

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Nepal is an independent democratic nation. It is located in the south Asia between china and India. It covers the land area of 1, 47,181 square kilometers and it is situated in a rectangular shape with North West to south east orientation. It extends from 26.22” to 30.27” N latitude and 84. 4’ to 88.12” E longitude. It is divided into three physiographic region- mountain, hill and Tarai. It is divided administratively into 5 development regions, 14 zones and 75 districts. In Nepal the topography varies from the plain of Tarai to deep valleys and high mountains of the north region varying the climate ranging from subtropical through temperate to alpine can be found due to altitude and location setting.

Nepal is a developing country where the socio-economic status of the people is very low. The economic growth of the country has not improved substantially. According to the CBS 2001, the total population is Nepal 23151423 where (11587502) 50.06 percent are female and (11563921) 49.94 percent are male. It means that women constitute more than half of population in Nepal.

In the national development, women play vital role, but in male dominated country female are considered low standard and of less value. Literacy rate differs vastly. Total literacy rate is 53.7 percent. Among them 42.5 percent women are literate and where 65.1 percent men are literate CBS, 2001. Life expectancy of women at birth in 2002 is 62.2 years.

Only 17.5 households reported the ownership of females on house, land and livestock. There are only 14.9 percent female headed households(CBS,2002)

employment status of female seems gazetted 5.13 percent and non-gazetted 8.55 percent in organized sector.

The decision making in household is very low in female population 13 percent. Female infant mortality and child mortality are higher than male such as immunization and nutrition. The maternal mortality rate is 539/10000 live birth (CBS, 2001) women work 11 hours while male work 7 hours (ILO,23000). They have low participation in political activities and other social activities participation of women is less than 8 percent. But, in recent year people have started realizing the importance of women role and participation in the economy as well as social and developmental activities. So, without women participation, development goals can not be fully attained. Therefore we can say that man and women are two pillars of the development.

In recent world scenario, women have been actively participating in the political and social aspect. The voice of equality for man and women was raised first in the western countries, after the analytical revolution the women of these countries demanded equal rights for them. Which is being followed by the other countries of east and west. So, the socio-economic standard of women have great chance to progress development to the community and nation. Now men and women have started participating equally on development activities and which can be drastic change in the socio-economic status.

Many conservative religious dogmas confine the certain boundary in their lives. Most of the women are illiterate. Those who are support to be educated also can not overcome the religious problems.

As a result they are not left free to use their conscience for leaving their houses, accompany with suitable partner. The national conflict has also been one of the major causes to display so many people. Even in this case women are mostly affected .They have to look after the family in absence of their male

members. Women are accepted as second grade citizen. They are humiliated themselves to participate in socio-economic activities.

Women have more biological responsibility to bear child and care them. It loses their physical strength and personality. In addition to this biological responsibility they have to involve at the household works. They are not so free to handle any sort of risky jobs by being far away from their location. It draws them back to develop their career and uplifting the socio-economic status.

House is the primary unit of society. If they are not handled effectively, we can't expect ideal society at all. Women as housewives handle their houses efficiently and play important roles to structure a better society. When families (houses) are well disciplined they can make their environment for better earning. Expanding women's opportunities, especially in ways that enhance their productivity and earning potential will raise women's own living standards and contribute to better economic performances, alleviation of poverty and improved family welfare.

Women are ignored in Asia and African countries. A large number of women in South Asian countries are affected by social evils, conservative tradition culture in these countries the birth of a son is celebrated with great joy but a girl brings a great disappointment and frustration in the family. So, it is direct or indirect effect on their socio-economic status as well as their family status.

1.2 Statement of the Problem

Nepal is a developing country "women are poorest among the poor" because they have less access to resources income and employment opportunities than men. This is particularly due to limited access to education and traditional gender bias in attitudes concerning women's activities. According to the CBS report literacy rate of population above 15 years male is 67.2 percent and female is 34.9 percent. However, women in rural areas of the country are involved

intensively in family activities and household works. So, their estimated earned income index is 0.345 in which mean is 0.485 (NHDR, 2004)

Nepalese women have a lower life expectancy than men have. In most part of the country the work burden of girl is two and three times that of boys and their school attendance is one third (Singh, 1990). Girls usually receive less quality and less nutritional varieties of food than boys are less likely to receive medical care. In many household, the girl child's workday being before sunrise and ends long after dark. In their mid or late teens, most rural girls are sent away in arranged marriage to take on the additional burdens of motherhood.

In Nepal's context women's work is higher than men's but their labors often go unreported because women's inside activities are generally considered unproductive compared with men's outside activities. According to the CBS report economically active population in recent 10 years in male's case is 67.6 and female's is 48.9. It shows that economically active women are fewer than men. Women have less access to property which is shown by CBS women ownership. House and land is 5.5 percent and 10.8 percent respectively.

In Nepal, the vast majority of girl children (0-14 age group) are denied the opportunity to develop and realize their full potential as they are discriminated against in all spheres of life. The gender bias against them, which begins from the moment of their birth, continues in one form or another throughout their lives. Customs, traditions, legal rights and the harsh economic reality have conditioned the parents to perceive a daughter as a liability, both morally and economically. The sooner she becomes the responsibility of another family, the better. A son on the other hand is viewed as an economic asset. From early in life, it is drummed into a girl child that her ultimate goal in life is to get married to bear children and serve husbands in laws. Parents, with all the best intentions in the world, accordingly train their daughters so that they can slip smoothly into the socially

predetermined approved role of wife. Mother and daughter in law parental perception of the girl child's interior status and subservient role has inexorably influenced her socialization, her access to health care and education, her work burden and her childhood experience in general. Available evidence indicate that the majority of girl childhood worth mentioning (Singh, 1990).

Nepal has amongst the highest of son preference in the world. Son is desired because they carry on the family name and represent the old age insurance. Moreover, property is transmitted through them from one generation to the next. They are required to conduct rituals at and after the death of father to secure his spiritual salvation. Among orthodox Hindu groups, the birth of a boy is an accession for rejoicing while the coming of a girl, especially a third or fourth one is cause for disappointment "to be born a daughter is a misfortune" and "let it be latter but let it be a son" are common saying Nepal's society. (Ghimire, 1997).

As in developing countries, Nepal has a pervasive sex preference, which is undoubtedly associated with high desired family size among married women. In Nepalese society, whether Hindu or Buddhist makes birth is preferred because the same most right parent's general pyres and continue their family line. (Dahal. 1989).

In general women have less access to income wealth and family matters. So in this condition all castes and ethnic groups of women stand on low profile because of male dominated society and lack of education. Law status of women is mainly due to their lesser involvement in the income generating activities. Thus, the common problems related to women rare such as:

- No employment opportunity in rural areas.
- Women's contribution have been ignored and taken as less productive.

- Obviously the access of education and skill has been narrowed down.

In this way it can be said that the lower status of women is very serious problem in Nepal.

In Dharampur VDC most of the women have greater household responsibilities than men. They have less access in higher study and less authority for decision making, which is the main subject of this study area. As like the limbu women of Dharampur VDC of Jhapa district. Therefore no single action would be sufficient to change the women's socio-economic to low level of education, decision making power and participation etc.

1.3 Objectives of the Study

The main objectives of the study area to analyze the socio-economic status of Limbu women specially in education, health, culture decision making power, property ownership status of Dharampur Village Development Committee at Jhapa District.

The specific objectives are as follows:

- (i) To identify the educational attainment of Limbu Women.
- (ii) To identify the role of Limbu women in decision making process in household activities.
- (iii) To suggest solution for the improvement of socio-economic and cultural status of Limbu women in Dharampur VDC.

1.4 Significance of the Study

Nepal process various ethnic groups having own originality and features of each group. This is a study is about objectives to find present situation of socio-economic status of Limbu women and focused on modernization of the

Dharampur VDC But, it would be focused only for these study concentrated activities of women in Nepal.

Women's education, health property ownership, decision making power and employment etc. are the key factors to affect their status. So the study centralized the women's participation in educational, social and economical fronts. Therefore the national planners and policy makers advocate and professionals need to be concerned and characterized their energy in order to improve their status. The issue of the literary awareness and skill developing program should be implemented for women's self confidence and self sustained.

So, the finding of the study is useful for the planner in micro level projects/ development plan and programs to improve the socio-economic condition of women in Nepal. It equally helps the government and non government organization and Limbu community agencies to have clear understanding. It can be useful for different sectors of ethnic groups of Nepalese women and it can be also useful for development activities on women in local and national levels. This study may be useful for the student of research and those people who are interested on women's issue.

1.5 Limitation of the Study.

In the course of data collection the constraints have always been faced by the researcher. The information about women's education status, health status, health status, property ownership, decision making power, employment status and main source of income was very difficult to take the respondents. They needed a lot of motivation from the researcher to disclose such information. The study has following limitation.

-) The study concentrates only on education, health, decision making power, poverty right role of women in household, role in agriculture, employment status which are the variables to access the socio-economic status of Limbu women. So, it would be focused only of these activities of Limbu women in Dharampur VDC.
-) This study is based on small sample size of Dharampur VDC ward no 2,4,5 and 9 of Jhapa District. Our overall data analysis is applicable only at the micro level of household, but not at the macro level of society and the nation. So, it does not represent district national level of socio-economic status of Limbu women but gives the message to other researchers to conduct research at national level. Thus, our study, the socio-economic status of Limbu women is Limited within small area.

