

CHAPTER - I

INTRODUCTION

1.1 Background of the Study

Nepal is widely known as an agricultural country bounded to the north by China and else where by India. Expanded between approximately 26.22' to 30.27' north latitude and between approximately 80.12' east longitudes. It covers the area 1,47,181 Sq. K.M and about two third part of country occupied by high mountains and hills. Only the 17 percent of the total land remains the Terai area. According to the world development report (2006), the per capita income of Nepal is US\$ 260 and about 39 percent of total population falls under absolute poverty live.

The total population of Nepal is 18.5 million in 1991 and female constitute 50.1 percent of the total and male constitute 49.9 percent of the total. Similarly in the census of 2001, total population is 23.1 million and female constitute 49.96 percent of the total. Data shows not only persistence of high fertility but also increasing fertility over the ears (CBS, 1991 and 2001). High fertility is not only one of major causes of women's high death rate but it is also an important variable in limiting their life options.

Women play a significant role in the development of a nation. In the past women were considered as second grade citizens in mast of the countries including Nepal. Nepali women are daughter, wives and mothers but are not recognized as individuals with their own identity, despite the fact that they are as human as men. The more 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 coexistence should be the guiding principle in the relationship between man and women and not as if one were a slave and other were master. Men must read just their opinion of women. A man is often impressed and admired by 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 trimble hear

expression like "feminism" and "women's liberation". When in reality they all are really concerned about is "who will wash my socks" and "who will wash the pots" (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, Britan 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 evolution, the western women had started demanding certain rights of women.

Contradictory to the western women, the peculiar South Asian Culture has placed the men in a superior position while the women has 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 neighbor's garden (Rosa; 1995). Most in South-East Asia are poor, powerless and generally overloaded.

In Nepalese context also women are generally associated with poor health, illiteracy, unemployment and overloaded. The birth of a baby boy brings prestige, identify, entity and dignity to a mother in the Nepalese society. There is a saying "let it be a son" (Shrestha : 1994). The position of women has been different in ideology and in practices. In Hindu scripture women has been given very high position and they are thought to be the foundation of happiness. The religious text has also mentioned the name of many goddess in the form of shakti (power). They are worshipped in the tample but in practice women are not honored in accordance with the teaching of religious books, rather there evolved a practice of exploiting women an the basis of such religious tradition.

Without women's participation, goals of development activities cannot be fully attained. So we can say that 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. So the role of men and women are interdependent. But overall burden of women is higher than that of men.

In Nepal, most of the economic activities are guided by agriculture. The contribution of women to the agriculture economy is greater than male but their contribution is not accounted to the GNP. Although women bearing triple burden, housing, field works, product down to the desk of the work. Therefore in Nepalese rural society women are lagged behind than men in education, politics, ownership of poverty, decision making economic and so on.

In Nepal men and women do same work but wage rate is different although the government has decided about similar wage rate without gender disparity. On the other hand women are also lagged behind in social field which is directed by conservative decision. For example the widow man can marriage but the widow women can not do. Our social myths is that women are basically inferior beings and their labour and efforts are less valuable that to men. There are many cultural restrictions to women. They are not supposed to take meal before male members of the family do. These things contribute to the women's poverty in our society.

There is a political will as stated in the seventh plan to improve the condition of rural women. Similarly in the eight and ninth plan the political will are to make women participate in the main stream of the development and to increase their involvement in every sector of development. 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 (Singh, 1995).

Women number in the civil service is very low and the proportion of female gazette officers to the total has remained almost stagnant over the years. The population of women officer and non-officers was 4.4 percent in 1999. As of mid July 2000, the total employee in civil service was reported at 93716 of which only 8.5 percent (8008) are females. Comparative proportion of women which men in higher positions of power in bureaucracy judiciary/diplomatic services are almost negligible.

Development activities cannot be achieved with the absence of women's participation. Therefore, without the involvement of women in the main stream of development, this process is incomplete. The status of women is an important aspect influencing the socio-economic development of a country. The overall development of a country cannot be realized, if women who usually represent 50 percent of the total population enjoy a subordinate position to them.

1.2 Statement of the Problem

Nepal has vital gender disparity between male and female. In our country all most of the women are involved in the subsistence agriculture. But they are poor than men. Because they are illiterate and have to live in the conservative culture. They are affected by the existing poverty.

In this study the case of women's poverty is being dealt in the context of high burden and unpaid household chore and field working. But less importance of family decision making and low employment opportunities and so on. As reported by the 2001 census women constitute 50.04 percent of the total population of Nepal. This 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 aspect 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 remain invisible.

Most of the women contribute more labour to the economy than men do. Women generally work from sunrise to the late evening. Besides agriculture, they have to perform many other house hold activities like childcare cooking, washing cleaning, collecting firewood, fetching water, caring livestock etc. It was recommended by the international labour organization (ILO, 1982) that women's work in the household also should be recognized as a productive activities.

The women of Gothatar VDC of Kathmandu district are participating in agriculture more than in official and other productive activities. Here about 25 percent of women is involving in the official, productive activities, business and cottage industries.

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

- i) What is the role of women in household activities ?
- ii) What kind of decision making right of women?
- iii) What is demographic socio-economic characteristics of the sub urban women.

1.3 Objectives of the Study

The main objective of the study is to find out the socio-economic status of women of the Gothathar VDC. The specific objectives of the study are following

- i) To find out the social status of women.
- ii) To find out the economic status of women.
- iii) To analyze the role of women in household decision making.

1.4 Importance of the Study

The study is a case study of Gothatar VDC. As Gothatar VDC a nearest to urban centre. It resembles a typical Nepalese VDC with a faxable income status. The study will highlight the socio-economic condition of the village women. The study is to see income generating, how bring revolutionary changes of women status. The study will help the uplift their living standard.

It may serve as a helpful guidance for future research studies related to women for national and international organizations. The study will also attempt to find out the ways to join the gap between rural women and men. The study will also help the policy makers and development planners for introducing relevant development interventions.

1.5 Limitations of the Study

This study concentrates only one Gothatar VDC, the study may not reveal the exact picture of Nepal. This study deals only with the micro-level socio-economic condition of women. It may not be generalized in micro level because of lack of time and money. This study is only household specific cause of poverty and other aspects of women's poverty are limited.

CHAPTER - TWO

LITERATURE REVIEW

Nepal is one of the poorest country of the world. The income level of Nepalese women is very low. As women make half of county's population education of women is very important and it should receive top priority in the context of development of modern Nepal women's health is a societal issue. Improving women's health and well being improves not only their own life but also those of their children and contributes to improve household and community welfare.

This is the important part of research work. The literature review will be done under two categories the empirical review and review of conceptual study. For these different journals, books, reports, previous research work articles are used. Other published and unpublished documents related to subject will be reviewed.

2.1 Women and National Policy

The commencement of systematic economic planning since 1956/57 in Nepal is an indication of he government for all round development of the country. By and large, the government integrated women development into national development process up to Fourth Five year Development Plan. From the fifth plan women's education got a separate place in the national agenda. 6th plan adapted the policies of promoting women's capacity and participation in women's health and education. The 7th plan strengthening the previous policies added equal participation of women in development process. That was a strong indication to put women development into mainstream of the development (Khatiwada, 1998).

The policies adopted in the 8th plan put the women into mainstream of the development. The main objectives of the plan were sustainable economic development, poverty alleviation, considering women development as an integral part of the all round development of the country, 14 separate policies were adopted, which include promotion

of women's participation in every sectors of employment general health, education, training, equal rights, equal access to resources, institutional reform etc (Khatiwada, 1998) .

