

Young Women Researchers' Conference  
Women Researchers in Social Science  
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Organizer: Martin Chautari

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Day I (March 6)

**Key Note Speech: Dr. Meena Acharya**

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**Panel A: Politics, Social Experience and Changing Identity**  
**Chair: Dr. Chunda Bajracharya**

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**Youth Politics: Contributions and Positions**

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This paper studies different dynamics of youth politics in Nepal against the backdrop of the transformation that happened in Nepal. Nepal saw an unprecedented popular mass uprising for 19 days in April, 2006, known as *Jana Andolan II* against the royal regime of erstwhile King Gyanendra, who had taken over the government in a bloodless coup in 1st of February, 2005. The movement saw intense pro republic sentiments in the country and the youth were at the forefront of the movement. After the movement, eventually, the Communist Party of Nepal (Maoist) that was waging an armed conflict for a decade came in for peace process and the war was officially declared as over on 21st November, 2006. The country was declared as Federal Democratic Republic of Nepal on 28<sup>th</sup> May, 2008 by the first meeting of Constituent Assembly.

Youth, especially members of student organizations and youth organizations have played a crucial role in these developments and the paper looks at their contribution in creating conditions for transition from monarchy to republic. At the same time, it is also attempting to look at how these youth are located in political discourses and practices of the country which is largely defined by their relationship with the political parties.

The study is a descriptive study within qualitative research paradigm. The data has been collected using historical methods through personal narratives from nine key informants out of whom eight belong to different student organizations, youth organizations, inclined towards three major political parties of the country and a political party and the rest is a senior journalist at a national daily. Semi structured in-depth interviews was used for collecting data, which was done in May and November, 2009. The overarching method of data analysis has been undergirded by phenomenology as subjective experiences of individuals have been captured through nine in-depth interviews.

The major findings of the study are:

- ☒ Youth's desire for republic came as a result of negating the class hierarchy between monarch and the people and their negation of heredity system as the source of ruling power. Monarchy has been seen as the source of political instability in the country and therefore underdevelopment.
- ☒ Youth decided to go for republic much before the political parties and they popularize the idea of it through different strategies and set the political ambience for it.
- ☒ The youth bodies share inverse relationship with the political parties in terms of their autonomy.
- ☒ The involvement of youth is prominent in the movements and struggles but when it comes to sharing opportunities and responsibilities, they are not given due importance.
- ☒ Student organizations seem more radical in their approach than the youth organizations as the latter have political ambitions.
- ☒ The unity amongst the youth union is seen to be conditioned the unity of the political parties.
- ☒ The post Jana Andolan phenomena in youth politics depicts a picture of growing militarization amongst the youth which is also normalizing violence in politics.



## **The Experiences and Social Practices of Single Women (Widows)**

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Study regarding “The Experiences and Social Practices of Single Women” has been carried out with the aim of highlighting on the perceptions and discriminatory practices of society towards single women, especially the widows, in the context of Nepal. The focus is on issues of gender relations and the status of the widow women. The global scenario of women seems to be improving, but still the societal manifestation and male dominance is deep-rooted in society. Underlying the fact, this study, at the same time seeks to identify the experiences and social practices of single women.

The study has carried out in an organisation, women for Human Rights, Single Women Group (WHR) in Kathmandu valley. The research of this study is descriptive as well as exploratory. Descriptive design has been adopted to describe the experiences and social practices of widows. It has tried to describe the personal, familial and economic problems of the widows. At the same time, it has tried to explore the economic strategies of single women to cope in the changed situation. Purposive samples has used as a sampling method. 15 samples are taken deliberately from WHR. All these are the young widows which are of the focus of the study. Indicators are developed to gather qualitative and quantitative information, related to age, caste, ethnicity, education, income and employment levels and other social, cultural, economic and psychological dimensions of the single women. To collect the information, both primary and secondary data are collected through interview schedule, observation, case studies. The secondary data and information are collected through library, concerned institutions working in this field and published and unpublished research reports, office records, journals, magazines, newspaper, etc.

Finally the study has concluded that the status of the single women is no way satisfactory in many ways. They face discriminations and differences in every step of their life. Their situation is vulnerable as they have no access to resources and

opportunities. So, they are marginalized facing greater discriminations. The study though brings a small number of single women within its research range, it covers various age, caste, ethnic groups and the women of all spectrums. This study has examined the personal, familial, socio-cultural, economic, psychological sides of the lives of the widows and tried to find out the coping strategies for their survival. This evidently means that the resources took care to bring women from all spectrum of life which would help them fathom both the covert and overt problems of single women. It is also found that the widows in groups are much more confident and can deny the evil cultural practices prevalent in the country. They feel secured in the places where there are the women like themselves where they can share their feelings and can understand each other.



## **“Being Sherpa”: A Study of Gender and Ethnic Identities in Mountain Tourism in the Everest Region in Nepal**

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Questions like ‘who are we?’ and ‘where do we fit in?’ are becoming increasingly common in mountain industry of Nepal where Sherpa ethnic identity has double meaning as the dwellers of high Himalayas and a famous wage occupation in mountain tourism where Non Sherpa are also involved in this occupation. The thesis through in-depth interviews seeks to understand the making of distinct gendered ethnic identities that are mutually constituted by the growing mountain tourism industry in Nepal, with a view to offer insights into how particular identities evolve in emerging economic niches.

Tourism has become the primary ground for the production of the globally recognized Sherpa identity co-created both by the locals and the tourists. The *sherpa* risk their lives as they are lured into this occupation because of the high economic returns from mountaineering. The economic dependency on tourism has brought changes in gender ethnic identities of the Sherpa. Changes are inevitable especially

in places which has tourism influence. Tourism has been the catalyst to loosen the cultural norms and roles especially for women. Gender identities changes and can be disrupted where Sherpa women and men are reproducing gender identities by being care taker and breadwinners respectively. However tourism could not bring change in professions related to mountain tourism which is overtly gendered and reflects local and trans-national norms of 'women's work'.

