

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background

The Nepalese society is male-dominated where men take all the decisions and women are viewed as household workers and child bearers.(Thapa 2003) Women are considered as second class citizen all over the world. These differences in the opportunities of life found between men and women. The patriarchal society believes that women have less confident, dependent on others. So, after being widow women have different complex situation (Thapa 2003).

Communist Party of Nepal-Maoist waged “People’s War” or ‘Janayudha’ in 1996 against the government. During the internal armed conflict many people lost their lives. Not only the security personnel and Maoist have killed but the common people or civilians were also lost their lives. According to a study of those killed, they may have been either members of the security force or people involved in Maoist Movement. But a substantial numbers have been civilian from poor rural households who have been caught in the crossfire.(Thapa with Sijapati 2003) One of the documentary reports that more than 10,000 people have been killed since the conflict began in 1996.(Mainali 2004). However, the actual tragedy is yet to be documented and exposed.

This conflict have had both positive as well as negative impact in the society. One of the positive impacts is the empowerment of women because most men have either fled to India or displaced, women have to burden the responsibility of running the households. On the other hand, women are directly or indirectly victimized by the conflict since the male members often flee their house to save their lives. Moreover, their

husbands are being killed either by the rebellions or by the security personnels. They have to take burden of family responsibilities.(Mainali 2004)

Women are suffering from war in various ways. At the time of conflict, when men take up arms, flee, become disables or go missing, are detained, or die, the impact on women can be dramatic. They face the heavy burden of taking over the role of head of household and providing for their own needs and those of their family. Certain tasks traditionally carried out by men, such as harvesting, fishing and hunting, can be particularly difficult for women because of social and cultural barriers and lack of skills, and/or the dangers inherent in the hostilities, which restricts mobility and increase the risk of attack or injury.( ICRC 2004)

It is said that conflict is a source of violence and also a source of development. Conflict may also lead essential for positive change and the development of society. Internal armed conflict leaves various effects in various sector of society. However, women and children are known as the most vulnerable group of war or internal conflict. Women are more than just victims, they are fighters. Widows are survivors. Mothers are peace builders.(ICRC 2004)

A vast majority of women affected by conflict are widows as direct or indirect consequence of the violence. That is why “Women and Armed conflict” is one of critical areas of Beijing Platform for Action in 1995. Internal armed conflict has been spread out all over the country which has left various problems. More than 10,000 people including security personnels have been killed in this conflict by 2003. Among the security personnels, 572 are from Nepal army, 1,265 from Nepal police and 254 from armed police are killed by 2061 B.S.(Rajdhani Dainiki 2061-8-5)

The proliferation of armed conflicts and the high levels of military and civilians casualties in those conflicts have meant that there are large numbers of widows in Nepal. This has a major impact not only on women but on society in general. Women in the village are suffered inexplicable pain as a result of the actions of both sides. On one hand, there are incidents of women being exploited by the security forces and, the Maoist would harass women on the other hand. On refusal, they were either kidnapped, their family members killed or their children were taken into militia. As a result of such activities, there is an increase in the member of nuclear family composed of widows and orphans.(FWLD and TAF 2003)

Widowhood often changes the social and economic roles of women in the household and community, and the structure of the family. The impact of widowhood differs between cultures and religions. However, it can affect the physical safety, identity and mobility of women. Widowhood can also affect their access to basic goods and services necessary for survival and their rights to inheritance, land and property, in addition to the wider impact it has on the community. The defective values system against women in Nepal is an instrument of traditional societal governance, which allows men to have absolute control over the “personality” and “sexuality” of women. It makes all attempts to protect the ‘patriarchal domination’ of men. Patriarchal structure of the society never tries to protect the rights and individual identity of women (Bhasin 2000)

## **1.2 Statement of the Problem**

Widows among the women are the most vulnerable, isolated and poorest group. The plight of the widow in the society is highly deplorable. The problems related to widows are serious and always neglected by the society, government and other related organizational bodies.

Internal armed conflict has been spread out all over the country which has left various problems. More than 10,000 people including security personnels have been killed in this conflict (Mainali 2003), By this, day-by-day the young widows are increasing in the country. According to the shadow Report on the Second and Third Periodic Report of Government of Nepal on CEDAW Convention (2003), most of the widows are aged below 30 years and now in a vulnerable and insecure situation and are mentally depressed because of deep sorrow for losing their husbands. They lack awareness on their legal rights to claim for compensation.

In transition of a woman from a wife to a widow, she undergoes lots of changes in her life. From a sudden change in people's attitude towards her to a change in own role and lifestyle makes it difficult for a widow to cope with the situation. After the death of the husband, woman's lifestyle has gone a drastic change in terms of dressing and food habits, interaction pattern and the participation in different social and cultural functions. The restriction is put more on the young widow in dressing and social interaction to discourage her marriage. Her family/relatives/friends treat her differently and their behavior also changes towards her. In economic life the family members of widow cheat her, if she is not aware, even if the constitution of Nepal protects the rights of widow over the property of deceased husband. She is humiliated and blamed for the death for her husband.(Adhikari 2004)

Due to these facts, the widow's physical development and development of personality too is affected. She is bound to live a socially and culturally isolated and very unproductive life, which causes her to lose self-confidence.

### **1.3 Objectives of the Study**

The overall objectives of this study is to find out the changes in the women's life situation after the death of husband in terms of the problems they face in social, economic, emotional and cultural life.

The specific objectives are as follows:

- (a) To describe the current socio-economic situation of armed conflict victim widows.
- (b) To find out the feeling of discrimination, views towards widow, remarriage and their future plans.
- (c) To explore the changes in current status of armed conflict victim widows.

### **1.4 Rational of the Study**

Till today no completed and significant studies or research has been made in the identification of situation of widows and the problems faced by them in Nepal. The armed conflict in country has resulted in the death of to many security personnels, civilians and Maoists, which show that there is a tendency of increasing numbers of young widows. These widows are in an insecured situation and are mentally disordered and depressed because of deep pain for losing their husbands. So, this study will help to explore the status of widows in terms of the problems face by the widow in social, cultural, emotional and economical aspects of life.

It will help for abolishment of the social economic discrimination on widows in our patriarchal society. It will not only make self awareness but also help them to raise voice against the widow's exploitation, abuse, problems and hindrances. This document will also be helpful to that organization which is interested in working in the field of widows, to make strategy for work.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

The literature review has its own significance, which provides insight to the researcher to know what others are saying about related topics. This literature review provides the knowledge about the situation of widows of our society.

The socio-economic and cultural status of the widows is determined by the status of women in Nepal. So, the literatures available in the subject of study are presented hereunder in the different sub-headings below.

#### **2.1 Research Report**

INPED (2004), A study conducted by the Institute of Peace and Development (INPED) in February 2004 focuses on the “Impact of International Armed Conflict on Women and Children.” The area of the study was Sindhuli District. For the study, five Village Development Committees (VDCs) and municipality of Sindhuli District were selected. A total of 300 different respondents were selected so as to represent their respective VDCs. Among the 300 respondents, 50 persons on the average were selected from various groups, such as victims by the security force and Maoists including women, teachers, students, dalits, ethnic communities, political activists, social activists etc.

The study visualizes that the internal conflict left both positive and negative impact upon women in every aspect of their life. According to the study the conflict has contributed to minimize the caste discrimination, discrimination against women, dowry system etc. In fact,

the internal conflict resulted to raise the voice of women's rights. Women participation on social and political activities has been increased. Women became aware on political issues. They are able to show their involvement in armed force. Their involvement in armed force has challenged the government and policy maker.

However, the negative impacts according to the findings of this study are as follows;

- Dissolution of the elected bodies and restriction on the activities of other political parties;
- People are migrating from the villages and are forced to displace from their areas;
- Women are isolated from their family members and they have to bear an economic burden;
- The violent conflict has traumatized and affected the women's health;
- Women have to take up additional responsibilities to take care of their family members due to the absence of the male members from the house;
- The conflict has badly affected the reproductive health and safe motherhood;
- Women are harassed and victimized.

The study has made an attempt to dig out the internal armed conflict and its impact on women. It has specified some positive and negative impact on women.

Nagarik Aawaj (2003), The study 'Fact finding study on conflict widows' carried out by Nagarik Aawaj on May 2003 has investigated the condition of the conflict victim widows. Likewise, economic, physical and psychological condition of widows was the area of the study.

The main purpose of this study was to produce basic information regarding the issues of conflict victim widows. The respondent of the study were 68 widows, whose husbands were killed in ongoing conflict. By categories these consisted of 32 widows of police, 12 widows of government service personnels, 10 widows of civilians, 8 widows of Maoists, 4 widows of Army personnels and 2 widows of local leaders.

By the age, the youngest widow was 19 years old while the oldest was 45 years according to this study. This study also revealed the age of the husband of the widows, killed in the conflict. The youngest husband to be killed was 20 years old while the oldest was 51 years old. Early marriage is another factor which shows the possibility of women's further development. Because, early marriage may affect women to develop independent personality. The identified youngest age of the widow at marriage was 9 years while the oldest age was 24 years.

Widows, who lose their husbands by the armed conflict, have become helpless socially and economically who were the sustaining factor of their lives. The number of dependent of 68 persons was 256 by this study. The average size of the family according to this study is 5:36.

The level of education plays a vital role to run the family smoothly. Among 68 widows, twenty four widows were illiterate while 44 were literate. Of the literate widows, 16 had primary education, 6 had attained secondary education, and similarly, 19 had attained high school education while only 3 had college education.



Possession of citizenship and marriage certificate is required to access any support that has been formulated by government and different organizations. Among the 68, 8 widows did not have citizenship certificates. Likewise, 11 widows did not have marriage certificates.

Most of the widows were dependent on their husbands. The study clearly mentions that only 2 widows are engaged in professional job among the respondent. Rests are dependent on agricultural work of labor. While talking about financial support, this study has established that the government has made provision for all the families to receive 25,000/- in order help to conduct funeral rites, but nobody had received it. All of the respondents of security forces however have received compensation. The widows of government service personnels were declared to be Rs. 150,000/- but not all of the widows had received the compensation. But the widows of Maoists received nothing because government has no program to provide support to them.

Another finding is concerning physical and psychological harm of the widows. They had lost weight and were anemic, gastritis problem. All widows reported that they suffered from insomnia, headache, restlessness, anger, irritation etc. So the finding shows mental, psychological and physical problem they are facing. The study also reveals social problems faced by widows. The widows mostly were being blamed to the death of the husband and to bringing bad luck and often treated as ill women and hence are being maltreated and abusive language is being used.

Main findings of the study are as follows;

- The widows are very young, mostly between the age of 20-35 years of age according to research findings.

- They have, at least 2-5 children,
- Mostly the children are not old enough to be of significant help- rather they require additional support and care,
- The bereavement is always sudden and often unexpected or denied- So, the level of shock and trauma tends to be higher,
- Almost all of them have no education and skill beyond their required traditional roles of being housewives and mothers.
- They have no ownership to land (though inheritance laws have changed recently),
- Since their power and position is acquired through men, they are immediately slotted in a position of powerlessness and are at the mercies of relatives primarily on their husband sides,
- The widows have little social standing, they have very little emotional support,
- There is a further marginalization and invisibility of the civilian widows and the ostracization of the Maoist widows makes this category even more vulnerable to risks, and
- The compensation has added more worry and threats for most of the widows who have received it or are in a position to be received it.

This study has traced out the overall problem of the conflict victim widows. Comparative study between widows of security personnel, civilian and Maoist is itself a challenging work. By the title this is a ‘fact finding’ study so that it has just find out the facts about conflict widows.

## **2.2 Documentary**

Mainali (2002), “The Living of Jogimara”, a documentary produced and directed by Mohan Mainali, provides some information and stories of some victims of internal armed conflict. This story belongs to the incident occurred in Kalikot district in 2058-11-12 B.S.

The incident happened in 2058-11-12 where Jogimara’s poorest 20 people were getting ready to go to Kalikot for working on an airport runway at Kalikot in western Nepal. Of the men who left, only three returned alive and 17 dead. Among the dead were nine under 21 years old. It has provided the information that 17 youngman from Jogimara were killed while working on an airport runway at Kalikot in western Nepal. Their families don’t have any tears left, but grief still sears their hearts. Almost every family has lost a bread earner. There were 10 widows at Jogimara VDC.( This incident happened on 2058-11-12)

According to the story, they are trapped between the need to come to terms with the death of their loved ones, a future of destitution and despair, and a government that calls them relatives of terrorists.

Two young teenage (minor) widows, Kamal Maya Praja, 15 years, a widow of 18 years Kumle Praja and 16 years Syani Praja, a widow of 17 year’s Sher Bahadur Praja still have terrified looks according to the study. Syani has to care and rare of one child after the death of her husband. They were living with their joint families, unsure of what lies ahead. Gita Kumari, a widow of Raj Kumar shrestha, is facing more trouble. She is from Magar family and married with Newar boys. So there was not sound relation between her families from the very beginning.

The death of a family member results tremendous effects on the survivors. The loss of the main breadwinner is particularly difficult for wife and children. 17 persons were dead from 15 families. Even the villagers told “we have not just lost our children, but the government has branded them terrorists. They questions “where is justice?”

The innocence of Man Kumari Praja shows the real situation of the widows of Jogimara. She even forgets her own name if anybody asked her. This documentary has mentioned that “the fate of Man Kumari Praja, the widow of Dilla Praja, is no less tragic.” She had been hoping that her husband’s earnings would pay for the repair of their hut that had burnt down the year before. Her innocence will be clear by her following statement;

My name? My name...I’ve forgotten. What should I say?...Man Kumari. She further illustrated “There is nothing to eat at homes; he said. “Look after the children, ‘I will make some money and come back for the sowing.’ But he has not returned. What should I do now? Look at my home, my children. He has not returned. There is no one to plant the fields. This is my own sister. That is my husband’s younger brother. I have come to live with them. These three are my children. How am I going to raise them? I have no land. You have seen how much land I have the condition of my house. What am I to do now?” So she is at a loss.

The widows of Tek Bahadur and Sanu Bishokarma are living on their natal family after the death of their husbands.

This story has tried to point out the problem of widows. However, it has not fully focused on the various difficulties which are facing and ought to be faced by the widows in the days to come.

