

Comparative Study of Women's Role in Household Decision Making Activities by Caste

A Case Study of Pathariya VDC, Kailali District

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By

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LETTER OF RECOMMENDATION

The thesis entitled "**Comparative Study of Women's Role in Household Decision Making Activities by Caste: A Case Study of Patharaiya VDC, Kailali.**" has been prepared by **Saraswati Rawal** under my guidance and supervision. I hereby forward this thesis to the evaluation committee for final evaluation and approval.

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Declaration

I hereby declare that the thesis entitled "**Comparative Study of Women's Role in Household Decision Making Activities by Caste: A Case Study of Patharaiya VDC, Kailali**" submitted to the Central Department of Rural Development, Tribhuvan University, is entirely my original work prepared under the guidance and supervision of my supervisor. I have made due acknowledgements to all ideas and information borrowed from different sources in the course of preparing this thesis. The results of this thesis have not been presented or submitted anywhere else for the award of any degree or any other purposes. I assure that no part of the content of this thesis has been published in any form before.

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Abstract

This research is about Comparative Study of Women's Role in Household Decision Making Activities by Caste. Study area is Pathraiya VDC, Kailali district. Main objective is to compare the women's decision status in household activities by caste.

Sample population is fifty respondents are all married women and having school going child. All types of women as educated, uneducated, housewife, job holder, business and doing agriculture are included as the respondents. They are selected by stratified sampling. Data collection is base on the primary and secondary source of data. The data were collected with the help of questionnaire method. These all questionnaire were related to the decision making process in household activities. Data collection from in depth interview is selected in this study. This study revealed that most of female are engaged in household activities as well as outside activities. While very few (8%) male engaged in household activities. Males help their partner in household activities only when their partners are unable to do work and males do not think household activities as their duty. Child care and old ageing care is dependent totally in women in our country. There is no any significance difference between castes. Few (10%) women have land ownership due to the provision of revenge discount by government to register the land or house in the name of female at the time of purchasing.

All women are not involved in division of work in household activities. But in comparison with these castes, in the educational sector, near about half of the respondents are literate (46%) while few are illiterate (20%). The percentage for primary education (8%), secondary education (12%) and higher level (14%) is comparatively less in each sector. Out of fifty respondents Brahman\Chhetri women have high level of education percentage and Jaga and Dalit and Tharu women have nil. There is different between these caste women in education. In all these castes, male and female jointly enjoy to decide child education. All these women do not believe with their husband in terms of using contraceptive. They use themselves. In overall, women are suffered by social and cultural concepts. Husband's occupation, education and attitude also affect in women's status.

There are lots of provision to enhance the capacity and capability of female in different sector as well as decision making sectors and gender balance budgeting and policies should be applied in local, regional and national level. Female of different caste and ethnicity are in similar and there is vast disparities in their activities, so female

friendly environment should be created in different sectors of development as well as participation and decision making process. Development stakeholders and related parties as well as line agencies should work to improve the status and quality of life female among different caste and ethnicity.

The research should be done addressing the different aspects of female and their living standard and their role and responsibilities in and outside the household to improve the quality and participation of female in different sectors along with providing quality education and better opportunities of employment.

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Abbreviation/ Acronyms

CBS	Central Bureau of Statistics
CEDA	Centre for Economic Development and Administration
HDMA	Household Decision Making Activities
HDR	Human Development Report
ICIMOD	International Centre for Integrated Mountain Development
INGO	International Non Government Organization
NGO	Non-Government Organizations
NPC	National Planning Commission
PRB	Population Reference Bureau
UN	United Nations
UNDP	United Nations Development Program
UNFPA	United Nations Fund for Population Activities
UNICEF	United Nations Children Fund
VDC	Village Development Committee

CHAPTER ONE

INTRODUCTION

1.1 Background

One of the best Indicators of development is the female status in the nation. Nepal is in among the under developed countries. The status of the women is not satisfactory. Even though recently country's laws addressing women's rights are activated, females are discriminated in various fields. Women have low socio-economic status as well as low decision making power. Women have to bear three responsibilities as households, reproductive and productive economic activities and community work. However, their household roles are not considered as productive works.

Nepal's constitution (1990) has guaranteed that there will be no discrimination against any citizen in the application of general laws as well as in respect of political and civil rights, on the ground of religion, race, sex and caste. Hence, men and women are given equal rights under the constitution of vote; participate in government or inter-public service.

According to the census 2011 of Nepal, total population is 2, 64,94,504 among which 1,28,49,045 are males and 1,36,45,463 are females. Out of total population 48.50% are males and 51.50% are females which constitute the sex ratio 94.16, which was 99.80 in census 2011. Forty six percent of the population above the age of 6 years is literate, with 57.4 percent female illiteracy. The marital mortality rate is 170 out of 1, 00000 and total fertility rate is 4.1 per women (CBS, 2011).

Though there is higher number of female in overall population but females have to bear discrimination in most of sector of socio-economic as well as demographic sectors. They have important and dominant role in household activities as well as other activities but their access and control over resources is limited, which have adverse impact in decision making process.

Household decision making—making choices on health care, household purchases, and visits to relatives—is not equally shared between men and women in many countries. In Malawi and Senegal, nearly 70 percent of men make the decisions

about their wives' health care. When women cannot make health care choices for themselves, they may be more vulnerable to illness and disease as well as to maternal complications. In many countries, men also make the decisions regarding household purchases for both daily items and larger purchases, limiting women's economic empowerment in the home. Additionally, when women cannot decide when to visit their own family, they are subject to social isolation and their personal autonomy is reduced. (PRB, 2011) PRB (Population Reference Bureau)

Nepal, one of the poorest countries in the world, is an agricultural country. The majority of women in Nepal live in rural area where the choice livelihood is limited to agricultural work on the farms which are owned in most cases either by farmers, husbands, landlords or brothers. Most of females are economically dependent. They have to ask to their male partners to use their own income also. Women are heavily engaged in domestic chores along with the socio-economic activities. They have major role in household management and they have to do more than 50 percent of household work but they have low decision making power. Even in 21st century they are not enjoying equal decision making power with their male counter parts. They are discriminated since their childhood. In childhood they have to live under their parents, in adulthood, they should follow their husbands and in old age they are under their child. They have no liberty to decide freely even their own. Very few women are economically independent and they have little bit higher decision making power. Households in all societies differ various activities and responsibilities by gender. For women, production and reproduction are two interlinked activities, and much of the work women do, although productive, is unpaid. Men have always played a minor role in domestic work; societies tending to assume that they have paid work outside the home. Gender disparities in access to economic resources, including credit, land and economic power-sharing, directly affect women's potential for achieving the kind of economic autonomy they need to provide a better quality of life for themselves and their dependants. Limited access to agricultural inputs, especially for food crops, severely curtails women's potential productivity.

Socio-economic status of females affects the role of women in society, however, their capability and potentiality is not respected if they have low status. These women, who have higher education and access economic resources, have higher level of decision making power. Females are not considered as important participants in decision making process in most of the socio-economic, religions and other activities. They are very few

households which are headed by female. According to CBS 2011 only 25.7 percent households are headed by women. Among the west region has the highest proportion (28.7%) of female headed households. Most of the males of west region leave the place in search of job, mainly go abroad, hence there is higher percentage of female headed households.

