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## Before they understand the meaning of marriage...

*Her life-partner is chosen when she is still in her mother's womb—at a time when even her parents do not know whether the baby is a son or a daughter. Not only that, before she can see the groom, her marriage is arranged and she ties the nuptial knot at the age of seven or eight, and is then sent off for 'gauna'. If the groom is still alive by the time of 'gauna', conjugal life awaits her. Otherwise, she is alone for the rest of her life. In this way are Madheshi [inhabitants of the Terai region] women forced to live their life.*

✍ **By Pabita Poudel**

***Like Sushila, Bijaya Laxmi Gupta, of Tenahuwa VDC-4 in Rupandehi, is also bracing for gauna. A ninth-grader, 14-year-old Bijaya Laxmi was married to Jayamangal Gupta of Kapilvastu when she was eight. Revealing that she wishes to go to her husband's home only after passing SLC, Bijaya Laxmi says: "My wish alone is nothing. When my family says that I have to go, then I have to go. What can I do? If I don't take much dowry to my husband's home, they will scorn me. This is our***

"I didn't know what marriage was. I did whatever my parents told me to do," says 14-year-old Sushila Lod in her mother tongue. A resident of Kisuli village of Bhujauli Village Development Committee (VDC) in Rupandehi, Sushila Lod's marriage was arranged with Lakhan Lod (name changed) of the same village when she was in her mother's womb. She was married to Lakhan just seven years after her birth.

When she was married, she was studying in grade one but after marriage her education was discontinued. Now it is time for Sushila to go for *gauna*. Her family members talk of sending her away this year.

Seeing the childish exuberance in her, no one will believe that she is already married. The parting of her hair was covered with vermilion powder, her neck adorned with a necklace symbolizing her matrimony, her arms were covered with bangles, and her ankles with bracelets. She was wearing sari and blouse. Her attire made it amply clear that she was married. Asked why they had arranged their unborn child's marriage, her father Nachen Lod and mother Sushila Lod said in unison: "All this is our traditional culture. Not only us, all in our community arrange their daughter's marriage in this way." Kisuli village, situated in southern Rupandehi, consists of small houses made of *khapada* [a type of clay brick]. Sushila's house is one of them.

The sight of tethered bulls, utensils littered on the courtyard and dried cow dung plastered on the outer walls gave a clear picture of a typical Madheshi settlement. For Sushila's family, which subsists on selling vegetable, education is an unachievable wish. Their problems are compounded by their compulsion to send their daughter off for *gauna*. Says her father Nachen Lod: "We poor people can ill afford the birth of a daughter."

In the Madheshi community, the practice of marrying off daughters when they are just five to six years old and sending them to their husband's home when they are considered to have come of age, for the consummation of the marriage, is called *gauna*. Alternatively, the honeymoon itself is called *gauna*. As boys are older than girls at

the time of marriage, they are in a position to choose their bride. They are also allowed to study after marriage. But the girls are deprived of such facilities the moment they enter their husband's house.

Like Sushila, Bijaya Laxmi Gupta, of Tenahuwa VDC-4 in Rupandehi, is also bracing for *gauna*. A ninth-grader, 14-year-old Bijaya Laxmi was married to Jayamangal Gupta of Kapilvastu when she was eight. Revealing that she wishes to go to her husband's home only after passing SLC, Bijaya Laxmi says: "My wish alone is nothing. When my family says that I have to go, then I have to go. What can I do? If I don't take much dowry to my husband's home, they will scorn me. This is our practice."

Bijaya Laxmi's husband, Jayamangal Gupta, is studying in grade 10 at Yashodhara Secondary School in Kapilvastu. Asked about the tradition of the groom's family demanding lots of dowry when the bride is admitted to the house, 18-year-old Jayamangal Gupta says: "That depends on individual desire. But we don't do that. We don't like *gauna* practice and dowry system." Child marriage culminating in *gauna* is prevalent among Yadav, Lod, Bari, Marau and Sunar communities. Sanju Shrivastav, of Amari village of Lumbini VDC, is in the first year of B.Ed. She too has reached the age of going to her husband's home. She wants to do that after completing her studies, but if her family insists she has no choice but to abandon her education. Although women suffer more due to the practice of *gauna*, Sanju says she likes it because it is part of her tradition. "I find it okay because it is a traditional culture. And everyone has accepted it, too."