### **2.3 The Status of Widows in Nepal**

Deuba (1998) has stated that women face additional hardships of cultural, social, legal and economic obstacles than men. When development resources are channeled through men as heads of the households, it is assumed that all family members benefit equally. In the process of canalizing resources existence of female headed and single parent's households is mostly overlooked. Access to information, attitudinal changes and social mobilization, according to her, are the keys to empowerment of women.

Khanal (2003) has explored that, in spite of the social reform movement in 19<sup>th</sup> century and many others efforts, women continue to suffer from increasing discrimination both in homes and outside the homes. As a member of UN, Nepal has actively participated at the Beijing Conference (1995), which passed the platform of action with twelve areas of critical concern including women and armed conflict. But these commitments have not been proved that they are more than just words of formality. He concluded by explaining that advancement of women is impossible unless and until their equal rights are fully protected.

Subedi (1997) has stated that Nepali women have low socio-economic, cultural, political and legal status in comparison to the man. They are always considered as daughters, wives and mothers who are guided/protected by fathers, husbands and sons respectively but are not recognized as individuals with their own identity. Society has ranked women to the lowest rank and to a submissive role. Nepali women form the communities in the Himalayan region to those of the lowlands in the Terai region are exploited, oppressed by men and society and they also

face the social, cultural, economic, religious, economic and political problems.

CBS (2001) states women whose husband is lost by death and has not remarried called widows. It shows the general status of widows in Nepal in its publication 'Women in Nepal: some statistical facts' that the 3.7 percent of total population of married women aged 10 years and above are widows. After interviewing 50 widows, the Telegraph weekly (2002) stated that the notion and superstitions associated with widows in Nepal are age old and have been ignorant into social norms. Sexual exploitation and abuse by male counterparts are bad experiences of most of the young widows. The newspaper further suggested for doing plenty of hard work, taking time and patience to change the negatives attitude towards widowhood women. Government agencies, human rights groups, and women organizations should pay attention to the welfare of the widows in Nepal. International co-operation and co-ordination is also very important to bring the changes. There is also need for income generating training for the widows so that they can be independent. It is most important to build self-confidence in them. As remarriage is accepted by the legal system, the society should do the same.

Women for Human Rights, single women group defines widows as 'Single Women' instead of Bidhawa (widow) in Nepali. According to the organization the word 'Bidhawa' identifies a woman helpless unfortunate and bad symbol of the society.(Dhungana 2004)

The Telegraph weekly (2005) asked five questions to Lily Thapa on social, economic and cultural status of widows in Nepalese society. Thapa answered that the status of women is very low in Nepalese patriarchal society. The status worsens after the woman loses her husband

or she is widowed. She further answered that the widowhood women are treated badly in the society where they are blamed as husband killer, witch and considered as a creator of ill fortune. Her answer clearly showed that widows are deprived from the rights over their own body because they have to follow the dress code created by the society. The widows are deprived from property rights due to illiteracy and discrimination in law. They have to be dependent on others. Thapa concluded in her answers that it is very necessary to conduct broad research on the status of the widows and from the output of the research programs and policies should be formulated and implemented for the status of the widows in such Nepalese patriarchal society.

#### **2.4. Government Policies in Nepal in Relation to Widows**

There is no special support from the government to the widows in Nepal except for the Rs.100 per month given to the elderly widows. But the procedures and the rules to get the money are difficult to the elderly widows. Widows are unaware of their legal rights, so in villages widows don't even ask for their in-laws. In the context of Nepalese law, a widow can not ask for the property until her in-laws provide her with food and shelter, unless she is 30 years or 15 years of marriage. After her son reaches 16 years, she has to give back the property to rightful heir. A widow will get her share of the property, insurance, pension and compensation of her deceased husband as long as she remains a widow, but not she remarriages. In Nepal Army & Police, Armed Polices' family gets NRS 12 Lakhs as compensation if the person dies while on duty. It also varies among offices. (Nepal News, 2002 June 19).

A poverty alleviation program aimed at widows was announced by the state owned poverty Alleviation Fund (PAF) in June and will be

implemented from July. The government will introduce income-generation schemes for widows in the insurgency affected mid-western region and extend these across the kingdom, where thousands of women have lost spouses to the ten-year Maoist conflict. As per the law, widows of security personnel, government employees and teachers are entitled to compensation. The main objective of this program is to cover widows of all the men killed in insurgency. The initiative comes on the heels of requests to the government by organizations like the National Women's Commission, asking that widows in conflict zones should be given interest-free seed money to help them set up small shops and businesses. The study found that out of 200,000 widows in Nepal, over 7,000 are affected by conflict. Widows who have lost their husbands in the insurgency are below 30 years of age, with most of them being younger than 20 and childless, (Poudel, 14 June 2004).

Constitution of Nepal (1991) regarding the property right of widow says that if an heir of the property with whom the widow lives does not give her the equal facility of fooding, clothing and accommodation as he/she is enjoying, then, in that condition she can take her share of the property and live alone. Also even in the condition where heir of the property gives equal rights to the widow, if she is more than 30 years she can take a share of the property and live alone. In a case where married women will be invalid where as the marriage of a widow if a man despite this entire situation agrees that it will be valid. Regarding the remarriage, the constitution says that men or women getting remarried will be put in a jail for one to two months and fine of Rupees 1000 to 2000 is charged on them. If a woman who marries the man doesn't know that he is already married in that case, she will not be punished. Men are allowed to



remarry in certain circumstances but women's remarriage under such circumstances has not been mentioned, (Mainali, 2002).

According to Act (1971) in case of a married woman or widow marrying under the false pretence that she is unmarried, the principal person responsible for such a marriage as well as the woman who contracts such marriage willfully, can be imprisoned for the term not exceeding one year. In case of widow, if the married man accepts her as a wife then she could live with him as a wife. If a man rejects to accept the marriage will be dismissed, (Ibid)

Majupuria (1996) has stated that the provision about a women's property also guarantees her right to dispose it. An unmarried girl or married woman or widow can sell or dispose her share of movable property and up to half of the immovable property of her share freely. An unmarried girl with the consent of her father or a married woman or widow with the consent of her major sons can even sell or dispose all her share of immovable property, too.

Regmi (2003) has stated that prior to the codification of Nepalese law by Janga Bahadur Rana, the then government of Nepal used to maintain law and social order in accordance with Hindu religious scriptures. However, this new code remained only in the white papers and such it didn't bring any fundamental changes. The interim constitution of 1951 A. D. also made little improvement for the position of women. The constitution of the kingdom of Nepal 2015 B.S. had not adopted any especial provision for women. According to the 11<sup>th</sup> amendment of the National code (2058 B. S.), a daughter is entitled to her parental property from birth.

There was a legal provisions to that effect were codified for the first time in 1853 A.D. According to that legal provision that a widow of deceased

husband could hold and manage the share of let of her husband's property as long as she remained physically loyal to him. Only widows who were passed the age of 40 years could sell share even if they were in the same condition and unable to feed themselves, (Ibid)

Initiatives taken by the government to minimize the problems of conflict-affected widows.

- Tenth plan: In the 10<sup>th</sup> plan, the government has declared that women affected by conflict will be involved in income generating business and will be given help in finding employment.
- Financial compensation: The government has amended police Act, 2049 in 2057. According to this act, the Families of those that have been killed during the conflict are provided compensation with the same amount as the salary of the dead soldier for seven years. After the seven years, the family is provided with the pension as per the police Act. There is also the educational allowances which are provided annually to the children of the police personnel who were killed in the armed conflict, which are as follows (Shadow Report, 2003):
  1. Primary level is provided with NRs. 10,000.00
  2. Lower secondary level- NRs 12,000.00
  3. Secondary level- NRs 14,000.00
  4. Intermediate level- NRs 16,000.00
  5. Bachelor level- NRs 18,000.00
  6. Master level- NRs 20,000.00

“The ordinance budget 2005-05 presented by finance Minister Bharat Mohan Adhikari, has committed to launch a special programme for conflict affected single women of fifteen districts. It has also committed

the widow allowances above 60 years NRs. 125 and widow due to conflict need not be of age 60 years” (The Himalayan Times, 2004).

In Tenth plan (2059 B.S.-2062 B.S.) government has declared that for the women affected by the conflict are given the compensation, counseling, health and legal services, community based rehabilitation and reunification package programs will be launched. The government has also declared that the widows, orphans and other women and children who are displaced due to the conflict in the country will be protected and the income-generating programs will be launched for these citizens. (His Majesty government, (2059 B.S.Falgun).

## **2.5 Armed Conflict and Women in Nepal**

In ‘Shadow Report on the second and third periodic Report of government of Nepal on CEDAW Convention’ (2003) has explained that since the past 7 years, Nepal has been severely affected by internal armed conflict. Due to the Maoist insurgency, the lives of women in Nepal have been affected. Most of the widows caused by insurgency are aged below 30 years and now in a vulnerable and insecure situation and mentally disordered and depressed because of deep sorrow for losing their husband. Maoists are not allowing them to perform the funeral rituals of their husband’s. Due to this, widows are depressed and as it is both socially and religiously not accepted and they strongly believe that their husband’s soul are not liberated after death. This is a new and an emerging issue in Nepal, therefore no plans and policies concerning these issues are in place. So, the paper focused on the important role of government to include the women’s issues in the plans and policy level.

Basnet (2004, September 4) has explored that in the first time in history of RNA there are the women army who has completed their army training

and now serving the nation. Out of total 197 numbers of women army who have completed the training, 3 are the widow of army personnel. The eligibility to enter the army is that they should be unmarried but the RNA has given a great opportunity to the widows of army personnel to get admitted even if they are married. There are other three widows who are in the process of completing the training at the second round training session. These widows have admitted in the RNA because they want to serve the country and want to die for the country as like their late husbands.

Destroyed infrastructure of development can be rebuilt, reconstructed and reinstalled. But, the crucial questions that eat any sensitive heart are, can anyone repair the loss of women who has to loose their beloved at a very tender age? Amid escalated violence, killings and destructions of widows of soldiers. Here, in the far western districts widows still pray for place so that no more Nepalese sisters will lose their spouses like they did. According to RNA, The total death toll, after the insurgency broke out, has reached above 7000. Many women have turned widows and are leading a lonely life. All of them suffer sorrowful lives; the only difference is the degree of suffering. When society and their Family members mistreat these women victims, they feel more tortured than losing theirs husband and their sorrow multiplies day and nights, (EkChhin: MS-Nepal Newsletter 2003).

There is no denying fact that the Nepalese women have suffered a great deal due to the Maoist war. Thousands of women have died and many more have been injured or left homeless during the conflict. Many young women have been displaced from their homes and forced to stay away because of this threat to them in their villages. Killing of male members of the family by the Maoist is another way Nepalese women are being

victimized. For women who survive conflict, widowhood and the loss of family support, peace brings no peace. The need to stop the violence, therefore, is urgent and vital. The Nepalese women want the war to come to an end and their urgent essential problems to be addressed immediately, (Sarup, 2003).

Pathak (2003) has stated that in the absence of male family members and they bear additional responsibilities for meeting the needs of children and aging relatives, since the male family members have either joined the warring groups or been captured. He further states that losing husbands and sons may, for many women don't mean only emotional loss but also loss of economic support and social legitimacy. These women may become poor and homeless when they lose all rights to protection employment benefit or guarantees to security. He has suggested some areas for action and emphasized that all the action should encourage women's participation and protection in building a life peace and dignity.

Gautam et al. (2002) have argued how women in Nepal are affected by the conflict in the country. In the whole villages in the western hills districts of Nepal, there are no men. This is the epicenter of the Maoist insurgency. From three districts in February 1996, People's war has swept across two thirds of the Himalayan kingdom of Nepal. To escape being targeted and abducted by the Maoists, the men have become absconders, who have fled into the surrounding jungles or melted into the cities of Nepal and India. Left behind are women, who keep alive family and community in the midst of conflict. It is women who feed and shelter the Maoists who came at night. Women have become the head of the family, the provider for the children and aged. It is women who in the space vacated by men, are challenging gender relations in both the private

and public spheres with structural implications, difficult to reverse post-conflict.

Dhungana, (2004) in his article has cited an example of two widows Sunita karki and Jamuna Rana of security personnel. He presented the problems faced by the widows in her social and cultural aspects of life. Sunita Karki questioned with her teary eyes,” My husband laid down his life for the nation. But why this security is scornful towards me instead of supporting and respecting me?” She further stated that the people tried to avoid her and consider her evil and a symbol of bad luck. Both widows have expressed their profound desire, to see the restoration of peace.

Gautam (2001) has defined that most women in the village are illiterate but they are very aware. They understand the language of oppression and injustice and talk about liberation because they are aware and they expect a better deal from both the government and the Maoist. Due to this conflict, men going underground level the women to shoulder the responsibilities at their homes and the society. They even had to talk up the jobs, primarily considered as men’s job, like roofing the houses and ploughing the fields. It was women who even gave candidacies in the local level elections.

## **2.6 Social Initiation for Widows’ Remarriage**

Kantipur National daily 9<sup>th</sup> July 2005 has published news on remarriage of widows. As the news reported a widowed woman of Itahari district was remarried having a public ceremony. Similarly, news of widowed women has been reported from Bara district for Nepal Samacharpatra 26<sup>th</sup> June 2005. As the news reported, the widows of Kachhadiya community (an ethnic group of Nepal) have been remarried with the help of the gentleman of the community. In the same way, news from Panchther

district has been reported, on the campaign for widow's remarriage for the same news paper of 16<sup>th</sup> October 2005. According to the news the social activists of the district were ready for managing remarriage campaign for young widows of the society.

## **2.7 Widows in Nepalese Society**

Nagarik Aawaj (2003) conducted a research on conflict-affected widows in various parts of the country. The organization has found that almost all women were partially or totally dependent on their husband for financial support. Only few of them receiving support from families and friends.

Likewise, the already shocked widows are facing social discrimination and being treated badly by their in-laws. The research also found that many widows, whose husbands were governmental officials and who are provided some amount of compensation, were troubled by their in-laws to get the compensation. Although some of the widows were involved in income generating activities, many of them have no means support themselves and their families. The study also found that the loss of the husband was felt very seriously because these widows do not have enough means to support their children as well as their families. They have been also subjected to social exclusion. According to the findings, many of the widows were just above 18 years and some of them were pregnant where as others had little children at the time of the death of their husbands. They suffered from different problems like psychological, economic and political. The families whose husbands were government officials received support from government but those widows' husbands were killed by the state as suspected Maoists, could not have any kind of support from anywhere.