Socio-economic and demographic factors have the strong role in terms of decision making power, women are not in leading roles; they are considered as second grade citizen and play sub-ordinate role in the society. They are less comfortable in decision making field. They have low access to resources which make them dependent and it affects their role in households as well as in society.

Nepalese community is within the patriarchy social systems. It's cultural, ethnic and religious diversity. The patriarchal made of life in these communities is reading visible from the surface, with its kinship structure, with in the patriarchy social system, a distinct division of labour between the two sexes has been created on grounds of biology; as women bear children, the job of reading and looking after children is taken as the responsibility of women. In doing, so women have been expected from the house work. Women have not been only confined to the four walls of the house but in addition have to collect water fetch, fodder for the animals and also work in the fields alongside the men. Women work larger time hours than men yet they belong to residual category in the society. Their identity and prestige in society is established through affirmed relationship with males.

Very few women are involving in main stream of development and very few of them are in service sectors. There are very few women in policy making levels. More than 70 percent females are involving in agriculture sector. It is essential for the development that male and female should enjoy equal opportunities for decision making either in lower or in higher level of policy making, plan formulation or in program implementation as well as in monitoring and evaluation sector. Unless women are not bringing into the mainstream of development, their participation in decision making process the path of development will not be smothered.

Women in Nepal, contributes 50 percent of the household income and work 10.73 hours as against 7.51 hours for men (CEDA, 1982). They engaged more in households

covers but they have no decision making opportunities. They have to work according to order. The role of women as a manager of the subsistence sector is shunned off as unproductive, and the important opinion of women is hardly considered. The freedom of female within the household sphere is restricted. There is gender bias in terms of decision making. Females have to work more but they have less chance to decide. The status of women also differs within the castes. All women have not same position

Women in Nepal are not suffering from the lack of resources but from the lack of power to utilize available resources and lack of power to assert their rights. Females are suffering from exploitation and injustice. To empower women, social injustice and gender disparity in socio-economical as well as decision making process should be addressed so that they raise the status of female in the society. Policy and programs should be formulated and implemented properly to lessen the problems related to women.

1.2 Statement of the Problem

Gender issues, including women's rights are very significant because women comprise a little over half of the 20 million population of Nepal. Most of the Nepalese women suffer from domination exploitation, suppression, oppression, subordination and discrimination by their men counterpart. Although biology is not and should not be the destiny but in practice the male centred process of socialization such as conditioning, in doctrinarian and imitation under patriarchy continue to reproduce these ugly relationships between men and women that make belief that biology is destiny for Nepalese women. In brief, such a male centred biased, controlled process of socialization results in the homo social reproduction of existing discriminatory and exploitative relationship between men and women.

The world is in 21st century and at the same time; it is shrinking into a global village. People are participating in the process of development globally. There is no national as well as international boundary in terms of development. But Nepal is a country where darkness is prevailing under the light. There exist bundles of problem which are discouraging people more forward with freedom. Women's participation in various level of decision making is an essential prerequisite for the establishment of equality, development and peace. Women constitute about 50 percent of the total population of Nepal but yet their participation in the various level of decision making is negligible.

Women in Nepal contribute 50 percent of the household income and work 10.73 hours as against 7.51 hours for men (Acharya & Bennett, 1981). They engaged more in household's chores but they have no decision making opportunities. The fact is that women are oppressed and suppressed lots in our society. They are discriminated in all the sector of decision making and are not considered as main parts of development activities.

The decision making power of women of study area (Pathraiya VDC) is weak because their socio-economic as well as political status is very low compared to their counterparts. Higher the status in household and society directly or indirectly affects the living standard of people and make their voice sound. There is problem of gender equality and equity to prove the way of sustainable development. It is essential to involve females in all the aspects of socio-economic as well as development activities for social justice as well as nation building.

It will help to make significant improvement in households, in society and in nation. Therefore, policies and programs should be formulated to address the women's issues and should be implemented with proper way. Programs should be beneficial for needy and targeted people and enhance the capabilities and potentialities of women to enable them to be in the mainstream of social improvement and nation development with their productive capacities of significant and effective decision making. Improvement in decision making power of female will play the vital role to make society developed and address the problem of social injustice.

1.3 Objectives of the Study

The general objective of the study is to portray the household decision making activities of women in study area. The specific objectives are:

1. To find out the roles of women in household decision making activities by caste in study area.
2. To examine the inside and outside household activities of women by caste.

1.4 Limitation of the Study

This study is concentrated to analyze the situation of women's role in decision making process especially in household and socio-economic sectors. This study covers only the selected area of Pathraiya VDC, in Kailali district. The study is focusing the females of Pathraiya VDC. So, the result of study may not be sufficient to reflect the effects of HDMA as a whole at national level.

This research mainly for academic purpose based on information from secondary data and field survey suffered from certain limitation. The budget, manpower, theoretical and methodological limitation during research prevailed for the thesis work carried out by student. This study has been limited only to women's role in household decision making activities by caste, which cannot be generalized especially to other types.

1.5 Organization of the Study

This section deals with how the chapters are organized hereby. Altogether this study is divided into five chapters. The first chapter deals with general background, statement of the problem, objectives, significance, and limitation and organization of the study, the second chapter is about literature review. The thirds is introduction to study site, nature of data, sample selection, questionnaire design, method of data collection, data processing. The fourth deals with analysis of variables to show the actual situation of Comparative study of women's role in household decision making activities by caste. The last chapter is the summary, conclusion and recommendation derived of the study.

CHAPTER-TWO

LITERATURE REVIEW

This chapter deals with the available literature about decision making roles of women and men. In this section, efforts have been made to review past researches, publications and documents pertaining to area of study.

The majority of women in Nepal live in rural area. Rural women, as elsewhere, play multiple roles. In the domestic sphere they are household managers, mothers and wives, in community they maintain social and cultural services, predominantly on a voluntary basis and in economy, if they are not formally engaged as employees or entrepreneurs; they are active in family businesses and farms. But they have to low access to income, wealth and employment, which are the main causes of their low economic status. It directly and indirectly affects their decision making power.

Feminism and Feminism Waves in the world

Feminism is a collection of movements aimed at defining, establishing, and defending equal political, economic, and social rights and equal opportunities for women. Its concepts overlap with those of women's rights. Feminism is mainly focused on women's issues, but because feminism seeks gender equality, some feminists argue that men's liberation is therefore a necessary part of feminism, and that men are also harmed by sexism and gender roles. Feminists are "person[s] whose beliefs and behaviour[s] are based on feminism." Feminist theory exists in a variety of disciplines, emerging from these feminist movements and including general theories [specify] and theories about the origins of inequality, and, in some cases, about the social construction of sex and gender. Feminist activists have campaigned for women's rights—such as in contract, property, and voting — while also promoting women's rights to bodily integrity and autonomy and reproductive rights. They have opposed domestic violence, sexual harassment, and sexual assault. In economics, they have advocated for workplace rights, including equal pay and opportunities for careers and to start businesses. Some of the earlier forms of feminism have been criticized for being geared towards white, middle-class, educated perspectives. This led to the creation of ethnically-specific or multiculturalists forms of feminism.

