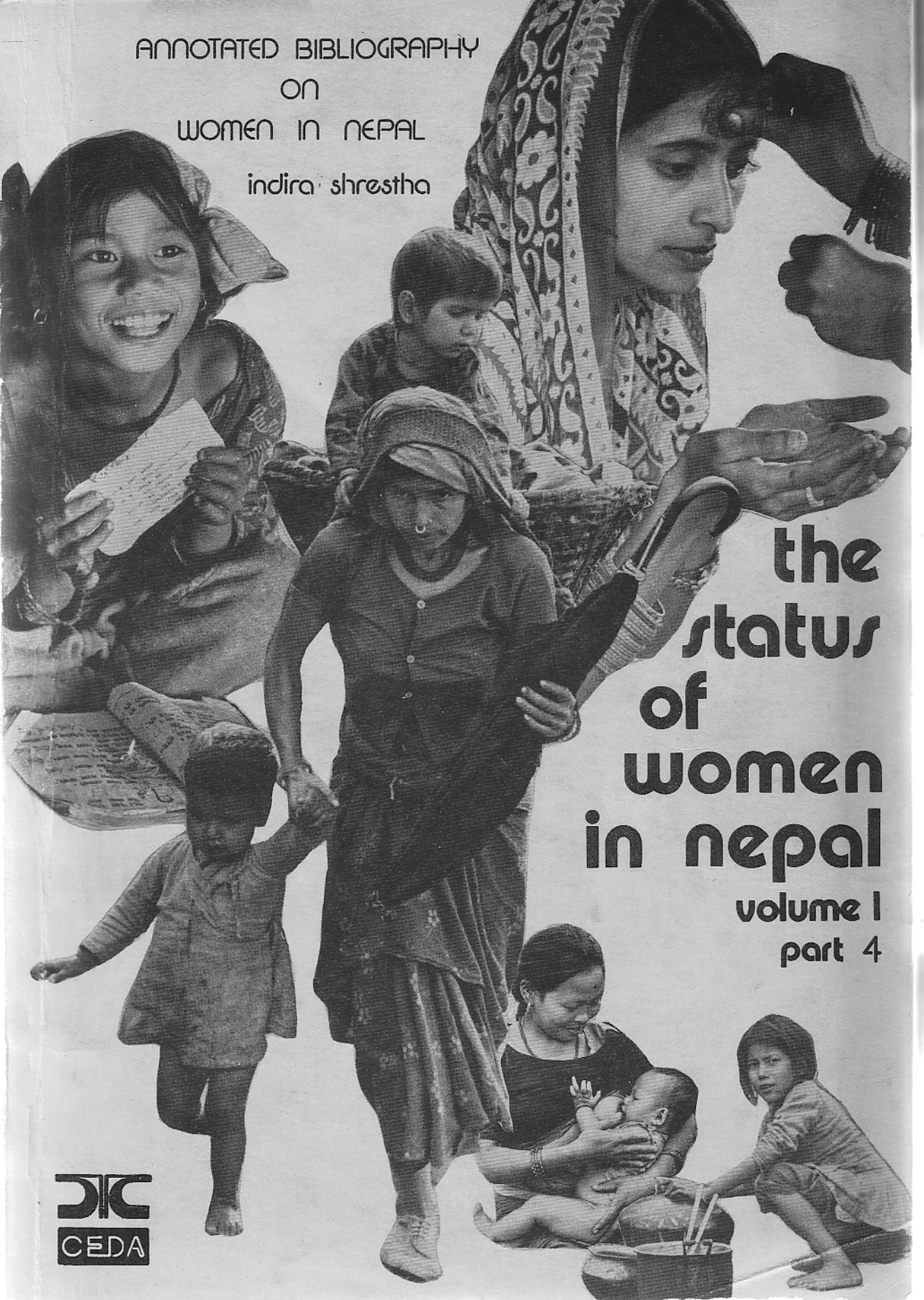


ANNOTATED BIBLIOGRAPHY
ON
WOMEN IN NEPAL
indira shrestha



**the
status
of
women
in nepal**

volume I
part 4

ANNOTATED BIBLIOGRAPHY
ON
WOMEN IN NEPAL



The Status of Women in Nepal
Volume I: Background Report
Part 4

ANNOTATED BIBLIOGRAPHY
ON
WOMEN IN NEPAL

indira shrestha



Centre for Economic Development
and Administration
Tribhuvan University
Kathmandu, Nepal

First Printing: May 1979

500 Copies

Second Printing: October 1980

1000 copies

Copyright: 1979

Cover design by Ane Haaland.
Cover photo credits: Woman on front
cover receiving tika blessing by
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Printed by University Press
Tribhuvan University Press
Kathmandu, Nepal.

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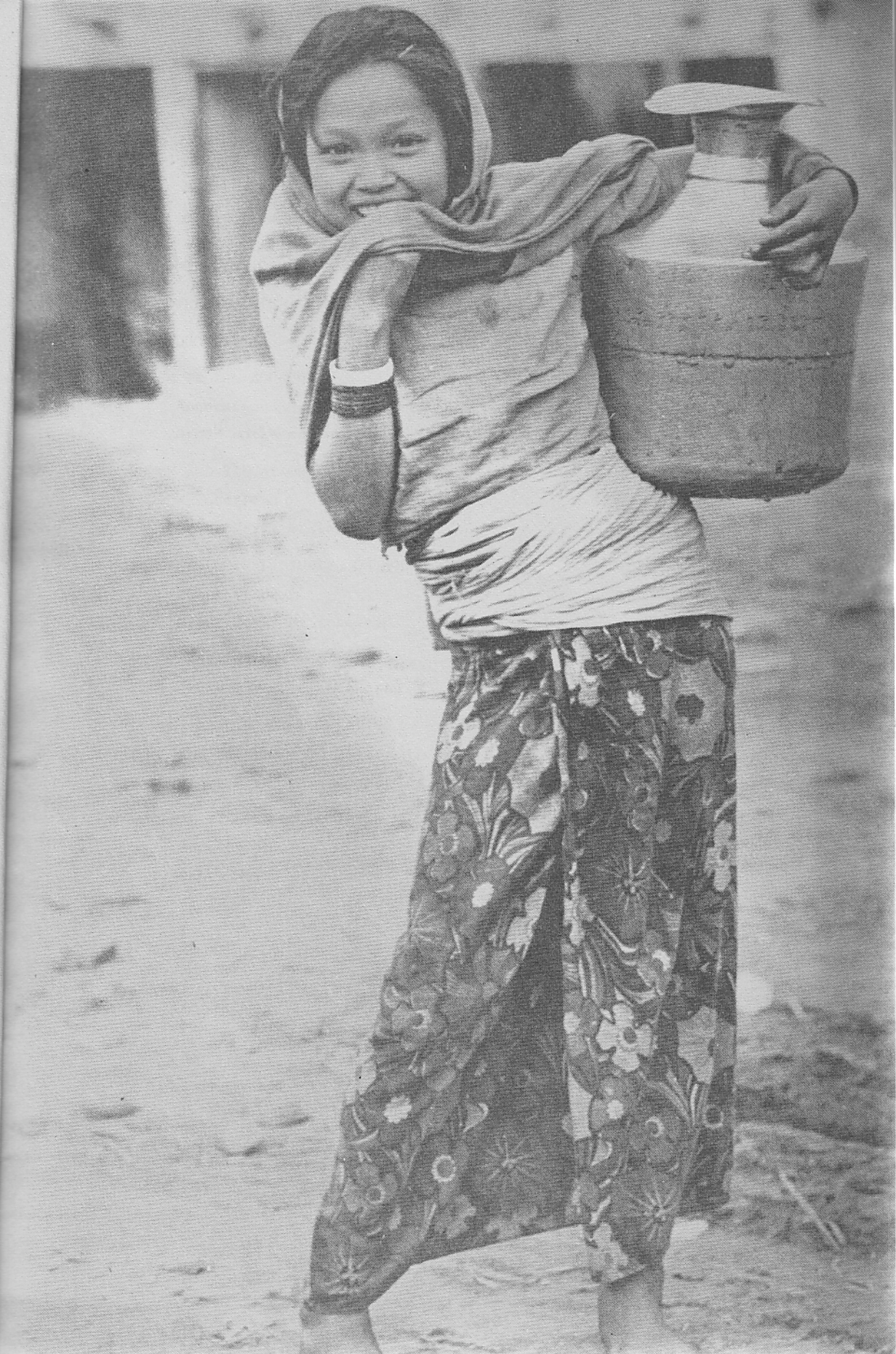


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FOREWORD

Empirical investigations about the Status of Women in Nepal have still remained rather scarce. However, the consciousness about the role of women in national development and the need for improving their status for effecting equality have definitely increased over the past few years.

It was almost two years ago that this Centre initiated pioneer research on the Status of Women in Nepal. The preliminary outcome of our effort was the publication of Volume I. The main objective of this publication was to provide adequate background readings for the forthcoming Volume II consisting of about eight case studies on Nepalese women belonging to various ethnic groups and the aggregate analysis of the research endeavours.

The interest shown in our publications both at home and abroad led to the early sellout of the first printing of Volume I. The demand for the various parts of that Volume, however, is still high. It is with pleasure that we are bringing out the second reprint of all the parts of Volume I.

We are grateful to USAID/Nepal for providing financial assistance in the publication of the second reprint of this Volume. Similarly, thanks are due to Tribhuvan University Press for doing the printing job at a short notice.

We hope to bring out the second Volume on Status of Women in Nepal soon.

SEPTEMBER 1980

Dr. Govind Ram Agrawal
Executive Director

FOREWORD

An Introduction to the CEDA Status of Women Project: Its Scope and Purpose

This monograph is part of a series of studies comprising Volume I (Background Report on the Status of Women in Nepal), which itself is part of a broader research endeavour undertaken by the CEDA Status of Women Project. As stated in the formal language of the project agreement between HMG and USAID, the overall purpose of the Project is "to collect and generate information on the status and roles of a representative range of Nepalese women in order to support planning to facilitate the increased integration of women into the national development process." Towards achieving this broad goal three major consecutive phases of the project were envisioned. The present Volume I containing five separate studies or monographs represents the product of the first phase of the project which was devoted to the collection and analysis of available secondary data on Nepalese women in a number of specific areas.

