

CHAPTER I

INTRODUCTION

1.1 General Background

Women comprise more than 50 percent of the world's population and yet they are an oppressed group. For centuries, women have suffered from patriarchal social structure that devalue their personhood and deny many of their basic human rights. This includes a diverse array of abuses, such as foot binding in pre-communist China, the forced seclusion and isolation of women in certain contemporary Hindu and Muslim societies; sexual mutilation, as currently practiced on millions of young women in numerous African societies, polygamy; restricted or non-existent choice to marriage; and Great Britain greatly restricted economic and professional opportunities along with under representation in political life. It can be argued that whatever the sources of well being in the world, women as a group consistently enjoy less of them; this includes intangibles such as opportunity as well as physical assets such as property (David and Webel, 2002).

In most of the economically developing countries, the goals of the women's movement tend to be more basic-increase literacy, health care and end to polygamy and bride price. In many traditional societies especially in Africa millions of women are subjected to genital mutilation, which often justified as a legitimate cultural practice but that causes immense suffering as well as diminished sexual pleasure not to mention high mortality rate. Many Muslim countries on highly restrictive dress codes for women legally sanctioned violence often-lethal responses to sexual infidelity and frequently, the denial of education, social and economic opportunities.

In many developing countries, women cannot own property and may not obtain a divorce without her husband's consent. Any feminists

point out that although western society may well be unacceptably repressive; the sad fact is that most developing countries are even worse with women widely subjected to lower status, institutionalized economic deprivation, cultural subordination, economic deprivation and outright political repression.

Women play a multiple role in Nepali society. They not only play the reproductive role of a caregiver of the past, present and future generations, they also contribute to the overall income of the household in cash and kind. In the context of a modern and developing Nepal, they have also been taking the lead to development activities to the community in addition to upholding their traditional religious and cultural roles in the larger society (Deuba, 2005).

In the context of Nepal where women were already beginning make strides towards 'empowerment' the impact of conflict could be multi-dimensional and add to the change in the role and status of Nepali women already taking place since the last 10 to 15 years. Pursuant to the political change in 1990 an 'opening-up' of the society was witnessed in democratic Nepal an active feminist movement engaged in the process of legally and socially empowering women. Development practices and programmes either attempted to mainstream women or directly target them based on the strategic needs analyzed. Overall, Nepali women were beginning to 'leap-frog' to the 21st century to some extent both in the rural and urban areas. Here was realization of women's potential and the need to mainstream them in the development process of the nation as a whole. Women in realization of their potential to spearhead change had and were beginning to organize themselves and initiate collective action for positive change in many spheres of their lives.

Women comprised 50 percent (11,587,501 of 23151423) of Nepal's total population in 2001 (CBS, 2001). Nepali women's political,

economic and social status has generally improved in the past few decades, resulting in better educational and employment opportunities. Female literacy rate rose from 9.2 to 34.6 percent between 1981 and 2001. Women's singulate mean age at marriage rose from 17.2 in 1981 to 19.5 in 2001. Their economic activity rate rose by 45.5 in 1991 to 55.3 in 2001 (CBS, 2003). Gender and development experts believe that if more women could find paid jobs, they would be able to escape patriarchal control and gain greater access to education, fertility control, and equal rights to citizenship. Actually women's labour force participation is an important determinant of their economic position in society, and should therefore be examined (Tuladhar, 2005).

Nepal's population is by and large multiethnic, multilingual. Each community has its own rules and regulations as far women's education, mobility, marriage options, access to resources, social status and so on. In general Nepalese women are still lag behind men in terms of access to and control over economic resources, and tend to lack decision making power within the household as well (Nepal Millennium Development Goals, 2005). Stereotype perceptions and behaviour are hurdle to achieve women's economic empowerment. Generally, women are perceived as homemaker or housewives. They are expected to work in the house, raise a family and basically provide support inside the house. Such expectations and stereotyped perceptions have failed to create a conducive environment for women to work outside the house, develop career and be independent economically. Moreover, in our society, women have been the sole responsible person for all the reproductive functioning. Man's role in reproductive functioning has been neglected or not expected. Men are isolated from such responsibility thereby forcing women to take up the burden of all reproductive and social functioning alone (FWLD, 2005).

Though women's participation is increasing every year in the employment sector however, significant participation and contribution is yet to be achieved. According to the Nepal Human Development Report, 2004 only 18.75 percent women are in professional jobs and 12.71 percent are in administrative jobs. There are only 8.55 percent of women in public services, 10.85 percent in foreign employment whereas 60.5 percent of women are in agriculture sector, most as unpaid labourers.

Nepali women do not constitute a homogeneous group, the issues they confront and the degree of discrimination they face vary by caste and ethnicity. Women from indigenous groups face greater economic and political disadvantages than women belonging to higher castes. Indigenous women are doubly disadvantaged. First just because they are women and second, because they belong to either dalits or other groups who are facing other social discrimination from higher caste people. Girls are less valued in Nepal culture than boys. Daughters are treated as burden to their family. They receive less education and others vital opportunities. Girls are married early, despite the government official minimum age requirements. Throughout their lives, women face reduced opportunities and discrimination. Literacy rate and life expectancy are much lower for women than men. Women often face domestic violence and harassment with no legal resources, as paternalism and gender discrimination is deeply entrenched in society. Many laws are explicitly biased against women especially those regarding property, citizenship and marriage. Rural women have an extremely high work load at 10.81 hours per day compared with 7.51 hours for men and generate 50 percent of the household income compared with 44 percent for men (Mathema, 1996).

The women face double burdens at home as well as at other working place. This is due to the continuing dominance of the patriarchal

value system which originates from the culture that always considers women inferior to men. It seems that women themselves have not been able to free from the conception of 'familiasation of women' and the other that men are also not been able to step on the reality from the ego of their masculinity. Because men do feel that they lose their masculinity when women do what they do (Randel, 1981). Both these two concepts are acting as a hurdle in the development of social status of women.

A report from International Labour Organization (ILO) indicates that women work more than men but earn less not only in the rich industrialized nations. The same report also says that men often contribute little to household work or child care compared to women. During the course of development from the beginning of industrial revolution, women were low paid and considered as secondary wage earner in home also. Correspondingly, their role at home was determined according to their position in labour market. The suffrage movement originated in the USA and Britain had influenced various countries of the world. New Zeland (1893) was the first country to grant women equal suffrage with men. Moreover second world war gave women many opportunities to seen various occupation. As result, attitudes towards women were changed. Many women figures in the world have proved that they have the capacity to do more than the expectants and belief of ordinary men (Mavrogiannis, 1987).

The society in Nepal is patriarchal, and women's lower status is reflective of the dominant patriarchy. Women in Nepal have little access and control over economic resources and their participation in the economic sector is minimal. Women have only limited access to resources and only limited control over those they can access. Of the total landholding, females own only 8.1 percent (UNDP, 2004).

According to the Nepal Living Standard Survey, 2003-2004, there are 72 percent of male wage earners in non-agriculture while only 36 percent of female wage earners are in this sector. Both in agricultural sector and non-agricultural sector, there are noticeable gender differences in daily wages. In agricultural sector, male receive Rs. 68 in cash and Rs. 32 in kind, Women receive Rs. 48 in cash and Rs. 29 in kind. In non-agricultural sector men receive 122 in cash and 42 in kind and women receive 85 in cash and 40 in kind.

The Constitution of the Kingdom of Nepal and various international human rights instruments guarantee women the right to an equitable, safe and healthy working environment. However, de facto exercises of these rights are absent. Assertion of those rights is difficult in presence of several challenges in the country (FWLD, 2005).

The Labour Act, 1991 and the Labour Rules, 1994 provided for special measures which include special arrangement for security for night workers, break for breast-feeding child care room: weight limitation for women, equal remuneration, and maternity leave.

Discrimination based on patriarchal structures has resulted in stripping the dignity, self-respect and confidence of the majority of Nepalese women, a particularly important population segment because it cuts across all groups. The constitution of 1990 stipulates non-discrimination and equality as fundamental rights. However, other state laws including the constitution still relegate women to inferior status (FWLD, 2005). Despite the subordination and inequality women are slowly moving towards empowerment. The political process, economic activities and social mobilization are slowly but clearly supporting women to come out of exclusion (UNDP, 2004).

Since 1975, when women were declared as an issue in development, the Woman in Development (WID) approach. the concept emphasized

women's position in relation to development and not her overall position in the society. In spite of much rhetoric during the two decades following 1975, the changes realized in women's status and rights, particularly in developing countries, were marginal. After a review of the progress made in advancing women's cause, the Beijing Platform for Action (1995) proposed a 12-point program (Acharya, Meena, 2004). The UN Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), 1979) obliges the state parties to take measures for substantial equality of women. Article 3 obligates state parties to adopt measures, particularly in the field of economics, designed to ensure the full development and advancement of women, for the purpose of guaranteeing them the exercise and enjoyment of human rights and fundamental freedoms on a basis of equality with men.

The Nepal Labour Force Survey, 1998/99 shows the number of men who are paid employees are almost 1.2 million, whereas women paid employees number less than 400,000. Half of the jobs of these men employees and two-thirds of the women employees are in elementary occupations. At the higher skill level, there are about 30,000 men in professional occupations, but very few in case of women. Similarly, in the case of technicians, there are about 130,000 in paid employment, but only about 40,000 women technicians (NLFS, 1998/99).

1.2 Statement of the Problem

Women have always constituted about half of the population and the fact that a society cannot advance without their moving forward. They face double burdens at home as well as at other working place. This is due to the continuing dominance of the patriarchal value system which originates from the culture that always considers women inferior to men.

Nepalese society being a patriarchal one, and the entry of women in job, labour force, education and the decision making activities are

recent phenomena. It is also very much pertinent to know what factors motivates women to join the developmental activities. It is widely held that women employees feel themselves less capable than the male employees and therefore to hesitate to take greater responsibility.

The crux of the problem about the status of women deals with the issues brought about by the gender. All we are human beings and should be treated equally on the humanitarian ground. Not as a physical being but as a human being, all women and men must view with the same angle. This is only possible through the changes in the existing codes and conducts.

In Nepal, women are viewed just as consumers, mothers and wives. Viewing men as apex and women as tail apparently separates the disparity among human beings. This is because the human development index of Nepal is very poor. The positive and higher index for the correction of disparities is a crucial need of Nepal. The status, however, was not the ward to be coined but due to the existing social norms, values, systems from the ancient, the status gap between (male and female) the two widened.

Nepal is a country where patriarchal system exists. This is also the dominate factor upon the status of women. The unequal gender relations must recede along with all other inequalities. Often it becomes necessary to reiterate that the end of equalities does not mean that women want to be like men and get rid of their mothering responsibilities. It only means, the social, political, cultural and economic inequalities based on their different role in reproduction of human beings must end. They must have a choice in all the walks of life on an equal footing with men. Why is it that men farming their own land are considered economically active while women labouring day and night in the family fields are considered non-economic in the conventional economics? Such inconsistencies and

socially defined inequalities exist in all walks of life must be readdressed. This has made the status of women inferior.

To cope with the ever-increasing financial pressure more and more women are being pushed into the visible and invisible labour market. In terms of the size of the population involved, the small fraction of women are getting into skill oriented jobs. Among the many skill works, tempo driving by women have emerged as a challenging and risk taking profession. Perhaps this is a new phenomena for Nepalese women as compare to the status of skilled women in neighboring countries. Male have been driving the tempos since many years and women started it lately. we must say that it is pioneering the women into the technical know-how and making economically strong.

Women in Nepal are categorized as second class citizen and are deprived form the development i.e. economic, social, educational and other facets of life. Women as the tempo driver have proved their courage and ability against men. In our patriarchal society, women out side the home are considered economically inactive. So this, profession has verified that women can do better than men if opportunities and choices provided.