Although they have lost their wishes and ambitions to it, these women are forced to accept this blind social tradition. These women of Terai can neither get a husband of their choosing nor continue their studies. Worse still, at times they are deprived of marital life altogether if their betrothed dies before *gauna*.

If the boy does love marriage with some other girl, the girl whom he was originally engaged with is in a quandary. Few

men will be willing to marry a girl already

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betrothed to someone else.

The Tharu Madheshi community inhabits the majority of the VDCs of southern Rupandehi. There, child marriage and *gauna* are practised by almost all the families.

Some 75 per cent of the children studying at Buddha Adarsha Secondary School in Khunagai of Bhagwanpur VDC, Rupandehi\_suffer from the *gauna* practice. Says Prem Shankar Mishra, a teacher at the school: "This practice is taken root in Madheshi community only because of a lack of education and awareness. But it does not exist in hilly societies."

Child marriage used to take place in the society of people hailing from the hilly region, too. But unlike in the Madheshi community, the hilly folks never had the practice of sending away daughters for the consummation of their marriage just four to five years after it takes place, although they had to go to their husband's home immediately after marriage. But now thanks to education and awareness, child marriage has been abolished in the hilly society. Intellectuals argue that the malpractice continues to hold sway in the Madheshi community because the light of education and awareness is yet to reach it. The *gauna* practice is a form of child marriage; it incorporates another malpractice, the dowry system, too. Social worker Samiullah Musalman, of Lumbini Adarsha VDC, says he himself is a victim of the *gauna* practice, and that such a practice increases misunderstanding among young men and women. He argues that it brings about social

evils such as family feuds and disintegration of families, and women suffer the most from all of it. He says: "I have managed my life somehow, but my children should marry someone of their own choosing, that too only after completing their education."

Prahlad Yadav, a journalist of Siugadiya, Ekla VDC-4, was also married when he was a child and a victim of the *gauna* practice. He was in grade nine when his *gauna* took place. He was only 15 then. He is against the *gauna* practice and says it causes double expenditure and especially hurts poor families. The practice violates children's rights, adds to the suffering of women and renders the future of women even more uncertain, says journalist Yadav. Arguing that in the Madheshi community, if the *gauna* practice is abolished, the dowry system will also become history, Satis Chandra Kasodhan, central chairman of Bhojpuri Language Protection Forum, says: "If the girl does not bring adequate dowry during *gauna*, the husband does not accept her, or beats and tortures her."

During Muslim rule in India, the practice of abducting would-be brides was prevalent. That practice was a kind of a

religious war. To counteract the practice of abductions, there emerged the practice of child marriage, says chairman Satis.

Stating that those who were married when they were a child undergo trauma when they come of age, B N Bhari, a specialist of mental diseases, says: "They are not affected when they are a child, but when they become mature their psychology may be affected and they may suffer from mental diseases."

According to gynecologist Dr Binita Subedi, when a girl is married when still a child, her reproductive organs are not mature enough and if she becomes pregnant, the life of both the mother and the baby is at risk. Radhika Mishra, a resident of Dhagdha hi in Nawalparasi district and a member of All National Women's Association, says this practice cannot be abolished through the efforts of one or two persons, but can be easily done away with if there is awareness. Advocate Ratna Shrestha says the government must enact tough laws to stop this practice, and penalize those abetting child marriage.

Courtesy By  
Sancharika Samuha

## Anything is possible if the will is there

*They have their hands full with household chores in the morning and the day. All of their children study in boarding schools. Married 18 years ago, Kamala, of Butwal, is regretful of not being able to study properly when young. That's why these days, while her six children go to a boarding school during the day, she attends school in the evening. Not that Kamala is the lone mother at Butwal's Gyanodaya Evening School. Along with her, 104 women are studying in the school.*

✍ **By Laxman Poudel**

*"Anything is possible if there is the will," she says, "I was drawn into the school by my interest." She enrolled herself in grade seven at Gyanodaya. In the beginning, many disapproved of a woman studying at an evening school. But she was not deterred.*

