

**Women's Educational Status And Their Decision  
Making Power  
(A Case Study of Kathmandu Metropolitan City Ward No. 14)**

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# CHAPTER-ONE

## INTRODUCTION

### 1.1 Background

It is clear that women constitute half of the population of the world. Hence their equal participation in any development activities is not only desirable but also essential as well to speed up the development process. The slogan of development remains only in paper unless women participate equally in making and sharing the fruits of development.

One of the problems that predominate among the third world countries is the failure to recognize women as productive potentials. Such potentials, if timely tapped and carefully channeled could emerge as able co-partners in almost all developmental efforts (Acharya, 1987:16).

In male dominated country like ours, females are considered of low standard and of less value. But in recent years people have started realizing the importance of women participation in the economic as well as social development. The socio- economic standard of women greatly enhances the progressive development of women greatly enhances the progressive development of a nation. Men and women have now started participating on equal footing in development activities in many developed countries having faith and relationship as that of "muscles with the nail of the finger"(Acharya, 1987).

This mutual understanding between male and female can bring drastic changes in the socio- economic status of a nation. Women's significance as an indispensable human resource was initiated only with the onset of the international wave of "Women in Development" which took all the South Asian countries including Nepal in its fold after the UN declaration of women decade (1975-1985).

Prior to the declaration of the UN Decade for women (1975-1985), any well-

defined women's organization in Nepal was practically non-existent. Those few women's organization which emerged as an outcome of the political upheavals of the pre 1950s were primarily interest motivated, designed to serve their own circle of families and friends instead of women at large. Prior to this, women had been rendered statistically invisible by development practitioners. Women as the traditional producers and managers of the domestic and subsistence sector were highly undermined, their activities being automatically labeled as non-magnetized”, “non-marketable” and “non-productive”. Such acute statistical bias reflected in national accounting further fed by staunch traditional norms, values and perceptions could be held responsible for the shift in women’s status to “non status” (Luitel, 1992:36).

The main objectives of Tenth five year is; to help raise the living standards, especially of the backward communities and women by carrying out programs of literacy, post-literacy, income generating and valuable non-formal education and in the context of the principle of “Education for All” make special provisions to increase the access of women and people with disability to the opportunities of education.

Main quantitative goals of different levels and in aggregate are : In an attempt to achieve the goal of literacy determined by the plan, make 1866 thousand illiterate people, mainly women, lowest caste, backward indigenous/ethnic people, literate and provide post-literacy level education to 933 thousand newly literate persons out of which impart skill-oriented training to 93300 individuals. Towards non-formal education, provide basic primary education to 200 thousand children and establish 205 community study centers under local elected body’s responsibility for piloting continuous education.

Raise net enrolment of primary level to 90 per cent, improve the ratio of female teacher to 30 per cent, provide nutritious food to 450 thousand children every year, provide scholarships to the girls and children from disadvantaged communities (dalits, backward indigenous communities, persons with disability and economically backward).

Raise the gross enrolment to 65 per cent at the lower secondary level and 45 per cent at the secondary level provide scholarship to 50,000 students where the girls, backward indigenous and lowest caste students will get the priority. In view of the condition of women, people from the lowest caste (dalit) and backward communities in education conduct additional programs to increase their access to education (Tenth Plan, 2002-2007).

The focus of the Nepal women's organization established in 1960 was directed more towards livelihood activities like knitting, sewing and weaving. Although its interest was not purely in the upliftment of women, nevertheless, its efforts to initiate an interest and concern for women and their development cannot go unappreciated.

It was only after the UN declaration of 1965 as the international year of women and 1975-1985 as the UN decade for women that a national committee on international women's year was formed in Nepal. This committee attracted considerable foreign funds for seminars and conferences on women issues headed by women leaders. The Universal Declaration of Human Rights 1948 affirms freedom equality and dignity to all human beings without discrimination thus giving equal human rights to everyone (Article No. 1). It states, "No one shall be subjected to torture or to cruel inhuman or disregarding treatment or punishment" (Article 5). Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) 1979, is an agenda for action by country to guarantee women's rights. It affirms equality between men and women while guaranteeing them the enjoyment of human rights and fundamental freedom (Article No. 3).

The international women's year witnessed several other women related institutions both government and non-governmental such as regional women's training centers and a mother's club in 1975. The business and professional women's club in 1976 and women's services coordination committee in 1977 within the 'Social Services National Coordination Council' are a few other

examples. The monumental work "Status of Women in Nepal" carried out by CEDA/T.U. speaks of the academic efforts on women's development.

In male dominated country like our, we find a large gender inequality. Male are given preference in many socio- economic activities. We find dominant involvement of male in district as well as in national level programs rather than women. Many opportunities are given to male rather than women from the family to community and national level activities. Women's participation is minimal in every decision-making and job opportunities.

The economic, demographic and social factors are found as the most important components which directly or indirectly affect the decision making process. Women's involvement in the market economy lends them greater power in terms of household decision-making in important matters. This can be attributed to the contribution of women towards the household income. On the other hand, confinement of women to the domestic and subsistence sector automatically implies a low status conferred to them in terms of decision-making powers (Social Services National Coordination Council, 1977).

In connection to the above view, greater confinement of the women in the household implies higher fertility rates. Such a demographic phenomenon further implies low economic participation among these women and consequently a low status attached to them. Again, conventional social norms and beliefs trend to diminish the overall status of women both within an outside the household. The general belief is that women belong to the domestic sector, which releases little time off from their overwhelming workload for any kind of productive economic participation.

All these factors bestow the least possibilities of decision-making powers to these women as compared to their male counterpart. Whatever they might contribute in this respect might be on unimportant matters, they being thought as incapable of making any effective decisions. The high rate of illiteracy

especially among the rural women might be another factor, which confer low states to them.

Remedies to withstand their problem and enhance their qualitative livelihood are forwarded. However, the most important factor to be realized is effective integration of local women into the mainstream of development activities must be with a clear conception of whom these women are, what they do and what do they want. They should not be confined to merely their reproductive roles and seen as a weak lot in need of support. Rather, they deserve to be recognized as the ones with tremendous potential, who if given adequate opportunities, could surface with productive powers to cope with important matters including effective decision-making.

Women of the Kathmandu Metropolitan City are living in a normal condition. Their living condition is not that much worse as that of urban women in different parts of Nepal. Regarding the educational aspects most of the women are literate and a few have managed to forward their study up to the certificate, bachelor and masters level (Acharya, 1995:54).

Women of this area are mostly involved in government/private job and teaching profession. There is still less involvement of women in other economic activities like business and services in different governmental and private sectors. On contrary to this, male are involved in business and government offices. Women do not have their own and clear concept to elaborate various economic program to enhance their financial condition. While doing business they are mostly depend on their husband and other family member.

Though various programs like adult literacy programs and negotiations are organized by various governmental and non governmental agencies still women of this area are lagging behind in economical and social aspects as compared to men.

Economically, women in Kathmandu Metropolitan City are contributing greater share in business. Besides, they have to take care of their children, and manage family in preparing foods and serving males. In other words, they cannot escape from their domestic drudgery, as it is their primary and prioritized sector. Thus they do not get chance for involvement in other economical activities, due to the time constraints and their various roles in the society such as reproductive and community roles.

It is ironical that any specific mention of women was made only in the 6<sup>th</sup> National Five year Plan for the first time in Nepalese history. Because in the programs up to 5<sup>th</sup> five years plan any consciousness to the women empowerment and development was not given by various governmental sectors. But even with the gradual consciousness of women's importance, policies and programs designed to assist them have been limited to social welfare activities. The numerous development interventions, no matter how well intentioned have failed to effectively reach their target groups (women), reinforcing various forms of exploitations and further weakening their positions.

Therefore, the fact that women as the oppressed and suppressed lot still persists. This is reflected in almost all aspect of their lives including their powers of decision-making in the household. Decision-making is also an important aspect, which measures the relative status of the household's members. Although women have access to decision making in unimportant matters, they still remain excluded from important decision-making.

## **1.2 Statement of the Problem**

Women's role as managers of the subsistence sector is shunned off as unproductive, their opinion in important household matters is hardly considered, their freedom within the household sphere is restricted, leave alone the outside sphere and are overall conferred the status of a weak lot. The reasons for such as predicament may spring from the strong gender bias evident

in the economic and political field, conventional social norms, values and perceptions and attitudes of the people themselves. But whatever the reason, the outcome remains the same-the widened gap between the status of men and women. By adopting such concepts with out looking into the realities of women's productive roles, both women and the development process itself have suffered.

The population of female is greater than that of male in Kathmandu Metropolitan City. Though the women have larger population they are involved in minor decision, such as food items and clothing, but the major and crucial decision is done by male such as business management, selling and purchasing of land etc.

So, this study aims to fill the partially gap by identifying the status trend and pattern of women's education and household decision making of Kathmandu Metropolitan City and also to identify the major issue why only the male are involved in major decision-making have carried out in this study.

Educational level of female is low. So, the less number of females are involved in good income generating activities. Education helps the women to empower. After educating men and women equally or raising the level of education of women the nation can progress. It is the thinking of the various people that women's are only able to do household activities and can care children only. But it is the great mistake. By such type of thinking our nation is in backward condition. Men and women should be equally highly educated which helps to progress the nation.

On the contrary, if women are endowed with decision making power, they deserved a significant improvement in the household set up and subsequently in the society itself could be achieved. So, further programs should be designed by the different levels of responsible stakeholders to enable women with their productive powers of effective decision-making. The research questions of this study are as follows:

- ) Whether the educational status affects married women in their decision making power or not?
- ) What will be the role of educational status of women on decision-making and their own individual freedom?

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

The general objective of this study is to perceive the phenomena of women's status in household decision-making and their education status among married women in Kathmandu Metropolitan City. The specific objectives are as follows.

- ) To identify the impact of educational status of married women in their decision making power.
- ) To analyze the role of women in decision-making on household activities, politics, family planning measures and their own individual freedom.