The First Wave:

What historians refer to as "first-wave feminism" arguably began in the late 18th century with the publication of Mary Wollstonecraft's *Vindication of the Rights of Woman* (1792), and ended with the ratification of the Twentieth Amendment of the U.S. Constitution, which protected a woman's right to vote. First-wave feminism was concerned primarily with establishing, as a point of policy, that women are human beings and should not be treated like property. The key concerns of First Wave Feminists were education, employment, the marriage laws, and the plight of intelligent middle-class single women. They were not primarily concerned with the problems of working-class women, nor did they necessarily see themselves as feminists in the modern sense (the term was not coined until 1895). First Wave Feminists largely responded to specific injustices they had themselves experienced.

The Second Wave:

The second wave of feminism emerged in the wake of World War II, during which many women entered the workforce, and would have arguably ended with the ratification of the Equal Rights Amendment (ERA), had it been ratified. The central focus of the second wave was on total gender equality--women as a group having the same social, political, legal, and economic rights that men have. The slogan 'the personal is political' sums up the way in which Second Wave Feminism did not just strive to extend the range of social opportunities open to women, but also, through intervention within the spheres of reproduction, sexuality and cultural representation, to change their domestic and private lives. Second Wave Feminism did not just make an impact upon western societies, but has also continued to inspire the struggle for women's rights across the world.

Third Wave Feminism

Though few people are aware that a Third Wave of Feminism exists, feminism is not dead, nor has it ever found itself in the throes of final expiration. *Manifesto: Young Women, Feminism, and the Future*, a new book, show that like all movements, it has only mutated and transformed. It is easy to be cynical about feminist activism today. The quest for equality -- in the workplace, at home, on the street and particularly in the corridors of power -- is far from what advocates of the 1970s women's movement, the so-

called Second Wave, fought for. There are few women in government; a glass ceiling in the workplace, although wearing thin, still looms overhead; and perhaps most important of all, American women -- though mostly free of the centuries' long economic dependence on men -- are now hamstrung between the pressures of making money or pursuing a profession and raising children. The Third Wave explains that the organization strives to combat inequalities that [women] face as a result of [their] age, gender, race, sexual orientation, economic status or level of education. By empowering young women, Third Wave is building a lasting foundation for social activism around the country.

Everyone has the right to take part in the government of his country. Each has to right to equal access to public service in his country. International convention on civil a political rights, article 25, it is considered that both male and female are equal by legal and human right but they are separated by different social values, norms and attitudes. Thus, males become more powerful than female in our society.

Women in the Developing World

First- and second-wave feminism, as movements, were largely confined to industrialized nations. But third-wave feminism takes a global perspective--not by merely attempting to colonize developing nations with Western practices, but by empowering women to actualize change, to gain power and equality, within their own cultures and their own communities and with their own voices.

Third Wave Feminism: 1983-today.

The defeat of the Equal Rights Amendment in 1982 initiates three movements with regard to Second Wave feminism:

1. A New Second Wave. Among women over the age of 35, there has been a call to "renew the second wave", especially in light of current court attacks on abortion rights, in order to continue the struggle for de jure and de facto legal protections for women.
2. A Conservative Backlash. This has come in at least two separate reactions:
 - a. The Feminize Critique. Especially among men over the age of 35, there is a belief that the gains of second wave feminists have gone too far; so much so that women now

effectively rob men of rights under the guise of sexual equality. The conservative critic Rush Limbaugh's term, "Feminize" is an example of this belief.

b. The Post Feminist Critique. Especially among women under the age of 35, there is a belief that second wave feminism, though perhaps once useful, has committed a sort of Hari Kari by way of its own "victim mentality." "Post feminists" maintain, accordingly, that women have all the social and legal protections they need in order to function on equal footing in contemporary society. Rather than discussing the difference between de jure and de facto rights, post feminists instead exhort women to understand their place within culture through such de-historicized notions such as "freedom", "individualism" and "power".

Finally, many third wavers see women's issues more as global issues, applauding the Beijing Conference on Women but concerned about China's human rights violations. Perhaps even more important they understand that their own participation in culture industries often puts others in the world at risk. One example of this is of course the sweatshop phenomenon, but perhaps an even more pernicious one is the massive trafficking in diamonds (most popular use: engagement rings) that supports a de facto Apartheid for many workers in African mines.

Third World and Third World Women (women in development)

What geographical regions constitute the Third World? Who are Third World women? Who defines and writes about the terms "Third World" and "Third World Women"? The answers to the above questions are important to both postcolonial studies and feminist studies. Cheryl Johnson-Odim explains that "the term Third World is frequently applied in two ways: to refer to 'underdeveloped'/overexploited geopolitical entities, i.e. countries, regions, even continents; and to refer to oppressed nationalities from these world areas who are now resident in 'developed' First World countries." Johnson-Odim further identifies problems some

Third World women have with First World feminism: "While it may be legitimately argued that there is no one school of thought on feminism among First World feminists -- who are not, after all, monolithic -- there is still, among Third World women, a widely accepted perception that the feminism emerging from white,

middle-class Western women narrowly confines itself to a struggle against gender discrimination" (Johnson-Odim, Cheryl, 1991, 314, 315).

The use of the term "Third World Women" by Western feminists has been widely critiqued. Western feminisms' use of the category of third world woman and third world difference ties into a larger, latent cultural and economic colonialism: "in the context of the hegemony of the Western scholarly establishment in the production and dissemination of texts, and the context of the legitimating imperative of humanistic and scientific discourse, the definition of the 'third world woman' as a monolith might well tie into the larger cultural and economic praxis of 'disinterested' scientific inquiry and pluralism which are the surface manifestations of a latent economic and cultural colonization of the 'non-Western' world" by no means stable categories. Rather, these terms are a locus of contention not only between First World feminisms and Third World women, but also between Third World women themselves within the complex field of postcolonial studies. (Johnson-Odim, Cheryl, 1991)

([http://www.georgetowncollege.edu/Departments/ws/1st, _2nd, _3rd_wave.htm](http://www.georgetowncollege.edu/Departments/ws/1st,_2nd,_3rd_wave.htm), 13 October 2014 / <http://en.wikipedia.org/wiki/Feminism> 13 October 2014)

Social patterns are being changing and most women have started to outside work, the home continues to persist even in the face of drastically changed circumstances. Traditionally, the men were bread-winner; women used to engaged in unpaid labour at home in washing, cleaning, cooking, etc. She was also traditionally regarded as the person with primary responsibility for the care of children and other member. Studies demonstrate that, when both husband and wife work full time, husband and family responsibilities still fall disproportionately on the women in the situation carry the entire burden of the family. As more women work the burden of two 'jobs' are paid and one unpaid at home, which has always confronted working women, has received more media attention (I.L.O, 2001).

Nepalese Constitution (1990) has guaranteed that there will be no discrimination against any citizen in the application and civil right, on the ground of religion, race, sex and cast. Hence men and women are given equal rights under the constitution of vote, participate in government inter-public service.

South Asia (2002) currently states that of all discrimination and denial of opportunities that women in South Asia suffer. Perhaps the damaging is the denial of the

right and opportunity to education is the ignorance of women and empowering them to improve their lives (Women Education in Nepal). So education is major variable to increase the socio-economic status of women (HDR, 2002).

According to ministry of women, children and social welfare (2002) an percentage of women among total in civil service by class/level show that 2.4 percent in first class, in 3.2 percent in second class, 5.2 percent in third class and 2 percent are none organized (HDR, 2002).