*"Nothing will happen if you don't do anything wrong," she says.*

It's been 18 years since she got married. All of her six children study at boarding schools. But still, Kamala was not satisfied. Besides educating her children in boarding schools, she made it a point to join a public school. Having studied up to grade four only during her childhood, 38-year-old Kamala Parajuli, of Laxminagar, Butwal-6, summoned up her courage to resume her education after an interval of 25 years—that too at an evening school. Now studying in grade nine at Gyanodaya Evening Secondary School in Butwal, Kamala is determined to pass SLC. "Anything is possible if there is the will," she says, "I was drawn into the school by my interest." She enrolled herself in grade seven at Gyanodaya. In the beginning, many disapproved of a woman studying at an evening school. But she was not deterred. "Nothing will happen if you don't do anything wrong," she says. She advises other women to attend school like her. Prior to enrolling at the school, she had taken advice

from the female teachers of Laxmi Lower Secondary School in Laxminagar.

Of her six children, the eldest daughter, Ganga Parajuli, 15, and the second eldest daughter, Jamuna, 13, study in classes ten and nine respectively at Greenland Boarding High School in Kathmandu, while her son Bishnu Parajuli is studying at the same school in class seven. Her other three daughters—Saraswati, Sushila and Amrita—are studying at Kanti Boarding School in Butwal in classes eight, five and four respectively. Her husband, Dansuram Parajuli, is a lawyer in Hong Kong. During the day, her children are in school. As soon as they return home, Kamala's duty at the evening school begins. She feeds her children in the morning before sending them to school, and when she returns from her school at around 9:00 p.m. she starts to study along with her children. "I am enjoying it," she says, "Because I had left school during childhood, for some time I found it difficult to go to school and study. But now I have got used to it. At last I am experiencing student life."

Not that she is the only mother in her school. Her classmate Tara has also shown that nothing is impossible if there is the will and desire.

A mother of five, Tara Gyawali, also of Laxminagar, Butwal-6, studies at the same school in grade nine. She shares her experience of studying at an evening school in tandem with educating her children at a boarding school: "I am extremely happy to be able to study even at this mature age. After all, nothing can be done without education."

Her one son and three daughters also study at Kanti Boarding School, Butwal. Her husband, Sahindra Prakash Gyawali, works at a health-post in Baldengadhi, Palpa. Having enrolled at Gyanodaya Night Secondary School two years ago, Tara, 32, has a deep desire to pass SLC along with her children. Of her four children, Raju Gyawali, 16 and the eldest, and her 14-year-old daughter Kalpana study at Kanti Boarding School in grade nine. Her other two daughters study at the same school in grade two and nursery respectively. Tara is worried that she may not be able to turn her dream of passing SLC with her two children into a reality. She says: "I am having difficulty because I had to leave school when I was a child." She says she is having to work harder than during childhood. After she was married off when still a child, her education stopped at grade eight.

"After marriage, I decided to continue my studies only after bearing children. That has happened," she says. She says she has the full support of her husband for her education. "I have been able to study due to his support," she says. Having enrolled at grade seven, Tara is now in class nine.

These women complain of the difficulty in attending a school that lies at a distance of nearly one kilometre from their homes when it is dark. But most of the women in the school are mature. Established in 2038 B.S., the school runs classes from six to ten. Of its nearly 160 students, 104 are women.

According to the school's acting principal Guru Prasad Poudel, the number of students who take classes in the evening after getting over with their occupations during the

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day is also high. The number of women who save the money they earn working during the day and takes classes in the evening classes is quite high. But, says Poudel, there are only a handful of women who manage to reach class ten after enrolling in class six. Mature women are also studying diligently. While the number of local women studying at the school is very low, mature women from Rolpa, Gorkha, Gulmi, Siraha and other districts have joined the school.

Class hours are from 4:30 p.m. to 8:30 p.m. These women say they are going to school to become literate. By standing near the threshold of SLC exams, these mature women are challenging those people who backbite. Not only that, they also hope to acquire higher education after passing SLC.