### **1.4 Importance of the Study**

This study signifies at both applied and theoretical level. In order to find out and describe the women's educational status and their household decision making power. The study centralizes upon women's ability or strength as well as their weaknesses. The male dominated society has discarded the women participation in social, political and economical fronts. The planners and policy maker advocates and professional need to concentrate and characterized their energy or power in order to address. The issue of gender discrimination and should implement various programs based on women's self-confidence decision making skills and ability to envision a better life.

In male dominated country like ours, females are considered of low standard and of less value. But in recent years people have started realizing the importance of women participation in the economic as well as social

development. The socio- economic standard of women greatly enhances the progressive development of women greatly enhances the progressive development of a nation. Men and women have now started participating on equal footing in development activities in many developed countries having faith and relationship as that of "muscles with the nail of the finger

Decision-making skills and ability to envision a better life, and which address the concerns of Nepalese men, as they are the one's who will need to share power with women. This study directly illustrates the roles or holding of women in the family. In the light of the findings many new dimensional can be identified to accelerate and enhance the participation of women in development sector. So, this study aims to fill the partially gap by identifying the status trend and pattern of women's education and household decision making of Kathmandu Metropolitan City and also to identify the major issue why only the male are involved in major decision-making have carried out in this study.

### **1.5 Organization of the study**

The study is mainly divided into seven chapters as follows:

**The Chapter One:** This provides introduction and role of women in various sectors and civil society, statement of the problems, objectives, limitations and importance of the study.

**Chapter Two:** This chapter deals with the literature review from the previous studies/publications books. Theories and research reports on the concept the regarding status of women, role of women in decision making, women's rights and legislation regarding women's rights.

**Chapter Three:** This chapter comprises of research methodology used in the study like, research design, sources of data, population and sample, process of data collection and analysis.

**Chapter four:** chapter four comprises of general background of the respondents and this chapter focuses on background characteristics of the respondents. Similarly this chapter discuss about the role of women's education in terms of family planning and decision-making in family formation process.

**The chapter five** deals with the summary, conclusion and recommendation.

## **CHAPTER-TWO**

### **LITERATURE REVIEW**

The literature review stands in three parts. First is on theoretical review second is an analysis of education and women's status and third is on status of women with reference to Nepal on decision-making power.

#### **2.1 Theoretical Review**

The 1948 Universal Declaration of Human Rights (UDHR) has emphasized the legal equality of all human being but could not represent the equality condition and demand of women. All the sectors have not been equally developed and women has been weak but it has mentioned men and women of full age, without any limitation due to race, nationality or religion have the right to marry and to find a family and entitled to equal rights as to marriage during marriage and its dissolution. It has also emphasized about the property rights of women.

The 1966 International Convent on Civil and Political Rights (ICCPR) states the equal right of men and women to the enjoyment of all civil and political rights to ensure the women's participation in all sectors. Every human being has the inherent right to life. This right has protected by law.

The 1966 International Convent on Economic, Social and cultural Rights (ICESCR) states the right of every one to the enjoyment of just and favourable conditions of work which ensure the participation of women in all sectors for fair wage and equal remuneration for work of equal value without distinction of any kind. It has also emphasized on the equality in the employment opportunity, higher and lower level.

The 1979 Convent on the Elimination of all Forms of Discrimination Against Women (CEDAW) put forward condemn discrimination against women in all it's forms, agree to pursue by all appropriate means and without deley a policy of eliminating discrimination mainly social economic and cultural free to ensure full development and advancement of women. It stresses to eliminate

the discrimination in sector, political power, education employment, marriage and maternity field which ensure the development of women empowerment.

The 1994 International Conference on Population and Development (ICPD) held in Cairo has also emphasized women empowerment as a basic tool for a country's overall development and improving the quality of people's life. The conference recommends that the full participation and partnership of both women and men is required in productive and reproductive life, including shared responsibilities for the care and nurturing of children and maintenance of the household. In all parts of the world, women are facing threats to their lives, health and well-being as a result of being over burdened with work and of their lack of power and influence. In most regions of the world, women receive less formal education than men and at the same time women's own knowledge, abilities and coping mechanisms often go unrecognized. The power relations that impede women's attainment of healthy and fulfilling lives operate at many levels of society, from the most personal to the highly public. Achieving change requires policy and programme action that will improve women's access to secure livelihood and economic resources, alleviate their extreme responsibilities with regard to housework, remove level impediments to their participation in public life, and raise social awareness through effective programmes of education and mass communication. In addition, improving the status of women also their decision-making capacity at all levels in spheres of life especially in the area of sexuality and reproduction (Acharya, 1997).

The Fourth World Conference on Women in 1995 (Beijing) has also emphasized different aspects related to women. The Beijing Declaration considering twelve different critical areas of concern are identified as follows: i) Poverty, ii) Education and training, iii) Health, iv) Violence against women, v) Armed conflict, vi) Power and decision-making, vii) Economy, viii) Advancement of women, ix) Human rights, x) Media, xi) Environment and, xii) The girl child. The platform of action (POA) recognizes that women face barriers to full equality and advancement owing to various factors (Acharya, 1997).

The advancement of women and the achievement of equality between women and men is a matter of human rights. Moreover, it is a condition for social justice and should be not seen as isolated women's issue. It is the only way to build a sustainable just and developed society. The empowerment of women and equality between women and men are pre-requisites to achieving political, social, economic, cultural and environmental security among all.

UNICEF has stated that research in women's studies is still in an embryonic stage, but is gaining impetus in Nepal. It has been intensified by two major comprehensive research studies which highlighted and effected women's role in Nepalese economy. The three year multidisciplinary on the status and role of a representative range of Nepalese women in order to support planning to facilitate to increased integration of women into the national development process, in 1978 confirmed the invaluable 80 percent input of women in household substance in the rural economy. Women contribute 50 percent of the total family income men 44 percent and children 6 percent in rural areas where production caters to sustaining requirements in the household. Women constitute an undervalued resource, labor capacity and managerial skills (UNICEF, 1992).

The "status of women in Nepal" series published between 1979-1981 by Centre of Economic Development and administration (CEDA) taking sample women from eight ethnic groups of different geographical regions of Nepal, is the main source of information on the status and roles of women. The study provides comprehensive information on eight ethnic groups in Nepal taking into account the socio-cultural, religious and economic variables that influences the status and role of women in those ethnic groups. The study shows the aggregate patterns of differentiation of the status of women between different groups and regions and its linkage with the existing patterns of fertility in order to understand the role that status of women plays on demographic behaviors (CBS, 1995).

## 2.2 Education and Women's Status

Limbu showed importance of education as key factor for opening the door to women's life. Education is the most important tool to increasing aspirations including economic development, awareness of rights and duties among the people that affect their education which permits the optimal utilization of individual potential and enable women to reach decision making position in household as well as educational and administrative structure in the country. She further showed that education provides employment opportunities for women on equal footing with men. So education is most important tool for household decision-making power of women. Nepalese society is regarded as the male dominated one. There is a wide gap between the status of male and female in terms of education income, decision-making and health concerns (Limbu, 1995).

It is true that education is the major factor to change women's perception and affect their decision-making power. But different researches showed that not only education can improve women's status but there are different other factors which play vital role in women's life to change their situation.

In the third world countries like Nepal majority of women who are educated but are limited only in household chores and it is due to different reason that might be lack of employment opportunities or due to traditional or culture beliefs, where women are not allowed to work outside the home.

Also the lack of access to, and control over productive resources is one of the major factors that hamper women's equal participate in economic activities and the decision making process. It is generally seen that decision-making power is high in employed women rather than unemployed housewife so the economic factor is another important key to elevate women's status.

In the conclusion we can say that women's status is low due to lack of an enabling environment.

Acharya and Benett gave a wider overview of women's status in their decision making power in household. They claim that economic factor affects women's role in decision-making both directly and indirectly. If a woman has a greater economic participation she has a greater power of decision-making. Similarly, social and demographic factors also influence the role of decision-making e.g. small size of children imply higher economic participation and consequently greater decision-making power for women (Acharya and Benett 1981).

Moser N. Caroline (1989) "Gender Planning in the third world" The United Nations Decade for women (1976-85) has played a crucial part in highlighting and publicizing the important, but often previously invisible, role of women in the economic and social development of their countries and communities, and the "plight" of low-income women in Third World economies. Researchers have moved away from a preoccupation with the role of women within the family, toward an understanding of the complexities of women's employment. Research on both waged workers and those in the informal sector, in urban and rural areas, have assisted in identifying both the importance and the diversities to Third World economies. Policy makers have begun to shift their focus from a universal concern with welfare-oriented, family centered programs, which assumed mother hood as the most important role for women in the development process, to diversity of approaches emphasizing the productive role of women. The so-called women in development (WID) approach adopted by the United States Agency for International Development (USAID) with its underlying rationale that women are an untapped resource that can provide an economic contribution to development and had an important influence in popularizing income-generation projects for women.

Indeed the vast majority of policies, programs and projects directed at women world-wide are concerned with women within their engendered position in the sexual division of labour, as wives and mothers, and are intended to meet their practical gender needs.

While the room for maneuver for addressing gender needs varies within each specific socio-political and strategic gender needs and the identification of the triple role of women may provide useful methodological tools for planning. It may be helpful for policy makers responsible for meeting the practical gender needs of women, in assisting their adoption of more challenging solutions. The number of interventions in such sectors as employment, housing and basic urban services, illustrate the potential and limitations of different planning practices to reach practical or strategic gender needs within specific planning contexts (Kaur, 1987:20).

Acharya showed that household income, workload and the concern with the purity of the female body leading to the early marriage are important variables in the females' education. As long as there is no resource crunch in the family, the primary school age girls may get to go to school. But as soon as the resource constraint arises, the first casualty is the female Childs education. Girls in lower income groups get little opportunity to go to school at all. Those who got school get little opportunity to further their education beyond the secondary school (Acharya, 1994).

Shrestha shows that there are so many obstacles in women's education, they are two kinds: educational and non-educational.

The first include not enough schools for girls, no separate schools for girls, distance of schools, none or few teachers, inflexible school timing, gender-insensitive curricula, lack of literate environment and that girls' education is not taken to pay off her future security of parents. The non-educational obstacles, on the other hand, are poverty, social and cultural tradition, early marriage, concerns about girls and women, load of household work and illiteracy among parents (Subedi, 1991).