With the target for achieving its overall aim of poverty alleviation and human resources development by involving women actively in different sectors of development for building egalitarian democratic society and also by increasing the access of women to political, economic and social sectors, and reforms in legal provisions so as to ensure women's rights for making that access more effective, the 9th Five-Year Plan (2054-2058) has included policy to involve women in the National Development Mainstream and to implement it the following strategies were followed:

-) National and sectoral development policies, goals and programmes will be ascertained to involve women in the mainstream of national development.
-) Contribution of women to household labor will be evaluated scientifically and substantially by reviewing the national accounting system.
-) For the effective coordination and implementation of women development activities, existing institutional structure will be strengthened, expanded and agencies, organizations and local bodies working in the field of women's development.
-) For measuring women's participation in development appropriate gender desegregated indicators will be reformulated and modified and monitoring and evaluation measures will be carried out effectively. (NPC 1998)

Although some of he strategies of ninth plan has already been implemented like contribution of women to household labor are evaluated scientifically and substantially by reviewing the national accounting system; in the women's participation in development, appropriate gender desegregated indicators are reformulated, modified, monitored and evaluation measures are cried out effectively in the Population Census 2001, yet there are lot of things to be implemented by the government to uplift the status of women.

2.2 Women and Education

Education is the most important factor for the development of human personality. If we want holistic development of our nation we have to give equal important for women education like men.

CERID explained about the Nepali women's educational condition and access. The majority of the population of Nepal is illiterate and of those most are women. That a large number of girl are still deprives of education in our society. Although many schools opened in village there large number of girls are still unable to receive education (CERID, 1992).

Neupane (1982), shows that female education plays an important role to reduce population growth. The fertility rate decreases as the education of women and vice verse. So to reduce the fertility rate it is necessary to provide facilities fro all women especially in village area in the field of education. If they are engaged in other works outside the home there is little chance to have more child.

The research done by family health found that the vast majority (80 percent) of Nepalese women have never been to school. One in nine has attended primary school, 6 percent have secondary education and less than 3 percent have passed their S.L.C. four or 5 percent women are illiterate (Family Health Survey, 1996;21). Ghimire had further emphasized on the importance of female education. He had mentioned that a boy is to educate an individual, but to educate girls is to educate the whole family and society. Education is therefore essential for women and girls to become self dependent, more productive, skill full, creative and to recognize their right place in the society and enter the mainstream of development of the nation (Ghimire, 1997).

2.3 Women and Agriculture

The economy of Nepal is totally based on agriculture production. In agriculture women play a major role as they actively participated in the various farm activities 98.1 percent of the economically active rural women are agriculture worker, hence women importance.

According to Sauzsa (1980) in the countries of South Asia, between 70 to 80 percent of total female workforce is employed in agriculture activities either as cultivator or farm labor.

The role of women in various farm activities is crucial not only because of the variety of agricultural activities they perform. Women participated in all farm activities required to grow food grain, vegetables, fruits and livestock farming. The role played by women is significant in the development of the nation. But all these works by women are considered voluntary (Gautam, 1998 : 45) .

Women are discouraged in respective fields. More over their role in agriculture sector is decisive. But they are not evaluated properly and they are underestimated in their work (Aryal, 1990:25).

2.4 Women and Health

The health status of Nepalese people in general has been improving though it is low compared to other less developing countries. The health status of women remains still lower and the life expectancy for men is high then women.

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

Subedi, 1993 highlighted that throughout the developing world, more boys than girls are generally in worse condition than boys.

Most of the illnesses related to women can be prevented or cured through medical treatment, but for many reasons women are unable to take preventive measures or obtain medical treatment. According to subedi, now a days maternity related illness are regarded as the most serious, although the problems of malnutrition and anemia also harms women's health. Each year 50,000 mothers throughout the world die of problem related to childbirth.

2.5 Women and Marriage

Marriage is an important factor for women status. Because it is through the marriages that women change from the status of daughter to that of daughter-in-law (Acharya, 1979, 21).

Marital status makes a woman totally dependent upon her husband because her right upon the family property is only through husband. About the women's right upon the family property Benet wrote that "men are endowed with the right to property by virtue of biological fact of birth. Women's right to property depend almost entirely upon the social fact of marriage (i.e. on their role as a wife)". Therefore women's economic security is entirely dependent on their adherence to strict social norms of proper marital behavior (Benne, 1980: 89).

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

The civil code or "Muluki Ain" of 1993 permits marriage with parental consent at the age of 16 years and without consent at 18 years. UNICEF (1992) however estimates that 22 percent are married by the age of 13 and 50 percent by the age of 18 (UN, 1991:34).

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

2.6 Women and Age

Age is the important factor determining the working load of women. Aged women have to work more than young girls. Among men and women of same age group, women have to work much more than men.

Acharya wrote "In Sirsia, male children between 5 to 9 years of age spend 1.24 hours working each day whole girls in the same age group put in 2.05 hours. Almost men spent 92.2 percent of their work time in productive work, whole women spent only 38.8 percent of their daily work in productive of work. But again given that women work more hour than men. Men have about seven hours of free time while boys of 10 - 14 age groups put in about 5 hours of word per day, girls of the same age group have almost full work day i.e. they word for an average of 7.6 hour per day (Acharya, 1981:127).

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2.8 Women and Economy

Having very low level of per capita income of US\$ 190, Nepal is one of the poorest countries in the world. More than 70% people are under absolute poverty (World Banks, 1990). All these data show the economic background of the country. The rural women's condition is more miserable than that of their male counterpart/ even though women constitute one third of the total formal labor force, their participation in economic activities in decision making seems negligible. About 29,64,003 women who are economically active which is nearly 32% of the total population of women (CBS, 1991).

The majority of women in Nepal are engaged in four occupational sectors like agriculture, manufacturing, trade and services. In these sectors economically active population may be categorized as:

- a) self employed
- b) employed
- c) non paid family workers (Joshi - 1980)

Rural women have contributed greatly towards the agro-economic development of Nepal but their involvement of reciprocal type, which is called "Perma" (Labor exchange). Nepalese women spend 11 hours a day as compared to 7.51 hours for man. Again women's contribution will be 50% to total income, the rest 50% goes to both men 44% and children of 10-14 age groups 6%.

To conduct this research, a great deal of references were studied and analyzed through the review of literature. Which have been helpful in adopting a methodology for

the study, selection of samples, to make the research qualitative and to identify the genuine problems.

2.9 Women and Decision Making

Sharma, (2054) states that the women have little role in family's decision-making due to their illiteracy and non-involvement in direct income generating works. Nepal is a male dominated country where women's decision-making authority comes only after the men's. The women make decisions only when the males are not in the home or they have gone outside their village. (Status of women, vol. 4 part II). In the same manner, while making decisions on an agriculture sector, the women's role is limited only to selection of seeds and manure. The women make 18.5% decisions by themselves and 12.5% jointly with men. About the power and authority of decision making, Dr. Rizal advocates that "a Nepalese wife exercise as much power and authority in the household as her husband. In some cases her power and authority may even exceed to that of her husband. "(Status of women in Nepal Vol. I, Part V:106).

