

CHAPTER-I

INTRODUCTION

1.1 Background

Nepal is a multiethnic and multicultural country with more than 80 spoken languages and cultural traditions. Women constitute more than half of the population and are the primary providers of subsistence for most of the population in Nepal. They are also the key to balance economic development and the sustainment of the integrity and diversity of the social – cultural components of the country. It is widely recognized that women's status in a society is a maker of the ability of a nation to participate in the increasingly complex global economy and to redress the condition of a deteriorating environment. Yet, as the country continues the struggle to develop, women continue to be marginalized in terms of literacy, education, job opportunities, legal rights, inheritance and general control over their own lives.

It is obvious that women constitute half of the population of the world. Hence, their equal participation in any development activities is not desirable but essential as well to speed up the development process. The slogan of development remains in paper only unless women participate equally in sharing the fruits of the development.

Women play a significant role in the development of a nation. In the past women were considered as second grade citizens in most of the countries including Nepal. Nepali women are daughters, wives and mothers but are not recognized as individuals with their own identity, despite the fact that they are as human as men. The mere difference in

physical structure does not make it necessary for one sex to lose complete human identity and live in surrender to the other sex.

Harmonious co-existence should be the guiding principle in the relationship between men and women and not as if one were a slave and other were master. Men must readjust their opinion of women. A man is often impressed by and admires any intelligent dynamic women as long as she is not his own wife. The double standard exists in all classes of our society. Even educated men tremble to hear expressions like "feminism" and "women's liberation" when in actuality all they are really concerned about "who will wash my socks?" (Suvedi, 1993).

The independence enjoyed by women over the world varies from one country to another and from one religion to another. In western countries like America, German, British etc., the status of women is equal as of men. They are not the sufferers of social evils like child marriage, polygamy, "parda" system etc. Due to the industrial revolution, the western women had started demanding certain right of women.

Contradictory to the western women, the peculiar South Asian Culture has placed the men in a superior position while the women have been assigned a subordinate role. It is generally believed that rearing a son is shrewd economic and shrewd politics whereas bringing up a daughter has been likened to watering a neighbors garden (Rosa, 1995). Most women in South-East Asia are poor, powerless and generally overloaded.

In most societies there are differences and inequalities between men and women in responsibilities assigned, activities undertaken access to and control over resources as well as decision making opportunities.

Discrimination between men and women exist in both developed as well as developing countries. As the Nepalese social structure is patriarchal female discrimination exists in every sectors such as socio – economic, legal, political and cultural participation through the policies and laws are indiscriminative to any sex and class.

In Nepal, even through women have constituted more than half (50.04%) of the total population, they are dominated by males (49.96%) (CBS, 2003). Their socio- economic status is low and they are considered to be born to serve their husband without any comment instead of enjoying subordinate position of man. Where as man has always been regarded as decision maker and all in all activities. But the role of women is ignored by our society. In developing countries like Nepal, due to poverty, illiteracy, ignorance, conservative tradition, superstition, less of exposure, inferiority complex and so on made women has less powered and privileged than their males. It is also considered that they are basically inferior and their labors as well as efforts are less valuable than man. Apart from this, there are many social, cultural and religious restrictions to women.

Without women's participation, goal of development activities cannot be fully attained. So, we can say men and women are the two pillars of development. Women's inside activities are generally connected with men's outside sphere. It is seen that if women do not manage the household sphere properly men shall not be able to work outside enthusiastically. The role of man and women are interdependent. But women's overall burden is higher than that of men.

The status of women is an important factor affecting the socio-economic development of a country. The long-term socio-economic

development of a country cannot be fully realized, if women who usually constitute more than 50% of the total population enjoy a subordinate position to men.

1.2 Statement of the Problem

Gender discrimination created by society between men and women depend upon the socio- cultural experience. It is considered in different aspect to analyze the socio–economic, political and other roles and responsibilities, constraints and opportunities for both males and females. It shows the status of males and females in society or community or nation. Gender inequality is main problem of socio-economic development. Discrimination creates social injustices which has negative impact on social and economic development.

No government can be silent spectator on the issue of women constituting one half of the human population. The vital section of the society has minimal access to resources, information and services both within and outside the household sphere. This shows that women suffer from discrepancy and have to face unequal social and economic conditions. Their status in economic, social and legal aspects are much low in the society. Their low status is mainly because of their less involvement in the economic activities. As they work mostly inside the house their contribution remains invisible.

Women contribute more labor to the economy than men do. Women generally work form sunrise to the late evening. Besides agriculture, they have to perform various other activities too like childcare, cooking, washing, cleaning etc. As they work mostly inside the house, their contribution remains invisible.

To uplift the socio- economic status of women, number of women specific NGOs were registered earlier, but their activities depend more upon the availability of funds and priorities of funding agencies than on their own objectives and priorities. There were the political will as stated in the eighth and ninth plan to make women participate in the main stream of the development and to increase their involvement in every sector the development. Similarly in the tenth plan the political will was to ensure women participation in decision– making process through empowerment, their access to means and resources would be increased. In practice, however, many discrepancies till prevail, particularly concerning equality of opportunities. There are still a number of socio cultural and traditional values which are less supportive to the advancement of women.

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

1. What is the role of women in household and farm activities and what they do?
2. How do they participate in decision making process of their household affairs?
3. What is the socio-economic status of women in Mudikuwa VDC?
4. What are the attitudes of women towards the access to resources?

1.3 Objectives of the Study

The general objectives of this study are to find out the socio-economic status of women in Mudikuwa ward no.5 of Mudikuwa VDC Parbat district. The specific objectives of the study are following:

- (i) To find out the socio-economic status of women in Mudikuwa VDC.
- (ii) To evaluate the role of women in household decision making process.
- (iii) To suggest the solutions for improvement of the socio-economic status of women in Mudikuwa VDC.

1.4 Importance of the Study

This study is a case study of MudikuwaVDC of Parbat district. This study is oriented towards investigating the socio-economic status of women in the study area where no micro level study has yet been carried out. It is hoped that the finding of the study will be helpful for planners and policy makers in formulating more effective and suitable programmes and policies in the study area.

This study aims to provide the data on socio-economic status of women of Mudikuwa VDC to some extent. The data thus generated may be helpful in drawing attention of the concerned in planning for the development of socio- economic infrastructures such as of health and education facilities in that area.

1.5 Limitation of the Study

This study is only concerned with the socio-economic status of women of Mudikuwa VDC. This is a micro level study and it may not be generalized in macro level. This study has been carried out in limited time, resources and budget for the partial fulfillment of master's degree. So, it was not created any working hypothesis. It is purely empirical and descriptive nature.

1.6 Organization of the Study

The study is organized into six chapters. The first chapter deals with introduction, second literature review, third research methodology, fourth with background of the study area and the fifth with data presentation and analysis and the sixth with summary conclusion and recommendation respectively.

For the first chapter of introductory part which includes background of the study, statement of the problem, objective of the study, important of the study, limitation of the study and the organization of the study.

In the second chapter, literature review includes both theoretical and empirical literature.

In the third chapter, rational of the selection of the study area, research design, nature and source of data, universe and sampling, data collection techniques, data processing and analysis and the limitations of the study are described here.

In the fourth chapter, background of the study area, general introduction of the VDC are included.

In the fifth chapter, presentation and analysis of the data has been presented. This consists of age, caste/ethnic composition, family size, type of work done, type of work helped by male, role of women in household decision making, main source of income own income source, controlled of money, size of land, personal property, land ownership, control of income form the livestock, animal husbandry of the respondent.

In the sixth chapter, conclusion and recommendation of the research study has been presented.

CHAPTER II

REVIEW OF LITERATURE

This chapter deals with the review of available literature on the status of women in Nepal. There are lots of researchers which have been published by different organizations and scholars in this field. This study tries to attempt reviewing literature. Which are recent ones. The review has been done with regard to with background, world scenario and Nepalese context.

2.1. Review of Empirical Studies

The status of women refers to the extent to which human being have control over their own lives and have right to use knowledge, economic resources and political power. There is no single index of the status of women which can reflect all its dimensions to give detail information about the status of women in Nepal.

The 1948 Universal Declaration of Human Rights (UDHR) has emphasized that legal equality of all human being but could not represent the equality condition and demand of women All the sectors have not been equally developed and women has been weak but it has mentioned men and women of full age, without any limitation due to race, nationality or religion have the right to marry and to find a family and entitled to equal rights as to marriage, during marriage and its dissolution. It has also emphasized about the property right of women (INSEC, 2002).

The 1966 International Convent to Economic, Social and Cultural Right (ICESCR) states the right of every one to the enjoyment of just and favorable conditions of work which ensure the participation of women in all sectors for fair wage and equal homuneration for work of equal value

without distinction of any kind. It has also emphasized on the equality in the employment opportunity, higher and lower level (INSEC, 2002).

The 1966 International Convent on Civil and Political Rights (ICCPR) states the equal right of men and women to the enjoyment of all civil and political rights to ensure the women's participation in all sectors every human being has the inherent right to life. This right has protected by law. (INSEC, 2002).

In 1979 Convent on the Elimination of all forms of Discrimination Against Women (CEDAW) put forward condemn discrimination against women in all it forms agree to pursue by all appropriate means and without delay a policy of eliminating discrimination mainly social-economic and cultural free to ensure full development and advancement of women. It stresses to eliminate the discrimination in sector, political power, education, employment, marriage and maternity field, which ensure the development of women empowerment (INSEC, 2002)

The fourth world conference of women in 1995 has also emphasized different aspects related to women. The Beijing declaration considering twelve different critical areas of concern are identified as follows:

(i) Poverty (ii) Education and Training (iii) Health (iv) violence against women (v) Armed conflict (vi) power and Decision Making (vii) Economy (viii) Advancement of women. (ix) Human Rights (x) Media (xi) Environment and (xii) The girl child the plate – from of Action (PoA) recognizes that women face barriers to full equality and advancement owing of various factors.