Shrestha (2003) discussed the status of women in conflict. She says that in any conflict-situation women and children are the most affected. The women are still fighting against gender discrimination for their basic rights such as their right to nutritious food, education, and social mobility, proper health care and basic human rights. The situation of conflict has further increased their vulnerability to violence and pushed them towards miserable poverty. They are suffering from the psychological trauma and social isolation due to lack of economic and social development opportunities. She further argues that whether Maoist or civilian, women are subjected to some kinds of cruelty. She further stresses that many women have been widowed and left behind with children to feed but no means of living. She says that husband's death to a woman means loss of almost all kind of support in life. Her stress goes to the government where the women's commission was established in 2000 but without any policies it is useless and also further says that the government has not made any provisions to address the problems of the widows whose husbands were killed as suspected Maoists. She concludes her argument that women are the victims of the violence as well as of social and legal attitudes and such problems should be addressed in time.

## **2.8 Widows in National and International Workshop**

South Asian Conference Capacity Building of Marginalized Women: widow (2002) states in conference reports that the widows in Sri Lanka are considered inauspicious as in other countries of south Asia. They are not part of any social function and seeing a widow's face in the morning is assumed to be a bad omen. According to the report, about 10 to 15 thousand women have become widows due to armed conflict in Kashmir. In Manipur (a state in East of India) where HIV/AIDS is increasing, many women have been widowed due to AIDS. The same report states



about Nepal where women are widowed due to the insurgency. According to the Report, in Pakistan also the widows are isolated, poor, unwanted and miserable. They are not allowed to touch the wedding materials of her daughter and daughter-in-law who are being newly married. They are discouraged from wearing bright clothes and from going out alone, from talking to other men and are harassed for the simplest reasons. In overall of the report, if the widows have their marriage certificate they can get the share of property of her husband from her in-laws and compensation from government but in the absence of the certificate they suffer from miserable condition.

A single women Empowerment workshop was conducted on 9-11 June (2003) in Dang district by WHR. The workshop was designed and targeted at widows to make enlightened in the from of social, cultural, economical, legal and political issues including long term and short-term strategies to enhance the capacity of widows so, that they can act as change agents in communities. The workshop focused to create awareness in the public, the media and administered regarding the plight of widows and encouraged participants to ensure to get back the socio-cultural rights to live as the human being on the earth, to revolt for legal rights and also the inheritance rights which in turn would give them economic independence. The workshop concluded that widows' issues are one of the most neglected issues in Nepal. Basically a woman's life viewed as having no specific and individual value without her husband. Therefore, it is, indeed, necessary to empower the widows to change the whole status of women at all. To empower the widows of Nepal, first of all it is important to create awareness in the society in terms of code of behaviors towards widows.

International conference named ‘International Conference in Capacity Building of Single Women (widows)’ of widows was held for the first time in Nepal on 12<sup>th</sup> to 14<sup>th</sup> May 2005. Women for human rights, single women Group, Katmandu, organized it. Representatives from various District of Nepal as well as more than 10 countries participated in the conference. The conference has declared and disseminated Katmandu Declaration on widows’ right named “The Widows Character”.

## **2.9 Widows Property Rights**

Kandel (2005) discussed on widows' rights over the property of her deceased husband, in his book ‘Property Rights of Nepal.’ According to him the present Civil Code of 2020 BS, clarifies that the sonless widow below the age of 30, who has been living with co-parents and who is supplied due requirements has no rights to separately. But if the members of the family fail to supply her food and property for livelihood and donating religious purposes the widow below the age of 30 has right to live separately taking her share. The widow above the age of 30 though she has no son, has full power to get her share from co-parents. He argued that the code relating to widows is not favorable to women because the widow below the age of 30 has no right to live separately. She is compelled to live with the family. This restriction on the widows’ rights to enjoy property of her husband has compelled her to live a life entirely dependent on the joint family. Her desire of leading her life in her own way is debarred.

The Katmandu post, December 16, (2005) reported a news on the advocacy of the supreme court of Nepal for women’s as well as widow’s property rights. According to the report, the court has ruled that the widows as well as women are free to manipulate their property if they wish to sell or handover the ownership of it. Before this the unmarried

women, married women and widows had to obtain consent from their father, husband and son or unmarried daughter to sell or handover the ownership of more than half of their property. Similarly, the court has ordered the government to form a committee of parties and experts to review the provision in the civil code of Nepal that deprives the women from property right and contravenes the right to equality and CEDAW.

## **2.10. Condition of Widows in South Asia**

### **2.10.1 Pakistan**

The situation of widows in Pakistan is comparable to another kind of *sati*. They lead isolated lives; they are poor, unwanted and miserable. Society excludes them from marriage ceremonies or other happy occasions. Widows are discouraged from wearing bright clothes, from going out alone, from talking to other men and harassed for the simplest reasons. While widow remarriage has societal and religious sanction, women are not happy when they remarry.(Adhikari 2004)

### **2.10.2 Sri Lanka**

As in other countries of South Asia, a widow is considered inauspicious, not Part of any social functions and seeing a widow's face in the morning is assumed to bring bad omen. Remarriage in some communities is accepted; a man can enter a relationship with a widow. Pension schemes for widows are in place provided the widow has legal marriage certificate. If the woman is the widow of a person who has been in the armed forces, she receives a comfortable pension.(Adhikari 2004)

### **2.10.3 India**

Widows of Kashmir do not wear white. Armed militancy began a decade ago in Kashmir and now has extended up to Jammu. It is estimated that 10 to 15 thousand women have become widows due to armed conflict. The condition of widows is as miserable as in other states, with the woman shattered both economically and psychologically. They never get any compensation.(Adhikari 2004)

### **2.10.4 Nepal**

Subordination, domination, suppression, oppression, witch, husband killer, there are many adjectives for the widow, but nothing that conveys dignity. The plight of widows cannot be put into one category; there are so many factors that determine her condition. She is not welcomed both by her husband's family and at her parental home. There is an acceptance of all this suffering as it is put down to "suffering from sins committed from the previous life." Their lives can be comparable to Living Sati. More recently, insurgency has increased the number of widows in Nepal.(Adhikari 2004)

## **2.11 Widowhood and Its Consequences**

When an individual loses a spouse, that individual acquires a new status, widow or widower instead of wife or husband (Patil, 2000). A widower has not only greater freedom to remarry than his female counterpart, he also has more extensive property rights, wider opportunities for remunerative employment and more authoritative claim on economic support from his children (Chen, 1998).

### **2.11.1 Economic Problems Faced by Widows**

One of the most serious problems faced by the widow; immediately after the widowhood is an economic deprivation. The widows face deprivation due to the economic disadvantages rather than widowhood itself (Patil, 2000).

Kaur (1983) has observed that the reduced income due to the death of the husband, affected their consumption patterns and living arrangements in various ways. Even due to this economic crisis, the children have to discontinue their education and start working up petty jobs.

Dreze Srinivasam (1998) has discovered that the livelihood of the poverty is greater among the female-headed households than male-headed households. In Nepal, most of the widows do not have enough encouragement to start a means of earning on her own due to the social structure which is totally male dominated. As most of the widows are neither well educated nor well informed, it is mostly the case that her in-laws, relatives or any ill-intentioned persons exploit her with the intention of keeping her as a free domestic servant and acquiring the property that rightfully belongs to her. This particularly happens in rural areas, where joint families control the property and the males of the house take care of the widow and her children. Due to lack of self-confidence and knowledge, it is difficult to earn a living for a widow. It also differs from the rural to urban areas. In urban areas widows are involved in some job or in small entrepreneur business. (<http://griefandrenewal.com/report.htm>.)

### **2.11.2 Social Problems Faced by Widows**

In making transition from married women to widowed women they face various difficulties not only due to lack of cultural expectations but also

due to lack of supportive relationships. Intimacy support is necessary to build a sense of self and social identity (Lopata, 1973). Some times, close kinsmen for ceremonies, parties and congregation, invite widows but their deep-felt conviction that the (presence of widow is inauspicious prevents them from participation in these functions Patil, 2000). Baydhanath (1985) has reported that about 60.22% widows living in joint family system left their homes under compelling and painful circumstances.

Widows are always looked upon with suspicion. As a whole, family and the society disrespect widows. This becomes more so if the woman is unfortunate enough to be widowed at a young age. Remarriage to widow women is a taboo in Nepalese society. It is natural that her exploiters will oppose this even if the legal system guarantees this right to Nepalese widows. In rural areas, widows are not allowed to go out of the house and are identified as witches ill-omen, and husband killer

### **2.11.3 Emotional Problems faced by Widows**

“Usually there are three stages of grief: The first is a short period of shock during which the surviving spouse is stunned and immobilized with grief and disbelief. The second is the intense suffering during which the individual shows both physical and emotional symptoms of great disturbance. The third stage is a gradual reawakening of an interest in life” (Patil, 2002).

Peterson and Michael (1977) have reported that emotional reactions may include guilt reactions, loneliness, fear, regrets and feeling of abandonment. In general, this emotional deprivation is the root cause of the widow’s isolation from social, cultural and religious life.

#### **2.11.4 Cultural Problems Faced by Widows**

Chakravarti (1998) has stated that, the texts do indicate that soon after the death of the husband and the appearance of the widow was distinctly marked off from other women, as she had to give up all forms of adornment as well as those customs or symbols that were associated with marriage of women. These include kumkuma, sindoor, and haldi. Other customs are also widely prevalent such as the performed with a degree of violence, which adds to the humiliation the widow must undergo for the rest of her life.

Nagesh et. al. (1988) has observed that participation of widows in rural area from 97% to 40% and in urban area from 64% to 58%. Kitchlu (1979) has also drawn the similar conclusions and feels that widows are still considered as bad women.

Widows are denied of their rights on their own body such as that they are not allowed to wear red and bright clothes and are not allowed makeup. In some western parts of Nepal, widows are forced to shave their heads and wear white clothes. In most places, widows are not allowed to talk with other males; so they feel inferior and lose their self-confidence. In some places widows are made to eat vegetarian food, (<http://griefandrenewal.com/report.htm>.)

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

This Research Methodology deals with collecting the relevant data and analyzing them for study. The study has adopted both the qualitative and quantitative approach. Sequential steps with detailed description of the techniques to carry out the research are presented here.

#### **3.1 Site Selection of the Study**

In 2008, there was no option in the site selection because due to the political instability in the country it could be difficult to conduct the research at local level where respondents are permanently reside and it would be difficult to find the required respondents at the same area. So the site was selected at Katmandu valley, where respondents are surviving their life.

#### **3.2 Population**

Rijal, 'Plight of single women in South Asia' the Katmandu post, 5<sup>th</sup> July, 2005 mentions that the conflict-widows are presently living all over the country. Estimation of the actual number of the widows is not available. 10,000 widows already registered with Human Rights single women (WHR), 3,000 of them lost their husbands in armed conflict. Most of them are quite young. (Rijal 2005) The widows of police personnels of Nepal Police, Nepal Army and Maoists, Single woman has been taken as universe of this study. According to the data, altogether 1,343 Police personnel have been killed by this ongoing armed conflict. Among them 757 Police personnels are married and the marital status of



24 personnels is not available in record. Source: (Police Headquarters, Naxal)

### **3.3 Sample Size**

For the purpose of this study, the widows of the Nepal police, armed police, Nepal Army and Maoist personnel's widows were the respondents of this study. They would represent from various parts of Nepal. Being the limited size of security force and Maoist respondents, the researcher had taken the only 30 respondents, whereas 15 from security force among them, Nepal Army, Armed Police and Nepal Police represents 5 respectively and other 15 from Maoist. Out of that 4 respondents would be taken for the case study. The respondents were taken purposefully by using purposive sampling.

### **3.4 Source of data**

The secondary data were collected from different literatures, reference books, periodicals, journals, published and unpublished documents of government and Non governmental Organization. Various libraries were consulted to gather essential information. Primary data were based on the fieldwork by means of direct personal semi- structured questionnaire, interview with respondent persons and case study method.

### **3.5 Sampling design**

No sampling technique was adopted in the selection of the respondents in this study due to the limited number of widows were available in Katmandu Valley. The total number of respondent is 30 persons, 15 from security forces and other 15 from Maoist are taken and 4 persons case study was selected as the sample for the study.

### **3.6 Tools and Technique of Data Collection**

This study would be based on primary data and secondary data. The primary data would be collected from semi-structured questionnaire interview and case study method. The questionnaire was designed on the basis of consultation with thesis supervisor. A total of 4 person's case studies were conducted to carry out real depth of the study to know more information about their problems, views, and on other related subjects were also done through the interview with the respondents during the field study. Both close and open-ended questions were included in the questionnaire such that the desired information could be achieved. The questions were organized in a way to make the respondents convenient to answer them. By using the set of questionnaire the 30 respondents are interviewed by the researcher who is from the different socio-economic and cultural background and from the different region of the country.

### **3.7 Data Processing and Analysis**

All collected data were processed with the help of editing, coding, tabulation and classification. All processed data are summarized and analyzed from as many angles as possible to find out the real fact in respect of the objective of this proposed study.

### **3.8 Interpretation of Data**

The data collected through various sources using different techniques have been presented in separate chapters of the discussions. The collective data have been analyzed through SPSS and later categorized and tabulated. Simple descriptive tools such as percentage, frequency etc. has been used wherever necessary.

The study was dealt with the need of objectives. Only the widows of armed conflict affected were focused by this study. The study did not compare the status of widows with general population of the Kathmandu Valley. The situation of other widows could be different than armed conflict victim widows. As a student, the dissertation would not be able to spend more time in field work because of financial problem.

### **3.8 Limitation of the Study**

The study was dealt with the need of objectives. Only the widows of armed conflict affected were focused by this study. The study did not compare the status of widows with general population of the Kathmandu Valley. The situation of other widows could be different than armed conflict victim widows. As a student, the dissertation would not be able to spend more time in field work because of financial problem.