The second phase of the project, which is still underway as Volume I goes to press, is intended "to develop methodologies and implement pilot socio-economic case studies of women... in traditional rural communities." At present the five members of the project research team together with three co-operating anthropologists have just returned from extended field-work in eight different villages in various parts of Nepal. They have used both in-depth anthropological methods and quantitative survey techniques to gather comparative data on women's economic roles and their status, both within the family unit and in the wider social group. In addition to the combined use of anthropological and survey methods, each researcher has conducted an extensive observational Time Allocation Study of the daily activities of all household members within each village sample. The researchers now face the challenging task of analyzing and writing up both their quantitative survey data and their qualitative observational data into studies on the status and role of women in the eight communities where they worked. These village studies

together with a comparative analysis and summary of the major development-related findings will comprise Volume II, the product of the project's second phase.

The third and final phase of the project will be to channel the findings of Volume I and II (along with information from the many other documents relevant to planning for women in Nepal) into a concrete and practical draft for a National Plan of Action for Women. Such a draft would of course need inputs from many other concerned bodies and agencies both at the centre and throughout the kingdom before reaching its final form. The CEDA draft will merely be the starting point for discussion and conceptualization by the concerned agencies prior to final endorsement of the National Plan of Action. In many ways the third phase will be the most important part of the project for it marks the crucial and often neglected transition point between research and action. From a more personal perspective for the project team it also represents the means through which we will at least begin to be able to return something to the generous yet practical village women and their families who made time in their busy workdays to patiently answer so many questions and to open us to the often hard economic and social realities of their lives. It is our hope that the Draft National Plan of Action when it is completed will serve as a stimulus for the formulation of a coherent national policy on women and provide a basis for the eventual development of specific action - programmes for rural Nepalese women such as those with whom we worked.

Volume I: An Overview

As mentioned above, the present Volume I is the product of the first phase of the project which was concerned with the collection and analysis of secondary data on women in Nepal. The five specific functional objectives which govern the nature and scope of this volume each appear as separate monographs. According to the project agreement, Objective A was "to prepare a national statistical profile of women in Nepal." This task was undertaken by Ms. Meena Acharya and appears as Volume I, Part 1, the first monograph in the series.

Objective B which was "to prepare a summary of women's legal rights as set forth in the National Civil Code" was carried out by Dr. Lynn Bennett with assistance from Ms. Shilu Singh and appears as Volume I, Part 2. Mrs. Bina Pradhan undertook to carry out Objective C which was "to prepare an inventory of Nepalese institutions concerned with women." Her work appears as Volume I, Part 3, the third work in the series. Objective D was "to compile a list of information resources on women in Nepal" and for this Ms. Indira Shrestha has prepared the annotated bibliography which appears as Volume I, Part 4. The final objective of the first phase was Objective E, "to gather information on the extent to which women's participation in agriculture, industry, trade and science and technology is reflected in Nepal's national plans and programmes." This task was undertaken by Dr. Pushkar Raj Reejal and appears as Volume I, Part 5.

ACKNOWLEDGEMENTS

This research is a product of the untiring endeavours of many people from within and without CEDA—some being more visible than others. We believe that this is a joint effort in which each person has contributed his or her best, whether professionally or administratively.

First, we owe a very special debt of gratitude to His Majesty's Government and to the United States Agency for International Development/Mission to Nepal as well as to the Asia Bureau and Women in Development Office in AID/Washington for giving us the responsibility and also the material and moral support to execute this study. Particularly, we would like to thank Secretary, Dr. Devendra Raj Pandey and Joint Secretary, Mr. Hit Singh Shrestha of the Ministry of Finance; the Director of USAID/N, Mr. Samuel Butterfield and last, but by no means least, the Deputy Director, Mr. Julius Coles and the Chief of the Economic and Social Analysis Staff, Mr. John Babylon. These last two gentlemen without hesitation prodded us on our research timetable while always stressing the need for quality in our output. We sincerely hope that we have lived up to their expectations.

Many people from outside CEDA spared their valuable time to help us as commentators, advisors, and consultants. It is impossible to mention each and every one by name, but we sincerely thank Mr. Kul Shekhar Sharma, Governor of Nepal Rastra Bank and Dr. Parthiveswor Timilsina, Dean of the Institute of Humanities and Social Sciences for the secondment of staff to complete the research team.

We owe a special debt of gratitude to the distinguished members of the Advisory Board to this study, namely Hon'ble Mrs. Kamal Rana, Chairperson, Women's Services Co-ordination Committee and Hon'ble Dr. Ratna Shumshere Rana, member, National Planning Commission. Also, the role played by Ms. Diane Stanley, Director, United States International Communication Agency should, we believe, not go unrecorded.

Her co-sponsoring with CEDA of the National Seminar-cum-Workshop entitled "Women of Nepal: Approaches to Change" served in many ways as a catalyst for this study by bringing the women-oriented institutions of Nepal and prominent Nepalese leaders to CEDA to provide us with their insights into the problems of Nepalese women.

We would also like to express our thanks to Mrs. Prabha Thackur and Ms. Barbara Lyon Tobin for their undertaking the thankless task of editing and re-editing our manuscripts and Mr. Dibya Giri for undertaking the similarly thankless task of typing and re-typing the innumerable drafts of our manuscripts.

Finally, we are deeply indebted to Dr. Lynn Bennett, Project Advisor for her particularly deep commitment and intellectual guidance in helping us to steer the study through all its ebbs and tides. And the same expression of gratefulness I personally owe to Mr. Jagat Mohan Adhikari, Vice Chancellor of Tribhuvan University who helped me all along the way with administrative problems faced by the Project.

Madhukar Shumshere J. B. Rana
Project Director

&

Executive Director of CEDA

JANUARY 1979

INTRODUCTION

This annotated bibliography has been included as part of the project on The Status of Women in Nepal for two main reasons. First, it was felt by all those concerned that a comprehensive review of all the literature available on women in Nepal was an essential concomitant to our own field studies among women in various villages throughout Nepal. Moreover, we thought it could serve as a valuable tool for others interested in understanding the problems of integrating women in development or for those wishing to generate new approaches for solving these problems. An examination of the literature on any topic is generally a reliable means of stirring ideas and stimulating new ways of looking at old problems.

The second reason for compiling this bibliography was the realisation that although a considerable amount has been written on women in Nepal, there is no centralised inventory of the literature available. It is very difficult for anyone to know exactly what has been written and where it can be found. Most libraries and documentation centres in Nepal possess scanty material and what they do have is poorly organised. Many researchers and programme designers, faced with the challenge of creating effective policies and proposals concerning women and development, have no doubt been hindered by the unavailability of, or lack of knowledge about, existing material which could otherwise have been extremely useful to them. Although of course we realise that no inventory within our scope could possibly fulfill all the areas of interest connected with such a large topic as 'women in Nepal', we hope that this bibliography will at least partially relieve the situation.

A topic as important and ubiquitous as "women" could easily include more than half the works ever written in Nepal or about Nepal. Therefore in accordance with the overall aim of the Status of Women Project to generate material useful in designing specific programmes for women, we have given special emphasis in this bibliography to development related works. Along with the general literature on Nepalese women we have included as many works as possible which either deal directly

with the issues of Nepalese women in development or provide essential background material for understanding the problems of rural women as an important target group for Nepal's development programmes.

For ease of reference, the bibliography has been arranged under the following headings:

1. Women in the Economy
2. Women and Education
3. Anthropological Studies on Women in Nepal
4. Women and the Law
5. Women, Health and Population
6. General Studies on Women in Nepal

It should be noted, however, that the classification of the literature under these headings is meant only as a rough guideline for researchers and policy-makers seeking information on the status of women in Nepal. Many books and articles listed deal with more than one topic. In such cases we have tried to give cross-references in the additional subject categories for which the work also seems to have some relevance.

In each category, the most important works have been annotated to provide the reader with an introduction to some of the specific resources available and to present an overview of the extent of awareness regarding women's issues among those writing on Nepal. For several of the headings, the topic covered is also the specific focus of one of the other monographs of this volume. In those cases, especially "Women in the Economy" and "Women and the Law", the reader is urged to consult the other monographs (Parts 1 and 2, respectively) for an in-depth discussion of the subject and for further references to the significant works available. The final category of "General Studies" includes a variety of items from journals and periodicals as well as novels and unpublished papers on the subject of women.

Most of the material in this bibliography focuses on the present structures in institutional, social, traditional and family life in Nepal. The literature reveals marked differences in the rights and roles of men and women in Nepal, and the writers frequently are concerned to point out the considerable inequalities that exist in various areas of life as well as to express the need for prudence and foresight in attempting to change inequalities which are deeply imbedded in the structure of much of traditional Nepalese life.

The works in this bibliography could be divided into two broad categories: those attempting critical analysis of the position and problems of women in the context of the Nepalese development process and those giving only very generalized insights of a less analytical nature into the plight of Nepalese women. Those writers in the second category seem more traditional in their suggestions for altering the present unsatisfactory position of women in society. Many of them emphasize skills which women in Nepal already possess and argue for increased education in subjects such as domestic science and primary school teaching which are accepted spheres for women. Other subjects, not traditionally considered suitable for upper and middle class women, are not touched upon by these writers.