1.6 Organization of the Study

This study is divided into the six chapters. The first chapter consists of the background of women with problem of statements, objectives of the study, significance of the study, limitation of the study and organization of the study. The second chapter is related with review of the literature.

The third chapter is related with research methodology which includes the research procedure, source of data, data collection techniques and tools and data analysis procedure.

In chapter four, the socio-economic status of Limbu women in study area has been analyzed and interpreted.

In chapter five, finding of study is presented. Chapter six summarizes and concludes the entire study with the optional model of recommendations required to fulfill the gap.

At last annex and bibliography has been affixed that helped to make this study.

CHAPTER II

LITERATURE REVIEW

Women in many developing countries marry when they are very young. Almost 50 percent of women, 40 percent of Asian and 30 percent of Latin American women are married by the age of 18 year (World Women UN 1991).

South Asia (2002) currently states that of all discrimination and denial of opportunities that women in south Asia suffers perhaps the most damaging is the denial of the right and opportunity to education. The HDR reports that education is the ignorance of women and empowering them to improve their lives.(women educating in Nepal) so education is major variable to increase the socio-economic status of the women. This study also focused to research about women's education (HDR, 2002)

According to ministry of women, children and social welfare (2002) an percentage of women among total in civil service by class/ level show that 2.4 percent in first class, in 3.2 percent in second class, 5.2 percent in third class and 2 percent are none organized (HDR,2002)

Female population involved in unusual activity in the last 12 month by type , whom that 29.1 percent of them are involved agriculture loan from 2.9 percent have own economic enter prices, 19.8 percent are student, 6.1 percent with now work and 28.6 percent with household cheer (UNDP,2002)

Social patterns are being changing and most women have started to outside work, the home continues to persist even in the face of drastically change circumstances. Traditionally the man was bread- winner; women used to engaged in unpaid labor at home in washing, cleaning, cooking etc. she was also traditionally regarded as the person with primary responsibilities for the care of children and other member. Studies demonstrate that, when both husband and wife

work full time, husband and family responsibilities still fall disproportionately on the women work the burden of two 'jobs' are paid and one unpaid at home, which has always confronted working women, has received more media attention.(ILO,2001)

Women work longer hours than man. Women spend much more activities than men of subsistence activities and domestic work. In these activities the work loaded of women exceeds that of man by more than 25% (Shri Shakti, 1995) over 70% are confined to self employed, unpaid and low wage in formal sector activities between 1991 and 2001. There six fold over the same period. They constituted almost 23 percent of the labor force in this sector in 2001. (NHDR,2004)

Women play major role in economic activities, generally the domestic chores as well as agriculture work done by women is not considered in the national income estimation women's access to economic resources and control over it is less because of legal discrimination property right. The difference between average income ratio between male and female is 1.039(NPC, 2003)

Nepal's constitution (1990) has guaranteed that there will be no discrimination against any citizen in the application and civil right. On the ground of religion race, sex and cast. Hence men and women are given equal rights under the constitution of vote; participate in government or inter-public service.

Nepalese women perform basically triple roles; that of a) production b) re-production and c) community activity. Their work sudden in daily life generally exceeds that of their male counterpart's rural women work 10 to 14 hour daily as compared to 8 to 10 hours fro men (Adhikari, 1999)

Nepalese women are daughter wife and mother but are not recognized as individuals with their own identity. Society has neglected women to the lowest rank. Confined to the home and form there responsibilities are due to their

maternal function. They are discouraged and prevented to take part in public life. (Subedi, 1993)

Still, Nepali women have fewer social options for survival other than marriage Kirati, Magar, Sherppa and other hill mountain cultural and groups there is freedom before marriage. But according to cultural status defined that married women play a prominent role in the question of marriage, divorce and remarriage (Ghimire 1997).

In the context of Nepal, we can measure the women's status in their education attainment. Women constitute 50.04 percent of the total population but only 44.9 percent females are literate (CBS, 2001)

Women's education has a significant effect on the number of children they bear. A survey conducted in 1991 showed that Nepali women have an average of 5.1 children during their productive lives. Women with secondary education have an average of 4 children, while women with primary education have an average of 6.2 children. According to the survey, the median birth interval was 34 months. (MOH, 1993)

Election commission (1994) has also reported that 82 women contested (6.1%) out of total 1345 candidate in the general election 1991 of the 205 member elected, only 7 (3.4%) were women and 3 were nominated to the in the mid term election in 1994, only 8 women won seats election in 1991, only 0.33% of the candidates for district development committee membership was women from village candidates were development committee election the number of female candidates were 956 out of 102,502 out of whom only 241 women (0.55%) were elected .

The gap in literacy rates between man and women is 35% (with 54% literacy for man as against 19% for women) the average life span of a Nepalese women is 53 year compared to 56 years for man only 90% of Nepalese women have access to safe maternity service. The maternal one of the highest in the

world. The population of Nepalese women suffering from anemia is about 70 to 80 percent and most women also suffer from respiratory diseases due to smoke and shoot (UN,1991).

Early marriage is another serious problem that some girls most face the practice of giving away girls for marriage at the age of 10 to 14 after with they must start producing children is prevalent among certain ethnic groups. The prime pod reasons for this practice are the girl's virginity, the prize and lock awareness and education. Early marriage for many girls in Nepal adsa to high rates of maternal and in front morality. Early marriage robs girls for her childhood time necessary to developed physically emotionally and psychologically in fact early marriage in fills great emotional stress as a young women is removed from her parents home to that of her husband and in laws. Her husband who will invariably be many years seniors will have little in common with a young teenager. It is with the strange on that she has to developed an intimate emotional and physical relationship. She is obliged to have intercourse although physically she might not be fully develop (UN, 1995).

In the Nepalese context, the health condition of rural women is very pathetic as very to get busy in agriculture. Fetching firewood and drinking water. They are always over burdened with work. It is recommended medically that in last before delivery takes place a women should not be involved in physically strenuous work but in Nepal a pregnant women keeps on working even up to the last day delivery (Majupuria,1996).

About 62.2 percent of girls between 15 to 18 years are married their bodies are psychologically weak for child bearing. Young child bearers have higher rates of miscarriage, abortion and infant death (ADB,1999).

There are few opportunities for women income earning activities on to involve in employment. In addition the prevailing wage rates in and around the village discriminate against women and discourage them from seeking wage employment traditionally women's responsibilities have been confined to the home in cooking, cleaning, child bearing and child caring and looking after house women are considered to be depended on men (Gurung,1998).

Most of the contraceptives directed to women. Even in sterilization the focus has been women. Between 1981 and 1991 female sterilization increased more than 358% while male sterilization rate increase by a more 134% while the male sterilization rate was half of the female sterilization rate in 1991. Given the greater male over resources higher education level, greater mobility and independent social status these figures indicate a distinct gender bias against women in population programs. (Acharya ,1994)

One of the principal forms of discrimination and one, which has far reaching implication for women is the preference accorded to the boy child over the girl child. This practice denies the girl child's good health, education, recreation economic opportunity and the right to choose her partner, in many societies, male children carry on the family lineage. The preservation of the family home is guaranteed through the son. A girl takes her husband's family name and dropping that of her own parents. The fear of losing a name prompts families to wish to have a son. some men marry a second or a third wife to be sure of having a male children .In all community in Nepal, sons perform burial to "secure their to call in a next world .The son is considered to be the family pillar who ensure continuity and protection of the family property. Some are the sources of family income and have to provide the interpreters of religious teaching and the performers of religious teaching and the performer of rituals, specially on the death of parents, which include feeding a large number of people, called

“shraadha” the birth of son is welcome with celebration as an assist, where as that of girl is welcomed with celebration as an assist, where as that of girl is seen as a liability, an pampering economic drain. It is worthwhile to note a popular proverb “Bringing up girl is like watering the neighbors garden” (UN, 1995.)

The commencement of systematic economic planning since 1956/57 in Nepal an indication of government for all round development of the country by and large, the government. Integrated women development into national development process up to fourth five years development plan. From the fifth plan women education got a separate place in national agenda, 6th plan adapted. The policies of promoting 3 woman’s capacity and participations in women’s health and education. The 7th plan strengthening the previous policies added equal participation of women in development process. That was a strong indication to put women development into main stream of the development. (Khatiwada, 1998).

The policies adopted in the 8th plan put the women into mainstream of the development. The main objectives of the plan were sustainable economic development, poverty alleviation, considering women development as an integral part of the all round development of the country. 14 separate policies were adopted. Which include promotion of women’s participation in every sector of employment general health, education, training, equal rights, equal resources, institutional inform etc. (Khatiwada, 1998).

Ethnic groups have different socio-economic traits. Several researchers have conducted many studies on socio-economic aspects of certain groups. There as a shortage of literature in the Limbu Community. The socio-economic study of ethnic groups in not a new conception in Nepal. Not of researcher has conducted many studies on socio-economic aspects of certain ethnic groups. So findings of one study can deviated form one ethnic groups to anther. Every study tends to prepare the fact the how their existing situation can be expedited. At the same time

theoretical review, in context of research, provides broad spectrum in research work.