The UN states education is one of the most important means of empowering women with the knowledge skills and self-confidence necessary to participate fully in the development process. But there are 960 million illiterate adults in

the world and two thirds are women illiterate of them. There are 130 million children who are not enrolled in primary school and 70 percent of them are girls (UN, 1994).

Ghimire found that the girls' enrollment in primary level, in spite of equal level population was lower than that of boys in both districts. The main causes were found to be the poverty negative parental attitude, girls' involvement in farming and household work and lack o educational awareness in parents. He also found girls a decreasing trend of enrollment from primary to the secondary level in both districts. Though high rate of enrollment were found in primary levels, the proportion of girls' enrollment even at this level was only 38 percent as against 62% of the boys (Ghimire, 1997).

UNICEF states that the level of women' education is low in Nepal and lowest in SAARC countries. The adult female literacy is 34 percent for Nepal compared to Srilanka (94%), India (58%), Bangladesh (53%) and Pakistan (48%). The campaign for improving women's status has influenced the role of education. It is believed that education will bring about a reduction in the inequalities between sexes and uplift women's subjugated position in the society. Education of women has a higher social status and stable family size (UNICEF ,1998).

MOH indicated that women and men residing in the mountain ecological zone are least educated, while those residing in the hill zone are most educated. One third of women and two thirds of men residing in the hills have some education. Women residing in the western region are more likely to have some education than women residing in the other regions while those residing in the far-western region are the least educated. Similarly, men residing in the western region are most likely to be educated, while men residing in the central and mid-western region are least educated. Educational differences by sub regions are marked. The proportions of women who have never attend school ranges from low of 53 percent in the western mountain sub region. The proportion of men having no education ranges from 28 percent in the western

hill sub region to 51 percent in the western mountain sub region, indicating similar pattern for both men and women. In the central hill sub region, 8 percent of women and 20 percent of men completed at least secondary education, which is highest among all sub regions (MOH, 2001).

Kaur stated the household work without leisure done by women is not regarded on men, hence, if women are to be made economically self-reliant, gainful employment for women essential to attain equality of rights participation in development activities is required for the overall sectors of development of the country (Kaur, 1987).

Kaur reported that women are usually consulted in taking decision on important family matters viz, settlement of marriage, purchasing and selling of land, improvement and construction of house, etc though the decision of the elderly male members as accepted in most cases. This is particularly true in case of educated and enlightened section of women. In selection Job for themselves or for other members of the family, women express their opinion (Kaur, 1987).

Kaur emphasizes upon the female decision making especially in the area as home and farm affairs among the rural families. She goes on to emphasis education of women as an important factor in the matter of decision-making process. In her words "Educated women are better placed as compared to their illiterate counter parts" (Kaur, 1987).

She has stated that she has never seen women as final decision makers in many household matters except for cases for food and nutrition of children. The financial activities are solely done by the male members of the family. She claims that women have greater input in household decision making if they are from medium status. She also claims that the socio-economic status is closely linked with women's power of decision-making.

Pradhan found decision-making role within household system as an indication of the status of women. The high status of women is expected to reduce fertility rate, while opposite for those of lower status of women. They found that in communities, which encourage women to participate in gainful employment, women would have a higher status as compared to where those activities are restricted. They also found decision-making role as solely confined to household head. This is because of the cultural norms and low level of income (Pradhan, 1989).

According to Pradhan the decision-making power of women may increase with an equality of participation at all levels of planning and policy making not as recipient beneficiaries, labour and input contribution and consultants but as active change agents at the concerned level. It does not mean the involvement of one of two women or the wives of the leaders, but the involvement of women and men in the same proportion in decision making as their proportion in the communicates at large.

According to her, women of Nepal are so dependent to men, if the partners of members deny giving shelter to them; it is a question of basic survivals. This system has made women helpless, houseless and dependent that without men they will not survive (Pradhan, 1989).

UNFPA showed that women must struggle to reconcile activities outside the home with their traditional roles. They cannot participate fully in economic and public life, have limited access to position of influence and power and have narrower occupational choices and lower earnings than men. In the majority of countries, women comprise 10 to 30 percent of managers and occupy less than 5 percent of the very highest economic position. In addition, there have been significant improvements in the percentage of females among managerial and administrative workers. Individual countries report significantly higher percentage: in the United States, Botswana and Guatemala, for example, women constitute 40, 26 and 32 percent of these positions respectively (UNFPA, 1995).

Improving the status of women also enhance their decision making capacity at all levels in all spheres of life. This, in turn, is essential for the long-term success of population programmes. Experience shows that population and development programmes are most effective when steps have simultaneously been taken to improve the status of women (UNFPA, 1995:17)

Tiwary found that women's decision making roles determines by household economic status, independent entrepreneurs of religious celebrations, greater freedom of choice at marriage, provide economic support in the absence of sons in the family, self-employment of women working in the household productive sectors (Tiwary,1995).

The status of women is represented by the level of education, occupation, political attainment and economical condition. It is categorized in terms of a) making food b) Children future prospects c) Household work d) Agricultural and economic field. e) Give childbirth.

Women's public life is culturally restricted to the degree that it is casually related to the patriarchal social system, which confines them to subordinated position. Religion, ethnicity, culture, law tradition, history and social attitudes place severe limits on women's participation in public life, and also control in their private life. These factors have both shape the cultures worldview and governed individual self-image, subsequently affecting the understanding and practice of development. This fact is largely evidenced by the reality that negligible numbers of Nepalese women are involved in professional management and decision making position (Shtrii Shakti, 1995:27).

Acharya stated that conventional social custom is one of the major reason obstructing women from participation fully in economic development, which result low decision-making power in the women's hand. Higher the participation of women for economic development, higher will be the decision making power of women. On the other hand, the social conception those only women are responsible for the reproduction of human beings, conception,

delivery and upbringing of the child has made it extremely difficult for women to participate in the development process as equal member of society. Due to all these reasons their status compared to male is very low. Even political social and cultural development follows the economic development of a country. In this context, the committee constituted by United Nations in the status of women trying to gain for equal rights for women in various field of their social and economic life, suggestion for removal of gender inequalities in legal economic, social and educational matters (Acharya,1997).

WHO in its shows that the difference roles that men and women play in a society and the rights and responsibilities associated with those roles is a powerful force. In many countries gender roles make it difficult for men and women even to discuss family planning men often dominate decision-making and so can seriously harm or help women's reproductive health. Communication plays a key role in new approaches to men. Communication can help promote equity between partners. Encouraging aging couples to discuss contraceptive use and other reproductive decisions can lead to and healthier practices.

WHO showed that when a women shares decision-making power, she is better able to bring up and discuss family planning and sexual relation with her sex partner. Education may increase a woman earning capacity and household decision-making power.

In particular, better-educated women communicate more easily with their husband. A woman who has some economic power also may be more likely to discuss family planning with her husband because they can decision about sexual relation with her husband, childbirth and family size.

WHO indicated the gender roles, power imbalances between women and cultural norms concerning sexuality have important implications for a women's ability to avoid unwanted pregnancy. Women's vulnerability to rape, violence

and sexual abuse puts them at high risk of unwanted pregnancy, as well as other sexual and reproductive health problems.

Opposition from her partner or other family members can make it difficult for a women to use family planning methods to delay or space pregnancies (WHO, 1998).

Pokharel showed that Nepalese women, especially in rural villages spend long hour for physically demanding labour. Village women typically work more then hours a day. Lack of household decision-making power makes them poorer physically and mentally than men. In spite of the laborious nature of their lives only half of population survives below the poverty lines, Consuming less than 2250 calories (Pokharel, 2001).

MOH indicated that household decisions made within the rural household are divided in five categories farm management, domestic expenditure, education, religious and social travel and disposal of household products and transactions. It showed that women's participation in household decision-making increase with age. It shows that women's employment status is also related to level of participation in household decisions. Women who are employed and earn cash have more say in household decision making then women who do not work and women who work but not earn cash income (MOH, 2001).

Ahooja goes on further to highlights upon the roles of women in food production, industrial work, health provision and education.

According to her, women constitute the largest number of food producers- approximately 50 percent in Africa, 30-40 percent in Asia and slightly less in Latin America. Yet these vital sections of the food producers are themselves "the most undernourished and in some places the hungriest part of population" (Ahooja, 1998).

The industrial scene also provides a picture of the women's need to struggle for survival. While women occupy the least qualified jobs, men fill almost all qualified jobs. More over, the women's jobs are characterized by minimum wages, which accounts for much lower as compared to that of an average man.

Beside the heavy manual and menial work that women perform, their energies are further drained throughout their life by the reproductive processes. They are also the ones to be highly neglected regarding medical treatment.

However, women's health problems cannot be resolved unless the perception of her sexuality undergoes a fundamental change. Further, until it is the third party or the male member who decide on her reproductive capacity, there, seems little possibility of resolving the health problem faced by these women.

Where education is concerned one billion women in the third world countries cannot read and write and in some countries as much as 90 percent of the female population is illiterate. Besides, the female dropout rates increase as they move up the educational ladder from primary to secondary education. Their educational status enhances their inferiority complex in the competitive world a complex which starts from home where they are given a low priority in household expenditure and other equally important matters.

Finally, Krishna Ahojja-Patel concludes on a questioning note "can we afford to trace any path of development without pooling the untapped resources of women of women?" She emphasize upon women as an indispensable human resources and the necessity to mobilize them for any significant and balanced development of a nation.

### **2.3 Status of Women With Reference to Nepal**

According to the constitution of Nepal, all citizens of Nepal are equal under the law, regardless of sex, caste and ethnicity, nevertheless, the actual practice, illiteracy, poverty deep-rooted socio-cultural values and traditions, especially cost prejudices, and political factors have all often combined to prevent women

from exercising their human rights. While human rights are common to men and women, there is a large area in the human rights of women that are either not recognized or neglected (UNFPA, 1995:15).