Though women have come forward with technical know-how, they have suffered socially and psychologically. In order to uplift the status of women in it is very important to find the reason behind their backwardness. It is important to know the factors which could motivate the entire society for their upliftment. For this, a detail research work had to be undertaken. But it had not been possible due to lack of strong will power as the part of the existing authority and the unavailability of adequate resources. On one hand, it is often blamed that females are not equally capable to work in transporting people from one station to other, on the other hand, women themselves hesitate to take a greater

responsibilities in some cases. Others factor need to be found out through rigorous research and study.

1.3 Objectives of the Study

The general objective of the proposed study is to explore the fact and realities of women tempo driver working in the different tempo routes of Kathmandu valley.

The specific objectives of the proposed study are:

- To assess the socio-economic conditions of women tempo driver.
- To explore the factors that are responsible to turn over the women for being tempo driver.
- To find out the major problems encountered by those women tempo driver (WTD).

1.4 Rationale of the Study

Patriarchy is an overarching ideology which pervades all aspects of social existence. Women's subordination is all around-economic, social, religious, cultural, political and ideological, each of which reinforces the other one. Women are forced to limit themselves within the household while men are forced to earn the living.

Gradually women are changing their position from household chores to the developmental activities. The entry of women in job, labour force, education and the decision making activities are recent phenomena.

Women's involvement in driving tempo is new phenomena in Nepal. Driving profession was considered to be concerned with men only. The swift in this perception by the arrival of women into the driving profession is appreciable. This, we hope, will certainly bring socio-economic empowerments for attaining the equal position in the society. Women have their responsibility from child bearing to the management of household and partially in the economic activities too. The problem has further increased in the past few years, after the gradual

industrialization and rapid urbanization. Industrial, trade and services are gaining momentum slowly but they are in infant stage. The reason for unequal participation of men and women into these sectors have to be comprehend. A careful study about the participation of women in driving profession has become essential by providing suggestion and advice to the concerned authority.

1.5 Limitation of the Study

The limitation of the study are as follows:

- The study covered the data of only 27 respondents out of total 213.
- The study based mainly on questionnaire. So the correctness and accuracy of the study depends on the quality of response from the respondents.
- The researcher fetched the respondents only when the lady drivers were on the queue waiting for their turn to come.
- The study was mainly carried out in a small pocket Sundhara (In front of RNAC building). Which is the gateway center of all tempo.
- The study may not represent the magnitude of all women driver of whole country.

CHAPTER II

REVIEW OF LITERATURE

This chapter deals with the literature reviewed during the study.

Oxford Dictionary defines 'status' as the social, legal or professional position of somebody or something in relation to other.

In other way, 'status' refers to a position in social system, sub system, which is distinguishable from and at the same time related to other position through its designated rights and obligation. In the pure sociological sense status does not imply rank or hierarchy but denotes only position, rights and obligation. However, the United Nations Women's Development Decade made and definite contribution to the status of women across the world in that governments reviewed their policies regarding women and accepted the integration of women into development as desirable planning objectives (Kumar, 1990).

Women have always worked yet is only recently that women's work and her role in the process of development has become a topic of discussion among scholars and national development planners. Since time immemorable, she has been working side by side with men in the field at home, as well as in the community. Though there are numerous myths about women being weaker sex. She is considered to be the consumer and unskilled labour, not competent and so forth but if we peep into recent research which has yielded a rich and varied assortment of data on the extent of women's contribution to economic activity, these studies has helped to dispel the myth that women are inactive.

After the amendment in civil code in 1975, which has now become law of the lands brought new advances to evaluate the state of women. The challenges brought about by this law apply to both procedure and substance. It raises the age of marriage from 14 to 18 years for women,

another provision of this law is that marriage is void if the marriage is solemnized in the period of minority and complaining the adult. Alimony for a divorced wife has also been provided in the new law. This has accordingly, eliminated fear of destitution in the events of separation. Besides, women now exercise parental right over their child although the maintenance cost for the said child devolves on the father. A wife is now given the right to force partition if she is married for 15 years, or if she has attained the age of 35 years. Regarding women's estate, the law now provides the right to dispose of all the movable property one half of all the immovable property at her own will (FWLD, 2003).

Interest of working women are protected by factory workers act, and factory 1959. Employment of women workers after 6 pm is straightly prohibited. There is a general inequality in the status of women except with regard to their legal and political rights. Their ability to exercise their right is often hampered by lack of education, social prejudices and lack of access to the channels of influence. Yet development over the past 25 years also indicate that women have come along way in achieving equality in our society. Today women's economic and social horizon, once limited to household chores and farm work has widened considerably and women are occupying prominent position in the society and participating in national building at all levels.

The phrases 'double burden women's second shift in the home' eloquently describes the dilemma confronting women in the paid labour forces. Though she is a good contributor in the process of national development but she does not get the due access she could from development. She is term between the two emotions, she is blamed both at home and at work as one to neglect their duties at home because she cannot fulfill her traditional role as the ideal wife and mother whole-time devotee at her household duties and at her job she is looked down by her

elite friends (men) who do not have to take casual leaves when their child is ill as women have to similarly the 60 days of their maternity leave is also looked upon as privilege enjoyed specifically by women, where as in Indonesia the women get said leave for 1.5 months before child birth, as well as 1.5 month after birth. According to the resolutions passed by ILO, women are given right weeks maternity leave.

2.1 Attitude Towards Work

A study on 'Women's' Attitude Towards Works in the British Context" was published in 1988. As revealed by the study the women's altitudes are many and varied. The old stereotypes are clearly inappropriate and this is not just because women have changed overtime their attitudes toward work are totally or even mostly distinct has been dismissed. Dex stated that a few or a single characterization of attitudes as 'traditional' is inadequate to capture the range of attitudes that were exhibited by women and the attitude exhibited by women included, a strong sense of independence, pride in one's work, negative feelings about being home, and positive feelings towards paid work (Shirley, Dex, 1988).

2.2 Area of Employment

A study of Women's Employment in industrial sector shows that majority of men are working where higher educational qualification, higher level responsibility and mechanical or supervisory skill are needed and it is thought that unskilled jobs are from women. Women are specially found employed in chemical, knitting and cotton industries where male female ratio is 2:1. Food and Confectionary, Nepali handicrafts furniture's come next where women are employed. Distilleries, electricity, mechanical engineering and jute industries have majority of men and poultry, soap, plastic, packing and press have very limited participation of women was found. It is also found that 28.17%

employers thought the expansion would be more if women were employed (Shrestha, Neeru, 1983).

2. 3 Common Misconceptions

Laws (1976) has a list of nine 'common misconception about women's work motivation' which Dex derives from overview of studies in the sociology of occupations: (Shirley Dex, 1988).

1. The myth that men work, women do not.
2. The sexualisation of occupations-that working and the world of work are a masculine activity and sphere. The women's sphere is the home.
3. The myth of the male bread winner-that every women will marry and be supported for life by her husbands income.
4. The myth of the career-women freak who is a 'masculine' deviant.
5. The myth of a homemaking as a career-where employed women are working merely until they can start on their true vocation as home make.
6. The Shibboleth of role conflict-which inevitably afflicts those women who try to combine employment and home making career.
7. The fallacy of monison that men are assumed to give primacy to their employment role obligation.
8. The myth of heroic male professional who is characterized by zeal and devotion to his work and self motivation. He is therefore the standard against which all other workers are assessed.
9. The myth of female motivational deficit-which represents women as lacking 'career commitment' of the type described in the 'heroic male professional.'

The same misconceptions and mythical beliefs has been considered as major constraints of Women's Employment and Development by Neeru Shrestha in her article Women Employment Opportunities and

Constraints and in her study of Women's Employment in Industrial Sector (Shrestha, Neeru, 1983).

2.4 Policy Measures

Some of the recommendations made after the study or the recommendations made in the articles that are already reviewed in this chapter are presented here. The recommendations are taken from the Neeru Shrestha's different studies and are:

1. The attitude of seeing women job as an optional only have to be changed. Women must be provided with the basic skills and incentives to enter into the labour force.
2. Every male or female must view the task of rearing future generation and home making as a social responsibility.
3. In order to increase women's participation in employment and their prospect of employment provision should be made to give pre-service and in service training to women to improve their qualification and prospects for promotion.
4. Maternity leave should be extended to 3 months, and 3 years leave should be provided if women needs to bring up her infant child.
5. Reentry in the job shall be allowed to the women if she is unable to continue her job because of motherhood and other household responsibility.
6. Women in higher status (ranks) should act as change agents in women's employment and etc.

2.5 General Status of Nepalese Women

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 can not be fully realized if women, who usually constitute 50 percent of the population , enjoy a subordinate position to

men; and their talents remain unutilized and underutilized. (Population Monograph of Nepal, 1987).

Generally, in Nepal, women bear triple work responsibility, includes reproduction, household work, and employment. The work burden of women in Nepal (16 hours) is much higher than the global average (HDR, 2004).

2.5.1 Educational Status

Literacy is an indication of imposture to modern ideas and is, therefore, crucial for an overall analysis of women's status. In Nepal, as in most other developing countries, there is a large disparity between male and female literacy rates (Acharya, Meena, 1969).

In 1952/54 male literacy rate was 9.5% and female was 0.7%. Similarly, in 1961, 1971 and in 1981 female literacy rate were 1.8%, 3.9% and 12% respectively.

Table 1: Literacy Rates (% with respect to aged 10 years and above)

Years	Male	Female	Total	Gender Gap
1952/54	9.5	0.7	5.3	8.8
1961	16.3	1.8	8.9	14.5
1971	23.6	3.9	14.0	19.7
1981	34.0	12.0	23.3	22.0
1991	54.5	25.0	39.6	29.5
2001	65.1	42.5	53.7	22.6

Source: Nepal in Educational Figures, 2005.

Education is the key element that indicates the status of women in the society. It empowers women with the knowledge, skills and self confidence. Education attainment enhance the human development. Education attainment influence the human development. Education provides employment opportunity for women on equal basis with men.

However, only 42.5 percent females are literate in Nepal in 2001, where as the corresponding number of males is 65.5 (CBS, 2001).

2.5.2 Women's Health Status

Women's health is a crucial part of status of women. The health status of women in Nepal is poor. Every indicator of health status (whether it is maternal mortality and morbidity, female life expectancy, female infant mortality etc) shows a fundamental gender inequality. According to 2001 census data, life expectancy of women is 62.2 years compared to 61.8% years of male (CBS, 2001).

Nepal has pursued several measures to strengthen reproductive health and reproduction rights over the last decade. Nepalese women of reproductive age constitute 24.6% of the total population and 49.2% of the total female population. About 18% of Nepalese women of reproductive age (15-49) have never married and 79% Nepalese women of reproductive age are currently married of reproductive age are currently married (Population Monograph of Nepal, 2003 Vol II)

2.5.3 Legal Status

In Nepal before the era of written law, Hindu Scripture was sole guide as a source of law which hardly favored the independence of women. Women were under men's control in all aspect of life.

There are laws which have attempted to provide special rights for the advancement of women. However, in doing so, they make women more dependent because some of these special laws are guided by a 'protectionist approach' rather than a 'corrective approach' (FWLD, 2003).

The legal system of Nepal is essentially of indigenous origin. The society in Nepal is patriarchal, and women's lower status is reflective of the dominant patriarchy.

The legal status of women is mixed. The constitution of the kingdom of Nepal 1990 guarantees fundamental right to all citizens

without discrimination on the basis of ethnicity, caste, religion or sex including property, inheritance (Constitution, 1990).

According to a study done by Forum for Women Law and Development (FWLD), there are 118 Clauses/Section/Rules, two rules in their entirety and 67 Schedules/Annexes/Forms in 54 different laws including the constitution, which have discriminatory provisions.

In 2002, the 11th amendment to the civil code was passed by the lower house of the parliament and the Women's Commission was established to look over issues related to women. The code, drafted almost 6 years earlier, was called the 'Women's Property Rights Bill' and it had been drafted by the Ministry of Women and Social Welfare under the directives that the Supreme Court gave in 1995 (Pandey, 2001). Some major discriminatory laws against women were amended but some of such laws are still intact and still wrongly discriminate against women. Out of the many reforms in the code, the following reforms are of significance in relation to women (Shrestha et al, 2002).

