

# CHAPTER 1

## INTRODUCTION

### 1.1 Background

Society is a web of human relationship. Educational environment, social norms, health status and many other such factors determine the status of society. Nepali society is made up of so many cultures but it is a Hindu culture, which is most influential with regards to defining the role of women.

It is obvious that women constitute half of the population of the world. This equal participation in any development activities is therefore, not only desirable but also essential as well to speed up the development process. Women play a significant role in the development of a nation. In the past women were considered as second grade citizens in most of the countries including Nepal.

In the context of Nepal, 50.04 percent of the country's population comprise women and their contribution is neither recognized nor they are allowed to contribute their capacity meaningfully to the development process. In spite of almost of equal population, they have low position and status in the society in comparison to the male. The literacy rate of women is 42.49 percent while in respect of male is 65.08 percent. (CBS, 2001)

Women's household work are always estimated as non-economic activities because household works (cooking, cleaning, washing etc) are not classified under the economic activities. In our society women are considered to be born to serve her husband's family and to run households smoothly. By this kind of work women cannot improve their status as well as they cannot participate in any kind of personality development activities decision-making

process. Because of lack of participation in various aspects they cannot get a change to put their real problem and their thought.

Women equal participation is not only desirable but also essential for the speed of the development process. The slogan of development remains in paper unless women are not participated equally to sharing the fruits of development. The role of women in national development is equally important as the men. In the past and even today, women are considered as second class citizen in most of the developing countries like Nepal as well as Nepali women are recognized as daughters, wives and mother but are not recognized as individual with their own identity, despite the fact that they are human as men (Subedi: 1993)

The root cause for women's backwardness in our society is the prevalent patriarchy system in male dominated societies. Women are taught what they "ought to rather than to develop their own unique selves. Consequently, they lose their spontaneity and even their identity. All their natural expressiveness is suppressed by so-called rules and social norms (Subedi, 1993:5). Women are being exploited in our society in the name of our culture and creed. But now a days, women are trying to come out from the home as well as they have good education. They have changing role in the society as a workingwomen. Without improvement of women status and role the goal of development of nation cannot be achieved. So we can say that men and women are two wheels of development and development is not possible without the proper participation of women. House hold level contribution of women always supports the men and their outside activities. If women do not assist the households activities men cannot go outside the home. The roles of men and women are interrelated and interdependent. But in our society over work burden of women is more than men. The social conception that only women are responsible for the

reproduction of child which has made it extremely difficult for women to participate in the social development process as a equal member of society.

Women's economic dependence on men, mainly stemming from the fact that men earn case incomes, contributes to their social status. The few women earn a salary often held in higher esteem than women who do not (Gurung, 1999)

Nepal is a Hindu nation and so many cultural practices specially related with women are found in our society through our culture. Such as women cannot take meal before her husband, husband is every thing for her and he is a main god for her so if her husband gives her any kind of torture she must bear it. This kind of custom always dominated the women.

Work pattern of women, little change to access of services and information, traditional cultural practice are the main cause of the backwardness of women in our society. The everyday tasks of family life in rural areas throughout Nepal involve women in labour intensive form work and time consuming domestic chores to provide fuel, water and food for their children and family members.

To many extent now a few number of women are involved in so many economic activities as a workingmen. They are playing an important role to improve their households level economic condition. Government, I/NGO also launching different kind of income generating activities program. This kind of program has helped to improve the economic status of women. The status of women is an important part, which effect's the socio-economic development of country. Without uplifting the women's status from their present situation, the country will never achieve the goal of development.

## **1.2 Statement of the Problem**

Women constitute over 50 percent of the population of Nepal and this half of the country has minimum access to services and information. This shows that condition of women that they are suffering from the hard work and have difficult and second-class social and economic condition and low status mainly because of their less involvement in education (CEDA, 1977). Comparing the numbers of male and female student in educational institutions the numbers of female students is less.

In Nepal, where total student in high school level is 2,74,329 in which 88,861 students are females (Singh, 1995). Where the total 3,72,914 high school students, 1,51,444 are girls (CBS 2001). Women are not able to participate in adult literacy class due to various economic, households and social reasons. They are mostly work is inside the house and no one can ignore the role of women they play a role of rearing and caring of their family and children.

Women generally work from dawn to dusk. Beside rearing and caring, they have to do many other households activities like: cooking, washing, cleaning etc. It is recommended by the international labour organization that women work in the households be also recognized as the reproductive activities.

In the Nepalese context, women are generally associated with poor health, illiterate, unemployed and overload. The status of women is an important factor affecting the socio-economic development in a country. Without participation of women, the goal of development activities cannot be fully attained. So, we can say men and women are the two pillars of development.

So the assessment of socio-economic conditions of women is very important for the betterment of nation. Because of the half of the nations population are still in the worse situation as a rural women. Hence the study has tried to find out the socio-economic factors, which determine the condition of Gurung women of Shiva Nagar VDC.

In this paper we examine socio-economic condition of Gurung women in Shiva Nagar VDC on the following research questions.

1. What are the socio-economic conditions of Gurung women?
2. How is the role of women in households and farm activities?
3. What is their role in decision-making?
4. What are the social, economic, education problem faced by Gurung women?

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

The general objective of the study is to examine the socio-economic condition of Gurung women in Shiva Nagar VDC of Chitwan. The specific objectives are as follows:

- ) To study of the social-economic condition of Gurung women.
- ) To analyze the role on occupation, farming, land holding size, households and economic activities.
- ) To analyze the role of Gurung women in decision making

### **1.4 Significance of the Study**

Nepal is predominantly an agricultural country where more than 85% of its inhabitant's crudely depend upon agriculture. Rural women in developing countries always play a major role in agricultural production. As in many other developing countries, the development of Nepalese women has lagged far

behind than of man. Most of the women in rural Nepal work very hard and live in difficult social and economic situation. In general, women have less access to income, wealth, education and health facilities than men, not only that they have also less control and ownership over the resources. If women's economic dependence can be reduced by their own monetary income, there will be a great change in the overall status of women, so women should be encouraged to engage in more income earning activities through generating more employment and increasing productive per unit of land than men.

Data thus generated may be helpful in drawing attention and planning for the development socio-economic infrastructure such as in the area of health and education facilities. It will also serve as starting point for future research related to women for national as well as international organization. This study will also help to the policy maker's and development planner's for introducing relevant development intervention.

### **1.5 Limitations of the Study**

Each and every study has its own limitation. This study will deal only with socio-economic condition of Gurung women of Shiva Nagar VDC of Chitwan district. It is not a comprehensive study. Only it will focus to the certain aspect of Gurung women. So, the study is very specific like that a case study.

As this thesis prepared for the partial fulfillment of master's degree, married Gurung women have been made respondent through purposive sampling.

## **1.6 Organization of Study**

This thesis work has been organized into six chapters.

Chapter One is related with the introduction of the study along with objectives, importance and limitation of the study.

Chapter Two is related with the literature review on women and economic, agriculture health, marriage, age decision making, law, conceptual framework of women and general overview on women

Chapter Three consists of research methodology, study site, nature and source of data sampling procedures, respondents, tools of data collection and data analysis.

Chapter Four deals with the setting of the study area with location and introduction about study site and these culture, language.

Chapter Five deals with demographic analysis and finding of the study area.

The Six chapter deals with the conclusion and recommendations for the study area.

Lastly, bibliography and questionnaire are attached along with appendix I.

## **CHAPTER 2**

### **LITERATURE REVIEW**

#### **2.1 Studies on Women**

About the socio-economic status of women numerous research study have been carried out by foreign as well as Nepalese scholars. Here, some of the related and selected studies have been reviewed.

##### **2.1.1 Women and Education**

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

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

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

The research done by family health survey (1996:21), found that the vast majority (80 percent) of Nepalese women have never been to school. One in nine has attended primary school, 6 percent have secondary education and less than 3 percent have passed their S.L.C four or 5 percent women are illiterate.