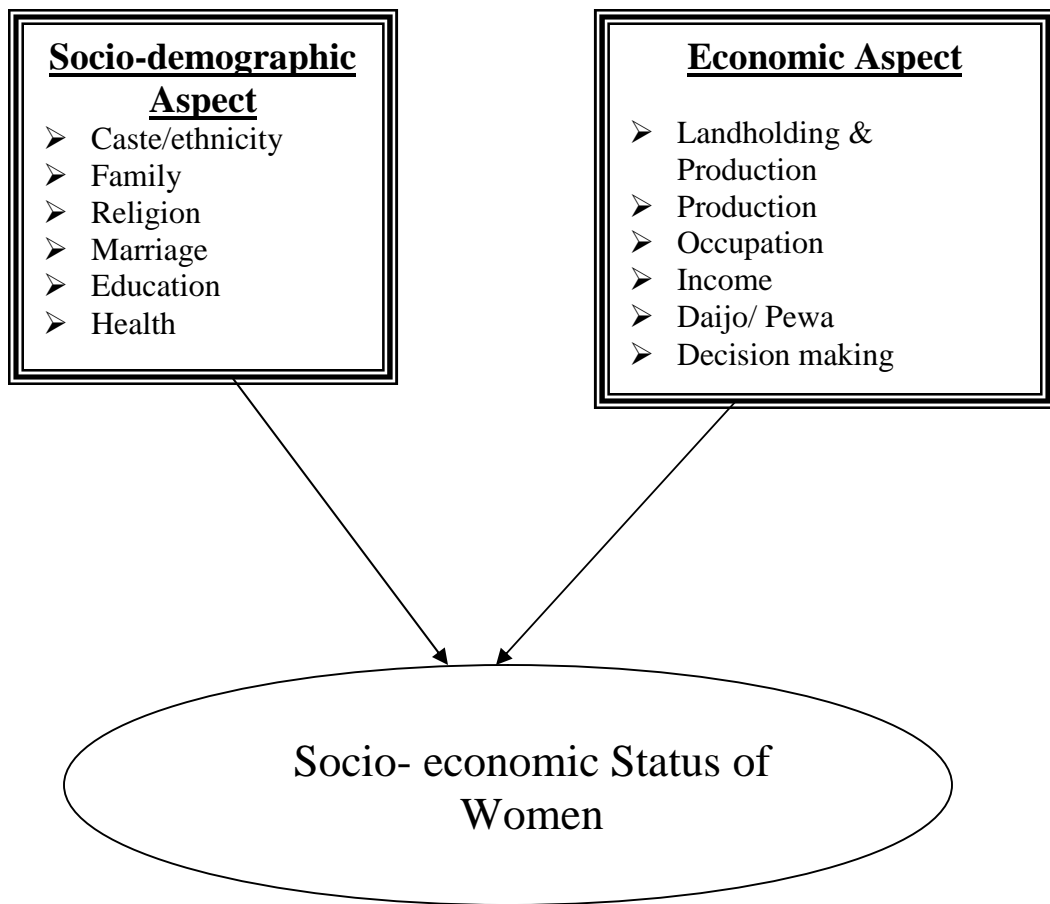
It is seen that the role of women in decision-making is stronger in Magar, Newar, gurgung, Rai, Limbu, Tamang, Bhotes communities than in the comparison of Brahmin, Chheris and Lower caste communities. To conduct this research, a great deal of references were studied and were analyzed through the review of the literature which have been helpful in adopting a methodology for the study, selection of samples, to make the research qualitative, to identify the genuine problems, selection of appropriate title for the study report till the outcome of the conclusion. It is earnestly hoped that, this research study shall supplement to some extent the previous study reports on the socio-economic status of the women in Nepal.

Some additional statements and researches are put here for clear more. Nonetheless, not only has the wider culture of "negatively gendered" practice and consciousness remained high, but governmental initiatives to counter such practice and consciousness have also remained weak and spotty. Illustratively, the Superme Court of Nepal, in its landmark judgment of 1995 on a public interest litigation on the equal rights

of daughters (and sons) to ancestral property, counseled the government to frame "appropriate laws" in this regard "with due regard to tradition and customs" (Millennium Development goals, Nepal 2002).

Now the bill has been passed in 2059 in Nepal in which (Act) the women when she born she can get the ancestral property as even daughters till before marriage but if she get marriage naturally she have to leave the ancestral property and then ultimately she get the property as laws by her husbands. But in practice very fewer women have received the ancestral as well as her husbands' property.

2.10 Conceptual Framework of the Study



Meaning of the Operational Words

Household chores	:-	Work which is related specially with women inside like :- Cooking, cleaning, washing, fetching water etc.
Literate	:-	Who are able to read and write they called literate.
Illiterate	:-	Who cannot read and write they called illiterate.
Nuclear family	:-	This is a small size family this consists only of the mother, father and their children.
Joint family	:-	This is a large size family where more then one nuclear type family live together.
Caste / ethnicity	:-	Caste of respondents either Brahmin/Chhetri or Dalits and ethnic group esp. Magar.
Religion	;-	Religion followed by respondents.
Decision Making	;-	Women right which they can use as their wish at their home.
Income	:-	Income source of respondents.
Daijo/Pewa	:-	the dowry that women get during their marriage from maternal home.
Occupation	:-	Occupation of respondents family.
Marriage	:-	Decision making in the marriage of respondents.
Health	:-	Awareness of health situation.
Landholding and Production	:-	Involvement in landholding and production.

CHAPTER - III

RESEARCH METHODOLOGY

This chapter describes the various methods applied in order to complete the thesis work. They are reasons for selecting the field area, reasons for selecting the topic, research design universe and sampling, methods of data collection, data analysis procedure and limitation of the study.

3.1 Reasons for Selecting the Field Area

Out of 57 VDCs of Kathmandu district, Gothatar VDC has been purposively selected due to the following reasons:

- a) The VDC seemed to be multi-ethnic in nature which might be related to socio-economic condition.
- b) An acquaintance of mine belonged to that VDC from whom some help in data collection was expected.
- c) One of the colleagues had chosen Gothatar VDC for her thesis on 'Status of Newar Women' which inspired me to choose the same VDC for my thesis also among to joint field work on data collection

3.2 Research Design

A descriptive cum exploratory research design was followed in this study. This is exploratory because socio-economic status of the women of study area was not studied earlier. Since qualitative descriptive are also designed for socio-economic and cultural variable so this way a descriptive design. The research would describe the education, occupation, income, family size, land holding etc, and after all its impact on the socio-economic status of women.

3.3 Universe and Sampling

Among the 9 wards of Gothatar VDC ward no. 4 was purposively sampled. This ward represented all the cast/ethnic groups of the VDC 90 households of the total 171 households will be randomly sampled, which was 52.63 percent (VDC Profile 2008).

According to the caste structure of the ward, different numbers of respondents aged 16 - 56 above following sampling structure was used in this thesis.

Table No. 3.3 : Caste wise Sampling Structure of Ward No. 4

Types of Cast	Total No. of women (All ages)	Total women of 16 years - above all	Selecting Respondents (16 years - above)	Percent
Brahmin	179	150	40	26.66
Chhetris	58	45	8	17.77
Janajati	173	145	39	26.89
Dalit (Damai)	15	10	3	30.00
Total	425	350	90	100.00

Source : VDC Profile, 2008

There were 350 women age 16 - 56 and above among them 150 were Brahmins women, 45 were Chhetri, 145 were Janagati women and there are only 10 women of Dalit. For the primary sources altogether 90 respondent were taken from different number of different castes which are mentioned in the above table clearly.

3.4 Nature and Source of Data

Both primary as well as secondary sources were used for data collection. Primary data were collected through field work. Similarly secondary data were collected through published and unpublished materials such as research articles, books, journals, news articles and record of VDC office.

3.5 Data Collection Tools and Techniques

3.5.1 Interview

The interview schedule was prepared and used to the respondent of the study area. The interview schedule was prepared in such a way it provided both the quantitative and qualitative information. Both quantitative and qualitative information were obtained through the interview schedule. They were related to family size education ethnic distribution, occupation, land holding, family income used in the area of social condition and health practices etc.

3.5.2 Observation

Observation in the field can provide so many information which are 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.

3.5.3 Selection of Key Information

The persons who knew detailed information in specific areas were selected as the key information for the study. They were VDC Chairman, VDC secretary ward chairman, women representative and a social worker. All the VDC level information like geography area, population, ethnic composition, their income source, religion culture etc. were given by the VDC chairman and VDC secretary. 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.

3.6 Data Analysis

The collected data were checked and verified manually in order to minimize the errors. Data were organized and arranged into suitable tables and also systematically described by using simple statistical calculation.

3.7 Limitation of the Study

This study is based on small sample size and the status of the women and their family of the Gothatar VDC in Kathmandu district. All research problems have had limitations due to error of logic, measurement and omission. For the purpose of this study, only the female were selected as samples. So the universe of this study is small.