The United Nations has defined the status of women in the context of their access to knowledge, economic resources, and political power, as well as their personal autonomy in the process of decision-making. When Nepalese women's status is analyzed in this light, the picture is generally bleak. In the early 1990s, Nepal was a rigidly patriarchal society. In virtually every aspect of life, women were generally subordinate to men.

Women's relative status, however, varied from one ethnic group to another. The status of women in Tibeto-Nepalese communities generally, was relatively better than that of Pahari and Newari women. Women from the low caste groups also enjoyed relatively more autonomy and freedom than Pahari and Newari women (UNICEF, 1991:12-15).

The senior female member played a commanding role within the family by controlling resources, making crucial planting and harvesting decisions, and determining the expenses and budget allocations. Yet women's lives remained centered on their traditional roles--taking care of most household chores, fetching water and animal fodder, and doing farm work. Their standing in society was mostly contingent on their husbands' and parents' social and economic positions. They had limited access to markets, productive services, education, health care, and local government. Malnutrition and poverty hit women hardest. Female children usually were given less food than male children, especially when the family experienced food shortages. Women usually worked harder and longer than men. By contrast, women from high-class families had maids to take care of most household chores and other menial work and thus worked far less than men or women in lower socioeconomic groups.

The economic contribution of women was substantial, but largely unnoticed because their traditional role was taken for granted. When employed, their wages normally were 25 percent less than those paid to men. In most rural areas, their employment outside the household generally was limited to planting, weeding, and harvesting. In urban areas, they were employed in domestic and traditional jobs, as well as in the government sector, mostly in low-level positions (UNICEF, 1991:18-20).

One tangible measure of women's status was their educational attainment. Although the constitution offers women equal educational opportunities, many social, economic, and cultural factors contributed to lower enrollment and higher dropout rates for girls. Illiteracy imposed the greatest hindrance to enhancing equal opportunity and status for women. They were caught in a vicious circle imposed by the patriarchal society. Their lower status hindered their education, and the lack of education, in turn, constricted their status and position. Although the female literacy rate has improved noticeably over the years, the level in the early 1990s fell far short of the male level.

The level of educational attainment among female children of wealthy and educated families was much higher than that among female children of poor families. This class disparity in educational attainment was also true for boys. In Nepal, as in many societies, education was heavily class-biased (UNICEF, 1992:36).

In the early 1990s, a direct correlation existed between the level of education and status. Educated women had access to relatively high-status positions in the government and private service sectors, and they had a much higher status than uneducated women. This general rule was more applicable at the societal level than at the household level. Within the family, an educated woman did not necessarily hold a higher status than her uneducated counterpart. Also within the family, a woman's status, especially a daughter-in-law's status, was more closely tied to her husband's authority and to her parental family's wealth and

status than anything else (Encyclopedia of Women's History - from Jone Johnson Lewis)

Women in Nepal, as elsewhere, hold the triple work responsibilities of reproduction, house holding and farm work. However, reproduction is not treated as work and house holding is not considered as productive work by government system. Women also suffer from discriminatory practices in opportunities for education, personal mobility, which is required among other for skill development and independent decision-making (UNDP, 1995:25).

Gender inequality still permeates Nepalese life whereby women lag for behind men in economic, social and political positions. Women's traditionally disadvantaged status in the areas of education, health and economic participation has restricted their mobility and divide them the basic needs/ tools necessary for political participation (Tewary, 1995:43).

Nepali women are daughters, wife and mothers, but not recognized as individuals with their own identity, despites the fact that they are as human as men. Society has relegated women to the lowest rank and to a submissive role, confined to the home and farm and their responsibilities there due to their maternal function. They are discouraged and prevented to taken part in public life (Subedi, 1993:15).

Equality in society cannot be achieved either through slogans, demands, and conflicts or through wishes and blessing along. Experience has also shown that laws and regulations are not adequate. What is indeed required is a climate of public opinion where feeling of equality emanates from the hearts of all. Women are bounded by socio-cultural norms. Even parents discriminate against the girl child. This is because of lack knowledge, awareness and education.

So if the nation wants to gain something from women, their first duty should be to given equal opportunity of education, health, empowerment etc.

And control of family, by the use of family planning measures and drastic change will come in the nation automatically in every field like economic development, status of women, women's decision-making power etc.

## **2.4 Conceptual and Theoretical Framework of the Study**

Conceptual model of the study showing the pattern of relationship between social and economic status: economic factor affects women's role in decision-making both directly and indirectly. If a woman has a greater economic participation she has a greater power of decision-making. Similarly, social and demographic factors also influence the role of decision-making e.g. small size of children imply higher economic participation and consequently greater decision-making power for women. Education for women is taken an important factor in the matter of decision-making process. Educated women are better placed as compared to their illiterate counterparts. Socio-economic status is closely linked with women power of decision-making. The educated women have high status and expected to reduce fertility rate, while opposite for those of non-educated women. In communities, which encourage women to participate in economic gainful employment, women would have a higher status as compared to where those activities are restricted. Decision-making role is solely confined to household head. This is because of the cultural norms and low level of income. The decision-making power of women may increase with an equality of participation at all levels of planning and policy making not as recipient beneficiaries, labour and input contribution and consultants but as active change agents at the concerned level.

In this study, the status of women is defined and measured by selecting socio-economic indicators. Dependent variables is status of women and independent variables are education, employment, economy, political participation, ownership of assets, policies and programmes, awareness of society and NGO, INGO& other agencies' programmes.

□

## **CHAPTER-THREE**

### **RESEARCH METHODOLOGY**

This method helps to make a systematic way to solve the research problem as well as to attain the objective of the present study. The procedure or methods that have been used to obtain the objective and evaluate the facts are given below:

#### **3.1 Selection of the Study Area**

Kathmandu Metropolitan City is the famous town of Kathmandu District in terms of various aspects. Kathmandu is the capital of the country. It is located in the central developmental region of the country. Kathmandu Metropolitan City consists of 35 wards and the population of Kathmandu Metropolitan City is 671846 and occupies the area of 49.45 square kilometers (CBS, 2001). Kathmandu Metropolitan City is multi-religious, multi-lingual, multi-ethnic and multi-caste city where different people are involved in different sectors and professions for their livelihood. The interview is taken from different parts of Kathmandu Metropolitan City. Kathmandu district has an average annual growth rate of 8.05 percent which comes under 1<sup>st</sup> rank among 75 districts. It is a district with two municipalities, i.e. Kathmandu Metropolitan City and Kirtipur municipality. Between these two municipalities, Kathmandu Metropolitan City is the study area. This study is carried out in ward no. 14 of Kathmandu Metropolitan City.

#### **3.2 Research Design**

Basically, the study is based on descriptive as well as exploratory research design. This study has been exploratory because it attempts to explore the study of married women's educational status and their decision-making power. This study has been descriptive because it attempts to provide proper knowledge of the women's educational status and their decision-making power of Kathmandu Metropolitan City.

### **3.3 Universe and Sampling Procedure**

There are 35 wards in Kathmandu Metropolitan City. It covers large area therefore it is not easy task to contact all the women. So, researcher has used convenience-sampling method to collect the sample respondents. According to CBS report the total women above 15 years old of Kathmandu Metropolitan City ward number-14 were 3,425, which are considered as universe of the study. The sample taken for the study are married women's educational status and their decision making power. Among 35 wards, only one ward has taken for the study of women status. The sample design adopted here is purposive sampling method. This sample design has been adopted because of the time constraints. In this study about 110 married women were interviewed to obtain the required information.

### **3.4 Sources of Data**

The data required for this study is taken both from primary and secondary sources to fulfill the objective of the study.

#### **3.4.1 Primary Sources**

Observation and survey is one of the most important and popular method of data collection. In this study primary information are collected from field observation. The question used here is structured question. The questions are asked directly to the married women to get information about the Women's educational status and decision-making power.

#### **3.4.2 Secondary Sources of Data**

Beside primary sources, secondary information are collected from many books, published and unpublished journal, articles, project reports etc. The major issue on women is obtained from UNICEF, UNDP, CEDA and population monograph of CBS.

### **3.5 Method of Data Collection**

In order to obtain necessary and reliable data for this study researcher has used traditional methods such as direct participation, observation, structured questionnaire, and some case study.

#### **3.5.1 Observation**

Observation method is used to collect the observable information such as women's participation in day-to-day activities, their role in household activities. The decision making process in the households is observed to find out the women's role in the household decision-making. The data collections through observations have been used to support the structured data in relevant place in the text.

#### **3.5.2 Key Informants**

By the structured interview it is not possible to collect all the information about the respondents. Therefore, establishing a co-operative and mutual friendly relation with the informants, data of internal feeling and emotions were acquired by an informal interview as shown in appendix-1 and 2.

#### **3.5.3 Interview**

An interview schedule has been structured so as to meet the purpose of the study. The questionnaire is divided into different sections. The first section deal with purpose of getting general information about married women. The second, third and fourth sections deal with economic, educational and social aspect respectively.

#### **3.5.4 Questionnaire**

In this study, structured questionnaire has been used for the collection of data and information of women's socio-economic status and their decision making

power. In general the questionnaires design is based on socio-economic condition.

### **3.6 Data Analysis and Presentation**

The data collected in this study has been analyzed descriptively. Quantitative data are presented in terms of percentages. Frequencies tables and figures are used for the illustration of both qualitative and quantitative information. This study is mainly based on quantitative data. The information is commonly presented to sketch the reality of the general figure with the help of SPSS computer programme.

### **3.7 Limitation of the Study**

This study has the following limitation:

- ) This study is limited to married women of 15-49 years within the Kathmandu Metropolitan City area and may not be representative to women of the whole country,
- ) This study particularly seeks to explore the status of women with respect to education, occupation and decision- making power.
- ) The scope of study is not broader enough to see the inter-caste, inter-class relations and other factors between men and women during the analysis of decision making,
- ) Thus the study is limited within few households in comparison with the actual status of women within the whole nation.