The advancement of women and the achievement of equality between women and men is a matter of human rights. Moreover, it is a condition for social justices and should be not seen as isolated women's issue. It is the only way to build a sustainable just and developed society. The empowerment of women and equality between women and men are pre-requisites to achieving political, social, economic, cultural and environmental security among all (Beijing, 2002).

At the highest administrative decision making level as well as at the political level gender awareness needs to get top priority. Formulating policy option, the right selection of the mode of approach is very important. There can be five different modes:

1. Welfare mode
2. Antipoverty Mode
3. Empowerment Mode
4. Efficiency Mode
5. Equity Mode

(Santa Kohil Chandra, 1991)

Shanta further describes education is perhaps the single most important instruments through which a human resource can be fully developed. Education enables people acquire basic skill and inculcate abilities, which are helpful in raising social and economic status of person. Shanta has expressed that "Women's education has assumed special (Significance) importance in the context of planned development because the efforts of planned development are to bring all those in the mainstream who are left outside for some reason or the other. It is true

that female education is too controlled by socio- economic condition education also helps to expand opportunities for women". Thus, Shanta advocated for the need of women education for growing the status or women in the society.

Shanta further said," The economic position and social status of women in any society is influenced by the extent of their involvement in income generating activities outside the households. The child rearing role besides household maintenance, cooking, cleaning washing etc. affects the time and mobility of women to seek employment, education and health care". So, women have household work responsibility and have no time for education, participation outside income generation activity leading to lower status of women in society. Shanta further clarifies that raising female earn power, therefore is extremely important in increasing the effective demand for education, health and family planning service, which are necessary for improving women's status.

Socio-cultural practices, value system and prevention of poverty determined the status of women is discrimination against girls. A large proportion of girls are married early pushing them pre-maturely into motherhood at the expense of their own personal growth and development, perpetuating the cycle of poor infant survival and development, maternal malnutrition and mortality and the inequitable condition and low status of their mother (Vaidhya, UNICEF co-operation in women's development). In the opinion of Nathan, the socio-cultural practices, belief system, custom, tradition, value system make women of lower status. The socio-cultural practice of early marriage of girl shows the lower status of girl at home and then their reproductive health becomes damaged, so that they need to be inferior in the family.

"To promote their interests effectively women must be able to enjoy their right to take part in national and international decision making process" (Nairobi, 1985) It expresses that women have lower access to national and international decision making process, so to improve their status they need to be involved in decision making level. There also the need to treat women's education as special priority in all programs of development to increase the status of women. Once a wife becomes a mother she is respected by her children. But if she is the mother of son, she is respected and love by her husband an in – law too. If she gives birth to daughter only she neither gains respect from her husband or from society and a part form other reasons, this may well have been in favour of female infanticide (Saroj Gulati, 1982) here on his book. "Women and Society" further describes the position of women in the society with reference to cultural practice and religious activities according to different religious text. Saroj has tried to analyses how women are inferior in the society, according to different samskar.

Women's domestic labour usually has been neglected by sociologist who accepted a nineteenth century view that activities that generated GNP were work but all else was "Leisure" (Strii Shakti, 1995). Here, Strii Shakti described about the negligence of women's domestic work and none counting on the GNP makes them lower status.

The hour of domestic work done by ignored and the conclusion are that men worked longer hour than women. This describes the status of women in societies.

The level of economic equality and independence are the real indicators to measure the status of women in any society. In a complex and highly stratified society like our status and position of women

naturally differ from class to class, caste to caste, from one region to the other and from one occupation to the other.

On concept of education, employment and status of women, according to Nona, "employment in the organized sectors requires certain minimum educational qualifications and in such case the logical trend would be that the lesser the level of educational facilities the lesser would be the opportunity for employment in it. As a result in comparison to men, women are pushed backward. Hence, their participation in the organized sector is lowest because their levels of education always fall short of the required minimum in the general competition." And further Nona describes most of the education working women are drowning from richer and middle classes. And a very few women from lower class would get chances in these jobs. Limitation of marriage and family life norms of social status, notion of social responsibility, place of work, support from family and relatives nature of work, support from family and relatives nature of work, service condition of employment, transfers etc. acts as determined to women's position in the society.

Usha Sharma in the book "Women of South Asia" says that as in the other developing countries, women in Nepal are mostly engaged in household work and employed in lower and has to bear double work burden of house and office due to various reasons. (Sharma, 2003).

Meena Acharya and Lynn Bnnett, 1981, on their book "The Status of women in Nepal" says traditionally in Nepalese society, caste, clan and family alliances are predominate factor in social interaction this factor influences women's status in different ways. Acharya found that there is negligible presence of women in the government service and institution. There are a number of factor related to women's expected social role such

as household and child care responsibilities, limitation or mobility and late entry into service, all of which limits women's opportunity to improve their qualification and hence diminishes their prospects for promotion usually frazing them at lower level and always of lower status in the service also (Acharya, M. and L. Bennett, 1981).

The book written by Natilie Angier, 1999, is the writer's personal experience as women. In the background of common psychology that men are superior to women. She stands vigorously and declares there is nothing to feel inferior in being a woman. Woman is woman neither more nor less. She addresses other women very intimately and tries to share their feeling with her own (Natalie Angier, 1999) In this book Natalie has drawn facts from anatomy, Physiology, Neurology psychology, Literature, history and form all sciences to tell the fact that "there is nothing to feel inferior in being women" in facts, society can't exist without existence of both men and women.

Therefore both are identity, no one can be discriminated no one should be superior on inferior, both are equal. For this there should not be any discriminatory laws, customs, tradition, practice, religion, values and norms. So that's every society becomes equality in every aspect. If there is equality, there is equal opportunity, equal development, so that every existence becomes equally important.

Hemantica Uperety, in her articles "Ke Pothi Baseko Suhauchha" (Puspanjali, 2004) writes there is the culture and rule that women should change her surname according to her husband after marriage. This system also discriminate women that their identity loses to husband after marriage.

According to Human Development Report 2004, women bear triple work responsibilities in Nepal. They are:

1. Reproduction
2. Household work
3. Employment

Given traditional gender division of labour, women concentrate more on their "ascribed reproductive roles and responsibility" while men focus on "productive" income earning roles. As in most household worldwide in both developed and developing countries reproduction is not regarded as work and household work is not considered productive.

However the work burden of women in Nepal is 16 hour which is much higher than the global average for three reasons:

1. First, reproductive work is much more intense because the home continues to be centre of nurture and socialization.
2. Second, maintaining household is highly working intensive, particularly during the peak agricultural season.
3. Third, participation of women in Nepal "productive" activities is one of the highest in the world. (Human Development Report, 2004)

Ghimire (1997) has emphasized on the important of female education – a boy is to educate an individual but to educate a girl is to educate the whole family and society. Education is therefore essential for women and girls to become self-dependent, more productive skilful,

creative and to recognize their right place in the society and to enter the mainstream of the development of the nation.

The health status of Nepalese people is very low despite of huge allocation of budget. Female are more seriously suffering from communicable diseases and unable to fight with infections high fertility nutritional deficiency and different work burden are major factors for such a condition. The item of food changes but do not change the habit of traditional food habit of Nepalese people. The low level of calorie intake enable of fight against the communicable disease.

However, Nepalese women and girls at large skill suffer from poor health compared with their male counterparts due to lack of adequate health services, general poverty, and in some cases the socio –cultural preference for male children. Women suffer from lack of medical facilities in case of pregnancy complications, malnutrition, anemia and many other diseases related to their reproductive functions. Although nation wide data on anemia are not available the Department of Health, based on small hospital surveys, has estimated more than 50% of women in 15-45 age group to be anemic. It is estimated to be more than 60% among pregnant women. Risk related to pregnancy and child delivery is the largest killer for women (Sharma, 2003)

In Nepal gender specific violence against women occur all strata of society. Violence against women and girls includes not only physical violence but also sexual psychological and emotional violence.

All form of violence appears to be higher in lower economic status and more cases appears against women who lack financial resources and have to alternative protection victims are mostly young (below the age 25) and those who lack self–confidence police reaction to female victims

of violence is generally in different and negative rather than helpful and co-operative. The female victims of violence in our culture do not require professional counseling but need only supportive persons who can listen to them sympathetically and help them to face the legal psychological social issue. (Ojha, 2003).

The economy of Nepal is totally dependent on agriculture production and women play a major role as they actively participate in various agriculture activities. Beside, the heavy load of household works women are equally participating in agriculture activities.

Women in Nepal are responsible for three types of work, reproduction, management of the household and employment. However reproduction is not considered as a productive work. Moreover, women in Nepal for longer how than men have much lower opportunity fore gainful employment and posses extremely limited property right. (HRD, 1998)

Occupation is one of the major indicators of the social status of women. Women's contribution to be heavily focused on farm and domestic activities 86% of all domestic work and 57% subsistence agricultural activities. However, because Nepal's main economy overwhelming subsistence agriculture and because women are predominate in this sector their total contribution to the household income remains at 50% as opposed to only 44% for males and 6% for children between ages of 10 to 14. (UNICEF, 1992).

