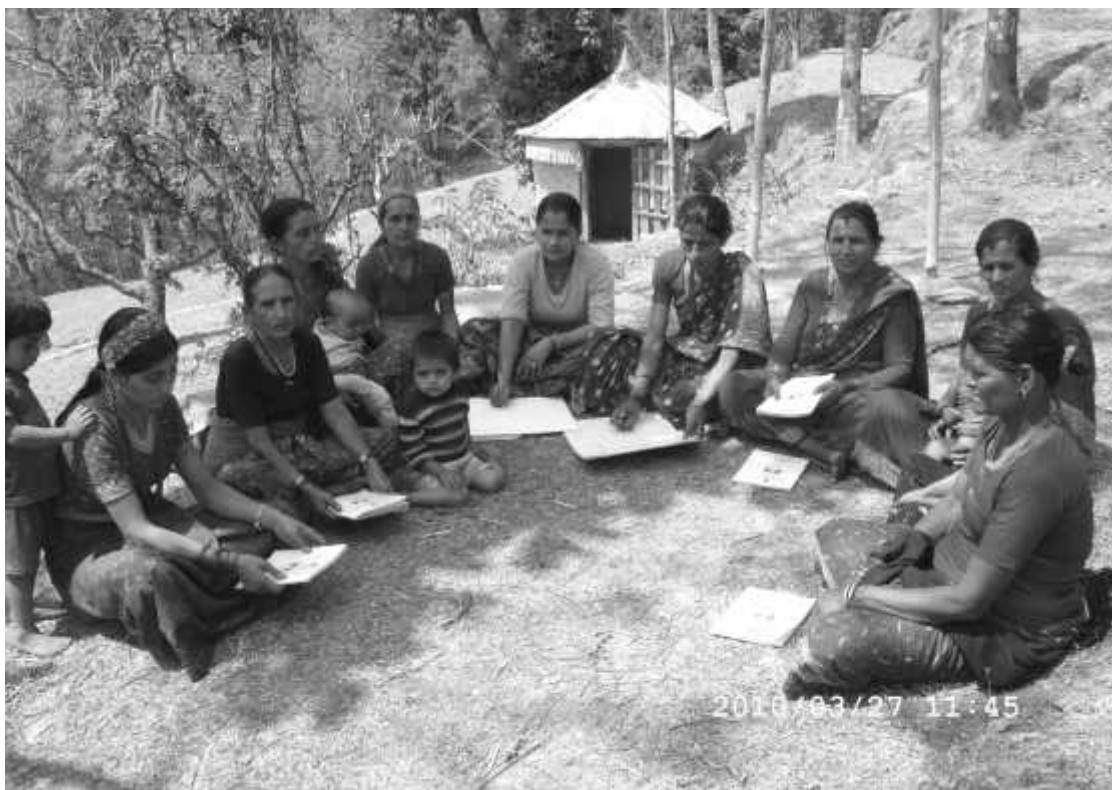
Own self  By discussing in the family

Thank You!

**Appendix–B**  
**Photography**



**Researcher taking interview with the respondents in Dardare.**



**Focus group Discussion during the field visit in Gahate.**





**Children going to field ploughing**



**A woman of Limi Hattiya bringing forage from the forest**



**A man bringing water in GAGRI**



**A womenof Mehel Pokhari working in the cow shed**



**A men of Mehel Pokhari sewing the cloth**



**A local business man in the shop**



**A girl working with the JANTO in Khuma.**



**A man working with the stones in Gahate.**