## CHAPTER-FIVE

### DATA PRESENTATION AND ANALYSIS

#### 4.1 Background Characteristics of the Respondents

Although under the constitution of Nepal, all citizens of Nepal are equal under the law, regardless of sex, caste and ethnicity. Nevertheless in actual practice, there is discrimination between males and females. Still women are far from their rights. Women are subjected to discrimination in the form of deep-rooted social cultural since the early infancy. The gender-based discrimination originates in the home and gets institutionalized in every aspect. Females are not included in decision-making process, and males monopolized the opportunities and benefits available in the societies. Here in the following chapter it can be dealt, women's participation in socio-cultural and political activities and their role in household decision -making.

##### 4.1.1 Current Age of the Respondent

Information on age has been obtained from the household head or married women. Among 3,425 total educated female populations only 110 women were interviewed.

**Table 4.1**  
**Age composition of Respondent**

| <i>Age-Groups</i> | <i>Frequency</i> | <i>Percent</i> |
|-------------------|------------------|----------------|
| 15-19             | 11               | 10.0           |
| 20-24             | 25               | 22.7           |
| 25-29             | 30               | 27.3           |
| 30-34             | 18               | 16.3           |
| 35-39             | 13               | 11.8           |
| 40+               | 13               | 11.8           |
| Total             | 110              | 100.0          |

Source: Field Survey, 2009

From the table 4.1 it can be seen that out of total 110 married women, the highest percentage (27.3) of population is found in the age group 25-29 years. It is followed by age group 20-24(22.7%). The lowest percentage (11.8%) of female population is found in age group 35-39 and above. The reasons for the respondents being age group 25-29 is that most of the women got married in this age in the urban area.

#### 4.1.2 Caste/Ethnicity Composition

The group of population which is identified by common culture or caste and who has a same collective identity is referred to ethnicity. These groups have common language, religion and occupation in certain territory. People of different castes are inhabited in Kathmandu Metropolitan City, mainly Brahmin, Chettry, Newar, Tamang, Limbu, Rai, Magar, Gurung Marwari etc.

**Table 4.2**  
**Caste/Ethnicity Compositions of the Respondent**

| <i>Caste</i>     | <i>Frequency</i> | <i>Percent</i> |
|------------------|------------------|----------------|
| Brahamin         | 46               | 41.8           |
| Chettry          | 23               | 20.9           |
| Rai/Limbu/Tamang | 5                | 4.5            |
| Newar            | 13               | 11.8           |
| Gurung           | 4                | 3.6            |
| Marwari          | 8                | 7.3            |
| Musalim          | 3                | 2.7            |
| Magar            | 8                | 7.3            |
| Total            | 110              | 100.0          |

Source: Field Survey, 2009

The Brahmin/Chettry community is seen as dominating the overall population. But the Marwari, Magar and Newars groups remain 7.3, 7.3 and 11.8 respectively in the population composition. The above table 4.2 shows 41.8 percent of Brahmin and 20.9 percent of chettry. This clearly depicts the Brahmin/Chettry domination over the other communities.

#### 4.1.3 Marital Status

Marriage is a social contract for the satisfaction of physical, biological, psychological and spiritual needs of male and female leading to formation of a family to bring up children and live together. Rather social contact of two

opposite sex will be called marriage when socially sanctioned according to different cultural values and traditions.

**Table 4.3**  
**Distribution of Respondent by Marital status with their Age Group**

| <i>Age Group</i> | <i>Currently Married</i> | <i>Divorced/Separated</i> | <i>Widowed</i> | <i>Total</i> |
|------------------|--------------------------|---------------------------|----------------|--------------|
| 15-17            | 3                        | 6                         | 9              | 3            |
| 18-20            | 1                        | 2                         | 3              | 1            |
| 21-23            | 5                        | 6                         | 11             | 5            |
| 24+              | 29                       | 13                        | 42             | 29           |
| Total            | 25                       | 8                         | 33             | 25           |
| Percent          | 94.5                     | 1.8                       | 3.6            | 100          |

Source: Field Survey, 2009

Out of total 110 respondents about 95 percent found as currently married, 4 percent as widowed and nearly 2 percent as divorced or separated. Low percent of divorced & separated respondents indicates women bounded by Hindu culture and also indicate good relationship between husband and wife.

#### **4.1.4 Age at Marriage**

In Nepal, with parental consent, legal minimum age at marriage for both girls and boys is 18 years. If the boys and girls want to marry on their own then the minimum legal age at marriage for both is to be 20 years. In some societies, girls are still married at younger ages but in Kathmandu Metropolitan City many of the girls are found as married at the age of 25, as revealed by the table 4.4.

**Table 4.4**  
**Mean Age at Marriage**

| <i>Age Group</i> | <i>Frequency</i> | <i>Percent</i> | <i>Cumulative Percent</i> |
|------------------|------------------|----------------|---------------------------|
| 15-17            | 14               | 12.7           | 30.0                      |
| 18-20            | 18               | 16.4           | 42.7                      |
| 21-23            | 33               | 30.0           | 59.1                      |
| 24-26            | 43               | 39.1           | 98.2                      |
| 27-29            | 2                | 1.8            | 100.0                     |
| Total            | 110              | 100.0          |                           |

Source: Field Survey, 2009

Marriage usually takes place at very early ages in Nepal. As the literacy rate in Nepal is low, age at marriage is also low. During 1991 the age at marriage of female was 18.1 and in 2001 increased to 19.5 (CBS). But here in the survey the age at marriage is high within age group 24-26. i.e. Out of 110 respondents 43 respondent (39.1%) have reported to had their first marriage in age group 24-26 followed by 33 (30%) respondents in age group 21-23, 18 respondent (16.4%) have reported their marriage in age group 18-20, 14 respondent (12.7%) in age group 15-17 and 2 respondent (1.8%) in age group 27-29 respectively. Lastly, we can conclude that Mean age at marriage of female in Kathmandu Metropolitan City is 25, which is higher to the census 2001.

#### 4.1.5 Type of Marriage

In general there are two types of marriages. The most formal is an arrange marriage and love marriage. A marriage can be arranged by parents when the children are young or when they are in their middle teens. The marriage usually takes place when the boy is about twenty and the girl a few years younger. In arranged marriage some sorts of cultural ceremony will organized. On the arranged marriage, decision making to ensure of marriage disaccorded more on the parents' opinion than boys and girls. In Nepali context choice of girls are usually restricted in case of the choice of bridegroom than boys.

**Table 4.5**

#### **Decision Making in the Choice of Bridegroom by Their Education**

| <i>Education Status</i> | <i>Type of Marriage</i>  |                      | <i>Total</i> |
|-------------------------|--------------------------|----------------------|--------------|
|                         | <i>Arranged Marriage</i> | <i>Love Marriage</i> |              |
| Illiterate              | 14                       | 12.7                 | 30.0         |
| Literate                | 18                       | 16.4                 | 42.7         |
| Primary                 | 33                       | 30.0                 | 59.1         |
| Secondary               | 43                       | 39.1                 | 98.2         |
| Certificate             | 2                        | 1.8                  | 100.0        |
| BA+                     | 14                       | 12.7                 | 30.0         |
| Total                   | 89 (81.0)                | 21 (19.0)            | 110 (100.0)  |

Source: Field Survey, 2009

Here in this Table 4.5 efforts have been made to analyze the extent of women status in the choice of Bridegroom. Here we see 89 females (81.0%) have done marriage with parents and relatives advice and only 21 females (19.0%) have done marriage with their own choice. At the time of survey it is found that love marriage is higher in women who have higher-level education and also in women who are illiterate. Among 12(10.9%) women who have Bachelor level education 6 women had love marriage. It means that education is influencing women to choose their life partner by themselves.

#### **4.1.6 Dowry System**

Dowry system reveals as a cultural practice of Hindu traditional society initiated throughout the Nepalese society as well as Indian society. Practicing of dowry system, a wealthy elite person can presented or endowed Dowry that include, ornament, expensive jewelers, money, land and other properties bride daughter on the occasion of marriage ceremony. Dowry is completely pertinence to the social prestigious and status because excess of wealth can be given bride daughter, to maintain the social prestigious. Since, a daughter is given birth traditionally, she inherent the Dowry as her mother originated. |Impact of Dowry descended since last long century ago, commenced by feudal lords of kings, elite etc, to give her daughter pleasure and bright future. Later it developed as Dowry system to which it should be followed on compulsory basis in Hindu society wishing on the helpful and pleasure life of couple's. At the same time, women in Hindu Society could not inherit the father's property. She must be given or presented the dowry from the father's side.

In the context of Nepal entire situation of practicing dowry system least diminishes. Theoretically, more people persistence against the dowry system, but in practice only exceptional people have abandoned or took up. Neither intellectual, educated person neither could give-up this system nor implemented effective procedures against the conventional practice of dowry system. Mentioning about different sources including "media" yearly a number of girls have died by suicide and homicide incident, because of bad-influence of dowry system over backward and uneducated people.

**Table 4.6**

**Asking of Dowry on marriage**

| <i>Dowry Asked For</i> | <i>Frequency</i> | <i>Percent</i> |
|------------------------|------------------|----------------|
| Yes                    | 15               | 13.6           |
| No                     | 95               | 86.4           |
| Total                  | 110              | 100.0          |

Source: Field Survey, 2009

Dowry system was observed to be practice among all 110 households. Questioned were asked whether their husband and their family asked dowry during their marriage. Here in the survey shows that out of 110 respondent 13.6 percent said their family asked dowry and 86.4 percent said no. It showed that still there is asking of dowry system in some part of Nepal like Kathmandu.

Table 4.7 clearly shows about how many respondents have brought and how many didn't bring.

**Table 4.7**

**Distribution of Respondents Among who Brought Dowry or Not**

| <i>Who Brought or not</i> | <i>Frequency</i> | <i>Percent</i> |
|---------------------------|------------------|----------------|
| Brought                   | 14               | 12.7           |
| Didn't Bring              | 18               | 16.4           |
| Total                     | 110              | 100            |

Source: Field Survey, 2009

Among 110 respondents 52.7 percent had brought dowry. Among this 13.6 percent has asked dowry directly and other indirectly which can be clearly seen from the above Table 4.7, where 47.3 percent respondents have not brought dowry with them. This data reveals that still there remains dowry-accepting culture. It also indicates dowry system is not much practice in Kathmandu Metropolitan City as compared to other municipality. In Kathmandu Metropolitan City nearly half respondents had not taken dowry to their husband's house.