1. Daughters as heir to ancestral property
2. Widow's full right to inheritance
3. Wife's right to husband's property
4. Right of upbringing the daughter
5. Effectiveness of judgment execution on the case relating to share.
6. Inheritance right to divorce women.
7. He/she can get citizenship card by mothers name

Some of the discriminatory provisions which are still prevalent in the Bill and which are of importance in our context are as follows:

1. Daughter should return their inherited share after marriage.
2. Discrimination among the daughter on the basis of martial status.
3. Daughters should return intestate property after her marriage.

2.5.4 Political Status

The history of Nepal proudly shows that at different periods it's women have contributed greatly to the awakening of political consciousness. As far back as 1814 Nepali women exhibited their strength in the historical battle of Khalanga Fort at Nalapani against British and their cannons by using Khukiris and stones (FWLD, 1995).

Women's increasing political awareness regarding issues of gender together with timely articulation of their problems has generated collective actions for change. The issue of equal inheritance of parental property, currently emerging as a major agenda items for the women's movement in Nepal, can be seen as an example of this assertion of women's space in the public/political domain (Shrestha, Indira and Hachhethus, 1995).

At the beginning of the 21st century, only 3.5 percent of the world's cabinet minister are women. Women hold No ministerial position in 93 countries. In South Asian countries, women's participation in governance is also abysmally low in spite of having had six women heads of state.

The success of the democratic movement of 1989, in fact, has provided enough avenues for active participation of women in the national development process. The kingdom of Nepal 1990 made provision that at least 5% of the total number of candidates contesting an election from any party to the house of representative must be women. The constitution of 1990 has proclaimed gender equality but there is a given picture of women's participation in the national politics. Further more, there is no provision made by the constitution for female representation in VDC. Women's participation in the decision making process is still lacking.

Acharya and Benett report that 91.1% rural women had never attended village meetings. Thirty-one percent had never voted, about 54% had voted once or twice, and only 16% had voted regularly in elections. However, many more women voted in the recent Parliamentary election (NPC, HMG, UNICEF, 1992)

In the first general election held after the popular People's movement of 2046 there were total 1345 candidates of the parliament and among them only 80 (5.94%) were women. In a 205 members of Parliament only 7 (3.41%), not even 5% were women (Population Monograph, 1987). Likewise, in the third general election (2056) only 12 (5.35%) women represents in house of parliament.

2.5.5. Social Status

Achievement in terms of social development indicators have been significant for both women and men in the last two decades,. Access to social services in terms of schools and health posts and hospital beds has increased significantly for both men and women. Female literacy has increased for 12 percent in 1981 to 42 percent in 2001 (Population Monograph, 2003).

Yet, the ideology of male domination, which pervades our lives, is changing only slowly and is hampering development in all sectors. It is well reorganized by now that there is a large variation between the Indo-Aryan and the Tibeto-Burman groups and even within each of these groups, in terms of social relations governing gender relations. In spite of this diversity, land is inherited universally in all communities from the father to the son and women lag far behind men in access to knowledge, economic resources, and modern avenues of employment. Marriage is compulsory, seen as a primary means of livelihood for women in all must all communities (Acharya and Bennett, 1981).

As per the 2001 census, more than five hundred fifty five thousand women are living in polygamous marriage relationship. Alcohol and polygamy-related violence in the domestic arena is reported high all over Nepal and across all communities (New Era, 1998).

Dowry –related violence was reported to a lesser extent but it does exist. A large group of young widows, are subject to covert and overt violence and face both psychological (as forerunners of misfortune) and physical violence, often for her share of property (Acharya, 2003)

Trafficking is widely reported. Police estimate trafficking of about 5000-7000 women for commercial sex work annually. This malice is spreading all over the country and girls from all communities are falling victim to this heinous crime. Younger girls are being lured to this trade, overtly or covertly. Impoverishment of lowers pleasantry due to land division and sub division, is pushing households to sell their own girls.

2.5.6 Economic Status

On the economic side, women's participation in formally defined labour force has increase substantially between 1981 and 2001. Many of the definitional problems in the economic activity rates are also being taken care of slowly. As per the census, 2001, women constitute more than 43 percent of the labor force, 48 percent in agricultural, and 34 percent in the non-agricultural sector. However, here women are concentrated at low paying and less productive, low capital intensive jobs (NLFS, 1990). Most of the labour regulations are side-tracked by employing women at piece rates (GDS/FES, 1997; GEFOINT, 2003). Overall women earn about 4/5th of what men earn in garniture, but 3/4th outside of agriculture as daily wages (NLSS, 1995/96).

2.5.7 Employment Status

Nepal's labor force is still concentrated in agriculture. Slightly more than 60% of the economically active men and nearly 73% of economically active women are still engaged in agriculture. The increase in non-agricultural employment has been slightly higher for women than for men:

Table 2: Distribution of Economically Active Population by Sector

Sectors	1991			2001		
	Total	Male	Female	Total	Male	Female
Agriculture and forestry	81.2	74.9	90.5	65.7	60.2	72.8
Non-agriculture	17.8	23.8	8.9	34.1	39.5	27.0

Source: Population Monograph, 2003.

Proportion of women in the non-agricultural work force has increased to 34% from 20% in 1991. Women workers' proportion has increased in all sectors. Women constitute 48% of the labour force in agriculture (Table below).

Table 3: Female Proportion in Labour Force by Sectors

Sectors	1981	1991	2001
	Female	Female	Female
Agriculture and forestry	36.4	45.0	48.1
Non-Agriculture	14.3	20.2	34.1

Source: Population Monograph, 2003.

In terms of proportionate distributor, the largest number of workers going in the non-agriculture sector has been in the category of production worker, both of men and women. Among the production workers, women constitute 44% (Table below).

Table 4: Female Proportion in Labour Force by Occupation (1981-2001)

Occupations	1981	1991	2001
Administrative Workers (Legislator, Senior Officers and Managers)	6.6	9.3	13.8
Technician and Associate Professionals	16.6	15.1	19.0
Clerks or Office Assistant	5.8	10.0	12.8
Service, Shop and Market Sales Workers	14.6	23.9	24.7
Agriculture, Forestry and Fishery Workers	36.4	45.1	48.1
Production Workers	19.2	15.8	44.1
Elementary Occupations other than agriculture	-	-	48.6
Not stated/other	15.1	35.9	50.9
Total	34.6	40.6	50.9

Source: Population Monograph, 2003.

Table below shows increase economic activity rates for both men and women between 1991 and 200. But the rate is still much lower for women compared with that for men in both the censuses.

Table 5: Economical Activity Rates (EAR) by Gender

Gender	1991	2001
Male	68.7	71.7
Female	45.5	55.3

Source: CBS, National Report on Census, 2000.

2.5.7.1 Women and Income Earning Opportunities

Looking at the proportion of wage and non-wage labour by major industry groups, women constitute much lower proportion of wage-workers in the non-agriculture sector generally (Table below).

Table 6: Women Proportion by Wage /Non wage and by Major Occupation, Nepal 1991-2001)

Occupation	Wage		Non wage (Self-employment, Family labour and Employment)	
Agriculture	29.8	33.0	46.6	50.0
Non-Agriculture	18.9	17.7	25.0	50.6
Nepal	22.6	22.4	45.3	50.2

Source: Population Monograph, 2003.

The pattern of work participation indicates a large proportion of women working as unpaid family workers. As to the kind of employment, an overwhelming majority of economically active population, both men and women, is till self-employed, including unpaid family labour.

Table 7: Employment status, Nepal (1999 –2001)

Employment Status	Men		Women		% of Women in Total
	1991	2001	1991	2001	2001
Employer	0.7	3.98	0.4	3.7	40.8
Employee	27.8	33.7	12.0	12.8	25.7
Self-Employment	69.5	56.7	83.7	70.6	47.1
Unpaid Family labour	1.5	5.7	35	12.9	62.1
Not sated	0.4		0.5		
Total	100.0	100.0	100.0	100.0	

Source: Population Monograph 2003.

2.5.7.2 Women Participation in Formal and Informal Sector

As discussed in the Nepal Labour Force Survey, 1998/99 conducted by the Central Bureau of Statistics, a total of 90.71% has been

engaged in the informal sector while the rest only 09.29% has been found in the formal sector out of the total labour force (Table below).

Table 8: Labour Force in Formal and Informal Sector (1998/99)

Labour Force	Formal	Informal
Total	09.29	90.71
Male	13.83	86.17
Female	04.73	95.27

Source: NLFS, 1998/99.

2.5.7.3 Women Participation in Monthly Wage Work Force

A work is said regular employment on getting salary (wage) on monthly basis. The work force can claim provision and facilities according to the labour law. Public sector, Private business sector NGOs, and other Foundation are regarded organized sector where people feel more secure. The following table illustrates the female participation in different sectors.

Table 9: Women Participation in Organized Sector

Total Labour Force	Total	Male	%	Female	%
Government	1517000	1153000	76.01	365000	24.06
Corporation	245000	212000	86.53	33000	13.47
NGOs	70000	60000	85.71	10000	14.29
Private	26000	21000	80.77	5000	19.23
Others	385.00	311000	80.78	75000	19.48
Total	791000	549000	69.41	266000	33.63

Source: NLFS, 1998/99

2.5.7.4 Women Access to Resources and Control Over Them

Women have only limited access to resources and only limited control over those they can access. Of the total landholdings, females

own only 8.1% and the average size of their land is just two-thirds that of an average male holding. Only 4% of the households have female ownership of both house and land. Martial status determines females access to land and other property (HDR, 2004)

2.5.8 Violence Against Women

Various forms of violence against women exist in Nepal. The violence and exploitation against women vary with religion, caste, class and geographical location. The problem is more with Dalit women (HDR, 2004)

Lack of specific legislation to deal with sexual harassment at work has resulted in non-reporting of incidents. Nepal has very stringent laws regarding the trafficking of girls and women, this kind of violence persists, largely because of poverty. The porous border with India also contributed to the trafficking of some 12,000 girls and women annually, approximately 20% under the age of 16, into Nepal's southern neighbour and other countries for prostitution. In addition, thousands of girls are forced into religiously, culturally and traditionally institutionalized prostitution practices such as Deuki and Badi.

2.6 Laws/Polices for Women Development

The Mulikin Ain of code 1963 brought about revolutionary change in the status of women. It realized inter-caste marriages, banned polygamy and strengthen the position of divorce-seeking women. It has also conferred inheritance rights upon women, which were hitherto absent (Thapa, 2002).

According to the constitution of the kingdom of Nepal States the right of equality under part 4, article (11) as follows:

Article 11(1): All citizens shall be equal before law no person shall be denied the equal protection of the laws.

Article 11(2): No discrimination shall be made against any citizen in the application of general laws on the ground of religion and race.

Article 11 (3): He state shall not discriminate among citizens on the ground of religion, race, sex, caste, tribe or ideological confliction or any of these.

The constitution stipulates that non-discrimination and equality are fundamental right. The national country code, in its Eleventh Amendment, set out women's right to property and a conditional right to abortion, an increase in minimum age of marriage (from 16 to 18) and equality in grounds of divorce (HDR, 2004).

Until 1980s, polices for the integratin of women into development processes overall were confined largely to education and training. Since that time a gradual shift has taken place from emphasis an welfare towards equality and from anti-poverty efforts to an empowerment approach. The Sixth Five-Year Plan (1980-85) contained Nepal's first specific provisions to enhance women's participation in development process. Successive plans have focused increasingly on improving the status of women through programmes geared to mainstreaming and empowerment.

The Tenth plan (2002-2007) continuous this emphasis on mainstreaming, equality, empowerment, and has for the first time, included gender and human rights as a crosscutting as well as sectoral issues to address the major problems related to internalization of these strategies in sector polices and programs (Ibid).

The National Women's Commission (NWC) was established in 2002 to advise the government on effective implementation of the international human rights instruments and to develop polices and plans specifically aimed at advancing women.