Tourism being a lucrative source of income Non Sherpa women and men who are less educated from all the geographical locations are increasingly being part this industry where Sherpa ethnic identity is an established brand name. The Sherpa wants to affirm Sherpa identity among the Sherpa thus tourism becomes a site of contestation. Specifically among the men of same sex of different ethnicity who are involved in mountaineering industry. The marking of difference among Sherpa and non Sherpa is based on ethnicity. Ethnic and gender identities compete for ascendancy as Sherpa ethnic identity is the symbolic capital identity in this industry. Sherpa brand has created gender hierarchy and subordination especially among the men. Thus Sherpa identity is gender and ethnic identity and so are the benefits sharing. Younger generation Sherpa does not seem to take on the baton of climbing legacy. In future it is likely that the Sherpa may fall from globally recognized perch position of mountain tourism. For that reason, mountaineering is done by courage and determination but not by a particular gender and ethnicity.

The findings of the thesis conclude that the culture, gender and identities are not fixed and constant; they change too.



## **Role of Women Parliamentarians in Decision Making: A Case Study of Constitution Assembly**

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### **Objectives of research:**

1. To find out the change in socio-economic condition of female CA members before and after they have been appointed as CA member.

2. To analysis their roles in decision making process in parliament.
3. To find out their reasons behind joining politics.

**Reasons behind this research study:**

As we all know that CA has been a remarkable history for the participation of women in policy level. It has succeeded to make 33% participation of women in Parliament house. So in this case it is necessary to find out that whether those women are able to participate in decision making level or not, or their participation has just been limited up to papers only. Further this research paper will help to know the reasons of most of the women parliamentarians behind joining the political field, and if they are able to change their socioeconomic condition or not.

This research study was undertaken within the premises of CA hall. More than 25 women were taken as respondents. The study was undertaken with the help of semi-structured questionnaire.

This research paper succeeds to study the proposed objectives. The status of women CA has been improved, but not much the level up to they need. Even we can say they are able to create the history but there are some loopholes. Even inside the parliament they feel dominated by male and other members of their party.

**They need some space to showcase themselves.**

They are not even motivated by their party leaders. So in this case we can not say with full satisfaction that women are equally participated in decision making process.

Regarding socioeconomic condition, their income is not much sufficient to live a satisfied life of Katmandu city.



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**Panel B: Exclusion / Inclusion, Education and Development**  
**Chair: Prof. Dr. Samira Luitel**

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**Exclusion of Dalits in Development Process: A Case Study from  
Rural Road Construction in Rangkhani, Baglung**

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This study focuses on the inclusion discourses being practiced in the local or rural level. Using a case study of a local road project from Rangkhani VDC of Baglung district in the western hills, it looks at the inclusion of Dalits through representation and participation. This is an exploratory and descriptive study using varied quantitative and qualitative techniques of data collection i.e. census survey, observations, case studies and key informant interviews. The newly constructed road has challenged the livelihood of nearly 30 Dalit households – most of them possess a very small patch of land. Some of them lost the land and two households also lost their house. These poor households were stripped off their little property without any compensation. The road project is also likely to threaten the traditional occupation of iron works. In the development project which would affect their livelihood to this stance, Dalits were nowhere in the decision making process or the implementation level. The findings show that inclusion discourses are yet to bear fruits in the grassroots level. Despite the nation embracing inclusion as important aspect of social justice to the largely under-privileged and marginalized population, the local communities are yet to embrace it. Because of hierarchical caste system, Dalits are excluded from all decision making process since the history and are also dominated by the 'high-caste' people. The local users' groups have raised inclusion in terms of political inclusiveness, not in terms of the inclusion of class, gender or caste. Because of this, Dalits are further excluded and deprived in the implementation of development projects. They are mainly excluded because of the caste based hierarchical division and also because of the long term patron – client

relationship with the higher castes. The development activities and different projects seem very beneficial in rhetoric but they can badly affect the rural poor as well. Local elites always remained the tool of exclusion while political parties are also found promoting this subordination. Instead of acting as an agent of inclusion, this study shows that political parties remain the mechanism of exclusion against the Dalits. The political parties have used their local level mechanism for exclusion, instead. The group formation has only legitimized this process of exclusion of Dalits in the process of development and construction projects.

**Key words:** Inclusion, representation, participation, Development process, rural road, Dalits, Kami, Baglung district



## **Rural Roads as Commons: A Case Study of Community Based Rural Road Management in Eastern Nepal**

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With growing investment in rural road, an issue of maintenance has also emerged in the last few years, particularly for rural roads which are often neglected. In an effort to solve this problem of sustaining rural roads, the governments of developing countries, guided by empirical studies, are slowly devolving the responsibilities of the road to the local authorities and the local people to be managed as road commons. However, the effectiveness of rural road managed by community is still a debatable issue. Community involvement has not always been sustainable as it is very much dependent on the characteristics of the users, road infrastructure and availability of resources. Thus, this research has focused on explaining the factors that contribute to the sustainability of rural road under user group arrangement. The study is based on two community-based rural roads selected from a hill district in the eastern part of Nepal. The analysis was done based on data and information collected through household survey of 123 households, key informant interviews,

focus group and informal discussions. In addition, a walkover survey was done to investigate the rural road condition. Among the roads selected for study, both are in vehicle-pliable condition; however, in technical terms, the second study area is in a much better state than the first study area.