## 4.2. Education Status at Marriage

Education is a mirror, which reflects every aspect of society. By name itself the society is developed on education sector where other types of sectors will develop automatically. Education is an important institution shows the way to make the advanced society. It further helps provide the changing attitude and for attribute conventional one. It provides vision skill and improves ones social status. In this way education is very important characteristic of all member of the society. So to know their education status it is important. Here below education status of women was investigated during their marriage.

**Table 4.8**

### **Educational Status at Marriage**

| <i>Education status</i> | <i>Frequency</i> | <i>Percent</i> |
|-------------------------|------------------|----------------|
| Illiterate              | 14               | 12.7           |
| Just Literate           | 18               | 16.4           |
| Primary                 | 33               | 30.0           |
| Secondary               | 43               | 39.1           |
| Certificate             | 2                | 1.8            |
| Bachelor+               | 14               | 12.7           |
| Total                   | 110              | 100.0          |

Source: Field Survey, 2009

From the Table 4.8 it is clear to see that out of 110 female respondents 56 (50.9%) were with secondary level of education at the time of their marriage, followed by 21 percent with certificate level of education and 10 and 7 percent with primary and Bachelor level of education. This data only indicate the educational status during marriage.

**Table 4.9**

**Reason for Discontinued of Education**

| <i>Cause To Leave Study</i> | <i>Frequency</i> | <i>Percent</i> |
|-----------------------------|------------------|----------------|
| Due to Marriage             | 47               | 42.7           |
| Due to Household Burden     | 34               | 30.9           |
| Lack of Money               | 5                | 4.5            |
| Other Reason                | 13               | 11.8           |
| Not Responded               | 11               | 10             |
| Total                       | 110              | 100.0          |

Source: Field Survey, 2009

Except that of illiterate respondents, the 99 literate and educated respondents were asked reasons for dropping out of education. Majority of respondents, almost 42.7 percent mentioned that they discontinued their study due to marriage, followed by household burden 30.9 percent and 4.5 percent respondents said that they left their study due to lack of money.

**Table 4.10**

**Current Educational Status**

| <i>Educational Status</i> | <i>Frequency</i> | <i>Percent</i> |
|---------------------------|------------------|----------------|
| Illiterate                | 14               | 12.7           |
| Literate                  | 18               | 16.4           |
| Primary                   | 33               | 30.0           |
| Secondary                 | 43               | 39.1           |
| Certificate               | 2                | 1.8            |
| Bachelor                  | 14               | 12.7           |
| Master                    | 18               | 16.4           |
| Total                     | 110              | 100.0          |

Source: Field Survey, 2009

To get further more information whether they have continued their study or not, a question was asked up to which level have you studied. 38.2 percent respondents have passed secondary level, followed by certificate level (30.0%), primary (10.0%), Bachelor (8.2%) and Master (2.7%) respectively. This data clearly shows that only few women who were at secondary, certificate and

bachelor level at the time of their marriage, did continued their study while women from primary level didn't continue their study after their marriage.

### 4.3 Occupation Status

Empowerment is not only an external process, but also a process that has to bring about these intrinsic changes, in women. Occupation is also one of the major factors to empower women economically. Table below clearly shows about their occupation status of women with respect to their education in Kathmandu Metropolitan City.

**Table 4.11**

**Occupation Status of Respondent by Their Education**

| <i>Occupation</i>                            | <i>Illiterate</i> | <i>Literate</i>  | <i>Primary</i>        | <i>Secondary</i> | <i>CL</i>        | <i>BA+</i>            | <i>Total</i> |
|--|-------------------|------------------|-----------------------|------------------|------------------|-----------------------|--------------|
| Teacher                                      | 1<br>4            | 1<br>2<br>·<br>7 | 3<br>0<br>·<br>0      | 1<br>4           | 1<br>2<br>·<br>7 | 3<br>0<br>·<br>0      | 1<br>4       |
| Business                                     | 1<br>8            | 1<br>6<br>·<br>4 | 4<br>2<br>·<br>7      | 1<br>8           | 1<br>6<br>·<br>4 | 4<br>2<br>·<br>7      | 1<br>8       |
| Tailoring/Tea shop                           | 3<br>3            | 3<br>0<br>·<br>0 | 5<br>9<br>·<br>1      | 3<br>3           | 3<br>0<br>·<br>0 | 5<br>9<br>·<br>1      | 3<br>3       |
| Housewife                                    | 4<br>3            | 3<br>9<br>·<br>1 | 9<br>8<br>·<br>2      | 4<br>3           | 3<br>9<br>·<br>1 | 9<br>8<br>·<br>2      | 4<br>3       |
| Social Worker                                | 2                 | 1<br>·<br>8      | 1<br>0<br>0<br>·<br>0 | 2                | 1<br>·<br>8      | 1<br>0<br>0<br>·<br>0 | 2            |
| Employee in Office/<br>Industry/<br>Factory/ | 1<br>4            | 1<br>2<br>·<br>7 | 3<br>0<br>·<br>0      | 1<br>4           | 1<br>2<br>·<br>7 | 3<br>0<br>·<br>0      | 1<br>4       |
| Medical Staff                                | 1                 | 1                | 4                     | 1                | 1                | 4                     | 1            |

|       |        |                  |                  |        |                  |                  |        |
|-------|--------|------------------|------------------|--------|------------------|------------------|--------|
|       | 8      | 6<br>.<br>4      | 2<br>.<br>7      | 8      | 6<br>.<br>4      | 2<br>.<br>7      | 8      |
| Total | 3<br>3 | 3<br>0<br>.<br>0 | 5<br>9<br>.<br>1 | 3<br>3 | 3<br>0<br>.<br>0 | 5<br>9<br>.<br>1 | 3<br>3 |

Source: Field Survey, 2009

Note: Figures in parenthesis refers to percentage.

Occupation is one of the important indicators to indicate economic status of women. The survey found out that 47.2 percent of the women are housewife followed by employed in business sector (16.4%), teacher (11.9%), tailoring/tea shop (11.9%), office employee (7.2%) and medical staff (0.9%).

Among 110 respondents 9 respondents were illiterate. These illiterate are mostly involved in Poultry farming. Among literate respondent, majority of respondent (38.2%) have passed secondary level but among them 26 of the respondent are staying as housewife.

Similarly, 33 respondents have passed certificate level and among them, 17 are staying as housewife. This data reveals that in spite of being their qualification they are bounded in household chore. This indicated that even in this age of 21<sup>st</sup> century nearly half of the women in reproductive age in Nepal living in urban area are restricted in household chores as their employment and employed in service and tertiary sectors seems to be bleak.

#### 4.4 Religion

Religion is a set of beliefs and practices. It is practice in every society and play a great role in maintaining social structure in a given community and society. Nepal is constitutionally a Hindu Kingdom with legal provisions of no discrimination against other religions. The Hindu Population in the country has been consistently over 80 percent since 1950. Here the below table also clearly shows that in Kathmandu Metropolitan city there are majority of Hindu rather than the other religion.

**Table 4.12**  
**Religion of Respondent**

| <i>Religion</i> | <i>Frequency</i> | <i>Percent</i> |
|-----------------|------------------|----------------|
|-----------------|------------------|----------------|

|          |     |       |
|----------|-----|-------|
| Hindu    | 99  | 90.0  |
| Buddhist | 7   | 6.4   |
| Muslim   | 4   | 3.6   |
| Total    | 110 | 100.0 |

Source: Field Survey, 2009

Most of the women in survey were Hindu (90%) followed by Buddhist (6.4%) and Muslim (3.6%). None of them were found Christians. Our National figure also shows that the Hindu population in the country has been consistently over 85 percent since 1950s. The second largest religion is Buddhism, practiced by about 11 percent population in 2001. Islam is the third largest religion in the country.

## 4.5 Role of Women's Education In Terms Of Family Planning and Decision Making

### 4.5.1 Causes and Consequences of Education on Family Planning

The family planning has place greater emphasis on promoting temporary methods of contraception especially for spacing of birth. So the availability of Family planning does more than enable women and of course men to limit family size. It safeguards individual health and rights, preserves our planet's resources, and improves the quality of life for individual women their partners, and their Children.

**Table 4.13**

**Use of Family planning by Their Educational Status**

| <i>Educational Status</i> | <i>Decision made in Use of Family Planning</i> |                |               |              |
|---------------------------|--|----------------|---------------|--------------|
|                           | <i>Own self</i>                                | <i>Husband</i> | <i>Nobody</i> | <i>Total</i> |
| Illiterate                | 14   | 12.7           | 30.0          | 14           |
| Literate                  | 18   | 16.4           | 42.7          | 18           |
| Primary                   | 33   | 30.0           | 59.1          | 33           |
| Secondary                 | 43   | 39.1           | 98.2          | 43           |
| Certificate               | 2  | 1.8            | 100.0         | 2            |
| Bachelor+                 | 14   | 12.7           | 30.0          | 14           |
| Total                     | 74 (67.2)                                      | 23 (21.0)      | 13 (11.8)     | 110 (100.0)  |

Source: Field Survey, 2009

Note: Figures in parenthesis refers to percentage.

By this table it is easier to analyze that 67.2 percent of the women respondent replied that they themselves use family planning methods, where as 21 percent of them said their husband use it. National figure reported by NDHS 2001 also show the same condition e.g. 16.5 percent of female use female sterilization where as only 7 percent male use male sterilization. The rest 11.8 percent do not use any method. This might be due to two reason either they are in the intension of having child or do not know about Family planning measure. Here the table, which shows only 21 percent of male use Family planning means still they are dominating female in term of family planning measures. From the above table it is also seen that 69 literate women use family planning by own self it means education is the dependent variable in term of family planning.