Female population involved in unusual activities in the last 12 month by type, whom that 29.1 percent of them are involved agriculture loan form 2.9 percent have own economic enterprises, 19.8 percent are student, 6.1 percent with now work and 28.6 percent with household chore (UNDP, 2002). Women in many developing countries marry when they very young. Almost 50 percent of Africa women, 40 percent of Asian and 30 percent of Latin American women are married by the age of 18 year (UN, 1991).

Still, Nepali women have favour social options for survival other then marriage Kirati, Magar, Sherpa and other will mountain cultural and groups there is freedom before marriage. But, according to cultural status defined married women play a prominent role in the question of marriage, divorce and remarriage. (Ghimire, 1997)

Early marriage is another serious problem that some girls must face the practice of giving away girls for marriage at the age of 10 to 14 after with they must start producing children is prevalent among certain ethnic groups. The primed reasons for the practice are the girls' virginity, the prize and the luck awareness and education. Early marriage for many girls in Nepal leads to high rates of maternal and infant mortality. Early marriage robs girls of her childhood time necessary to develop physically emotionally and psychologically in fact early marriage inflicts great emotional stress as the young women is removed from her parents home to that of her husband and in laws. Her husband who will invariably be many years' seniors will have little in common with a young teenager. It is with the strange non- that she has to develop an intimate emotional and physical relationship. She is obliged to have intercourse although physically she might not be fully developed (UN, 1995).

Women make up 16 percent of representatives in both houses of parliament at the global level, which is consistent with trends at the sub-national and local

levels. They are more underrepresented in high-level decision-making positions, including as heads of state and government, presiding officers of parliaments and in cabinet positions. Furthermore, women continue to struggle to obtain decision-making positions within political parties. The experts noted that there are a number of factors that can impede, or support, women's participation in decision-making. (UN/DAW, 2005)

A considerable factor in determining whether microfinance is empowering is what other Complementary activities are undertaken in conjunction with the services. Providing additional services—such as training, channelling services through groups rather than individuals, or alongside other investments in awareness-raising—has been shown to have a greater impact on whether women actually exercise more control over resources or have more decision-making power within the household. Combining these ingredients can be critical to empowerment. (UNDP, 2008)

Nepal is signatory to almost all international conventions on human rights, women's rights, and children's rights as well as to agreements on international goals regarding education, health, and poverty eradication. Nepal has thus committed itself to making rapid progress towards gender equality. The Convention on the Elimination of all forms of Discrimination Against Women (CEDAW), signed by Nepal in 1991, commits Nepal to constitutional and legal equality in all fields, while the Beijing Platform for Action commits it to promoting women's empowerment and formal and informal equality in all fields—economic, social, and political. (Acharya/UNFPA, 2007)

Acharya, et.al.2010, analyze that Women's autonomy in decision making is positively associated with their age, employment and number of living children. Women from rural area and Terai region have less autonomy in decision making in all four types of outcome measure. There is a mixed variation in women's autonomy in the development region across all outcome measures. Western women are more likely to make decision in own health care (1.2-1.6), while they are less likely to purchase daily household needs (0.6-0.9). Women's increased education is positively associated with autonomy in own health care decision making ($p < 0.01$), however their more schooling (SLC and above) shows non-significance with other outcome measures. Interestingly, rich women are less likely to have autonomy to make decision in own healthcare.

More or less male dominance is practiced in our society. Due to this, females are deprived from gainful social as well as economic opportunities. They are getting involved more in laborious and physical activities. Very few females are lucky get opportunity to engage in white colour job. Most are surrounded by household boundaries. They are mainly engaged in cooking, livestock caring, firewood collection, grass/fodder management child rearing, agriculture activities, household chores; they have low access to education, employment and medical facilities. Though status of female has been improved recently, still it is not 29 satisfactory. It is essential to eliminate the gender disparity which is prevailed in our society. National development is not possible, if women are not brought into mainstream of development as well as in decision making process. In this situation, empowerment and enhancement of economic activities to females is essential to raise their status in society and bring them out from the household boundaries. (Thapa, 2003)

About 11 per cent of households reported some land under female legal ownership, and only 5.5 per cent of households had some house in a women's name. There is no reason 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 have not changed much in this period For women, besides the social need to produce children, marriage is also seen as a primary means of livelihood in almost all communities. (Acharya, 2007)

According to Acharya M. and Bennett L. (1982) women's role in household decision making is affected directly and indirectly by economic condition. The women have a greater economic participation and will have a greater power in decision making. Similarly social and demographic factors also influence the role of decision making. Small size of children implies higher economic participation and consequently greater decision making power for women. Women have very low participation in decision making process, 70 percent of households related and external decision are entirely made by male members of house (Acharya, 1995). Though females spend their time in household activities, they have less chance to decide for these activities.

Both the Vienna and the Beijing conferences and other recent United Nations conferences have contributed to the understanding that women's equality and non-discrimination between women and men, as well as women's equal enjoyment of

human rights and fundamental freedoms, do not occur automatically as a result of the overall protection and promotion of human rights.

Despite many international agreements affirming their human, women are still much more likely than men to be poor and illiterate. They usually have less access than men to medical care, property ownership, credit training and employment. They are far less likely than man to be politically active and far more likely to be victims of domestic violence. The ability of women to control their own fertility is absolutely fundamental to women's empowerment and equality. When a woman can plan her family, she can plan the rest of her life. When she is healthy, she can be more productive. And when her reproductive rights-including the right to decide the number, timing and spacing of her children, and to make decisions regarding reproduction free of discrimination, coercion and violence are promoted and protected. She has freedom to participate more fully and equally in society. (UNFPA, 2010)

UNDP (2011), the movement for women's status all over the world has emphasized the role of education. It is believed that education will bring positive in the society in the inequalities between sexes and uplift women's subjugated position in the society. In general, educated women have a higher status in the society and the family size become smaller as the education level of the mother rises. In fact women's education is law in Nepal. In SAARC countries, the Nepal adult female illiteracy is 88% in Nepal compared to India 71%, Pakistan 81% and Bangladesh 78%.

Equality in society cannot be achieved either through slogans, demands and conflicts through wishes and blessing alone. 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 the girl child. This is because of lack of knowledge, awareness and education. So, if the nation wants to gain something from women their first duty should be given equal opportunity of education, health, empowerment etc and knowledge of family planning measures and then only drastic changes will come in the nation automatically in every field like economic development, status of women, women's decision making power etc.(UNDP 2011)

The Interim Constitution of Nepal (2063)

All citizen of Nepal are equal under the law, regardless of sex, caste and ethnicity, nevertheless in actual practice. Illiteracy poverty, deep rooted socio-cultural values and traditions, especially cost prejudice and political factors all often combined to prevent women from exercising their not recognized or neglected.

The constitution of Nepal guarantees all citizens the equality before law and equal protection of law. No one shall be discriminated against on the basis of sex. Despite these constitutional and legal provisions, Nepalese women are suffering from social, economical and political discrimination .Major areas of discrimination include citizenship rights, property, employment, reproductive health right, marriage, family relation and punishment and legal proceeding.

The constitution emphasis the equality of all people, Thus there should not be any biasness by ethnicity, sex, language, religion, politics, socio-economic and cultural aspects regarding human rights. So, to honour one's respect and development of human, announced worldwide layout about human rights.