In the context of Nepal for the economic empowerment to the women often many attempts to provide them equal rights to get property, parliament passed the Bill of amendment law in which the legal provision for equal rights are described as follows:

Before marriage son and daughter both have equal rights for inheritance property but after marriage, she has no any right of the property as son. Those parents who have no son and daughter (s) get (s) the right of the property belongs to the daughter (s) either she (they) is (are) married or unmarried. It has managed that of the son has no children and married daughter has children, the right of the parent's property goes to the son or daughter of the married daughter side. The property earned by daughter before that the right of the property even after marriage goes to the daughter. Even the care of tenant farmer (mohi) if the daughter above 35 of age, she has right to get the authority (FWLP, 2004)

After marriage, the right of wife if the husband neglect her then she gets the equal rights of her husband property. In the same way, the income of the property of women inherited or dowry neither husband nor her son can claim (Ibid)

The right of the property of widow, she can get the property as her husband from the inherent property and she can settle separately from the whole family. In the care of childless widow the first husband can take along with her (Ibid)

In the case of divorce, the women have rights to get the property of her husband. This is provided by the court before they divorce, the cause of divorce either by the husband or wife, it does not make any effect to divide the property and to have for the women. (Ibid)

2.2 The Nepalese Context

Before 1951, the status of Nepalese women was weaker due to social, political, legal and economic factors. They were weaker exploited and devoid of any sort of freedom. Social evils were affecting the

freedom of Nepalese women like sati system, polygamy and unequal marriage and child marriage in vogue. Though sati system came to end during Rana regime, polygamy and child marriage are still in vogue. After 1990, the government played some roles towards amnestying women's status in Nepal.

The constitution of the kingdom of Nepal 1990 states the right of equality under part 4, article 11 (2) that "No discrimination shall be made against any citizen in the application of general law on the ground or religion, race, sex, caste and tribes. This constitution provision didn't come into practical life. Therefore, women are still dominated by male in our society though their contribution is considered insignificant.

Nepal is an agricultural country and majority of the people engage in agricultural production where women have more work burden than men due to the household work in the rural areas. In each case, women have less leisure time than men either in rural or urban area. They spend a great proportion of their time on domestic activities. (UNICEF, 1992). So, women do not get the time to enjoy equal status as men and are under represented in educational system too.

Women have lesser access to avenues of education and modern knowledge and less mobility too. Getting married and producing children are the ultimate goals for women (Acharya, 1997).

Women constitute more than 50 percent of the total population in Nepal (CBS, 2003). In the absence of proper education, sanitation facilities, employment opportunities and access to control over the productive resources, therefore they are always lagging behind. Similarly, health, economic and political participation of women is very poor and weak (UNDP, 1998). Women in Nepal contribute 50 percent of the

household income and work 10.73 hour as against 7.51 hours for men (ILO, 2001). In the absence of normal counterpart who usually goes out for employment, her burden of work and responsibilities also increase even more women are more disadvantages than their male counterparts due to inadequate access to exposure technology, credit and environment. As far as women's access to property and modern avenues of education skill development and knowledge is concerned, Nepalese women in general lagging far behind the men.

In the context of Nepal concerns of women have been reflected in different policies and programmes of government as well as some non-government and international government organizations.

Women in Development policy was mentioned in the Fifth Development Plan (1975-1980). This approach helped rural women to satisfy their practical needs to some extent. Women and Development approach helped women to be economically independent by providing credit and skill. Ninth Plan (1997-2002) stipulated Gender and Development programmes by mainstreaming gender equality and women's empowerment in different sectors.

Tenth Plan (2002-2007) stressed towards enhancement of family and social status of women, skills development and increased employment opportunities for women, women literacy and girls' child education. Thus women's began to be addressed (Indra Majupuria, 2007).

2.2.1 Socio – Cultural Status

It is said that men and women are complement of each other. In actual fact, however, it is a lopsided relationship with the women. Nepali women are daughters, wives and mothers but they are not recognized as

individuals with their own identify despite the fact that they are humans as men. Society has placed women to the lowest rank and to submissive role confined to the home and farm and responsibilities for their maternal function. They are discouraged and prevented from taking part in public life (Suvedi, 1997).

The socio-religious and cultural practices in Nepal are contradictory. Women have subordinate position with no independent identity of their own. The father is the only recognized guardian of his children. A daughter has equal rights to parental property only if she is unmarried up to the age of 35 and has to remain unmarried for the rest of her life.

Women do not visualize themselves as a class apart. By virtue of their birth and marriage they are placed in a social class and depending upon that class they are either privileged in relation to men and women of other classes are not. Women have family identity, which place them closer to men of the same family and class than to women of other families and other classes.

It has been widely felt that women have been left out of the mainstream of economic development. Female peasant farmers, the female rural poor or the female small farmers have been ignored or farmers do not exist for the policy markers and planners.

As the government's current strategy is to stream women in all development plan and programmes since it indicated gender disparity. In fact, government policies, programmes and project generally lack of gender sensitivity and isolated view of women as marginal groups to be treated under welfare programmes. (Pradhan, 1981)

2.2.2 Economic Status

The daily chores of family life in rural Nepal involve women in labour intensive farm work and time consuming domestic work to provide fuel, water and food for household members and farm workers. The census definition of economic activity in theory takes into account wage labour, in cash or kind as well as unpaid family labour. It doesn't however encompass activities such as water and fuel collection, responsibility of women. These activities that fall outside the formal economy but which are essential for the survival of the household, absorb the labour of women who are reported as economically inactive and classified as home makers and dependents.

The major issues related to women in the economic field include their limited access to productive assets, the land and property, credit and modern avenues of knowledge and information, concentration of women is in low productivity agricultural and increasing work burden without concomitant increase in access to resources, child labour, lack of access to training technology and education concentration on lower level jobs, poor working condition and lack of child care facility at work places, trade unions neglect of women's problems, risk to personal security and sexual harassment in the formal sector and low level of technology, limited market access, low income and progressive loss of proprietorship in informal sector. A problem to be noted is also the declining economic activity, rates of urban women probably signaling the domestication of women. (Acharya, 2001)

Women's participation in higher level employment is very low therefore, their participation in decision – making and higher level jobs are to be facilitated and laws hindering women's development to be reformed.

There have been programmes for expanded education and economic opportunities from the government side in different developmental plans of Nepal. However, they are not properly implemented. Regulation and programs connected with providing education, employment opportunities and other empowerment programs for women should further be emphasized and strengthened. (Shrestha, 2003)

2.2.3 Educational Status

Shrestha (2003) mentions before 1950, the formal education for the female is not possible due to government policy and social condition of that time. Only after the advent of democracy in Nepal, the formal education in the schools for the girls also gradually started. Currently in Nepal, various projects and programmes designed to identify effective and convenient ways to providing education for females are in operation. Still, women's participation in the formal educational sector is less striking due to many reasons.

Women in Nepal are generally less educated than men, with a medium of less than one year of schooling compared with 14 years among males. This gap in gender has not narrowed in recent years. The net attendance ratio which indicates participation in primary schooling among those age 6-10 years and secondary schooling among those ages 11-15 years shows as 13 percent point difference at primary school level and 8 percent point difference at the secondary school level.

Women have lesser access to avenues of education and modern knowledge and less mobility too. Getting married and producing children are the ultimate goals for women (Acharya, 1997)

Girls in South Asia do not have equal access to education as boys making the region, home to the largest gender gap in education level in the world. Only 37 women are literate compared to 67 percent of men. The South Asian region account for the largest number of girls out of school. Fewer girls than boys are enrolled in school and even less stay in school (UNICEF, 2001)

2.2.4 Occupational Status

Employment brings financial independence, which could enhance women's status in the family as one of the main decision makers in the households. Once they earn the respect and the money they could pursue their own interest to a greater extent than in a purely patriarchal family.

In Nepal aged 10 and above only 5.3 percent women are engaging in salary wage, while 20.9 percent males are in such job. Out of the total population, only 1.6% males are involving in household chores. Only 2.9 percent female's works in own economic activity. While 8.7 percent of male work such field. Similarly, 1.4 percent males are involved in expended economic activities while the female involvement is 6.1 percent in such type of work. Out of the total population the highest (30.7%) people are involving in the agricultural own farm. There is wider male-female difference in household chores where such gap is about 27 percent and their category followed by salary / wage i.e. 15.6 percent only 0.4 percent females are seeking job while 1.6 percent males falls in this category and network category consists 7.0 percent for males and 7.8 percent females (CBS, 2003)

Occupation is one of the major indicators of the social status of women. Women's contribution to be heavily focused on farm and domestic activities 86 percent of all domestic work and 57 percent

subsistence agricultural activities. However, Nepal's main economy overwhelming subsistence agriculture and women predominate in this sector, their total contribution to be household income remains at 50 percent as opposed to only 44 percent for males and 6 percent for children between the age of 10 to 14 (UNICEF, 1992)

2.2.5 Marital Status

Marriage is compulsion of women and men in Nepal. Population 10 years of age and over by 34.72 percent are remained single while 57.71 percent are married with single spouse and 2.10 percent having more that one spouse. Remarried covers 2.19 percent while 2.51 percent are widow / widower, 0.12 percent divorced, 0.15 percent separated and even 0.50 are not stated (CBS, 2001).

In Nepal, marriage takes place at an early age and it is almost universal. Early and Universal marriage practice leads to long term social and economic consequences including higher fertility. The early age of marriage also adversely affects mother's death (MOPE, 2002).