Ghimire had further emphasized on the importance of female education. He had mentioned that a boy is to educate an individual, but to educate girls is to educate the whole family and society. Education is therefore essential for women and girls to become self-dependent, more productive, skillful, creative and to recognize their right place in the society and enter the mainstream of development of the nation (Ghimire, 1997).

### **2.1.2 Women and Agriculture**

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

According to Sauza (1980) in the countries of south Asia, between 70 to 80 percent of total female workforce are employed in agriculture activities either as cultivator or form labor.

The role of women in various form activities is crucial not only because of the variety of agricultural activities they perform. Women participated in all form activities required to grow food grain, vegetables, fruits and livestock forming. The role played by women is significant in the development of the nation. But all these works by women are considered voluntary (Gautam, 1980: 45).

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

### **2.1.3 Women and Health**

The health status of Nepalese people in general has been improving through it is low compared to other less developing countries. The health status

of women remains still lower and the life expectancy for men it high then women.

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

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

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

#### **2.1.4 Women and Marriage**

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

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

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

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

Women in many developing countries marry when they are very young. Almost 50 percent of African women, 40 percent of Asian and 30 percent of Latin American women are married by the age of 18 (UN, 1991: 34)

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

### **2.1.5 Women and Age**

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

Archarya wrote " In Sirsia, male children between 5 to 9 years of age spend 1.24 hours working each day while girls in the same age group put in 2.05 hours. Almost men spent 92.2 percent of their time in productive work, while women spent only 38.8 percent of their daily work in productive work. But again given that women work more hour than men. Men have about seven

hours of free time while boys of 10-14 age group put in about 5 hours of work per day, girls of the same age group have almost full work day i.e. they work for an average of 7.6 hour per day (Acharya, 1981: 127).

### **2.1.6 Women and Decision Making**

Nepal is a male dominated country where women's decisions are given low priority. The women make decision only when males are not at home or they have gone outside their village (Acharya, 1981).

On the same manner, while making decision on an agriculture sector, the women's roles are limited only to selection of seeds and manure. The women make 18.5 percent decision by themselves and 12.5% jointly with men. About the power and authority of decision making DR Rizal advocates that "A Nepalese wife exercise as much power and authority in the households as her husband. In some cases her power and authority may even exceed to that of her husband" (Achharya, 1981: 106).

Decision-making is also influenced by ethnicity. We find variation in different communities. Women's decision-making power is relatively high in Rai, Gurung and Matuwali communities than in Brahmin and Chhetri (Acharya and Bennett, 1983).

### **2.1.7 Women and Caste**

In the context of Nepal, caste system plays an important role in women's socio-economic status because the socio-economic activities rare confined according to their caste. The extent to which women are dominated and oppressed within the family and with in individual, households however varies considerably. The most important factor here appears to be the social class of the households and such facilities as education prevails as in many rich persons and land owing households.

The changes of emancipation are more substantial. This however can be significantly affected by the conventional expectation and behavior pattern of particular cast and ethnic group. Thus, this is a strong tendency in high cast. Hindu families and particularly among Brahmins women are treated more unequally and socially oppressed than among the tribal groups e.g. Limbus, Magars, Gurung or even so called untouchables (Seddon, 1987: 193).

### **2.1.8 Women and Law**

In the first five years plan there was no mentioning of women's participation. In reference to international women's year 1975 the world women's conference held in Mexico City had decided that every nation should implement it's women in development project on the basis of the necessity and demand of country plan through government and non-governmental agencies. In this connection the sixth five years plan (1980-1985) stated" with a view to involving women in the country's all round development" It is must necessary to mobilize women's participation today in the development process because there is a greater significance of women in socio-economic, political and all other field (NPC, 1980).

The constitution of Nepal, 1990 guarantees that there shall be no discrimination against any citizen in the application of general laws on grounds of religion, race, sex, caste, tribe or ideological conviction or any of these. This constitution also preserves that there should be at least 5% of female candidates for the house of representative and national assembly of every political parties in general election. Again the act, 1991 has also abolished the discrimination of male and female laborers. All of these provisions are limited only in law but in our practice we couldn't see any effective implementation of provision.

### **2.1.9 Women and Economy**

Women are very active in Nepal. From the very beginning of their life, they begin their duties. The role of women as an economic resource has as ways been undermined in the third world countries.

Heaving very low level of per capita income of a US \$ 210, Nepal is one of the poorest countries in the world. More than 70% people are under absolute poverty (World Bank, 1990). All the data show the economic background of the country. The rural women's condition is more miserable than that of their male counterpart. Even through women constitute one third of the total formal labour forces; their participation in economic activities in decision-making seems negligible. About 42,93,422 women who are economically active which is 43.36% of total population of women (CBS, 2001).

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

- a) Self employed
- b) Employed
- c) Non-paid family workers (Joshi-1980)

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

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

a methodology for the study, selection of samples, to make the researcher qualitative and to identify the genuine problems.

## **2.2 Conceptual Framework**

So many condition and variables are determined the women's socio-economic status. In this study on the basis of this conceptual framework analyzed the status of women. Education is the most important factor to determine the status of women. In our country the majority of girls are deprived of education because they are required to help their mother with the chores. Consequently, they drop out education at an early age, if they go at all work that is often determined on a gender basis. Women are given jobs that pay less or they are paid less even when the job is equal to that of men. Women have very little opportunity to make financial transaction on their own, as they do not have ownership rights. Occupation is another key indicator in determining the socio-economic status of women. Income source of family also influences women's education if women are from good economic background they are naturally feel secured in educational sectors.

Health is also another important variable to affect in women status. It affects the women's life. In urban areas hospital and nursing home facilities are available but in the rural areas these kinds of facilities are inadequate. Mobility, childbirth is also higher in rural area of Nepal. The participation of women's in development activities and decision-making process also indicated the women's status. If women participate in the development activities it will support to empower the women and they will try come out outside the home from it they can get a change to know new thing and they will improve their present status.

Marriage is also an important factor to determine the women's status. After marriage women should have to follow their husband caste and they play different role at their husband's home.

### **2.3 Condition of Nepalese Women in General**

Women constitute more than half of the total population in our country and no proper economic development can be achieved without the active participation of women in gainful activities. Women participation in development activities is required for the all-sound development of the country as well as for the international good will, understanding and peace. It would not be out of place to accept the socio-economic standard of women as an indicator of development of the country. The study of women reflects that in a third world country like Nepal, the situation of women differs from the developed countries. In the context of Nepal, due to illiteracy, ignorance, conservative traditions and poverty, women are treated as second-class citizens and they are not able to make full contribution to the economy. The legal social and economic status of women in Nepal is inferior to that of the men. The Nepalese women are not of homogenous group. Their position differs from place to place and community to community, depend upon the socio-economic condition, geographic and a number of other variables imposed by the wider national society in term of constitutional and legal frame works.

The 1991 census report has recorded 73,39,586 people as being economically active of whom 47.5% consists of females. Acc. to this report 40.4% of women in Nepal are economically active. Female employment is not uniform in all sectors. About 90% of economically active female population are engaged in agriculture and farm related activities. In non-agricultural sector women are involved in lower level activities and low-paid jobs. Very negligible percent, that is less than 1% of women are professional and Technician (CBS 1991). About 42,93,422 (43.36%) of women are economically active of the population (CBS; 2001).

Women in Nepal are considered primarily as the recipients rather than agents of development. It is only in the sixth five years plan period (1980-85), a set of policy directives aimed at increasing women's participation in development was incorporated. Thus sixth plan was the first to highlight the crucial role of women in agriculture and need to raise the level of women involvement in agricultural development programmes. Since then, the importance of women as active producers contributing to households production and national income has increased.

## **CHAPTER 3**

### **RESEARCH METHODOLOGY**

This chapter presents the research methods applied to conduct the present study. It deals with the selection of the study area, the research design, sampling procedure, method of data collection and analysis of this study.

#### **3.1 Study Site**

The study is conducted in Chitwan district. Shiva Nagar VDC is chosen because Gurung are large in number. They are ethnic group of our country.