Courtesy By  
Sancharika Samuha

## Women of Dharan sing campaign against AIDS

*Even those who used to shut their ears when they heard anything to do with AIDS are now inquiring about it with them. Of course, the women who now sing songs, recite poems and narrate stories on HIV also used to feel embarrassed. “In the past, we felt embarrassed when we heard about AIDS. Now we are able to make others understand AIDS openly,” says Menuka Basnet, who has been spreading awareness about HIV among villagers.*

✍ **By Gopal Dahal**

*I was born disease-free  
Now I have to live with suffering  
In society as a diseased  
How can I say I have AIDS  
I have to remain good in society*

*You shouldn't hide AIDS  
How long will you keep your heart aching  
Learn how to be happy  
How long will you stay hiding your disease  
To remain good in society*

Below is a village and above a hill covered with Sal trees. From there these voices have been reaching the ears of villagers for the past six months. These days, such songs blaring through amplifiers in

*When they go to school, they carry books in one hand and a 12-volt battery in the other hand. “There is no electricity line. Battery is required to use a mike. If we don't use a mike, all the villagers will not be able to hear the programme,” said Kunta Dahal, a member of the forum. Every Friday after school, they return home and sing songs, recite poems and narrate stories and essays on HIV/AIDS and drug addiction through mikes.*

Chawacha of Baraha Region-9, Sunsari have brought about a huge change in the views of the villagers.

Teenage girls of Chawacha village have started to spread awareness about HIV/AIDS in their village with the money they have raised among themselves. Even those who used to shut their ears when they heard anything to do with AIDS are now inquiring about it with them. Of course, the women who now sing songs, recite poems and narrate stories on HIV also used to feel embarrassed. “In the past, we felt embarrassed when we heard about AIDS. Now we are able to make others understand AIDS openly,” says Menuka Basnet, who has been spreading awareness about HIV among villagers. “We got some knowledge of HIV in the class. After listening to many radio programmes, we stopped feeling embarrassed. Instead, we felt that it's something that everyone should know about.”

Goma Dahal, former ward member of Baraha Reion-9, is over the moon seeing her daughters' work. She says: “Earlier I used to wonder what use there is educating daughters. After all, they have to go to someone else's house, but now those very daughters are helping out with household chores and have also taught us how to read. They have become able to discuss diseases in the village.” Most of the sons of this village have joined the army or police. Some have gone abroad for employment. Only the elderly and girls remain in the village. Now the daughters are serving the village. At times, they gather their

mothers together and teach them reading and writing. At other times, they organize open discussions on drug addiction and HIV/AIDS among village elders.

Not only that, they have also formed a group called Girls' New Track Forum in order to spread awareness about HIV. Chairperson of the forum, Ganga Dahal, says that after 11 teenage, school-going girls started to spread awareness in the village, many young girls were eager to join the group. "As many other friends expressed their desire to work by staying in the group, we have recently formed a new 19-member group."

Girls of this village, which is yet to be touched by development activities, walk one and a half hours to school. When they go to school, they carry books in one hand and a 12-volt battery in the other hand. "There is no electricity line. Battery is required to use a mike. If we don't use a mike, all the villagers will not be able to hear the programme," said Kunta Dahal, a member of the forum. Every Friday after school, they return home and sing songs, recite poems and narrate stories and essays on HIV/AIDS and drug addiction through mikes. Not only that, they gather the village youths and elders and organize singing or essay-writing competitions on HIV/AIDS and drug addiction, or enact dramas on the same subject. Last Dashain and Tihar, they enacted a drama entitled "HIV" from village to village. The drama was written and directed by the forum's chairman Ganga. Nine teenage girls had performed in the drama. Their drama centered on the pain suffered by women infected with HIV. Says Ganga: "We gave the proceeds from the drama to the local club." Godawari Good Governance Club has been providing mikes, amplifiers, microphones and other equipment to organize the programmes every Friday.

A few months ago, these teenage girls organized an essay-writing competition on "HIV and the Role of Society" in the village. They formed a jury from among the villagers. They also made the judges speak on HIV. They had selected those villagers who were highly superstitious. People who at other times demanded that "those infected with AIDS must be thrown out of the village" were also among the judges. Everyone was

*When they started to talk about HIV, others did not pay much attention, but now all have begun to pay attention. Says the forum's chairperson Ganga: "Nowadays, even big people come to watch our programme and say thank you." Seeing the active involvement and awareness of young girls, not only the local parents but also outsiders who come to see their programmes are astonished. Says Sangita, an HIV-infected woman who has come to Chawacha from Dharan to watch their programmes: "I was astonished by the work of these girls."*

speculating as to what verdict would such people give. But they were in for a surprise. All of them were satisfied with the decision of the jury. Says Mohan Dahal, who was in the jury that day: "Earlier I used to think that this disease was bad, but after our daughters sang and recited through the mike every week and sometimes showed dramas at the house, I have come to understand that it is not really a disease."