The importance of marriage is a single most important event in the life of women, in most societies that still offer the only respected career opening for her that event divides all her life options and subsequent livelihood marital options i.e. the women's say in deciding to get married or not to whom and when are important indicator of the social status. According to Hindu tradition, marriage is a must of all whether men or women. While men's life is not considered complete without a wife, a woman has no option, but to get married.

The medium age at marriage of female is 19.5 years compared to their male counterparts 21.9 years. (CBS, 2003)

2.2.6 Decision Making Role

Nepalese women do not have right on one's own body. They have no right on their reproductive health. They have no right to decide when to become pregnant, how many times to be pregnant, and whether or not to do abortion. Decisions about such critical matter are usually done by men and women have to follow them faithfully.

Most of the Asian girls and women have pore bargaining power to make decision and concerning the numbers and spacing of children. Reproductive control lies mostly with men and husband. Limited access to information and education and patriarchal religious and cultural belief further accounts for low contraceptive use, leading to disease, frequent pregnancies and death (UNICEF, 2003).

Women have little role in family's decision makings due to their illiteracy and non- involvement in direct income generating works. (Sharma, 2054)

Nepal is a male dominated country where women's decision making authority come only after the men's. The women make decisions only when the males are not the home or they have gone outside their village. (Status of women, Vol. 4, Part II)

2.2.7 Access to Resources

The status of female is very poor in terms of access to resources. They have very low access properties as house, land and livestock. This shows the gender inequality in terms of access to resources. According to census 2001 only 17.4 percent households have female access to resources as land, house and livestock, either one or more than one.

Women's access to land and property is derived through her marriage relationship. A marriage woman has no right in her parental property. She gets on equal share in the husband's property together with her son, if she remains faithful to him and his clan. This is server's limitation on women's access to all productive assets (Acharya, 2001).

2.2.8 Empowerment of Women

International conference for population and development in Cairo (1994) recommends that the full participation and partnership of both women and men is required in productive and reproductive life, including shared responsibilities for the care and nurturing of children and maintenance of the household. In all parts of the world, women are facing threats to their lives, health and well being as a result of being overburdened with work and of their lack of power and influence, in most regions of the world, women less formal equation than men and at the same time.

Women's own knowledge abilities and coping mechanism often go unrecognized. The power relations than impede women's attainment of healthy and fulfilling lives operate at any levels of society from the most personal to the highly public. Achieving change requires policy and program actions that will improve women's access to secure livelihoods and economic resources, alleviate their extreme responsibilities with regard to household, remove legal impediments to their participation in public life, and raise social awareness through effective programs of education and mass communication. In addition, improving the status of women also enhances their decision – making capacity at all levels in all spheres of life especially in the area of sexuality and reproduction.

The advancement of women and the achievement of equality between women and men is a matter of human rights. Moreover, it is a condition for social justice and should not be seen as isolated women's issue. It is the only way to build a sustainable just and developed society. The empowerment of women and equality between men and women are pre-requisites to achieving economics, social, political, cultural and environmental security among all.

CHAPTER III

RESEARCH METHODOLOGY

3.1 Rational of the Selection of the Study Area

This study was conducted in Mudikuwa VDC of Parbat district. As this is my (researcher) village. So, it becomes easy to do this study and publish the reality of the socio-economic status of women in my own village.

This type of research is not done in this village still now so this will be the first effort in this village. Similarly exact data collection is very difficult in new areas and it takes long time to dissolve in the new society. So I selected this village Mudikuwa VDC as the study area.

3.2 Research, Design

This study was specially designed to investigate "Socio- economic status of women in Mudikuwa VDC- 5". So, it is based on the descriptive cum exploratory research design. This is exploratory because socio-economic status of the women of study area was not studied earlier. The research would be based on primary data and describe the education, occupation, income, family size, land holding etc and after all its impact on the socio – economic status of women.

3.3 Nature and Sources of Data

Both qualitative as well as quantitative nature of data is used in this study. This study is based on primary data through field survey. These primary data were collected by direct interview, structured questionnaire method. Some necessary secondary data were collected from VDC, district, regional and national level. Some other secondary

data were also collected from research articles magazines, books and journals etc.

3.4 Universe and Sampling

The total number of household in Mudikuwa VDC is the universe of this study. There are 9 wards in the VDC. Among the 9 wards of Mudikuwa VDC, ward No. 5 (Matdewal) was purposively sampled. This ward generally includes all the groups of people of the Mudikuwa VDC. 50 households of ward no. 5 were included in the study which was 10.35% of the total 667 households of the VDC. One woman from every sample households is the respondent for my study.

3.5 Data Collection Techniques

Observation questionnaire and interview were primary data collection technique. The data were collected from respondents of the sampled unit. The sampled unit was those who were selected by sampling. The necessary secondary data were collected from the VDC profile, district, regional and national level magazine, Journal and books etc.

3.5.1 Interview schedule

The interview method of data collection is use with structured questionnaire which is face to face verbal communication and gathering of data according to their answers.

3.5.2 Key informant interview

The key informants were those respondents who have much more information than rest of the respondents. For example, the key informants were former VDC chairman, VDC secretary, chairperson of Aama Samuha the specific information about population, land cropping pattern

were collected from ward chairman and all the women related issues were given by the women representative.

3.5.3 Observation

Observation in the field can provide much information which is not actually obtained through the survey questionnaire. Technique of data collection through observation was employed to obtain information on dietary practice, health habit, native system of agriculture, settlement patterns etc. A field diary was maintained to record the events observed in the field.

3.6 Data Processing and Analysis

The collected data have been processed and analyzed by descriptive as well as statistical way, like table, percentage ratio etc. The qualitative data like education status, health status, socio- cultural status, decision making power etc. have been analyzed in descriptive way. The quantitative data have been analyzed by tabulation, percentage and ratio method and the conclusion has been drawn.

CHAPTER-IV

SETTING OF THE STUDY AREA

4.1 Parbat District: A Brief Description

4.1.1 Geographical Situation

Parbat District is located on 27°00' 19" to 28°23'58" northern latitude and 83°33' 40" to 83°49'29" eastern longitude. It is situated minimum 520 m. Setibeni of Saligram VDC to maximum 3300m. Humpal Lekh of Bhukatangle VDC (DDC profile, 2058). The total area of Parbat district is 536.86 sq. km. Parbat district is located in between the Kaski, Syangja, Baglung and Myagdi districts. Politically the district is divided into two electoral constituencies 11 ilakas 55 VDCs and 495 wards.

4.1.2 Land Ownership Pattern

About (0.25) percent households of the total are landless. About (88%) households of the total having less than or equal to 1 hector land and about 11.75% households of the total having greater than 1 hector and less than or equal to 4 hectors land. The farmers who have less or equal to 1 hector land, they could not feed themselves by their production throughout the year. So, that they need to other works for the subsistence and those farmers who have more than 1 hectors land, they need not depend on other works for their subsistence. (Source DDC, Parbat). Ownership of land by sex is given in table no. 4.1

Table No. 4.1

Land Ownership by Sex in Parbat District

S.N	Type of land	Land ownership household			
		Male	%	Female	%
1	Khet	29837	92	2594	8
2	Pakhobari	29187	89.99	3244	10.01
3	House	30559	94	1950	6

Source: DDC/ LDFB Parbat

The above table shows that only 8 percent female have Khet on their own name, 10.01 percent female have Pakho Bari on their own name and 6 percent female have house on their own name. This shows that the land and house ownership of female is very low. This proves that the condition of women in their family property is very low and the status is 92:8 with respect to the male and female ratio. So, they have no access and control over their house and land.

4.1.3 Population

The total population of Parbat district is 157826 where 72942 (46.21%) are male and 84884 (53.79%) female. The average family size is 4.82. The population growth rate of district is 2.1 percent. The population density of the district is 31.95 per square km. The ethnic group in the Parbat district is divided into Brahmin 53.5 percent, Chhetri 10.8 percent, Magar 7.8 percent, Gurung 5.8 percent, Kami 5.6 percent, Damain 3.9 percent, Sarki 3.8 percent, Kunwar 2.5 percent, Newar 2 percent, Thakuri 2 percent, Sanyasi 1.5 percent. Kumal 0.5 percent, Bote 0.2 percent, Thakali 0.05 percent, Muslim 0.03 percent and another 0.02

percent. Similarly, 92.12 percent people are Hindu in the whole district. Although there is religious and ethnic diversity there is good friendship and religious tolerance. (District profile, 2058)

4.1.4 Education Situation

The literacy rate of Parbat district is 67 percent where male literacy rate is 76 percent and female literacy rate is 58 percent.

Table No. 4.2

Male and Female Students at Different Level

	Primary level student		Lower secondary level students		Secondary level student		Higher Secondary level students		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%
Male	16767	50.73	6692	51.85	3614	50.07	1274	56.72	31658	50.88
Female	16280	49.27	6215	48.15	3604	49.93	972	43.28	30557	49.12
Total	33047	100.00	12907	100.00	7218	100.00	2246	100.00	32215	100.00

Source: District Education Office Parbat, 2008

The above table shows that there are nearly equal numbers of male and female students in primary and lower secondary level. Although there are 46.21 percent male and 53.79 percent female in the district, but the number of female student in the secondary and higher secondary level decrease significantly with respect to male students. This is due to the too much work burden for the girl in the home, the conservative attitude for education of girls, early marriage etc.

4.1.5 Occupation

Women are also on the production sector due to their high involvement on domestic production, it is not counted in GDP (Gross domestic production). Since, Nepal is the agricultural country, most of the people work on the primary area as agriculture, animal husbandry, fish keeping etc. And few people are engaged on occupational, technical administrative, financial and industrial production sector. The following data shows the sectoral economic structure of Parbat district.