Various ethnic groups live in the hilly region of Nepal. Broadly speaking they can be divided into their racial and linguistic affinities the Gorkha or parbatias who speak an Indo Aryan language Nepal and the speakers of Tibeto Barman group of dialects. The Nepali speakers according to the census report, numbered a large quantity nearly about 25 Lakhs. About 50 percent of the country's total population. The Tibeto-Burman speakers total about 20 lakhs and they have been divided into numerous mutually exclusive dialect-groups with their own respective cultural traditions. (Nepali, 1964).

Decision making is also influenced by ethnicity. We find variation in different communities. Women's decision making power is relatively high in Gurung, Rai, Limbu, Magar, Thakali and Matuwali communities than in Brahmin/Chhetri communities. In the Brahmin/Chhetri community women are the primary supporters of the domestic and subsistence sector. Their major role in Agriculture production both as labours and household is considerable, (Acharya and Bennett, 1983).

There are few opportunities for Limbu women in employment and income earning activities. In addition, the prevailing wage rates around the village discriminate against women and discourage them from seeking wage employment. Women are considered to be weak vulnerable and dependent on men. So, it is found that economy of women is very low (Bista, 1976).

Limbu belong to Kirati tribe. The word ‘Kirat’ is corrupt from Kiraiat, Kiryat or Kirjath which means a fort of town in Moabite language if Mediterranean regions. When the population grew, they built many forts downs which are called *Kiriat-hime*, *Kiryat-yarim*, *Kirjath-arba* in that region. Later this word becomes Kereite or Kerite tribe.

Population control policy is in Nepal relating to Fertility determinants Nepalese context. It was found that higher the social status i.e. the higher the standard of a family in relation to other families as represented by income, education etc. It was also found that the higher the economic status i.e. the greater the income received and wealth controlled in relation to other families, the lower fertility of the families (CEDA, 1972).

Education for life it self because it is that element which equips a women with the tool to solve her problems in life and helps her to live in a better life. Education is therefore essential for the rural women in a measure as well as a form that they need to become more productive and worthier citizen of the country. (Kasaju, 1979).

Various research works have shown that female education has positive impact on economic growth and development. 4 to 5 percent GDP in Nepal may be attributed to the increasing number of female literacy, participation in various community and user committees at grass root level. Thousand of women are now involved income generating activities.(Salom Singh, 204).

Nutritional anemia is the major contributors to the higher maternal mortality are Nepal. Women’s iron requirement increases during pregnancy, and in normal delivery, women need to make up rapidly for the blood loss. For iron is required

for breastfeeding. Women with subsequent pregnancies are at greater risk of delivery when women is anemic even a relatively small blood loss during delivery can increase the risk of mortality high infant and maternal mortality is also a product of unhygienic traditional birthing practices and health care system, which reaches only 15.5% of the pregnant women receive prenatal care and only 10.5% receive any postnatal services. While 20% of the estimated 800,000 pregnancies each year are considered high risk, only 3.1% of all babies are delivered by a trained birth attendant. Less than one in four women have received the required five doses of tetanus toxoid (UNICEF, 1996).

The predominant section of the Nepalese people is employed in the agriculture sector. If we take into account labor input, women's contribution in rural areas, of those who are engaged in outside employment the word 'Kirat' tribe was developed and slowly the Kirati tribe migrated toward eastern region of the world, 1049 BC. The origin of Kirat people of Nepal and birth in Eastern India begins from the combination of three races such as the *Khambongbas* or the *Khambos*, the *Tansangthas* or the Mongols and Munaphens or the Chinese. He also noted the culture and customs of Limbu. In this book, he writes that the origin of Limbu of the Eastern Himalayan of Nepal. (Chemjong, 1948)

He states that Limbu have their own area which is traditionally called Pallo-Kirat "Far Kirat" or even more commonly called is Limbuwan, the "Land of the Limbu". Limbu are also called Subba. The title of Subba was given to Limbu "head man" at the time when the territory of Kirat was annexed to the kingdom of Nepal by Shah king. Apparently, Subba's means that the leader of village and there are usually eight to ten 'Kipatiya' under one Subba. He also mentioned that traditional customs and marriages of Limbu community there can be marriage by arrangement, capture or elopement. As among so many other peoples of Nepal,

the Limbus does not have formal system of divorce. A couple may choose to live apart, but divorce is actually only obtained when the wife takes a second husband. (Bista, 1967).

They are notable exceptions in some of Nepal's ethnic communities, whose traditional practices at times go contrary to the modern conservative legal system. Many ethnic communities of Tibeto-Burman, origin, such as Newar, Gurung, Tamang, Sherpa, Limbu and Rai have more egalitarian practices regarding women poverty rights. (UNICEF, 1996).

The Limbu men typically wore a Nepali shirt and a loincloth on ordinary days and during festivals they wore the full Nepali suit and cap complete with European style suit jacket. The Limbu women wore a sari and blouse of colorful cotton materials and wore silver necklaces bangles, gold earring, nose rings and ring on their fingers. In general they dress in a little more sophisticated manner than the Rai, as Limbuwan is closer to and more under the influence of market and industrial town of Biratnagar, Dharan and especially Darjeeling. One of the most westernized place in India. (Bista, 1967).

Limbus are one of the branches of the Kiran with their own distinct language, culture, religion, custom and tradition. They live in the eastern part of Nepal, historically known as 'Pallo Kiod, or Limbuwan. At present it covers an area of 16,358 square kilometers, which comprises Taplejung, Panchther, Ilam, Jhapa, Morang, Sunsari, Dhankuta, Terhathum and Shankhuwashabha District. Limbus are also found in west Bengal, Sikkim, Bhutan, Assam, Meghalaya and Manipur states of India. In Nepal, out of the population of 26,47,637 of nine districts mentioned above 2,49,999 are Limbu language speakers (CBS,1993).

Same refried government servants, ex-Gurkha British Armies from a small number of Limbu populations in Kathmandu valley. (Tumbahang, 1998).

Kirat land is divided into three parts. They are called Wallo Kirat (near Kjrath Majh Kirat) (middle kirat) and Pallo Kirat (far kirat) or the land of the Limbus. The land stretched between eastern boarder of Kathmandu valley and Makawanpur to the Likhu Sunkoshi river mostly populated by Murmish of Tamang, Sunuwar, Jirels, Thami etc. in named Wallo Kirat, the land between the Likhu river in the west and the Arun river in the east mostly populated by Rais of Khambus is called Majh Kirat and the land between the rivers Arun in the west and mechi in the east is known as the land of the Limbus of Palo Kirat (Subba,1995).

Nepalese society is made of different casts, races, religious sects etc. It is in fact, a multicultural, multilingual and multi-religious society. In order to emerge as a respectable personality of such a society, he or she should rise above his or her own community, be free from parochial. Thinking and have the capacity to lead people. In the Limbu community. Popular social reformers, leading figures and dominant figures from the female world have not yet appeared on the national. Since very few women are educated they do not live in the community of the country society. Illiterate women do not have any role whatsoever to neither play in the society nor do they know the roles to be played. (Tumbahang, 1998).

In banchare Limbu community, hardly a decade back people started to educate their daughters. So far only four girls out of tow hundred fifty have passed SLC. A few are SLC failures and rest of them is illiterate. When social works, such as road, well school etc. are to be made, meetings are to be conducted and at such meeting are to be conducted and at such meetings, it is generally the man who participate. Moreover, each home is recognized by society with the male

owner's names and his voice is taken as the decisive voice or the part of his family. if any opinion is to be polled on a certain social issues.(Tumbahang 1998).

In the past there was no opportunity for foreign employment of course opportunities for British Gorkha Recruitment and India Gorkha Recruitment where there but they did not bring handsome salary and allowance as they are doing now. There fore, people were reluctant to join the army. There were no other work, opportunities either at home are abroad. People were farmers who lived in a joint family. Same member had to look after the cuttle, some members had to bring fodder for them, some others had to bring firewood, and drinking water etc. and others had to be busy in the field. In fact, a family needed many hands and joint family was commandership was necessary and it was usually taken by the oldest man in the family. He distributed the works among the family members who carried out the assigned duties, such as cooking ,serving food, washing utensils, cleaning the house, bringing water, weaving clothes and others comparatively cashier worlds. Males were allotted works like ploughing fields, digging those carrying heavy loads etc. (Tambahang, 1998).

CHAPTER III

RESEARCH METHODOLOGY

In order to achieve the objectives of the study methodology has been following adopted.

3.1 Research Design

This research is exploratory in nature. It tries to explore and investigate the socio-economic and familial issues of the study area in terms decision making process of Limbu women as compared to their counterpart men. This research is slightly descriptive as well as analytical. It means that the data interpretation has been supported by tabular analysis of followed by their explanations.

3.2 Nature and Source of Data

This study is based on both quantitative and qualitative in nature however this study is more qualitative than quantitative. Both descriptive and numerical data are used. Information was collected primary and secondary sources.