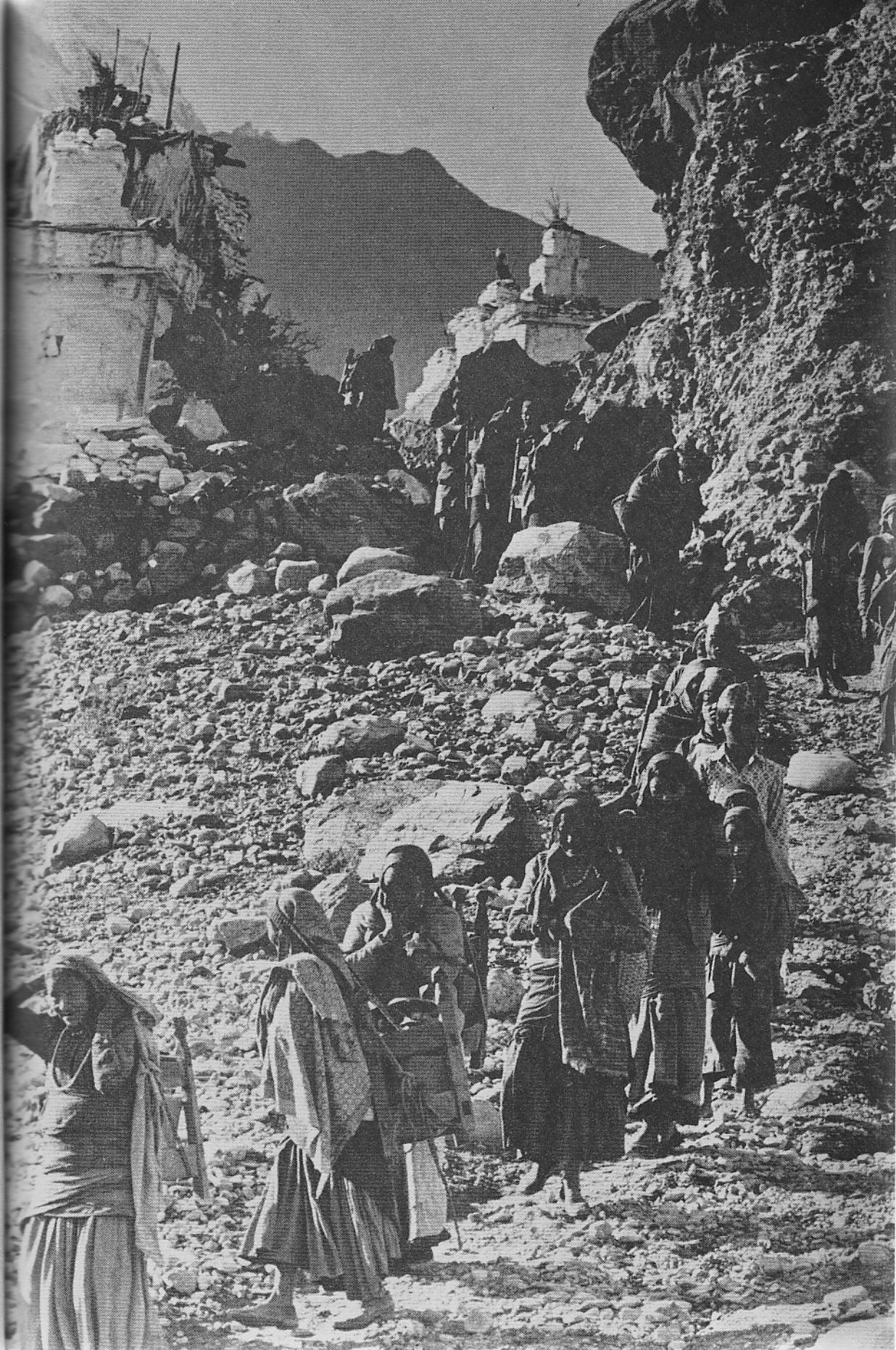
Nevertheless, despite the fact that there has been a certain amount of uncritical and often panegyric writings on the topic of women, it is gratifying to note that many authors included in this bibliography - those in the first category mentioned above with a more analytical and original approach to the subject - have presented sound historical, socio-economic and cultural explanations of the position of women in Nepalese society.

Some of the most interesting and useful studies are those based on concrete ethnographic data which bring the reader face to face with the rural women of Nepal. They provide important insights into their lives and problems for those involved in development planning and programming. An important and recurring theme which runs through

many of these works is that the stereotyped concepts of what is 'male' and what is 'female' often make no sense in terms of observed behaviour and the respective participation of men and women in the local economies. Also among the works in the first and more analytical category are certain entries by those actually involved in the designing policies and programmes for women. Many of these writers were obviously influenced by the ideas which were widely discussed during the International Women's Year, 1975. They reveal a deep concern over the conditions and problems of Nepalese women, and express the need for immediate plans and policies to integrate female participation in the development process of the nation - both for the well-being of women and the socio-economic upliftment of the Kingdom.

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WOMEN IN THE ECONOMY



WOMEN IN THE ECONOMY¹

ANNOTATIONS

1. Acharya, Meena

1975 The Role of Women in Economic Development with Special Reference to Asia. (Mimeographed.)

Based on available international statistical data, the paper analyzes women's role in the world's economy and total labour force. The participation rate in Asia ranges from 5.5% for Pakistan to 45.3% for Thailand. In Nepal, 24.7% of the total female population is reported economically active. The author, however, cautions against these statistics as they often misrepresent the actual contribution of women to economic development. Participation figures for women overlook domestic services as productive labour and often leave out a large portion of the economically active population in developing countries. The study notes that women make up a large part of the nation's unpaid family workers.

The paper examines the attitudes behind the situation of Asian women in general and Nepalese women in particular, and suggests measures for changing these attitudes. Quoting Sumalle Viravidya's views on educated Thai women, the author attributes many of the same characteristics to elite Nepalese women: despite their active economic involvement, the Thai women still think "men are generally takers and women are givers." The Thai view of a virtuous woman still focuses on the importance of "virginity until marriage, fidelity, forbearance, respect and obedience to one's husband."

The author suggests the use of mass media, education and extensive training programmes as well as equal involvement in the economic and social life of the society as means of bringing about change in social attitudes. In Nepal, the author contends, mass media is used "to convey images and values which conform to the tradition rather than to change it according to the progressive ideas and new developments."

¹Please refer to Volume I, Part 1 of this monograph series, Statistical Profile of Nepalese Women: A Critical Review for a detailed discussion of women's roles and contributions to Nepal's economic life.

2. Axinn, Nancy
1977 Report on Women's Roles. (Typewritten).

The author bases this report on findings of field observations of women's participation in agricultural production in Rampur village in Chitwan District. They indicate that women play active roles, both as decision makers and as participants, in most work related to rural development. Women also share responsibility for obtaining supplies of water, wood, grass for domestic animals, carrying grains to the mill for grinding, carrying loads on their backs for many miles a day, planting and transplanting, weeding and harvesting, and so on. They also earn cash by helping in house building, breaking stones and bricks.

3. Banskota, Mahesh
1979 The Nepalese Hill Agro-Ecosystem: A Simulation Analysis of Alternate Policies for Food Production and Environmental Change. Ph.D. Dissertation. Cornell University.

Chapter II, the Section on "Decision Making and Division of Household Labor (pp. 36-39) contains an interesting discussion of women's marginal roles in the household as well as the community decision-making system, the discrepancy in the division of labor between males and females, and the absence of resource conservation attitudes as some of the major factors affecting the rapid deterioration of Nepal's middle hills land resources. Women work much harder than men and the often tedious and tiring jobs of collecting fodder, fuel and other forest products have traditionally been theirs. Although not exclusively done by females, such forest gathering is a seasonal job for men and, as the author puts it "is limited to specific times and conditions and may also explain the reckless cutting that goes on during such periods." The gradual decline in forest resources and the consequent pressure on women to work harder by having to walk longer distances for fetching the forest products is faced by women alone who cannot articulate the problem to the local planners because of the very nature of the local decision making system and the division of labor.

Citing the Sherpas as one of the communities in which forest conservation attitudes are strongly felt as a result of both male and female involvement in gathering forest resources as well as in household decision making, the author emphasizes the correlation between women's involvement in the decision making system and resource conservation.

.. Dixon, Ruth B.

1978 Rural Women at Work: A Policy Proposal for Resources for the Future. Baltimore: John Hopkins Press.

Based on the author's intensive interviews with personnel from international agencies, governments, population institutes, family planning clinics, and rural community development programmes in Nepal, India, Bangladesh and Pakistan, the study focuses on ways of improving women's status in rural areas. The author proposes the establishment of "producer co-operatives - owned and operated by women" based on her belief that developing women's productive activities through jobs outside the home might help alleviate rural poverty and high fertility in economically stagnant rural economies. To accomplish this, Dixon proposes that efforts be directed towards young, unmarried females.

5. Nepal Women's Organization

1978 Skill Development and Marketing Program for Women's Crafts. Kathmandu: Nepal Women's Organization and World Neighbours.

"The project is aimed at increasing incomes for women in rural areas by promoting a market for their traditional handicrafts.

Training is provided to improve the quality of crafts and sales and to assist women in acquiring business skills.

Also the NWO encourages literacy camps for women and operates family planning, pill distribution, and follow-up project in several districts."

(Source: APCWD, Women's Resource Book, 1978, p. 203).

6. Schroeder, Robert and Elaine
1973 Women in Nepali Agriculture: All Work and No Power. CEDA:
The Journal of Development and Administrative Studies 1(2):
172-192.

Based on data collected in the village of Batulechaur in Pokhara, the paper analyzes the importance of the female labour force in the agricultural production of Nepal. Women's roles as agriculturists are increasingly affected by external forces such as temporary out-migration of village men and men's involvement in the civil service and other non-agricultural occupations. Agricultural extension workers have, so far, ignored the female contribution to agriculture in Nepal, and hence have failed to reach women farmers. The Schroeders criticize the policy of giving agricultural training only to boys who tend to go ultimately for non-agricultural occupations. They point out the possible changes that may come from extension programmes designed to reach women agriculturists. The authors suggest that the already existing informal labour exchange groups (parma) might be a good starting point for agricultural extension workers.

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Other Works of Interest

7. Acharya, Meena
 - 1975 The Role and Status of Women: Analysis and Suggestions. The Rising Nepal, July 25.
 - 1977 The Role of Women in Economic Development. IN: Women and Development. Durga Ghimire, Ed. Kathmandu: CEDA.
 - 1978 Development Planning for Women: Country Case Study. Presented to the Training Seminar on Development Planning for Women, UNAPI and APCSD, Bangkok, September, 1978.
8. Anders, Ellen
 - 1976 The Rodi Female Associations Among the Gurungs of Nepal. Ph. D. Dissertation. Columbia University.
See Entry 43 for annotation.
9. Bista, Lok Bahadur
 - 1976 The Role of Women in Agricultural Development. Women in Nepal. International Women's Year Committee. Kathmandu: Gorkhapatra Sansthan Press. pp. 52-56.
10. Dixit, B.M.A.
 - 1969 Women's Movement in Nepal. The Rising Nepal, Sept. 13.
11. Dixit, Tara
 - 1971 Women, Work and Home. The Rising Nepal, March 6.
 - 1973 Job Holding Mothers Call for Opening of Nurseries. The Rising Nepal, June 17.
12. Jones, Rex and Shirley Kurz
 - 1976a The Himalayan Woman. Palo Alto: Mayfield.
See Entry 47 for annotation.
 - 1976b Limbu Women, Divorce, and the Domestic Cycle. Kailash 4(2): 169-184.
See Entry 47 for annotation.
13. Joshi, S.
 - 1977 Women in Economic Development. The Rising Nepal, March 10.
14. Lohani, Narayani
 - 1976 Women and Co-operation in Nepal. Presented at the International Co-operative Alliance Regional Conference on the Role of Women in Co-operative Development, Kuala Lumpur, Malaysia, 21-28 July 1975. New Delhi: USICA. pp. 91-94.