Table 4.3

Occupation of Males and Females

Occupation	Population in Percentage		
	Male	Female	Total
Primary sector	34.71	65.29	100
Secondary sector	90.45	9.55	100
Tertiary	81.36	18.64	100

Source: DDC. Record, 2008, Parbat

The above table shows that 65.29 percent female are on the primary sector, 9.55 percent on secondary sector and 18.64 percent on tertiary sector. This lower percentage of women on secondary and tertiary sector and higher percentage women on primary sector shows women's limitation to domestic, unpaid, subsistence economic structure in the Parbat district.

4.2 Mudikuwa VDC: The Study Site

This Village Development Committee is located in between 38°10'31" to 38°12'08" Northern altitude and 83°3'52" to 83°41'23"

eastern longitude. There are SankarPokhari and a part of KhaniGaun VDC in the east, Baglung district in the west KatuwaChaupari and Shivalaya VDC and a part of Baglung district in the north and Devasthan and KhaniGaun VDC in the South. In accordance to political division, this VDC lies under constituency 2 and area no.6. There are nine wards and twenty villages in this VDC and the administrative office, the office of the VDC, is located in ward no. 1. It has transportation facilities. The dust motorable road has crossed the VDC. Mudikuwa is 5 km far from Kusma (The district Head Quarter) and 273 km far from the capital Kathmandu.

The population of the Mudikuwa VDC is 3224(VDC record, 2065). This VDC is rich in forest in the past and present also.

Mainly Brahman, Chhetri, Gurung, Kami, Gharti, Magar, Bote, Giri – Puri, Sarki are the caste / ethnic group settling in the VDC.

The main occupation of the people of this VDC is agriculture. Generally paddy, corn, millet, wheat, vegetables are cultivated. Most people keep buffalo for the source of milk and women engaged for their livestock's work. Beside these, people do some weaving needed for livestock and agricultural work. But the traditionally operated weaving of basket (Doko) Namlo (a cope with a band for carrying a load) and Aaran (Sharping of weapon by Kami) can not developed as occupation, Few Sarki are engaged in ploughing but they could not develop their occupation according to the demand of the modern period. More than 50 percent people are not subsisted by their production due to which they are obliged to buy from the market. Due to the facility of the transportation, no one can export any production from the village. Actually the expenditure of the villagers increases day by day.

In the village very few people are engaged in business. The main occupation beside the agriculture are teaching, Indian Army, industrial work, private services, NGOs, INGOs and so one in the recent period the rate of foreign workers is increased day by day.

The economic source of 80 percent people of the VDC is agriculture. Besides this, 12 percent people engaged in different job, 5 percent people, engaged in foreign employment and 3 percent people engage in business. Although most peoples are dependent on agriculture due to spreaded and unproductive steep land, unscientific agricultural system and lack of irrigation facilities there is weak life standard of the farmers in the VDC.

4.2.1 Population Composition

There are 483 households in the village and the total population is 3224 of which male population is 1645 (51.02%) and female population is 1579 (48.98%). The ward wise household and population distribution is presented in the table below.

Table No. 4.4**Wardwise Population in Mudikuwa VDC**

Ward No.	No.of household	Total Population	Male	%	Female	%
1.	28	221	118	53.39	103	46.61
2.	55	390	194	49.74	196	50.26
3.	63	399	192	48.11	207	51.89
4.	32	185	95	51.35	90	48.65
5.	100	667	337	50.53	330	49.47
6.	32	262	138	52.67	124	47.33
7.	48	326	170	51.15	156	47.85
8.	82	514	277	53.89	237	46.11
9.	43	260	124	47.69	136	52.31
Total	483	3224	1645	51.02	1579	48.09

Source: Water Supply and Sanitation Profile RWSSP/ DDC Parbat 2065.

The table shows that ward no. 5 has maximum number of household 100 as well as maximum population 667. Where female population is 330 and male population is 337 which is the study area. Brahmin, Gurung, Magar, Bote, Sanyasi, Sarki, and Kami are the caste / ethnic groups occurring in ward no. 5.

Ward with minimum population 221 is no. 1 and ward having minimum household is ward no. 1 has only 28 household. Brahmin and Chhetri have occurred in ward no.6 and 8 Brahmin and Sarki live on ward no. 1,2,3,4,5 and 9 of Mudikuwa VDC.

There are Brahmin, Chhetri, Kami, Sarki, Gurung, Gharti, Magar, Bote and Giri-Puri, in the Mudikuwa VDC. Out of them 65 percent of total population is covered by Brahmin and Chhetri, spreading all over the wards and there is only one Magar, two Gurung, two Giri-Puri and 4 households of Bote in ward no. 5.

Table No. 4.5

Population by Caste/ Ethnicity

Caste / Ethnic Group	HH. No.	Population number	HH%	Percentage
Brahmin/ chetri	399	2629	82.6	81.54
Kami	17	170	3.52	5.27
Gharti	4	18	0.82	0.56
Bote	4	28	0.82	0.87
Giri/ puri	2	12	0.4	0.37
Magar	1	7	0.2	0.22
Sarki	45	294	9.32	9.12
Gurung	2	12	0.4	0.37
Others	9	54	1.86	1.67
Total	483	3224	100	100

Source: Water Supply and Sanitation Profile RWSSSP/ DDC Parbat 2065.

From the above table, Brahmins and Chhetri settle in all wards of VDC. Brahmin and Chhetri constitute 81.54 percent, Kami settles and ward no. 5, 7 and 9 constituting 5.27 percent of the total population. Similarly, Gharti settles mainly on ward no.2 and covering 0.56 percent

of total population of VDC. Sarki settles on ward no. 1, 2, 3, 4, 5 and 9 constituting 9.12 percent of total population. The other caste Gurung, Magar, Giri-Puri and Bote settles in ward no. 5.5 committing 0.37, 0.22, 0.37 and 0.87 percent respectively of total population. The other caste Gurung, Magar, Giri-Puri and Bote settles in ward no. 5 committing 0.37, 0.22, 0.37 and 0.87 percent respectively of total population in the VDC.

Everywhere, there is the mixture of different age group in the society. Some are children, some are young and some are old. The age between children and old aged people are taken as an active population. The age structure can be divided broadly into three levels of age groups as 0-14 years, 15-59 years and above 60 years age groups. The age structure is determined by the level of fertility, mortality and migration. Age structure also shows the population related many variables like fertility, mortality, active population etc. and many other facts can be determined by studying the age structure of a place. Following table shows the age structure of Mudikuwa VDC by different wards.

Table No. 4.6
Age structure of population of Mudikuwa VDC

ward No.	Age group (0-14)	Percent	Age group (15-59)	Percent	Age group above 60	Percent	Total population	Percent
1.	89	40.23	85	2.63	47	1.45	221	6.85
2.	165	2.76	156	4.83	69	2.14	390	12.09
3.	168	5.12	159	4.93	72	2.23	399	12.37
4.	70	5.21	75	2.32	40	1.24	185	5.74
5.	267	2.17	291	9.03	109	3.38	667	20.69
6.	106	8.28	114	3.53	42	1.30	262	8.13
7.	122	3.78	148	4.59	56	1.73	326	10.11
8.	204	6.32	227	7.04	83	2.57	514	15.94
9.	106	3.28	113	3.50	41	1.27	260	8.06
Total	1297	40.2	1308	42.4	559	17.4	3224	100.00

Source: Record of Mudikuwa VDC, 2008

(i) Economic Aspect

Agriculture is the main occupation of Mudikuwa VDC. Besides, it government service, business, labour, and foreign country engagement are the others occupation of the people of Mudikuwa VDC. Since economic activities includes production, consumption and distribution of goods and services and income generation. Although agriculture and other more than 50 Percent people need to buy the foods from the market therefore, here agriculture is only the subsistence economy. Therefore, peoples are motivated for doing other job and are going to foreign Country for employment. Some lower caste people of the VDC are land less or with fewer land, so they complete to do wage labour for daily to keep body and soul together or some cultivate other's land on the half basis on the VDC or neighbor VDC. Generally Brahmin people are on the civil services. Most of the Kami are engage in carpentry, Mason (brick layer), poultries, daily wage labour and ploughing. Gharti are engage in carpentry, mason, poultries, daily wage labour and foreign labour. Damai are engage in traditional occupation tailoring and daily wage labour. Newar are engaged in agriculture, business, civil service and foreign employment. There is not countable number or there is very little number of Sarki and Gurung. Sarki are engaged in poultry, ploughing, daily wage labour and foreign labour and very few numbers (only one household). Gurung are engaged in agriculture and foreign labour. Very few formers are cultivating fruits vegetables, cash crops and do the animal husbandry and sell the fruits, vegetables and milk in the local market and neighbour as income generation activities.

Table No. 4.7

Occupation Distribution in Mudikuwa VDC

Occupation	No. of People Engaged	Percentage
Agriculture	1175	77.66
Government Service	178	11.76
Business	41	2.7
Wage labour	54	3.58
Foreign employment	65	4.3
Total	1513	100

Source: Record of Mudikuwa VDC.

Above table indicates that agriculture is the main occupation of the people living in Mudikuwa VDC constituting 77.66 percent of total economically active population. Besides agriculture 11.76 percent people of the economically active population engage in government service including civil service, police and army service, where generally Brahmin and Chhetri are engaged in civil service and Brahmin, Chhetri, Gurung, Magar, Gharti, Bote, Kami and Sarki are engaged in Nepalese police and army. Similarly, teachers constitute 2.8 percent of the total economically active population, where majority are Brahmin.