**Table 4.14****Decision upon the Family Planning To Use by Their Education**

| <i>Education Status</i> | <i>Decision Made By</i> |                |                  | <i>Total</i>       |
|-------------------------|-------------------------|----------------|------------------|--------------------|
|                         | <i>Own self</i>         | <i>Husband</i> | <i>Jointly</i>   |                    |
| Illiterate              | 3                       | 1              | 5                | 9(8.2%)            |
| Literate                | 2                       | 1              | 0                | 3(2.7%)            |
| Primary                 | 5                       | 0              | 6                | 11(10.0%)          |
| Secondary               | 21                      | 3              | 18               | 42(38.2%)          |
| Certificate             | 13                      | 3              | 17               | 33(30.0%)          |
| Bachelor+               | 4                       | 2              | 6                | 12(10.9%)          |
| <b>Total</b>            | <b>48(43.8%)</b>        | <b>10(9%)</b>  | <b>52(47.2%)</b> | <b>110(100.0%)</b> |

Source: Field Survey, 2009

Among 101(92%) literate women 41 percent of women decide own self

**Table 4.15****Decision upon the Selection of the Family Size by Their Education**

| <i>Education Status</i> | <i>Decision Made By</i> |                 |                             |                            | <i>Total</i>      |
|-------------------------|-------------------------|-----------------|-----------------------------|----------------------------|-------------------|
|                         | <i>Own self</i>         | <i>Husband</i>  | <i>Husband-wife jointly</i> | <i>Other Family Member</i> |                   |
| Illiterate              | 3                       | 6               | 9                           | 3                          | 6                 |
| Literate                | 1                       | 2               | 3                           | 1                          | 2                 |
| Primary                 | 5                       | 6               | 11                          | 5                          | 6                 |
| Secondary               | 29                      | 13              | 42                          | 29                         | 13                |
| Certificate             | 25                      | 8               | 33                          | 25                         | 8                 |
| BA+                     | 12                      | 0               | 12                          | 12                         | 0                 |
| <b>Total</b>            | <b>30(27.2)</b>         | <b>12(11.0)</b> | <b>66(60.0)</b>             | <b>2(1.8)</b>              | <b>110(100.0)</b> |

Source: Field Survey, 2009

Note: Figures in parenthesis refers to percentage.

The Table 4.15 demonstrates the decision making power of women on determination of family size. It Shows that among 110 respondent 60 percent of respondents told that they decide jointly whether to have baby or not. This shows that couples have good relationship with each other. Only 1.8 percent female who have only primary education mentioned that they are forced by other family member. In such a case there are still some women who don't have their own decision making power for selection of the family size. But decision-

making power has been seen higher in women who have education of Certificate and BA level

**Table 4.16**

**Whether Ready To Give Birth at the Time of First Birth**

| <i>Ready To Give Birth?</i> | <i>Frequency</i> | <i>Percent</i> |
|-----------------------------|------------------|----------------|
| Yes                         | 63               | 58.2           |
| No                          | 40               | 36.4           |
| Not Responded               | 7                | 6.4            |
| Total                       | 110              | 100.0          |

Source: Field Survey, 2009

As we have already seen in previous that women have no access to decision making. Here in the above Table 4.16 also indicates the relative status of women. In the question where you ready to give birth at the time of your first birth, 58.2 percent of respondents said yes and 36.4 percent of respondents said no. This means that nearly half percent of women are force to have baby without their own choice. Like marriage they are forced by their elders on their private matter. Further more information was collected with the respondents whom said no. Asking them, why they couldn't avoid pregnancy if they didn't want to be pregnant?

**Table 4.17**

**Cause for Not Avoiding Pregnancy**

| <i>Cause</i>                               | <i>Frequency</i> | <i>Percent</i> |
|--|------------------|----------------|
| Father/Mother in law Forced for Grandchild | 16               | 14.5           |
| Husband Force for Baby                     | 11               | 10.0           |
| Contraceptive Failure                      | 15               | 13.6           |
| Unknown                                    | 42               | 38.2           |
| Not Given Response                         | 26               | 23.6           |
| Total                                      | 110              | 100.0          |

Source: Field Survey, 2009

In the question for why they couldn't avoid pregnancy, majority of respondents replied that they were unknown about their pregnancy. This shows that nearly half 42 (38.2%) of the women respondents do not have the education or knowledge of biological and reproductive health, where 16 (14.5%) respondents are forced for grandchild by their father and mother in law. And in the same way 11(10.0%) respondents mentioned that their husband force for baby, where 13 respondents had pregnancy due to contraceptive failure respectively. Here in this survey 26 respondents did not give any response because they got just married.

#### **4.5.2 Ownership of Women in Various Sectors**

There is no ground to believe that women's access to land and other economic resources has increased in last 20-25 years as their legal rights over property and inheritance has not changed much in this period. Even the recently promulgated amendments to the law on property rights of women, does not change her access to parental property substantially. The law, however, does provide easier access to property in her final household. As per the Census headed ones. Compared to male heads, female heads of the households were educationally much more disadvantaged. Ownership of women determines the actual status of women in the society. So, here in the following pages various tables are analyzed with respect to their ownership.

**Table 4.18**  
**Ownership in the Business/Industry/Farming**

| <i>Ownership</i>        | <i>Frequency</i> | <i>Percent</i> |
|-------------------------|------------------|----------------|
| Owens ownership         | 3                | 6              |
| Husband's ownership     | 1                | 2              |
| You and Husband Jointly | 5                | 6              |
| Other Family members    | 29               | 13             |
| Total                   | 25               | 8              |
| Not Responded           | 12               | 0              |
| Total                   | 110              | 100.0          |

Source: Field Survey, 2009

Ownership of women in Business/Industry/Farming is also one of the key factors to determine their economic status and also the freedom of women. Here only 10.9 percent respondents have ownership in business and industry. Where as 33.6 percent of their husbands is running their Business/Industry. i.e. they are taking their own ownership, followed by they jointly 19.1 percent and 3.6% by other family members respectively.

**Table 4.19**  
**Who Usually Keep the Earning from the Business Activities**

| <i>Ownership on Money</i> | <i>Frequency</i> | <i>Percentage</i> | <i>Cumulative Percent</i> |
|---------------------------|------------------|-------------------|---------------------------|
| You Yourself              | 3                | 6                 | 9                         |
| Husband                   | 1                | 2                 | 3                         |
| You and Husband Jointly   | 5                | 6                 | 11                        |
| Other Family Member       | 29               | 13                | 42                        |
| Total                     | 110              | 100.0             |                           |

Source: Field Survey, 2009

In our society usually, female keeps earning money. Here this survey also shows the same situation nearly 49.1 percent of women are keeping earning money, followed by jointly 26.4 percent, 22.7 percent husband and 1.8 percent of family member keep earning money respectively.

Further more, information on this topic is collected about whether women those who keep the earning money could spend money without other permission. The data below clearly shows this.

**Table 4.20**

**Permission Taken for Spending Money**

| <b>Permission Taken</b> | <b>Frequency</b> | <b>Percent</b> |
|-------------------------|------------------|----------------|
| Yes                     | 88               | 80.0           |
| No                      | 22               | 20.0           |
| Total                   | 110              | 100.0          |

Source: Field Survey, 2009

Here in the above table shows that 80 percent of women who have to take permission to spent money even though they are keeping money ownself and only 20% women spent money without anyone else permission. This data indicate that women are being dominated by their husband and other family members. We can also say that women are still dependent for money to their husband.

**Table 4.21**

**Do You Own Any Land, Either by Yourself or Jointly With Someone Else**

| <i>Ownership on assets</i> | <i>Frequency</i> | <i>Percent</i> | <i>Cumulative Percent</i> |
|----------------------------|------------------|----------------|---------------------------|
| Ownself                    | 3                | 6              | 9                         |
| Jointly with Husband       | 1                | 2              | 3                         |
| Jointly with Someone Else  | 5                | 6              | 11                        |
| Total                      | 29               | 13             | 42                        |

Source: Field Survey, 2009

There has been considerable interest recently in the extent to which women own any land. Here in this survey it shows the status of women in term of their ownership on assets 50.9percent of women do not have their own land where as 25.5 percent of women said that they have their own land alone and 23.6 percent told that they have land jointly with husband. This data reveals that still majority of women do not have their own property or they are far from their property rights. Further more information among the women those who have land were asked whether they could sell the land without anyone else permission. The table below shows this.

**Table 4.22**

**Could Sell the Land without Anyone Else's Permission.**

| <i>Permission Taken</i> | <i>Frequency</i> | <i>Percent</i> |
|-------------------------|------------------|----------------|
| Yes                     | 28               | 25.5           |
| No                      | 13               | 11.8           |
| Not sure/ Don't know    | 13               | 11.8           |
| Total                   | 54               | 49.1           |
| Not given Response      | 56               | 50.9           |
| Total                   | 110              | 100.0          |

Source: Field Survey, 2009

Among the women who have their own land, 25.5 percent of women have to take permission to sell their property while 11.8 percent of women told that they do not need anyone permission to sell the land.

**Table 4.23**

**Having Freedom To Decide Upon Outdoor Participation.**

| <i>Outdoor Participation</i> | <i>Frequency</i> | <i>Percent</i> |
|------------------------------|------------------|----------------|
| Yes                          | 76               | 69.1           |
| No                           | 34               | 30.9           |
| Total                        | 110              | 100            |

Source: Field Survey, 2009

Despite the equality guaranteed to women by constitution of Nepal and the international commitments made by Nepal Government to uplift women and eliminate discrimination against them, nearly all indicators show Women's disadvantaged status in Nepal. But here in this survey of Kathmandu, women's outdoor participation is high where maximum women i.e. 69.1 percent said that they have freedom to decide upon outdoor participation but only 30.9 percent said that they have no freedom in such participation.