Women are the main persons to look after home, children, and agriculture. More than 75% Gurung men are going abroad either in the Indian and the British Armies or in other services. So, the study is concerned with socio-economic condition of Gurung women in Shivangar VDC.

#### **3.2 Universe and Sampling**

Sampling is the procedures to draw a representatives unit from universe. Total number of households of Shiva Nagar VDC is 1436. Among them 147 are Gurung Households. Only 45 Gurung women are selected on random basis, which is 30.16% of the total Gurung Households.

#### **3.3 Nature and Sources of Data**

The nature and source of data is primary as well secondary. Primary data is collected through questionnaire, direct observation and interview from the field survey. Similarly, secondary data is collected through published and unpublished materials such as books, journals, research report, articles and concern I/N/GOS, and development agencies etc.

### **3.4 Data Collection Tools and Techniques**

In this study following data collection technique were used to get proper information.

#### **3.4.1 Questionnaire**

A Questionnaire was prepared and distributed among Gurung women at Shiva Nagar village. The questionnaire was prepared in such a way that it provided both the quantitative and qualitative information. This information was obtained through the structured questionnaire. They were related to education, occupation, family income, health practices, family size and decision making in the area of social and economic condition.

#### **3.4.2 Observation**

Direct observation method is a method under which data from the field are collected with the help of observations. This method helps to find the reality between doing and saying.

#### **3.4.3 Key Informants**

The persons who know detailed information in specific area were selected as the key informants for the study. They were ward representative, social workers, old people etc.

Formal, informal interview, group discussion is also the sources of data collection.

### **3.5 Data Analysis**

The data and information is processed and based on descriptive analysis. The study attempts to understand the status of social, economic and educational condition of Gurung women in Shiva Nagar VDC. For the presentation of data, using different tools and technique, which is make the study more meaningful and seen information is supported for explanation.

### **3.6 Case Study**

Case study is method of exploring and analyzing the life of social units. When gives us clear vision into life so in this present study, out of selected 45 samples, few case studies were chosen in order to gather maximum information. From this case study it was tried to show how education, poverty and participation influence the status of women and how women education bring positive change in society as well as family.

## CHAPTER 4

### INTRODUCTION OF THE STUDY AREA

#### 4.1 Location

Chitwan district is situated in the Narayani zone of the central development region of Nepal. The district lies between Chure range and Mahabharat range which is called inner Terai, is more productive and dense populated district of Nepal at the geographic position is  $83^{\circ}55'$  –  $84^{\circ}48'$  north latitude and  $27^{\circ}21'$  –  $27^{\circ}46'$  east longitude, which is 111 KM for from Kathmandu, the capital of Nepal. The length of district from east to west 97 km and average breadth is 25 km. Due to the education, health, electricity, communication, roads, developmental activities and more productive land, the emigration rate is more to this district.

Chitwan is surrounded by Bihar and Uttar Pradesh from the south, Parsa and Makawanpur from east, Dhading and Gorkha from the north and Nawalparasi and Tanahun from west. It covers an area of 2238.39 sq. km, at the altitude of 144m to 1947m from the sea level. Elevation of Bharatpur, head quarters is 600m from the see level. Politically, Chitwan has 4 electoral constituencies, 13 Ilakas, 2 municipalities (Bharatpur and Ratna Nagar) and 36 village development committees.

The climate of this district is tropical Chitwan has a range of Climate seasons each offering a unique experience, October through February with an average temperature of  $25^{\circ}\text{c}$  offering an enjoyable climate. From March to June temperature can reach as high at  $43^{\circ}\text{c}$ . The hot humid day gives way to the monsoon season that typically lasts from the late June to until September. The average rainfall is 2021.5 mm (80% of its in June to September).

Narayani river is the first level river of water resources and secondary river are Rapti, Lothar, Kayar Khola and Rew. There are several lakes and ponds in Chitwan district. Satrahajar Tal, Bishajar Tal, Sattaishajar Tal, Kasara Tal, Nanda Bhauju Tal, Anjura Manjura Tal, Gaduwa Tal, Anjana Tal, Parasuram Kunda, Baikuntha Kunda etc.

Religious importance places of Chitwen district are Devghat, Bageshawri, Ganeshthan, Shivaghat, Tribeni Goddaka, Bikram Baba, Chitrasari, Jutepani Kalika etc.

These Religions importance places pond and lacks are the touristic places also. Sauraha, RCNP, Manakamana Darshan Pvt. Ltd Kurin Tar also the touristic places.

According the census 2001, Total population of this district is 4,68,699. Among them 2,36,842 or 50.53% are Female and 2,31,857 or 49.46% are male. Population growth is 2.48%. Population density is 210p/sq. km and total literacy rate is 65.08%.

## **4.2 Shiva Nagar Village Development Committee the Study Area**

### **4.2.1 Physical Setting**

Shiva Nagar VDC (Study area) is situated in the southwest sector of the Chitwan district. It is 14.58 KM (4.5 Kosh) from the Bharatpur, the district headquarters. It is one of the VDC of Chitwan along 36 VDCs.

Shiva Nagar VDC is surrounded by Gita Nagar in the east, pulbari and Sharda Nagar in the north, Gunja nagar in the west and Parbatipur and patihani in the south. This village is situated above the elevation of 176 m to 130 m from the sea level.

Gurung are found in every ward. But ward no. 4 (Surya Nagar) and ward no. 5 (Shiva Nagar) have high ratio of Gurung among ward.

**Table No.: 4.1**

**Number of Villages in the VDC**

<b>S. N</b>	<b>Ward no.</b>	<b>Village</b>
1	1	Bhagawanpur
2	2	Jaya Nagar
3	3	Sano Ganesh Ganja
4	4	Surya Nagar
5	5	Shiva Nagar
6	6	Paschim Radhapur
7	7	Purba Radhapur
8	8	Shantipur + Bhimsen Nagar
9	9	Hanuman Nagar

Source: Field Survey, 2006

**4.2.2 Climate**

The climate of this VDC is tropical same as the district. The hottest period from April to June leading up to the monsoon. The monsoon covers between mid of June to mid of September. During the monsoon the weather is cooler but very humid. Towards November the weather becomes cooler still with the night being cold, until February from March the hot season begins again. The village is covered with the thick layers of mist, which last for three to four hour in most of the mornings from late October to the middle of February. The temperatures vary between 4<sup>0</sup>c in winter to 36<sup>0</sup>c in summer. The average annual rainfall occurs around 2021.5 mm.

**Table No.: 4.2**  
**Average Monthly Temperature and Rainfall Record at Rampur,**  
**Chitwan district.**

S. N.	Name of Months	Temperature ( <sup>0</sup> c)		Rainfall (mm)
		Maximum	Minimum	
1	January	20.5	7.9	35.1
2	February	26.0	10.5	59.4
3	March	29.8	14.2	62.0
4	April	34.8	19.6	101.0
5	May	35.5	21.2	99.0
6	June	34.2	24.3	437.2
7	July	33.7	25.4	930.0
8	August	33.9	25.6	548.4
9	September	33.2	24.8	292.2
10	October	32.8	20.9	81.1
11	November	29.0	15.1	0
12	December	24.4	9.2	10.7

(Source: Department of Meteorology and Hydrology, 2004)

### **4.2.3 The Population**

Gurung ethnic that is said to have migrated from Gorkha, Tanahun Lamjung, Kaski, Shyanja. In this present study most of the ethnic are found migrated from Shyanja, Lamjung, and Gorkha.

The ancient history of Gurung says that they are the people of Mongoloid physical stock, who migrated to the southern slopes of Himalayas in the central of Nepal, many centuries ago. During the rule of Prithivi Narayan Shah, Gurung Soldiers helped him in his campaign of conquering Nepal. They fought in eastern regions of Nepal to unify the country. The campaign of

unification finished and the veterans received the territories in the land of the Rais and Limbus to east of Nepal.

Gurung are found in the east to west of Nepal. But mostly Gurung settlement found in the western development region of Kaligandaki zone and central development region.