Likewise 2.7 percent of the total economically active population engaged in business activities in the village and out of the village. The lower caste population generally Kami and Sarki who are landless or with very little land do the wage labour in the village or out of the village. This wage labor population constitutes 3.58 percent of the total economically active population. Now a- days foreign employment has been increasing on the India, Arabian country, Malaysia, Qatar, Dubai, Europe, America

etc. This population constitutes 4.3 percent of the total economically active population.

(ii) Educational Institution

There are four primary schools, one lower secondary and one secondary school in the VDC. The secondary school is going to be a higher secondary school from the coming session 2066-2067. This will be the great opportunity for female students for gaining higher education, because there was difficulty for female students to go to outside the village in different towns like Pokhara, Kathmandu etc. for higher education. Still now it is considered that, student having low economic condition will able to earn higher education easily.

The following table shows the description of schools, students and employees in the VDC.

Table No. 4.8
Educational Institution

Ward No.	Schools Name	Number of Students			Staff / Teacher			Toilet		Facility of Drinking water
		Girls	Boys	Total	Male	Female	Total	Ordinary	Concrete	Tap
1	Matedawal Secondary School	196	172	368	13	1	14	3	-	Insufficient
5	Gahate Ambot Primary School	70	82	152	4	1	5	2	-	Insufficient
7	Bal Primary school	38	25	63	2	2	4	1	-	Insufficient
8	Sarada lower secondary school	100	110	210	9	0	9	1	-	Insufficient
9	B.P memorial Primary School	34	44	78	1	1	2	0	-	Insufficient
5	Parbat Sunlight Academic Primary School	84	76	160	5	1	6	1	-	Insufficient
	Total	522	509	1031	34	6	40	7	0	

Source: Field Survey, 2008

(iii) Other Service Delivery Offices

In Mudikuwa VDC, there are three types of other service delivery government office. They are; sub – health post, post office and VDC office. The following table shows the involvement of women in various government offices existing in Mudikuwa VDC.

Table No. 4.9
Participation of Male and Female Employers in Different
Government Office Existing in Mudikuwa VDC

Name of office	No.of employers		Total
	Male	Female	
Sub- Health post	2	2	4
Post office	2	-	2
VDC office	2	-	2
Total	6	2	8
Percentage	75	25	100

Source: Field Survey, 2008

The above table shows that the women participation in post office and VDC office is zero and in sub health post only two women have participated as a employer out of which one is the conservation post only for female. As a whole women participation in VDC level, different government office is 25 percent which is very low and it shows chat women participation in productive work is very low. Most of the women engaged in household work, agriculture and livestock work.

(iv) Road

12 villages out of 20 have rough roads that are accessible only dry seasons. But Kusma bazaar is with 8 km from all villages which has motorable road in all seasons.

CHAPTER-V

DATA ANALYSIS AND MAJOR FINDING

This chapter mainly deals with the socio-economic status of the respondents has been studied. It included age of the respondents, education. Marital status, family structure. Family size, caste /ethnicity, economic activities.

5.1Age

Age is an important demographic characteristic. Age makes difference in working hours, type of work and involvement in decision making process. In this study, women below an age of 16 years have not been included due to their immaturity and domination by their parents or in laws as such they do not have their independent thinking. Similarly, women over the age of 60 years had been taken as old.

Table No. 5.1

Distribution of Respondents by Age

Age	Number	Percentage
16-25	8	16
26-40	30	60
41 and above	12	24
Total	50	100

Source: Field Survey, 2008

The age group has been classified into three groups. Highest percentage of respondent were of 26-40 age group (60%). 24% of the

respondents belonged to 41 and above. Lowest percentage of the respondents (16%) was of 16-25age group.

5.2 Caste / Ethnicity

According to the survey of sampled household of Mudikuwa VDC-5 Parbat different caste / ethnicity are found such as Brahmin, Chetri, Gharti, Magar, Gurung, Sarki, Kami, Bote and Sanyashi.

Table No.5.2

Distribution of Respondents by Caste/ Ethnicity

Caste/ Ethnicity	Sample Respondents	
	Numbers	Percentage
Brahmin	20	40
Chetri	10	20
Gharti	4	8
Bote	5	10
Kami	3	6
Sarki	3	6
Gurung	2	4
Sanyashi	2	4
Magar	1	2
Total	50	100

Source: Field survey, 2008

Table 5.2 display that majority of respondents (40%) are brahmin followed by Chetri: (20%), Bote (10%), Gharti (8%), Sarki (6%) Kami (6%), Sanyashi (4%), Gurung (4%) and Magar (2%).

The different caste/ethnicity having different socio-economic status has been living together. The Brahmins are being the largest caste group among the sample households which may be due to its largest population share in the VDC.

5.3 Occupation

In rural Nepalese society main occupation of women is household activities, but their contribution are not confine within the household activities alone, they perform agricultural works almost equal to their male counter parts.

In this village women are very hard working. They work from the early morning till night. Besides household's chores, they are involved in agriculture; poultry farming wool spinning, work as laborer in store mines and few have opened tea shops in the village.

Table: 5.3

Occupational Status of the Respondents

Occupation	Number	Percentage
Housewife	20	40%
Agriculture	16	32%
Wage labour	8	16%
Students	6	12%
Total	50	100%

Source: Field Survey, 2008

Form the above table, it was found that no women are engaged in formal, regular paid, prestigious work. In the study area majority of women consisting 40% women are engaged in housewife, 32 percent

women are engaged in agricultural work. Similarly, 16 percent women are engaged in wage labour as a main occupation. Likewise, 12% women are student.

Although women are engaged in work from morning to evening in different domestic and agricultural work, their work is not calculated as productive work which becomes invaluable. Women's work is invisible; they contribute as a hidden labour which is devaluated, unpaid and not prestigious and have no opportunity of career development.

Women's occupation plays important role for enhancing their economic status, so women should cross the informal, unpaid, unskilled domestic sphere and come to the public skilled, formal sphere. If women have their own income and became self-reliant, not dependent on male's earning, they can make their decision themselves, their bargaining power will be increased and they feel psychologically equal with male. Therefore, there is need of female oriented income generating employment opportunities to enhance the economic status of women.

5.4 Education

The majority of the populations of Nepal are illiterate with whom women comprise the largest group among the illiterates. Women literacy rate in Nepal is 42.77% against 65.45% of male according to the 2001 census.

Table: 5.4

Educational status of the Respondent

Education	Number	Percentage
cannot read and write	26	52%
able to read and write	20	40%
SLC and above total	4	8%
Total	50	100%

Source: Field Survey, 2008

In this study also, literacy rate of women was found to be low only 48% of the respondents were literate, next 52% were illiterate. Among the literate, only respondents had passed SLC. Rest 20 respondents (40%) were able to read only Nepali and would hardly write their names.

From this, we can say that about the educational status of women, there is very lower educational position and condition of women in Mudikuwa VDC. So that they feel inferior with the educated male members.

5.5 Marital Status

Most of the respondents were married in this study. Early marriage has been one of the important characteristics of the Nepalese women. Marital status makes the difference in women's status. It is through the marriage that women change their status of daughter to daughter in-law. Most of the women were married before 20 years of age. There were not a single case of divorce or get separated form their spouse's.

Table No. 5.5

Marital Status of the Respondent

Marital Status	Number	Percentage
Married	40	80%
Unmarried	6	12%
Widow	4	8%
Total	50	100%

Source: Field Survey, 2008

In the study area, 80% respondents were married 12% respondents were unmarried and only 8 percent respondents were widow. The response given by the respondents are also affected by the marital status and the age group so. it is presented here above.

5.6 Family Structure

In rural Nepal, Joint or extended type of families have been seen, but in this village 37 households (74%) of the families were of nuclear type. Only 26 percent of the families were found joint in the structure. Even in the joint families the family size is not so large. It comprises father mother, son (if he is only one) daughter-in-law, unmarried daughters and grand sons and grand daughter. In case of two or more married sons, most of them were separated from the parent family.

Table no. 5.6
Respondent Classified According to Family Structure

Family Structure	Number	Percentage
Nuclear family	37	74%
Taint family	13	26%
Extended family	-	-
Total	50	100%

Source: Field Survey, 2008

It is observed that the women of this village prefer nuclear type family rather than joint family. They believe that due to smaller family size in the nuclear type family, economic condition can be strengthened somewhat easily. They also accepted that work load of women is higher in nuclear family than in joint family.

5.7 Family Size

Size of the family determines the working condition and the time spent by housewife in household and other chores. Large size of family is one of the characteristic of the under developed society.

Table No. 5.7
Respondent Classified According to Family Size

Family size	Number	percentage
1-4 member	22	44%
5-8members	20	40%
11-and above	8	16%
Total	50	100%

Source: Field Survey, 2008

In this study, highest percentage of the families (44%) was found to be of smallest size followed by medium sized (40%) families. Lowest percentage or 16% of the sampled families were found to be of larger size.