The research work was being done in a particular village of Gothatar VDC. The generalization from this study may not be applicable to all the women of Nepal due to its limited sample size and nature of study area. And the conclusions may be relevant to similar situation only.

CHAPTER - IV

PROFILE OF THE STUDY AREA

4.1 Location and Physical Feature

Kathmandu district has always been a significant district because of its rich ancient cultural, social and political backgrounds among eight district of Bagmati zone. It is surrounded to the east by Bhaktapur and Kabherplanchwok and to the west by Dhading and Nuwakot districts. Nuwakot and Sindupalchok surround it from Northern side and Lalitpur and Makawanpur (Narayani zone) surrounds it from southern side. The district is located on 85° 10' to 85° 32' east longitude and 27° 27' to 28° 49' North latitude.

Kathmandu is surrounded to the east by Sagabhanjyan, to the west by Badbhanjyan to the north by Panchmanebhanjyan and to the south by Pharping. The district attitude is 1262 to 2032 meters from the sea level. In this district Chandragiri Sivapuri and Nagarjun hill are found.

Kathmandu district consists of 57 village development Committees including Kritpur municipality and Kathmandu metropolis. The total area of the district is 395 square kilometer (39,500 hactor). Bagmati, Bishnumati, Salinadi , Tukucha, Dhobi Khola are the main rivers of Kathmandu. Rani Pokhari Naghpokhari Kamal Pokhari Taudaha Tal are seable in the district. (Source- District profile analysis, 2061).

The climate of the Kathmandu district varies from hot-subtropical to temperate. In the places up to the highest of temperature is 32° celsius in Jestha Ashad and the minium temperature is -2° Celsius in Paush-Magh. The annual rainfall in that area is average 1764.4 M.l.

The total population of Kathmandu is 1,493,077. Out of the total population male population is 7,94,963 and female population 6,98,113. The population density per square Km is 3,780, total households 3,24,863 and literacy rate about 100% are found source: district profile of Nepal 2007/08, Projection report). Newar, Brahmin, Chhetri, Thakari, Magar, Gurung are the major casts of people of Kathmandu district. According to the Deo, Kathmandu and year book of Nepal, 2001 CBS there are 1014 primary schools, 583 lower secondary schools and 417 secondary schools. Out of the total primary schools

752, lower secondary schools 373 and secondary schools 307 are operating in private. There are 58 college and 124 Uccha M.V. Out of the total college, 40 are operating in private (Source - DDC/UCCha Madhayamik Kshiya Parisad 2058). The mid- regional hospital, others public and private hospital, primary health center, health post and sub health post. One international airport, two buspark electricity service communication service drinking water service are some of the main physical facilities in this district.

Gothatar is one of the village Development Committee out of 57 VDCs of Kathmandu. The VDC is located in the eastern part of Kathmandu metropolis. The VDC is surrounded by Mulpani VDC to the east and Kathmandu metropolis (ward no 35) to the west, similarly it is surrounded by Jorpati VDC from the north and Madhiyapur Thimi Municipality once again from the south. The VDC is divided into 9 wards the VDC is connected by Bagmati river to the north and Manahara river to the south.

4.2 Population Distribution of the Study Area

More than ten thousand people live in Gothatar VDC Brahman, Newar, Chhetri, Limbu, Rai, Tamang, Lama, Magar and Damai are the major castes of the VDC. The following table shows ward wise distribution of population of Gothatar VDC.

Table No. 4. 2(A) : Population Distribution

Ward No.	No of Households	Population			
		Male	Female	Total	Percentage
1.	204	491	473	964	49.00
2.	119	306	304	610	50.00
3.	210	568	550	1118	49.00
4.	171	449	425	874	49.00
5.	102	249	243	492	49.00
6.	199	476	459	935	49.00
7.	153	499	401	900	45.00
8.	662	1530	1570	3100	51.00
9.	316	739	768	1507	51.00
Total	2,136	5,307	5,193	10,500	49.00

Source : CBS Population Census, 2001

The table shows that the total population of the VDC is 10,500 out of them male and female are 5,307 and 5,193 respectively. The total households are 2,136. The average family size is 4.9. Ward no 8 is found the biggest of all in terms of population, where there is 30% of the total population. Out of the total population of Gothatar VDC women constitute 49%. In ward no. 8 and 9 female populations is found greater than male population.

More than 9 castes are found in the VDC. Only ward no 4 is taken in this study so caste wise population of the ward is given in the following table.

Table No. 4.2(B) : Cast Structure of Peoples

S.N.	Caste /Ethnicity	No of HHs	Percentage
1.	Brahmin	75	43.85
2.	Newar	45	26.31
3.	Chhetri	11	6.43
4.	Limbu	9	5.26
5.	Rai	7	4.09
6.	Tamang	6	3.50
7.	Lama	5	2.92
8.	Magar	5	2.92
9.	Damai	3	1.75
10	Others	5	2.92
	Total	171	100.00

Source : VDC Profile, 2008

The total households are found 171. Among all, majority of the peoples (43.85%) were found Brahmins and remaining all were found with different castes and ethnic groups. According to the data 26.31 percent were Newar, 6.43 % were Chhetries, 5.26% were Limbu. Similarly 4.09 % of the people were found Rai, 3.50% were found Tamang,

2.92% were Lama, same percentage Magar, Damai were found 1.75 percent and Reaming were found different castes.

The numbers of peoples from Damai cast were found very few there were only 3 household of the castes depending on their traditional customs like as : Tailoring, labors and playing different types of musical instrument in cultural and religions program.

4.3 Social Life

This VDC is near to Kathmandu, it is increasingly influenced by the urban way of life style. Higher promotion of the people are found aware on education, health, drinking water and social life. Comparatively this place is socially advanced. However, those who live in the inner part of the village are still a little bit conservative. Some of them still in untouchability. But due to the influence of education awareness programs, and self-help programs. People are slowly changing their attitudes and development works are taking place in this VDC.

4.4 Economic Condition

4.4.1 Agriculture :

The Gothatar VDC is mostly depending upon Agricultural activities. According to the field survey about 75% people depend upon agriculture. The main crop is this ward were rice, Mize, vegetable, fruits etc. there is an irrigation facilities available in this ward. Agricultural activities mostly depend on traditional techniques and equipment. Since the production of land is not sufficient for their livelihood and they do not have to work in the field annually, most of the villagers have side jobs which are able to meet their daily expenditure. Some of them have joined government and non-government services some are engaged in business such as tea shops tailoring, making ornamental materials, general stores (Kirana Pasal) etc.

4.4.2 Industry:

In the study area not a large or medium industry are found. Due to the electricity facilities available in this study area, it has two rice meal and one oil seed mill.

4.4.3 Poultry

Poultry farm is a way of cash crop in this study area. There are two poultry farm play significant role in economic sector and fulfillment of nutrients to health as well. It was helped particularly in agricultural sector to the manner.

4.5 Health

Due to the fact that this place is quite near from the Kigdom of Nepal i.e. Kathmandu and most of the people have gone to work in the city. There are some private clinics and one governmental health post no other health institutions like hospitals are there in the VDC. Most of the major cases of medical problems of the peoples are treated in Tribhuvan University Teaching Hospital (TUTH) and Patan Hospital (Lalitpur) because they are located nearer than other hospital people usually go to these hospital for medical treatment. They take their children's to Kanti children's Hospital, Maharangung. Some conservative people still follow the traditional healing practices. Some peoples are dying due to uneducate treatment practices in the community every year.

CHAPTER - V SOCIAL STATUS

In this chapter, the social status of the respondent has been studied. It included age of the respondents, education, marital status, family structure, family size fertility and health status etc are included in this chapter.