15. Pokhrel, Diwakar
 1977 Darchula ma Chhori ko Arthik Mahatwo. (Economic Importance of Daughters in Darchula). AISWARYA: Birthday Special. Kathmandu: Gorkhapatra Sansthan Press. pp. 37-39 (Nepali).
16. Rajbhandari, B.L.
 1971 Some Special Problems of Female Employees. The Rising Nepal, July 22.
17. Shah, Arjun Jung; Shrestha, Padma; Suwal, Rajendra
 1979 Identification of Income Generating Activities for Rural Women. Kathmandu: CEDA.
18. Shrestha, Padma
 1977 Women's Component for the Small Area Development Programme. Seminar paper for the Panchayat Training Centre, Jawalakhel. pp. 1-5.
19. Singh, Sabitri
 1975 Should a Woman with Children Take a Job? The Rising Nepal, January 27.
20. Subba, S.
 1974 Women and Economic Freedom. The Rising Nepal, July 9.
21. United Nations
 1974 Women Showing Increasing Interest in Unconventional Professions. The Rising Nepal, April 13.
- 1977 Nepal Country Paper. Presented at UN Seminar on the Participation of Women in Political, Social, Economic Development. Kathmandu: February 15-22.
 See Entry 167 for annotation.

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WOMEN AND EDUCATION



WOMEN AND EDUCATION
ANNOTATIONS

22. Axinn, Nancy

1977 Rural Development and Education: A Family Eco-System Approach. Paper prepared for the International Conference on Rural Development Technology: An Integrated Approach. Bangkok: Asian Institute of Technology. (Mimeographed.)

This paper describes the integrated relationship between the land, the rural families and the erratic climate in a village panchayat of the Rapti Zone. Included in the discussion is an analysis of the interaction of these rural people with their environment as well as with the prevailing institutions such as the government and the educational system. Identifying the information inputs into this so-called 'rural eco-system', the author presents the general and specific implications of developing female education within such a rural community.

23. Beauthac, N.

1971 Equality of Access of Women to Education. Paris: UNESCO Press.

This is one of the initial studies undertaken as part of the Equal Access of Women to Education Project sponsored by UNESCO in the Gandaki Zone. After examining the factors which generally seem to influence and limit female education in rural Nepal villages, the author evaluates the chances for success of introducing educational programmes for Nepalese girls and women.

Reasons for high non-attendance and drop-out rates are found to centre around economic problems, domestic obligations, and the non-functional nature of the education given to women. Daughters attending school cannot help in the home and the "exclusively intellectual" education designed for professional life seems of little relevance to their future—most probably marriage. The family therefore views education as a financial waste rather than an investment.

The "sacred" character of girls is offered as a further reason for the high drop out rate of young girls. Constant contact with boys in school is felt by many villagers to endanger a girl's "sacred" character. The young girl, in the Hindu way of thinking, is a potential wife for the man chosen by her parents and there is considerable fear that she might be attracted to someone at school who does not fit into the required social pattern.

The study suggests certain ways for removing the present constraints which prevent the increase of the accessibility of education for girls. The author proposes the introduction of curricula more suitable for village life, such as agricultural training; the education of parents, suggesting possible alternative ways of regarding the traditional roles of men and women; the combination of the Adult Literacy Programme with the schools and the propagation of the social acceptability of later marriages to be encouraged by village and panchayat campaigns; the allocation of equal numbers of scholarships to both boys and girls. The author also suggests that women be encouraged to play a more active role in the social life of the village although no concrete suggestions are offered. The author stresses the importance of integrating education into village development, including specialized out-of-village training for students who would be encouraged to return to the village upon completion of their courses. Also, women's roles in agriculture should be given recognition and equal wages offered.

24. Kankalil, M.S.

1973 The Odds are Changing for Women in Nepal. UNICEF NEWS
76: 18-22.

A very general report on training programmes for female teachers in Pokhara, Gandaki Zone, designed with the help of UNICEF and UNESCO. The report describes the aims and achievements of the programme entitled "Experimental Project for Equal Access for Girls and Women to Education."

25. K.C., Lila Devi
 1977 Women and Education. IN: Women and Development. Durga
 Ghimire, Ed. Kathmandu: CEDA. pp. 53-61.

The author emphasizes the need for education of women (which they had been long denied) as the only means to develop themselves fully. On the basis of research, reports, and practical experience regarding the demands of women's social roles, the author suggests various educational activities for women. Her preference, however, is for Home Science and she points out the growing interest of girls in the subject. She feels that a Home Science College is a present necessity to uplift the Nepalese women's life and to provide financial stability to the country.

26. Khanal, Yadu Nath
 1975 Women's Education in Nepal - A Perspective. Women in Nepal. International Women's Year Committee.
 Kathmandu: Gorkhapatra Sansthan Press, pp. 13-17.

Citing examples from a galaxy of outstanding women in various fields, the author traces how from the age of Vedas and Puranas, to what we may call secular history, women have played their distinguished role in life as ardhanginis (quals). There is an analysis of how social values degenerated in the society and the attitude towards women was governed by the Code of Manu which circumscribed a woman emotionally and socially. After the revolution of 1950/51, however, the Nepalese women's movement gained momentum, its primary objective being the restoration of liberal attitudes and equality towards women's position and education. In these inspiring stories, the author shows evidence of the important role played by royal patronage and leadership and discusses changes and progress made by women enabling them to gain responsible positions in humanities, medicine, social science, law and even engineering. However, the author reminds the reader of the low literacy rate among Nepalese women and warns that women's education is still an enormous task to be undertaken, complicated by the prejudices and social constraints which unfortunately still exist in Nepal.

27. Shrestha, Bihari K. and Gurung, Sant B.

1973 Equality of Access of Women to Education in Pokhara: A Sociological Survey. Undertaken for UNESCO.
Kathmandu: CEDA, Tribhuvan University.

The authors investigate the socio-economic determinants of opportunities for female education and women's eventual entry into teaching professions in the Pokhara area. They offer insights into the extent to which young women have come for teacher-training from neighbouring villages and the impact it has had on school participation attendance of female children. The study is based on two different samples—one stratified on the basis of caste/ethnic groups, and the other, chosen randomly from the total household list of Pokhara Town Panchayat without reference to caste/ethnic background. The study found that female non-attendance and drop-out rate is higher than the male's at all levels of education.

Shrestha and Gurung have classified castes into "open," "closed," and "untouchable" and report that school going practices and literacy rates vary between these caste groupings. The literacy rate of the "closed" group (i.e., Brahmins and Chetris) was found to be lower than that of the "open" group (i.e., Newars and Gurungs) while the literacy rate of the "untouchable" group (i.e., Damai and Sarkis) was still lower. In the lower caste groups, economic constraints are more overwhelming than social constraints, while it is the other way around among high caste or "closed" ethnic groups. The rate of female literacy was thus found to be positively correlated both with the "open" type of ethnic group and with higher per capita income.

The study concludes that increased opportunities and equal access of girls and women to education depend on "effective and far-reaching social reforms, and substantial and more equal distribution of per capita income." The long range suggestions of the authors emphasize teacher training programmes for women and present some workable suggestions for the promotion of female education in Nepal.

28. Shrestha, Ramesh
1977 Adult Literacy in Nepal: A Report. Kirtipur: Centre for Nepal and Asian Studies. (Mimeographed.)

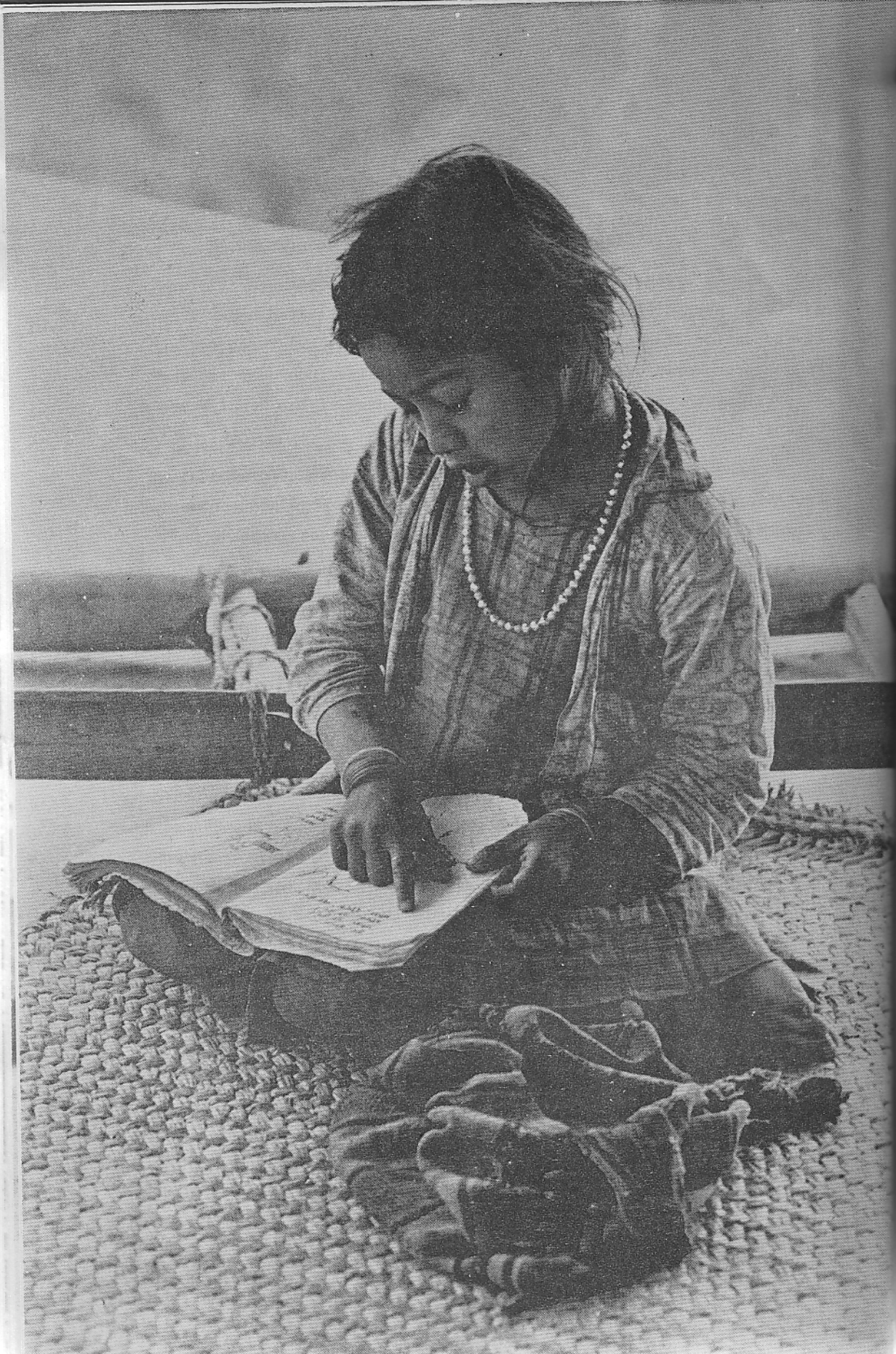
A review of adult literacy programmes in Nepal between 1959 and 1976 with special emphasis on those programmes initiated under the New Education Plan (1971-76). This study includes brief reports and comments on women's literacy programmes and calls into question the accuracy of the high literacy attainment figures of the Nepal Women's Organization's programmes for rural women.