'Discrimination between males and females starts in the family. Females are not included in the decision making process and the opportunities and benefits available in the society are monopolized by males. Women's participation in socio cultural and political activities depends upon the attitudes of their husband/father/parents/male relatives' (Human Rights in Nepal 2012). Human rights are women's rights which they should exercise. Constitution of Nepal 2047 and Interim constitution 2063 also proposed the provision of 33 percentage reservation seats for women in different sectors.

But deep-rooted cultural norms and patriarchal values are themselves unfavourable to women. As result, social preference for sons in schooling, neglect of women's health needs, child marriage bigamy/polygamy is still part of the reality. Dowry and domestic violence are still other problems. Nepalese society being patriarchal; people still don't like women politicians as their leaders, no matter how capable they are. They tend to see them through the prism of social roles as sister, wife and daughter-in low etc. It is contented that currently there are more than 100 legal provisions in 54 different laws, including the constitution that discriminate against women. The proportion of women employees,

declines as one moves up the administrative hierarchy of the total 647 special and first class officers i.e. only 66 are women(9%).(www.pis.gov.com)

Women in transition: Nepali context

Nepal, a Himalayan country situated in South Asia, is one of the poor countries of the world. Major reason behind this is the political instability and undemocratic rule for long. Other crucial factors for being the country very poor are due to lack of awareness and access to quality education. As a result, people have superstitious beliefs, there is gender discrimination, and political leaders have decreased political vision. The socio-economic status of women in Nepal is very poor. The women are being discriminated in every aspect of the society. These and so many other factors have contributed to turn Nepal a lower human development state. The participation of women in the people's movement (April movement of 2006) was very high and indeed encouraging. There is no doubt that both men and women contributed equally in people's movement and protection and promotion of human rights, good governance and sustainable peace. However, men only fulfil the state positions. Nepali women have made significant contributions for the democratic processes in Nepal. However, discrimination against women still exists even within the politics. Women face hegemonic character from their male counterparts. They have always been kept away from the decision making roles. (<http://www.everestuncensored.org/author/kiran/>: Status of Women in Nepal. Posted on December 2nd, 2008 _20 October 2014.)

Household decision-making is a complex phenomenon that varies according to the nature of household activities and, ethnicity and gender. Our investigation of rural household decision-making in three ethnic communities in rural Nepal revealed that household decisions, including those related to labour allocation, are often made jointly by males and females. However, the level of participation varied substantially across the ethnic communities. For example, in the Gurung ethnic group, women were more responsible for household decisions compared to men of Brahmin/Chhetri descent, whereas joint decisions were common amongst the Tharu. Decision-making also varied by gender and the nature of farming activities. For example, crop-related decisions were largely made jointly where as males dominated livestock marketing decisions in all ethnic communities. Rural development strategies tend to ignore the importance of gender and ethnicity in addressing household sustainability issues, even though the effectiveness of

intervention measures usually depends on their socio-cultural acceptability. A better understanding of the cultural, social and economic environment in relation to gender roles and ethnic variation can therefore mitigate impediments to rural development project design and implementation. Gender roles vary by ethnicity for some, but not all, activities and these needs to be specifically accounted for in rural policy formulation and planning. Pre-project study of gender and ethnic variation is therefore recommended before implementing any project or developmental work. (D Devkota, GP Rauniyar... - 1999 Conference (43th),

The above referenced studies shows that the decision making power is surrounded by various factors. In Nepal, women constitute more than half of total population with poor status. More families are engaged in household activities without decision making power. They have to follow their male partners in most of the cases. A perusal of the available literature also makes it clear that there is a persisting controversy regarding women's input in decision making process. It can be concluded from the above studies that females have low decision making power due to lack of proper socio-economic and demographic status of females. Now-a-days the access of female of resources has been increased but their status has slow motion to forward. Either one way or other females have more responsibilities in household chosen, agricultural activities and other but they have less chance to decide freely. So, it should not be forgotten that without equal participation of male and female in all spheres of households or other activities, there is less change to be developed societies. Therefore, women should bring into the main stream of development activities not by only their physical presentation but by providing fully decision making power.

CHAPTER THREE

METHODOLOGY

3.1 Research Design

The study has been carried out both on the basis of exploratory and descriptive research design. The study has been focused to investigate the women's role in household decision making activities by caste. Methods and techniques of data collection and methods of analysis have been adopted in this research. This is the comparative study which uses both qualitative and quantitative methods.

3.2 Rational of the Selection of Study Area

The proposed area of the study is suitable to get the abundant information of my research queries. Study area being occupied by various caste and ethnic groups like Brahmin, Chhetri, Magar, Dalit, Tharu, Jaga and other. The cultural mosaics of the study area give the space to get the cross-cultural information related women's role in the household decision making activities. The study area is itself my own motherland where I have observed the ignored women's decision making role. I am familiar with the local people and there are not sufficient researches available in household decision making. Therefore by selection of this area, it is believed that more accurate information could be collected during the study area.

3.3 Sampling Procedure

The universe of this study was women of Pathraiya VDC. Out of total Households 3,419 and total population of this VDC 22,212.

Table 3.1: Five Major Caste Categories on the Basis of VDC Profile

Caste	Female	Male	Total	Percentage
Brahmin	1167	1245	2412	10.85
Chhetri	2234	2137	4371	19.68
Dalit	3040	2954	5994	39.45
Tharu	4393	4369	8762	26.98
Jaga	112	106	218	0.98

Source: VDC Profile 2068

For this study 50 household's married women as respondents were selected and considering 10 from each caste (Brahmin (1167), Kshetri(2234), Tharu(4393), Dalit(3040), Jaga(112) of this area. The respondents were sampled to get the intended information. The samples were selected by using probability sampling method from dis proportionate stratified sampling method to acquire the desired objectives. That is to compare between castes.

3.4 Nature and Sources of Data

This study is based upon primary source of data. The secondary data are also used to complete this task. The source of primary data were obtained from field work and through observation, unstructured questionnaire and interview of some key informants applying some question where needed. Similarly, information was obtained through secondary sources too. The secondary data were collected from subject related books, journals, reports, institutional publication and website, Member groups, stakeholders, Social workers, NGOs, and women groups of Pathraiya VDC, Kailali).

3.5 Data Collection Techniques and Tools

This research is dependent on both primary and secondary data.

Primary data: The primary data were collected from the fieldwork conducted during household survey, key informant interview and observation using following techniques.

Secondary data: The secondary data were collected from subject related books, journals, reports, institutional publication and website, Member groups, stakeholders, Social workers, NGOs, and women groups of Pathraiya VDC, Kailali).

3.5.1 Household survey

Primary data were collected from the field by conducting household survey. Structured questionnaire was used for household survey. The structured questionnaire contained thirty four different questions relating there livelihood and status.

3.5.2 Key Informant Interview

During field study, informal interactions with a number of people were made. They were asked about women's role in household decision making activities by caste. This technique is useful to provide essential information about the active members. I had taken key informant interviewer like teacher, elder people, political leader, and social worker.

3.6 Data and Interpretation

Data collections were used to describe a process of preparing and collecting data. The purpose of data collection was to obtain information to keep on record to make decision about important issues, to pass information onto others. Primarily data were collected to obtain information regarding a specific topic. Various techniques like table, statistical tools, computer software etc are been employed during the research study.