3.2.1 Primary Data

For collection of primary data, the interview and observation method were used to the sampled women in the study area. To collect the primary data about respondent's status like health, education, community relation, decision making power, social works and culture etc. during the field work, primary data were collected from the sample respondents as well as key information from women representative, social worker, women health assistant and so on.

3.2.2 Secondary Data

Secondary source of data are also one of the important method or tools used wherever relevant information to complete the study. One such source of secondary data is population senses, different kinds of secondary data are collected from the district survey. In addition different books and report related to socio-economic status of women on Limbu women. Various books, reports and journals have consulted Kirant Yakthum Chumlung library at Tekhedewal, Lalitpur, Central Library of Tribhuvan University of Kirtipur, Kathmandu and Sirijunga-Pahalgu Pustakalaya, Naya Baneswor, Kathmandu.

Hence, the relevant literature whatever and wherever were available have been studied and the required informants were extracted.

3.3 Sampling Procedure

Table 3.1 Limbu Household in Different Wards.

Word No.	Household	Percentage
1	4	0.95
2	46	10.93
3	16	3.80
4	69	16.39
5	114	27.08
6	8	1.90
7	7	1.66
8	96	22.80
9	61	14.49
Total	421	100.00

Source: Field Survey, 2008

Table 3.1 shows that ward no. 2,4,5,8 & 9 are lerrger Limbu ward then often 4 wards. There are 46 Limbu households in ward no 2, which is 10.93 percentage of the total Limbu households, 69 household in ward no 4 which is 16.39 percentage, 114 households in ward no 5 which is 27.08, 96 households in ward no 8 which is 22.80 percentage and 61 households in ward no 9 which is 14.49 percentage of the total household.

Table 3.2: Number of Respondents Sampled by Selected Words.

Ward No.	Total Limbu HHS	Samples HHS	Percentage
2	46	12	19.05
4	69	15	23.80
5	114	20	31.75
9	61	16	25.34
Total	290	63	100.00

Source: Field Survey, 2008

Ward No 2, 4, 5 and 9 are selected purposively considering highest concentration of Limbu community. There are 46, 69,114 and 61 households in their ward respectively. Among them 12, 15, 20 and 16 households are selected ward No. 2, 4, 5 and 9 respectively 63 households are selected and it is contributed by 21.72 percentages in number from each ward.

Table 3.2 shows that out of 46 households 12 households are sampled from ward no 2, 15 households are selected out of 69 households form ward no 4,20 households are selected out of 144 household form ward no 5, and 16 households are selected from ward no 9 which is 15 percent of total households are taken and one by one women were interviewed form each sampled households who are the respondents of this study. The sampling procedure is used by using purposive and Convenient Sampling Method.

3.4 Data Collection Tools and Techniques

The researcher has used traditional methods such as direct participation observation and structured questionnaires to obtain necessary and reliable data for this study, which is given below.

3.4.1 Questionnaire

A structured questionnaire was prepared and administered to the selected women. The researcher herself visited door to door in the sample households and asked to generate necessary information with the help of the structured questionnaire.

The questionnaire was divided into three sections. The first section deals with the purpose of getting women's general information, which includes their family structure, age, and education level. Employment status, property ownership, decision making power, health status and using family planning etc. the second section deals with their social and cultural aspects like their involvement in community decision. Relation with neighbor's etc. third section includes recommendation questioner about the causes of women's low status and to suggest to develop socio-economic status of women. Quantitative information was collected by the checklist. The structure questionnaires are included in the annex I.

3.4.2 Focus Group Discussion

Six-group discussion comprising 5-10 participants was conducted to collect information concerned with women's role in dealing household activities and the women's status in domain. A check list was used for this purpose.

3.4.3 Key information Interview

Some women having profound who are the key information of the study knowledge of socio-economic, culture rituals and practices were interviewed separately. On the basis of the techniques, unique cultural feature features and social attributes among the Limbu of Dharampur VDC. Those topics which were not covered in formal interview such as social customs, rituals and others were collected with key information. A total of 5 key informants were interview and they are the teacher social worker. Political workers etc.

These persons were selected as the basis of their position in the society and knowledge of topics. The key informants were met repeatedly during the survey period to have a greater insight the problem under the research.

3.4. 4 Observation

Observation is one of the techniques to collect the information data. During the field work everyday life, social interaction, relation, household activities among the Limbus in the sampled area was observed. This helped the researcher to know about Limbu women's status in their society.

Simple observations have been applied to get information for the study. They were used to collect qualitative data. Direct observation method was used to observe the infrastructure of ward the people settlement pattern and activities relate with socio-economic and cultural practices.

3.5 Data Analysis Procedure

The collected quantities information was tabulated manually, analyzed descriptively using simple rate, ratio and percentage. Qualitative information are incorporated in the analysis and when necessary.

The prepared questionnaire was pre-tested for testing its credibility and some additions and dedications of question were made and finalized. Then the researcher herself conducted the entire questioning within the 63 households which were used by using purposive and convenient sampling method as mentioned above. All respondents were mainly the senior female members of 20-60 years old of the sampled households. It means below 20 and above 50 years women and other female members such as daughters, grand daughters and so fourth were not interviewed.

The collected data was grouped into three categories such as general information, social aspects and recommendation according to the group of questionnaire which is mentioned above. Then the data were generated into table to analysis data collected data as seen in the fourth chapter.

CHAPTER IV

DATA ANALYSIS AND INTERPRETATION

This chapter attempts to analyze the collected data and information for securing the objectives of the study. It derives the major findings of the socio economic status of Limbu women of Dharampur VDC is presented. It also includes social characters education, health decision making power and occupation of Limbu women such types of data is analysis which shows the general information about the women in the study area.

4.1 Age of Respondents

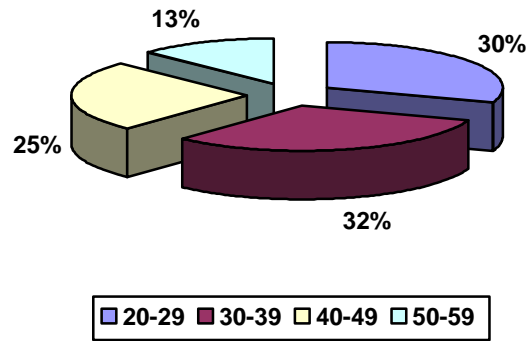
Age plays vital role to involve into the economic activities. It makes difference in working hours types of work and involvement in decision making process in the study age of respondents ranged from 20-59 they are categorized into four category 20-29 years,30-39 years,40-49 years and 50-59 years. The data mention in the table below shows the description of age group on sample household.

Table No.4.1 Distribution of Sampled Respondents by Age Group

Age Group	Number of respondents	Percentage
20-29	19	30.16
30-39	20	31.75
40-49	16	25.40
50-59	8	12.70
Total	63	100.00

Source: Filed Survey, 2008

Figure 4.1 Distribution of Sampled Respondents by Age Group



Above table shows that the higher percentage of respondents (31.75%) are 30-39 years age group, then (30.16%) are 20-29 year age group, (25.40%) belong to 40-49 years and lower percentage of respondents (12.70%) are 50-59 years age group.

In the study the first age groups of female are quite modern educated and conscious. The second and third group of women is mostly of working age in the society. The fourth age group of women are mature age group. They are fully responsible and authorized to their family socially, economically and personally.

4.2 Marital Status

Marriage is important in human life. In Hindu society marriage is supposed to be a religious obligation. After marriage there is a transition in the status of men and women with attendant rights and obligation, the study deals with the status of women and their marital status. The following table shows the marital status the following table shows the marital status in Limbu women of Dharampur VDC.

Table 4.2 Distribution of Sampled Respondent by Marital Status

Marital status	No of Respondent	Percentage
Married	40	63.49
Unmarried	7	11.11
Widow	4	6.35
Separated / Divorce	12	19.05
Total	63	100.00

Source: Field Survey, 2008

Figure 4.2 Distribution of Respondent by Marital Status

The marital status changed the women's role and increase their duties and a work load. Most of the respondent is married in the study area. Among the total respondents 63.49 percent are married in sample of 63 household, there are 11.11 percent unmarried, 6.35 percent of women are widow and 19.05 percent of women are separated or divorce with their husbands, in the study area.

In this study, found that most of the young girls below 20 are married they are not well educated and fully matured. They are completed to be changed into daughter in law from daughters. They should do so many works in new houses and respect the family members but cannot get the rights of different things.

4.3 Family Structure

Family is a social institution and most important primary group in society family structure plays an important role to develop socio-economic status of women, the structure of the family is categorized into three types in this study. These are nuclear joint and extended. Nuclear family have husband wife and their unmarried children joint family have husband, wife one or more married and unmarried children and extended family have husband , wife their married unmarried children, grand father and grand mother living in one household who take their meal in the same kitchen and work.

Table 4.3 Distribution of Sampled Respondents by Family Structure

Family Type	No of Respondent	Percentage
Nuclear	33	52.38
Joint	25	39.68
Extended	5	7.49
Total	63	100.00

Source: Filed Survey, 2008

From table 3, it is clear that the higher percentages (52.38%) of Limbu women in study area are living in nuclear family. Among them 39.68 percent live in joint family. Only 7.94 percent of Limbu women are in extended family. In joint and extended family is lesser than in nuclear family. If female members of the family are more than male members, they don't have freedom in any activities. It is found that there is no god relationship among the family members also.