The chapter entitled 'Comments' critiques the Functional Adult Education for Women, pointing out that it teaches more about home science than literacy and neglects more vital subject areas as agriculture and political and social consciousness.

29. Yasas, Frances Maria
1970 An Evaluation of the Women's Affairs Training Centre. Report to the Royal Government of Nepal on the Short-term Advisory Mission. November 2 - June 12. UN Economic Commission for Asia and the Far East.

This overall analysis of the Women's Affairs Training Centre, Jawalakhel, is based on a staff evaluation of their own institute. The study covers the organization and effectiveness of ongoing training programmes, research projects, and extension services of the Centre as well as the present administration. It points out a "lack of understanding, knowledge, experience and skill on the part of the teaching staff on how to plan, conduct and evaluate the courses they are teaching." It urgently recommends assessing the impact of training courses, initiating curriculum development planning, and developing clear objectives for the Centre in general and the various programmes specifically.

It recommends programmes for adult literacy and child welfare services in conjunction with other agencies. Finally, it presents detailed recommendations and suggestions for administration, extension services, materials development, training programmes, staff development and funding sources.



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32. Brock, Antony
1976 Education Towards Sex Equality. The Rising Nepal, March 16.
33. Hoge, E.S.
1972 Experimental Project for Equal Access for Girls and Women to Education in the Kingdom of Nepal. UNESCO Project, Pokhara.
34. Institute of Education
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Gramin Sammaj ko Uthan ma Mahila Shikshya ko Bhumika (The Role of Women's Education in the Upliftment of Rural Society).
 2. Mishra, Shanti
Bikasonmukh Nepal ma Naari Shikshya ko Bhumika (The Role of Women's Education in Developing Nepal).
 3. Basnet, Prabha
Naari Sakshyarta ko Samasya ra Samadhan ka Upayahar (Problems in Women's Literacy and Possible Solution)
 4. Shrestha, Kedar Nath
Nepal ma Mahila Lai Shikshya ma Saman Ausar, Bikas ra Byabadhanharu (Equal Opportunities in Education for Women in Nepal: Development & Obstacles).
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1972 Advancement of Women Through Education. The Rising Nepal, March 9.
36. National Education Committee
1978 Equal Access of Women to Education: An Evaluative Study. Kathmandu: Centre for Educational Research, Innovation and Development.

37. Shrestha, Bihari Krishna
1977 Some Issues on Women's Education in Nepal. AISWARYA: Birthday Special. Kathmandu: Gorkhapatra Sansthan Press. pp. 87-92.
See Entry 27 for annotation.
38. Shrestha, S.M.
1976 Sharing of Experiences on Education for Rural Development. (Typewritten.)
39. Sinha, Dr. Narsingh Narayan Singh
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40. Tuladhar, Suman Kamal
1977 Women's Education in Burma and China with Reference to Nepal. Working paper. (Mimeographed.)
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1975 Nepal: Training Women Primary School Teachers. Women, Education, Equality: A Decade of Experiment. Paris: UNESCO Press.

ANTHROPOLOGICAL STUDIES
ON WOMEN IN NEPAL



ANTHROPOLOGICAL STUDIES ON WOMEN IN NEPAL
ANNOTATIONS

42. Allen, Michael

1975 The Cult of Kumari: Virgin Worship in Nepal.
Kathmandu: INAS, Tribhuvan University.

This study presents a comprehensive and interesting account of the cult of Kumari, the 'Virgin Goddess.' Substantial data supports the deep significance of the worship in the socio-religious life of the people of Kathmandu Valley.

1977 Girls' Pre-Puberty Rites Amongst the Newars of Kathmandu Valley. Sydney: Department of Anthropology, University of Sydney. (Mimeographed.)

The unusual marriage rites of Newars (īhī and bārhā rites), Nayars of South India, and some middle Indian communities are analyzed in the light of two contrary world views within Hindu tradition: "world affirmation"—encompassing the cycle of life and death as crucial for the ideology of "continuity"—and "world renunciation"—assuming that indulgence in worldly life is a hindrance to the attainment of salvation which follows the ascetic route of abstinence and discipline. The author argues that the greater the complexity of the caste-structure in a given community the greater the concern with ritual purity and the greater the extent of male control over female sexuality. However, the demand for continuity precludes full denial of worldly life. Marriage practices amongst lower caste groups and unorthodox or reformist Hindu sects are also discussed and it is suggested that the percentage of adult marriage, socially accepted divorce, and widow re-marriages is higher among these groups than among orthodox high caste groups.

43. Andors, Ellen

1974 The Rodighar and Its Role in Gurung Society: Contributions to Nepalese Studies 1(2): 10-24.

This finely detailed account of the ritual organization of the rodighar examines its significant contribution to the socio-economic life of the Gurung village beyond the general concept of the rodighar as merely a 'social night club.'

44. Aziz, Barbara

1978 Tibetan Frontier Families. New Delhi: Vikas.

This is an important book for making one realise the extreme variety of cultures which is subsumed under the title 'women in Nepal.' Aziz's reconstruction of life as it was in Dingri presents the recent background of a population now living in Solu Khumbu. It includes a detailed description of descent and residence systems and the variety of marriage practices, supported by a large number of case studies. Her discussion of the independence of women, their roles in marriage and family life (chapters 7 and 8) may be of particular interest. The book as a whole presents an example of one of the many groups in Nepal involved in an ancient and ongoing process of migration and as such it is significant reading for anyone interested in women and the problems of resettlement and social integration.

45. Bennett, Lynn

1976a Sex and Motherhood Among the Brahmans and Chetris of East-Central Nepal. Contributions to Nepalese Studies 3 (Special Issue: Anthropology, Health and Development): 1-52.

This article deals with fertility behavior and attitudes, including ideas about barrenness, miscarriage, abortion and family planning as they are understood by a rural Brahman-Chetri community in Nepal. The author describes the general rural concepts regarding the physiology of conception, pregnancy and childbirth. She briefly mentions common childhood diseases, pre-school child development, and parental roles in bringing up children. An informative paper for Nepal's on-going development plans for family planning and maternity child-care services.

1976b The Wives of the Rishis: Analysis of the Teej-Rishi Panchami Women's Festival. Kailash 4(2): 185-207.

Highlighted are the traditional concepts of 'purity' and 'pollution' as practised in the Brahman-Chetri culture of Nepal. Such a concept is reflected in the way in which these Brahman-Chetris incorporate the symbols of ascetic or tyagi dharma (supposed to be the highest form of purity) into rituals and "the more practical ideals of the householder" (Grihasti dharma). The article suggests that one of the reasons for

the pervasive Hindu concern with female chastity is the fact that women are seen as the dangerously distracting sex opposed to the ideals of asceticism.

In Dangerous Wives and Sacred Sisters: The Social and Symbolic Roles of Women Among the Brahmans and Chetris of Nepal. New York: Columbia University Press.

Analysis of Hindu ambivalence towards women as reflected in what the author terms "patrilineal ideology." The theme of ambivalence is defined and developed on different levels through analysis of social, ritual and mythic structures of a particular Hindu community, i.e., Brahmans and Chetris. Both ethnographic and textual data are presented to correlate the social rôles of Hindu women within the family structure with their symbolic roles within the mythic and ritual structure of Hinduism.

46. Caplan, Patricia
1973 A Note on Ascetics in Western Nepal. SOAS: Nepal Symposium. (Mimeographed.)

Description of the institution of female asceticism among the Hindus of far western Nepal where women live together in kutis or nunneries, practicing a life of poverty, chastity, prayer and meditation. The author suggests that the kutis provide refuge for "highly intelligent and articulate" women who are "exceptional" and "do not 'fit in' to the normal pattern of women's life" in rural Nepal.

47. Jones, Rex and Shirley Kurz
1976a Limbu Women, Divorce, and the Domestic Cycle. Kailash 4(2): 169-184.

Study on the marital stability of Limbu women in the hill region of far eastern Nepal. The authors suggest that patrilineal bias notwithstanding, Limbu women are not "pawns" in the men's decisions regarding formation of political alliances through marriage. Rather, women's economic roles are extremely important in all three spheres of the Limbu economic activity: the state, the Limbu indigenous system, and the market.

See: The Himalayan Woman for detailed information.

1976b The Himalayan Woman. Palo Alto: Mayfield.

The work of these two anthropologists is based on twenty-four case histories of marriage and divorce of women in Limbu, a community in the far-eastern villages of Nepal. Their book is basically concerned with the fact that differences in male and female behaviour are universal, but they vary with types of social and cultural environments, thus refuting the stereotyped concepts of "male" and "female" behaviour.

Emphasized is economic independence among Limbu women as a determining factor of marital stability. The authors view Limbu marriage as "a process rather than an act, involving not only the motivations and goals of husband and wife but those of the ambient society as a whole." They describe Limbu households to be generally patrilineal but now appearing to show an increasing trend toward female-dominated households. The authors explain: "This trend may well be reflected in patterns of labour migration on the part of males, land shortages, and differential male/female birth and death rates. For example, well over 25 percent of all women interviewed by the authors were widows and heads of households. Divorce rates are shown to be much higher than expected, and the death rate of male sons, both in infancy and adulthood, seems much higher than that for females."

Although the main focus is on women, the authors' description of the life style of men and women in Limbu society tells a great deal about the inseparable link between the lives of men and women in all societies.

1976c Limbu Spirit Possession, A Case Study. IN: Spirit Possession in the Nepal Himalayas. John Hitchcock and Rex Jones, Eds. New Delhi: Vikas. pp. 22-28.

This brief article interprets the spirit possession of two Limbu women as an oblique strategy of attack against those who held positions of authority over them: a means of demonstrating their dissatisfaction with the behaviour of their husband or employer and gaining access to denied goods and improved status.