The Gurung are divided in to two distinct divisions. Know respectively as the 'Charjat' and 'Sorajat'. Charjat are Lama, Lanichhane, Ghale and Ghotane and remaining are called Sorajat. In this research size both types of Gurung are found.

Gurung are physically healthy and look happy. They prefer making fun enjoying life. There are some similarities and dissimilarities between the Gurung of eastern region and western region of Nepal.

The main similarities are as follows:

- ) The Gurung of both regions have similar outlook.
- ) They have some occupation such as agriculture sheep herding, service in military.
- ) Cross-cousin marriage is common between both regions Gurung.
- ) The Gurung from both of the regions celebrate the Hindu festival Dashain and others.
- ) Both the Gurung are divided mainly into four class; Lama, Lamichhane, Ghale and Ghotane.

Similarly, there are some differences among the Gurung of east and west, which are as follows:

- ) Eastern Gurung does not speak their mother language at all where as the Gurung of west speak this own language.

- ) The eastern Gurung follow Hindu religion and culture but the western Gurung have their own traditional and culture and they are followed the Buddhism.
- ) Rodi (Social night club for Gurung boys and girls are the custom of evening meetings among the young, is popular in western Gurung but eastern Gurung do not have Rodi.

There are some conflicts between western Gurung and eastern Gurung. Western Gurung thinks them selves more superior than western Gurung. Eastern do not eat buff at all and they think they are highly cultured. Besides some conflicts between eastern and western Gurung, they have feeling of ethnicity. They think their origin is same and they do marriage with each other.

The population composition of the Shiva Nagar VDC is as follows:

**Table No.: 4.3**

**Number of Gurung Households of Shiva Nagar VDC**

<b>S. N</b>	<b>Ward Number</b>	<b>No of households</b>	<b>Percent</b>
1	1	17	11.56
2	2	23	15.64
3	3	5	3.4
4	4	43	29.24
5	5	32	21.76
6	6	4	2.72
7	7	4	2.72
8	8	9	6.12
9	9	10	6.8
<b>Total</b>		<b>147</b>	<b>100%</b>

Source: Field Visit, 2006

#### **4.2.4 Economy of this Village**

The economic activities of the people of Shiva Nagar VDC are based on Agriculture. All most as maximum population is engaged in agricultural activities. The main agricultural products are rice, maize, wheat, mustard lentils etc. Animal husbandry is another source of income. Buffaloes oxen, goats, pigeons, ducks, chickens are kept as supplementary to agriculture.

Due to unequal distribution of the land some of the people of this VDC are not able to feed for a whole year. Very few people are engaged in off farm activities. Some people are working in government sector and some are in business and Gurung male are engage on military (Nepalese, Indian, British) and also going to abroad. Mostly Gurung women are engage on agriculture

#### **4.2.5 Health Facilities**

Mahendra Aadarsha Hospital is the regional hospital, Bharatpur. People are getting health facilities from there. Other hospitals are B.P Koirala cancer hospital Yagyapuri, Medical Teaching College Bhartpur and other private hospital are Kalika, Aasha etc are also given their service for the people.

There is a health post lies at Shiva Nagar- 5, in this VDC and people are also getting health facilities from there. The health post, especial duty for child and women is given on Tuesday. Village health workers also help for the free distribution of contraceptive and medicine on the village. They visit ward to ward for counseling to people. Health post gives also counseling about health, sanitation, Drug, Smoking, wine, nutrition, food, water, different kinds of disease, use of contraception benefit etc. People are getting health facilities from private clinic, village health workers.

In spite of knowing the impact of smoking, drinking alcohol, most of Gurung people are still doing this. They also knew that T.B. cancer cough are the main cause of alcohol and smoking. Worms, typhoid, diarrhea is the causes of lack of sanitation and also the causes of environmental pollution.

#### 4.2.6 Population Distribution

According to the census 2001, the total population of Chitwan district is 4,72,048. Among the total population 2,35,084 are male and 2,36,964 are female. Among the total population 1,27,114 (26.92%) are in municipalities where as 3,44,934 (73.07%) live in Village Development Committee. In comparison, the population is low in municipalities but the population pressure is high than VDC. The total number of households of Chitwan district is 92.863.

**Table No.: 4.4**  
**The Population Composition of Shiva Nagar VDC**

S. N	Ward. No	No of Households	Population	Male	Female
1	1	103	471	217	254
2	2	132	672	332	340
3	3	81	375	176	199
4	4	141	728	362	366
5	5	288	1367	670	397
6	6	133	641	303	333
7	7	109	534	257	277
8	8	302	1450	733	717
9	9	147	653	314	339
Total		1436	6891	3369	3522

Source: CBS, 2001

This table shows the population composition of Shiva Nagar VDC. In this table the total population is 6891. Out of them 3369 (48.88%) are male and 3522 (51.11%) are female and total number of households are 1436. Average size of households population is 5.08.

**Table No.: 4.5**

**Numbers of Caste and Ethnic Group and Households of Shiva Nagar VDC.**

<b>S. N</b>	<b>Caste and Ethnic Group</b>	<b>No of households</b>	<b>Percent</b>
1	Brahmin	2648	38.35
2	Chhetri	1000	14.50
3	Newar	146	2.11
4	Gurung	860	12.47
5	Tamang	216	3.13
6	Magar	345	5.00
7	Kami	488	9.97
8	Damai/Dholi	370	5.36
9	Tharu	17	0.24
10	Thakuri	116	1.68
11	Darai	90	1.30
12	Sanyasi	17	0.24
13	Sarki	222	3.21
14	Sunar	7	0.10
15	Rai	12	0.17
16	Chebang	5	0.07
17	Muslim	20	0.29
18	Gharti	85	0.11
19	Teli	12	0.17
20	Not stated	5	0.07
21	Other	10	0.14
	<b>Total</b>	<b>6891</b>	<b>100%</b>

Source: District Profile, (CBS; 2001)

There are different cast live in this VDC. Such as Brahmins 2,648 (38.35%) Chhetris 1,000 (14.50%), Gurung 860 (12.47%), Kamis 688 (9.97%), Magars 345 (5%) etc. Among them Gurung is the 3rd largest population group of this VDC. Gurung are scattered in all ward. But mostly Gurung are found in ward no. 4 (Surya Nagar), ward no. 5 (Shiva Nagar) and ward no. 2 (Jayanagar). The researcher found the total number of households of Gurung in this VDC are 147 (Field survey 2006).

### **4.3 Brief introduction of Gurung of Shiva Nagar VDC**

A brief ethnographic description of the Gurung of Shiva Nagar VDC is given below:

#### **4.3.1 The Language**

Language is one of the most identifying factors of ethnic and tribal affiliation. All ethnic groups of Nepal have their own language. Similarly. Gurung also have their own language. Gurung of eastern Nepal don't speak Gurung language. But in the study area Gurung language is mother language and they also speak Nepali, Hindi, English for conversation. Gurung language is called Tamu Kwyi, belongs to the Tibeto-Burman family, along with related dialects of Magar, Tamang, and Thakali.

#### **4.3.2 Food and Drinks**

Most of the Gurung people are non-vegetarian and their stable food is rice. They consume more meat alcohol, beer than vegetable, curries. They eat buff, mutton, chicken, Pigeon, Pork, fish etc.

#### **4.3.3 Physical Appearance**

The Gurung have their mongoloid features with round faces, flat noses, high cheekbones, narrow eyes and yellow skin pigmentation.

#### **4.3.4 Family and Social Organization**

Joint\extended family is the most common family for Gurung now a day some changes are to be found. Gurung are practices for the live on single-family system. Gurung family is headed by eldest member of the house. Male are households headed but in this communities, when male are going to earning, mostly Gurung man are join Indian/British/Nepal army, at that cases mostly women are households headed.

There is Gurung organization (Gurung committee and Gurung mother group). They celebrate at the occasion of 15<sup>th</sup> Poush as New Year (Lhoshar). Buddhajayanti etc. Organization other functions of this organization are as maintaining road, Temple, Gumba, Death ceremony, marriage ceremony, Arghau etc.