5.1 Age :

Age is an important demographic characteristic. Age makes difference in working hour, types of work and involvement in decision- making process. So the society's social, political and other aspects are directly and indirectly influenced by its composition and population composition. Before going further on the social status, lest take a look at the following table shows. In this study women below an age of 16 years have not been included due to their immaturity and domination by their parent or in-laws as such they do not have their independent thinking.

Table No. 5.1 : Age Structure

Age Group	No	Percentage
16 - 25	20	22.22
26 - 35	23	25.55
36 - 45	27	30.00
46 - 55	12	13.33
56 above	8	8.88
Total	90	100.00

Source: Field Survey, 2008

The age group of women above 18 years considered not only as reproductively active population, but also accounted as economically active population which needs to be seriously undertaken into action for increasing the development and better of village.

The age group has been classified in the five group. Highest percentage of respondent were of 36 - 45 age group 27(30%). 23 (25.55%) of the respondents belonged to 26 - 35 age group. 20(22.22%) of the respondents belonged to 16 - 25 age group 12(13.33%) of the respondents belonged to 46 - 55 age group . Lowest percentage of the respondents 8(8.88%) were of 56 and above age group.

5.2 Education

"Education is the key that opens the door in life which is essentially social in character". The level of education of women is an important indication for the understanding of the present and future status of women in a country.

Education plays a vital role in overall development of an individual. It is one of the major degrees to measure the social status of any community. Moreover, education for women is so important that it helps them to improve their status in the society. Generally, the level of education is the indicator of the social status of women.

The majority of the populations of Nepal are illiterate with whom women comprises the largest group among the illiterates. Women literacy rate in Nepal is 3.91 percent according to the 1971 census. Now the literacy percent of Nepal is 54.1 in which female literacy rate is 42.8 percent according to the 2001 census.

In this study also, literacy rate of women was found to be low. Only 26(28.88%) of the respondents were literate, next 46(51.11%) were illiterate. Among the literate, only 18 respondents had passed SLC and above. Rest 26 respondents (28.88%) were able to read only Nepali and would hardly write their names.

Table No. 5.2 : Education Status of the Respondents

Education	No	Percentage
Cannot read and write	46	51.11
Able to read and write	26	28.88
SLC and above	18	20.00
Total	90	100.00

Source: *Field Survey, 2008*

By the above figures one thing is sure that maximum female population are illiterate because the reason behind this is the tradition of giving more priority to boys rather than girls. It is said that since girls goes to their husband house it is felt unnecessary to send them to schools because their family like the sons but they will be look after by other sons. Besides this low economy and household work pressure are the other factors which deprives girls education.

5.3 Marital Status :

Most of the respondents were married in this study. Early marriage has been one of the important characteristic 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 ago. There was not a single case of divorce or get separated from their spouses. Among the total, 72 (80%) respondents were married 12 (13.33%) were unmarried and 6 (6.66%) were widow.

Table No. 5.3 : Marital Status of the Respondents

Marital Status	No	Percentage
Married	72	80.00
Unmarried	12	13.33
Widow	6	6.66
Total	90	100.00

Source : *Field Survey, 2008*

Martial status change the women's role and increases the duties and work load of the women.

5.4 Family Structure

Family means a group of persons whose relationship to one another is based upon consanguinity and who are therefore kin to one another (Davi, 1948). Family is regarded

as the primary stage of social institution where every child enters in to the process of socialization of the community. There are two types of families in the study area. One is nuclear and another is joint family. The nuclear family consists of married couple and their unmarried children and joint family is a group of brothers families living together in which there is a joint resident, kitchen and property. The following table shows that family structure of selected area.

Table No. 5.4 : Family Structure of Respondents

Family Structure	No	Percentage
Nuclear family	54	60
Joint family	36	40
Total	90	100.00

Source : *Field Survey, 2008*

The above table shows that 60 percent of families are living in nuclear and remaining 40 percent are living in joint family. This indicates that higher percentage of women is living in nuclear family. The other reason for living in nuclear family could be related to the impact of urban life style.

5.5 Family Size

The women play significant role in controlling the population and the size of the family will be small if the women are literate. The literate women will understand that "small family is a happy family". But the illiterate women are always busy in hay trussing, collecting fire-woods and fetching water etc. But literate women desire a small family. They want few children and they also motivated by population education. They are always eager to have a small family. The women are to be incorporated in income generating programmers. The employed women do not give birth to more number of children. They are responsible for managing economic resources for family planning due to employment. It helps to build small happy and healthy and to some extent help to control the growth of population as they prefer nuclear family.

Table No. 5.5 : Respondent Classified According to Family

Family Size	No	Percentage
Below 5 Members	50	55.55
6 - 10 members	27	30.00
11 and above	13	14.44
Total	90	100.00

Source : *Field Survey, 2008*

In this study highest percentage of the families 50 (55.55%) were found to be of smaller size followed by medium sized 27(30%) families. Lowest percentage or 13(14.44%) of the sampled families were found to be of larger size.

5.6 Fertility

High fertility is one of the causes of women's poor socio-economic condition in Nepal. High rate of fertility is very common in rural areas of Nepal. In this study fertility of the respondents are divided into four categories. Low (up to 2 children) middle (3 to 6 children), high (above 6 children) and Newly married.

Table No. 5.6 : Fertility of Respondents

Fertility	No	Percentage
Low (up to 2 children)	38	48.71
Middle (3 to 6 children)	32	41.02
High (6 and above)	5	6.41
Newly Married	3	3.84
Total	78	100.00

Source : *Field Survey, 2008*

In this study among 78 (86.66%) married respondents, 38(48.71%) were found exhibiting low fertility, 32(41.02%) of the respondents were found to have 3 - 6 living children, 5(6.41%) of the respondents were high fertility and 3(3.84%) of them were newly married.

5.7 Health Status

Particularly in most of the rural dreads of Nepal, women possess poor health social and cultural values prevailing there are the most affecting factors. The socio-economic status of women depends on health also. Maternal mortality rate and infant mortality rte are relatively high in Nepal. Their access to health facility is low. Hence, in this study, an attempt has been made to identify the access of women to some health facilities such as place of delivery and practice of medical checkup. The following table shows the real status of the health of the respondents.

Table No. 5.7 : Percentage Distribution of Respondents as Regards to Health Facility

Type of Facility	No	Percentage
Delivery at home	63	70.00
Delivery at hospital	27	30.00
Total	90	100.00
Medical checkup once a month	6	6.67
Medical checkup once a year	9	10
Medical checkup only in the period of sickness	75	83.33
Total	90	100.00

Source : *Field Survey, 2008*

The table shows that out of 90 respondents only 27 (30%) deliveries took place in hospital and 63(70%) of them took place in home. Again according to the table almost all

have practice to checkup health only in the period of sickness. The percentage the respondents who have their health checked once in a year was 9(10%), 6(6.67%) got their health checked once in a month.

CHAPTER - SIX ECONOMIC STATUS

In this chapter the economic status of the respondents has been studied. It includes the occupation of the respondents, possession of land, no of livestock, source of income etc. Besides this types of work usually performed by women types of work assisted by male counterparts and the household decision making by the women also have been studied.

6.1 Occupation

Occupation is one of the most important factors which affects the socio-economic status of women. In rural Nepalese society occupation of women is household activities. But their contribution are not confined within the household activities alone, they perform agricultural works almost equal to their male counterparts.

In this village also women are very hard working. They work from the early morning till night. Besides household chores, they are involved in agriculture, poultry farming, tailoring, service, business and few have opened tea shops in the village.

Table No. 6.1: Occupation of the Respondents

Occupation	No	Percentage
Household chores only	23	25.55
Household chores +Agriculture	45	50.00
Business	10	11.11
Service	9	10.00
Tailoring	3	3.33
Total	90	100.00

Source: *Field Survey, 2008*

Half of he respondents were involved both in household chores and agriculture. In household chores they had to perform cooking meal, cleaning, washing, fetching water,

bringing firewood, preparing children for school etc. 23(25.55%) of the respondents were involved in household chores only as most of them were old and could not do the other extra work. Then there are 10(11.11%) and 9(10%) respondents are depend on business and service 3(3.33%) were involved in tailoring.