The study reflects upon the fact that road commons cannot be treated like other commons, which have a fixed boundary and a set of defined users, as opposed to the road commons, which covers large geographic area without fixed boundaries and well defined users making it a complex system and thus managing it is a challenge. However, the local institution has been able to devise a system of maintenance within the community even though the arrangement is informal. In addition, low level of community participation is attributed to the nature of the resource, motivation level of the people and the relatively weak institution. Despite the low level of participation of the community member, the maintenance system is being run by the leaders of the community. The local leaders, faced with incentives, have taken a larger share of the responsibility, and their narrow interest has been able to meet the broader interest of the community. Furthermore, the study has shown that the community-level cooperation is more within the community and less between the communities separated by administrative boundaries, due to cost sharing over unquantifiable benefits and lack of transparency. Trust, being a collective attribute, engenders cooperation among the community and consequently reduces management cost in terms of money and time. Besides that, availability of financial and technical resources significantly influences management of the road commons. Conversely, even the provision of funds does not assure effective maintenance; thus, an ability to manage the resource is a pre-requisite to mobilize the resources effectively.



## **Affirmative Action for Dalits: Positive or Reverse Discrimination (A Study of Humin VDC of Palpa District)**

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Two different groups, one privileged and another excluded and/or dominated, since long, are challenging each other to establish their rights up to decision making level in all sphere of state concern in Nepal. In this regard, dominated groups are lobbying for Affirmative Action as panacea of all historical discrimination whereas non-Dalits are explaining it as the reverse discrimination. Therefore, affirmative action is on discourse. Debate of its pros and cons has created the ideological, political as well as academic discussions between Dalits and Non-Dalits i.e. between dominant and dominated groups. In this context, this study has been carried out to explore whether the Affirmative Action for Dalits may or may not be the Reverse Discrimination for non-Dalits.

This study has been carried out using exploratory research design adopting systematic random and snowball sampling method. Household survey questionnaire, Focus Group Discussion, Key Informant Interview and Observation tools were used.

### **Major Findings:**

- Dalits have lower enrollment, higher dropout rate and most of Dalits' access only up to secondary level education whereas most of non-Dalits have access to at-least certificate level, higher enrollment and least dropout rate. Least Dalits have access to higher education. It shows the vast educational attainment gap between them.
- Dalits do not have access in three main mechanisms of government i.e.; executive, legislative and judiciary even in district level. Dalits working on school, community health are very few in comparison and have no presence in police and army services. However, presence of both Dalits and non-Dalit

Dalits is most prevalent.

- Dalits have poor economic condition and poor access to resources or services in consumption level. However, Some Dalits who are capable and worthy are non-noticeable in number with comparison to Non-Dalits.
- Mostly Dalits are based on their unsecured traditional occupation. go for menial work in gulf countries.
- Though the level of caste-based discrimination has been decreasing and still affecting the socio-cultural status of Dalits. The main problem is untouchability.
- Dalits are subordinated in position due to poverty, illiteracy, lack of access, opportunity, human resources, poor religious status and are compelled to live as the second level citizen. This has made them psychologically weak. In this context, free competition kicks them back instead of leading to equality.
- Dalits and Non-Dalits are enjoying unequal access and opportunity. Non-Dalits are using more power, resources and opportunity. Therefore if Dalits are provided by affirmative action; this will not affect Non-Dalits negatively.
- Providing Dalits affirmative action doesn't mean overtaking Non-Dalits' opportunity. Non-Dalits are already playing with power and authority, so affirmative action for Dalits will not affect them.
- There are no actual governmental records about Dalits which is affecting their access and opportunities.

**Conclusion:**

Dalits and Non-Dalits are enjoying unequal access and opportunities in present. Therefore, if Dalits are provided affirmative action, it is not going to be reverse for non-Dalits.



## थारू र ब्राह्मण/क्षेत्री विद्यार्थीहरूको शैक्षिक उपलब्धिमा पारिवारिक र विद्यालय वातावरणको प्रभाव

गीता चौधरी

विद्यार्थीहरूको शैक्षिक गुणस्तरमा सुधार ल्याउन उनीहरूको शैक्षिक उपलब्धिलाई प्रभाव पार्ने तत्वहरूको पहिचान गर्न आवश्यक हुन्छ । तसर्थ यो अध्ययन थारू र ब्राह्मण/क्षेत्री विद्यार्थीहरूको शैक्षिक उपलब्धि तुलना गर्न र यसका कारकहरूको (उनीहरूको घर-परिवार र विद्यालयसँग सम्बन्धित) तुलनात्मक व्याख्या गर्नमा केन्द्रित रहेको थियो ।