4.4 Educational Status

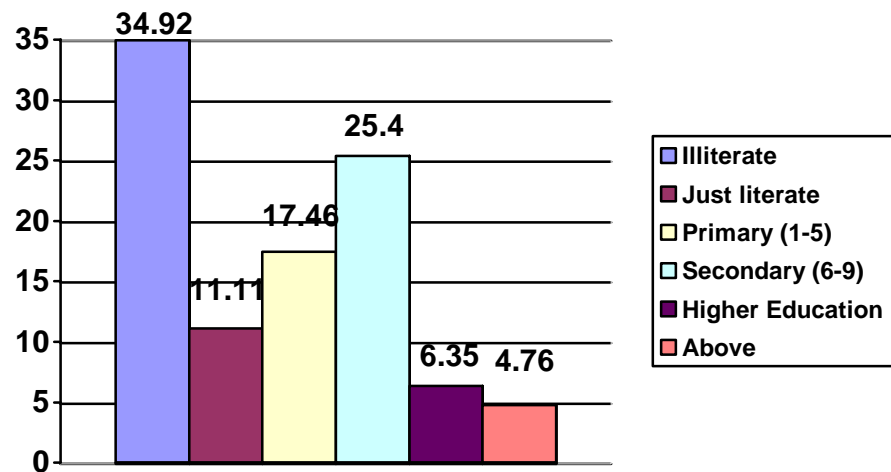
Education is one of the main variables to measure social status of any society. It helps to bring awareness and change in the community. The level of social status of women. But women literacy rate in Nepal is 42.5 % according to the CBS report 2001, which is quite low therefore women's status is very low , table 4 shows the educational level of the respondents of the study area.

Table 4.4 Distribution by Literacy and Educational Status of the Respondents

S.N	Level of Education	No of Respondents	Percentage
1	Illiterate	22	34.92
2	Just literate	7	11.11
3	Primary (1-5)	11	17.46
4	Secondary (6-9)	16	25.40
5	Higher Education	4	6.35
6	Above	3	4.76
	Total	63	100.00

Source: Field Survey, 2008

Figure 4.3 Distribution by Literacy and Educational Status of the Respondents



In this study the general literacy rate of Limbu women is 65.08 percent and 34.92 percent are illiterate. Among 65.08 percent of literacy rate of women 11.11 percent are just literate by adult education and they could only read and write in simple words there are 17.46 percent of respondents broke their study in school level and only 25.40 percent have finished their school level study or passed S.L.C, 6.35 percent respondents have finished higher education so from table 4 shows that the condition of women's bachelor's or master degree is very low and miserable.

The main cause of the lower enrollment and higher dropout rate is happened by the cause of the some discrimination between son and daughter and early marriage of the girl most of the girls have got married during their school life period and they born child which disturbs their study.

4.5 Reading Culture

Reading culture is also most important variable to measure the educational status of people. Who used to read books newspapers and they can take many information enjoy and enough knowledge also. Reading culture helps to make board to mind of people and bring awareness specially reading culture plays an

important role to develop the knowledge of women. Table 5 shows the reading culture of Limbu women in Dharampur VDC.

Table 4.5 Distribution of Sampled Respondent by Status in Reading Culture

Types of Reading	No of Respondent	Percentage
Not reader	31	49.21
Book reader	9	14.28
Newspaper reader	7	11.11
Magazine Reader	16	25.40
Total	63	100

Source: Field Survey, 2008

Table 5 shows that Limbu women's status in the reading culture is divided in to four categories (Not reader, book reader, newspaper reader, Magazine reader). In this study 50.79 percent of Limbu women used to read books, news paper and magazine. Among them 14.28 percent of women are book reader, 11.11 percent women are newspaper reader and 25.40 percent of women are magazine reader. In this study found that uneducated women are not read any book or newspaper or magazine Limbu women who use to read magazine they are also not well educated and who use to read newspaper, they are educated and responsible women in house and society.

4.6 Women Participation in Informal Education

Literate means a person who can read and write in any language with understanding. The involvement in literacy classes of Limbu women has been presented in table 6.

Table 4.6 Participation Limbu Women in Literacy Classes

Yes/No	No.of Respondent	Percentage
Yes	24	38.10
No	39	61.90
Total	63	100.00

Source: Field Survey, 2008

Table 6 shows that only a small percentage 38.10 percent out of 100.00 percent respondents has been participated in adult literacy classes. Conducted by different institution and large percent 61.90 of the Limbu women did not participated in the classes from Dharampur VDC.

The research asked some questions to know opinion of the respondents about the main reason of Limbu women's backwardness of their low status and suggestion to improve their status. The collected data from the study area is analysis with their report.

4.7 Occupational Status or Source of Income

Nepal is an agricultural country most of the people are farmers. In this study also a large number of economically active population are engaged in agriculture. It is the backbone of the economy of this village, which is shown into table below.

Table 4.7 Distribution of Sampled Respondent by Major Occupation or Source of Income

Occupation	No of Respondent	Percentage
Agriculture and livestock	34	53.97
Services	9	14.29
Business	15	23.81
Wage Earning	2	3.17
Pension	3	4.76
Total	63	100.00

Source: Field Survey, 2008.

According to this field survey report shows that agriculture is the main source of income. There are higher percentage of respondent are 53.97 percent of income source is agriculture and lower percent of the respondent are 3.17 percent of income source is wage earning and then 4.76 percent family income source is pension , 14.29 percent family's income source is service and 23.81 percent family income source is business .

4.8 Outside Job

Women involving in jobs act as a main variable in determining their socio economic status. In this study there are two types of job one is household work and other outside household works. In outside works, skill employer is one and unskilled is other.

Table 4.8 Distribution of Sample Respondent by Job

Types of Job	No of Respondents	Percentage
Household work	41	65.08
Outside of household work	22	34.92
Skill employer	(17)	(26.98)
Unskilled employer	(5)	(7.94)
Total	63	100

Source: Field Survey, 2008

From the table 4.8 the large no of respondents 65.08 percent are at household works, which is concerned as non-economics activity 34.92 percent respondents have outside work. This outside job is divided into two types one is skilled and another is unskilled, 26.98 percent respondents are engaged in skilled job such as health training, income generating and others relatively job training and 7.94 percent of respondents have unskilled job means daily wage labour.

4.9 Women's Economic Status in the Family

In this study, women's economics status in the family is divided in two categories, among them one is dependent with male member and another is independent with male member it also measures economics status of women.

Table 4.9 Distribution of Sampled Respondent by Women's Economics Status in the Family

Women's Status	No of Respondents	Percentage
Dependent with male member	35	55.56
Independent with male member	28	44.44
Total	63	100.00

Source: Field Survey, 2008

Table 4.9 shows that Limbu women's economics status in the family is divided in two categories (dependent with male and independent with male) among them 55.56 percent of the respondents are dependent with male member and 44.44 percent of respondents are independent which means they are self sustained. They are involved as women health workers, teacher, daily wage, workers teacher, daily wage workers in the agriculture selling firewood, selling beer-wine and self employed.

4.10 Property in Women Ownership

In Nepal women have less access on ownership of family so they are economically backward than male. If they have property in their ownership, they are not free to use it. Therefore socio-economic status of women is miserable. In this study, property in women's ownership is categorized as land, house, live stock and bank deposit, the following ownership of Limbu people in Dharampur VDC.

Table 4.10 Distribution of Sampled Respondents by Women's Property in Ownership

Women's Ownership	No. of Respondent	Percentage
Land	6	9.25
House	2	3.17
Livestock	15	23.81
Bank deposit	9	14.29
No. ownership	31	49.21
Total	63	100.00

Source: Field Survey, 2008

Figure 4.4 Distribution of Sampled Respondents by Women's Property in Ownership

Table 10 shows that out of total respondents 9.52 percent said that women in their family have ownership on land. 3.17 percent said that women in their family have ownership on house. 23.81 percentage said that women in their family have ownership on livestock and 14.29 percent women said that that their have ownership on bank deposit. A half or 49.29 percent the women of Dharampur VDC have no ownership any type of family property.

4.11 Prominent Household Workers

In Nepal most of the female are in household workers and agricultural activities. They have less access to education and hence lower proportion were involved in gainful economic activities. They are surrounded by household activities. The following table shows the involvement of prominent household workers as:

Table 4.11 Distribution of Sampled Households by Prominent Household Workers

Member	No.of Respondent	Percentage
Male	12	19.05
Female	51	80.95
Total	63	100.00

Source: Field Survey, 2008

Above the table shows that of the 63 sampled households in more than one third percent households female. Prominent household worker. It is 80.95 percent involved in household activities. Husband prominent household workers are 19.05 percent. However, only few husbands were engaging in household activities.