The Task Forces established at the central and district levels to check the trafficking of girls remains limited to 26 traffic prone districts of the country. Nepal is signatory of the South Asian Association for Regional cooperation (SAARC) Convention on Preventing and

combating Trafficking in Women and Children for Prostitution and officially the country has committed to implementing its provisions (HDR, 2004).

Nepal is a party to sixteen international human rights instruments, nine ILO Conventions and is committed to various declaration that prohibit discrimination on the basis of sex. These instruments oblige the state to promote equality among the sex and guarantee right to work, right to economic development and right to participate in the decision making. The Nepal Treaty Act, 1990 provides provision of any treaty to which Nepal is a party prevails over the national law in case of conflict between the two (FWLD, 2005).

Universal Declaration of Human Rights (UDHR 1998) provides that everyone has right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment. The declarations also provides that everyone has to right to equal pay for equal work, right to just and favourable remuneration, and right to rest and leisure, including reasonable limitation of working hours. (Article 23, 2, 4, 24).

Nepal has reaffirmed its commitments to the 1995 Beijing Declaration and platform for Action (BDPA) on women. Working policy has been elaborated for gender equality and women's empowerment. The BPFS requires government, employers, employees, trade unions and women enterprise to implement and enforce laws and rules and encourage voluntary code of conduct that ensure the international labour standard; to enact and enforce law and introduce implementing measures to prohibit discrimination on the ground of sex in relation to access to employment, conditions of employment including training, promotion, health and safety termination of employment and social security benefits to workers (BDPA, UN 2001).

A review process on Beijing Platform for Action and Beijing Declaration was help during the 49th session of General assembly at United Nations through the Commission on the Status of Women. The

49th session adapted a resolution on economic advancement for women (FWLD, the Asia foundation, 2005).

Conventions on the Elimination of violence against Women (CEDAW) states that women are entitled to equal enjoyment and protection of all human rights and fundamental freedom in the political, economic, social, cultural, civil or any other field. These right include, inter alia: the right to life, the right to equality, the right to liberty and security of person, the right to equal protection under the law, the right to be free form all form of discrimination, the right to the highest standard attainable of physical, and mental health, the right not to be subjected to torture, or other cruel, inhuman or degrading treatment or punishment.

The ministry of local development (MLC) is probably the most gender sensitive ministry in terms of its polices and programmes. It has shown this gender sensitivity by:

- Introducing in 1981/82 and managing successfully since then credit programs for women, PCRW/MCPW.
- Introducing 20 percent reservations of seats for women in Local Self-Governance Act (LSGA).
- Participaiotn of women and other disadvantage groups in planning and budgeting practices is nicely incorporate in the polices, acts and regulations of local institutions.
- Requiring all user committees to have at lest 30 percent women (FWLD, The Asia Foundation, 2005)

Nepal's 150 special measures for women regarding political and public participation, education, employment, health, violence against women, court procedure and gender justice, and marriage and family life are spread among 56 different laws, including the constitution (HDR, 2004).

CHAPTER III

METHODOLOGY

This study is an attempt to analyze the status of women (socio-economic approach) working as women tempo driver. A survey of 27 women in driving profession has been carried out in this study. The study is based basically on primary data collected through structured and non-structured questionnaires. This chapter elaborates on research design, approaches, site selection, sampling procedure, sources of data, and limitations of the study.

To carry out this study the researcher went to Tempo station at Sundhara and other mini-station to collect relevant data.

3.1 Research Design

The basic purpose of the study has been to approach to the socio-economic characteristics and its result. So to reach into various aspects of women-tempo driver descriptive as well as explorative research design have been adopted. Going through descriptively and analytically in the different social, economic, educational, abruptly occurring incidents of women tempo driver have been attempted to portrait. The causes and consequences that have been forcing women to drive tempo have been attempted to explore and unleash.

3.2 Approach of the Study

This study focused specially on working condition of women, socio-economic status and causes responsible to drive the tempo. The study is exploratory cum descriptive in nature. Qualitative and quantitative nature of data have been collected to reach the different aspects of tempo driving as mentioned in the objectives.

3.3 Rationale of Site Selection

The central development region dominated by Kathmandu valley is most developed and significant from every stand point. Communication and transportation infrastructures have been largely extended upto the outer circumstances of the valley.

Except in some places, tempo are run in Kathmandu valley as a means of transportation to carry people from one place to another. Large number of women have employed (employed or self-employed) in tempo driving profession in Kathmandu valley as compare to other urban cities of the country. The reason for this is rural urban migration or gradual momentum towards modernization.

Women tempo driving is a visible nature of work which every traveler can see while traveling by tempo.

Specifically Sundhara, Kathmandu, was selected for the study as it was the main parking area of almost all route tempos which come to Sundhara from different places.

3.4 Nature and Sources of Data

In any research work data collection is consider prominent and foremost plan of work, without which any study can not be properly completed.

This study has used both qualitative and quantitative as well as primary and secondary data. The primary data have been collected by the researcher personally, conducting field survey where as secondary data have been collected from the relevant available materials such as books, journal, projects reports, articles and so on.

3.5 Universe and Sampling

For this research work, the universe of the study has been all the women tempo driver who ultimately come to Sundhara tempo station from different routes.

The authority of Electric Vehicles Association of Nepal (EVAN) states 213 women tempo drivers have been employed or self-employed in driving profession. Taking 213 women universe of the study only 27 respondents (women tempo drivers) has been taken for sampled in the study. To meet the objectives of the study, accidental sampling technique has been adopted.

Data were collected by the dissertant when the respondents were on the queue at Sundhara, waiting for their turn to start the trip. Even more, some of the respondents were interviewed at the charging station.

3.6 Data Collection Method

Different data collection techniques and tools were applied to enumerate detail and reliable information.

3.6.1 Interview Schedule

Interviews with the lady drivers were conducted as per the survey questionnaire (see Annex). The interview schedule has been designed to conduct research with women tempo driver for collection of primary information. For the interview, structured and semi-structured questions which included open end close ended questions have been asked.

3.6.2 Observation

Besides interview schedule, information was collected by participant and non-participant observation, The working conditions, physical appearance, of the lady drivers, behaviours of the staffs in

charging stations, and co-workers etc. have helped in making judgement on the information provided by the respondents.

3.7 Data Analysis and Presentation

The data collected through various techniques and tools during the survey has been analyzed in the subsequent chapter using both descriptive and statistical methods of analysis. The collected data have been processed, classified according to their nature and presented by employing simple statistical tools (percentage, tabulation, average, diagram). At the same time thus presented data has interpreted and finding and compulsions were drawn.

For calculating the average monthly income by the female driver, a median formula has been followed. Thus:

$$\text{Median (M}_d) = L + \frac{\frac{N}{2} - c.f.}{f} \times i$$

Where, L = Lower limit of the median class

N = Total population

c.f. = Cumulative frequency preceding the Median Class

f = Frequency of Median class

i = Height of median class

$$\text{For the angle at center (Pie-chart)} = \left(\frac{360^\circ}{\text{Total magnitude}} \times \text{Value of that item} \right)$$

CHAPTER IV

DATA ANALYSIS AND INTERPRETATION

This chapter analyzes and discusses the data and presents the findings of the study on the basis of the collected data and the direction indicated by the study. The researcher has tried his best to analyze the data and interpret the findings in a meaningful way to bring the study to its utmost significance.

4.1 Safa Tempo (Electric Vehicle) in Nepal

The operation of electric vehicles was started in Nepal from Mangsir 2053. There are five main distributors of electric vehicles registered in Nepal viz. Nevi, Evco, Green Electric vehicle, Green valley and Bagmati.

Safa tempo has been brought in as an alternative to Bikram tempo, which used to be one of the prominent means of transportation amongst people of Kathmandu valley, regardless of the poisonous smoke it produced and the pollution it caused. People had no better, cheaper and easier option than to use Bikram tempo for day to day work. Though it was being used by a maximum number of people, the bad effect from the smoke produced by them and the suffocation in breathing was not undermined. The attempt of phasing out of Bikram tempo from Kathmandu was successful after several agitations from various sectors. A visible change in the environment has been seen after those Bikram tempo were phased out from Kathmandu valley. The amount of black smoke has been reduced and the pollution level is also controlled to some extent by this step by the then government.

4.2 Social-Profile of the Respondents

Society is dynamic and its existence could only be conceptualized in his/her surroundings. The existence of certain set codes are found in any society, which guides or restricts its people to act accordingly and remain inside the boundary.

With the pace of development societal codes are seen gradually changing according to the needs of new generation, these can never be wiped out totally. They will remain with the society until it exists though in modified form.

4.2.1 Caste and Ethnicity Composition of the Respondents

Caste and ethnicity plays a vital role in shaping out characteristics of any individual thus affecting the career he/she chooses. The caste system was formulated in order to maintain division of work in society. This system specifies a particular kind of work to be performed by a particular caste group.

In the present time these societal codes are not as strict as it used to be in the past but it still has some effects in the present society. The details of the caste/ethnicity composition of the respondents is given in table No. 10.

Table 10: Caste/Ethnicity Composition of the Respondents

Caste/ethnicity	Number	Percent
Lama/Tamang/Rai/Sherpa (Buddhist)	13	48.15
Brahmin	7	25.93
Chhetri	5	18.52
Magar	1	3.70
Newar	1	3.70
Total	27	100.00

Source: Field Survey, 2006.

The above table No. 10 shows that 48.15 percent of the respondents are Lama, Tamang, Rai and Sherpa who belong to the Buddhist religion. The maximum number of women from this religion could be due to more generous culture than of others. Chhetri, Magar and Newar women have their proportion 18.52 percent, 3.70 percent and 3.70 percent respectively.

But the interesting finding is that the number of Brahmin women involved in this profession is amazing. Brahmins are thought to be the most traditional and conservative of the entire caste groups. The finding of this survey suggests that the traditional values of Brahmin are changing regarding women and their work.

4.2.2 Age Structure of the Respondents

Age factor is also one of the major determinant for the kind of profession one chooses. Moreover when it come for women to get into any profession it is different than that for men. Generally girls are not seen coming out of the household boundary in the early age. Boys are thought to be grown up after the age of 15/16 whereas girls are still perceived immature to go out for work till 25 years of age.

Table 11: Age structure of the Respondents

Age group	Number	Percent
16-19	-	-
20-24	12	44.44
25-29	7	25.93
30-34	5	18.52
35-39	3	11.11
> 40	-	-
Total	27	100.00

Source: Field Survey, 2006.

As revealed by the above table, non of the women of age between 16-19, participated in this profession. The maximum number of women of age 20-24 are 44.44 percent. Next 25.93 percent are of the age group between 25-29. Similarly, 18.52 percent and 11.11 percent tempo driver are from the age group between 30-34 and 35-39 have found respectively; and non above 40 were found.