यो अनुसन्धान पूर्वी चितवनको खैरहनी गाउँ विकास समितीमा गरिएको हो । सर्वप्रथम थारू तथा ब्राह्मण/क्षेत्री विद्यार्थीहरूको शैक्षिक उपलब्धि तुलना गर्न यस गाविसको एक मात्र सरकारी उच्च माध्यमिक विद्यालय खैरहनी उच्च माविको कक्षा ८, ९ र १० को शैक्षिक वर्ष २०६२ देखि २०६६ सम्मको नतिजा विवरण सोही विद्यालयबाट सङ्कलन गरी लैङ्गिक, जातीय, कक्षागत र विषयगत आधारमा विश्लेषण गरियो । यसैलाई आधार मानेर थारू तथा ब्राह्मण/क्षेत्री विद्यार्थीहरूको शैक्षिक उपलब्धि पत्ता लगाउनुको साथै तुलना गरियो । यी दुई समुदायका विद्यार्थीहरूले पाएका पारिवारिक र विद्यालय वातावरण पत्ता लगाउन र तुलना गर्नको लागि १४ जना थारू र १४ जना ब्राह्मण/क्षेत्री विद्यार्थीहरू अन्तर्वार्ताका लागि छनोट गरियो । यी विद्यार्थीहरू छनोट गर्दा शैक्षिक वर्ष २०६६ को वार्षिक परीक्षा र शैक्षिक वर्ष २०६७ को प्रथम त्रैमासिक परीक्षाको नतिजाको आधारमा कक्षा ८, ९ र १० मा उत्कृष्ट १० स्थानमा पर्ने थारू विद्यार्थीहरू मध्ये ७ जना र ब्राह्मण/क्षेत्री विद्यार्थीहरू मध्ये ७ जना र न्यून शैक्षिक उपलब्धि भएका थारू र ब्राह्मण/क्षेत्री विद्यार्थीहरू मध्ये सात/सात जना छनोट गरिएको थियो । यसरी छनोटमा परेका विद्यार्थीहरूका अभिभावक र उनीहरूलाई शिक्षण गर्ने १० जना शिक्षक-शिक्षिकाहरूसँग पनि अन्तर्वार्ता लिइएको थियो । अन्तर्वार्ता खुल्ला र अर्धसंरचनात्मक ढाँचाको थियो । अन्तर्वार्ताको माध्यमबाट मात्रै पर्याप्त सूचनाहरू आउन नसक्ने सम्भावना देखिएकोले विद्यालयमा विद्यार्थी शिक्षण सिकाइको क्रममा कुनै किसिमको जातीय विभेद भए नभएको पत्ता लगाउन कक्षा अवलोकन गरियो । त्यसैगरी पारिवारिक वातावरण पत्ता लगाउनको लागि सम्बन्धित विद्यार्थीहरू घरमै भएको समयमा उनीहरूको घरसम्म पुगी विद्यार्थी र अभिभावकसँग पारिवारिक वातावरणको बारेमा कुरा गर्नुको साथै अवलोकन पनि गरियो ।

धेरै जसो कमजोर आर्थिक पृष्ठभूमिका विद्यार्थीहरू अध्ययन गर्ने यस विद्यालयका अधिकांश विद्यार्थीहरू थारू समुदायका भए पनि उनीहरूको उत्तीर्ण दर, श्रेणीगत उत्तीर्ण दर, औसत प्राप्ताङ्क र उत्कृष्ट १० स्थानमा पर्ने विद्यार्थीहरू (५२.६६ प्रतिशत ब्राह्मण/क्षेत्री र १८.६६ प्रतिशत थारू) को आधारमा उनीहरूको शैक्षिक उपलब्धि ब्राह्मण/क्षेत्रीहरूको भन्दा धेरै कमजोर रहेको निष्कर्षमा पुग्न सकिन्छ । कक्षागत आधारमा विद्यार्थीहरूको उपलब्धि तुलना गर्दा कक्षा १० को नतिजा सबैभन्दा राम्रो देखिन्छ । विषयगत उत्तीर्ण दर हेर्दा ऐतिहासिक रूपले नै कठिन मानिएका विषयहरू (अंग्रेजी, गणित र विज्ञान) मा विद्यार्थीहरूको उत्तीर्ण दर र सरदर प्राप्ताङ्क कम देखिएको छ । तुलनात्मक रूपमा हेर्दा थारू विद्यार्थीहरू यी तीन विषयहरूमा ब्राह्मण/क्षेत्री विद्यार्थीहरू भन्दा धेरै पछाडि देखिन्छन् । लैङ्गिक हिसाबले हेर्दा पनि थारू छात्राहरू यी विषयहरूमा निकै कमजोर देखिन्छन् । थारू विद्यार्थीहरू भन्दा ब्राह्मण/क्षेत्री विद्यार्थीहरूको शैक्षिक उपलब्धि उच्च देखिनुमा उनीहरूको अनुकूल पारिवारिक वातावरणलाई महत्वपूर्ण मानिएको छ । तर कोइफिसेन्ट अफ भेरिएसन भने प्राय सबै विषयहरूमा ब्राह्मण/क्षेत्री विद्यार्थीहरूको धेरै देखिनुले उपलब्धिको दृष्टिले ब्राह्मण/क्षेत्री विद्यार्थीहरूभित्र धेरै असमान स्तरका विद्यार्थीहरू भएको सङ्केत गर्दछ । जाति मुख्य नभएर जातिसँगै जोडिएर आएको परिवारको शैक्षिक संस्कार (पृष्ठभूमि) नै थारू विद्यार्थीहरूको कमजोर शैक्षिक उपलब्धिको कारक हो । शैक्षिक उपलब्धि उच्च रहेका ब्राह्मण/क्षेत्री विद्यार्थीहरूले पूर्ण रूपले परिवारको नैतिक र शैक्षिक सहयोग पाएको देखिन्छ भने थारू विद्यार्थीहरू आफ्नै मिहिनेत, लगनशीलता, पढाइप्रतिको आकर्षण र साथीहरूको प्रभावले राम्रो गरेको देखिन्छ । विभिन्न जातजातिका विद्यार्थीहरू अध्ययनरत यस विद्यालयमा कुनै किसिमको प्रत्यक्ष जातीय विभेद नदेखिए पनि जान्ने र नजान्ने विद्यार्थीबीच चाहिँ शिक्षकहरूले फरक व्यावहार गर्ने गर्दछन् ।



## मधेसी ब्राह्मण महिलाहरू उच्च शिक्षा<sup>१</sup> मा पछाडि पर्नुका कारण : एक अध्ययन

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यो अध्ययन पर्सा जिल्लाको वीरगञ्ज उपमाहानगरपालिका वार्ड नं. १८ लक्ष्मणवा टोल र रामगढवा गा. वि. स. वार्ड नं. १ बहुअरी गाउँका विवाहित महिला (१५ वर्ष उमेर माथिका र ४० वर्ष उमेर मुनीका) हरू उच्च शिक्षामा पछाडि पर्नुका कारणहरू खोतल्ने प्रयास गरे । मधेसी अन्य जातिको तुलनामा ब्राह्मण जातिका महिलाहरूको स्कूल सहभागिता तुलनात्मकरूपले राम्रो रहेको छ । त्यसैगरी उनीहरूको परिवारका पुरुषहरू पनि उच्च शिक्षामा एकदमै राम्रो र आर्थिक पक्ष सफल रहेको छ । यति सक्षमताको बावजूद पनि किन र कसरी