When they started to talk about HIV, others did not pay much attention, but now all have begun to pay attention. Says the forum's chairperson Ganga: "Nowadays, even big people come to watch our programme and say thank you." Seeing the active involvement and awareness of young girls, not only the local parents but also outsiders who come to see their programmes are astonished. Says Sangita, an HIV-infected woman who has come to Chawacha from Dharan to watch their programmes: "I was astonished by the work of these girls."

"In the urban areas, the government and other organizations have not been able to spread awareness in such a way despite having spent lots of money. But it is no mean feat that they [girls] are spreading awareness

with their own money. The government should be helping them,” says Punya Bahadur Khatri, secretary of Jalakanya Community Forestry Users’ Group, Baraha Region. After returning from school, they write awareness-promoting songs while studying, and during free time they practise singing.

The forum’s chairman Gaga has written a song in folk-duet style. She begins to sing, her friends joining her:

*Mother, I have HIV  
My heart is crying a lot  
How can I hide it  
Mother, How can I reveal it to society*

*Son, why are you so afraid  
Why do you hide HIV from society  
How can I convince you my son  
Show HIV, don’t hide it*

Courtesy By  
Sancharika Samuha

## Women save more than men abroad

*Roshi Chhetri, a resident of Kathmandu who has worked in Bahrain for three years on two occasions, has saved 400,000 rupees. On the other hand, Krishna Bahadur Gurung, of Darkha, Dhading, worked for three years in Malaysia. But in those three years he was able to save just 90,000 rupees. Complains Krishna Bahadur Gurung:*

*“I worked for three years abroad but spent almost all of it there. I just couldn’t save.” A majority of women who go abroad for employment save more than men. No wonder, women’s contribution to the remittance entering the economy every year is higher in comparer to men’s. How did this happened? Firstly, women are not spendthrifts. and the tend to do more Overtime.*

✍ By Nawaraj Chalise

*Like Ram Kumari, Mohan Tamang, of Darkha, Dhading, also worked in Malaysia for three years. But he says he was not able to save money. He has returned to Nepal. “I have returned from Malaysia after working there three years, but I was not able to save any money,” laments Tamang. “I had gone promising my wife, children and old mother that I will bring home money, but I couldn’t save any money despite working for three years.”*

Ram Kumari Rai, of Khotang Ratanchha-8, had gone abroad in search of employment at the age of 28. Her search for job opportunities took her to Hong Kong. Working as a domestic helper in Hong Kong for two years, Rai earned 300,000-400,000 rupees.

Returning home after making some money by working hard in Hong Kong, Rai settled down. She has passed thirty springs of her life. She opened a restaurant, named “Chamling”, in Sinamangal with the money she had earned abroad. Capitalizing on the lifting of the ban on women going to Malaysia for work, she is now in Malaysia, while her husband is working in Saudi Arabia.

Like Ram Kumari, Mohan Tamang, of Darkha, Dhading, also worked in Malaysia for three years. But he says he was not able to save money. He has returned to Nepal. "I have returned from Malaysia after working there three years, but I was not able to save any money," laments Tamang. "I had gone promising my wife, children and old mother that I will bring home money, but I couldn't save any money despite working for three years." Tamang adds: "I worked day in and day out, but it was difficult to save even just 10 to 12 thousand rupees per month. Expenses on food and lodging could not be avoided. Even when I tried to reduce my expenses, somehow it was not possible. Whenever it was time to send money home, I had a problem. When I returned from Malaysia, I had a saving of between one hundred thousand to one hundred and fifty thousand rupees. That was just enough to repay my loan to the money lender." He says that men cannot save as much money as women. Given the opportunity, Tamang is willing to go abroad for employment again.

He says: "Before going abroad, one must have clear knowledge about things like how one can save and send money home safely." Sharing his experience in Malaysia, he says: "But the condition of women who have reached Malaysia illegally is alarming." Krishna Bahadur Gurung, also of Darkha, Dhading, was able to save just 90,000 rupees when he worked for three years in Malaysia. Complains Krishna Bahadur Gurung: "I worked for three years abroad, but all the money I earned was spent there. I suffered. It is not that easy to earn money abroad. My wife and children had a lot of hope. But that's only a dream now."