6.2 Pattern of Land Ownership

The pattern of land holding in this village is similar to land holding system of other rural part of country. Land ownership is more often associated with socio-economic status and has a linkage with the availability of food for the farmers. The major crops grown here are rice, maize, wheat and vegetables etc.

Table No. 6.2 : Pattern of Land Ownership

Size of he Farming	No	Percentage
above 5 Ropani	22	24.44
2 - 5 Ropani	45	50.00
Less then 1 Ropani	18	20.00
Land less	5	5.55
Total	90	100.00

Source : *Field Survey, 2008*

The above table shows that the agriculture land and population depending on it. There are 22 (24.44%) households depend upon 5 and above ropani of land, 45 (50%) households having 2 to 5 ropani of land 18(20%) households a has less then 1 ropani and 5 (5.55%) households are as landless. Respondents do not own land individually. The respondents are also the members of the same family. Therefore, the respondents share the ownership of land.

6.3 Animal Husbandry

There are various types of livestock in surveys area such as cows, buffaloes, goats, sheep, pigs, ducks and hens. Therefore all the households are categorized on the basis of number of animals they possess as following up to 2, 3 to 5 and above 5.

Livestock rising is an integral part of the Nepalese country irrespective of caste, creed (religion), wealth and economical region of the country. Each and every farmer household maintains a few numbers of livestock. The main objective of raising livestock for milk, curd, ghee, eggs and meat for household consumption as well as for sale. Livestock rising varies according to their ethnicity ecological belts and economic conditions.

Table No. 6.3 : Number of Livestock of Household

Number of livestock	Buffalo		Cow		Goat		Pig		Chicken	
	No.	%	No.	%	No.	%	No.	%	No.	%
0	80	88.88	36	40.00	36	40.00	85	94.44	45	50.00
Up to 2	7	7.77	45	50.00	36	40.00	3	3.33	18	20.00
3 to 5	3	3.33	9	10.00	13	14.44	2	2.22	18	20.00
above 5	0	-	0	-	5	5.55	0	-	9	10.00
Total	90	100.00	90	100.00	90	100.00	90	100.00	90	100.00

Source : *Field Survey, 2008*

In this surveyed area, different types of livestock are found to be kept for different purpose. There are 80 (88.88%) respondents have not found buffalo, 54 (60%) respondent have cows 36 (40%) and 85 (94.44%) respondents do not like to keep goat and pig. So 64 (70%) and 5 (5.5%) respondents have goat and pig. In the study are 45 (50%) respondents have not keep chicken 45 (50%) respondents like to keep chicken respectively.

6.4 Main Source of Family Income

Agriculture is the main source of the respondents, there are also other sources to make livelihood. Main source of family income is divided into four categories

agriculture, service, business and others. Others include work on daily wages and caste specific occupations.

As in other parts of the country most of the people in this village also earn their livelihood from agriculture. Agriculture is the main source of the income i.e. 63 (70%) percentage of the respondents. Service was the main source of family income for 9(10%) of the respondents 8(8.88%) of respondents were engaged in business. Main source of income shown as other works were related to daily wages and caste specific occupation like tailoring, making pormalental lockets for 10(11.11%) of the respondents.

Table No. 6.4 : Main Source of the Family Income

Main Source of Income	No	Percentage
Agriculture	63	70.00
Service	9	10.00
Business	8	8.88
Others	10	11.11
Total	90	100.00

Source : *Field Survey, 2008*

6.5 Types 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 have 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.

Table No. 6.5 : Types of Work Helped by the Male Counterparts

Types of Work	No	Percentage
Help in the field	60	66.66
Caring livestock	12	13.13

Caring children	9	10.00
Business and others	9	10.00
Total	90	100.00

Source : *Field Survey, 2008*

In this study the respondents were found receiving help from the male members of the family. Among the total 90 respondents 60(66.66%) were receiving help in the field 12(13.13%) of respondents are help to caring livestock, help to child caring 9(10%) from the male members of their family 9(10%) of respondents are help to business and others work. The male counterparts cooked food and go to fetch water only when female are in their menstruation period or when they are sick.

6.6 Personal Property of Women

In Nepal, women personal property means the dowry during they get their marriage from maternal home. In this village where the study conductor that most of the women have personal property in the form of Daijo and Pewa, they are suppose to free to use this property. Their parents gave them Daijo according to their financial capacity. In Nepal unhealthy competition has been seen giving Daijo in the urban as well as rural area. This kind of unhealthy competition has distracted in the social values and it has affected rural Nepalese society as well.

6.7 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 in Nepal, especially in higher caste Hindu families. But it is only in theory or it can be said that it is true to some extent, when they are in their status of daughter.

In the role of daughter or daughter-in-law women are not accepted as 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 situation is however much better in hill women such as Limbu, Gurung and Magars (Seddon: 1987).

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

Table No. 6.6 : Involvement of Respondents in their Family Decision Making

	Fully involved		Partially involved		Not involved		Total	
	No	%	No	%	No	%	No	%
Brahmin	5	12.50	25	62.50	10	25.00	40	100.00
Chettris	4	50.00	2	25.00	2	25.00	8	100.00
Janajati	20	51.28	15	38.46	4	10.25	39	100.00
Dalit (Damai)	1	3.33	1	33.33	1	3.33	3	100.00
Total	30	33.33	43	47.77	17	18.88	90	100.00

Source : *Field Survey, 2008*

In this study also, a large percentage 43(47.77%) 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 30(33.33%) were fully involved in decision making of simple issues such as dispersing seeds, processing and strong food grains and the issues concerned with kitchen and food supply, 17(18.88%) respondents were not found to be involved in decision making on the important issues of the family. Most of them did not know even the earning of the household or are farming land.

CHAPTER - SEVEN

RELIGION AND CULTURE

7.1 Religion

In this village most of the villagers adhered to Hindu religion and some to Buddhism. Religion is integral and deeply rooted in the heart of the village people. All gods and goddesses have been worshipped and festivals are shared by Hindu and Buddhist, both have mutual regards and respect for each other religion.

7.2 Culture

Like any other Nepali village the villagers of Gothatar have also similar cultural nation regarding child birth, marriage and death.

7.2.1 Child Birth

When a woman of a family gives birth to a child, the near relatives of the new-born baby do not worship god for ten days. This period of ten days is known as "**Sutak**". On the eleventh day, the new born child and the mother of the new born are given a bath. On this day the priest gives the new born a name. This process is known as "**Nwaran**" before the naming ceremony is performed, both the new born and the mother are considered as impure. After eleven days from delivery and once the "**Nwaran**" is over. The mother becomes clean and can take part in '**Pujas**' and other religious ceremonies.

The rice feeding ceremony "**Pasni**" is done after the newly born attains an age of 6 or 8 months in case of boys and 5 or 7 months in case of baby girls. On this day, the grandparents from the mother's side give the new born child ornaments and new clothes as per their financial position. Relative of the new born feed the child with rice and other delicacies, after giving some money to the new born. In the 'Tamang' community when the new born attains an age of 5 - 6 years the "**Chhewar**" or the hair cutting ceremony is performed. The hair is cut usually by the Childs maternal uncles.

The other important ceremony for the boys is the "**Bratabanda**" or scared thread ceremony. In the olden days this ceremony had to be performed within nine years, but now-a-days this ceremony is done according to the wishes and convenience of the parents. However, this ceremony has to be performed before marriage.

7.2.2 Marriage:

Marriage takes place in the village if the would be husband and wife meet the following conditions:

- a) The family of the would be husband and wife must find the bride/groom suitable.
- b) The 'gotvas' caste and surname of the bride/groom is suitable.
- c) Besides above conditions, marriage also depends on the economic and the social status of the families of the bride/groom.