<sup>१</sup> उच्च शिक्षा भन्नाले स्नातक गर्दै गरेको वा सो भन्दा माथि सम्म पढेको ।

महिलाहरूको सहभागिता उच्च शिक्षामा कम भयो भन्ने बारेमा विश्लेषण गरे । मुख्यतया सर्वेक्षण र अनौपचारिक अन्तर्वार्ता विधि प्रयोग गरी तथ्याङ्क सङ्कलन गरे । सर्वेक्षण विधिको माध्यमबाट उच्च शिक्षाबाट बञ्चीत महिलाहरू यकिन गरी उनीहरू र उनीहरूको समबन्धित अभिभावकसँग, ठाकुर राम बहुमुखी क्याम्पसको शिक्षक/शिक्षिकाहरू, पढेलेखेको मधेसी ब्राह्मण पुरुष पढेलेखेको गैरमधेसी पुरुष (थारु), प्राविधिक शिक्षा प्राप्त गर्दै गरेको ब्राह्मण पुरुषहरू र महिलाहरूलाई अन्तर्वार्तामा सहभागी गराइएको थियो । यस लेखको विश्लेषण पद्धति व्याख्यात्मक र विश्लेषणात्मक दुवै छन् ।

विद्यालय शिक्षा प्राप्त गरिसकेका महिलाहरूले शिक्षाको महत्व बुझेर होला कट्टरपन्थी समाजमा हुर्केर पनि विवाह अगावै र विवाह पश्चात् पनि आ-आफ्नो पढाईलाई निरन्तरता दिन सक्दो प्रयास गरेको पाइन्छ । तर उनीहरूको प्रयासलाई उनीहरूकै घरपरिवारका सदस्यहरूदेखि सामाजिक मूल्य र मान्यताले विफल पारिरहेको हुन्छ । पढेलेखेको महिलाहरूले समेत पढ्न खोज्ने महिलाहरूलाई यस समाजमा छोरीलाई बढी पढाउने तथा बुहारी पढाउने चलन नरहेको भन्दै उनीहरूलाई निरुत्साहित गरेको पाइन्छ । छोरीलाई कति पढाउने, कुन उमेरमा विहे गर्ने, कोसँग गर्ने ईत्यादि पक्षको बारेमा अभिभावकले एकहोरो निर्णय लिने गर्दछन् । छोरीलाई कम्तिमा प्रवेशिका पास र बढीमा प्रविणता प्रमाणपत्र तह पास गरेको राम्रो मान्ने सामाजिक मूल्य र मान्यता यस समाजमा यथावत रहेको पाइन्छ । त्यसैगरी १८ वर्षदेखि २० वर्षको उमेरसम्ममा केटिको विवाह उचित हुन्छ भन्ने मान्यताले गर्दा समेत उनीहरूले आफूले चाहे जति पढ्न पाएको देखिदैन ।

यस जातिमा नवविवाहित महिलाले सावन महिनाको १५ दिनको अवधि भरि नियमित रूपले एक खालको संस्कार (मधुश्रावणी) गर्नुपर्ने हुन्छ । यसले महिलाको विवाह पछि ससुरालमा निभाउनुपर्ने भूमिका तथा जिम्मेवारी बारे बोध गराउँदछ । यसको अवधि थोरै समयको लागि भए तापनि यसले दिने परम्परागत संस्कार र दायित्वको शिक्षाले महिलाको दिर्घकालीन जीवनमा नाकारात्मक असर परेको छ । तीलक लिनेदिने चलन पनि मधेसी समुदायमा परम्परागत संस्कारको रूपमा स्थापित भएको छ । बिना तीलक विवाह असम्भव हुने मधेसी ब्राह्मण जातिमा छोरीलाई कतिसम्म पढाउने समबन्धमा अभिभावकलाई सोच्न बाध्य बनाएको छ । यस जातिका प्रायः अभिभावकहरूमा छोरीहरूलाई उच्च शिक्षा पढाउनुका साथै बढी तीलक दिन सक्ने क्षमता रहेको पाइन्छ । मधेसी ब्राह्मण जाति शिक्षित तथा केटा पक्षले माँगे बमोजिमको तीलक दिन सक्ने गक्ष्य भएकोले दाईजो तथा तीलकको कारणले हुने हिंसात्मक घटनाहरू देख्न तथा सुन्न पाइन्छ । अध्ययन क्षेत्रका प्रायः बुहारीहरू भारतीय भएकोले विवाह पश्चात् नेपालमा आ-आफ्नो पढाईलाई निरन्तरता दिन खोज्दा भाषा बाधक तत्वको रूपमा रहेको पाइन्छ ।

मधेसी ब्राह्मणहरू आर्थिक पक्षलाई बलियो पार्नको लागि प्रत्येक परिवारका पुरुषहरूले आमदानी आउने खालका पेसातर्फ संलग्न रहेको पाइन्छ । त्यसकारण यस समुदायका महिलाहरूलाई प्रत्यक्ष अर्थोपार्जन

खालको काम नगर्दा पनि हुने खालका सामाजिक मान्यताले गर्दा उनीहरूको सहभागी उच्च शिक्षामा कम हुन गएको हो । ठीक यसको विपरीत प्राविधिक पेसामा संलग्न हुन सक्ने योग्यता प्राप्त गर्दै गरेका महिलाहरूलाई माथि उल्लिखित बाधक तत्वहरूले प्रभाव पारेको देखिन्छ । किनभने उक्त महिलाहरू डाक्टर, इन्जिनियर भएमा परिवारको इज्जत तथा प्रतिष्ठा समाजमा भुन बढेर जान्छ ।