#### **4.3.5 Social Rodi Organization**

Pignede (1966: 217) defines Rodi as the custom of evening meeting among the young, popular with Gurung. Bista (1967.78) calls it a " club for boys and girls". Mac forlane (1972:55; 117) say it "young people's meeting house", and Andars (1974) describes rodi as "a nightly social gathering place" and she views rodi as a sort of "social night club". It has significant role in the economic, social and ritual organization of villagers. It provides good training in obedience for the child and sources release of frustration and tantrum.

Rodi house is formed under the sponsorship of a middle-aged couple who have a beautiful daughter of participating age (Messerschidt 1976). The male sponsor is respectable called "Rodi father" and his wife is said "Rodi mother". All the rodi members are named as " Rodi friends".

The main function of rodi are recreation premarital cross-sex socialization, develop individual autonomy, and mutual understanding, rodi members entertain each other in the evenings and throughout the night with

dancing, drumming, singing and joking (Messerschmidt, 1976:51). Rodi activities are good sources for making link with work and ritual types of organizations.

The social organization includes several activities like folk dance: the Ghanto, Sorathi and Chalitra.

**a) Ghanto Dance Drama**

Thapa D. R (3032 B.S) states that Ghanto and Sorathi are seasonal Gurung folk dance. He further explains that the origin of Sati Ghanto has been from the theme of pasramu's death in the battle of Parbat 'Lohasur'. His queen Yamphawati burns herself making a Pyre on the bank of Marsyandi rivers. Messerschmidt (1976.73) describes Ghanto as social religious event of great importance the central feature is a legend reminiscent of the Ramayan epic. The details of Ghanto are described by Messerschmidt; Thapa, and Gurung , J.M.

**b) Sorathi**

This dance as its name implies continuous for sixteen days. These stories related to this dance. The story originates from a central theme of an actor king, a strolger or a saint. A sorathi giri narrates the infidelity of Brahmin priest Jaya singe.

**c) Chalitra Dance**

This is based on a sanskrit epic. It is performed by chorus of men and boys who beat drums, clang cymbals, sing, and dance chicken are sacrificed for goddess Saraswati and a feast is organized by the members (Messerschmidt, 1976: 71).

In sum the 'Rodi' system serves the purpose of its childhood and adolescent personality development through recreation, sociability, and co-operation. These organizations regulated the behaviour of the participants by

projecting historical theme. This Rodi organization also reduces the stresses of the adolescent members by providing erective and constructive outlets to them. This helps in social adjustment and in meeting to needs of crises situations.

#### **4.3.6 Occupation**

The main economic organizations of Gurung are based on the combination of agriculture, rearing livestock and service in army forces.

Their main occupation is agriculture. They grew rice, maize, wheat, lentils etc. The labour is needed for the period of agricultural activities (mainly during planting and harvesting). They hire the additional labour as well as there are a members of non-wage labour system; Parma, Paincho etc. They hire labour of other sector such as there is a system of 'Naike' who bring the labour force and got 10% from each labour force. A more common form of non-wage labour is exchange of reciprocal labour.

Gurung women are made beer, wine for the self-use or for sale. Both male and female have skill of weaving fishing net and fishing. Women are engaged in house for cooking, childcare, washing and clearing.

The most important sources of Gurung family income are pension and salaries. The majority of Gurung join in the British/Indian and Nepal Army. Nawa days the Gurung men start to go in foreign country for other kinds of services. Some of retired are also go to the other country for the earning.

#### **4.3.7 Religion and Festivals**

Person is chosen for among the community and is made to accept the responsibility of performing all religious functions, Gurung practice their own trible religion, which consists of worshiping a number of spirits and Hinu deties such as Shiva, Krishna, Ram, Devi etc. Mostly Gurung are Buddhist they

celebrate 'Baishakh Pushma' as the Buddhist 15<sup>th</sup> Poush as the New Year that day is called 'Lhosar'.

Among many feast and festival mainly in death ceremony (Arghau) they used Lama as a priest.

So the Gurung of this VDC are highly acculturated. They used Lama as a priest.

So the Gurung of this VDC are highly acculturated. They have lost their old native dialect, ritual, festival and dresses. The Hindu religion plays a very influential role in the lives of all the Gurung in these villages. They follow Hindu religion and worship Hindu God and Goddesses as well as local deities and spirits. They celebrate Dashain, Tihar and so many other Hindu festivals strongly in the whole year.

They used to make great fun like singing dancing, feasting during these festivals also during the harvesting period. Due to the out migration of young working people, this kind of celebration is almost declining.

Ghanto, Sorathi, kaura, Arghau, Rodi are the major specific cultural facets of Gurung. During the period of 'Chitwan Mahotsab' these festivals are exhibited.

Some families of this VDC practice the Christian religion also. Out so the same Gurung also practice the Christian.

#### **4.3.8 Birth Rite**

When a birth of a 1<sup>st</sup> son, the boys of the village come together for the ceremony and dance of 'Putpute', which is done in the courtyard of the house in which the couple are living. The dancers paid the rupees according to the status of the baby's father. The money is spent later on a feast. The relatives of the baby's mother bring presents of clothes, ornaments and food for the child.

These are one more ceremony the first haircut, when the boy is five and six year of age. Hair cut ceremony is called 'Chhewor', which ritual is done by 'mama'.

#### **4.3.9 Marriage Ceremony**

Marriage arrangements among Gurung are unique. By tradition, the practices of cross-cousin marriage are preferred, but the young boys and girls are given full opportunity to make their own choice.

When a boy chooses a girl, whether the expected candidate or someone else, he informs his parents. His parents then send one of their friends or male relatives as their representative to the girl's parents' house with a present of one rupee and a bottle of spirit. The visitors are entertained with food and drink if the girl's parents accept the proposition but are curtly dismissed if they do not. When the girl's parents have agreed, the boy can make arrangements to fetch the bride at his convenience. Usually he goes out with one of his friends to the girl's house and escorts her home. But now a day some people arrange a party and musical band to go in procession to fetch the bride. When the girl is finally taken to her husband's home. Her parents give her a dowry. The dowry consists of copper and brass cauldrons and water jars, sheep, cattle, clothes and ornaments.

#### **4.3.10 Death Rite**

There are two ways of disposing of dead bodies, cremation and burial. By studying the position of the constellations at the moment of death and the priest decides the method of disposal of the body.

There is a common burial ground for the deceased of a village. If the ground becomes crowded and old grave may be dug up and the bones removed to make room for the new body, but it must be grave a belonging to the same family as the dead person. When a grave is dug some rice grains are scattered

before the body is lowered into it. A small piece of gold as silver is put into the mouth of the body and some food and liquor is put on top of the body before the grave is filed with earth.

For cremations a hollow, round stone structure is built with holes near the bottom through which firewood can be put in. The dead body is put on top and the wood thrust in from below and lighted.

Death rites last for thirteen days, and affects all the brothers, brother's sons and other close relatives, who observe mourning during this time. The descendents son observes mourning for six months or a year. The mourner does not eat meat or drink any liquor. For the thirteen days of the mourning after a death close relatives do not eat any salt. The dead are offered food together with other dead ancestors until the final ceremony of pa-ye is done for them. Their ancestor god is offered food near the family hearth inside the house. Pa-ye, the final rite for the dead relatives, is preformed about one year following death.

#### **4.3.11 Dress and Ornament**

Traditional dress of the Gurung men includes a short blouse tied across the front and a shirt of several yards of white cotton material by wrapped around the waist and held by a wide belt. Gurung men and boys who have been in contact with the military, and they often a military cap a beret with their regimental insignia affixed.

Gurung women almost wear a cotton or velveteen blouse tied at the front, and a sari skirt of printed material, usually of a dark reddish color. Their ornaments include gold and coral (Muga) necklaces, which represent the wealth of their husbands and gold ear and nose-rings given to them traditionally at the time of marriage. Their ears and nose are pierced when they are small girls. Like almost all women of Nepal, they delight in colored bangles.