Arranged marriages are common in the village. The parents of the bride give the daughter a bed to sleep a cupboard to keep her belongings some furniture, quilts, clothes and ornaments in time of marriage according to their financial capacities. The "**Tilak**" or dowry system is not prevalent in the village. While making marriage decision, the community's decision is not needed. Marriage decisions are made by the bride's / groom's families according to their liking and of the boys and girls.

7.2.3 Death

Dead bodies are usually taken to the river for incarnation. On the day of death in the family, the widow, sons and daughters of the deceased do not take any meals. The people who have taken to morning only take sugar syrup "**Kanda**" but not any meat. Every member of the family including the near relatives of the deceased have to take a bath outside their houses. This bath is known as the "**Khadko Halne**" from the second day the "**Kirya Putra**" (Son of the deceased) eat only one meal in the day. This meal consists of rice, ghee and sugar. The mourners are not permitted by religion to take salt, vegetables or any other type of food. The mourners are allowed to take fruits instead. On the eleventh day the family of the deceased give away all necessities of life i.e. clothes, food grains bed etc. to the priest who performs the last rites. This rite is known as the

"**Siya Dan**". After this rite is over the family of the deceased start taking salt in their meals they have to perform the "**Hom**" (fire sacrifice).

The priest who has assisted in the last rites gives the mourners clothes to wear. The wife and the son of the deceased have to wear white clothes for a year and are not allowed to eat meat onion, garlic etc if the deceased is a woman, then her children do not drink any type of milk for a year if the deceased is a woman, then her children do not drink any type of milk for a year. If the deceased is a man then his children do not eat curd for a year. This long (one year) mourning is known as the "**Barakhi**". Every month for a year the family of the deceased has to perform a rite known as "**Mashik**". After a year the family of the deceased have to perform another rite known as the "**Saradha**" such "**Sardhas**" have to be performed every year from then on a particular "**Tithi**" (according to the Hindu calendar).

7.3 Festivals

Different festivals are celebrated by worshipping the god and goddess. Various religious and social festivals are observed in this village. In fact like a chain, one festival after another occurs almost every month in this village. Some festivals have relation with seasons.

Chhetries being the dominant group their culture and festivals influenced to other caste/ethnic group also, so most of the festivals which were enjoyed by the Chhetris also followed by other ethnic/ caste groups in this village. Some of the main festivals celebrated in this village were.

7.3.1 Dasain

Dasain is the main and the largest festival of the Nepalese which falls in the month of October. Dashain begins in the second lunar fortnight of the month of Asauj every year. Dasain is the worship of **Durga**, the warrior goddess. In each household an altar to the goddess, called the Dasain Ghar is established on the first day of **Nawaratri**, the nine nights of **Durga** which marks the beginning of the festival. The household head

visits the Dashain Ghar every morning to do Puja and worship the Durga and in the evening to light the lamp at her alter. During these nine days people go to visit the various temples of the Goddesses and do Puja. From the eight day onwards people begin to offer sacrifices by killing he goats at the alter of the Dasain Ghar. Some go to temples to after the sacrifices. The tenth, also called the "**Tika Day**" is the climax of the festival. Each member of the household receives Tika and Jamara on that day. For four days thereafter people go about exchanging Tika among their relatives.

People enjoy this festival the most, especially women and children because they get new clothes, kill goats and go about visiting relatives.

7.3.2 Tihar

Tihar is a very popular five days festival which begins from **Kartik Krishna Chaturdasi**. It is another very important festival of the Neaplese people. On the first day a crow is worshipped a dog on the second day, a cow and the goddess Laxmi on the third day and on the fifth day sisters offer Tika garlands and special gifts of food preparations to their brothers. The brothers then give money or clothes to their sisters in return. During this festival, houses are lit up with lamps and candles and children sing carols (**Deausi-Bhailo**) at the doorsteps in the village and in the neighboring villages and earn money.

7.3.3 Chaite Dasain and Ram Nawami

These are two festivals which occur in the month of Chaitra. Chaite Dasain is celebrated with a mixture of items like on the ninth and tenth days of Dasain. Some people offer sacrifices to the goddess Durga while others by meat. Tika is offered to the member by the household head. Relatives are also invited. On Ram Nawami which is the next day, women fast and most people visit the temple of ram. People from Gothator visit the ram temple in their village or neighboring village.

7.3.4 Mahashivarati

Mahashivaratri is another big festivals which the villagers and especially women enjoy because they can visit Pashupati Temple and enjoy the day people fast on this day

too and visit the temples or shrines of Shiva nearby if they cannot go to Pashupati. Most people from Gothatar go in groups to Pashupati and thus make it a social occasion.

7.4 Women's Festivals:

7.4.1 Tij- Rishi Panchami:

Tij Rishi Panchami complex consists of two closely related festivals of fasting and ritual purification in which a woman ensures a long life to her husband and purifies herself of the possible sin of having touched a man during her menstrual period. Just like the Janai Purnima is a male purification ritual, the Rishi Panchami is also a purification ritual for the women. This festival which begins on the 3rd day of the bright half of Bhadr consists of purificatory fasting on Tij and rigorous ritual basking on Rishi Panchami.

It begins with the indulgence in rich expensive foods which the women eat late at night on the eve of Tij. On the day of Tij women fast for the Goddess Parvati and even do not drink water. They decorate themselves with make up, jewelry and red Sarees and throughout the afternoon women dance and sing at local Shiva temples but preferably visit Pashupati. On the morning after Tij, women must perform a puja, and make offering to a Brahmin priest dedicating the merit of their fast to their husbands. On Rishi Panchami, women gather together to go to the nearest river to bath and purify themselves with several items, such as Dahi, mud, gobar, etc. After the bath women must perform the Rishi Puja. Nepalese think of these two functions as a single event, because they are exclusively for women and this is one of the best loved festivals of the women of Gothatar.

7.5 Impact on Women Caused by Festivals and Religious Practices:

Any festivals and religious practices do bring more burdens to the women. They have to work more than usual in advance in preparation for celebrating the festivals. However, the women forget the troubles of working anticipating new clothes and good food in the festivals. The women prefer certain festivals more than others such as 'Dasain'

and 'Tij' which give them chance to visit their maternal home to meet their near and dear ones.

There are certain negative sides of the festivals also. To celebrate the festivals, poor villagers borrow money from the land lords which make them indebted for a long time. Sometime, women's ornaments have to put as collateral to borrow money. Thus, the festivals bring happiness as well as sorrow to the women and sometime it can be said that they may love to hate the chain of festivals.

CHAPTER - EIGHT

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

8.1 Summary

Women constitute more than half of population and are the primary providers of subsistence for most of the population in Nepal. In order to empower women economically, socially and politically various factors are involved. In spite of their concerted efforts women continue to be marginalized in terms of literacy, education, job opportunity and women right etc.

Women in Nepal enjoy secondary socio economic status. Sons are preferred because they are required to perform religious functions especially after death. They carry on family name and property by law and they are considered as socio-economic insurance against old age. By contrast, Nepalese women enjoy only supplementary role in the religious function. They follow husband family name and enjoy only sentimental value for caring parents. They enjoy conditional legal right to property. This is either they have to buy on their own or they have to remain unmarried up to 35 years of age to enjoy the legal share on parental poverty. Their right on husband's property is conditioned by different limitation.

All these imbalance socio-economic norms have made women as weak and dependent on man and deserve their socio-economic status accordingly from their father husband and son, it has been realized that without women's participation who usually constitute 50% of the total population, goals of development activates cannot be fully attained. Among the 9 wards Gothatar VDC ward no. 4 was purposively sampled. This ward represented all the ethnic groups of the VDC. All households of ward no. 4 were the population of study and 90 (52.63%) household were included in the study. Altogether 90 women as the main respondents of the study from Brahman, Newar, Chhetri and all other of the community.