48. Schuler, Sidney
 1978 Notes on Marriage and the Status of Women in Baragaon.
Kailash 6(2): 141-152.

This working paper tries to systematize some of the variables which characterize marriage relationships in Baragaon. Special emphasis has been given to traditional legal aspects as opposed to details of ritual. The paper may be broadly classified into three main sections:

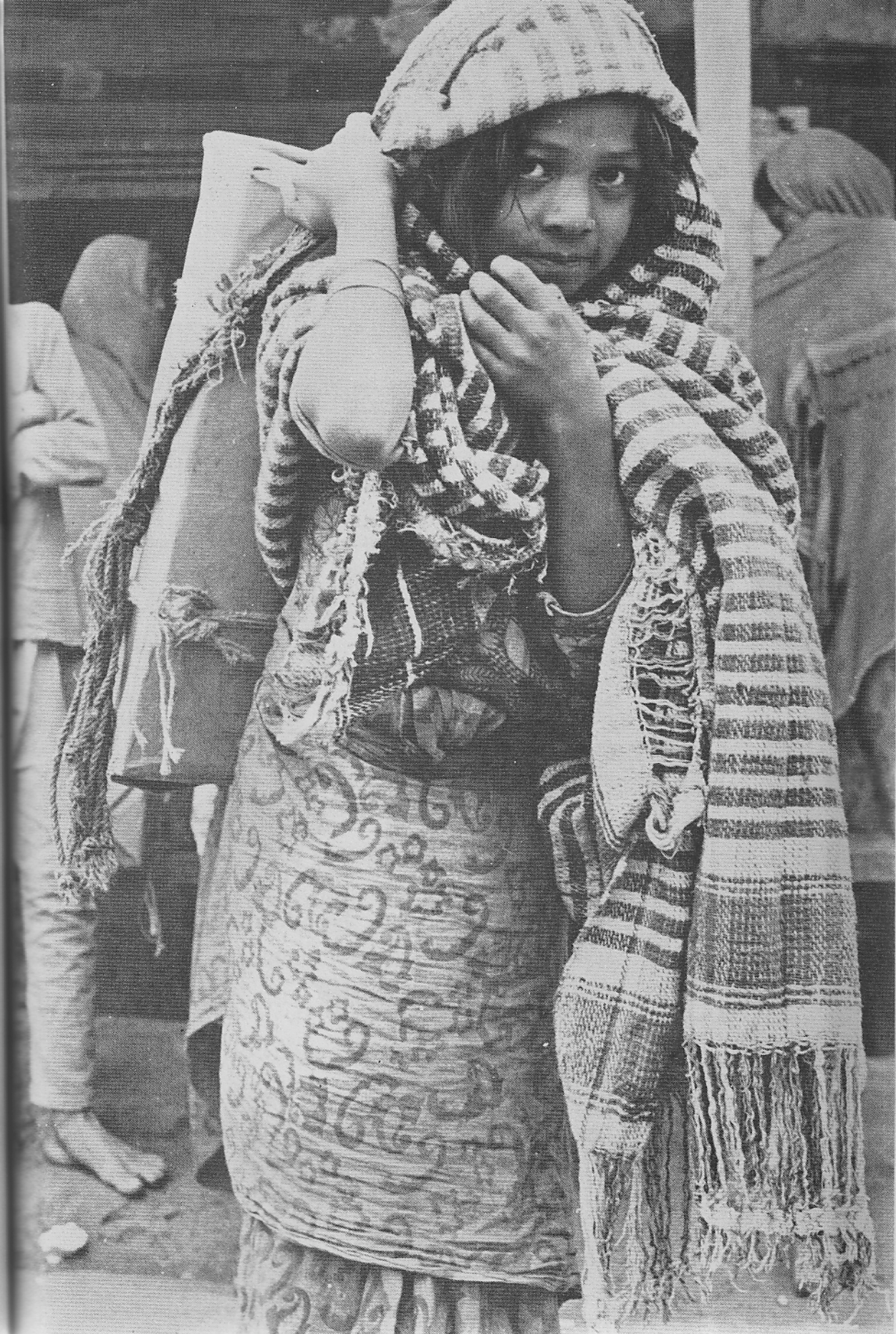
1. Marriage Alliances in Baragaon
2. General Features
3. Legal Aspects

Since the paper is a preliminary report, the author has not attempted to make hypotheses or conclusions of any kind at this stage of her research.

49. Schroeder, Elaine
 1975 Sexual Behavior and Attitudes Among Chetri-Brahman Women in Nepal. Master's Degree Thesis. University of Washington.

This empirical study examines factors governing sexual behavior and attitudes among Brahman-Chetri women of Nepal. The paper examines social, cultural and demographic factors determining sex roles and attitudes. Using a combination of questionnaires and indepth interviews, the author has gathered information on sexual behavior and attitudes from two broad samples--urban educated women and rural women. The author suggests that lack of information about the importance of sexuality in the emotional and physiological make-up of human beings accounts for the general avoidance of sex as a topic of open discussion. Consequently, as the author notes, "married women are compelled to prove their fecundity while single women are denied any outlet for sexual expression." Age, education, and upbringing have been treated as independent variables in the analysis of specific features of sexual belief and practices among Brahman-Chetri women. Data provided

on specific sexual behavior and attitudes are highly applicable to Nepal's population planning programmes. Offers insights into the socio-cultural context of Nepal which (as the author quotes Margret Mead) "must adapt, sublimate, inhibit or even distort her natural capacity to function sexually in order to fulfill her genetically assigned role."



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1976a Views from the Monastery Kitchen. Kailash 4(2): 155-167.
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1978 Nepal Hill Art and Women's Traditions. Heresies 1(4): 93-95.
54. Bennett, Lynn
1977 Mother's Milk and Mother's Blood: The Social and Symbolic Roles of Women Among the Brahmans and Chetris of Nepal. Ph. D. Dissertation. Columbia University.
See Entry 45 for annotation.
1978a Maiti-Ghar: The Dual Role of High Caste Women in Nepal. IN: Himalayan Anthropology. James Fisher, Ed. The Hague: Mouton.
1978b Sitting in a Cave: An Analysis of Ritual Seclusion at Menarche Among Brahmans and Chetris in Nepal. Contributions to Nepalese Studies 6(1): 31-45.
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56. Bista, Dor Bahadur
1972 People of Nepal. Kathmandu: Ratna Pustak Bhandar.
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1969 Tij ou la Fete des Femmes. Objects et Mondes. Paris.

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1970 Hindu Marriage in Nepal—Random Reflections. The Rising Nepal, February 27.
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65. Fischer, H.T.
1932 Polyandry. International Archives of Ethnography 46: 106-115.
66. Francke, A.G.
1901 The Ladakhi Pre-buddist Marriage Ceremony. Indian Antiquary 1: XXX.
67. Furer - Haimendorf, Christoph von
1964 The Sherpas of Nepal. Berkeley and Los Angeles: University of California Press.
1966 Caste Concepts and Status Distinctions in Buddhist Communities of Western Nepal. IN: Caste and Kin in Nepal, India and Ceylon. C. von Furer - Haimendorf, Ed. New York: Asia Publishing House.
1971 Status and Interaction Among the High Hindu Castes of Nepal. Eastern Anthropologist Vol. 24, No. 1.

68. Glover, J.R.
1972 The Role of Witch in Gurung Society. Eastern Anthropologist 25(3): 221-226.
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1977 Population, Social Structure and Strategic Behavior: An Essay on Polyandry, Fertility and Change in Limi Pandhayat. Contributions to Nepalese Studies 4(2): 47-62.
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 1966 Les Gurungs: une population himalayenne du Nepal.
 Paris: Mouton.
 (Particularly important are: Chapter 2 'Techniques Domestiques Feminines et Techniques Masculines'; 8 'Naissance, Enfance, Adolescence'; 9 'Le Mariage'; 10 'La Famille'; and 11 'Rupture du Mariage et Heritage'.)
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Cahiers Internationaux de Sociologie 48: 71-98.
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WOMEN AND THE LAW



WOMEN AND THE LAW

Part 2 of this monograph series, Tradition and Change in the Legal Status of Nepalese Women deals with the issues of women and law in Nepal. Works relevant to this topic are considered and discussed therein and, therefore, are not annotated in this bibliography. The reader is advised to refer to Dr. Bennett's monograph for a thorough discussion of this subject.

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WOMEN, HEALTH AND
POPULATION



WOMEN, HEALTH AND POPULATION
ANNOTATIONS

140. Bruce, Judith

1974 Family Planners Find the Invisible Networks. Populi
(Special Issue) Vol. 3, No.4.

A description of the Nepal Women's Organization's project to motivate people to have smaller families. The article explains the achievements of the project, including the training of 800 village workers, the setting up of two voluntary sterilization camps, and the supplying of family planning services to 5000 women. It also points out some of the problems the project has faced in its management, reporting and accounting systems.

141. Drexler, A.

1975 Family Planning: A Service by Women for Women. Family Planning International Assistance Newsletter Vol. 1,
No. 4.

An article on a ten day family planning seminar presented by the Nepal Women's Organization for married, illiterate rural women with children. Discussions focused on various aspects of family planning, including methods of contraception and ideas for organizing family planning programs for villages, plus related topics such as nutrition and child care, the importance of literacy, the use of handicrafts as a source of income, and women's legal rights.

142. Ghimire, Jagadish

1976 Fertility of Nepali Women. The Rising Nepal, August 28.

An informative article which uses data from the census of 1971 to present the diversity of fertility patterns in Nepal. It shows, for example, that 1) about 80% of Nepalese women were mothers by the age of 29; 2) a very significant proportion of Nepalese women (about 16%) were childless even after completing their reproductive years; and 3) nevertheless the overall fertility rate of Nepalese women (even including those who were infertile) remains very high. The author points out the impact of culture and its substructures on fertility behavior in every community. Using data from Jhapa and Taplejung, he contends that "the age of entry into sexual union which is one of the

most important factors affecting fertility is found relatively higher in Taplejung than in Jhapa, where 13.8% and 25.2% of the total cohorts of the age 15-19 and 20-24 have one child; whereas in Taplejung, only 3.5% and 1.8% have the respective number of children in same age group." Careful study of all the possible variables involved in fertility, e.g., cultural, ecological, socio-economic, and demographic, is necessary before an effective population policy can be developed. In other words, there is no panacea for the population problem of Nepal.

143. Giri, Kanti

1976 The Role of Women in the Health Services of Nepal. Women in Nepal. International Women's Year Committee. Kathmandu: Gorkhapatra Sansthan Press.

A short essay on the role of women in health services in Nepal, pointing out the important role sudinis (midwives) play in health services for rural women and the need to give them medical training in midwifery. The article emphasizes the need to provide para-medical personnel such as nurses, auxiliary nurses and midwives rather than doctors since the ratio of nurses to doctors in Nepal is 1:3. The author observes that para-medical personnel can be the backbone of health services of the country and by themselves can do much to bring about changes in the attitudes of illiterate women towards health, sanitation, maternal and child welfare. Since doctors are quite expensive to train and to pay, they alone cannot raise the standard of health services presently received by the rural majority of the nation.