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Day II (March 7)

**Panel C: Gender and Empowerment**  
**Chair: Dr. Meena Poudel**

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**Women Adjustment with Dual Burden in Social Relationships**

Ishu Subba

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The following analysis is based on the field survey conducted on 2008 for an academic purpose. This paper explores the adjustment pattern of women working in public sphere with their dual works in private and public sphere. Conventionally, men are predominantly the ones who interact with the outside world. Women, now, have moved into paid labour force and started to share breadwinning with their male counterparts. It has generally expected men to begin to share household chores. Unfortunately; for job holding women this has not been a case. On the top of their employment responsibilities, women are still expected to shoulder all the household chores. Women have obligated to perform housework and society assumes that domestic work is primarily the responsibility of mothers, wives, daughters and low-paid female housekeepers. Hence, this paper explores these dual responsibilities of women and mechanisms adapted by them to strike a balance between the household and professional duties.

This paper is descriptive in nature. It describes the nature of involvement of Nepali women in commercial banking sectors and the consequences of their involvement in paid employment in their social relationship. The universe of the study is the women working in the commercial banks situated in Kathmandu valley. Using judgmental sampling method, women respondents have been selected purposively. Data has collected through in-depth face to face interaction. For this, an interview schedule has been prepared and the researcher personally asked questions to respondents explaining the issues included in the schedule. Case studies to support the sample survey have been conducted.

All most all women have replied that though they are in paid jobs, at the same time they are expected to perform household activities. Majority of the respondents has experienced the burden of the dual responsibilities of work and family. Even when they have paid employment, women continue to do most of the domestic work to take on dual role. The actual process of balancing work and family obligations has been reported extremely time-consuming as well as frustrating for most of the women. For the most part, work is a source of economic and social progress as well as a form of personal achievement for both men and women. Banking sector has been an attraction for both men and women entering in labour market. However, conflicting demands from work and family has resulted a situation of “burden”, in case of women. This has led to physical and psychological problems like fatigue, depression and stress. Many interrelated factors such as women’s socio-personal and family characteristics and working conditions influence their adjustment pattern between dual roles of work and family. Being very specific, marital status, number of children, age of children, size and type of family, attitudes of husband and family members, working conditions such as designations, type of job, etc, are the independent variables that influence the situation of responsibilities as a burden and the mechanisms adapted to balance these roles.



## **The Cradle and the Gun: Maoist Women's Experience of Motherhood in Nepal**

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In February 1996 the Communist Party of Nepal (Maoist), also known as the CPN-Maoist, declared 'a People's War' in Nepal. It is estimated that the decade-long conflict has claimed the lives of more than 13,000 people. Thousands of people are missing and similar numbers of people have been displaced. It is estimated that one third of Maoist army combatants are Nepali women, and that over half of them had children. This large presence of women in armed conflict has attracted both academic and non-academic interest, but to date very little research has explored women's experiences of motherhood in the conflict.

This paper addresses this gap. The paper explores how Maoist women managed motherhood alongside their involvement in armed conflict Communist Party of Nepal (Maoist-CPN). I conducted semi structured in-depth interviews with ten Maoist mothers on November-December 2008. Four had become mothers during the conflict period (1996-2006) with the remaining six becoming mothers after the 2006 Nepalese Government and Maoist peace agreement.

My findings show that Maoist women experienced motherhood as resonating between two different patriarchal structures: the CPN (Maoist) party and Nepali society. As they negotiated motherhood, they developed a series of strategies to reconcile contradictory pressures on their mothering practices. On the one hand, they do not fit the conventional picture of Nepali mothers who are considered passive, caring and nurturing. Their involvement in war challenges their relationship to these normative notions of Nepali motherhood. On the other hand, their motherhood is regarded as an obstruction to the process of revolution. The propaganda of the Maoist party has led them to see their motherhood as a hindrance to revolution and their political careers. Thus, they feel the need to

validate their commitment towards revolution by reforming their practices and ideas of motherhood. Their new practices and ideas may include leaving their children or being prepared to leave their children if the need for their participation in war arises.



## **Industrial Employment and Women Empowerment: A Sociological Study on Women of Hetauda Industrial District**

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This dissertation mainly focuses on how employment can help the women to empower and gain equality in this society. Women empowerment refers to a process of enabling women to take charge of their own lives and escape from poverty which arise root from lack of productivity but from oppression and exploitation. Empowerment is the most used term by feminist. The nature of empowerment renders it difficult to define. It is a process of acquiring, providing, bestowing the resources and the means or enabling the access to control over such means and resources. Women must be empowered socially, economically and politically. This dissertation mainly focuses on the economic empowerment of women. The opportunities of employment for women can provide them the financial autonomy which leads with the growth of self-esteem and their mobility.

This dissertation presents a study to show the relation of women's empowerment and industrial employment. The study is an attempt to know the women's level of empowerment at micro level, i.e. individual and household level. The specific objectives determined in the study are:

- to assess women's control over their own income;
- to examine the mobility of women employees;
- to delineate the accessibility of women employees to various properties such

as land, house, farm, etc.

- to examine the savings habit of women employees.

The study is based on the development strategy of WID (Women in Development). WID strategy focused on the need to integrate women in economic system, through necessary legal and administrative changes. The literature review shows that various efforts have been done in the field of women's development in Nepal. It also shows that women empowerment programs in Nepal are mainly conducted in rural areas and focused on micro-credit and savings. It shows that women in industries work as laborers, secretaries and receptionist, etc. Not only in industries, women's representation in decision making level in all sectors in quite negligible.