The age of the respondent were from 16 to 56 and above years and the women below an age of 16 years have not been included. The age group has been classified into five groups like from 16 - 25, 26 - 35, 36- 45, 46 - 55 and 56 above. The general literacy

rate was poor in this ward and especially among women population-till the time of survey only 18 women had passed SLC which clearly show how this ward has been back ward in women's education.

Multiple methods were used in collecting data. Personal interview was conducted for household level information which the help of structure and instructed questionnaire following are the major findings.

- 1) The Brahman were the dominate cast in this village and they had relatively larger livestock heads.
- 2) Early marriage still prevailed among women their average age of marriage was 16 - 22 years which naturally prolonged their child bearing age.
- 3) The literacy of women was very poor. Even the few educated and capable women who joint the work outside their house had faced problems live child care and house keeping. There is no facility or chance of being relieve from such complications as these even in the near future. In a society live ours where home management is an exclusive female task, their involvement with the development work is to excuse for getting away from it.
- 4) The type of education which enables women to acquire and accumulate knowledge was not provided, thus denying them to involve in income generating activities. They were not been able to use education to raise their status and self development.
- 5) The orthodox Hindu beliefs traditional values and social norms have restricted most of the women of this village to the inner sphere of there houses and has allowed only a minimum mobility outside there houses. One example is the concept of untouchables prevalent in the village. Castes like Damai, Kami, Sarki are still regarded ass untouchable. As a result of this discrimination these castes have from long before been developing a feeling of inferiority. Due to this socio cultural suppression these people have not sent their children to schools and to work in the area where presence of higher caste people is obvious. Besides these castes give even lesser opportunities to their women.

8.2 Conclusion

The main cause of women's poor socio-economic condition is illiteracy. Because of illiteracy they are backward in every aspect of their life. They do not participate in many gainful programs carried out by the governmental sector. In this study most of the respondents were living in the nuclear family they prefer small family in this village. They are responsible for managing economic resources and adopt temporary measures for family planning due to employment. It helps to build small, happy and healthy and controls the growth of population.

Absences of income generating works have compelled the women to stick to household activities only. They have no opportunity to work outside for earning purpose. Monotonous households' works may have limited their thinking horizon and then affecting their self confidence also women's involvement in school works and in decision making have been found very limited.

8.3 Recommendation

Women who constitute one half of the total population play an important role in every society. Hence, gender discrimination is a major issue of development in Nepal. The selected study area is situated not so far from Kathmandu metropolitation. The following are the main recommendations for the improvement of socio-economic status of women of this area are as follows:

- 1) Living some educated women behind the women of this study area does not possess an adequate education. Most of them are illiterate. Hence, it is important that literacy program should be conducted on a wide scale to increase the literacy rate of the women of this area.
- 2) Unemployment seemed to be one of the main problems of this area. The different types of training are needed to build-up the self-confidence of the women. The government bodies and NGOs have to implement some off farm employment

income generating programs for the upliftment of the economic status of women of this area.

- 3) Gender sensitization is important for the success of any program. Local men and women of young and old age should be sensitized about the importance of women's roles in the family. By means of organizing various programs especially from the existing women's group of this locality this may be achieved.
- 4) Cast discrimination should be reducing because there are all types of cast in the VDC, to improve socio-economic states of all peoples in the VDC.
- 5) Women based awareness programs on health, sanitation, scientific agricultural framing domestics industries, educational opportunities etc are specially needed to the all women of the community.
- 6) Proportional participation of women in every aspect of developmental programs is better to be implemented.

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APPENDIX - I
QUESTIONNAIRE SCHEDULE

Date of Information :-

Schedule No.

Ward No.

Household No. :.....

Part - I

Personal Profile :

1. Name :

2. Sex : Male [] Female []

3. Caste : Brahman [] Newar []

Chhetri [] Limbu []

Rai [] Tamang []

Lama [] Magar []

Damai []

Others (Specify):

4. Age : Young [16 - 25] years old

Middle [26 - 45] years old

Old [46 and above]

5. Religion : Hindu [] Buddhist []

Muslim [] Christian []

Others:

6. Language :- Nepali [] Newari []

Magar [] Tamang []

Others:

7. Occupation : Agriculture [] Animal Husbandry []

Service [] Business []

Housewife [] Labour []

Others (Specify)

8. Educational Background : Cannot read and write []

Able to read and write []

Under SLC []

SLC and above []

9. Marital Status : Married [] Single []
Widow []

9.1 Do you have children ?

a) Yes b) No

9.2 How many children do you have (only for married, having child)

Son: Daughter: Total:

10. What is your status and position in your house?

Mother [] Daughter []
Mother-in-law [] Daughter-in-law []
Sister-in-law []

11 What is the main responsibility in our family?

Only housewife []
Housewife and Leading the family []
Agricultural work []
Care and Management of Domestic animals []
Public Service []
Labour []
Others []

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

Yes [] No []

If yes describe : Grazing the cattle []

Fetching water []

Agriculture []

Preparing meal []

Labor []

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

Yes [] No []

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

Arranging Marriages []

Celebrating festivals []

- Buying/selling the land []
- Buying/selling cereals, food []
- Buying/selling the cattle []

14. Family structure, size & type

- [] Nuclear family [Below 5]
- [] Joint family [6 - 10]
- [] Extended family [11 and above]

Family structure

Name : Relation to the household head sex M/F Age

Part - II

Economic Status

Land Ownership :

i) Size of land holding (Cultivated)

Ropani Aana Paisa Dam

ii) Do you have any land on your own name ? Yes /No

If yes

Ropani Aana Paisa Dam

Income :

i) What is your main source of family income ?

Agriculture : [] Service [] Business []

Labour wage [] Dairy [] Poultry []

Others :

ii) Please mention the annual income of your family from the entire source.

Livestock:

No. of livestock

Buffalo Cow Goat Chicken

Wealth/Loan:

i) Have you borrowed loan from others or have you lend money to others ?

Yes [] No []

ii) If you have borrowed, from which of the following sources, you have borrowed?

- From individual i.e. money lender (Jamindar/Sahu) : []
- Small farmer Development project []
- Agriculture Development Bank []
- Others Source

iii) For What Purpose ?

- To buy a land []
- To build a house []
- For health treatment []
- To buy the cattle []
- To buy cereals/ food []
- For education []
- For clothing []
- To celebrate festivals and occasional []

iv) How much money have you borrowed?

v) If you have lend money how much have you lended?

vi) Do you have any individual property like Daijo, Pewa ?

Yes [] No []

Are you free to use this property ?

Yes [] No []

Part - III

Social Status :

1. What different festivals do you celebrate in your family/ community?
2. Is there any particular women's festival here ?
Yes [] No []
3. What is the marriage age of women/ at what age did you get married ?
4. what is the process of choosing life partners ?
5. Are any of your family members married with person from other caste?
6. Have you ever-practiced contraceptive?

Yes [] No []

If no, why

- Do not know about contraceptive []
- Social factor []
- Religious factor []
- problems of health (side effect) []
- Others

7. How is your relation with neighbors ?

8. Is there cast discrimination in your community ?

Yes [] No []

9. Is there any social organization in this VDC?

Yes [] No []

10. Are you the member of this society?

11. Division of work/labour force

Work task	Grand parents	Father	Mother	Son	Daughter
Household					
1.					
2.					
3.					
4.					
Farm tasks					
1.					
2.					
3.					
4.					

12. Did your participate in the election ? village level [] National level []

13. What do you think are some of the potential problem of women in Gothatar village ?

a.

- b.
- c.
- d.

14. What may be some of the suggestions ?

- a.
- b.
- c.
- d.

Health & Nutrition:

1. How many time do you take food within a day ?

2 Times: 3 Times: 4 Times: