

**Nepali transcript:**

अंतरवार्ताकर्ता: हजुरको शुभ नाम के हो?

सोनी: सोनी।

अंतरवार्ताकर्ता: अनि हजुरको पेशा चाहिँ के हो नि?

सोनी: म चाहिँ महिलाहरूको विकासकोलागी काम गर्छु। महिला सम्बन्धित कामहरू...

अंतरवार्ताकर्ता: अब हाम्रो देशमा महिलाहरूको स्थिति कस्तो छ? अलि भन्दिनुस न।

सोनी: अब हाम्रो देश चाहिँ कस्तो छ भने, पुरुष, पुरुषहरूको महत्व बढी छ। यसमा चाहिँ महिलाहरू हुँदा, केटी-मानिसहरू हुँदा खेरि चाहिँ घर-घर मै पनि छोरी पाउँदाखेरि चाहिँ नि अलि दुख मान्छ। छोरा पाउँदाखेरि चाहिँ एकदमै खुशियाली मानेर उनीहरूले रमाँछन्। केटीहरूलाई चाहिँ बच्चाई देखिन धेरै अवस्थाहरूमा, धेरै कुराहरूमा चाहिँ, धेरै चाहिँ... उनीहरूलाई चाहिँ दबन गरेर राखेको जस्तो देखिन्छ। उनीहरूलाई भन्नु घरमा खाने कुरा, लाउने, school, पढाईहरू सबैमा देखिनै उनीहरूलाई चाहिँ अलिकति फरक व्यवहार भइराखेको<sup>1</sup> देखिन्छ। तर अहिलेको समाजमा चाहिँ के देख्यो भने, महिलाहरूको चाहिँ, अहिले चाहिँ, अलि-अलि उनीहरूलाई पनि यसको बारे थाहा पाउन थालेकोले, चेतना बढेकोले चाहिँ महिलाहरूले पनि आवाज उठाउन थालेको छ।

अंतरवार्ताकर्ता: अब अहिले चाहिँ देशमा महिला र पुरुष दुबैलाई त्यै equality, equally हेरिन्छ अहिले?

सोनी: भन्नलाई चाहिँ अब हाम्रो चाहिँ जुन theoryमा भन्नु, होइन? जुन चाहिँ, अब हाम्रो चाहिँ policiesहरूमा भन्नु त्यसमा चाहिँ सबै लेखिराखेको छ। तर ब्यवाहिकमा हेर्दा चाहिँ धेरै कमि-कमजोरीहरू अझै छ। महिलाहरूलाई चाहिँ भन्न मिल्दैन तर पहिलाको भन्दा देहै फरक भएको छ, होइन? तर धेरै गर्न अझै सकिन्छ।

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<sup>1</sup> The speaker does not say the full word, but rather only pronounces half of it as 'भइरा/Bhaira'. This is done when someone is speaking fast. For example, it's like shortening 'want to' to 'wanna' in English.

अंतरवार्ताकर्ता: अब, अब धेरै जस्तो, अब... यस्तै, अब, काम गर्ने भनेको केटीहरु जो- जो काम गरिराखेको छ, आफ्नो... के भन्ने... सोर छ होइन? उनीहरु त धेरै जस्तो शहरमा होला। अब शहर र गुनको बीच चाहिँ कति फरक छ?

सोनी: गाउँ-घरमा र शहरमा धेरै नै फरक छ। हामीले धेरै टाडा जाने पर्देन। हामी अहिलेको जुन नेपालको सदरमुकाम भनेको काठमाडौँमै हेर्यो भने... काठमाडौँ र काठमाडौँको वरिपरी क्षेत्रहरुमा जुन अलि-अलि अविकसित छ अहिलेपनि... बच्चाहरुलाई चाहिँ, केटीहरुलाई खास गरेर, यदि पढाईमै सुरु गर्ने हो भने घरमा धेरै केटाकेटीहरु छ, भाइ- बहिनीहरु छ भने, सबै भन्दा पहिला, हेर्नुपर्ने आमाले हो, र आमा पछि चाहिँ यी दिदी-बहिनीहरुले नै हो। यदि घरमा आम्दानीको श्रोध कम छ भने; यदि स्कूलमै पढी राखेको छ, छोरा र छोरी भने... भयो भने... यदि उनीहरुको स्थिति राम्रो छैन भने छोरालाई चाहिँ पढाउन उनीहरुको पढाई चालु गरि राखिन्छ तर छोरीलाई चाहिँ स्कूलबाट निकालिन्छ। यसमा मात्र होइन, उनीहरुलाई जुन महिलाहरुकै स्थितिमा हेर्ने हो भने, महिलाहरुलाई चाहिँ जुन स्वास्थ्यको हुन्छ... उनीहरुको स्वास्थ्यको हेरविचार, उनीहरुको आफ्नो.. जुन अधिकार छ.. धेरैलाई थाहाछैन तिनीहरुको बारे। हामीले चाहिँ जुन भन्छ कि बाल-बच्चा पाउने reproductive rightsहरु तिनीहरुको बारे यिनीहरुलाई धेरै थाहाछैन। छोराको चाहना धेरै भएकोले गाउँ-घरहरुमा धेरै महिलाहरुले चाहिँ सानै उमेरमा बिहे गरेको पनि देखिन्छ... र ५-६ वटा छोरीहरु अझै पाइरा हुन्छ, किन भनेर सोध्दा चाहिँ घरमा चोरको चाहना हुन्छ। छोरा भयो भने चाहिँ कुल थम्छ। कुल अगाडी बढ्छ। छोरी पायो भने त्यस्तो हुदैन, भनेर धेरै- धेरै कम उमेरको केटीहरुपनि हरेक वर्ष, हरेक सालमा, बच्चा पाउँदै बच्चा पाउँदै , छोराको आशमा धेरै जना बिरामी भएर, कम्जोर भएर त्यसपछि चाहिँ लोग्नीहरुले फेरी अर्को स्वास्नी ल्याउने... त्यस्तो धेरै-धेरै थुप्रो-थुप्रो उद्धारणहरु, त्यो बाहेक, अरु धेरै छन्।

### English translation:

Interviewer: What is your *shubha*<sup>2</sup> name?

<sup>2</sup> The direct translation of 'shubha' is 'auspicious' or 'good'; when people formally ask each other's name they say this as a sign of respect. It may also be related to the fact that name choosing ceremonies in Nepal are very auspicious occasions in Nepal.

Soni: Soni

Interviewer: And what is your job?

Soni: I work for the development of women. I do work related to women.

Interviewer: Could you tell me what the status of women, in our country, is right now?

Soni: Our country is, well, man, men have greater value here. Here, being women or girls, even in houses where daughters are born, people feel sorrowful and aggrieved. When a son is born everyone is joyful and it is celebrated. Girls are, even when they are very young, in many occasions and in many things, seemingly oppressed and discriminated [against]. They are, let's say, from the way they are fed at home, to their clothes, school, education, they are treated differently in all aspects. But in today's society, it can be seen that women, after having understood and becoming aware of their position, have started to raise their voices against this.

Interviewer: So now, are men and women treated equally in the country?

Soni: Well... let's say, well, in our theory, let's say, *hoina*<sup>3</sup>? Well... In our, let's say, in our policies that we have everything has been written down. However, in terms of behavior towards women, there are still a lot of weaknesses. There have been a lot of changes in discriminatory behavior towards women, but more can be done.

Interviewer: Now, most women who do these works, women who work... let's say... who have a voice, *hoina*? They, most probably, are from cities. Now, how much of a difference is there between cities and villages?

Soni: There is a lot of difference between cities and villages. We don't even have to go that far. If we look at Nepal's capital, Kathmandu, right now... the difference between Kathmandu and its surrounding areas, which are a less developed than the city even now... Kids, especially girls, if you want to start with their education... In a home if there are many kids, a lot of brothers and sisters, the home is, first of all, looked after by the mother, and then the daughters need to be able to look after their home. If a home has less income, and the family has a lot of children studying in schools, and if they feel that their financial situation is bad, the son is allowed to continue on with his education but the daughters are taken out of school, and their education is discontinued. Not only this, but if you want to look at the situation of women, women's health, how they look after their health and the rights that they have, many don't have any awareness about this. Like, we say, we are aware about childbirth and reproductive rights; they aren't aware of any of this. Because people have a strong desire for sons, in villages people are married off at a very small age,

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<sup>3</sup> The direct translation of '*hoina*' is no; but in this context when added at the end of a sentence, it is to confirm something, like a nuance. For example in English we add 'right?' in order to confirm something. It is also used to make sure that the other person is following what they are saying, the other person would probably nod their head in response or say yes.

and on top of that they have five or six kids. If you ask them why, they'll say that they want a son at home. If one has a son, it'll ensure that their line is continued. Their family line will go on. But if you have a daughter the line will seemingly stop. So thinking this, even women and girls at a very young age, every year, every year, give birth to one child after another in the hopes of getting a son, risking their own health, and when they become too weak their husbands get another wife. There are a lot more examples, besides these.

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