3.7 Data Analysis

Data are analysed with the help of computer programme, frequency and cross tabulation method were used for data analysis. Descriptive methods were used for qualitative data.

CHAPTER: FOUR

ANALYSIS AND INTERPRETATION OF DATA

4.1 INTRODUCTION OF THE STUDY AREA & RESPONDENTS

The study area is Pathraiya VDC of Kailali district, which is situated in Far Western Development Region. According to Census 2011, the population of Kailali district is 7, 75,709. Among them male is 378,417 and female is 397,292. Literacy total literacy rate is 52.60% and male literacy rate is 63.97% and female is 41.05% (CBS,2001). This chapter deals with the individual respondent's personal characteristics such as education, occupation, marital status and ethnic/caste status, etc. Respondent are divided into five ethnic/caste groups such as Brahman, Chhetri, jaga, Dalit, Tharu. And respondent's age falls between 20 to 60 years of age. For this study, 50 household's married women as respondents are selected and considering 10 from each caste (Brahmin, Kshetri, Tharu, Dalit, Jaga) of this area.

4.1.1 Educational status of respondents

Education is the key indicator for reforming society and upgrading its economic and social status. Education enhances the ability and capability of human being to judge for right and wrong. It also plays the vital role in decision making activities in the society. In most of the cases, it can be seen that higher educational status played dominant role in decision making field. Those voices are respected who are educated and having higher educational background.

The literacy rate and educational attainment of female is lower than male in Nepal. Only 57.4 percent females are literate in comparison of 75.1 percent in Nepal (65.9%) (CBS, 2011). The educational status is divided into 5 categories which are illiterate, literate, primary, secondary and high education. Those who only can read and write are kept in literate.

Table 4.1: Educational Status of Respondents

Education status/Caste		Brahman	Chhetri	Dalit	Jaga	Tharu	Total
Literate	No	3	5	4	6	5	23
	%	30	50	40	60	50	46
Illiterate	No	0	1	3	4	2	10
	%	0	10	30	40	20	20
Primary	No	1	0	3	0	0	4
	%	10	0	30	0	0	8
Secondary	No	3	0	0	0	3	6
	%	30	0	0	0	30	12
Higher Level	No	3	4	0	0	0	7
	%	30	40	0	0	0	14
Total	No	10	10	10	10	10	50
	%	100	100	100	100	100	100

Source: Field Survey 2014

Table No.4.1 represents the educational status of the respondents. Out of the total fifty respondents, literate (just reading and writing their name) consisting 20% females. It is found that 18 percent are illiterate among total women. In comparison by caste, primary level is high is Dalit (30%). Jaga women are lowest in primary level education. In secondary level of education Brahman(30%) and Chhetri(40%) women 's education level is high, Jaga and Dalit women's secondary level education is same percentage. And Tharu women are 30% percentage in secondary level education. Out of fifty respondents Brahman\Chhetri women have high level of education percentage and Jaga and Dalit and Tharu women have nil. There is different between these caste women in education.

In this caste Brahman\Chhetri women have high in education status. In overall Dalit women's education status is very low as well as Jaga women.

4.1.2 Occupation and Source of Income of Respondents

Occupation and source of income represents the economic status of people. Occupation is considered as main source of income. Following table shows more detail about women's occupation by caste.

Table 4.2: Occupation of Respondents

Occupation status/Caste		Brahman	Chhetri	Dalit	Jaga	Tharu	Total
Agriculture	No	3	2	0	0	6	11
	%	30	20	0	0	60	22
Wage labor	No	0	0	2	1	0	3
	%	0	0	20	10	0	6
Service	No	1	2	0	0	1	4
	%	10	20	0	0	10	8
Business	No	0	1	0	0	1	2
	%	0	10	0	0	10	4
Housewife	No	6	5	8	9	2	30
	%	60	50	80	90	20	60
Total	No	10	10	10	10	10	50
	%	100	100	100	100	100	100

Source: Field Survey 2014

In terms of occupation household, high percentage of women, (22%) women engage in agriculture, business women percentage is (4%) service hold women is (8%) daily wages or labour women is (6%). In overall service hold women is percentage is low. Women of high caste group, Dalit and Jaga do not have land of their own. They have migrated from somewhere else. So they don't have agriculture land of their own. In comparison with caste, in the agriculture sector, involvement of Tharu women's percentage is higher than other caste women. Jaga women is nil in agriculture, Dalit women is higher in daily wages and labour.

4.1.3 Educational status of husband

We should try to understand and analyze women's status in relational term. Husband's education is one of the determinants of wife's overall status in the society. So there is also analysis of the husband's education.

Table no: 4.3 Educational Status of Husband

Educational status/Caste		Brahman	Chhetri	Dalit	Jaga	Tharu	Total
Literate	No	2	3	5	7	4	21
	%	20	30	50	70	40	42
Illiterate	No	0	0	0	3	2	5
	%	0	0	0	30	20	10
Primary	No	0	0	0	0	0	0
	%	0	0	0	0	0	0
Secondary	No	6	3	4	0	0	13
	%	60	30	40	0	0	26
Higher Level	No	2	4	1	0	4	11
	%	20	40	10	0	40	22
Total	No	10	10	10	10	10	50
	%	100	100	100	100	100	100

Source: Field Survey 2014

In this study, Higher level of education is high percentage of Brahman male and low level of education in Dalit male and Jaga male. Jaga male's illiteracy is high among other this castes. They can just read and write their name. They have low access in high level of education Dalit and Jaga males are slight different in educational status. They have quail access in high level education and as well as other level of education.

4.1.4 Occupation of Husbands

Women's decision making power is affected by their husband's occupation. In this study husband's occupation is analyzed. Business and service sector occupies high percentage of husband's occupation. Low percentages of household of husbands are engaged in household activities. The detail of the male's occupations among the sample population is in following table.

Table no: 4.4 Occupations of Husbands

Occupation status/Caste		Brahman	Chhetri	Dalit	Jaga	Tharu	Total
Agriculture	No	5	3	0	0	5	13
	%	50	30	0	0	50	26
Wage labor	No	0	0	3	2	0	5
	%	0	0	30	20	0	10
Service	No	4	6	7	0	3	20
	%	40	60	70	0	30	40
Business	No	1	1	0	8	1	11
	%	10	10	0	80	10	22
Other	No	0	0	0	0	1	1
	%	0	0	0	0	10	10
Total	No	10	10	10	10	10	50
	%	100	100	100	100	100	100

Source: Field Survey 2014

Among males, there is variation in terms of occupation. There is high percentage in Brahmin\ Chhetri in the business and service sector. Jaga males do not have much agricultural land so there engagement is almost nil and Business sectors represents there major occupation. In the agriculture sector, majority is in Tharu males as this area is their parental place.

4.1.5 Family Structure

Family is basic unit of the society and it is an institution which plays important role in building society. Family structure has dominant role in decision making process. There are two categories of family structure mainly nuclear and joint family. Nuclear family refers that family which consist husband, wife and unmarried children while joint family contains husband, wife, unmarried and married children as well as other relatives who share the kitchen for meal and reside under the same roof. The detail among the sample population is given below in a table.