4.2.3 Marital Status of the Respondents

Women are bound to live under the guardianship of their father, brother, husband or the male member in the family. Any women's decision of choosing her profession or career is directly affected by her guardian's will or attitude. The marital status of the respondents is as presented in the table below:

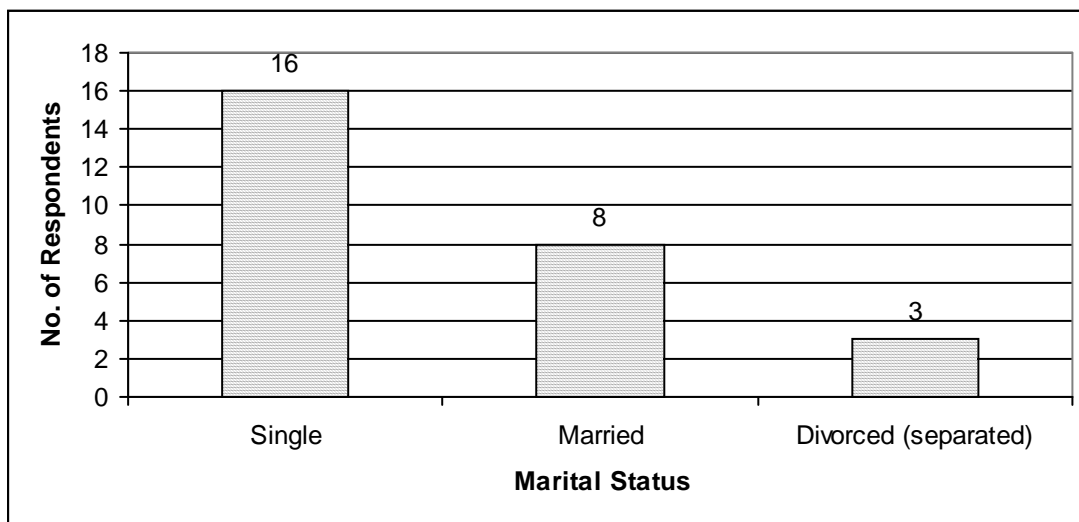
Table 12: Marital Status of the Respondents

Marital status	Number	Percent
Single	16	59.26
Married	8	29.63
Divorced (separated)	3	11.11
Total	27	100.00

Source: Field Survey, 2006.

The above table presents the marital status wise distribution of the respondents. The maximum number of women 59.26 percent are single, 29.63 percent are married and 11.11 percent are divorced. Above figure shows that this profession is not only taken by the women who are not answerable to their family or who lead individual life. Single and married women's participation is found more in this profession. This implies that the parents or husband's families are not being barrier on the way of their profession.

Figure 1: Simple Bar Diagram Showing the Marital Status of the Respondents



4.2.4 Family Size Distribution of the Respondents

If there are many people in the family it needs more people's effort to support them. In such case everyone in the family try to bring in income as per their capacity. So, it is presumed that the bigger family size puts more responsibility on any individual. Table No. 4. shows the family structure of the respondents.

Table 13: Family Size Distribution by the Respondents

Family structure	Number	Percent
1-3	3	11.10
4-6	12	44.40
7-9	11	40.70
> 9	1	3.70
Total	27	100.00

Source: Field Survey, 2006.

As shown in table above, the family size wise 44.40 percent of the respondent are from medium sized family i.e. 4-6, 11.10 percent are from

very small sized family 1-3 40.70 percent are from big family. Only 3.70 percent are from very big family. The findings prove that the bigger family size is not the factor that pushes one towards this profession.

4.2.5 Education Status of the Respondents

Education makes the people human. Regardless of the education, no country no people, can progress. It is vital for the country/government to make its people educate so that country can speed up development. Following table revealed the education status of the respondents.

Table 14: Education Status of the Respondents

Education status	Number	Percentage
Illiterate	4	14.81
Literate (informal)	11	40.74
1-5 level	3	11.11
6-8 level	3	11.11
9-10 level	1	3.70
SLC passed	3	11.11
PCL and above	2	7.41
Total	27	100.00

Source: Field Survey, 2006.

As the table above reveals the education level of the respondents has been poor. Illiterate women were found 14.81 percent against literate (informal) 40.74 percent, who never enrolled in school. Of the total 11.11 percent of them studied upto primary level. Only very least 3.70 percent were unable to complete SLC while 11.11 percent completed SLC, PCL and above were 7.41 percent. The only respondents who could complete college level was Sumitra Dangol, who also happened to be the first lady to come into this profession.

4.2.6 Family Occupation of the Respondents

In our context, agriculture has been the main occupation. These days agriculture work has slowly been dropped out by the agricultural workers who have been living subsistence life in agriculture.

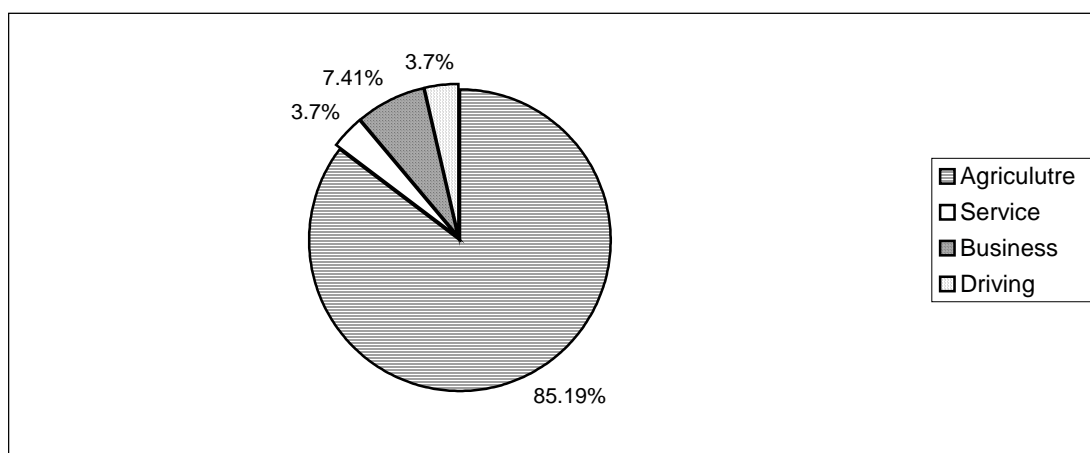
Table 15: Family Occupation of the Respondents

Family occupation of the respondents	Number	Percent
Agriculture	23	85.19
Non-Agriculture	4	14.81
i. Service	1	3.70
ii. Business	2	7.41
iii. Driving	1	3.70
Total	27	100.00

Source: Field Survey, 2006.

Table No. 16. clearly illustrates 85.19 percent respondents family occupation is agriculture mainly while only 14.81percent considered agriculture to be secondary occupation. 14.81 percent respondent family occupation is non-agriculture. Very little i.e. 3.70 percent respondent's family occupation was driving only. Amazingly 85.19 percent respondent's family had no secondary occupation.

Figure 2: Pie-Chart Showing Family Occupation of the Respondents



4.2.7 Family/Society Support for the Respondents Towards Work/ Profession

Attitude of the family directly effects the profession and career of anyone. So far the women are concerned family support is of prime concern. In fact, most of the women can not dare to go against their family. The amount of support received by the respondents by their family/society regarding their profession is given in table No. 16.

Table 16: Family/Society Support for the Respondents

Supportive degree	Family		Society	
	Number	Percent	Number	Percent
Best (very supportive)	13	48.15	7	25.93
Satisfactory (supportive)	13	48.15	17	62.96
Bad (disagree)	1	3.70	1	3.70
Non (indifferent)	-	-	2	7.41
Total	25	100.00	27	100.00

Source: Field Survey, 2006.

To find out how the family and society support verbally, a question was asked – "How do the family and society perceived this work?" Very supportive answer (best) 48.15 percent got from the family side and 25.93 percent got verbal support from the society. Many of the respondent reported that society back bites about them.

4.2.8 Misbehaving/Harassment Agents to the Female Drivers

Women have always suffered. They have been tortured, victimized, and discriminated in every step of life and time. Profession of the women also determines the degree of harassment.

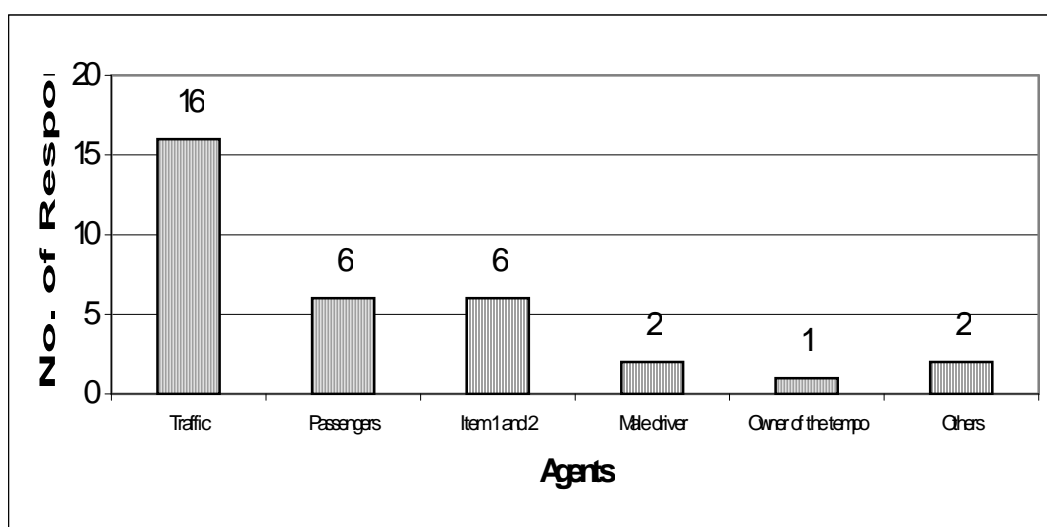
Table 17: Misbehaving/Harassment Agents to the Female Drivers

Agents	Number	Percent
Traffic	16	59.26
Passengers	6	22.22
1 and 2 (Both traffic & passengers)	6	22.22
Male driver	2	7.41
Owner of the tempo	1	3.70
Others	2	7.41
Total	27	100.00

Source: Field Survey, 2006.

The table No. 17 shows that lady drivers have suffered a lot with the environment they are frequently touched with. They have been misbehaved maximum by the traffic (police), 59.26 percent respondent reported so. Likewise, 22.22 percent respondent reported misbehaved by the passenger. Combinely, 22.22 percent respondents have been harassed by both the agents i.e., traffic and passengers. Only 7.41 percent experienced minor misbehave by the male driver while very least by the owner of the tempo i.e. 3.70 percent, who have no direct contact with the lady drivers. Seeing a generous nature of lady drivers almost 60 percent of them have been suffered by the traffic.

Figure 3: Showing Bar Diagram of Harassment Agents to the Female Drivers



4.2.9 Reason of Turning into Tempo Driver

In order to know the factor which caused women to turn into tempo driver, they were asked to mention the positive or negative factor which caused them to turn into driving profession. Response are shown in table 18.

Table 18: Reason of Turning into Tempo Driver

Response	Causes	Number	Percent
+ve	Economic	27	100.00
	Opportunity to learn new skill	11	40.74
	Development of self-dependence	11	40.74
	More income	5	18.52
-ve	Previously jobless	18	66.67
	Less income in previous work	7	25.93
	Compulsion to find new source	2	7.41
	Displaced	-	-
Total		27	-

Source: Field Survey, 2006.

Apparently, foremost and the only cause of turning into lady drivers (100%) is not other than economic. It was the compulsion not a optional. Neither it was for the utilization of time nor the interest. It was in fact economic and unemployment. 40.74 percent lady got opportunity in learning training. 40.74 percent were seen turning into lady drivers because of the development of self-dependence, i.e. they were of the opinion that they must not to beg with their parents or husband and stand their own. Very little 18.52 percent have seen this profession of more income source because of daily transactions of money and turn into lady drivers.

On the other side of the coin, the negative cause of turning into lady drivers was previously jobless as 66.67 percent respondents stated this reason and with the encourage of relatives and family many turn into lady drivers. Some of the ladies have combined the others. The other negative cause is less income in the previously work (tailoring, garments, domestic servant etc.). Such away 25.93 percent respondent turn into lady drivers. Only 7.41 percent had compulsion to find new sources (employment) otherwise result could be any.

4.2.10. Involvement of the Respondents in Other Jobs Prior to this Profession

Women have come to this profession from other job due to various reasons. People change their job for better job/employment prospects. Better earning, good working condition in general could be the pull factor for. The previous job of the respondent is given in the table No. 19.

Table 19: Previous Jobs of the Respondents

S.N.	Previous job		Number	Percent
1	Jobs	Agriculture workers	10	37.04
2	Non- Agricultural	Stitching and weaving	5	18.52
3		Garments	5	18.52
4		Non	6	22.22
5		Others	1	3.70
Total			27	100.00

Source: Field Survey, 2006.