**Table 4.24**

**Distribution of Respondents Who Know about Politics by Their Education**

| <i>Education Status</i> | <b>Knowledge About Politic</b> |           |              |
|-------------------------|--------------------------------|-----------|--------------|
|                         | <i>Yes</i>                     | <i>No</i> | <i>Total</i> |
| Illiterate              | 14                             | 12.7      | 30.0         |
| Literate                | 18                             | 16.4      | 42.7         |
| Primary                 | 33                             | 30.0      | 59.1         |
| Secondary               | 43                             | 39.1      | 98.2         |
| Certificate             | 2                              | 1.8       | 100.0        |
| BA+                     | 14                             | 12.7      | 30.0         |
| Total                   | 75 (68.0)                      | 35 (32.0) | 110 (100.0)  |

Source: Field Survey, 2009

Knowing about politics indicates women status with reference to their literacy and involvement in different sectors. Here 68 percent of women know about politics and 32 percent do not know about politics. Above Table 4.24 shows that women who got higher education have more knowledge about politic than women who have only primary education. This clearly demonstrate that education can influence women's knowledge about politic. To get further information whether they involved in any political party or not, an additional question was asked and the responses have been presented in Table 4.25. The table clearly shows that overwhelming majority (80%) of the respondent women were not involved in any political activities.

**Table 4.25**

**Distribution of Respondents by Their Involvement in Political Party**

| <i>Involvement in Political Party</i> | <i>Frequency</i> | <i>Percent</i> |
|---------------------------------------|------------------|----------------|
| Yes                                   | 22               | 20             |
| No                                    | 88               | 80             |
| Total                                 | 110              | 100            |

Source: Field Survey, 2009

Among the women who know about politics, only 20 percent are involved in it. This might be due to several reasons. Mostly, majority of women are restricted

by family members to involve in political activities and some don't get time due to household burden. But some women are frustrated by political activities so they don't want to involve in it.

### 4.5.3 Health Sector

Every people have their own perception regarding their treatment. Some people believe on Dhami/Jhakri and some do believe on doctor. It is generally seen that people who live in village on traditional way and those who are uneducated fully depend on Dhami/Jhakri on their illness. Where believe on Dhami/Jhakri is low with in urban and educated society. But it is also seen that most of people who are educated and live in urban area believe both in Dhami/Jhakri and Doctor for their treatment. In first stage of their illness they consult Dhami/Jhakri and if it didn't work properly then they used to go to the clinic and hospital for check-up with doctor. This kind of behavior found in women of Kathmandu Metropolitan City also. We can see it more clearly from the Table 4.26.

**Table 4.26**

#### **Believe on Doctors and Faith Healers**

| <i>Believe on</i> | <i>Frequency</i> | <i>Percent</i> |
|-------------------|------------------|----------------|
| Doctors           | 59               | 53.6           |
| Dhami/Jhakari     | 2                | 1.8            |
| Both              | 49               | 44.5           |
| Total             | 110              | 100.0          |

Source: Field Survey, 2009

From the above table we can see majority of women (53.6%) believe on doctors. There where 44.5 percent of women, who believe both on doctors and faith healers, which clearly shows traditional culture and believe are still with them. Only 1.8 percent women do believe on Dhami/ Jhakari. This indicate that in Kathmandu there are only few conservative women who fully belief on traditional faith healers like Dhami and Jhakri.

## **CHAPTER-FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **5.1 Summary**

Whenever we conduct a kind of research or study we get some summary. Hence this study has also some summary. Though it is based on small scale survey of only one ward of a Kathmandu Metropolitan City ward no. 14 from the 110 selected sample population, the major summary are mentioned below. The findings are separately mentioned on subject matter. Here, in this study household characteristic consist the socio-economic as well as demographic characteristics of the respondents. While conducting field operation 110 sampled respondents were asked along with their household members also. The major findings are presented below:

Out of the total female respondents 104 of them were found to be currently married, 4 of them widowed and 2 of them are divorced. The married women, therefore, constitute a large majority of 94.5 percent, the widowed 3.6 percent out of the total number of respondents.

Out of 110 female respondents 56 of them were at secondary level during marriage, which is 50.9% of total respondent followed by certificate level 23 (20.9%), primary 11 (10.1%), illiterate 9 (8.2%), Bachelor 8 (7.3) and literate 3 (2.7%) respectively. Most of the women in survey were Hindu (90%) followed by Buddhist (6.4%) and Muslim (3.6%). None of them were Christians

(81.8%) have done marriage with parents and relatives advice and only 20 females (18.2%) have done marriage with their own choice.

Out of 110 respondent 13.6 percent said their family asked dowry and 72.7% said no, where as 13.6 percent respondent had not given response. 40 percent of women are force to have baby without their own choice.

Nearly half (38.2%) of the women respondent doesn't have the education or knowledge of Reproductive Health. 59.8 % of women decide jointly whether to have baby or not. 65.5 percent women respondent use family planning where

only 20.0 percent of their husbands use family planning. But 14.5 Percent husband and wife don't use any kind of family planning measure.

Out of 110 respondent 11 (10%) respondent were illiterate

Majority of respondents (42.7%) told they left their study due to marriage, followed by household burden (30.9%) and lack of money (4.5%). Only 10.9 percent respondents have ownership in business and industry. 80 percent of women who have to take permission to spent money even though they are keeping money and only 20% women spent money without permission

Among the women who have their own land, 28 percent of women have to take permission to sell their property while 13 percent of women told no need to take permission.

The survey of Kathmandu Metropolitan City women's outdoor participation is high and maximum women i.e. 69.1 percent said that they have freedom to decide upon outdoor participation but only 30.9 percent said that they have no freedom in such participation. Only 20 percent are involved in politics.

Overall study comprises the major conclusion drawn strictly based upon assessment of women's educational status and women's role in the household decision making process. The findings regarding the socio-economic characteristics of the selected 110 households have also been listed. But we have to keep in mind that these conclusions drawn can be applicable only at the micro level within the different municipality households.

## **5.2 Conclusion**

This study mainly focused on whither education can influence womens' power on decision-making or not? But the result showed that only education cannot change women overall status and their decision making power where there are several other things which are playing major role in our society, which is cultural aspects. But education on women definitely changing the women perception and awareness about their rights. Through general observations, discovered a vast difference in the manner in which the majority of literate

female household heads answered the questions form better than illiterate women. The literate women showed greater confidence in their approach and seemed to command a greater power within the household as compared to the illiterate female household heads. Literate women have deceive role in the all sector except decision of dowry and life partner as well as women loose command over their own property, which is shown in the above chapter. The major cause to drop out of their study is due to marriage and household burden. There is positive relationship between education of respondents and decision on family planning. But there is negative relation between education and economic status of women. Therefore, social status of women in the study area such as their employment and economic status were found to be low. In general household decision-making power of married women in Kathmandu Metropolitan City is not much worse as compared to other urban women.

Within these prescribed limits, women's roles in decision-making have been perceived mainly from different aspects of household affairs. The survey found a distinct pattern of women as the main initiators and final decision makers of many aspects of the household affair. This can be attributed to their role as the basic providers and managers of the domestic sector. But a point to be considered here is that, women may have a greater say in many issues but which may be of lesser importance of e.g. decision making in mundane matters like food, clothing etc. They might also have a significant contribution in the decision making of important issues, but they heavily rely upon the approval and consent of their husbands for the execution of both important as well as unimportant matters. On the other hand, the husbands are found to be the final decision makers regarding only crucial issues such as household investments, the labour utilization pattern, business and so fourth.

Entire analysis focuses upon the relative status of women in terms of their education and household decision making powers vis-à-vis their male counterparts. Household decision-making is envisaged to be a strong indicator

of the different powers and positions held by the different members within the household.

A few pragmatic recommendations have also been included with the intent of raising women's status in terms of their education and decision-making powers in our present area of study. These suggestions, would initiate policy makers and local development practitioners to design appropriate and effective policies and programmes regarding the up-liftment of women and their status within the household.

### **5.3 Recommendations**

It can be listed a few relevant recommendations based upon the conclusion and findings that have been derived. The purpose here is to make significant steps towards raising the decision making power of women within the household and of course in social sectors.

- 1) Employment opportunities should be made available for the educated girls and women, which would encourage their economic participation and hence elevate her status within the household.
- 2) The overall literacy rate should be increased with special emphasis upon the households. Their educational status would also earn them the household decision making powers on important issue since they would then be thought capable of making effective decisions by their male counterparts.
- 3) Bringing the women into the market economy is another approach to increase their decision-making powers. Policies and programmes intended to encourage entrepreneurial skills among the women, should be promoted. These women could then be mobilized to engage in income generating activities such as weaving, knitting, petty shops, small-scale cottage industries and so forth. The income added by them into the overall household income would earn them the respect and the power to decide upon expenditures on important matters like

investments and so fourth. Further, labour saving village technologies should be devised to release enough time off for women from their daily Women need to be encouraged to join the dynamic areas/ sectors to prove their potentialities, which finally can create a forum to empower them. Policy of equal remuneration and equal treatment for same deliverance or piece of work/job need to be launched immediately.

- 4) Late marriages among the women should be encouraged with the aim of reducing their childbearing age and consequently lesser confinement to their reproductive roles. Such a demographic factor indirectly implies encouragement of economic participation among them.
- 5) Steps should be taken to make men and the rural society itself aware potentials. This also implies gradual changes in the conventional social norms and perceptions, which believe that women belong to the domestic sector.
- 6) Promotion of joint-decisions within the household should be stressed upon via informal education programmes. These joint decisions by both the male as well as female members seem more favorable to reach at effective decisions.
- 7) Reforms should be made regarding the various women related government policies and programmes. Significant steps should be taken to effectively reach their target groups (women) and bestow direct benefit upon them instead of relying upon the "trickle down effect" upon women via their male counterparts, a phenomenon that has been occurring frequently in the past.
- 8) Though various programmes have been run by NGOs, INGOs and Human Rights Organization to uplift the status of women in every field in national level, these programmes shouldn't only be confined within modified in our patriarchal society to boost up the women's status in the family or society.
- 9) The low profile of girl child prevailing in the family or society need to be rooted out. There should be no discrimination between son and daughter in the family. Equal treatment can lead equal share and

activities both by male and female. Women should not be deprived from any right obviously, resulting some rights in decision-making process too.

10) Discriminatory Acts/ Laws and practices in all sectors such as legal, political, social and economical should be addressed carefully to enhance women's participations not only in household decision making process but along with in all multi-dimensional areas.

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