Table 4.5: Distribution of Family Structure by Caste

Family type/Caste		Brahman	Chhetri	Dalit	Jaga	Tharu	Total
Nuclear	No	3	4	6	4	3	20
	%	30	30	60	40	30	40
Joint	No	7	6	4	6	7	30
	%	70	60	40	60	70	60
Total	No	10	10	10	10	10	50
	%	100	100	100	100	100	100

Source: Field Survey 2014

Tharu caste has very low percentage practice in single family. Brahman, Chhetri, Dalit & Jaga caste are enjoying with joint family. Their percentage is high in joint family structure. The family structure differs according to caste and ethnicity.

4.1.6 Age Composition of Respondent

Information on age has been obtained from the household head or married women. Age is major characteristics of the respondent. The respondent's population which is directly affect to activities of respondent. The respondents have been divided into four age group presented on the table 4.6.

Table4.6: Age Distribution of Respondent by Caste

Age Group/Caste		Brahman	Chhetri	Dalit	Jaga	Tharu	Total
20-30	No	1	5	3	1	5	15
	%	10	50	30	10	50	30
30-40	No	6	3	2	5	2	18
	%	60	30	20	50	20	36
40-50	No	1	1	3	3	2	10
	%	10	10	30	30	20	20
50-60	No	2	1	2	1	1	7
	%	20	10	20	10	10	14
Total	No	10	10	10	10	10	50
	%	100	100	100	100	100	100

Source: Field Survey 2014

It can be seen that out of total 50 married women, the highest percentage (36%) of population is found in the age group of 20-30(36%). The lowest percentage of female population is found in age group of 50-60 years and above.

4.1.7 Land Distribution

Land is the main source of wealth. Land has great contribution in agriculture and it measures the economic status of people. A lot of land owner person is the rich and prestigious in society but the proportion of female land owner is few in number in the country. The percentage of women land owner in Nepal is only 9.03. The table 4.7 presents the scenario of land ownership according to caste in the study area.

Table .4.7: Distribution of Land by Household by Caste

land(kattha)/caste		Brahmin	Chhetri	Dalit	Jaga	Tharu	Total
0-5	No	0	2	3	5	0	10
	%	0	20	30	50	0	20
5-10	No	2	6	3	2	5	18
	%	20	60	30	20	50	36
10-15	No	1	1	2	2	1	8
	%	10	10	20	20	10	16
15-20	No	0	0	2	1	0	3
	%	0	0	20	10	0	6
20+	No	7	1	0	0	4	12
	%	70	10	0	0	40	24
Total	No	10	10	10	10	10	50
	%	100	100	100	100	100	100

Source: Field Survey 2014

High percentage of Brahmin and Tharu have larger amount of land while the majority of Chhetri earned average area of land. The majority of Dalit and Jaga families' posses below the average amount of land.

4.1.8 Food Production

As stated above, most of the respondent's occupation is agriculture. It was found that 65 percent people are dependent upon agriculture in the study area. But only few families have sufficient food for the whole year. People are facing the problem of food deficit in the study area. As the study area lies in Tarai, their land is fertile but they have not enough land for cultivation so agricultural production is low. Thus they have to buy food grains. None of the caste fulfills their food requirement by their own production. Most of the Brahmin and Tharu caste people have enough production because of their more land. Minority of Chhetri and Dalit produce sufficient food while almost all Jaga caste people deficit food of their own production.

Table 4.8: Distribution of Households by Food Production

Food production/Caste		Brahman	Chhetri	Dalit	Jaga	Tharu	Total
Sufficient	No	7	4	3	1	6	21
	%	70	40	30	10	60	42
Not sufficient	No	3	6	7	9	4	29
	%	30	60	70	90	40	58
Total	No	10	10	10	10	10	50
	%	100	100	100	100	100	100

Source: Field Survey 2014

According to field study, out of the total 50 sampled household only 42% people have food sufficiency. Those who have food deficiency; fulfil their food requirements form other income sources as business, service, wage earning and so on.

4.1.9 Alternative Sources for Fulfilment of Food Deficit

From the study, it has been found that out of 50 households, 29 house hold have food deficit. Food is the most necessary for living. Without food nobody can live. But these households face the food problem. They fulfil their need of food by different alternative as service, business and wage earning. Following table shows the sources to fulfil the deficiency of food.

Table 4.9: Source of Deficit Food

Activities/Caste		Brahman	Chhetri	Dalit	Jaga	Tharu	Total
Service	No	1	6	4		1	12
	%	10	60		-	10	24
Livestock	No			2	-	-	2
	%			20	-		4
Business	No	2			7	2	11
	%	20			70	20	22
Wage earning	No	-	-	1	2	1	4
	%	-	-	10	20	10	8
Total	No	3	6	7	9	4	29
	%	30	60	70	90	40	58

Source: Field Survey, 2014

Above table shows the various alternative sources of fulfilling the food deficiency. This table suggests that very few percentage of family have alternative source of income to fulfil their deficit food. The main means of compensation for deficit production is wage earning which covers 8 percent, service also occupied same proportion and business occupied 22 percent. Chhetri are highly evolved in service followed by Dalits. Brahmin and Tharu people are involvement very low in service sector while, there is nil for Jaga people among the respondents. Very few people are dependent in livestock with only 20 percentages of the Dalits among the respondents. High percentages of Jaga people are involved in business while minority of Brahmin and Tharu are also in business sector. The study shows wage earning is not good professions for Brahmin and Chhetri people in the study area while only few people of Jaga, Dalit and Tharu people are engaged in wage earning.

4.2 Role of Women in Household Decision Making Activities by Caste

Women's empowerment can be measured by their decision making "autonomy". Women's participation in the household decision making process is an indicator of this autonomy. Women's participation in different types of household decisions such as children's education, choice of school for children, personal (her own) health care, pre-natal care, use and method of family planning, contraceptives use

children's health care, expenditure on food, other household expenditure, selling household goods , crop cultivation, livestock, receiving credit, use of loans, leaving home for job, and use of remittances received. Specially in case of decision on household resources those woman have greater decision making power who are educated, job holder, have business and who go outside for job or works. These women handle the house with own choice.

4.2.1 Ownership in property

Women's individual ownership of assets enables their economic empowerment and provides protection in the case of marital dissolution or abandonment. According to the 2011 CBS, 79.48 percent of women have do not own a land and house. 9.03 percent of women own a land alone, and 10.7 percent of women own both land & house. Women's ownership of a house and land increases with age and wealth but does not vary consistently with education. NDHS 2011 as well as other national data and study show that female are enjoying with very few land and household ownership. The following table shows the details of property ownership.

Table 4.10: Property Ownership of Respondents

Owner/caste		Brahmin	Chhetri	Dalit	Jaga	Tharu	Total
Myself	No	1	1	2	0	1	5
	%	10	10	10	0	10	10
Husband	No	5	6	4	8	4	27
	%	50	60	40	80	40	54
Joint ownership	No	4	1	1	1	2	9
	%	40	10	10	10	10	18
Other	No	0	2	3	1	3	9
	%	0	20	30	10	30	18
Total	No	10	10	10	10	10	50
	%	100	100	100	100	100	100

Source: Field Survey 2014

This study also reveals the same tendency. In comparison the different caste, Brahman and Chhetri, Tharu and Dalit female has same rate of property ownership (10%), which is. Very few Jaga female are enjoying with property ownership.