## **CHAPTER IV**

### **DATA PRESENTATION AND INTERPRETATION**

Present Chapter consists results of data analysis and their systematic presentation. There are seven sections and their subsections, which would be equally important to understand the status of widows in Nepal. First section is Socio-demographic characteristics of the respondents. Under the second section, the economic status and problems that are faced by respondents are discussed whereas the social status and problems, emotional status and problems and cultural status and problems are discussed respectively. The respondent's views towards widow-remarriage, their future plans and their suggestions and at last section case studies for the study in depth of the widows like them are presented and discussed.

#### **4.1 Socio-demographic characteristics of the Respondents**

This chapter specifically focuses upon the background factors of armed conflict affected widows due to the Maoist insurgency. Basically, respondents are taken from different region and different caste/ethnicity group.

##### **4. 1.1 Respondents from Caste/Ethnicity Group:**

The total numbers of respondents are 30 persons out of which 14 widows are under the caste system and 11 widows are from the ethnic group.

**Table No.1 Respondents from Caste/Ethnicity Group**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Brahmin	6	40.0	1	6.7	7	23.3
Chhetri	4	26.7	3	20.0	7	23.3
Newar	1	6.7	0	.0	1	3.3
Magar	1	6.7	5	33.3	6	20.0
Tamang	1	6.7	0	.0	1	3.3
Rai	0	.0	1	6.7	1	3.3
Madhesi	0	.0	1	6.7	1	3.3
Dalit	0	.0	3	20.0	3	10.0
Kumal	1	6.7	0	.0	1	3.3
Khatun (musalman)	0	.0	1	6.7	1	3.3
Tharu	1	6.7	0	.0	1	3.3
Total	15	100.0	15	100.0	30	100.0

There are 14 widows under the caste system whereas 11 widows are from the ethnic group. From the table-1 it can be seen that 23.3% of the Brahmin and Chhetri caste group each respectively. The 20% of the respondents are from Magar and 10% are from Dalit community whereas 3.3% of the respondents are from Newar, Tamang, Rai, Madhesi, Kumal, Khatun and Tharu communities respectively.

#### 4.1.2. Age Group of the Respondents (Five year):

There are different age group of respondents between 20-54 years. The majority of age group of the respondents are between 30-34 years from both sides.

**Table No. 2 : Age Group of the Respondents (Five year)**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
20-24	3	20.0	2	13.3	5	16.7
25-29	4	26.7	3	20.0	7	23.3
30-34	6	40.0	6	40.0	12	40.0
35-39	2	13.3	2	13.0	4	13.3
40-44	0	.0	1	6.7	1	3.3
50-54	0	.0	1	6.7	1	3.3
Total	15	100.0	15	100.0	15	100.0

It can be observed from the Table 2 that age group of the respondents are between 20-24 years about 20% of from security force and 13.3% of from Maoist respondents'. The majority of age groups of the respondents are between 30-34 years about 40% from both sides similarly and age groups of the respondents are between 35-39 years about 13.3% of from both sides respectively each. The rest age group of the respondent is 6.7% only from Maoist.

#### 4.1.3 Respondents from Development Regions:

The respondents are from different development regions. There are four Regions Eastern, Central, Western and Mid- Western.

**Table No. 3 : Respondents from Development Regions**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Eastern	6	40.0	1	6.7	7	23.3
Central	3	20.0	5	33.3	8	26.7
Western	4	26.7	1	6.7	5	16.7
Mid-Western	2	13.3	8	53.3	10	33.3
Total	15	100.0	15	100.0	30	100.0

The table 3 indicates that 23.3% of the respondents are from the Eastern development region. While 26.7% of the respondents are from Central regions, 16.7% of the respondents are from Western Region and 33.3% respondents are from Mid- Western regions. The result is that majority of the Maoist respondents are from Mid-Western and security forces are from Eastern development regions. The rest of the respondents are from the all regions and represent the each region and whole community.

#### **4.1.4 Literacy Status of the Respondents:**

There are two kind of respondents, out of which 80% of respondents are literate and 20% of respondents are illiterate.

**Table No. 4 : Literacy Status of the Respondents**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Literates	11	73.3	13	86.7	24.0	80.0
Illiterates	4	26.7	2	13.3	6	20.0
Total	15	100.0	15	100.0	30	100.0

The table 4 indicates that 80% of the respondents are literate and 20% of the respondents are illiterate. This result shows that Maoist respondents are more literate than security force respondents.

#### 4.1.5 Educational Status of Respondents

The respondents have studied primary level, Secondary level, S.L.C. and higher secondary and above. The majority of respondents are passed S.L.C. from both sides.

**Table No. 5 : Educational Status of Respondents**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Primary level	2	18.2	3	23.1	5	20.8
Secondary level	1	9.1	2	15.4	3	12.5
S.L.C	7	63.6	4	30.8	11	45.8
Higher secondary and above	1	9.1	4	30.8	5	20.8
Total	11	100.0	13	100.0	24	100.0

The table 5 shows that 20.8% of respondents have studied primary level. While 12.5% of the respondents have studied up to secondary level, 30.8% of the respondents have passed S.L.C. Whereas 20% of respondents have studied up to higher secondary and above. The Majority of respondents have passed S.L.C. from both sides. But Maoist respondents are studied higher secondary and above then security force respondents.



#### 4.1.6 Occupational Status of the Respondents:

The occupational status of the respondents have different kinds. where as Politics Housewives, Service, Business and without occupation.

**Table No. 6. : Occupational Status of the Respondents**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Politics	0	.0	15	100.0	15	50.0
Housewives	9	60.0	0	.0	9	30.0
Service	3	20.0	0	.0	3	10.0
Business	1	6.7	0	.0	1	3.3
No Occupation	2	13.3	0	.0	2	6.7
Total	15	100.0	15	100.0	30	100.0

The table 6 shows that occupational statuses of the respondents have different kinds in their life as 100% of the Maoist respondents are from political background because they are all involved in Janasena but 0 % is from security force. 60% of the respondents are housewives, 20% are from service, and 6.7% from business and 13.3% have no occupation from security force only.

#### 4.1.7 Age Group at the Time of Widow:

The respondents age group at the time of widows are between 15-40 years. Wherein more young respondents are from security force than Maoist respondents.

**Table No. 7 :Age Group at the Time of Widow**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
15-19	1	6.7	3	20.0	4	13.3
20-24	8	53.3	3	20.0	11	36.7
25-29	4	26.7	5	33.3	9	30.0
30-34	2	13.3	3	20.0	5	16.7
35-40	0	.0	1	6.7	1	3.3
Total	15	100.0	15	100.0	30	100

It can be observed from the table 7 that mean age group of the time of widow at percent is 53.3% of security force respondents are between 20-24 years, wherein Maoist respondents are only 20%, But 33.3% of Maoist respondents are between 25-29 years, Wherein Security force respondents are only 26.7%. The result shows that more young respondents are from security force than Maoist respondents.

#### **4. 1.8. Time of Widowhood**

The respondents duration of widowhood between 0-14 years. Where as the majority of respondents where duration of widowhood between 5-9 years from both sides.

**Table No. 8 : Time of Widowhood**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
0-4	4	26.7	6	40.0	10	33.3
5-9	11	73.3	6	40.0	17	56.7
10-14	0	.0	3	20.0	3	10.0
Total	15	100.0	15	100.0	30	100.0

The table 8 shows that, the duration of widowhood percent is 40% of Maoist respondents are between 0-4 years, wherein security force respondents are only 26.7%. But 73.3% of security force respondents are between 5-9 years, Wherein Maoist respondents are 40% at same age. The result shows that the majority of respondents where duration of widowhood between 5-9 years from both sides.

#### **4.1.8 Living with before Husband Death of the Respondents:**

The respondents are used to live their parents before widowhood from both sides.

**Table No. 9 : Living with or before Husband's Death of the Respondents**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Nuclear family	5	33.3	2	13.3	7	23.3
Children	3	20.0	2	13.3	5	16.7
Parents	7	46.7	6	40.0	13	43.3
People at time of war	0	.0	5	33.3	5	16.7
Total	15	100.0	15	100.0	30	100.0

The table 9 shows that the majority of about 46.7% of the Security force respondents and 40% of Maoist respondents are used to live in Parents before widowhood whereas about 23.3% of respondents used to live in nuclear family and about 16.7% of the respondents used to live with children before widowhood. But in Maoist insurgency 33.3% of Maoist respondents are used to live with people at time of war. The result shows that the majority of respondents are used to live their parents before widowhood from both sides.

#### 4.1.9. Living with Now:

The respondents are living, arrangements has change after the widowhood. Most of respondents are living with children and joint family.

**Table No. 10 : Living with Now**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Alone	2	13.3	0	.0	2	6.7
Children	10	66.7	4	26.7	14	46.7
joint	2	13.3	8	53.3	10	33.3
Parents	1	6.7	1	6.7	2	6.7
Friends	0	.0	2	13.3	2	6.7
Total	15	100.0	15	100.0	30	100.0

The table 10 indicates that after widowhood about 66.7% of Security force respondents and only 26.7% of Maoist respondents are living with children. But about 53.3% of Maoist respondents and 13.3% of security force respondents are living with joint family whereas about only 6.7% of respondent living with parents each from both side. But before widowhood they used to live with their parents. It shows that the widows living arrangements has change after the widowhood.

#### 4.1.9 Name of Husband's Office of the Respondents:

The husband's of widows who are working in different offices. Their offices name are Nepal Army, Nepal Police, Armed Police Jana Sena, Maoist leaders and journalist of Maoist.

**Table No. 11: Name of Husband's Office of the Respondents**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Nepal Army	6	40.0	0	.0	6	20.0
Nepal Police	6	40.0	0	.0	6	20.0
Armed Police	3	20.0	0	.0	3	10.0
Jana Sena	0	.0	10	66.7	10	33.3
Maoist leaders	0	.0	4	26.7	4	13.3
Journalist Maoist	0	.0	1	6.7	1	3.3
Total	15	100.0	15	100.0	30	100.0

The table 11 shows that 40% of respondents were involved in Nepal Army, 40% are from Nepal police, 20% are from armed police and 66.7% of respondents are from Jana sena, 26.7% are from Maoist leaders and 6.7% are from Maoist Journalist.

#### **4.1.12. Children of the Respondents:**

The majority of respondents have children. They are staying with their children now.

**Table No. 12 : Children of the Respondents**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Yes	14	93.3	12	80.0	26	86.7
No	1	6.7	3	20.0	4	13.3
Total	15	100.0	15	100.0	30	100.0

The table 12 shows that 93.3% of security forces and 80% of Maoist respondents have children whereas only 6.7% of security force respondent and 20% of Maoist respondents don't have children.

## 4.2 Economic Problems Faced by Widows

In this section, an attempt is made to study the economic status and problem faced by widows. With this view in the mind, the relevant questions were included in the scheduled questionnaire. The responses to the questions, which throw light on the problems faced by widows are discussed and analyzed below.

### 4.2.1 Any Kind of Disturbance after Widowhood for Children Study:

The Maoist respondents are facing more disturbance than security force respondents. The reason may be the security force respondents were received compensation amount from government.

**Table No. 13 : Any Kind of Disturbance after Widowhood for Children Study**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Yes	6	42.9	7	58.3	13	50.0
No	8	57.1	5	41.7	13	50.0
Total	14	100.0	12	100.0	26	100.0

The table 13 shows that, 58.3% of Maoist respondents and 42.9% of security force respondents have disturbance for children education after the widowhood because of the insecure social life. But 57.1% of security force respondents and 41.7% of Maoist respondents don't have any disturbance for their children's education. The result shows that Maoist

respondents are facing more problem than security force. The reason may be the security force respondents received compensation amount.

#### **4.2.2 Compensation from the State after the Death of Husband:**

The respondents lost their husband between ten years due to the Maoist insurgency. But only Security force respondents received compensation amount from the government. The Maoist respondents couldn't get any compensation amount because they were fighting against the political system and government.

**Table No. 14 : Compensation from the State after the Death of Husband**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Yes	14	93.3	0	.0	14	46.7
No	1	6.7	15	100.0	16	53.3
Total	15	100.0	15	100.0	30.0	100.0

The respondents lost their husband between ten years due to the Maoist insurgency. The government security force 93.3% of respondents received compensation amount from State whereas 100% of Maoist respondents couldn't get any compensation amount.

#### **4.2.3 Amount of compensation given from the state :**

The majority of security force respondents received compensation from State.

**Table No. 15 : Amount of compensation given from the state**

Variables	Security force N.	%	Total N.	%
2,00,000	1	7.1	1	7.1
7,50,000	13	92.9	13	92.9
Total	14	100.0	14	100.0

The table 15 indicates that the majority of security force respondents received amount is 7, 50,000/- from the state but here one of respondents who received only 2, 00,000/-. When I asked question to her she answered me about family causes and she has to share with her husband's family. We can see that kind of problem in our society.

#### 4.2.4 Reasons for Not Getting Compensation :

The Maoist respondents couldn't get any compensation amount from the State. The Maoist respondents, views shown in the table.

**Table No. 16 : Reasons for not Getting Compensation**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Irresponsible state	0	.0	10	66.7	10	62.5
Family Cause	1	100.0	0	.0	1	6.3
Don't Know	0	.0	5	33.3	5	31.3
Total	1	100.0	15	100.0	16	100.0

The table 16 shows that the Maoist respondents couldn't get any compensation amount from State whereas 66.7% of respondents said that irresponsible of State and 33.3% said, that they didn't know about reason. Rest one person of security force respondent couldn't receive full compensation because of family causes.

#### 4.2.5 Economic Problem

The 100% of respondents are facing economic problem from both sides.



**Table No. 17 : Economic Problem**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Yes	15	100.0	15	100.0	30	100.0
Total	15	100.0	15	100.0	30	100.0

Table 17 shows that 100% of respondents are facing economic problem from both sides. Because most of the widows who are economically dependents on their husbands. They have no skill to stand on their own feet.

#### **4.2.6 More Problems for Expenditure of the Respondents:**

The respondents are facing expenditure problem for daily life and education of children.