The study is based on primary data obtained through a field survey to answer the above question. Primary data was obtained through a survey among 60 women employees from few selected industries of Hetauda Industrial District. Data was obtained through questionnaires and interviews with the women employees of the respective industries. The survey shows that 82% of women employees have control over their income, only 15% of have the property ownership, 90% of them have freedom to mobility in parties, functions, seminar, etc. and 90% have felt that their self-confidence have increased after getting the employment.

The study shows that the women are less in number in the industrial sector. The study reveals that discriminatory behavior is the major cause for less participation of women in industries. Gender discrimination is deep rooted in our patriarchal society which can be seen in industrial sector too. The number of women who are employed here are in lower rank which don't assure their job security. They lack training related to their job. But individually they are seemed to be more confident after getting this employment. They feel that their participation in household decision has increased than earlier because of their income generation. It is concluded that the women's lives can be improved with the help of employment which shows that industrial employment and women empowerment are interrelated term.

Students and researchers are recommended to study in this topic from the sociological viewpoint using other theoretical perspective.



## **Women Empowerment through Participation in Micro-Credit Programs: A Study of Eastern Chitwan**

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The study attempts to explore the empowerment status of women of Eastern Chitwan and analyze how empowering was the experience of joining microcredit programs for them. The study assesses the empowerment effect of microcredit programs by comparing the microcredit programs participants with non-participants in four key indicators of empowerment covering three dimensions chosen for this purpose. Data were collected from 62 respondents during May 2010. Ratnanagar Municipality, Bachhauli VDC and Kumroj VDC were purposively chosen as the sampling area and the respondents were then selected by random sampling. Both qualitative and quantitative data was collected using a structured questionnaire. After calculating the level of empowerment based on the performance of pre identified empowerment indicators, Binary logit was used to ascertain the factors affecting empowerment of women.

The study findings indicate that for the participating women, although there is increased income contribution with the credit, they have limited access to resources. Most of the women do not have independent control over the credit, do not own assets, have restricted physical mobility and do not have social network. Most of them do not have a say in household decision making. The non-participants scored less than the participants in all of the aforementioned indicators. Nevertheless, women in both groups exhibited awareness in social issues, managed the purchase of family's daily consumable and were decisive in parenting roles.

Based on such indicators, only 54.84% of the total respondents were found to be empowered of which 67.74% were from participant group and 41.94% from the non-participant group. The result of the binary logit analysis shows that empowerment of women in the study area was significantly influenced by the household size, their perception of self-empowerment and their participation in microcredit programs. The variables such as ethnicity, education, land holding and income which were expected to influence empowerment and were included in the model, were found to be non significant.

The study concludes that the empowerment effect of microcredit varies for women in different socio-economic circumstances. Credit should be accompanied with provision of training, entrepreneurship, regulation and intermediation, to maximize the benefit for making their participation an empowering experience.



## **Status and Challenges of Disabled Women**

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The oxford dictionary defines disable as 'to injure or affect somebody permanently so that they cannot walk or cannot use a part of their body.' UNICEF Report (1995) put the number of disabled Nepalese at a staggering 10 percent of the population. By today's count, that should make 2.5 million people in Nepal is the people with disabilities in one form or in other way. Seven categories of the people with disabilities: Physically disabled, the blind, the visually impaired, the mentally retarded, the Deaf, those with hearing impairment, and those with mentally disease are recognized by the Government of Nepal.

The basic purpose of the study is to identify the status and the challenges/ problems of disable women. The researcher also is a disabled woman. Therefore the subject is also own experience from researcher's life. To analyze the disability, descriptive as well as exploratory research design is adopted.

This study has utilized both qualitative and quantitative nature. The primary and secondary data are used on the research. Kathmandu is selected for the study. 40 disabled women are conducted for the study. Direct and indirect oral interviews, interview schedule, observation, personal experience, case study etc. methods are used to study and research.

People with disabilities face many obstacles in their struggle for equality. Although men and women with disabilities are subject to discrimination because of their disabilities, women with disabilities are at a further disadvantage because of the combined discrimination based on gender and discrimination based on disability. Women in developing countries are generally in a worse situation compared to men by these counts. Disabled women, therefore, who are poor and illiterate, are worse off than men under same conditions.

People who are disabled are looked down in Nepal. Many think that being disabled is a punishment for sins in a past life. The stigma attached to being disabled in Nepal has prevented many people from getting an education or using their skills.

In Nepal, there is very less realization that people with disabilities (PWD) have equal rights as any other persons. It could easily assume that the status of disabled women is very low. In a patriarchal society like Nepal. According to the report of Nepal Apang Mahila Sangh, there are 13 lakh disabled women scattered in the country. They are compelled to spend miserable life. Disabled women have to face more barriers in education, health and income generation services.

The disabled women have immense potentials which remain untapped. These can be put to productive and profitable use to benefit the family, the society and the country. It is said that a nation's development is also measured by the ease with which it integrates the disabled into the mainstream society.



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**Panel D: Public Health and Environment**  
**Chair: Dr. Aruna Uprety**

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**Continuous Decrease in HIV Prevalence among Injecting Drug Users in Nepal: An Epidemiological Cause for Further Investigation**

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**Background:** Nepal responded early to HIV epidemics among injecting drug users by introducing harm reduction program. Nepal has been active in conducting bio behavioural surveillance among high risk groups including sex workers, injecting drug users since 1999. Results from rounds of bio behavioural surveillance have reported considerable decline in injecting risk behaviours and HIV prevalence among injecting drug users across all the regions of country.

**Objective:** To describe harm reduction program targeted towards injecting drug users and explore the trend of HIV infection and injecting risk behaviours among injecting drug users in Nepal.

**Methods:** Online search of databases, citation searching and google search was done to identify relevant literatures published from 1991 to 2010. Studies that describe harm reduction program, injecting risk behaviours and HIV infection among IDUs were included in the review. The author selected the studies, extracted the data and performed narrative analyses.