144. Joshi, Angur Baba

1976 Fertility Control. The Rising Nepal, August 16.

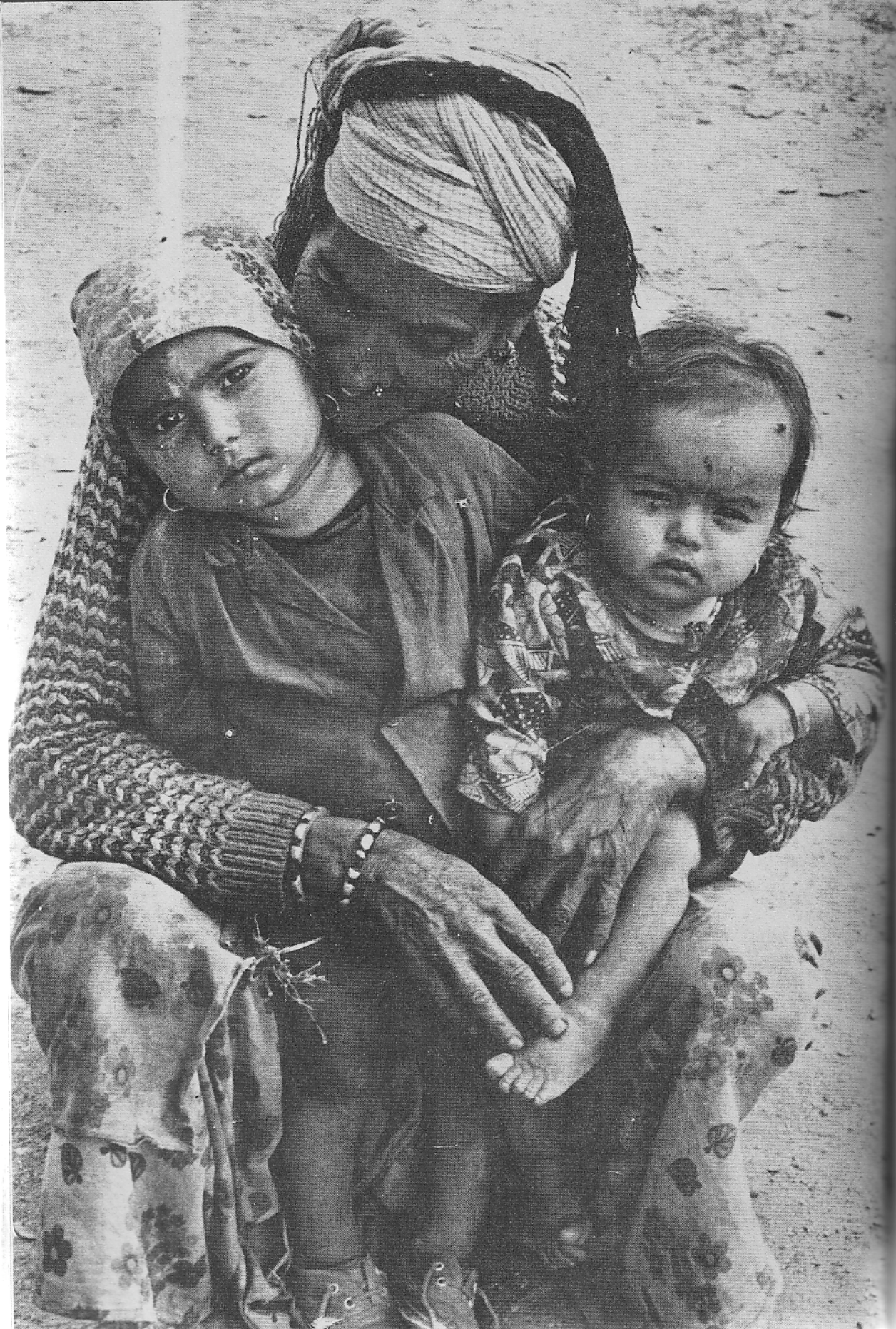
A comprehensive and detailed discussion of fertility problems in Nepal and suggestions for their solution. It explores possible approaches to an effective fertility control and calls for co-operation at all levels (i.e., family, governmental institutions, women's organizations and so forth) for achieving this goal.

Population growth being a political and socio-economic problem, the author suggests incentives to encourage rural people to withstand traditional, financial and social pressures towards high fertility. Suggested incentives include scholarships, free books, clothing and health care for the children of small families as well as special tax exemptions. The author also recommends equal inheritance rights for women as a means of reducing high fertility resulting from traditional pressure and need to beget a son as heir.

Other Works of Interest

145. Basnet, Prabha
1977 Population Growth and Educational Development in Nepal.
Nepal Digest.
146. Bennett, Lynn
1970 Sex and Motherhood Among the Brahmans and Chetris of
Eastern Nepal. Contributions to Nepalese Studies.
3: 1-52.
See Entry 45 for annotation.
147. Bruce, Judith
n.d. Women's Organizations: A Resource for Family Planning
and Development. Perspectives Vol. 8, No. 6.
148. MacFarlane, Alan
1976 Resources and Population: A Study of the Gurungs of
Nepal. Cambridge: Cambridge University Press.
(Particularly important are Chapters 11 and 12 dealing
with social structure and fertility.)
149. Nepal Family Planning and Maternal and Child Health Project
1976 Nepal Fertility Study (First Report). Kathmandu:
HMG Ministry of Health.
150. Pandey, Chapala
1977 Small Family Norm and the Role of Women. IN: Women
and Development. Durga Ghimire, Ed. Kathmandu: CEDA.
pp. 47-52.
151. Schroeder, Elaine
1975 Sexual Behaviour and Attitudes Among Chetri-Brahman
Women in Nepal. Master's Degree Thesis. University
of Washington.
See Entry 49 for annotation.
152. Sipila, H.L.
1974 The Role of Women in Population and Development.
The Rising Nepal, December 13.
153. Vaidya, Kokila; Dhungel, Bashundhara; and Carlaw, Raymond
1978 Social Networks of Nepali Women. FP/MCH Project.
Kathmandu. (Draft.)

GENERAL STUDIES ON
WOMEN IN NEPAL



GENERAL STUDIES ON WOMEN IN NEPAL
ANNOTATIONS

154. AISWARYA
1977 Birthday Special. Kathmandu: Gorkhapatra Sansthan Press.

This diverse collection of articles reflects current concerns over women's position in Nepalese society and attempts to place the problems and issues surrounding women in a broad social, economic, traditional and psychological context. Described is a complex set of conservative values governing women's social existence that still has pervasive influence in Nepalese society. (Annotations of specific articles are provided elsewhere in this inventory.)

155. Agrawal, Govind Ram
1977 Equality of Sexes. AISWARYA: Birthday Special.
Kathmandu: Gorkhapatra Sansthan Press.

The author briefly discusses sexual inequality in the areas of education, employment and economic independence, then proposes changes in male and female role expectations, e.g., "shared responsibility by men and women for the upbringing of children and the upkeep of the home." The author contends that: 1) educational programmes should not exclude women from consideration for any occupation on the basis of sex; 2) employment discrimination or social prejudice must not handicap women's economic freedom; 3) special provision should be made for women's employment in various fields where men have thus far outpaced women. Legal provisions, facilities for child care centres, nurseries and other approaches to ensure female integration in development are suggested. It concludes that there is already steadily growing female participation in the work force. Women's rapid advancement is cited as proof of their competence.

156. Dhungana, Punya Prabha
1977 Role of Women's Organizations for the Development of Women. IN: Women and Development. Durga Ghimire, Ed. Kathmandu: CEDA. pp. 63-68.

Traces in brief the history of the subjugation of women before the political change in 1951. The author describes the role played by

Nepalese women in bringing about political changes in the country and in spreading education among the women with a view to awakening them to strive for their rightful place in the society. There is also a brief analysis of the various roles performed by the Nepal Women's Organization after 1961 under the patronage of the royalty in general and the King and the Queen in particular.

157. Ghimire, Durga
1977 Women and Development. Editor. Kathmandu: CEDA.

Proceedings of the seminar on women and development organized by CEDA under the auspices of International Women's Year. The papers discuss various prospects and problems concerning women's participation in national development. The articles and comments contain a great deal of detailed information on traditional values and social norms, prevailing discriminatory laws, absence of equal opportunities for women, e.g., wage differences in private sectors, maternity provisions; and the gap between women's productive roles and economic status. (Individual articles are listed separately under appropriate headings by author's name.)

158. Kunwar, Bal Bahadur
1977 Women in the Changing World. AISWARYA: Birthday Special. Kathmandu: Gorkhapatra Sansthan Press.

The central argument of this article is that women in Nepalese society, regardless of being "the creator and maintainer of human life" are destined to live a "dependent and subjugated" life due to physical and psychological disposition inculcated into women by society as a whole. Attitudinal improvements, among both males and females, are strongly urged.

159. Lohani, Govind Prasad
1977 Bikas maa Nari (Women in Development). (Typewritten.)

A highly critical and thought provoking essay providing a much needed social and psychological perspective on Nepalese women in development. Traces factors leading to rural women's participation

in development and educated urban women's lack of participation. Traditional, illiterate rural women tend to contribute as equal partners with men in rural economic life while urban women made little if any such contribution.

The author suggests ways for educational institutes and the Women's Organization to help prepare both rural and urban women to contribute more fully to the development process.

160. Mahila Bolchin

(Women Speak Out.) Birthday Special. Kathmandu:
Women's Organization Central Committee.

The articles of this collection on women, women's issues and problems deal with their struggle for equality. The variety of works ranges from reviews on traditional stereotypes to those of changing patterns and opportunities for Nepalese women today.

161. Nayar, Usha

1979 Women of the Highlands: The Nepali Case. Paper presented at the Xth International Congress of Anthropological and Ethnological Sciences. Session on Anthropology of Highlands. New Delhi. pp. 1-40.