5.8 Types of Work done by the Respondents

In a household, woman has to perform various types of works. In our rural society there is not any fixed type of work routine for women. They have to perform all domestic tasks such as cooking, cleaning house and utensils, fetching water, bringing firewood, grinding and processing of the cereals, food preservation, looking after the children etc. Besides all these domestic works they also work in the farm. Whenever there is a special occasion like festivals, marriage ceremony etc. their workload is even more

Table 5.8

Type of Work Done by the Respondents

S.N	Type of work	Performing		Not performing		Total	
		No.	%	No.	%	No.	%
1.	Cooking	33	66	17	34	50	100
2.	Cleaning	35	70	15	30	50	100
3.	Fetching water	27	54	23	46	50	100
4.	washing clothes	43	86	7	14	50	100
5.	working in the field	43	86	7	14	50	100
6.	Grinding and processing	36	72	14	28	50	100
7.	caring livestock	35	70	15	30	50	100
8.	Raring children	27	54	23	46	50	100
9.	Business and others	5	10	45	90	50	100

Source: Field Survey, 2008

The above table shows that 86 percent of the women had to wash clothes and also work in the field.

5.9 Type of Work helped by the Male Counterparts

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

In this study, the respondents were found receiving help form the male member of the family. Among the total 50 respondents 54% were receiving help in the field, followed by business, caring livestock and raring children. The male counterparts cooked food and go to fetch water only when they are sick.

Table 5.9

Type of Work Helped by the Male Counterpart

Type of work	Number	Percentage
Help in the field	27	54%
Caring livestock	8	16%
Raring children	6	12%
Business and others	9	18%
Total	50	100%

Source: Field Survey, 2008.

5.10 Role of Women in Household Decision Making

Involvement in family decision making process indicates one's higher or equal status in the family. Status of women is also religiously higher caste hindu families. But it is only in theory or it can be said that it is true to some extent, when they are in their status of daughters.

In the role of daughter-in-law women are not accepted as a decision maker. When, particularly at their old age, performing the role of mother or mother-in-law, she can take part in decision making process. Except for a few percentage most of the women have no authority or say on economic decision making.

The role of women in household decision making and the allocation of household resources depend upon a numbers of factors. These factors include type and composition of the household, age and life stage of the women and the number of household males absent from the village. Women have less power to control over means and resources of the household like land agricultural products, domestic animals etc.

Table 5.10

Involvement of Respondents in their Family Decision Making

Responses	Number	Percentage
Fully involved	8	16
Portially involved	37	74
Not involved	5	10
Total	50	100%

Source: Field Survey, 2008

In this study, large percentages (74%) of the respondents were found to be partially involved in decision making. But final decision making power rests upon male members of the family. Some respondents (16%) were fully involved in decision making of simple issues such as dispersing seeds, processing and storing food grains and the issues concerned with kitchen and food supply. 10 respondents were not found to be involved in decision making in the important issues of the family. Most of them did not know even the earning of the husband or farming land

5.11 Main Source of Family Income

As in other parts of the country, most of the people in this village also earned their livelihood from agriculture. Most of the respondent did not like to disclose their income in figure. However, agriculture was the main source of income for 62% respondents, followed by wage labour (16%) business (12%) and services (10%).

Table 5.11

Main Source of Family Income

Main source of income	Number	Percentage
Agriculture	31	62
Service	5	10
Business	6	12
Wage labour	8	16
Total	50	100

Source: Field survey, 2008

5.12 Own Source of Income

Own income of a person determines the economic status in the society. There is direct link of economic status with other status in the society as educational status political status etc. the following table shows the percentage of women having their own income source.

Table 5.12
Own Source of Income

Own income	Number	Percentage
Yes	7	14%
No	43	86%
Total	50	100%

Source: Field survey, 2008

From the above table, there are only 14% women having own income and 86% women have no own income so they are dependent on husband's income. All the respondent women who have own income, they all are wage laborer and their income source is wage labour. Those respondent's women who have own income source are lower caste women. Generally lower caste women go on wage labour in the village and earn very few money. The high caste women do not go to wage labour. They are simply as a housewife does domestic and agricultural work and they are depending on husband earning. But in lower caste group female also goes to wage labour and earns some money, which they use for daily needs at domestic level.

5.13 Controlled of Money in the Household

Generally, decision on keeping, spending money control over money, buying / selling of land, affects the status greatly. In this decision only male shows his control than female. The following table shows control over money in the household.

Table No. 5.13
Control of Money in Household

Controlled by	No. of Households	Percentage
Husband	27	54%
Wife	8	16%
Both	15	30%
Total	50	100%

Source: Field Survey, 2008

5.14 Size of Land in the sampled Households

The pattern of land holding in this village is similar to the other village of Nepal. Land ownership is more often associated with socio-economic status and has a linkage with the availability of food for the farmers.

Table No. 5.14
Size of Land in Sampled Households

S.No.	Size of land (Ropani)	Respondents	Percentage
1.	1 and less	4	8%
2.	1-5	11	22%
3.	6-10	20	40%
4.	11-15	11	22%
5.	above 15	4	8%
Total		50	100%

Source: Field Survey, 2008

Most of the households holding 6-10 Ropanis which is 20 households (40%) where as only 4 households had more then 15 Ropanis.

5.15 Land ownership of Respondents

Land ownership of women own shows strong socio-economic status of women because the women who have land ownership or well properly own can play the vital role in the family as well decision making process. But male dominates Nepalese society almost all nearly 100% the land ownership is to male therefore; usually male play vital role in the household division-making process. The following table shows the land ownership of respondents

**Table No. 5.15
Land Ownership of Respondents**

S. No	Size of land in name of female (Ropanis)	Respondent	Percentage
1	No land	42	84%
2	1-5	6	12%
3	6-10	2	4%
4	11-15	-	-
5	above 15	-	-
Total		50	100%

Source: Field Survey, 2008

Among 50 Respondents only 8 respondents (16%) respondents had their own land or they were owner of the land. Where as 42 (84%) respondents had no land on their name. Actually this is also very important because if women have their own land naturally their confidence build - up and can participate in decision - making process actively also in household sphere along with outside.

5.16 Personal Property of Women

In Nepal, women personal property means the dowry they get during their marriage from maternal home. In this village also most of the women have personal property in the form of Daijo or Pewa and they are free to use this property. Their parent gave them daijo according to their financial capacity.

Table No. 5.16
Personal Property of Women

Response	Number of Respondent	Percentage
Yes	7	14%
No	43	86%
Total	50	100%

Source: Field Survey, 2008

In this village only 14% respondents had their personal property where as 43 (86%) respondents had no personal property.

5.17 Controlled of Income from Livestock

In keeping livestock women spent more time than man. Their control on the income from livestock in the study areas has been shown in the table below:

Table No. 5.17
Controlled of Income from Livestock

Controlled By	No. of Households	Percentage
Male	34	68%
Female	16	32%
Total	50	100%

Source: Field Survey, 2008

From the above table, it is observed that in majority of respondents

(constituting 68%) has male's control over income from livestock, only 32% households have female control over income from livestock. Actually, women spend maximum time for livestock activities or animal caring activities. This shows that the access of female over livestock is high but control over livestock is very low.

5.18 Animal Husbandry

Animal husbandry is as old as cultivation itself, for our common farm animals were domesticated before the beginning of written history. Domestication of animals was one of the essentials in the development of civilization. Animal husbandry deals with the production of domestic animals (Livestock) and it includes all the aspects of breeding, feeding and management at the household level.

Livestock has always been one of the most important and integral parts of the agricultural economy of Nepal. Nepal being a hilly country, animal rearing and farming practices together function as a system, because they are inter-related and interdependent. Thus, animal husbandry plays an important role for the agricultural production by providing draught power and manure. Similarly domestication of animals for the purpose of milk production and meat, egg production is also equally important.

Table No.5.18
Possession of Animals by Caste / Ethnic Group

S. No.	Ethnic Groups	No. of household	Percentage
1	Brahmin	15	38.46
2	Chetri	10	25.65
3	Sanyashi	2	5.13
4	Gurung	1	2.56
5	Kami	5	12.82
6	Sarki	2	5.13
7	Bote	1	2.56
8	Magar	1	2.56
9	Gharti	2	5.13
Total		39	100%

Source: Field Survey, 2008

The above table shows the ownership of animals among the ethnic groups. Out of 50 households, 39 households possess animals (78%), similarly 11 households do not possess animals (22%). Among the animals possessing households, highest percentage is of Brahmin (38.46%) and lowest is of Gurung, Magar and Bote respectively i.e. (2.56%). This could be due to the better's economy status and more land holding of Brahmins and as compared to other ethnic groups.

Table No. 5.19
Distribution of Animals by Caste / Ethnic Group

Type of animal	Brahmin		Chhetri		Sanyashi		Gurung		Magar		Kami		Sarki		Gharti		Bote		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Cow	–	–	1	2.5	–	–	–	–	–	–	–	–	–	–	1	4.5	–	–	2	0.83
Buffalo	20	58.9	20	50	5	45.5	3	8.57	–	–	2	8.7	1	3.3	6	27.3	3	60	60	24.9
Goat	14	41.1	13	32.5	6	54.5	2	5.71	–	–	1	4.3	2	6.7	3	13.6	2	40	43	17.8
Chicken	–	–	6	15	–	–	20	57.15	16	61.5	10	43.5	13	43.3	6	27.3	–	–	86	35.7
Duck	–	–	–	–	–	–	10	28.57	6	23.1	4	17.4	6	20	6	27.3	–	–	32	13.3
Pig	–	–	–	–	–	–	–	–	4	15.4	6	26.1	8	26.7	–	–	–	–	18	7.43
Total	34	100	40	100	11	100	35	100	26	100	23	100	30	100	22	100	5	100	241	100

Source: Field Survey, 2008

An attempt was also made to know the possession of animals by type and by caste / ethnic groups. For Brahmins, 58.9 percent owned buffalo and 41.1 percent owned goats. Chickens and duck keeping was completely absent in Brahmin family, because of strong social custom related to these animals.