4.12 Keeping Household Income

Both male and females need to equally responsibly for household activities and they need to share equal benefits in family. Principally both are equal having equal rights and duties but, in our society males have dominated roles. Females have supportive roles. They have to follow their male counterparts in decision making. Like this maximum Limbu females are also engaged in household activities, livestock caring and agricultural activities and males go outside and earn. Male have more opportunity to keep their property. The following table shows the males domination to keep household income as:

Table 4.12 Distribution of Sampled Household by Keeping of Household Income

Member	No. of Respondent	Percentage
Male	29	46.03
Female	19	30.16
Both	15	23.81
Total	63	100.00

Source: Field Survey, 2008

Out of the 63 household, male member keep the household income in 46.03 percent households compared 30.16 percent household by females. In 23.81 percent household, both males and female keep jointly. This shows that male's member control the house-hold income and female have to get permission to use income. Male can use the income according to his will but female can not do so. It is due to the male domination in the family as well as in society.

4.13 Health Status

The popular saying that "Health is wealth" it is taken as the symbol of civilization. So, health is an important factor to determine that socio-economic status of people.

In this study the health status of Limbu women is categorized into three categories. They are general, good and very good. Health indicates such type of general respondents who are almost sick and they continue to get appointment to the doctor and take medicine regularly. Very good health indicates such type of respondents who are healthy. Besides these two categories, all respondents belong to the good health till they have not taken any kind of medicines and hospital appointment.

Table 4.13 Distribution of Sampled Respondent of Health Status

Health Status	No. of Respondent	Percentage
General	17	26.98
Good	34	53.97
Very good	12	19.05
Total	63	100.00

Source: Field Survey, 2008

From table 13 shows that the higher percentage 53.97 percent of Limbu women's health status is very good, the lower percentage 19.18 of respondent's health status is very good and remaining 26.98 percent of respondent's health is general. Among them the Limbu women with general health are suffering much because of child bearing.

4.14 Family Planning

Fertility is one of the most important factors which affect women's health status as well as their socio-economic status. Adopting family planning controlled frequent pregnancy and unwanted childbirth. Therefore the knowledge about family planning is an indicator to their socio-economic status.

Table 4.14 Distribution of Sampled Respondents by Adopting Family Planning

Family Planning	No. of Respondent		Percentage
Adopting	Concent	6	9.52
	Husband	17	26.98
	Family advice	9	14.29
Not adopting		31	49.21
Total		63	100.00

Source: Field Survey, 2008

From the table 14, it is clear that a half or 49.29 percent the respondents are not adopting any family planning either they have not knowledge about family planning or their husband are using. 50.79 percent respondents are adopting family planning. Among them only 9.52 percent are adopting with their own concern beside these 26.98 percent are adopting with husband's advice and 14.29 percent women are adopting with her family member's advice.

4.15 Decision Making Power of Women

The decision making field of social field indicates the social works like to make road build tap and school building which is contact in the society. The decision making field of financial indicates that to building the selling goods cattle land etc. Playing the wage to the field workers so on where the decision making field of family is the family matters like to send the child into school, household work and agriculture work etc.

This present study has tried to analyze Limbu women's decision making power in social, financial and family matters which shows into table.

Table 4.15 Distribution of Sampled Respondent by Decision Making Power of Women

Decision Making Power	No.of Respondent	Percentage
Yes	22	34.92
No	41	65.08
Total	63	100.00

Source: Field Survey, 2008

In this study area, the large number of respondents i.e. 65.08 percent have not got decision making power. They can decided only in minor thing like about planning seeds, processing and storing good gains and issue concerned with

kitchen and supply etc. beside these some of them are involved partially indecision making process. 24.92 percent respondents had got fully decision making power in different sectors like social, financial and family.

4.16 More Decision in Household Work

It is considered that male and female are equal in family and they have equal roles and responsibilities. But males have dominance in decision making process and other social activities. The following table shows the more decision in household work of male and females in Limbu community.

Table 4.16 Distribution of Sampled Household by Decision on Household Work

Decision Maker	No.of Respondent	Percentage
Male	46	73.02
Female	17	26.98
Total	63	100.00

Source: Field Survey, 2008

Out of the total 63 sampled household, more decision in household work is male domination. It is 73.02 percent of respondent are more decision in male. Only 26.98 percent of females decide to household work. It shows that in household works husband are domination in family.

4.17 Decision of Expenditure on Household

Most women are engaged in household chores and they spend more time for these activities than males played dominant role in decision on household expenditure. The following table shows the situation for decision making in terms of household expenditure.

Table 4.17 Distribution of Sampled Household by Decision on Household Expenditure

Decision Maker	No. of Respondent	Percentage
Male	39	61.90
Female	24	38.10
Total	63	100.00

Source: Field Survey, 2008

Among the 63 sampled household 61.90 percent decision on household expenditure are made by male member. Only 38.1 percent decisions are done by females. It show the low decision making power of female in household with regard to household expenditure. However, there is leading role of females in female headed household and nuclear family. In male headed households and household with joint family, female have lower of decide in household expenditure.

4.18 Decision on Children Sending to School.

Education is a means through which human being may bring a better life. Education attainment is more important for younger age groups than for the older age groups. Age many of the Limbu parents are not well educated, they do not understand the well value of education. In spite of sending the children to school many of female students are bound to look after children similarly they have to go help the presents in agriculture field.

Table 4.18 Distribution of Sampled Household by Children Sending to School

Decision Maker	No. of Respondent	Percentage
Male	29	46.03
Female	34	53.97
Total	63	100.00

Source: Field Survey, 2008

The decision of female in sending their children to school are found to be strongest which 53.97 percent is. While the male member 29 decision is to be found 46.03 percent respondents.

4.19 Expenditure of Children Education

According to the field survey, out of the total 63 sampled households, male member have dominant role in deciding children's education. The decision about children's education and expenditure for them were made by males in most cases. The following table shows the male dominating to take decision on expenditure of children's education.

Table 4.19 Distribution of Sample Household by Decision of Expenditure of Children's Education

Decision Maker	No. of Respondent	Percentage
Male	34	53.97
Female	29	46.03
Total	63	100.00

Source: Field Survey, 2008

Out of 100, it was found that 53.97 percent respondents decision were made by males and only 46.03 percent respondents decision were made by females. Through both male and females are equally responsible for the children's future

but only male member decide in most of the cases. It may be due to low educational status of female and their economic dependency. The decisions of the female in lending their children to school are found to be strongest.

4.20 Decision on Treatment of Sickness.

Health is very sensitive for human being and it affects all the other activities. Medical science has developed many kinds of medicine and injection for frighten of diseases. The life expectancy of people has been increased due to modern medical facilities. In terms decision related to treatment for sickness of family member, males have dominant role. Mostly male member decide, the type of treatment to be practiced to care the disease. The following table 4.20 shows the decision for treatment.

Table 4.20 Distribution of Sample Household by Decision on Treatment for Sickness

Decision Maker	No. of Respondent	Percentage
Male	18	28.57
Female	14	22.22
Both	31	49.21
Total	63	100.00

Source: Field Survey, 2008

Above table shows that 28.57 percent decisions are made by males and 22.22 percent by females. Similarly, 49.21 percent decisions are made by both male and females members. It shows that both male and female equal decision for treatment.

4.21 Decision to attendant Social Activities

Social activities are important part of human life. It is generate the human beings and to gain for knowledge and awareness. The following table shows the situation of decision making on to social activities.

Table 4.21 Distribution of Sampled Household by Decision to attendant Social Activities

Decision Maker	No. of Respondent	Percentage
Male	30	47.62
Female	33	52.38
Total	63	100.00

Source: Field Survey, 2008

Among the 63 sampled household, 47.62 percent respondent's decision were made by males and 52.38 percent respondents be female. It shows the decision making power of female is higher then male on to go social activities.

4.22 Women Participation in Social-Cultural Activities.

The Nepalese society is traditional and most of the traditional and cultural aspects play effective role to enhance the status of women in the society. Females have no property rights and low access to education and economic actively. Indeed it is ridiculous in modern society where both male and female are equal rights and responsibilities. Through males and females are considered equal, female have low access to education, employment and other gain full activities and they have low status in the society. But different social organization female's generated low social status out of the 63 respondents the participated in social-cultural activities shows the following table.

Table 4.22 Distribution of Sampled Respondents by participation Women in Social Cultural Activities

Type of Activation	No. of Respondent	Percentage
C.F.U.G	20	31.75
Mother Group	14	22.22
Religion	9	14.28
Others	8	12.7
No participated	12	19.05
Total	63	100.00

Source: Field Survey, 2008

This table 22 shows that 19.05 percent Limbu women were not participant any social-cultural activities. 31.75 percent respondents were the member of community forest user groups. Similarly 22.22 percent respondents were the member of mother group. In same were 14.28 percent respondents were involve in religious group and 12-70 percent respondents were involve in other different group such as relative of health, livestock, management and assistant of social works.

4.23 Women's Involvement in Community Decision.

Nepalese are son preference societies. Still women are controlled to participate in community decision. Beside it religion, tradition, social attitudes make several limits on women's involvement into community decision. Following table shows that women's involvement in community decision.