The result of the table 9 indicates that a significant number (22.22%) of the respondents were jobless previously i.e. they were engage in agricultural works which was non-economic for them. Form the table No. 19, it shows that 37.04 percent respondent had agricultural works (non-economic), 62.96 percent respondents were previously engage in non-agricultural jobs/works.

4.2.11 Possession of Hosue, Land and Tempo by Respondents

The respondents were asked whether they have their own house or not. In our context, having of own house is regarded of having status in the society. The important sources were asked in the following manner in the table below:

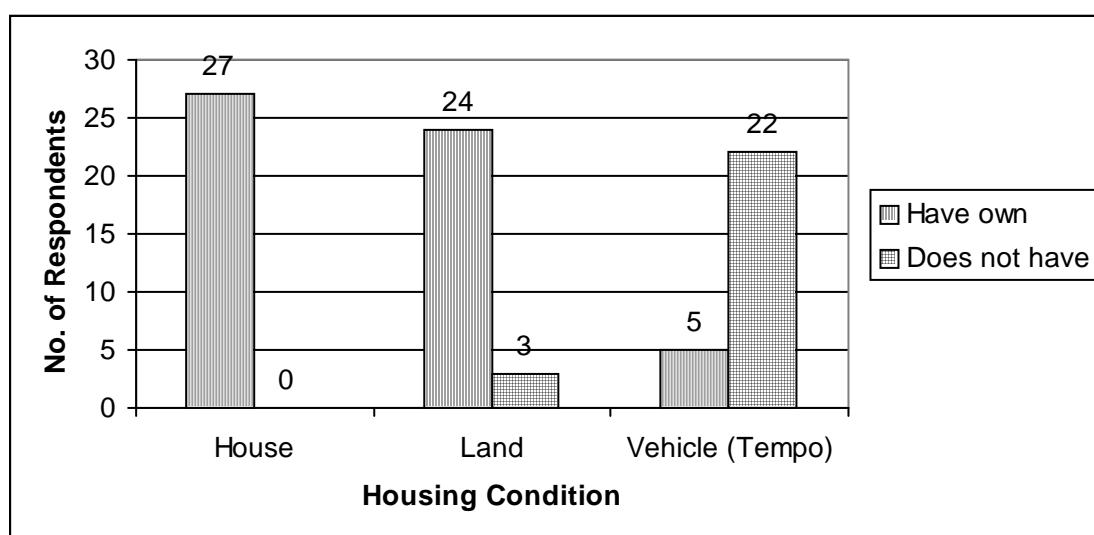
Table 20: Possession of Hosue, Land and Tempo by Respondents

Sources/assets	Condition			
	Have own		Does not have	
	Number	Percent	Number	Percent
House	27	100	-	-
Land	24	88.89	3	11.11
Vehicle (Tempo)	5	18.52	22	81.48
Total	27	100.00	-	-

Source: Field Survey, 2006.

It is nice that every respondent i.e. 100 percent have their house of own either of parents or husband, the above table No. 20 shows this. This also is the determinant factor which certify the status of Nepalese. Most of them have land beside house i.e. 88.89 percent and only 11.11 percent does not have land for agricultural purposes. As regards the ownership of tempo, 18.52 percent respondents drive their own tempo and earn better than others because they need not pay any rent of the tempo and salary to drivers. However, 81.48 percent ladies drive tempo in rent and ultimately earn less than with those who have tempo of their own.

Figure 4: **Multiple Bar Diagram Showing Possession House Land and Vehicle**



4.2.12 Access and Control Over Resources (Land, House, Vehicle) of the Respondents

Resources, generally, in Nepal are controlled and owned, and is dominated by patriarchy system. Very few women control their assets and resources. And, hence they always lag behind. Authority over the resources by the respondents has given in the following table.

Table 21: Access and Control Over Resources (Land, House, Vehicle) by the Respondents

Controlling person	Number	Percent
Head of the family	22	81.48
Husband	3	11.11
Respondent herself	2	7.41
Total	27	100.00

Source: Field Survey, 2006.

From the table No. 21 it is observed that 81.458 percent head of the family control the resources. As known, the head of the family remain mainly male in our society. Together head of the family and husband make 92.57 percent according to the respondent. Very few i.e. 7.41 percent respondents controls and own the resources and use in own choice.

4.2.13 Participation in Social Organization

To fulfill the particular goals and objective, people together from organization, work together and hence reach close to the aim. Participation of women into the organizations make the smooth running of any organization. But very few participation of women into organization defines their poor status as well. The following table illustrates the involvement.

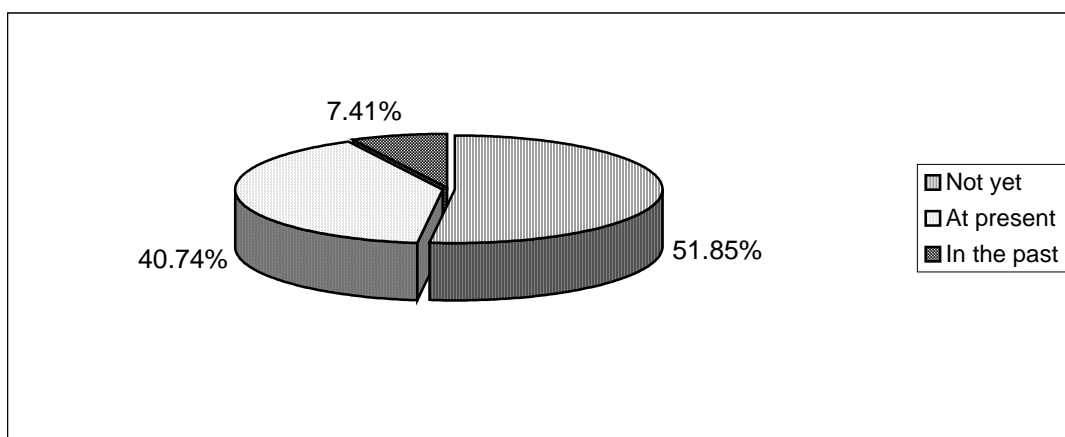
Table 22: Participation in Social Organization by Respondents

Participation in social organization	Number	Percent
Not yet	14	51.85
At present	11	40.74
In the past	2	7.41
Total	27	100.00

Source: Field Survey, 2006.

A gloomy picture is shown in the table No. 13 about the participation of women lady drivers into any organization. About 52 percent respondents have not yet entered into any social organization. This ultimately results female domination. At present 40.74 percent respondents have their active participation in the social organization. Only 7.41 percent have had their participation in the past.

Figure 5: Pie-Chart Showing Participation in Social Organization



4.2.14 Overall Satisfaction with the Profession

Satisfaction is the way to heaven. But by human nature no one satisfies what he/she does for himself/herself or other. Frequency of the satisfaction for the women is larger if she gets any income source than men. He following table illustrates the satisfaction status by the respondents.

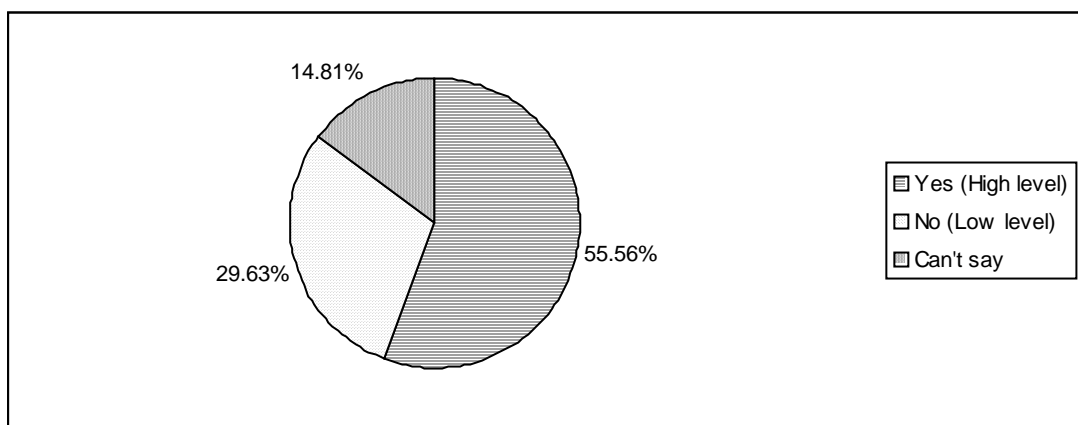
Table 23: Overall Satisfaction with this Profession by the Respondents

Satisfaction	Number	Percent
Yes (High level)	15	55.56
No (Low level)	8	29.63
Can't say	4	14.81
Total	27	100.00

Source: Field Survey, 2006.

Not surprisingly, only 55.56 percent lady drivers have high level of satisfaction with their profession because they are of the opinion that it is better to have one bird in hand than two bird in bush. Further, above table indicates that 29.63 percent lady drivers have low level of satisfaction, the reason could be that they earn less, traffic burden and other mental tension arising because of indirect causes. Least 14.81 percent reported unknown answer.

Figure 6: Pie-Chart Showing Satisfaction with Profession



4.2.15 Motivational (Inspiration) Factor into Turning Tempo Driver

To find out the inspiration factor, lady drivers were asked by whom they were motivated for being lady drivers. the responses are recorded in the table No. 24.

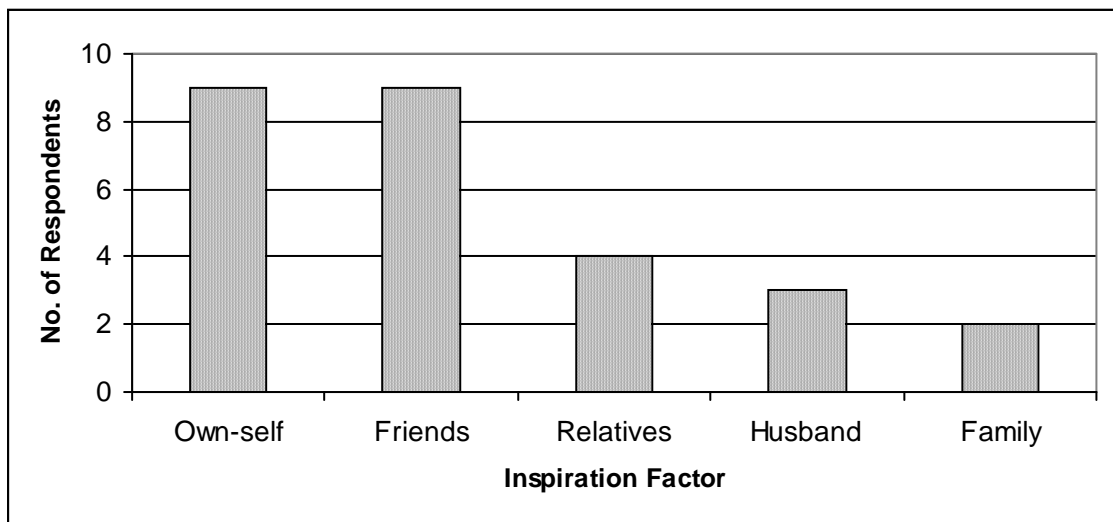
Table 24: Inspiration Factor into Turning Tempo Driver

Inspiration factor	Number	Percent
Own-self	9	33.33
Friends	9	33.33
Relatives	4	14.82
Husband	3	11.11
Family	2	7.41
Total	27	100.00

Source: Field Survey, 2006.

The above table reveals that lady drivers were equally inspired by own-self and friends i.e. 33.33 percent. Those who came by own-self, there could be little cause of demonstration effect. 14.82 percent respondents were inspired, and motivated by relatives while 11.11 percent and 7.41 percent respondent got inspiration and support from the husband and family respectively.

Figure 7: **Bar Diagram Showing Inspiration Factor of Tempo Driver**



4.3 Economic Aspect

In general, women have less access to income, wealth and modern avenues of employment. This is partially due to their limited access to education and information and partially due to traditional view of general public about women's activities. Besides this, the everyday tasks of family life in rural areas throughout the country involve women in labour intensive farm work and time consuming domestic chores to provide fuel, water and food for their children and other household members. Very little time is left for activities with potentially higher economic returns, or to contribute the direct economic development of the country (Singh, 1995).