5.19 Perceived Problem of women

Women due to their potential problem have not able to reach equal position as of men. There is negligible percentage of women presence in high administrative and technical level. Parents differentiate between daughter and son in equality for education. So they can not go forwards. Similarly, due to early marriage, they enter into housewife before their career development so that, their possibility of career development stops. Likewise, due to bad socio- cultural religious practices, women are not allowed to participate freely in public spheres.

Although male and female are equal but they have bearded too much domestic work burden. Women engage in cooking, after eating meal men go to bed but women go to washing of cooking utensils. Similarly, a daughter go school only after finishing all household work, therefore, there is no adequate family support for women.

Women are taken as second class person. They are discriminated in house and community anywhere. In Hindu religion, it is said that husband in symbol of god and women (wife) should treat them as god. Similarly in all religious belief either in Islam, Buddhism or Christian women are taken as second class person (Although Buddhism is some what liberal than other) Due to these many belief system and system of patriarchy women are discriminated everywhere and ultimately they became subordinated and oppressed. Therefore to show the women's potential problem in the study area following table is presented below:

Table No. 5.20
Perceived Problem of Respondents

Problems	Number	Percentage
Illiteracy/ lack of sufficient education	45	90
Lack of opportunity of educated	15	30
Too much domestic work burden	40	80
Conservative attitude	31	62
In adequate family support	33	66
Women discrimination	33	66

Source: Field survey, 2008

From the above table it is clear that there is many women problem in Mudikuwa VDC. 90% women expressed their potential problems as illiteracy. Since there are few educated respondent, therefore as a whole 30 percent women take the potential problem of women as lack of opportunity for educated. 80 percent respondent felt that too much work burden is women's potential problem. 62 percent respondents felt that there is conservative attitude towards women. Similarly, 66 percent respondent responded that inadequate family support and discrimination of women is the potential problem of women.

CHAPTER –VI

CONCLUSION AND RECOMMENDATION

6.1 Conclusion

The study area Mudikuwa VDC lies at western region of Nepal of Parvat district. The Kushma – Phalebas motarable road has crossed this VDC. This VDC is 12 km. far from Kushma and 273km far from Kathmandu. This VDC is approximately 660 m to 1360 m high above the sea level.

Mainly Brahmin, Chetri, Magar, Gharti, Giri-Puri, Bote, Kami and Sarki are the ethnic group setting in the VDC. The dominant is Brahmin/Chetri Covering 81.54 percent of the total population. The total population of VDC is 3224.

This study analysis the standing of women in terms of economic and educational status of women and assess of their access and control over political participation and decision making process in Mudikuwa VDC from gender perspective semi-structured questionnaire schedule, interview observation and group discussion were the method of primary data collection. Some Secondary data from VDC profile, DDC profile,

government's office, published and unpublished data and national data were also collected.

Sample household were the unit of analysis and one woman from every sample household were the respondents. The major findings of this study are as follows.

-) Majority of the respondents are of age 26-40 years age covering 60% of the total respondents followed by the age group of 41 and above i.e., 24%.
-) Majority of the respondents belonged to Brahmin and second majority belonged to Chhetri covering 40 percent and 20 percent respectively.
-) Majority of the respondents (40%) are housewives followed by agriculture i.e. 32 percent.
-) 52 percent women are illiterate. Only 48 percent respondents are literate. But only 4 respondents are passed SLC and above.
-) 80 percent respondents are found married and playing the role as mother, mother-in-law daughter, daughter-in-law, grand mother sister, wife in house sphere.

-) Most of the families are nuclear in structure i.e. 74 percent followed by joint family i.e., 26 percent.
-) Respondents from varying family sizes were found. Although people think small size of the family (1-4) i.e., 44 percent remains happier in comparison to the people who stay in the big families.
-) Most of the domestic work like cleaning house, preparing meal, fetching water, washing clothes, kitchen works griding and processing are done only by female, but there is minimum help on raring children (12%), work in field (54%) caring livestock (16%) and business and others (18%).
-) Due to the male dominating society, the women are always behind in the decision making process. Most of the women in the village are partially involved in the decision making process i.e. 74 percent.
-) Among the 50 households 31 (62 percent) households depends on agriculture and the other source of income are service (10%), Business (12%), wage labour (16%).

-) Most of women in the village have no own source of income only 14% respondents have their own income but this income comes form daily wage.
-) Women have no decisive role in the household although they spend all of their time in household. There is 54% household income is controlled by husband only. Similarly, in 16% household, there is wife's control over money and in 30% household money is controlled by both husband and wife's negotiation.
-) In the study area in 16 percent households, there is women's ownership on land. Maximum women have no personal property.
-) Most of the livestock work is done by female and product livestock things. But there is no control of female on the income from the livestock. In the 68% households there is male's control over the income from livestock. Female's control on the income of the livestock is in 32% percent households.
-) Buffalo and chicken are the main livestock of most of the households of Mudikuwa VDC. Buffalo and chicken kept by 24.9% and 35.7% respectively in the study area.

) Illiteracy is the major problem of majority of women respondents. Similarly, too much work burden is another major problem. Likewise, conservative attitudes, inadequate family support, discrimination of women are other problem of women in the study area.

This study clearly shows that most females are illiterate and are neglected in every domestic as well as public spheres. They are not getting equal opportunity as male in getting education because they have many domestic responsibilities. Female are not considered to be capable for the public activities, their voice is not heard by the male dominated society. They are not getting chance to participate in social activities like village meeting political program. So, they have no access and control over politics and decision making activities. They are only obligated to round the domestic spheres.

Although female does all the domestic work, work in land, but they have no control over it. If both husband and wife suffers equally from the household problem, there should be equality on the household property, but it is not so.

Absence of income generating work has compelled the women to stick to household activities only. They have no opportunity to work

outside for earning purpose Monotonous household works may have limited their thinking horizon and thus affecting self-confidence also.

6.2 Recommendation

Women who constitute one half of the total population play an important role in every society. But the status of women of any part of the country is not good compared to men. Hence gender discrimination is a major issue of development in Nepal. It slow indicates the also pace of development not only of women but also of the country. In rural areas mainly women are bounded in household works such as cooking, washing, animal rearing, farming and serving their children and family members our Hindu religion is also faulty that is takes women as server rather then Boss and owner of the assets. Traditional rites and rituals are the equally faulty that these provide functional opportunity better to men than women. Mainly, women have to be devoted to the husband for the better service more than their own needs and wants. Here we have listed a few recommendations for taking steps towards raising the socio-economic status of women.

-) Equal opportunity of education may be the better solution of uplifting the socio-economic status of women. Mainly Women

who are illiterate can serve their children less compared to literate. so women's literacy rate is essential to increase.

-) Women participation in the world of gainful work should be enhanced through skills training and vocational education in a large number of trades. This will raise their earning capability and decision making power within the household.
-) Economically, women are depended on their male parent or husband mostly women members of family do hard work in their farm but unfortunately farm product are not commercialized as other, therefore the share of farm products in household economy is essential to include as the contribution of women.
-) The right of women in their parental property in practice is essential to implement. Women who have the right and control over their parents' property can manage their educational, political, economic, health and other facilities without depending on the other.
-) Household decision making power seems to be depended on the level of income and share of income generating activities, but most of the women in Nepal follow the traditional occupation such as

farming. So, these are essential to change on the basis of their skill and capacity.

-) The availability of infrastructures such as transportation communication, health services, education, drinking water etc. helps women to be free from the burden of daily works so these are essential to provide at first in rural areas.
-) Certain quota should be fixed for women at the government service and special arrangement should be made to provide loans to poorer women for income generating activities therefore it is necessary to give compulsory primary education to girls. Guardians must be convinced about girls education.
-) Although the programs have been planned to stretch or extent all over the country, mostly all of the programs are city or town or district headquarters and its surrounding based. Emphasis should be given to villages especially remote and backward places where women are back in comparison of male. Efforts should be made in farming partnership of all social sectors in co-operation and together.

-) Launch the various programs for the women empowerment. Because women are not only women but they are mother, wife sister and all in all for the men development.
-) Capacity building programs including income generating to be enhanced and implemented at village.
-) Implement package program focusing to Dalit, Janajati, Ultra poor and women.
-) Reducing caste discrimination process still existing in the village through implementing awareness programs.

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11. Which type of work do you usually do in the morning, afternoon and evening?

Morning

Afternoon

Evening

12. Do your husband or other male counterpart of the family assists you in your household works?

Yes No.

If yes, describe: Helping in the field

Caring livestock

Raring children

Business and others

13. Do you participate in any decision making process in the family?

Yes No

If yes, partially fully

14. If yes, in what of decision making you are involved with?

Buying / selling cereals, food

Buying / selling the land

Buying / selling the cattle

Celebrating festivals

Arranging marriages

PART II

15. What is your main source of family income?
Agriculture Service
Business wage labour
Others
16. Do you have own income source?
Yes No.
17. Who keep the money in your family?
Husband wife both
18. Size of landholding (cultivated)
Ropani Anna..... paisa Dam
19. Do you have any land on your own name?
Ropani Anna..... paisa Dam
20. Do you have any personal property?
Yes No
21. Are you free to use this property?
Yes No.
22. No. of livestock
Buffalo Cow Goat

Chicken/duck Pig others.

23. Who keep the money earning from livestock?

Husband Wife Both

24. What are the some of the potential problems of women in Mudikuwa VDC?

a.

b.

c.

25. What may be some of the suggestion?

a.

b.

c.