**Table No. 18 : More Problems for Expenditure of the Respondents**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Daily life	7	46.7	8	53.3	15	50.0
Study of children	8	53.3	5	33.3	13	43.3
Other	0	0	2	13.3	2	6.7
Total	15	100.0	15	100.0	30	100.0

The table 18 indicates that 46.7% of Security force respondents and 53.3% of Maoist respondents are facing expenditure problem for daily life whereas 53.3% of Security forces respondents and 33.3% of Maoist respondents are facing problem for children education. Rest 13.3% of Maoist respondents are facing problems for other.

#### 4.2.7 Solution for Economic Problem of the Respondents:

The both sides of respondents' views are different ways to solve their economic problems.

**Table No. 19 : Solution for Economic Problem of the Respondents**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Take loan	1	6.7	12	80.0	13	43.3
Taking help form other	14	93.3	2	13.3	16	53.3
Doing lab our	0	.0	1	6.7	1	3.3
Total	15	100.0	15	100.0	30	100.0

The table 19 shows that about 80% of Maoist respondents and only 6.7% of Security force respondents think to take loan to solve their economic problem whereas 93.3% of Security force respondents and only 13.3% of Maoist respondents think to take help from other to solve their economic Problem. The rest of 6.7% of Maoist respondents think to do labor. The result shows that both sides of respondents' views are different ways to solve their economic problems

#### 4.3 Social Problems Faced by Widows

This section focuses on the social status and problems faced by the widows after the death of her husband. The objectives of this section is to find the way family members treat the widows before and after widowhood, the frequency of their family, relatives and friends visit to them and vice-versa before and after widowhood and the behavioral changes in the family, relatives and friends after the widowhood.

### 4.3.1 Attitudes before Widow from Family of Respondents:

The majority of respondents faced good attitudes before widow from their family.

**Table No. 20 : Attitudes before being Widow from Family of Respondents**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Good	14	93.3	15	100.0	29	96.7
Bad	1	6.7	0	.0	1	3.3
Total	15	100.0	15	100.0	30	100.0

The table 20 shows that about 93.3% of Security force respondents and 100% of Maoist respondents are facing good attitudes before widow from family. The rest 6.7% of Security force respondent faced bad attitudes before being widow from family.

### 4.3.2 Attitudes after Widow from Family:

The majority of respondents are facing bad attitudes after widow from their family. But some family behaved them good.

**Table No. 21 : Attitudes after being Widow from Family**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Good	2	13.3	3	20.0	5	16.7
Bad	12	80.0	2	13.3	14	46.7
As usual	1	6.7	8	53.3	9	30.0
Good than before	0	.0	2	13.3	2	6.7
Total	15	100.0	15	100.0	30	100.0

The table 21 shows that about 80% of Security force respondents and only 13.3% of Maoist respondents are facing bad attitudes after widow from family and about 53.3% of Maoist respondents and only 6.7 % of Security force respondents are facing as usual attitudes after the widow from family. The majority of security force respondents are followed Hindu religion so that after widow the family members behaved them very badly. But majority of Maoist respondents are not believed with religious so that their family behaved as usual and good than before.

#### **4.3.3. Frequency of visit to Relatives and Friends before widowhood:**

The majority of respondents are sometimes visited by their relatives and friends from both sides before widow.

**Table No. 22 : Frequency of visit to Relatives and Friends before widowhood**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Frequently	7	46.7	4	26.7	11	36.7
Some times	8	53.3	11	73.3	19	63.3
Total	15	100.0	15	100.0	30	100.0

The table 22 indicates that 46.7% of the Security force respondents and 26.7% of Maoist respondent were frequently visited by their relatives and friends and 53.3% of Security force respondents and 73.3 % of Maoist respondents were some times visited by their relatives and friends. The result shows that the majority of respondents are sometimes visited by their relatives and friends from both sides before widow.

### 4.3.3 Frequency of Meeting Relatives/Friends after the widowhood:

The majority of respondents are sometimes meeting their relatives and friends.

**Table No. 23 : Frequency meeting Relatives and Friends after widowhood**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Frequently	4	26.7	4	26.7	8	26.7
Sometimes	11	73.3	11	73.3	22	73.3
Total	15	100.0	15	100.0	30	100.0

These tables have been changed after the widowhood. There are only 26.7% of respondents visiting by frequently and about 73.3% of respondent's meeting by sometimes from their relatives and friends after widowhood each from both side respectively. The result shows that both sides of respondents are similarly used to visit their relatives and friends. This result helps us to find out that, respondent's meeting to their relatives/friends are decreased after widowhood because they might feel inferior among their relatives/friends and they might not want to face their humiliation.

### 4.3.4 Different behavior after Being Widow by Relatives/Friends :

The majority of security force respondents are facing different behavior after the widowhood but Maoist respondents are not facing different behavior from their relatives and friends.

**Table No. 24 : Different behavior after being Widow by  
Relatives/Friends**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Yes	8	53.3	2	13.3	10	33.3
No	7	46.7	13	86.7	20	66.7
Total	15	100.0	15	100.0	30	100.0

The table 24 shows that 53.3% of Security force respondents and 13.3% of Maoist respondents change behavior after being widow by relatives and friends. There are about 86.7% of Maoist respondents and 46.7% of Security force respondents didn't change behavior after being widows.

#### **4.3.5. Kinds of behavior from Relatives/Friends:**

The respondents have started that their relatives/friends are not invited in party because they have not considered her as an inauspicious, bad luck and ill omen, from their relatives and friends.

**Table No. 25 :Kinds of behavior from Relatives/Friends**

	Variables	Frequency (Yes)	%	Frequency (No)	%	Total frequency	%
Security force	Not invited in party	5	33.3	10	66.7	15	100.0
	Different kinds of behavior			15	100.0	15	100.0
	Don't talk			15	100.0	15	100.0
	Hesitate to help	6	40.0	9	60.0	15	100.0
Maoist	Not invited in party			15	100.0	15	100.0
	Different kinds of behavior			15	100.0	15	100.0
	Don't talk			15	100.0	15	100.0
	Hesitate to help	2	13.3	13	86.7	15	100.0

The table 25 indicates that about 33.3% of only security force respondents have stated that their relatives/friends are not invited in party because they have not considered her as an inauspicious, bad luck and ill omen, from their relatives and friends whereas 40% of security force respondents and 13.3% of Maoist respondents have stated that they hesitate to help them from relatives and friends. It is found that the status of widow not only changes within the relatives/friends members but also within the society.

#### **4.3.7 Blames for Husband's Death**

The security force respondents are blamed for the death of their husbands but Maoist respondents are not blamed for the death of their husbands by family and others.

**Table No. 26 : Blames for Husband's Death**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Yes	9	60.0	1	6.7	10	33.3
No	6	40.0	14	93.3	20	66.7
Total	15	100.0	15	100.0	30	100.0

The table 26 shows that about 60% of security force respondents and only 6.7% of Maoist respondents are blamed for the death of their husbands by family members and others, while 93.3% of Maoist respondents and only 40% of security force respondents are not blamed for the death of their husbands by family and others.

#### **4.3.8. Kinds of Blames**

The majority of respondents have blames to the wife from their family members and others.

**Table No. 27 : Kinds of Blames**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Because of me (wife)	8	88.9	1	100.0	9	90.0
Not force to leave army force	1	11.1	0	.0	1	10.0
Total	9	100.0	1	100.0	10	100.0

The table 27 indicates that about 88.9% of security force respondents and only one of the Maoists' respondent have blamed to the wife from their family members and others whereas only 11.1% of security force respondent have blamed not force to leave army force from their family and other.

#### **4.3.8 Kinds of Quarrel**

The majority of security force respondents' family members quarrel with them and majority of Maoist respondents' family never quarrel with them after widowhood.

**Table No. 28 : Kinds of Quarrel**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Yes	10	66.7	3	20.0	13	43.3
No	5	33.3	12	80.0	17	56.7
Total	15	100.0	15	100.0	30	100.0

The table 28 indicates that about 66.7% of security force and only 20% of Maoist respondents' family members quarrel with them, whereas 80% of Maoist and 33.3% of security force respondents never quarrel with them after widowhood.



### 4.3.9 Times of Quarrel

The majority of respondents' family members frequently quarrel with them after widowhood from both sides.

**Table No. 29 : Times of Quarrel**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Sometimes	4	40.0	1	33.3	5	38.5
Frequently	6	60.0	2	66.7	8	61.5
Total	10	100.0	3	100.0	13	100.0

The table 29 indicates that 40% of security force and 33.3% of Maoist respondents' family members sometimes quarrel with them, whereas 66.7% of Maoist and 60% of security force respondents' family members frequently quarrel with them after widowhood. The result shows that the majority of respondents are frequently quarrel from family member from both sides.

### 4.3.11. Quarrel after Becoming Widow in the Family

The majority of respondents' mother-in-laws quarrel with them after widowhood, because the mother-in-law in Nepali culture is most cruel, harsh and babbling family member for her daughter- in-law.

**Table No. 30 : Quarrel after being Widow in the Family**

	Variables	Frequency (Yes)	%	Frequency (No)	%	Total N.	%
Security force	Mother-in-law	9	60.0	6	40.0	15	100.0
	Sister-in-law	3	20.0	12	80.0	15	100.0
	Brother-in-law	3	20.0	12	80.0	15	100.0
	Sister	1	6.7	14	93.3	15	100.0
	Son			15	100.0	15	100.0
Maoist	Mother-in-law	2	13.3	13	86.7	15	100.0
	Sister-in-law	2	13.3	13	86.7	15	100.0
	Brother-in-law	1	6.7	14	93.3	15	100.0
	Sister	1	6.7	14	93.3	15	100.0
	Son	1	6.7	14	93.3	15	100.0

The table 30 shows that about 60% of security force and only 13.3% of Maoist respondents have stated that the mother-in-law quarrels with them whereas 20% of security forces respondents have stated quarrel sister-in-law and brother-in-law with them respectively each and only 13.3%, 6.7% of Maoist respondents have stated quarrel sister-in-law and brother-in-law with them respectively each. Again 6.7% of respondents' both sister and son quarrel with her respectively each from both sides. It is found that the maximum number of widows' mother-in-laws quarrel with them because the mother-in-law in the Nepali culture is most cruel, harsh and babbling family member for her daughter-in-law.

#### **4.4 Emotional Problems Faced by Widows**

The details like how the emotional problems of women drastically undergo a change after the death of husband in terms of her feel about bad, sorrow and not well before sleeping because the woman after the death of her husband faces the emotional problems and important reason

for this is the feeling of emotional insecurity and the insecurity feelings for themselves and children’s future by discussed under this section.

#### **4.4.1 Feel About Bad, Sorrow and not Well before Sleeping**

All of the Maoist respondents have sometimes faced the emotional problems but majority of security force respondents have frequently faced the emotional problems.

**Table No. 31 : Feel About Bad, Sorrow and not Well before Sleeping**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Sometimes	5	33.3	15	100.0	20	66.7
Frequently	10	66.7	0	.0	10	33.3
Total	15	100.0	15	100.0	30	100.0

The table 31 indicates that about 100% of Maoist and 33.3% of Security force respondents have sometimes faced the emotional problems (feeling bad, sorrowful and not well before sleeping) and about 66.7% of security force respondents have frequently faced the emotional problems.

#### **4.4.2 Causes of Feeling bad, Sorrowful and not well Before Sleeping**

The respondents facing the emotional problems and the important reason of this is the feeling of emotional insecurity and the insecurity feelings for themselves and children future.

**Table No. 32 : Causes of Feeling bad, Sorrowful and not well Before Sleeping**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Feeling inner about insecurities	1	6.7	2	13.3	3	10.0
Feeling of insecurity of future	13	86.7	10	66.7	23	76.7
Socio-economic causes	1	6.7	3	20.0	4	13.3
Total	15	100.0	15	100.0	30	10.0

The table 32 shows that about 13.3% of Maoist and 6.7% of security force respondents are feeling inner about insecurity before sleeping and the majority of respondents are about 86.7% of security force and 66.7% of Maoist have feeling of insecurity of future because they are insecure about themselves and their children's future whereas about 20% of Maoist and only 6.7% of security force respondents are feel about socio-economic causes of feeling bad, sorrowful and not well before sleeping. From the findings, conclusion can be made that the woman after the death of husband faces the emotional problems and the important reason for this is the feeling of emotional insecurity and the insecurity feelings for themselves and children's future.

#### **4.5 Cultural Problems Faced by Widows**

The details like how the cultural life of the women drastically undergoes a change after the death of husband in terms of her clothes, food and behavior are discussed under this section.

#### **4.5.1 Misbehavior of Family/Relatives/Friends in the Religious and Cultural Program:**

The majority of security force respondents are facing misbehavior by family/relatives/friends in the religious and cultural program and majority of Maoist respondents don't face misbehaviors of family/ relatives/friends in the religious and cultural program.

**Table No. 33 : Misbehavior of Family/Relatives/Friends in the Religious and Cultural Program**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Yes	8	53.3	1	6.7	9	30.0
No	7	46.7	14	93.3	21	70.0
Total	15	100.0	15	100.0	30	100.0

The table 33 shows that about 53.3% of security force and only 6.7 % of Maoist respondents are facing misbehavior by family/relatives/friends in the religious and cultural program and 93.3% of Maoist and 46.7% of security force respondent's faced misbehaviors of family/relatives/friends in the religious and cultural program.

#### **4.5.2 Types of Misbehavior of Family/Relatives/Friends in the Religious and Cultural Program:**

The majority of respondents aren't invited in religious program after the death of their husbands because of bad luck for their family/relatives and friends.

**Table No. 34 : Types of Misbehavior of Family/Relatives/Friends in the Religious and Cultural Program**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
On the tika ceremony	2	25.0	0	.0	2	22.2
Not invited in religious program because of <i>sait</i>	6	75.0	1	100.0	7	77.8
Total	8	100.0	1	100.0	9	100.0

The table 34 indicates that about 25% of security force respondents face on the tika ceremony of misbehavior from family/ relatives/ friends in the religious and cultural program whereas about 75% of security force and 100% of Maoist respondents aren't invited in religious program because of *sait* this means bad luck for their family/relatives/friends in the religious and cultural program.

#### **4.5.3 Any Kind of Strictness after becoming Widow**

The majority of security force respondents faced social and cultural strictness after becoming widow, but majority of Maoist respondents don't face social and cultural strictness because they wants to change traditional society.