## CHAPTER 5

### DEMOGRAPHIC ANALYSIS AND FINDINGS

This chapter provides socio-economic information of the Gurung of Shiva Nagar VDC.

#### 5.1 Socio-economic Aspects

The demographic features of respondents sampled 45 households of Gurung of Shiva Nagar VDC is given table:

**Table No.: 5.1**

#### **Households and Family Size**

<b>No. of households</b>	<b>Population</b>			<b>Average of family size of households</b>
	<b>Male</b>	<b>Female</b>	<b>Total</b>	
45	135	123	258	5.73

Source: Field Survery, 2006.

The table no. 5.1 shows that the composition of the Gurung of the sampled households. Out of the 45 households of Gurung in Shiva Nagar VDC, 135 are male and 123 are female. The average family size is 5.73. It is found that male population is higher in number than female but there is not so different between male and women. The Gurung are migrated another countries or armies (Nepalese, Indian, British) to earn money and women are involved in households activities and form agricultural activities.

The types of family structure of Gurung in Shiva Nagar VDC is given below in following table.

**Table No.: 5.2**

**Respondents by Family Structure**

<b>Family structure</b>	<b>Respondents</b>	
	<b>No.</b>	<b>Percent</b>
Nuclear	24	53.33
Joint/Extended	21	46.66

Source: Field Survey, 2006.

The table no. 5.2 shows that the family structure of Gurung of Shiva Nabar VDC. Here the family is categorized in to two types. Nuclear and Joint/Extended. This table shows that the nuclear type of family structure is high (53.33%) than joint/family (46.66%). But the perseverance of family is minimum give by the respondents at this is shown below the table.

**Table No.: 5.3**

**Preference of Family**

<b>Preference</b>	<b>Respondents</b>	
	<b>No.</b>	<b>Percent</b>
Joint/Extended	33	73.33
Nuclear	12	26.66

Source: Field Survey, 2006.

Joint family is more enjoy full for Gurung and they also said that it is more helpful at every time and special for working period. In these childcare, households activities it is more helpful. Above the age of 16 over, male Gurung are engaged in the armies as off form activities out of home. So in this time they feel help. So they suggested that joint/extended family structure.

The female Gurung are engaged in agriculture, childcare. So, they have the burden of households activities and agricultural activities.

## 5.2 Economic Condition

### 5.2.1 Housing Condition of Gurung

Gurung are seen to live in closely packed communities. Their activities like Pujas, Entertainment and other ceremony are indicative of their community a unity. Which are unique features among other community of Nepal. They live mostly in two-story house with thatched roofs. Houses are made by on the both of the road. But in this VDC house of Gurung are both scattered and compact. Houses are in the modern from.

**Table No.: 5.4**  
**Housing Condition**

Types	Respondents	
	No.	Percent
Pakka	15	33.33
Kachcha	9	20
Medium	21	46.66

Sources: Field survey, 2006

Given table no. 5.4 shows that the housing condition of the Gurung of Shiva Nagar VDC. Out of the 45 respondents, 15 (33.33%) houses are Pakka made by bricks and cement. 21 (46.66%) are medium and only 9 (20%) houses are Kachcha.

The women are clearing the house and courtyard everyday, only female members involved in these works.

**Table No.: 5.5**

**Available of Toilet**

<b>Type</b>	<b>Respondent</b>	
	<b>No. of households</b>	<b>Percent</b>
Pakka	42	93.33
Medium	3	5.66

Sources: Field survey, 2006

Most of the Gurung have Pakki house so they have concrete toilet. Who have not Pakki house they also feel the needed of Pakki toilet. So, the 42 (93.33%) respondents have Pakki (concrete) toilet. Only 3 (6.66%) respondents have medium types of toilets. but the researcher couldn't found the kachhha toilet in the field visit.

**5.2.2 Respondents by Possession of Land**

As Gurung women are primarily depend on agriculture, the land ownership pattern of Gurung of Shiva Nagar VDC is given below:

**Table No.: 5.6**

**Possession of Land**

<b>Possession of land (In Bigha)</b>	<b>Respondent</b>	
	<b>Numbers of Households</b>	<b>Percent</b>
Less than 1 Bigha	27	60
1-2	9	20
2-3	4	8.88
3-4	3	6.66
4+	2	4.44
Total	45	100

Source: Field Survey, 2006

The land holding size is categorized in to 5 different classes to sketch the real picture of level holding of each households. Of the total 45 households 27 (60%) Households, owned less than 1 Bigha. 9 (20%) Households owned less than 2 Bigha. 4 (8.88%) households owned less than 3 Bigha and only 2 (4.44%) households owned 4(+) Bigha. Here we cannot see the landless people but maximum respondents have only land for house. They don't produce enough food grain. The supportive sector help to field them whole year. Mainly supportive Sectors of Gurung is Army forces. Maximum male Gurung are join British, Indian and Nepali Army forces, other are engaged on Teaching business and also.

They have not also the knowledge about Pesticide insecticide and usage of manure, chemical fertilizer. Traditional technology of agricultural pattern is also the courses of low productivity.

Some Gurung women evolved in labour on the period of planting and harvesting. They exchange their labour forces and Pincho also pervailed on this field site.

### **5.2.3 Respondents by Occupation**

Nepal is predominately an agricultural country. Most of the people in Nepal are primarily engaged in agriculture. Approximately 80% of people are engaged in agriculture. Agriculture sectors itself is a chief contributes to the country's GDP. Agriculture sector contributes almost 45% of the country total GDP Even today. So, Gurung women of Shiva Nagar VDC are involved in agriculture.

**Table No.: 5.7**

**Respondents by Occupation**

<b>Occupation</b>	<b>Respondents</b>	
	<b>Numbers of Households</b>	<b>Percent</b>
Agriculture	36	80
Service	6	13.33
Business	3	6.66
Total	45	100

Source: Field Survey, 2006

Above table no. 5.7 shows that the most of the Gurung women engaged in Agriculture to fulfill their basis needs. Out of 45 respondents 36 (80%) respondents are engaged in agriculture. So, the main income sources of Gurung women are agriculture. 6 (13.33%) Gurung women are engaged in teaching service and 3 (6.66%) have small shop for their income sources fulfill their basis needs.

**5.2.4 Income Source of Family**

Following table shows that the income source of Gurung women families.

**Table No.: 5.8**  
**Income of Family Members**

<b>Income Sources</b>	<b>Respondents</b>	
	<b>Numbers of Households</b>	<b>Percent</b>
Agriculture	3	6.66
Service	17	20
Business	6	13.33
Armies and abroad	27	60
Total	45	100

Source: Field Survey, 2006

This table no. 5.8 shows that the income sources of family members of Gurung women (male Gurung). Here, we can see the maximum respondents are engaged on Armies and abroad. Out of 45 respondents of family members, 27 (60%) are involved on this category. After the retired from army life they also get pension and they also go to abroad after the retired life. Of the total respondents 9 (20%) engaged on teaching service. 6 (13.33%) are done business and only 3 (6.66%) involved in agriculture sector.

### 5.2.5 Respondents by Literacy Status

Literacy for every one, primary education for every child is basic human needs. Education is the basic foundation and most for development, lack of education may impair the development of the country.

Education for women is most needed for the development. If a woman is educated then the family is educated but a man is educated only he is educated. So the education is also needed for the Gurung women of Shiva Nagar

**Table No.: 5.9**

#### Literacy Status of Respondents

Educational Status	Respondents	
	Numbers of Households	Percent
Illiterate	4	8.88
Literate	8	17.77
Primary	6	13.33
Secondary	21	46.66
S.L.C	5	11.11
S.L.C Above	1	2.22
Total	45	100

Source: Field Survey, 2006

The table no. 5.9 shows that the literacy rate of the respondents of Gurung women of Shiva Nagar VDC. Out of the 45 respondents 91% literate, only 9% are illiterate. There are higher number respondents left their education after secondary level. OF the total respondents 46.66% left their education after the secondary level. Only 5 (11.11%) pass S.L.C. and only 1 (2.22%) forward her education after S.L.C out of 45 respondents

### **5.3 Social Status**

#### **5.3.1 Respondents by Language Spoken**

One of the major characteristics of ethnic group is their mother tongue. These Gurung have also their own mother tongue. They used their mother language among their community. But the Gurung language also influence by other language in the study area, they speak Nepali for every purpose of communication. Except mother language English, Hindi also speaks some of them. So urbanization has deeply affected in terms of language.