**Result:** Nepal is experiencing concentrated epidemic of HIV infection among injecting drug users. The HIV prevalence among injecting drug users was 41.39% in 2003, though it is less than 1%, among general population. There were about 29,500 injecting drug users in Nepal in 2008. Though, Nepal responded successfully to HIV epidemic among injecting drug users through early introduction of harm reduction interventions, it could not sustain the 0% HIV prevalence among injecting drug users in Kathmandu. The HIV prevalence grew to massive epidemic within few years of cutback of harm reduction services. However, at present, continuous decline in injecting risk behaviour and HIV prevalence among injecting drug users are observed across all region of Nepal

after systematic introduction of harm reduction services in 2002. On the contrary to decrease in HIV prevalence, the coverage of available harm reduction interventions is low. Only 988,000 syringes were distributed in 2006 as compared to an estimated need of 21,000,000, thus meeting only 5% of the demand. Further, it does not have all elements of comprehensive harm reduction package as recommended by UN agencies.

**Conclusion:** The continuous decrease in prevalence observed across all region of Nepal is a subject to research due to the nature of disease. Decline in HIV incidence is not sufficient to reduce HIV prevalence as HIV prevalence depends upon HIV incidence, mortality and migration. The low coverage of harm reduction program specially ARV treatment (less than two ARV treatment sites per 1000 HIV positive injecting drug users) might suggest that decrease in HIV prevalence among injecting drug users might be due to high mortality of injecting drug users. So, this may highlights the need for further investigation to explore the causes for decrease in HIV prevalence among injecting drug users in Nepal.

**Key words:** intravenous/injecting drug use, harm reduction program, needle and syringe exchange program, Opioid substitution therapy, injecting risk behaviours, HIV/AIDS, Nepal



## **Child Sexual Abuse Prevention Programs in Nepal: An Analytical Study**

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### **Objectives:**

Child sex abuse is a rising issue in Nepal. Though still a taboo in the community, the number of cases has been increasing rapidly. The main objective of the study is to find out the number of cases of child sex abuse in Kathmandu district according to the gender and religion that was reported in the organization called “Antardristi Nepal” which is working against child sex abuse. This study also aims to find out the number of awareness campaigns held for child sex abuse in different districts of Nepal and to evaluate its impact in the society.

**Methods:**

Antardristi Nepal is an organization which is working against child sex abuse for the past eight years through different activities. The victims of sexual abuse are reported at the organization and they are allowed to stay under their guidance for a period of one year until they become psychologically and emotionally strong. The data were collected from the organization for the period of one year (2008-2009).

**Results:**

Out of 46 children who stayed for a period of one year, 12 were male and 34 were female (2008-2009). The findings showed the age range from 3 years to 22years. Out of the total cases Brahmins were 5 (M-2; F-3); Chettri 17 (M-5; F-12); Newar 2 (M-1; F-1); Janajati 19 (M-4; F-15); Dalit (M-0; F-3). Awareness campaigns were conducted by the organization to raise awareness among the community against child sex abuse. The result shows that awareness campaigns were held in 50 different schools in Kathmandu, Lalitpur and Bhaktapur district (2006-2007); 25 different schools in Pokhara and 10 mothers group in the year 2008; 1000 people were given awareness during door-door campaign. Among them 600 was given in Kathmandu and 400 in Pokhara. 1000 students participated in the awareness campaign against child sex abuse in Pokhara and Kathmandu (2009). During the year 2010, 13000 people participated in the awareness campaigns in Kathmandu, Pokhara, Hetauda and Jhapa.

**Conclusion:**

We need more research examining effective measures to prevent child sex abuse in Nepal. It is essential to understand the psychological treatments that might be efficacious in treating the physical health problems associated with sexual abuse history among children.



## **Assessment of E-Waste Generation and its Impact in Water Sectors in Urban Centers in Nepal.**

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Over the last decade, the technological development has revolutionized the world: electrical and electronic products have become ubiquitous in modern day life. Peoples' desire to improve the standard of living has pushed further the development of technologies and the market for it to penetrate deep into the society. The technological boom has, however, brought with it a new problem – the problem of e-waste - that barely existed to cause concern two decades ago. The e-waste now represents the biggest and fastest growing manufacturing wastes with as high as about 40 million tons a year at the global level. Generation and use of e-product and its widespread distribution eventually leads to hazardous problem of e-waste, which has been largely taken as "out of sight out of mind" issue by both developed and developing nations. While the developing world has consumed the largest share of more than 1 billion PC sold, the less developed countries end to bear the environmental cost, as most of them welcome their shipment for recycling. Even though, the inevitable consequence on the natural resources and subsequent impact on the health and livelihood base of poor communities are yet to be established, the problem with e-waste will continue to grow faster as the pace of development takes greater leaps as has been in last few decades.

This study on the e-waste problems in selected urban areas in Nepal attempts to examine the status of e-waste and examines its potential threats to the water sources. The study was carried out using field survey, household survey, and interview with key informants, and laboratory analysis of water samples from dumping yards for three key parameters (lead, arsenic and mercury). SPSS statistical tool was used for processing and analyzing data. Data interpretation and findings have been presented using tables, graphs and charts. The study finds that even though a significant amount of e-waste is generated in Nepal, currently most of it is disposed through scrapes dealers and only a small part of it is dumped with solid waste. This in turn suggests that e-waste impact on water sources are not a

major threat yet. However, in absence of policy to regulate e-waste management, it's trading and recycling or shipment to other locations is carried out by market mechanism, which is difficult to understand as it operates in an informal manner. As e-waste has been recognized as a growing environmental problem elsewhere around the world, it will continue to grow as a threat to urban environments in Nepal as well. In addition to raising awareness about e-waste hazards, understanding the market mechanism to detect final destination of e-waste is necessary to reduce the potential e-waste problem in Nepal.