Women specific activities like water and fuel collection, kitchen gardening, child care and small manufacturing inside is not included in formal economy though they contribute a big share in the household income. The share of such activities are not being computed in terms of its value.

4.3.1 Monthly Income of the Respondents

Monthly income wage is an important aspect to look into for any individual to get into any profession and for any outsider to analyze the especiality of any profession. The monthly income scale of the respondents is given in the table No. 25.

Table 25: Monthly Income by the Respondents

Monthly Income (Rs.)	Frequency (f)	c.f
4000-6000	6	6
6000-8000	11	17
8000-10000	8	25
10000-12000	2	27
Total	27	

Source: Field Survey, 2006.

$$\text{Median} = \left(\frac{N}{2}\right)^{\text{th}} \text{ item} = \left(\frac{27}{2}\right)^{\text{th}} \text{ item} = 13.5^{\text{th}} \text{ item.}$$

Median lies in the interval of 6,000 – 8,000

$$\text{Median (M}_d) = L + \frac{\frac{N}{2} - c.f.}{f} \times i$$

$$N/2 = 13.5, L = 6,000, f = 11, i = 2000, c.f. = 6.$$

$$\therefore M_d = 6000 + \frac{13.5 - 6}{11} \times 2000$$

$$= 6000 + 1363.63$$

$$= 7363.63$$

∴ Monthly income (earning) of the respondents is Rs. 7363.63.

4.3.2 Income Expenditure Purpose the Respondents

The expenditure of the respondents is basically studied in order to know the expenditure pattern or which of the purpose money is being spent. This also gives us the idea about the reason for them to work. The expenditure purposes of the respondents is given in the table No. 26.

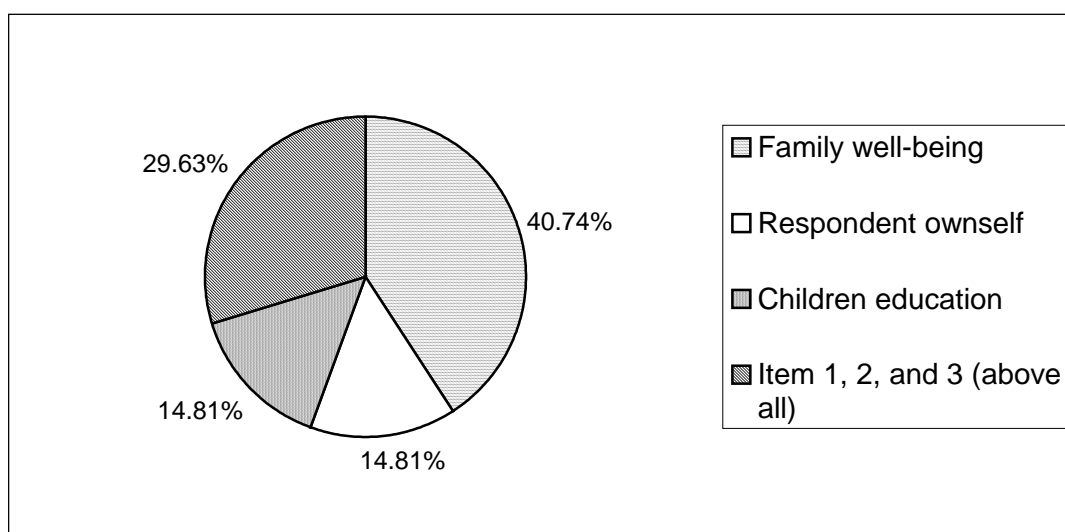
Table 26: Income Expenditure Purpose by the Respondents

Expenditure purposes	Number	Percent
Family well-being	11	40.74
Respondent ownself	4	14.81
Children education	4	14.81
Item 1, 2, and 3 (above all)	8	29.63
Total	27	100.00

Source: Field Survey, 2006.

Here, in the above table No. 26, most of the income expenditure have been found spent in the family well being (fooding, rent, medical and other necessities) the proportion for this is 40.74 percent. Expenditure for the respondent ownself and children on education ranks equal. Overall 29.63 percent respondent have given more importance education. It concludes that earning by individual goes for collective investment and expenditure.

Figure 8: Pie-Chart Showing Income Expenditure Purpose by Respondents



4.3.3 Income Saving by the Respondents

To know whether the respondents save their income, a question was asked. Generally women make saving from their income. The following table illustrates the facts.

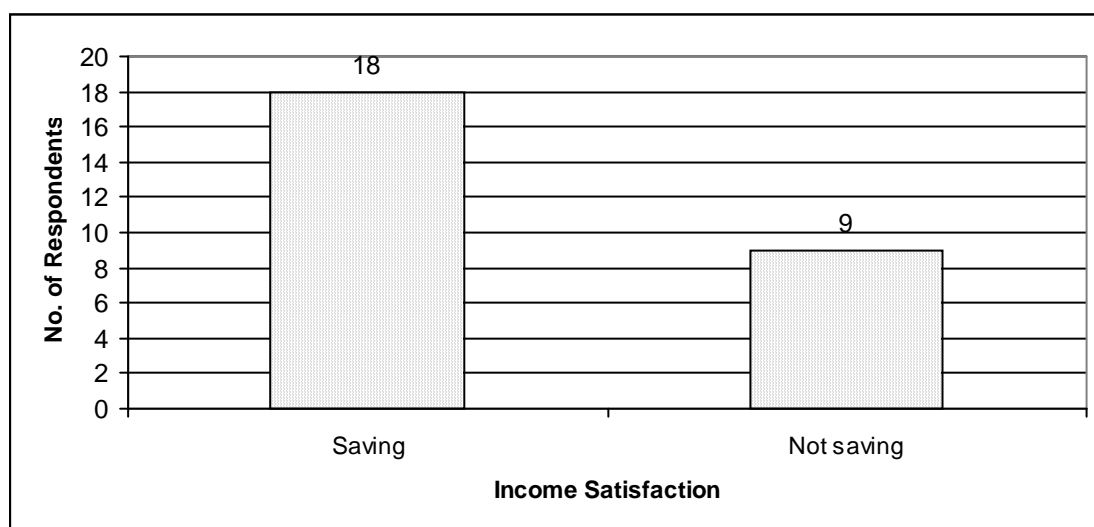
Table 27: Income Saving by the Respondents

Income saving	Number	Percent
Saving (Yes)	18	66.67
Not saving (No)	9	33.33
Total	27	100.00

Source: Field Survey, 2006.

Income saving is the most sensitive part. We Nepalese have little idea about saving. We make more expenses than earning which ultimately leads to poor status. Here, table shows that greater number of women make their income saving. The proportion for this is 66.67 percent. One-third of the respondents do not make their saving. The reason behind this may be that they have larger family and less income.

Figure 9: Bar Diagram Showing Income Saving by Respondents



4.3.4 Satisfaction with the Present Income by Respondents

The income satisfaction reveal that many women drivers are satisfy with what they earn. As the income increases, the demand for other necessities also increases. Compared to the income earned in other profession, the income earned in this profession is not unsatisfactory. The respondents' satisfaction is shown in the table below:

Table 28: Satisfaction with the Present Income by Respondents

Income satisfaction	Number	Percent
Satisfied	21	77.78
Not satisfied	6	22.22
Total	27	100.00

Source: Field Survey, 2006.

From the table 27 and 28 it is observed that those who do not make saving are also satisfy with the income they do. In the above table, 77.78 percent respondents satisfied with their monthly income. A small number of respondent i.e. 22.22 percent do not satisfied with the present income.

4.3.5 Control Over the Respondents' Income

Our general trend is that for the household purposes expenditure is done by senior member of the family. But this culture has been slowly changing. Females are also actively participating on family expenditure and making authority over their own income.

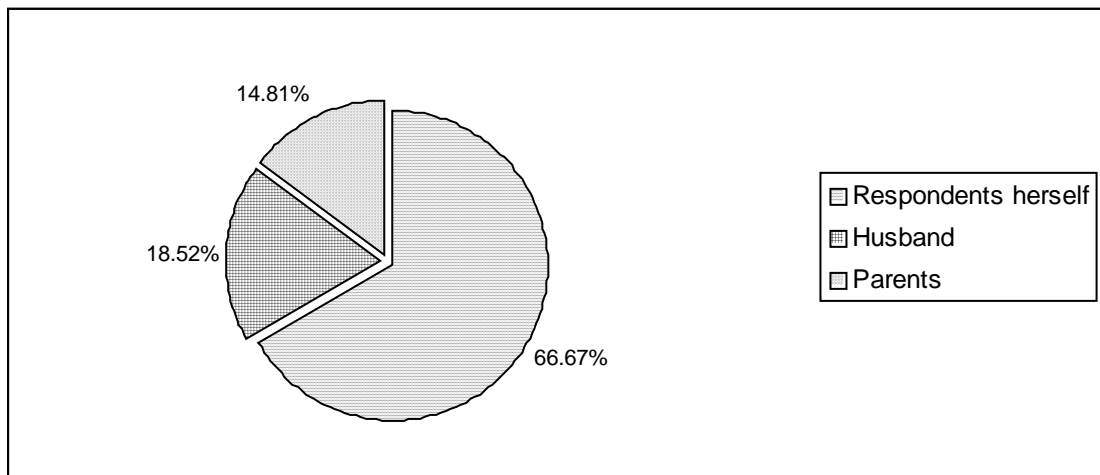
Table 29: **Authority Over the Respondents' Income**

Income authority	Number	Percent
Respondents herself	18	66.67
Husband	5	18.52
Parents	4	14.81
Total	27	100.00

Source: Field Survey, 2006.

It becomes irony when the income earn by someone does not have authority over and is controlled by somebody else. Here in this case study 33.33 percent respondent have reported such type of practice prevailing with them. But the majority of the respondent keep their earning with themselves (66.67 %). However, some of the respondents do not keep their earning with them, and 18.52 and 14.81 percent respondents give income to their husband and parent respectively.

Figure 11: Pie-Chart Showing Authority Over the Respondents' Income



4.4 Pros and Cons of Tempo Driving Profession

As observed by the researcher during the study, there is no such problems for the drivers as being female in particular. Impediments/obstacles faced by women in this profession are the common problem of all the people regardless of their gender.

4.4.1 Impact (+ve/-ve) Brought about the Tempo Driving Profession in Women

Certainly any work has its pros and cons which everyone has to face while at work. The impact faced by lady drivers has been presented in the following table:

Table 30: Impact (+ve/-ve) Brought about by this Profession

Effect	Impact	Number	Percent
+ve	Women have become more economically active	24	88.89
	Economically self -dependence	23	85.19
	They are able to face any difficult situation	19	70.37
-ve	Mental tension	22	81.48
	Less time for the care of children	10	37.04
	Impact on marital life	5	18.52
Total		27	-

Source: Field survey, 2006.

Above table, apparently shows that most of the respondents i.e. 88.89 percent are more economically active. This is because they have their own income opportunity and do not need to depend on other's for economic problems. Income generating activities have made 85.19 percent respondents economically self-dependence. This large self-dependency could be theirs authority over income. When they are economically active and self-sustain, their ability to challenge any difficult situation has arisen.

Adversely, this profession has resulted more mental tension for 81.48 percent respondents. 37.04 percent respondent reported that they have very less time spend for their children resulting negative impact on their career. The respondents have to work from dawn to evening and few respondents (18.52%)reported negative impact upon their marital life. The one reason could be misunderstanding between the life partners.