**Table No. 35 : Any Kind of Strictness after becoming Widow**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Yes	10	66.7	7	46.7	17	56.7
No	5	33.3	8	53.3	13	43.3
Total	15	100.0	15	100.0	30	100.0

The table 35 shows that about 66.7% of security force and 46.7% of Maoist respondents face cultural problems of strictness after becoming widowhood because only security force respondents are following Hindu religion and 53.3% of Maoist and 33.3% of security force respondents don't face any strictness after becoming widow. The result is that majority of security force respondents are faced social and cultural strictness after becoming widow, but majority of Maoist respondents aren't faced social and cultural strictness because they wants to change traditional society.

#### **4.5.4 Different Kind of Strictness after Becoming Widow**

The respondents have faced the taboos in food. They are not permitted to eat the meat and other polluted items for one-year of mourning period. Majority of respondents have found cultural taboos on the clothes and makeup material and others after becoming the widow.

**Table No. 36 Different Kind of Strictness after Becoming Widow**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Food	1	10.0	1	14.3	2	11.8
Clothes & makeup materials	7	70.0	1	14.3	8	47.1
Others	2	20.0	5	71.4	7	41.2
Total	10	100.0	7	100.0	17	100.0

The table 36 shows that 14.3 % Maoist and 10% of security force respondents have faced the taboos in food. In the taboos of food, they are not permitted to eat meat and other polluted items for one-year of mourning period or barakhi period. It is the tradition of the Hindu who ever in the mourning period (men or women) are considered as

inauspicious to attain any religious and cultural ceremony whereas 70% of security force and 14.3% of Maoist respondents have found cultural taboos on the clothes and makeup materials after becoming the widow. In the taboos of clothes, they are not permitted to wear red dress and have to wear simple dress and in case of cosmetics they are not allowed to wear the saugvagya signs, red bangles, red tika etc. They are not allowed to travel freely; talk and laugh in front of the unknown men, and their every behavior are looked upon with the degree of suspicion whereas about 71.4% of Maoist and 20% of security force respondents have changed other dressing pattern only due to the socio-cultural taboos. The widows are tied by taboos to change the dressing pattern after the death of husband and also they have lost interest in these things.

The finding on cultural problems shows that the majority of widows face the cultural problems after widowhood. They are not allowed to wear the red dress, red cosmetics, and polluted food items like meat, pulse of lentil, garlic and soybean etc. The conclusion can be made that the widows in Nepal face the cultural problems after widowhood but the findings suggest that the degree of the problems are seen less in the Maoist respondents than security force.

#### **4.6 Views Towards Widow-Remarriage, Recommendations for the Welfare of Widows, and Their Future Plans**

This section focuses on the views of widows towards the remarriage, their future plans and their suggestions to concerned authority for the welfare of the conflict affected widows.

##### **4.6.1 Attitudes about Remarriage**

The Maoist respondents' consider remarriage as good and majority of security force respondents' consider remarriage as bad.



**Table No. 37 : Attitudes about Remarriage**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Good	5	33.3	12	80.0	17	56.7
Bad	5	33.3	0	.0	5	16.7
Don't know	5	33.3	3	20.0	8	26.7
Total	15	100.0	15	100.0	30	100.0

The table 37 indicates that about 80% of Maoist and 33.3% of security force respondents' consider remarriage as good whereas only 33.3% of security force respondent's consider remarriage as bad. The rest about 33.3% of security force and 20% of Maoist respondents don't know about remarriage.

#### **4.6.2 If Remarriage is Better Than Reason:**

The majority of respondents views from both sides for women right and for save their future if widows are remarriage.

**Table No. 38 : If Remarriage is Better Than Reason**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Social change	0	.0	2	16.7	2	11.8
Social change & patriarchal Society change	1	20.0	3	25.0	4	23.5
Women's rights & save future	3	60.0	4	33.3	7	41.2
Society for future	1	20.0	3	25.0	4	23.5
Total	5	100.0	12	100.0	17	100.0

The table 38 shows that only 16.7% of Maoist respondents views for social change if widows are remarried whereas about 25% of Maoist and 20% of security force respondents views for social change + patriarchal society change and security for future if widows are remarried respectively whereas about 60% of security force and 33.3% of Maoist respondents views are for women's right and for saving their future if widows are remarried. But the majority of respondents are not planning to remarry because they have children and fear of losing again the new husband. Some of respondents community are not allowed to remarry and some of them love their late husband very much.

#### **4.6.3 Acceptance of Remarriage in the Society**

The majority of respondents are not allowed to remarry in their society because most of respondents follow Hindu religion from caste groups but the respondents who accept remarriage they follow Buddhism.

**Table No. 39 :Acceptance of Remarriage in the Society**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Yes	1	6.7	5	33.3	6	20.0
No	14	93.3	10	66.7	24	80.0
Total		100.0	15	100.0	30	100.0

The table 39 indicates that about 33.3% of Maoist and 6.7% of security force respondents are accepted remarriage in their society whereas about 93.3% of security force and 66.7% of Maoist respondents are not accepted to remarriage in their society. The result shows that the majority of respondents are not allowed to remarriage in their society because the most of respondents follow by Hindu religion from caste groups but the respondents who accept for remarriage they follow Buddhist religion

from ethnic groups. In the ethnic community, there is not such restrictions put on the widows' remarriage than caste community.

#### **4.6.4 Future Plan about Remarriage:**

The majority of respondents have considered the remarriage bad because the respondents should give priority to the children and their community.

**Table 40 : Future Plan about Remarriage**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Yes	1	6.7	3	20.0	4	13.3
No	14	93.3	12	80.0	26	86.7
Total	15	100.0	15	100.0	30	100.0

The table 40 shows that only 20% of Maoist and 6.7% of security force respondents consider remarriage as good and 93.3% of security force and 80% of Maoist respondents consider the remarriage as bad. The widows are more influenced by the Nepalese tradition and culture that they consider the remarriage as bad. The result shows that the majority of respondents have consider the remarriage is bad because the respondents should give priority to the children and their community does not allow. These respondents have also considered that the remarriage is good if the respondents haven't children and if she is very young.

#### **4.6.5 If yes, Future Plan about Remarriage:**

The respondents who have future plan to remarriage is allowed in their community are from the ethic groups, because there is not such restriction put on the widows' remarriage.

**Table No. 41 : If yes, Future Plan about Remarriage**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Who accepts me without discrimination	0	.0	1	33.3	1	25.0
By seeing situation	0	.0	1	33.3	1	25.0
For happy life	0	.0	1	33.3	1	25.0
After independence	1	100.0	0	.0	1	25.0
Total	1	100.0	3	100.0	4	100.0

The Table 41 shows that 33.3% of Maoist respondents have future plan to remarriage who accepts her without discrimination, by seeing situation and for happy life respectively whereas 100% of security force respondent is future plan to remarriage after independence. The respondents who have future plan to remarriage is allowed in their community are from the ethnic groups. This result indicates that in the ethnic community there is not such restrictions put on the widows' remarriage.

#### **4.6.6 Satisfaction with Government Compensation Scheme:**

The majority of respondents has dissatisfaction with government compensation scheme.

**Table No. 42 : Satisfaction with Government Compensation Scheme**

Variables	Security forces N.	%	Maoist N.	%	Total N.	%
Yes	3	20.0	0	.0	3	10.0
No	12	80.0	15	100.0	27	90.0
Total	15	100.0	15	100.0	30	100.0

The table 41 shows that only 20% of security force respondents have satisfaction with government compensation scheme, but majority of respondents about 80% of security force and 100% of Maoist respondents have dissatisfaction with government compensation scheme.

#### **4.6.7 Causes of Dissatisfaction with Government Compensation**

##### **Scheme:**

The majority of respondents' views of struggle to take compensation because these widows have faced too many problems to receive the compensation scheme because they are from the remote districts.

**Table No. 43 : Causes of Dissatisfaction with Government Compensation Scheme**

Variables	Security force N.	%	Maoist N.	%	Total N.	%
Irresponsible government	2	16.7	12	80.0	14	51.9
Struggle to take compensation	3	25.0	1	6.7	4	14.8
Not in practical (compensation	5	41.7	0	.0	5	18.5
Haven't value of money	2	16.7	2	13.3	4	14.8
Total	12	100.0	15	100.0	27	100.0

The table 43 shows that about 80% of Maoist respondents and only 16.7% of security force respondent's views of irresponsibility of government for compensation whereas about 25% of security force respondents and only 6.7% of Maoist respondents' views of struggle to

take compensation because these widows have faced too many problems to receive the compensation scheme because they are from the outlying districts and they have stated that they spent a big sum of money during their visit to Kathmandu in lodging and fooding whereas about 41% of security force respondents' views of not in practical for compensation because they have stated that the process to get the money is too long and they have to travel to Kathmandu to get the money. They have opined that the scheme should made available at each zone headquarters so that the widows do not have to travel to Kathmandu and it would be easy for the widows. And, 16.7% of security force and 13.3% of Maoist respondents' views of having no value of money because they love their killed husband very much so they couldn't compare them with money.

#### 4.6.8 Responsibility of Government to Widow

The respondents are suggested that the government to provide them for employment, skill development program, free education for their children, respect for their dead husbands and compensation amount.

**Table No. 44 : Responsibility of Government to Widow**

	Variables	Frequency (Yes)	%	Frequency (No)	%	Total Frequency	%
Security force	Compensation	1	6.7	14	93.3	15	100.0
	Employment	14	93.3	1	6.7	15	100.0
	Respect			15	100.0	15	100.0
	Training	3	20.0	12	80.0	15	100.0
	Widow Bonus	1	6.7	14	93.3	15	100.0
	Free education for their children	4	26.7	11	73.3	15	100.0
	Fulfillment of basic needs	1	6.7	14	93.3	15	100.0
Maoist	Compensation	2	13.3	13	86.7	15	100.0
	Employment	9	60.0	6	40.0	15	100.0
	Respect	4	26.7	11	73.3	15	100.0
	Training	1	6.7	14	93.3	15	100.0
	Widow Bonus	2	13.3	13	86.7	15	100.0
	Free education for their children	3	20.0	12	80.0	15	100.0
	Fulfillment of basic needs	2	13.3	13	86.7	15	100.0

The table 44 indicates that about 93.3% of security force and 60% of Maoist respondents have suggested that the government should provide them the employment and 20% of security force and 6.7% of Maoist respondents have suggested that the government should provide skill developing training to them whereas 26.7% of security force and 20% of Maoist respondents have suggested that the government should provide free education for their children and 26% of Maoist respondents have suggested that the government should respect for their dead husbands whereas 13.3% of Maoist and 6.7% of security force respondents are suggested that the government should provide compensation and "widow bonus" to them respectively. The rest 13.3% of Maoist and 6.7% of security force respondents have suggested that the government should fulfill basic needs to survive their lives.

#### 4.6.9 Responsibilities of Society to Widow:

The respondents suggested for the help, support, respect, good attitudes, respect for *shahid* and gender equality from their society.

**Table No. 45 : Responsibilities of Society to Widow**

	Variables	Frequency (Yes)	%	Frequency (No)	%	Total Frequency	%
Security force	Help	3	20.0	12	80.0	15	100.0
	Support	1	6.7	14	93.3	15	100.0
	Respect	1	6.7	14	93.3	15	100.0
	Good attitudes	8	53.3	7	46.7	15	100.0
	Respect for Sahid	1	6.7	14	93.3	15	100.0
	Gender equality	3	20.0	12	80.0	15	100.0
Maoist	Help	11	73.3	4	26.7	15	100.0
	Support	7	46.7	8	53.3	15	100.0
	Respect	9	60.0	6	40.0	15	100.0
	Good attitudes	2	13.3	13	86.7	15	100.0
	Respect for Sahid	1	6.7	14	93.3	15	100.0
	Gender equality	3	20.0	12	80.0	15	100.0

The table 45 shows that about 73.3% of Maoist and 20% of security force respondents suggested to the society to help them and play a role in improving the lives of widows by encouraging and supporting the widows whereas 46.7% of Maoist and only 6.7% of security force respondents are suggested to the society to support them to improve their life whereas about 60% of Maoist and only 6.7% of security force respondents suggested to the society to respect to the widows and 6.7% of respondents suggested to the society to respect to their dead husbands respectively from both side whereas 53.3% of security force and 13.3% of Maoist respondents suggested to the society for good attitudes to the widows can improve their lives and 20% of respondents suggested to the society for gender equality from both sides respectively. The society should allow and encourage the remarriage of the widows who don't have children and age is also very young. Society could treat the widows as other normal person in society to improve and survive their life.

#### **4.6.10. Responsibility of Husband Involved Institution of the Widow**

The respondents suggested to their husband involved institution for employment, change the new government, respect of their dead husbands, help, free education for children and training because they have to fulfillment of basic needs and education, and expenses of their children.



**Table No. 46 : Responsibility of "Husband Involved Institution"  
to Widow**

	Variables	Frequency (Yes)	%	Frequency (No)	%	Total Frequency	%
Security force	Change of a new government	3	20.0	12	80.0	15	100.0
	Employment	8	53.3	7	46.7	15	100.0
	Respect to Sahid			15	100.0	15	100.0
	Help	4	26.7	11	73.3	15	100.0
	Free education for children	5	33.3	10	66.7	15	100.0
	Training	2	13.3	13	86.7	15	100.0
Maoist	Change of a new government	8	53.3	7	46.7	15	100.0
	Employment	1	6.7	14	93.3	15	100.0
	Respect to Sahid	7	46.7	8	53.3	15	100.0
	Help	4	26.7	11	73.3	15	100.0
	Free education for children	1	6.7	14	93.3	15	100.0
	Training			15	100.0	15	100.0

The table 46 shows that about 53.3% of Maoist and only 20% of security force respondents suggested to their husband involved Institution for change of government because their husband sacrificed their life for Nation whereas about 53.3% of security force and only 6.7% of Maoist respondents suggested to their husband involved Institution for employment because they have to fulfill of basic needs and education expenses of their children whereas about 46.7% of only Maoist

respondents suggested to their husband involved Institution to respect to Sahid and must have to change a new government and traditional society in our country whereas 26.7% of security force and Maoist respondents suggested to their husband involved Institution need help to the widows respectively from both sides. Rest of 33.3% of security force and 6.7% of Maoist respondents suggested to their husband involved Institution for free education for their children because they have economic problems. They don't have any job and expenses for daily life. Rest 13.3% of security force respondents suggested to their husband involved Institution for skill developing training programs to sustain survived their lives.