By contrast, Roshi Chettri, a resident of Kathmandu who has worked in Bahrain for three years in all on two occasions, says she saved 400,000 rupees. She had gone to Bahrain as a domestic helper. After working as a domestic helper for a while, Chhetre, 29, got a break as a receptionist at an office. "I was able to save money abroad, but I was also a bit homesick. So I returned after three years," she says. Still unmarried, Chhetri says that after working abroad, her working style, outlook and behaviour have changed. She has

*Saru Joshi, regional manager of the UNIFEM programme for the empowerment of women going abroad for employment, says women bring in more remittance than men because they save more by cutting down on food and working overtime. Nepalese women working abroad are sending money back home at a fast pace. According to Nepal Living Standard Survey 2004, women account for 11 per cent of the total remittance inflow.*

also come to realize that women can save much more money than men. But women going abroad for employment have to prepare themselves well. "You mustn't go in haste," she says.

Bhupal Karki, 24, of Sunsari Tarahara-2, returned home a few months ago after working at a rubber factory in Malaysia for three years. He had gone to Malaysia burdened with a debt of 90,000 rupees, which he owed to a moneylender. Recounting his experience there, Karki says: "I earned 300,000 rupees in three years. It was finished repaying the loan and meeting some other expenses." However, he has managed to buy 5 *katthas* of land in Sunsari.

On the other hand, Gita Rupakheti has earned a tidy sum working abroad. She had gone to Nanguliya two years ago. She worked there for two years, leaving her 8-year-old son and 3-and-a-half-year-old daughter behind. She had earned two million rupees in those two years. With the money she saved abroad, she is operating Family Bakery Café in Samakhushi. It is not that easy working abroad, though. In Rupakheti's experience, women are able to save the money they earn working abroad, the main reason being that they are not spendthrifts. Rupakheti says that after returning from foreign employment, she has been able to meet her family's expenses

comfortably. Saru Joshi, regional manager of the UNIFEM programme for the empowerment of women going abroad for employment, says women bring in more remittance than men because they save more by cutting down on food and working overtime.

According to Nepal Rashtra Bank, about six billion rupees is flowing into the economy every month as remittance through official channels. Says Deputy Director of the Research Department at Nepal Rashtra Bank Dr Bhuwanesh Panta: “The inflow of remittance from foreign employment is satisfactory.” According to the central bank, the year 2005 saw an inflow of remittance of around 70 billion rupees. Nepalese women working abroad are sending money back home at a fast pace. According to Nepal Living Standard Survey 2004, women account for 11 per cent of the total remittance inflow. Studies have shown that women’s contribution to the remittance inflow is relatively more than that of men. According to Nepal Development Institute in the last two years, the number of women who are working abroad has increased. Chairman of International Employment Entrepreneurs’ Association Ganeshman Lama says the remittance sent by women who have gone to Gulf countries illegally must be brought under the legal framework. Director of Nepal Skill Development Narendra Pandey says the

remittance sent by women working abroad is being used in a productive and sustainable way. Likewise, according to Secretary of Nepal Foreign Employment Association Hansaraj Wagle, as only the remittance contributed by women who have gone abroad legally is recorded, a huge chunk of remittance, contributed by those who have gone abroad through illegal channels, is unaccounted for. According to a recent study conducted by Society of Economic Journalists of Nepal, money earned by women abroad is being used not only for meet household expenses but also invested in different industries and enterprises. But, the study points out, women have not been able to invest in industries and enterprises in an organized way due to lack of adequate knowledge.

According to the Department of Labour, three to five women leave the country every day legally for employment. Currently, women are going to Israel, Hong Kong, Malaysia, UAE and Qatar, among other countries, says the Department of Labour, Director of the Department of Labour Janaki Ballav Adhikari says women’s participation in foreign employment has increased.

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Sancharika Samuha was established by a group of women communicator's in April 1996, with the primary aim of promotion of gender equality in Nepal. The Sancharika Feature Service incorporates monthly articles/features on the grave situation of women and children in our country, the social outlook towards them, the pain and agony that they have faced and the courageous steps that women have taken in this regard. We hope to fulfill the lack of news and articles on women and children to some extent through this feature service and we look forward to your kind support in publishing these articles in your respective newspapers. We would also like to request you to send us a copy of the published article and to mention 'Sancharika Feature Service' below the published article.

● **Sancharika Samuha Nepal**