Table 23 Distribution of Sampled Respondent by Women's Involvement in Community Decision

Community Decision	No. of Respondent	Percent
Involved	37	58.73
Not involved	26	41.27
Total	63	100.00

Source: Field Survey, 2008

In this study area, 58.73 percent respondent is general participating into community decision and 41.27 percent respondents of Limbu women have not involvement into community decision. This report shows that the women's involvement condition in community is very good.

4.24 Women Considered in Community

This study area, about 53.97 percent respondents have reported that women are considered as housewife, 12.70 percent are member of society. Similarly, 4.76 percent are considered second grade citizen, 22.22 percent are considered as equal and others 6.35 percent respondents are like life partner in the Limbu community. Which is shown on the table 24:

Table 4.24 Distributions of Respondents by Women Considered in Community.

Women Consider	No. of Respondent	Percentage
Housewife	34	53.97
Members of society	8	12.70
Second grad citizen	3	4.76
Equal	14	22.22
Other	4	6.35
Total	63	100.00

Source: Field Survey, 2008

4.25 Women's Relation with Neighbors

Relation with neighbor is the factor which is affected to the social status of women. Table 25 shows that women's relation with neighbors.

Table 4.25 Distribution of Sampled Respondents by Women's Relation with Neighbors

Women Relation	No.of Respondent	Percentage
General	27	42.86
Close	29	46.03
Very close	7	11.11
Total	63	100.00

Source: Field Survey, 2008

According to the 25, the higher percentage 46.03 percent respondent's relation with their neighbour is close. 42.86 percent respondent's relation is general and 11.11 percent of respondent's relation is very close. So on nobody have bad relation with their neighbour.

4.26 Causes of Low Socio-Economic Status of Limbu women.

Table 4.26 Distributions of Sampled Respondents Causes of Their Low Socio-Economic Status.

Causes	No.of Respondent	Percentage
Lack of education	36	57.14
Patriarchal	12	19.05
Culture	9	14.29
Lack of knowledge	6	9.52
Total	63	100.00

Source: Field Survey, 2008

Figure 4.5 Distributions of Sampled Respondents by Women Replied the Cause of Their Low Socio-economic Status.

In this study area, the higher percentage 57.14 percent of respondents reported that the main cause of Limbu women's low socio-economic status is the lack of education. 19.05 percent of respondents reported that patriarchal system is the cause of their low status. Then 14.29 percent of respondents reported the culture is the cause of low status and 9.52 percent of respondents reported that they have lack of knowledge or don't know about their low socio-economic status.

4.27 Suggestion to Improve the Socio-Economic Status of Limbu Women.

Table 4.27 Distribution of Respondents by Suggestion to Improve Their Status.

Suggestion	No.of Respondent	Percentage	Remark
Promote the education	18	28.57	The ignorant responds said “I don’t know”
Equal property right	17	26.98	
Primary in job opportunity	15	23.81	
Skill promotion	6	9.52	
Improve in traditional belief	5	7.94	
Others	2	3.15	
Total	63	100.00	

Source: Field Survey, 2008

In this study area, the researcher asked the question to the respondents “what do you suggest to improve your status? 28.57 percent respondents and 26.98 percent respondents answered that education and equal property right should be provided for Limbu women to develop their socio-economic status. 23.81 percent respondents said that giving priority in job opportunity for women can development their status. 9.52 percent respondent said that skill promotion should provide for Limbu women to develop their status. Similarly 7.94 percent respondents reported that the traditional belief should change for their development and 3.18 percent respondents said that they don’t know or they have lack of knowledge about this.

4.28 The Role should be played by Government and Various Organizations to Develop the Socio-economic Status of Limbu Women.

Table 4.28 Distribution of Sampled Respondent by Women Report the Role of Government and Organization to Improve Their Status.

Role of Government and Other Organization	No.of Respondent	Percentage	Remarks
Awareness, literacy education	27	42.86	The ignorant respondents said "I don't know"
Skill promotion/ job opportunity	25	39.68	
Enhancement of self empowerment	6	9.52	
Health training	2	3.18	
Other	3	4.76	
Total	63	100.00	

Source: Field Survey, 2008

In the question of what kind of role should be plan by government and other organization to development the socio-economic status of women, the higher percentage 42.86 percent respondents reported that the awareness, literacy and education program should provide by government and other organizations. Similarly, 39.68 percent respondents reported that skill promotes job opportunity and 9.52 percent respondent said enhancement of self scheme and empowerment should provide women to develop their status. Then 3.18 percent respondents said health training and similarly 4.76 percent respondents replied that they don't know about the role of government and other organizations to develop their socio-economic status.

CHAPTER -V

FINDINGS OF THE STUDY

This study analyzed “Socio-economic status of Limbu women” at Dharampur VDC ward No. 2,4,5, & 9. It lies in the eastern part of Nepal at Jhapa District. It is typically in plane area, which is not facilitated by the pitch road, hospital and campus. There are multiethnic groups such as Brahmin, Chhetri, Newar, Rajbanshi, Rai, Magar, Damai-Kami, Tamang etc.

This study is mainly based on primary data. The researcher visited all sample women and asked questionnaire to collect data. The major findings of the study area described as below.

- i) The large numbers of the women’s age range was 30-39 years and a few number of women’s age range was 50-59 and 40-49 years. Researcher found that 30-49 years old women were mostly participated in agricultural work.
- ii) On the study area (Dharampur) most of the young girls below age of 20 are married in other wards early marriage of girls was found there. Therefore the higher number of married women were selected for the study.
- iii) In the study area the higher percentage of Limbu family lived in Nuclear and joint but lower percentage of family lived in extending family.
- iv) In the study area, the general literacy rate was high but the educated women were low. It means a few number of women were studied formally. The researcher found that a few numbers of women have completed their school level study or passed SLC and the higher study of Limbu women is low.

- v) In this study area, the large number of women reported that they were not read any types of book newspaper or magazine and few numbers of women reported that they have got reading habit. It means Limbu women have not good reading culture.
- vi) In this study area, the researcher found that a few number of women have participated in adult literacy classes conducted by different institution and large number (61.90%) of women were not participated in the classes. So, educational status of Limbu women is low.
- vii) In the content of major income source, most of Limbu's income was agriculture. Few numbers of peoples major income source was business and service. So the higher percentage of Limbu women's economics status is dependent on their family. They were engaged in household and agriculture. The large number of Limbu women had not property in their own name. Few numbers of women have land, house, and livestock and cash in their own name or authority. Almost property ownership women were single, separated with their husband and widow.
- viii) Higher percentages of women were engaged in agriculture. They work in household and in their field. Their work is considered unproductive it is use for the purpose of family use. So they did not have payment. Therefore, most of the women's economic status is poor. Lower percentage of women work outside. Among them some were engaged in teaching or official work and some were working as labours. The researcher found that women's literacy rate was higher but they were only literate not educated that's why the nominal percent of women had opportunity to do the official work or job opportunity in the study area.
- ix) In this study area, women's health status is satisfactory. The higher percentage of women had good health and lower percentage of women had very good and general health. So, their health status is not very bad.

- x) This study found that the higher percentages of women were not adopting family planning and the lower percentage of women were adopting. The large number of women adopts family planning with family advice and especially with their husband. They have more children which directly affects their economic activities. On the other hand they want to have to want son instead of daughters. They think son are their successor and only the son do their rituals acts. As a result, they were bearing more children and it affect in their health status.
- xi) In the most of cases, female have low decision making power in comparison to men. The saying “man and women are equal” in not brought in practical life, even though women were self sustained in their family. They had talent, capacity and power but they could not decide about financial social and family matter. Therefore, the decision making power of women was very poor. in this study area the higher percentage of women decide to sent their children to school (53.97%) and go to social activities (52.38%) then other (25.98%) women can decide in household work, 38.10 percent women can decide in household expenditure, 46 percent women can decide in expenditure of children education and only 22 percent women have got authority to decide in treatment of sickness in their family, the study found that the higher percentage of women participated in social-cultural activities and the lower percentage of women (19.05%) were not participated, among them, the large number of women were the number of community forest group.
- xii) Significantly higher percentages of women were not involved in community decision. The society is not giving priority to the women, they think there is no need of women’s involvement in community decision, men are sufficient for community decision. Therefore the

nominal number of women were involved in community decision women were bounded into household activities and they were not free like men therefore they were less involved in community decisions or not involved in community decision.

- xiii) The large number of women said that women are considered as a housewife and lower number of women said women are considered as a second grade citizen. Then left others said that women are considered as a life partner in Limbu Society, it shows women are symbolized into various names but they have not own identity as man have.
- xiv) In the study area almost all Limbu People of man and women's relation with their neighbors was good and no one had bad relation with their neighbour
- xv) In this study area the higher number of women reported that the main cause of their low socio-economic status are the lack of education and the lower number of women reported traditional , religious and culture is the main causes of their low socio-economic status in their society. 19.05 percentage women are reported that the patriarchal system is the main cause and 9.52 percent women are reported that the lack of knowledge is the main cause of their low socio-economic status in their society.
- xvi) In the study area, the higher percentage of women reported that education and equal property rights are the key factors to develop socio economic status of women 23.81 percent reported that priority in job opportunity for women is the solution to develop their socio-economic status in the society, and 9.52 percent of women have reported that social skill promoting programs should be launched to develop their socio- economic status, 7.49 percent have reported that traditional belief should be improved and 3.18 percent women said that they don't know about the suggestion.