4.4.2 Problem Faced by Lady Drivers

Problems are almost common to all lady drivers. Many people don't take this profession as of good nature work and they hate the word 'drivers' and start dominating. This fact is illustrated in the following table:

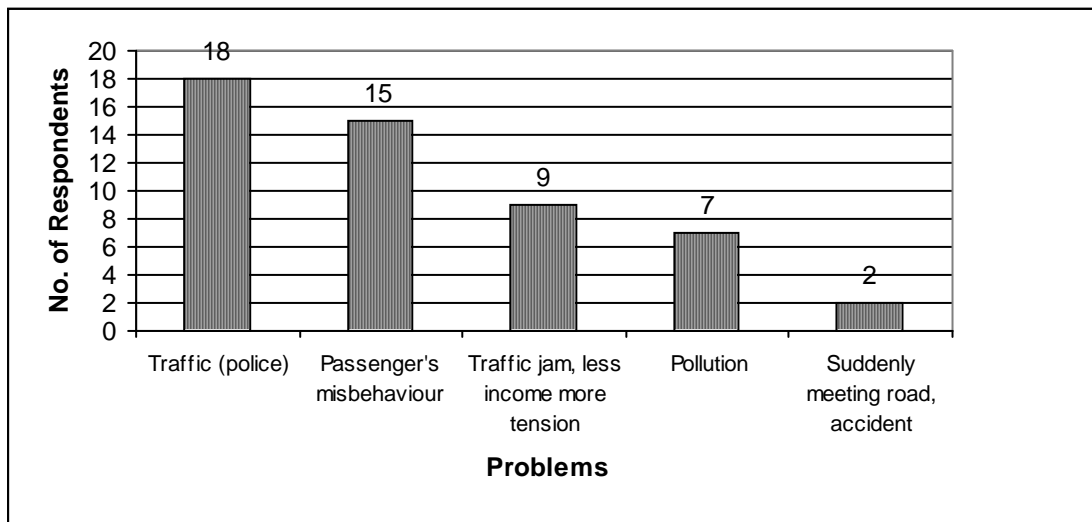
Table 31: Problems Faced by Respondents While at Work

Problems	Number	Percent
Traffic (police)	18	66.67
Passenger's misbehaviour	15	55.56
Traffic jam, less income more tension	9	33.33
Pollution	7	25.93
Suddenly meeting road, accident	2	7.41

Source: Field Survey, 2006.

The problems specified in the table No. 22 are faced by the respondent while at work. Here, the each respondent were asked to report two main problems faced by them while at work. Most of the respondent reported traffic problem viz, unwanted scolding even if there is no error, taking licence forcefully saying disobeyed the traffic rules etc. This proportion comes to be 66.67 percent while 55.56 percent respondent have been a enduring passengers' misbehaviour. Roads in Kathmandu are full of vehicles causing traffic jam. This results less rotation (trip) by the tempos, ultimately leading to less income and more tension. This is about 34 percent. Pollution due to vehicles is tremendous in Kathmandu. Since the Safa Tempo uses electric power and hence does not emit vehicular pollution. This might be the reason that only 25.93 percent respondent reported the pollution problem. Very few respondent i.e. 7.41 percent have problem with the road irregularities and simple nature of accidents.

Figure 12: Bar Diagram Showing Problem Faced by Respondents While at Work



There are rear cases of road accidents by the women drivers. This fact is true not only for electric vehicles. But true for all the vehicles like cars, motorcycle, shooter etc. driven by women. Comparatively violation of traffic rules is also seen very less by women drivers than men.

A question was asked to the respondents that why have they chosen electric vehicle but no taxi, minibus, bus, microbus etc? The respondents have given the answers as follows:

Firstly, these vehicles ply in certain fixed routes and they are not bound to go to the places other than this route as the taxi.

Secondly, vehicles structurally seems, simple, light and small in size. This makes vehicles run easily in encroached road of Kathmandu valley.

Thirdly, safa tempo, consumes electric battery which makes easier to drive the tempo than by other fuel such as gas, petrol etc. And does not emit pollution.

Fourthly, it is very safer and comfortable to drive.

Electric vehicle is of recent arrival and its operation is also not so complicated technically. These are ungeared vehicles, this makes the operation and control of the vehicle more easier for women.

In general, the main obstacles confronted by the people in this profession as whole, observe during this study by the dissertant are the tough competition given by the microbus, concession for students, Vehicle Strike and All Nepal Strike have become a frequent phenomena.

We all agree with the fact that women are subtle and gentler and they are less aggressive than men and hence have met very few accidents of simple nature.

The cons it has is that women have very limited time for entertainment otherwise not. From early morning to till evening 7-8pm they are busy with work form one station to another and hence full of tire. It has been noted that they don't have free time and when it has it is either Vehicle Strike, All Nepal Strike, or other unnecessary activities by reactionist.

The dissertant asked whether the respondent bear responsibility equal to male, the answer for all was positive. This shows that they dare to tackle situation boldly not lesser than men. The study found that all the lady drivers are efficient and capable in the external and household work simultaneously.

A very positive opinion of the respondent is that women can stand equal to male, they should come out of household chores, depend economically on oneself, and women cant tackle the social taboos regarding women and need to fight for their own freedom and right.

CHAPTER V

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Summary

Nepal recognizes the importance of women's role in economic development. Even though women are considered vital and productive workers, their access to productive resources has remained limited. So far the formal economy is concerned women are far behind men. Women's actual labour force participation continues to be under reported because much of the work women do in the subsistence farming and household works are not classified as being economic.

This study has main objective of probing into pros and cons of this profession for the women. Its specific objectives were to assess the socio-economic condition of the women in this profession, to explore the factors that are responsible to turn over the women for being tempo drivers and to find the major problems encountered by those women tempo driver. And also to explore the attitude and perception of the society as well as family.

The basic operation area of electric vehicle is Kathmandu valley. The operation of electric vehicle was first started in Mangshir 2056. These vehicles are driven by women in Kathmandu valley only till date. The number of ladies in electric vehicle driving profession is about 215 till date. The data presented in this study has been collected by the dissertant himself by conducting interviews with structured and non-structured questionnaire during the period of March-April, 2006. And the collected data has been analyzed using simple statistical tools.

Among 27 lady drivers Buddhist women participation is almost half of the total. A remarkable percentage of Brahmin women are found

involved in this profession i.e. 25.93 percent more than of Chhetri (18.52%).

70 percent of the women were between the age group of 20-29, which is the mean age for work. Teenagers were not found in this study during research period.

Majority of women involved in this profession are unmarried. The proportion for this is almost 60 percent. This indicates ascending status of the marriage.

Of the total 14.18 percent lady drivers were found illiterate and 40.74 percent had no formal schooling. Very small proportion i.e. 11.11 percent studied upto class 5, while the very least 3.70 percent could reach upto class ten. Only 11.11 percent women could pass SLC and 7.41 percent completed PCL. This unsatisfactory status of education were due to their poor economic condition, some failed several time in the same class, some had work load at home and some had no interest in the study.

Not surprisingly, 85.19 percent respondents have agriculture as main occupation while the rest have non-agriculture occupation namely services, business and driving, and 85.19 percent have no other secondary occupation in their family.

Leaving 3.70 percent (disagreed), rest proportion family supported the profession of lady driver in different degree. However, 25.93 percent society were very supportive and 62.96 percent satisfactorily supported. Only 7.41 percent were not concerned about whatever they do.

During the study period much of the respondent almost 60 percent reported harassment by the traffic. Passengers were 22.22 percent, the same was for both traffic and passengers. 7.41 percent lady drivers said to have harassed by the male drivers.

Fully, the reason of turning into lady drivers is economic. About 81 percent turn into this profession because of the opportunity they got to learn new skill and development of self-dependence. 19 percent found this profession of more income source than in the previous works.

About 41 percent had their prior job in non-agriculture and 37.04 percent had worked as agriculture workers. 22.22 percent had no prior job.

All of the respondents have their home but only 11.11 percent do not have access to land. 18.52 percent respondents are found to have their own tempo driving. Very few respondent i.e. 7.41 percent women drivers control the assets viz, land, house and vehicle.

About 48 percent respondent have participation in social organization, 7 percent had in the past and 41 percent have participation in present days. 51 percent have not yet participated yet. Very large number i.e. 55.56 percent respondent have their employment satisfaction. 18.52 percent have got inspired from husband and family to join the profession while friends and relatives is higher than later two.

The monthly income ranges from Rs. 4000 to above Rs. 11000. More of the respondents earn in between Rs. 5000 to Rs. 7000. However, 11.11 percent respondents earn above Rs. 11000. This difference is due to: (1) some respondent have their own tempo (2) they have separate route (3) make less trip (4) time is consume in battery charging station (5) daily jam of vehicles and periodic strike (6) competition with micro and mini-micro-buses (7) people's preference.

Mostly, 40.74 percent respondents make expenses on family well-being and 14.81 percent for herself. Out of total income 14.81 percent

respondents spend on children education. The rest is 29.63 percent for above all three (family, respondent herself and education) components.

Though they have more expenses, they make some saving too. 66.67 percent respondent make saving and 77.78 percent have income satisfaction. The respondent who make saving have authority over their income and 33.33 percent respondents give their income to their husband and parents.

By this profession, women have emerged economically active and have found encouragement for self-dependence and face any challenges. On the other side, they have bore mental tension because of impact on marital life, less time allocation for children and less due to daily work. It can be summarized that few women wanted to have alternative choice in taxi or microbus.

None the less, every work has problem and burden in it. 66.67 percent respondent have traffic problem, much of them i.e. 55.56 percent have been misbehaved by passengers. Pollution is less to them since they drive Safa Tempo.

Thus, on the light of the findings from this study conclusion derived was encouraging for women as well as for the society. Since every lady drivers welcome other women to participate and challenge equal to men.

5.2 Conclusion

Participation of several castes and ethnic groups have been found enthusiastic in this profession.

The findings of this research revealed that generally the women did not have to face any such impediments or obstacles as being female in

particular or on the ground of their gender. In this case status of women tempo driver have not found gender bias.

Family and societal support towards them regarding their professional career is remarkable. Most of them have entered this profession with the consent of their family. This also verify that the status of these tempo driver women is respectable.

Relatively, the income by this profession is better compare to other profession of less educated women; which seems to be the prime pull factor for ladies to enter in driving. Most of them are satisfied with the earning they draw from this profession. Generally, the earning of the female drivers supplement the basic need requirement in the family. This aids the flavour to the status of women since they are the producer and caregiver.

Majority of women is wiling to remain in this profession unless better opportunity is found.

In the context of present situation, obstacles faced by women in this profession are harassment by traffic and passengers, mental tension, more hardship, pollution and day in day out work but no leisure.

Market share divided by the arrival, of other means of transport e.g. microbus, riots and strike have been the main problem faced by women in this profession.

In boiling down, the status of these professionals have slightly geared up from the previous position. They have started developing individual career and have experienced to struggle in life. They have born in mind, the responsibility equal to male. Their conducive nature towards family, society and nation cannot be ignored.

5.3 Recommendation

Women's participation in economic activity is beginning in our country. The work done by women in household chores and their contribution in agriculture are not rated as the economic activity and thus remain unreported.

Industrialization and urbanization in the country has attracted people towards town for work. Gradually the ratio of women in search for work is also found increasing in town. Better job prospects due to urbanization and industrialization in town is the main reason behind mass migration from village to town.

Limited access to education and economic resources has resulted into poor economic productivity. Men and women are still not treated equal by our society. The job option for women is lesser than that for men. Though gender biases in the society is not as prominent as in the past decades but it is still prevalent hindering efficiency of the women. Women should be re-visualize as integral part rather than as sectoral beings. The socio-cultural taboos that regard men as breadwinner and women as homemaker should be wiped out.

Regarding the profession of electric vehicle driving for women following recommendations are suggested:

To generate more employment of women, training opportunity should be provided equal to men.

Considering the financial condition of those who are unable to pay the charges for driving training should be facilitated free of cost or with minimum charge by the concerned ministry/department.

Health hazardous due to pollution should be neutralized by providing medical facility.

Traffic and passengers should be warned for unwanted behaviour/harassment.

Everyone is recommended to respect the status of women tempo driver.

Promote technologies to address women's practical, productive and strategic needs.

Offer a bundle of services that are needs-based and which enable women to access in proved entrepreneurial and technical skills and self confidence.

Enable institutional representation of women in decision making.

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