#### **4.6.11 Expectation from Family Members to Widow:**

The respondents have expectation of love, good attitudes, help and gender equality from their family members because they lost their life partner and they feel lonely.

**Table No. 47 : Expectation from Family Members to Widow**

	Variables	Frequency (Yes)	%	Frequency (No)	%	Total Frequency	%
Security force	Love	4	26.7	11	73.3	15	100.0
	Good attitudes	5	33.3	10	66.7	15	100.0
	Help	6	40.0	9	60.0	15	100.0
	Gender equality	5	33.3	10	66.7	15	100.0
Maoist	Love	11	73.3	4	26.7	15	100.0
	Good attitudes	5	33.3	10	66.7	15	100.0
	Help	7	46.7	8	53.3	15	100.0
	Gender equality			15	100.0	15	100.0

The table 47 shows that 73.3 % of Maoist and 26.7% of security force respondents have expectation of love from their family members because they lost their life partner and they feel lonely so they need love whereas about 33.3% of security force and Maoist respondents need good attitudes from their family members respectively from both sides whereas about 46.7% of Maoist and 40% of security force respondent's expectation help to widows from their family member and only 33.3% of security force respondents need gender equality from their family members. Do not bookbite and impose bad taboos on widows, they can improve their life when family members give love and help to them. Family could treat the widows as other normal (women) in family to improve their life.

#### **4.8 Case studies:**

A total of 4 widows' case studies were conducted to carry out real depth of the study to know more information about the problems, their views, and other related subjects were also done through the interview with the respondents during the field study.

##### **Case Study 1**

My name is Rama Karki. I am 23 years old. My home town is Palpa -1, Chhahara (Mughunga). Presently I study at Padma Kanya Campus Kathmandu in I.A. 1<sup>st</sup> year. My husband was employed in Nepal Police. I have a son, he is 7 years old. Now he stays with my sister in Bhairahawa and I stay in a college hostel. Mine was an arranged marriage. My husband was killed in an encounter by the enemy in 2060, chaitra 7, Saturday night at about 10 pm in Myagdi district, Beni Bazaar. My son was hardly 2 years old at that time. This unfortunate incident became unforgettable in our family. As compensation I received 7 ½ lakh rupees from the government. He got one step promotion and also received some

expenses for my son's education. Now I feel that "What is the use of money without my husband? After my husband's death, with money I have received, there has been no economic problem but I have to bear heavy responsibilities of my family.

Before widow becoming my family, relatives, friends behaved me good but after being widow, they behaved differently to me. But, they haven't blamed me over the death of my husband. I have not used any *Sauvagya* things after my husband's death. I have no plans to re-marry but I feel that a single woman like me who have no child have to re-marry.

I have no satisfaction with compensation of the government because there is no importance of money in place of my husband. Widow women also cannot get money easily; they have to fight to the government. Society should not look differently, but give respect to the widow women and the related institution of my husband should recruit the widow women as per her educational status and age. At last, I would like to say that quota provided by the government for conflict affected people must be given to the widow women, also. The government must provide job for them who have lost their life partner.

## **Case Study 2**

My name is Balika Gurung. I'm 19 years old. My hometown is Surkhet. I have finished my secondary school. I have no job. My husband was associated in Armed Police. He was killed 7 years ago by the Maoist rebel in Dang. Now I live in a joint family. I came to Kathmandu for sewing and cutting training provided by armed police institution. Mine was an arranged marriage but my step-mother married me to my cousin when I was 13 years old. Unfortunately, I became a widow after 3 months of my marriage.

I was only 13 years old (underage), so I couldn't received the compensation, the armed police headquarters deposit the joint account with my in-laws. The compensation amount was 7 ½ lakh but that money was taken out by my in-laws. I couldn't get any money. Now, I'm facing the economic problem. I have no job and my family didn't give me any money so I am having a big problem. Before being widow everybody behaved well to me but after becoming widow they began to behave very badly to me. They say that I have eaten their son. I have not used Sauvagya things after my husband's death. My society accepts the re-marriage but I don't like it, I have not any plans to re-marry.

I am not satisfied with the compensation of the government because I couldn't get any money. This problem may be similar to other widows. If the government had provided the child saving than I couldn't get problem. I lost my husband and compensation in my life I'm suffering from this problem and it must be by government side. The government must provide job for the widow women through. The government should pay equal salary and pensions to the widow like bureaucrats. The society must treat the widow women like sisters. My husband's related institution must recruit the widow according to their educational status and age. Family members also must love and help the widow women. The society must change their behavior towards the widow women by which we can live happily in the society.

### **Case Study 3**

My name is Menuka Shresth. I am 29 years old. My hometown is in Dolkha 7, Chyama V. D. C. now I work in a hotel but I'm not a literate woman. My husband was associated in People Liberation Army. He was killed about 7 years ago by government force. I was staying with my

husband and two daughters in Kthmandu before being widow. Now, after the death of my husband, I stayed with my daughters to give education. I have been living in a small room taking rent. I had an arranged marriage. Both my daughters study in class 7 in government school. After the death of my husband, I couldn't get any help and compensation from government side and husband involved institution. I'm working hard to survive my life. After the death of my husband, I work as a mason (Baluwa bokne) to run the house. Last two years, I've been working in a hotel. After martyr's family, I face economic problem by which it is difficult to eat meals and wear clothes. Sometimes, there is no food to eat and have to sleep with empty stomach. There is no money to buy medicine and fulfill the children's educational expenses. Sometimes, there is no money to pay the house rent.

Before and after martyr's family, kinships and friends behave well to me but I have not stayed at home with my family. They have not blamed me to his death because he was a People Liberation Army. Family and neighbors knew about it.

After being martyr's family, I used red clothes, *pote*, bangles and *tika* and I feel insecure when I didn't use these materials. In our society, widow women are healed badly. In my opinion, re-marriage is not good. I have no plans to re-marry. In my opinion all the widow women have to get compensation, employment and free education for the children from the government. The society must behave nicely with all the widow women. The husband related institution must provide free education to my children and job for me. At last, family members must love and help us.

#### Case Study 4

My name is Jamuna Gharti Magar. I'm 37 years old. My hometown is Rolpa district. I have passed class 10. My service is to help the poor people from political side. My husband got martyrdom at the age of 32 years old. It has been 5 years now. Before my husband's death, both of us were living together with people during the people's war. My husband was People's Liberation Army. I have one daughter. After becoming a Martyr's family, my economic condition is very poor and has affected in my daughter's education. After being a martyr's family, the government has not provided the compensation and this is due to the unequal distribution by the government of Nepal.

Before husband's death, my family, kinship and friends behaved good with me and after being martyr's family, everybody respects me and gives a deep love. I have not used sauvagya materials after my husband's death. I don't believe in religious ceremonies. I don't feel it different and impure by culture. In my opinion, re-marriage is good because it has scientific reason and self desire but, I have no plans to re-marry in future. I am dissatisfied with the government compensation scheme because the government has no respect to the martyr's family. It has not fulfilled to the martyr's dreams. The government should have an objective to provide food and housing for the martyr's family. The society has to make self-dependent to the martyr's family. The government political structure should be changed from my husband involved institutions. I hope for the guarantee of every oppressed group, sex, caste, and religion equal representation of people in the state. Family and other members should also play the major role for the change of society and state. Its people's fulfill the dreams and aims of the martyrs' should be fulfilled.

#### **4.8 Conclusion of the Case Study**

The case studies on the widows were recorded during the field study. All information has been presented exactly as they said. We understand their life story in depth. In these studies the total respondents are only four widows, two from security force and other two from Maoist. According to them, their economic condition is very bad. There are three widows who couldn't get any compensation amount from the government. Only one respondent received compensation amount from the government.

Two widows from security force received husbands' pension but other Maoist respondents don't have any economic sources. The widows are suffering from many problems like financial, emotional, social, cultural and political etc. Widows are not allowed to use red clothes and makeup materials but one of respondents after being widow, she used red clothes, red bangles, *tika* and *pote*. She feels insecure when she doesn't use these materials. All of respondents are not planning to remarry in their future. They need job and free education for their children from the state and their husband involved institution. They expect love and help from the society and their family, too.



## **CHAPTER FIVE**

### **SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

#### **5.1 Summary**

The overall objective of the study is to find out the change in the women's status after the death of husband, in terms of the problems they faced in social, economic, emotional and cultural life and changes in current status of widows. View towards widow's remarriage their future plans regarding themselves and their suggestions for the well being of the insurgence affected widows.

Majority of widows are from the caste group and widows are from the all development regions and represent the each region. Mostly, the widow's age is below 35 years. Most of the widows are literate and others have also studied upto primary, secondary, or intermediate level. The living arrangements of the widows show that they live in joint family, parents, alone and with children before and after widowhood. Some widows are living with their friends.

All widows are facing economic problems. The findings suggest that only widows of security force have received the death compensation from the state, they received Rs.7,50,000/- and the amount at present they received in their own name. But only one respondent received Rs.2,00,000/- because she had family problem. Most of the widows who received the compensation, they have deposited the money in the bank while others have spent some amount and deposited the rest of the money in the bank. But the Maoist widows couldn't get any compensation from the state so they are facing economic problems and also widows of security force are facing the economic problems before and after widowhood. Respondents

have found expenses difficult to meet on education of their children and survived for daily life.

Respondents are facing the deprivation in the ground of social aspects. Her family/relatives/ friends and society treat them differently after the widowhood. Before widowhood, a majority of them were treated humanly while after widowhood the situation is just reverse. It is found that about 46.7% of security force and 26.7% of Maoist respondents were frequently visited by their relatives/ friends before widowhood and about 73.3% of Maoist and 53.3% of security force respondents were, sometimes, visited by their relatives/ friends after widowhood. The findings indicate that about 100% of Maoist widows and 33.3% of security force are sometimes, facing the emotional problems (feeling about bad, sorrowful and not well before sleeping) after widowhood and about 66.7% of only security force respondents are frequently facing the emotional problems after widowhood. Feeling of emotional insecurity was ranked first as the reason behind the emotional problems followed by feeling insecurity of future of them and their children. It is found that the widows are tied by taboos to change dressing pattern after the death of husband and they have lost interest in these things. About 70% of security force and 14.3% of Maoist respondents have changed their dressing pattern and not using red makeup materials as a culture after widowhood and all widows have not used red dress due to the social and cultural taboos. Some widows face cultural taboos of food; they are not permitted to eat the meat and other polluted items till the one-year of mourning period or *barakhi* period. The majority of widows have not used sauvaghya signs, red bangles, red tika etc. after widowhood. They are not allowed to travel freely; talk and laugh in front of the unknown men and

their every behavior is looked upon with suspicion. The widows have found the taboos either in clothes/ cosmetics, food or in behavior.

Regarding remarriage, total number of 56.7% of widows considers the remarriage as good and out of these 16.7% widows considers the remarriage is bad because the children should be given priority by the widows but not a remarriage. The total numbers about 13.3% of the widows are planning to remarry in their future, and 86.7% of widows do not want to remarry because they have children. Some of respondents do not want to remarry because their community does not allow.

It is found that about 100% of Maoist and 80% of widows security force who are not satisfied from the compensation scheme provided by the state. The widows suggested to the government it would be better to get job from the government rather than money. The widows who received compensation amount they have to start struggle for process to get the money is too long and they have to travel to Katmandu to get the money. They opined that the scheme should be made available at each zone headquarters, so that the widows do not have to travel to Katmandu and which will be easier for the widows.

It is found that about 93.3% of security force and only 6.7% of Maoist widows suggested that the government should provide job and skill developing training to them and free education for their children. About 26% of Maoist widows have suggested that the government should respect for their dead husband. About 73.3% of Maoist and 20% of security force respondents suggested to the society to help them and play a role in improving the lives of widows by encouraging and supporting the widows whereas 53.3% of security force and 13.3% of Maoist respondents suggested to the society for good attitudes to the widows to

improve their lives and 20% of respondents suggested to the society for gender equality from both sides respectively. The society should allow and encourage the remarriage of the widows who don't have children and young as well.

About 53.3% of Maoist and only 20% of security force respondents suggested to their husband involved Institution to change the government because their husband sacrificed their life for the nation whereas about 53.3% of security force and only 6.7% of Maoist respondents suggested to their husbands involved Institution for employment because they have to fulfill basic needs and education expenses of their children. About 73.3% of Maoist and 26.7% of security force respondents have expectation of love from their family members because they have lost their life partner and they feeling lonely so they need love, whereas about 33.3% of security force and Maoist respondents need good attitudes from their family members respectively from both sides whereas 46.7% of Maoist and 40% of security force respondents have expectation to help to widows from their family members. Do not backbite and impose bad taboos on widows, they can improve their life when family members give love and help them. Family could treat the widows as other normal (women) in family to improve their life and social status.

## **5.2 Conclusion**

Nepalese society is patriarchal where women are considered as second class citizen. In such situation, the women have worse condition after they are widowed. In this context, the woman whose husband is lost by death and has not remarried is called a widow.

Due to the insurgency till 18 July 2008, from Maoists side they killed the total number 1015 Army, 988 Nepal Police, 309 Armed Police personnels

and from the government side, the total number of killing is 7000 of Maoist Personnels have killed which day-by-day the number of young widows are increasing in the country and they are in a vulnerable and insecure situation. And, they are mentally disordered and depressed because of deep sorrow for losing their husband.

In regard to the economic status and problems faced by these widows, the findings suggest that the only security force widows have received the death compensation amount from the state and all widows have deposited money in the bank account and they are still receiving pension from their own name. Some widows are facing the economic problems before and after widowhood. From this, conclusion can be made that the widow's, in spite of having the big amount of money in the bank, they want to save it for the future for security and their children's education. So, they do not want to use the money when they face the economic problems, they prefer only to use the money received from the pension and interest from the deposited money to meet the expenses and to be economically secured in the future.

The findings indicate that before the widowhood, the majority of respondents used to live with parents whereas after widowhood, the security force respondents are living with children and the Maoist respondents are living with joint family. It is found that the respondents living arrangement changed after widowhood. The majority of widows' families used to treat them humanly before widowhood, but after widowhood they treated them badly by their family members but some of family members treated them very well than before widowhood.