- xvii) On the context of role should be played by various organization and government to develop the socio-economic status of women in community, 42.86 percent of women have reported that awareness, literacy and education should be provided by the government and organization to develop their status. 39.68 percent reported that the government and organizations should provide the training on skill promotion and job opportunity and 9.52 percent of women reported that the government and organizations should provide the enhancements of self scheme and empowerment for women and 4.76 percent women report that they don't know about the role of government and organization to develop their status, those women are ignorant and innocent.
- xviii) Education is the key factor to improve socio-economic status of women. In this study area the large number of old age women were illiterate. So due to the lack of education women's economic status is low.
- xix) Most of the Limbu women are illiterate in the study area. They have traditional thought. They followed the social traditional rules and regulation which was used by their pervious generation. So they were not conscious about their pity condition. They think being women (housewife) to do household works like cleaning cooking, washing, cleaning etc. and it was our first duty.
- xx) At last the findings of the study are not different than that of the national scenario. It means the social economic status of Limbu women of the present study of Dharampur V.D.C. is same with the socio-economic status of all community of women in Nepal.

CHAPTER VI

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Summary

Women constitute 50.04 percent of the total population of the country. So their development contributes to the overall development of Nepal. But women are still forced to live in insecure life because of poverty, illiteracy and gender discrimination. Nepal has patriarchal society. It gives more priority to man than women. So women are lacking behind than man in social, political, education, economic sectors, property ownership, employment etc. It is said too that women of Limbu are poorest among the poor. Their lives are dominated by domestic workloads. In Nepal women bear triple work responsibilities in their houses such as responsibilities household works and outside works or employment. In developed or developing countries reproduction is not regarded as work and household works is not considered as productive work. However, the work burden of women in Nepal is high in global scenario. Thus the socio-economic status of women is very poor.

The present study is carried out in Dharampur V.D.C. of Jhapa district to find out the socio-economic status of Limbu women of that village. Among 9 words 4 words (2,4,5 and 9) are taken for sample. These words have 290 households among them 21.72 percent household are sample from each words and 1/1 women are selected from each sampled household.

This study is mainly based on primary data. To collect the data, researcher designed the questionnaire and visited the sample household then ask the questionnaires to the main female members of the household. For the analysis of

the data, all the row data were tabulated as necessary and simple statistical tool like percent is use. Similarly secondary data is also collected from different sources.

This study shows that the higher percentage of family is nuclear is this area. The general literacy rate s satisfactory in this village but the higher study rate is very poor. Agriculture is the main sources of income of the women are involved into agricultural works and only few women are engaged in outside works (official works). From economic point of view almost all women are depended on their family. The decision making power of women is low. It shows gender discrimination of this village is prevalent. Most of the women's have no any property in their ownership. The higher women's health is good and the higher percentage of women are not adopting family planning. Most of them adopt by taking husband's advice.

In the study area, all women of this have good relation with their neighbor's. A few numbers of women are involved in community decision making work. Most of the women said that the cause of their low status is lack of education and equal property right is the key factor to develop their socio-economic status. The suggest that socio- economic status. The higher percentage of women said that the government and organization should provide awareness, literacy and education to develop the socio-economic status of women in the society as well as nation

6.2 Conclusion

Through this study, it is concluded that women have multidimensional roles and responsibility in their families. Their work burden is higher but most of their time is spent in their household activities. They should spend more time in agriculture which is not counted as income generating work; they work only for

the purpose of family use. The literacy rate of women is higher but they are not well educated and higher education status of women is very low. They are deprived from acquiring the higher education due to the various social, economics and cultural barriers. They are not getting outside job therefore, only a few numbers of women are engaged in outside jobs.

The higher number of Limbu women are dependent on their family in economic sector and their decision making power is also very low. The minimum numbers of women are involved in social and financial decisions. A few women are involved in community decision.

Women property ownership is the important variable to develop their socio-economics status. In this study area, the minimum members of Limbu women have property ownership. They use property but have no ownership. From these statuses, the researcher has concluded that except general literacy and health status, the socio-economic status of women in the study area is very low.

6.3 Recommendation

Based on the current study following recommendations can be forwarded:-

1. Mass education is an important factor to bring quick changes in the attitude of society, for raising women's status and to promote the women literacy number of government.
2. Government should provide the scholarship and other facilities for women education not only in schools but even in higher education educations which may build and promote their career to acquire job opportunities and to promote better life. So that it helps them to be self dependent.
3. Emphasis should be given to vocational skills and entrepreneurship training to increase employment opportunities.
4. The study indicates that the economic status of women at Dharampur V.D.C. is low. In order to develop their economic status government and

- various organizations should conduct skill developing programs such as, the sewing, tailoring, weaving etc. which build up the women and provide greater opportunities for small jobs. Only the traditional sector of employment and new job access need to be improving for their status.
5. There is minimum women's participation into government service. So certain quotas or reservation should be given to women in government services. And special arrangements should be made to provide loans to poorer women who are interested in income generating activities. At least for a specific time period to come up in or equal sectors with their male counterparts.
 6. Women spend more time in domestic sphere, which is not included as economic activity. Therefore domestic or household contributions should be valued as economic activities.
 7. Legal provision should be set up on the ownership of assets of female in parental property and there should be equal property rights of men and women.
 8. Women's decision making power is very low to promote their participation in decision making power. Their capacity building or socio-economic empowerment must in order to attain this goal. Government and their organizations should provide awareness creating programs for the people highlighting the importance of educational, economical, social participation for women in order to balance the gender equity for the overall socio-economic development.

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Socio-economic Status of Limbu Women
(A Case Study of Darampur VDC, Jhapa District)

I. General information

1. Respondent information

- | | |
|--------------------|---------------------|
| a) Name: | b) Age: |
| | 20-29, 30-39 |
| | 40-49, 50-59 |
| c) Marital status | d) family structure |
| Married/unmarried | nuclear/ joint |
| Divorced/ separate | expanded |
| Widow | |

2. What is your educational background?

- A) Illiterate b) literate

3. If literate, the level

- a) Just literate b) primary level (1-2)
- c) Secondary level (6-10) d) higher
- d) Above

4. Did you participate the informal education?

- a) Yes b) no

5. Do you read only news paper/ books?

- a) Yes b) no

6. If yes what do you read?

- a) Book b) newspaper c) magazine

7. What is your major occupation or source of income?
 - a) Agriculture and livestock
 - b) several business
 - c) wage earning
 - d) Pension
8. What is your status of employment?
 - a) household work
 - b) outside of household work
 - i) Skill employer
 - ii) unskilled manpower
9. What is the female status in your family?
 - a) Dependent with male member
 - b) independent/ free
10. In your house female member have ownership in any property?
 - a) Yes
 - b) no
11. If yes, what types of property in registered?
 - A) Land
 - b) house
 - c) livestock
 - d) bank deposit
12. What is your health status?
 - a) General
 - b) good
 - c) very good
13. Do you have any support of your family in health status?
 - a) Yes
 - b) no
14. Are you adopting any family planning?
 - a) Yes
 - b) no
15. If yes, is it your consent or family advice?
 - a) Self
 - b) husband
 - c) other family member
16. Do you have authority to take decision?
 - a) Yes
 - b) no
17. Whose role is prominent in household work in your family?
 - a) Male
 - b) female
18. Who does the more decision on household work in your family?
 - a) Male
 - b) female
19. Who keep the household income or money?

- a) Male b) female c) both
20. Who decide the expenditure of household?
a) Male b) female
21. Have you sent all your children to school?
a) Yes b) no
22. If yes. Who decide?
a) Male b) female
23. Who decide for expenditure of children's school?
a) male b) female
24. Do you consult doctor? If any member of your family suffer?
a) Yes b) no
25. If yes, who decide for it?
a) Male b) female c) both
26. Do you have any group of socio-cultural committee in your own society?
a) Yes b) no
27. Have you participated in any socio- culture activities?
a) Yes b) no
28. If yes what types of activities?
a) CFUG b) mother group
d) Religious d) cultural
29. Who decides to go to socio- culture activities?
a) Male b) female

II Questionnaire for social aspect

1. What is the status of women in community decision making?

- a) Involved b) Uninvolved

2. How are women considered in your community?

- a) Housewife b) member of society c) second grade

citizen

- d) Equal e) other

3. How is your relation with neighbors?

- a) Bad b) General c) close d) very good

III Recommendation

1. What are the main causes to make socio-economic status of Limbu women in the society?

- a) Education b) Health c) culture
d) Patriarchal society e) don't know

2. What do you suggest improving socio- culture status of women?

- a) Education b) equal property right
c) Skill promotion d) Priority in the job opportunities
e) Improve in traditional belief

3. What kind of role should be played in by various organization (CBOS/MGOS) and government to develop the socio- economic status of women in community and national as a whole?

Role	By Government	By CBOS	By NGOs
1	Promoted the awareness literacy and education	Skilled Promotion	Job opportunities
2	Enhancement of self scheme	Enhancement of self employment	Training
3	Improve the bad rule and regulation		Health Training