#### **5.3.2 Respondents by their Costumes**

Regarding the traditional costume of Gurung women wear a cotton or velveteen blouse tied at the front, and Saari Skirt of printed material, usually of a dark reddish colour. Ornaments included gold and coral (Muga) neekless. They also wear gold on ears and nose.

Gurung male wear Topi, a shirt blouse tied across the front and a shirt of several yards of white cotton material wrapped around the waist and held by a wide belt.

But nowadays these costumes were shown only occasion and Mahotsab. Otherwise they wear modern dresses, because of the easy to wear and available. Unmarried girl wear Kurta-salwar, paints T-shirts, Frock etc. and married are

shown on sari, blouse and Lungi and T-shirt etc. Male wear shirt, pants, T-shirt etc.

### 5.3.3 Decision Making in Gurung Community

Decision-making is important matter for every community. So it is important on Gurung households. As in most of the Nepalese households, is made by male headed of the family but the study area, female head made the decisions of the family.

**Table No.: 5.10**

#### **Decision Maker of Family**

<b>Decision Maker</b>	<b>Respondents</b>	
	<b>No. of Households</b>	<b>Percent</b>
Male head	21	46.66
Female head	24	53.33
Total	45	100

Source: Field survey, 2006

The table no. 5.10 shows that female head made the decisions. Of the total 45 respondents 24 (53.33%) respondents have female head on the decision making only 21 (46.66%) have the decision of male.

But on the discussion methodology the researcher found that both male and female and family member makes the important decisions also. Here the female is more households are the causes of out migration of male.

### 5.3.4 Respondents by the System of Expenditure Pattern

Gurung women have the responsibly to leading the households activities. So, they expense their expenditure where it needed. It has no need to ask her husband before expending the money.

**Table No.: 5.11**  
**Need to Ask Before Spending Money**

Need to ask	Respondent	
	Number of Households	Percent
Yes	15	33.33
No	30	66.66
Total	45	100

Source: Field survey, 2006

The table no. 5.11 shows that of the total 45 respondents 30 (66.66%) have no need to ask before spending money but 15 (33.33%) are ask before spending. But in this community, when think that any work is most important at that time they asked their family and also work are forward for done by female. So the decision makers of the Gurung family are female headed. The main causes of the female decision and female headed are the out migration of male Gurung for working either military as other works.

### 5.3.5 Respondents on Preference of Treatment

The preference of treatment among Gurung women is given in the following table:

**Table No.: 5.12**  
**Preference of Treatment**

Preference	Respondents	
	Number	Percent
Hospital	36	80
Dhami (Jhakri)	-	-
Both	9	20
Total	45	100

Source: Field survey, 2006

All the respondents were asked where do they treat their patients when they get sick. Nobody said that they go to Dhami/Jhakri for treatment. 36 (80%) respondents choose hospital, health post or any medical center for their treatment. But 9 (20%) respondents are chosen both doctor and Dhami/Jhakri for their treatment.

So, table shows that there is attraction toward hospital is maximum.

### 5.3.6 Respondents on Medical Checkup

The researcher used questionnaire for the medical check up during the pregnancy. Among the Gurung women the respondents at Shiva Nagar VDC the table showed the medical check up below the table.

**Table No. 5.13**

#### **Medical Check During Pregnancy**

<b>Checkup</b>	<b>Respondents</b>	
	<b>No</b>	<b>Percent</b>
Regular Checkup	21	46.66
NO Check Up	9	20
Check Up Once	15	33.33
Only in Pain	-	-
Total	45	100

Source: Field survey, 2006

The table no. 5.13 shows that 21 (46.66%) respondent check their health during pregnancy regularly. 9 (20%) have not check and only 15 (33.33%) of respondents check once at a time when were pregnant.

This shows that the regular check up is increase among Gurung women of Shiva Nager VDC.

### 5.3.7 Respondents about Users Contraceptive

There is not the regular use of contraceptive. We can see the present status of uses of contraceptive among Gurung women.

**Table No.: 5.14**

#### **Use of Contraceptives**

<b>Use of Contraceptive</b>	<b>Respondents</b>	
	<b>No</b>	<b>Percentage</b>
Yes	12	36.36
No	21	63.63
Total	33	100

Source: Field survey, 2006

The table no. 5.14 shows that the uses of contraceptive among Gurung women. Only 12 (36.36%) respondents are used contraceptive among the Sample respondents, who have needed to use contraceptive. Here 33 respondents have to need contraceptive and remaining respondent have no need of contraceptive because of the permanent serialization.

### 5.3.8 Respondents about Interest in Politics

Politics plays the vital role to aware the people. So it has to needed to bring women in politics for their upliftment we can see the interest among Gurung women in the below Table.

**Table No.: 5.15**  
**Interest on Politics**

<b>Interest</b>	<b>Respondents</b>	
	<b>No</b>	<b>Percent</b>
Yes	18	40
No	24	53.33
Partially	3	6.66
Total	45	100

Source: Field survey, 2006

Maximum respondents 24 (53.33%) have not interest on politics. 3 (6.66%) have partially interest and only 18(40%) have interest on politics for the uplift of women. The Gurung women does not involve on politics because the work burden, childcare and their family members did not want to send in politics.

But the 80% respondents were answered it is it is essential to participate Gurung women in politics to uplift women status and 10% women said they have not any idea about it.

### **5.3.9 Respondents About Daily Work Performed**

Every male dominated societies there are burden of work on female. Our nation is also the male dominated society. So the every women work more than men. Here the researcher wants to know about the daily work in some categories.

**Table No.: 5.16**

**Gender Participation in Households Activities**

<b>Activities</b>	<b>Male</b>	<b>Female</b>	<b>Remark</b>
Cooking		✓	➤ Sometime male help other wise they said that it is the women's duty.
Cleaning		✓	
Shopping	✓	✓	➤ Women's have to participate in all activities due to men's out migration.
Childcare		✓	
Fetching Water		✓	

Source: Field Survey, 2006

The table no. 5.16 shows that the daily work performed in Gurung women at Shiva Nagar VDC. The Finding indicates that women are engaged predominantly in cooking, cleaning, childcare etc.

But on the cases of loan taking, house making/maintenance, many lending, festival celebrating, child education have both decided.

Some lands are registered in women's name. 46.66% Gurung women have some land on their name. But maximum land is registered on male's name.

About the right on parental property only 26% have said need of right, who have few land. But remaining respondents said that it is not necessary to provide land for female.

Gurung are used more alcoholic drinks, smoking. 80% respondents family members have these habit, impacts of knowing these they used wine tobacco etc. in this site, some Gurung families are vegetarian also otherwise, Gurung are non-vegetarian.

## CHAPTER 6

### CONCLUSIONS AND RECOMMENDATIONS

#### 6.1 Conclusions

After having studied of Gurung women in the field level the conclusion found from the study are summarized as below:

- The majority of the Gurung women are found to be having inadequate education and no access to top-level job. To some extent, this is because of the conservative socio-cultural structure of our society and custom of marrying the girl at the early age. Preference of joint family by large members of respondents show that although women desire for out side job and economic independence, they still need the support of their family.
- The workload of women was found to be comparatively higher than their male counterparts. However, in some households the help from the male members in different activities like cooking, fetching water, childcare etc. were also found. It indicates that male members can realize the problem of over work burden faced by the women.
- The economic status of the Gurung women is still poor. Majority of Gurung (60%) have less than one Bigha and 20% Gurung have one to two Bigha. Productivity is unsustainable for a year.
- But the maximum male of Gurungs use engaged in Army force (Nepal, Indian, British) some are going overseas to earn money and some are involved with teaching and other business service. So, these are other sources to fulfill their needs.