The majority of Maoist family members haven't blamed for the death of their husbands, but the family members of security force blame them for

the death of their husbands. It is also found that the visit by relatives / friends to widows have been decreased after widowhood and they think that there is a change in their relatives/ friends' behavior after widowhood. From the findings, conclusion can be made that the widows face the social problems after the death of their husbands. Their status changes in the family as well as in the society. An examination of findings indicates that most of widows are facing the emotional problems (feeling bad, sorrowful and not well before sleeping) after widowhood, the widows stated that the reason behind the problem is the feeling of emotional insecurity of future. It is found that most of the respondents have changed their dressing pattern after widowhood. They do not use red dress and red makeup. The widows have not used *Sauvaghya* signs, red bangles and red *tika* etc. They are not allowed to travel freely; talk and laugh in front of unknown men, and their every behavior is looked upon with suspicion while the widows have found the taboos either in clothes/ cosmetics, food or in behavior and they are regarded as inauspicious to attain any cultural and religious ceremony till one year of barakhi period. In regard of the cultural problem faced by widows, the findings suggest that most of the widows face the problems after widowhood and the cultural status of widows undergoes a drastic change after the death of their husbands.

Widows' remarriage is not allowed in most of the community. Some of the widows are planning to remarry in the future and the majority of widows do not want to remarry because they have children but most of widows suggested that those who don't have children and who are very young they have to remarry for their long life. Majority of widows opined that the compensation scheme should be made available at each zone

headquarters so that the widows do not have to travel to Katmandu which will be easier for the widows.

Most of widows suggested that the government should provide them the job, skill developing programs and provide for 'widow bonus'. Some widows opined that the society has vital role to improve their lives. They stated that the society should treat the widows as other normal persons (women) in society to improve their life.

The majority of respondents suggested to their husband involved Institution to change government and provide them job and free education for their children because they lost their husband from these Institution. The majority of respondents expect love and help from their family members because they lost their husband and they feel lonely so that they need love and help. Widows should not be backbited, imposed taboos because they can improve their fate if they get love and help.

These all above findings indicate that conditions like cultural, personal, family, and social have characterized the widows as silent victims, isolated, marginalized and vulnerable group of the society. It is due to the deep rooted customs or traditional beliefs and discrimination over gender and power relation. Therefore, there is a need for empowerment and transformative approaches among widows as well as in the society as in individual or in collective form to reduce their powerlessness so that they gain greater control overall aspects of their lives and social environment. The approaches can be brought through women education, skill developing training, income generating activities, government policies and other social organizations' activities.

### 5.3 Recommendations

The enlistment for the socio-economic and cultural status of the widows and to bringing them into mainstream of the development, some recommendations have been made for the concerned authorities.

Recommendations for the government:

- Government should formulate policies that encourage for educating girls and discover aging, early marriage of girls so that the women can be independent and can fight for their own rights.
- Poverty is an important obstacle for widows. So, various poverty reduction programs should be launched to the community by covering all the widows who are mostly deprived from their rights and made easy access to the loan opportunity, some reservations for job opportunities for the widows.
- Government should provide mass literacy campaigns in rural areas through social organizations to reduce the illiteracy among the widows.
- The compensation scheme should be distributed or made available at each zone or district headquarters so that the widows wouldn't have to travel from the far district to receive it.
- The government should provide compensation to all the victims of conflict widows and their children should be provided free education without any discrimination between the Maoist and security force.



- The policy of government compensation scheme should be distributed to the Maoist widows as soon as possible.
- There is a policy of government to provide the educational allowances to the children and widows of the security force and Maoist personnels who want to study further so, that policy should be implemented as soon as possible.
- The government should make the clear policy about the partition of the compensation amount between the mother and wife of the deceased security personnels.
- The government should support to establish the national network of widows with groups of clusters, villages and towns so that the information can flow to the widows everywhere.
- The government should provide these widows with the schemes like income generation training and easy access to low interest loan opportunities.
- An awareness and orientation program and counseling services must be launched to reduce the problems of widows.
- The government should implement the special measures to the widows of the security personnel, like reservation of quota for the recruitment of these widows who are qualified.
- The government should implement its all policy regarding to the welfare of these widows as soon as possible.

#### Recommendation for the Civil Societies:

- Civil societies should bring the widows in peace building process.
- Civil societies should discard those who always discourage, disrespect and commit the honor of killing to the widows in the society.
- Civil societies should create safe environments for the displaced widows to return to their own houses and use their properties.
- Civil societies should create pressure to the government for the elimination of the discriminative laws to protect widows' rights.
- National campaign on remarriage of widows should be launched.

#### Recommendations for the family and society:

- To promote equality, the family and society should provide equal opportunities to the widows not only through access but also through creation of support from the family for the successful completion of the particular level of education.
- The Family and society should avoid early and unequal marriage. Girls' education and late marriage has to be given preference.
- Family members should support and encouraged to the widows for equally participation on different household tasks.
- Equal access to property is a key measure in promoting the widows' status and developing their career. Therefore, the family should provide them equal right over the property as they are the members of the family.

- The society should treat the widows like other normal human beings and humanly, and respect those widows whose husbands' dedicated their life for the sake of the country.
- As laws should protect the remarriage of widows so the family and society should bring it into practice.
- The family and society should change the perspective and create the environment where widows can get the respectful status.

#### Recommendations for the NGOs and INGOs:

- NGOs and INGOs should bring skill, job and market-oriented programs for widows and preference should be given to the widows who are young as well as suffered by conflict.
- NGOs and INGOs should bring mass literacy program, awareness programs and advocacy campaign in rural as well as in urban areas on property rights of widows so that the widows can be empowered to achieve their rights.
- NGOs, INGOs and other concerned organizations should come with program and strategies to reduce the problems faced by these widows.

#### Recommendations for further research:

These kinds of new issues regarding on conflict victim widows of the society could not be covered by this single research therefore some recommendations have been made for the further research.

- Since this study has many limitations, all aspects of the problems have not been studied. So, the other concerned authority should

conduct the research at a macro level to understand the problems faced by these widows and make a plans and policies according to their needs.

- The researchers must do empirical research between the status of widows and general population should be conducted.
- The researchers should conduct on the health status of the widows.
- The researchers should conduct on the difference between widowed and non-widowed women.
- The researchers should conduct on the behavior of male and female after being widows or widowers.

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## APPENDICES

### Appendix-I

#### Semi-Structure Questionnaires

##### A: Personal Details

1. Name: .....
2. Age.....
3. Permanent Address.....
4. Educational level.....
  - (a) Illiterate [ ]
  - (b) primary [ ]
  - (c) Secondary [ ]
  - (d) S.L.C. passed [ ]
  - (e) Intermediate and above
5. Occupational Status: .....
6. Age at widowhood: .....
7. Duration of widowhood:
8. With whom you were staying before the death of husband?
  - (a) Nuclear family [ ]
  - (b) joint family [ ]
  - (c) parents [ ]
9. With whom are you staying now?
  - (a) Alone or with children [ ]
  - (b) joint family [ ]
  - (c) Parents [ ]
10. What was to designation of your husband?
  - (a) Nepal Army [ ]
  - (b) Nepal police [ ]
  - (c) Jana Sena (Maoist) [ ]
11. What was your husband's age at the time of killing ?
12. How many children do you have?
  - (a) Nil [ ]
  - (b).....
13. After the widowhood, did your children discontinue their education?
  - (a) No children [ ]
  - (b) Children not at the age of going school [ ]

- (c) No
- (d) Yes, economically unsound

**B: Economic problems faced by widows**

14. Have you received the death compensation from the state for the death of your husband?

- (a) If yes, how much?
- (b) If no, why.....

15. Did you face the economic problems after the widowhood?

- (a) Yes [ ]
- (b) No [ ]

16. What are the expenses that you found most difficult to face?

- (a) Livelihood [ ]
- (b) Education of children [ ]
- (d) other [ ]

17. What are the efforts that you met to over come the problem?

- (a) Sold land/house [ ]
- (b) Take loan [ ]
- (c) children started working [ ]
- (d) Help by other [ ]

**C. social problems faced by widows**

18. How did your family members look at you before widowhood?

.....

19. How do your family members look you after widowhood?

.....

20. How frequently did your kinsmen/ friends visit to you before widowhood?

- (a) Never [ ]
- (b) Often [ ]
- (c) Sometimes [ ]

21. How frequently did your kinsmen/friends visit to you after widowhood?

- (a) Never [ ]
- (b) Often [ ]
- (c) Sometimes [ ]

22. Have you found any behavioral changes in your kinsmen/friends after widowhood?

- (a) Yes [ ]
- (b) No [ ]

23. If yes, in what way do you find they have changed?

- (a) Do not invite me for any function [ ] (b) Treat indifferently [ ]  
(c) Do not invite me for gossiping [ ] (d) Hesitate to help [ ]

24. Do your family members/others blame you for the death of your husband?

- (a) Yes [ ] (b) No [ ]

25. Who are the persons who quarrel with you after the widowhood in family?

- (a) Mother-in-law [ ] (b) sister- in-law [ ] (c) brother-in-law [ ]  
(d) Co-sister [ ] (e) Sons [ ] (f) No quarrel [ ]

If quarrel, why?

26. How frequently do they quarrel with you?

- (a) Never [ ] (b) Often [ ] (c) Sometimes [ ]

D: Emotional Problems Faced by Widows

27. How frequently do you feel bad, unhappy, and restless and suffer from sleepless night than before?

- (a) Never [ ] (b) Sometimes [ ] (c) Often [ ]

28. What are the reasons for these Problems?

- (a) Feeling of emotional insecurity [ ] (b) Insecurity about future [ ]  
(c) Socio-economic [ ] (d) other  
specify.....

29. Do you have problem of headache, irritation and loss of weight after widowhood?

- (a) Yes [ ] (b) No [ ]

If Yes, how

often.....

E: cultural Problems Faced by Widows

30. Have you changed your dressing pattern after widowhood?

- (a) Yes [ ] (b) No [ ]

If yes, why? .....

31. What are those changes in pattern?

(a) No use of red dress [ ] (b) Use simple dress [ ]

(c) Other specify .....

3. What are the reasons for the changes?

(a) Socio-cultural taboos [ ] (b) Lost interest [ ]

(c) Economically not sound [ ] (d) other specify.....

33. Do you use Saubhagya signs after widowhood?

(a) Yes [ ] (b) No [ ]

If yes, mention the signs.....

34. Do your family/kinsmen/friends regard you as an inauspicious to attain any religious and cultural ceremonies?

(a) Yes [ ] (b) No [ ]

If yes, how?

.....

35. What are the taboos that you have faced after widowhood?

(a) Food [ ] (b) Clothes/cosmetics [ ]

(c) Behavior [ ] (d) Other specify.....

36. Soon after, the death of your husband, did you follow all those cultural practices of death ritual?

(a) Yes [ ] (b) No [ ]

F: About future plans of widows

37. What is your view towards the remarriage?

(a) Good (b) Bad (d) don't know

If good, what are reasons? .....

38. If bad, what are reasons?

.....

39. Is remarriage allowed in your community?

(a) Yes [ ] (b) No [ ]



40. Are you planning for remarriage in future? .....

.....

G: Recommendations:

41. Are you satisfied by the government compensation scheme?

(a) Yes [ ] (b) No [ ]

If no, than what are the reasons? .....

.....

.....

42. What should the government do for the widows like you?

.....

.....

43. What should the community do for the widows like you?

.....

.....

44. What do you expect from your husband involved institution?

.....

.....

45. What do you expect from your other family members?

.....

## Appendix-II

### Glossary

Adda:	Court; Meeting place
Adhikar:	Rights
Artha:	Wealth, Meaning
Artha Veda:	A religious text of Hindu related to economy/ wealth/ property.
Awaz:	Voice
Barakhi:	Observation of the certain rules for one year after the death of parents or husband.
Bhumika:	Role
Bidhava:	Widow
Birgati:	Heroic End
Bisaya:	Subject
Chura:	Bangle
Dalit:	Untouchable class
Devi:	Goddess
Dharma:	Duty, Religion
Dharma Shastras:	Scripture
Dukan:	Witch
Haldi:	Turmeric
Hamro Parampara:	Our Tradition
Jangi:	Military
Kama:	Work
Kendra:	Center
Kumkuma:	A mark on the forehead of the Women, Which is used as a cosmetic.
Lakh:	100 thousands= 1 Lakh.

Licchavi:	The ruler Dynasty of Nepal
Mahila:	Women
Maita:	A married women's parent's home.
Malla:	The ruler Dynasty of Nepal
Manasik:	Mental
Manav:	Human
Mangalsutra:	A black beads necklace with a gold object.
Manusmriti:	A code of laws drawn up by Manu (the first Man).
Moksa:	Salvation
Musooro dal:	A red color pulses.
Niyoga:	The practice of attaching a widow to a relative with a view to beget a son for the deceased.
No:	Number
NRS:	Nepali Currency; Rupees
Pariwar:	Family
Pativrata:	One who has taken the vow of serving one's husband and who is loyal to husband.
Punar Biwaha:	Remarriage
Punerbhu:	A woman who got married after the death of first husband.
Purva Karma:	Actions in previous life
Purans:	A tale of bygone ages
Sahagamana:	Going with the husband.
Sahamarana:	Dying with the husband.
Sainik:	Army
Sanchar Madhyam:	Media
Satvic:	Goodness and Purity.
Saubhagya:	Prosperity; Fortune; Good luck of women.
Sasaktikaran:	Empowerment

Sati:	A wife entirely devoted to her husband.
Shai:	Royal
Shastras:	Scripture
Shradha:	A respectful and well-wishing offering to the manes
Shudras:	The fourth of the four Hindu castes; Untouchable class.
Sindur:	Vermillion
Smriti kalpa:	The holy book of Hindu
Sthiti:	Condition
Sudharna:	Reformation
Talim:	Training
Tanab:	Tension
Tij:	A tune of folk song sung by women during the day of haritalika.
Tika:	Vermilion mark put on forehead.
Tilhari:	A golden ornament with beads worn on the women's neck.
Triguna:	Three characteristics, primal qualities of human nature
Vedic:	Scriptural; Relating to the Veda.
Vol:	Volume