Based on field work data from Nepal, India and Sri Lanka, the author tries to show that generalizations regarding the status of women in these countries cannot be made in view of the wide ethnic variations. However, there is no mention of the area in Nepal where the author did her field study or the people with whom she worked. Conclusions seem to be drawn along the obvious lines of the typology between "open" and "conservative" groups, to assess the variations in women's status among different ethnic groups in Nepal. The paper does not reflect any attempt by the author to explore the literature available on social demographic, economic, political and legal dimensions of Nepalese women. The findings based on the author's 'micro-level' study suggests the following:

1. Tibeto-Mongoloid groups i.e., Sherpas, Tamangs, Thakalis, Rais, Limbus, Gurungs, Magars and Paleo-Nepalese groups i.e., Newars and Tharus, accord high status to their women as opposed to low status accorded to women in the Indo-Aryan Hindu groups, e.g., Brahmins and Chetris. Within Tibeto-Mongoloid groups the Sherpas, the Tamangs, the Thakalis and other groups of recent immigration from Tibet often known as high mountain people, the status of women is the highest in Nepal. These people, the author suggests, because of their physical isolation from the two major civilizations of India and China, have retained their "independent" and "open egalitarian" outlook. Other groups of the same descent like the Magars, Gurungs, Rais and Limbus, despite great influence from Hindu religion and cultural practices have retained similar outlook and have given high status to their women along with Newars.
2. All "open" groups except the Newars are non-stratified. The status of women in non-stratified group is higher than those of women in the stratified conservative group. The Newars, however, in spite of adopting stratification system (under the influence of Hindu kings, according to the author) continue to accord their women a relatively high status.
3. Among the ethnic groups which have trade or commerce as the main source of economy the status of women is higher. Under this category fall the Newars, Sherpas, Tamangs and Gurungs to a certain extent. Also women's economic production is more readily recognized among these groups than in "conservative" groups.
4. Child socialization of the "open" and the "conservative" groups also varies. Children of the former group interact and grow up in a more egalitarian/equitable atmosphere, e.g., widow re-marriage, divorce, marriage by choice are a few of the culturally accepted norms among the non-stratified groups.

5. Although she gives no evidence for this statement the author contends that women leaders of Nepal belong to 'conservative' groups where the status of women is the lowest and understandably so."

162. Pokhrel, Durga

1977 National Reconstruction - Women's Roles. Birendra Ra Bikas: Birthday Special. Kathmandu: HMG Press, Singha Durbar.

This points out the failure of concerned authorities to probe into women's actual problems before devising plans and programmes designed to improve their position in Nepal. Also discussed is the remarkable gap between large amounts of money being invested on "seminars or showy propaganda in the name of women's upliftment" and the actual situation of rural women. The author notes that this disparity is particularly evident in the field of education and questions the achievement of such programmes as the literacy campaign run by the Nepal Women's Organization. After evaluating the socio-economic independence of women among different ethnic groups of Nepal such as the Bhotia women of the northern area, the Tharus of Dang and the women from Darchula, the author calls for a reassessment of women's contributions to the household economy. The reader is cautioned against assuming that the relatively subordinate position of Brahman and Chetri women necessarily reflects the status of women throughout Nepal.

163. Rana, Greta

1977 Nothing Greener. Kathmandu: Sharada Prakashan Griha.

This novel traces the personal growth and development of a young Nepalese woman, starting from her days as an innocent and immature "village girl." With confused emotions and bitterness, she leaves her husband's home, hoping to overcome the limitations her village background has placed on her capabilities and aspirations.

Her new life in the city introduces her to a wider world than she has ever known and allows her to develop her own independence. The writer portrays this subtle and changing process as the central character develops and ultimately is able to maturely face later disappointments.



consequently paid less. Women's representation in the academic profession is greater than in the civil service. It concludes that "a process of change toward improving the position of women in society has already started. In a tradition bound society such as ours this itself is an accomplishment. Let us hope these processes of change will produce deserved results in near future."

166. Shrestha, Indira M.

1978 A Woman Reviews. The Rising Nepal, June 2.

In a thought provoking article, the author ponders the meaning of the now well worn cliché "upliftment of women in Nepal." She sees an inherent conflict between the traditional values for women idealized by Sita and the more dynamic modern values which are supposedly the goal of women's current struggle. She feels that the very word "upliftment" implies and reflects a belief of some women that the improvement of their status will be simply given them rather than fought for and won.

Education can be an effective tool to bring about changes in society once its scope and purpose are clearly defined. Here, as with all things in life, the author feels that it must be the individual who makes the initial efforts to change and improve and not wait for others to do it for her.

167. United Nations

1977 Nepal Country Paper. Presented at the UN Seminar on Participation of Women in Political, Social and Economic Development, Kathmandu: February 15-22.

Excellent preliminary study of women's status in the "tradition bound society" of Nepal using existing secondary sources on the demographic, economic, political, social and legal aspects. The paper emphasizes the need for development plans and policy for the integration of women's participation in "shaking off the traditional notion of male supremacy over the female."

168. USICA and CEDA

1978 Women of Nepal: Approaches to Change. Kathmandu: Jore Ganesh Press.

This volume contains a collection of background papers, plenary

papers and workshop recommendations of the USICA - CEDA sponsored seminar held May 17-18, 1978. In addition to preliminary versions of the chapters of this volume, papers included descriptions of the various women's organizations in Nepal, a comparative paper on the women's movement in America and observations on the women's movement in Nepal.

The main points of the papers included in the volume listed below in the order in which they appear are as follows:

1. Neupane, Kamala
NWO Back-to-the-Village National Campaign

This gives a view of the status of women in Nepal and their problems. It throws light on the role of the women's organizations, their objectives and the various programmes and projects underway for the upliftment of Nepalese women. It also explains the structure of the NWO after the constitutional amendment and the problems encountered in field-work.

2. Rana, Madhukar S.J.B.
Status of Women in Nepal

This paper touches on the general objectives of the HMG/USAID project on the Status of Nepalese Women. It covers various institutions concerning women, their primary objectives, their legal status in the family and society and gives suggestions for their improvement. It also gives a statistical profile of Nepalese women and bibliography resources.

3. Joshi, Angur Baba
The Community Services Co-ordination Committee

This is an introduction to the Community Services Co-ordination Committee and describes its objectives and policies, its programmes and resources available (human and financial), the major problems encountered in the field and some suggestions for their eradication.

4. McMicháel, Jane
National Women's Political Caucus

The paper gives a picture of women in the American political scene including the movement for their social and political emancipation, their problems, responsibilities and gradual move into public life to achieve their cherished goals. It also tells of their fight against sexism, racism, institutional violence and poverty; their mingling into American political life; their various programmes and organizations; their commitment to work together for a common goal and to develop leadership in women for the future.

5. Gurung, Chandra
Women's Affairs Training Centre

This paper begins with a short history of women's emancipation in Nepal and the gradual increase of women's training centres in the kingdom. It also states the objectives of these training centres, the various kinds of training given, the facilities provided, the category of trainees and their number, the problems they face at the central and field level and gives suggestions for overcoming problems.

6. Aryal, Inu
Women's Services Co-ordination Committee

This introduction to the WSCC outlines its objectives and policies, its various programmes throughout the kingdom, and its research activities to study the status of women in Nepal. It touches on mobilization of resources as a serious problem and explains the urgent need for both human resources - trained people to work on women's development programmes on the village level—and solid financial resources to back such programmes. It also deals with the major problems and constraints of women not being able to utilize the rights guaranteed by the Constitution and the Civil Code, and how these cherished goals can be achieved.

7. Pradhan, Bina
Institutions/Organizations Concerning Women in Nepal

In this early version of Part 3 of this volume, the author presents a summary analysis of the various institutions concerning women in Nepal. The analysis is based on an assessment of 'internal' and 'external' variables which have influenced the development and effectiveness of various women's organizations in Nepal. It also provides valuable insights into the structure of the organizations and it traces the course the institutions seem to be taking and analyzes their success in meeting their own goals, and in serving a useful purpose in society.

8. Bennett, Lynn
Observations on Tradition and Change in the Legal Status of Nepalese Women

The third paper is a preliminary version of Part 2 of this volume. It deals with the interface between tradition and change in the legal status of women. It shows the Nepalese woman in a male dominated society deprived of her rights in spite of the equality provided by the National Code and related documents governing her official legal status. The paper also depicts the ambiguities and conflicts that arise and offers solutions that could be tried.

9. Acharya, Meena
Statistical Profile of Nepalese Women

The fourth paper (preliminary to Part 1 of this volume) depicts Nepalese women as the workforce in the household economy and at the same time victims of biased statistics concerning their role in the economy. The paper gives a summary of the profile of Nepalese women as depicted by existing statistics and raises some pertinent questions about the reliability of the existing statistics specially concerning the economic contribution of women in the household economy and consequently in the national economy.

10. Shrestha, Indira M.
A Bibliography on Women in Nepal

A preliminary version of this bibliography.

11. Lohani, Prakash C.
On Women's Movement

The paper sheds light on the emancipation of Nepalese women in reference to their American counterparts, and concludes by saying that the women's movement in Nepal has still a long way to go. The paper expresses the view that the Nepalese women, rural and urban must be made conscious of the existing structure of social inequality in order to push the woman's cause forward, but at the same time Dr. Lohani is doubtful whether the elite who speaks for the women's cause would really want to raise their level of consciousness as it would be a serious threat to their (elite) leadership, privilege and prestige.



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(Source: Accessions List Nepal.) (Nepali)
170. Acharya, Meena
n.d. Bikas ra Mahila (Development and Women). Juneli.
(Forthcoming.) (Nepali)
171. Adhikari, Achyut Raman
1977 Rastra Nirman ma Nari (Women in National Development) AISWARYA: Birthday Special. Kathmandu: Gorkhapatra Sansthan Press. pp. 1-4. (Nepali)
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1976 The Changing Face of Women in Nepal. The Rising Nepal, June 29.
173. Aryal, Inu
n.d. Women's Services Co-ordination Committee. (Mimeographed.)
1975 Mass Media and National Development. Women in Nepal. International Women's Year Committee. Kathmandu: Gorkhapatra Sansthan Press. pp. 81-88.
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1977 Report on Women's Roles. (Typewritten.)
175. Bajracharya, Dhana Bajra
1977 Nepali Sanskriti ko Utthan ma Naribarga ko Den (Women's Contribution to the Upliftment of Nepali Culture). AISWARYA: Birthday Special. Kathmandu: Gorkhapatra Sansthan Press. pp. 41-45. (Nepali)
176. Basnet, Prabha
1976 Winds of Change in Women's Roles: A Nepal Perspective. The Volunteer's Gazette: Journal of Volunteers Serving in Nepal. Vol. 1, No.3.
177. Bhatta, Ananda Dev
1977 Nepali Nari ra Hamro Dristi (Nepalese Women and Our View). AISWARYA: Birthday Special. Kathmandu: Gorkhapatra Sansthan Press. pp. 47-49. (Nepali)
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1977 Jumla, Sinja ka Narihuru. (The Women of Jumla and Sinja). AISWARYA: Birthday Special. Kathmandu: Gorkhapatra Sansthan Press. pp. 67-70. (Nepali)
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183. Hamal, Hem
 1977 Interpersonal Communication Between Husband and Wife. AISWARYA: Birthday Special. Kathmandu: Gorkhapatra Sansthan Press. pp. 65-66.
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185. International Women's Year Committee
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187. Joshi, Chandani
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