- Generally, Gurungs are innocent and helpful people. They enjoy singing, dancing etc. But now a day, their tradition and culture are changing fastly.
- Most of the Gurungs are Buddhist. Here the researcher found mostly 73.33% Gurungs are Buddhist. But some (20%) are Christian. in this field study, the Gurungs are follower of Hindu culture also so they like to worship Hindu God. Here 6.66% are said that they are Hindu. So, their culture and tradition becomes acculturated.
- Most of the Gurung as (53.33%) are living in nuclear family but 73% respondents prefer to live in joint family.
- Literacy rate of Gurung are seemed to very high. Only 13.33% complete SLC. Other are under SLC, primary and secondary. 17.77 can only read and write, and 8.88% are illiterate.
- Due to lack of education, they do not complete their higher education. Due to inadequacy of higher education, they do not have any plan in future.
- In this village health consciousness is increasing day by day. Among the respondent all of them prefer hospital for the treatment and some times some respondents also use Dhams for treatment along with hospital.
- Early marriage is widespread in Gurung community. Their average age of marriage is 16-19 years, which naturally prolonged their child bearing, Gurung women involved more in decision making process in households level than others, Besides households works, Gurung women are Participation in agricultural work 13.33% are Gurung women involved in teaching service and 6.66% are involved other business.

- There are several Gurungs institutions, one is Gurung committee where male and family members are involved and other is Gurung mother committee.
- There is no existence of NGO. But some supportive program is done by government organization. Decentralization action for the child and women is the program for child and women for their health awareness and trust fund of VDC also provides the program on saving and credit for the women
- Maximum women respondents said that women should be involved in politics for their upliftment but only 40% have interest in politics.
- Gurungs culture of this VDC is going to be lost. Only old people are familiar with their tradition and culture. On the occasion of 15<sup>th</sup> Poush, marriage ceremony, Gurung women put on their cultural dresses. Only dresses cannot preserve culture. New generation doesn't know their language properly.
- Chemical fertilizer is another factors to increase productivity. But Gurung women do not have knowledge about the use of fertilizer, pesticide, insecticide etc.
- Over expenses of money in unnecessary field is also the problem to uplift socio-economic conditions Gurung women expenses more on dress, ornaments foods etc.
- To sum up bad habit of food, drinks, economic disability, unplanned family, illiteracy, lack of decision making power, conventional approach on agriculture and lack of road, canal/irrigation, bridge are main constraints for socio-economic development of Gurung women of Shiva Nagar VDC.

## 6.2 Recommendations

On the basis of the conclusions, the following recommendations are suggested, for the upliftment of socio-economic condition of Gurung women of Shiva Nagar VDC.

- Education is the main pillar for the development, which play vital role for raising women's status. Nepalese parents seem to relax in sending daughter to school. So it is necessary to encourage them for completing at least school education. Various programme for female should be implemented for the betterment of socio-economic condition. Equal opportunity for female children should be awarded in education. Some compensation for their absence in work must be given. The government education should launch free education for female children up to secondary level.
- Early age of marriage tends to be cause of lower education. The legal minimum age at marriage for female should be increased. There must be campaign of eradication on literacy through the medium of non-formal education in rural areas by the government coordinating with various NGO's and INGO's involving is this field.
- Women participation is the important factor to uplift women. Government should bring effective women participation program and it will support them to raise their decision making power within the households as well as in society also.
- Majority of Gurung women have few lands for cultivation. The agriculture Pattern is very old. Incentive types of farming scheme should be encouraged which helps the production to increase.

- They keep few cattles. But it will be needed that the cattles are kept in large numbers. Knowledge about use of pesticide, insecticide, used of chemical fertilizer etc. should be given.
- Tradition and culture are going to be lost in the Gurung community. It needs preservation. So, the concerned agencies and government should promote their culture and tradition.
- Skill is also the main factor to uplift the socio-economic condition of Gurung women. So skill development program should be launched for the Gurung women of Shiva Nagar VDC. Over expenses on unnecessary field must be minimized for the upliftment of socio-economy.

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## Appendix I Household Survey Questionnaire

**Series no:**

**VDC/Municipality:**

**Ward no:**

**Name of village:**

**Name of respondent:**

**Age:**

**Religion:**

**Marital status:**

**Part I**

1. Number of family members?

Male [   ]

Female [   ]

Total [   ]

2. Family type?

Nuclear [   ]

Joint/Extended [   ]

3. Education?

Illiterate [   ]

Primary [   ]

Secondary [   ]

SLC [   ]

Diploma [   ]

Master [   ]

4. What type of family does you prefer?

Nuclear [   ]

Joint/Extended [   ]

5. According to you how much education should be given to girl?

.....

6. Do you think son is more important than daughter? Why

Yes...

No...

7. Daily work performed:

S. No	Activities	Male	Female	Both
1	Cooking			
2	Cleaning/washing			
3	Shopping			
4	Child care			
5	Fetching water			

8. What is your occupation?

Agriculture [   ]

Service [   ]

Business [   ]

Others (specify).....

9. What is the occupation of your family?  
 Agriculture [ ] Service [ ]  
 Business [ ] Other specify .....
10. How much rupees do you earn monthly?  
 .....
11. What do you do with your rupees?  
 Spend in household activities [ ] Spend for own [ ]  
 Save in Bank [ ] Give to husband [ ]
12. Do you ask your husband before spending your money?  
 Yes [ ] No [ ] Sometimes [ ]
13. How much agricultural land does your family own?  
 .....
14. Is the land registered in women's name?  
 Yes [ ] No [ ]
15. Do you think women should have equal right in her parental property? why  
 Yes [ ] No [ ] Don't Know [ ]
16. What was the quantity of production of crops in the last year?

Corp	
Production	

17. Any problem in agricultural activities?  
 .....
18. What are the cattle's/animals kept at your home?

Animals	
Numbers	

19. Types of house?  
 Pakka [ ] Cachcha [ ] Medium [ ]
20. Do you have toilet?  
 Yes [ ] No [ ]  
 If yes  
 Temporary [ ] concrete [ ]

**Part II**

- 1. What is your mother tongue?  
Gurung [ ]          Nepali [ ]          Other .....
- 2. Do you use mother tongue only as other specify?  
Only mother tongue [ ]          Other (specify).....
- 3. Which customs do you use?  
Traditional [ ]          Modern [ ]
- 4. Types of marriage?  
Arrange marriage in you own community [ ]  
Love marriage in your own community [ ]  
Others (specify) .....
- 5. Who is the decision maker of your family?  
Male head [ ]  
Female head [ ]  
Both Male and Female [ ]  
All member of family [ ]

6. Who participate on the following area of decision-making?

S. No.	Area of decision	Male	Female	Both
1	Education			
2	Medical treatment			
3	House maintenance			
4	Marriage Activities			
5	Shopping			
6	Loan taking			

- 7. What is your source of water?  
Well [ ]          Tap [ ]          Other specify .....
- 8. What is your preference of treatment?  
Hospital [ ]          Dhama/Jhakri [ ]          Both [ ]
- 9. Do you use contraceptives?  
Yes [ ]  
No [ ]
- 10. Medical check up during pregnancy?  
Regular [ ]          No check up [ ]  
Check up once [ ]          Only in pain [ ]

11. Do any of your family members have special habit?  
Yes [ ] Specify .....  
No [ ]
12. Do you know the impact of about your habit?  
Yes [ ] specify .....  
No [ ]
13. Do you have interest in politics?  
Yes [ ]                      No [ ]                      Partially [ ]
14. Do you think women should participate in politics? Why?  
Yes [ ]                      No [ ]                      Don't know [ ]
15. What is your social organization?  
.....
16. Is there any other social organization in your locality?  
Yes [ ] specify .....  
No [ ]
17. Are you member of any social organization?  
Yes [ ] specify .....  
No [ ]
18. What do you think are some potential problem of women?  
.....  
.....  
.....
19. What may be some of the suggestion to reduce those problems?  
.....  
.....  
.....