4.2.2 Investment in Any Sector

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. Following table shows the detail as:

Table no.4.11: Having Invest in Any Sector

Invest in any sector/caste		Brahmin	Chhetri	Dalit	Jaga	Tharu	Total
Yes	No	4	3	1	1	2	10
	%	40	30	10	10	20	20
No	No	6	7	9	9	8	40
	%	60	70	80	90	80	80
Total	No	10	10	10	10	10	50
	%	100	100	100	100	100	100

Source: Field Survey 2014

According to this research women's participation is very low in investment in any sectors. In comparison with men women's condition is very low in investment in any sector. There is different condition in investment by caste and ethnicity. Among this ethnicity, Brahman women's participation (40%) and Chhetri women's participation (30%) is high in investment. This is effecting their education, work level and condition of family also. Second highest is 20 percentage in Tharu women. Dalit and Jaga women's participation is very low.

4.2.3 Decision on Household Expenditure

Women from the western, mid-western and far western region are less likely to participate in decision making on daily household needs (Acharya, et.al 2010). But the

findings of this study are contradictory in this regard as mentioned in table 4.12. It has been found out that all the small household activities like Food, Clothing, and Bazaar Purchase which includes basic household equipment, considered as unproductive in our society and is mostly done by female.

Table 4.12: Decision Related to Small Household Expenditure

Activities done/ caste		Brahmin	Chhetri	Dalit	Jaga	Tharu	Total
own self	No	7	8	7	6	6	34
	%	70	80	70	60	60	68
Husband	No	1	1	2	3	3	10
	%	10	10	20	30	30	20
Both	No	2	1	1	1	1	6
	%	20	10	10	10	10	12
Total	No	10	10	10	10	10	50
	%	100	100	100	100	100	100

Source: Field Survey 2014

In every caste, majority of women decide themselves, while male's participation alone or with partner is very less for small household expenditure decision making. In comparison by caste, Chhetri and Brahmin women have high decision related to small household expenditure then Jaga and Tharu women.

4.2.4 Decision for Children's Education

Nepal is now officially the poorest country in Asia. The government has only been active in the field of education for the past 50 years. Even today, its focus is still on school buildings. Teachers, teaching materials and the quality of teaching are for the most part outside the scope of the government's policy. All children have own internal capacity so teacher or parents have to make the suitable environment to throw out their capacity, learning through playing or learning through doing; or activities, neither single nor in small groups, stage of practicing or producing anything with the knowledge acquired.

From this study there is not only father or mother to decide for child education. They are both enjoying deciding the child education. In comparison to caste there are not different there. All these castes are enjoying both male and female to decide the

child education aspects. Following table shows the detail information about decision for child by caste and sex.

Table 4.13: Decision Making in Sending Children to School by Caste

Activities done/ caste		Brahmin	Chhetri	Dalit	Jaga	Tharu	Total
own self	No	3	5	5	0	1	15
	%	30	60	50	0	10	30
Husband	No	1	1	2	6	4	13
	%	10	10	20	60	40	26
Other	No	0	0	0	1	2	5
	%	0	0	0	10	20	10
Both	No	6	4	3	3	3	17
	%	60	40	10	30	30	34
Total	No	10	10	10	10	10	50
	%	100	100	100	100	100	100

Source: Field Survey, 2014

Chhetri and Dalit women consist of high percentage in decision making for their children's education. In Brahmin, mostly both partners take decision on their children's education. Third person advice and decision is not affecting much for the children's education in this village. Minority of Tharu and Jaga women take decision on their children's education.

4.2.5 Decision for Family Planning Method

Use of family planning is burning issue in the present world and it is considered to be the main factor for reducing rapid population growth. Most of the people are worried about large family size, since they wanted to manage their family with higher living standard. Rapid population growth degrades the quality of life of the people and resulted different kind of problems as food deficit, illiteracy, poverty, unemployment, health hazards, bad sanitation etc.

At present various types of FP devices are available for both males and females. FP methods are available for female than for male. But male played dominant role in deciding to practice FP methods. It presented in following table 4.14.

Table 4.14: Decision for Family Planning Method

Activities done/caste		Brahmin	Chhetri	Dalit	Jaga	Tharu	Total
Male	No.	3	4	5	7	4	23
	%	30	40	50	70	40	46
Female	No.	2	2	1	-	3	8
	%	20	20	10	-	30	16
Both	No.	5	4	4	3	3	19
	%	50	40	40	30	30	38
Total	No.	10	10	10	10	10	50
	%	100	100	100	100	100	100

Source: Field Survey, 2014

Very few women take decision for family planning method in this village. Mostly males decided on family planning while some couples are also present jointly deciding about family planning method. Especially, males take part in deciding about family planning in Jaga family. Tharu women are found greater in percentage in deciding family planning.

4.2.6 Use of Family Planning Method

Though people have knowledge about family planning, they may not use family planning methods properly. The following table shows the distribution of respondents who used family planning devices.

Table 4.15: Distribution of Respondents Who Used FP Devices

Activities done/caste		Brahmin	Chhetri	Dalit	Jaga	Tharu	Total
Yes	No.	7	6	4	2	5	24
	%	70	60	40	20	50	48
No	No.	3	4	6	8	5	26
	%	30	40	60	80	50	52
Total	No.	10	10	10	10	10	50
	%	100	100	100	100	100	100

Source: Field Survey 2014

Among the 50 respondents 56 percent have knowledge about family planning but only 48 percent are using family planning and 52 percent respondents did not use it.

Jaga caste is in minority in adopting family planning. Chhetri, Dalit and Tharu caste people are found in satisfactory portion in adopting family planning method while Brahmin caste people occupy highest percentage in using family planning techniques.

4.2.7 Decision for cropping system

Mostly females are engaged in household chores or in agricultural activities. There is more involvement of both decisions in agriculture, provided capable in decision making regarding cropping pattern.

Table 4.16: Decision on Cropping Pattern

Activities done/caste		Brahmin	Chhetri	Dalit	Jaga	Tharu	Total
Own Decision	No.	2	2	1	0	2	7
	%	20	20	10	0	20	14
Husband	No.	4	0	3	6	2	15
	%	40	0	30	60	20	30
Both	No.	2	7	5	2	4	20
	%	20	70	50	20	40	40
Other	No.	2	1	2	2	2	9
	%	20	10	20	20	20	18
Total	No.	10	10	10	10	10	50
	%	100	100	100	100	100	100

Source: Field Survey, 2014

Out of the total 50 households, 40% of decisions for cropping pattern were made by both, while 30% decisions were made by husband. Female and other decision occupy slightly lower. However, in 14% Decision were made by female and 18% decision were made by other members on cropping pattern.

By caste, none of the Jaga women are found who take decision on cropping system while all other caste women are found in equal ratio with 20%. Mostly husband single decided on cropping pattern in Jaga caste while none of Chhetri caste husband was found

who singly decide on cropping pattern. Most of the Chhetri, Dalit and Tharu caste people decide jointly on cropping pattern.

4.2.8 Decision on Lending and Borrowing money

Regarding matters related to money men are the decision maker in any household. Even where decisions are made by women, men are consulted in all way possible. Table below shows the decision maker in lending and borrowing money. It can be seen in the following table.

Table 4.17: Decision on Lending and Borrowing money

Activities done/caste		Brahmin	Chhetri	Dalit	Jaga	Tharu	Total
Own Decision	No.	1	0	3	0	1	5
	%	10	0	30	0	10	10
Husband	No.	4	3	5	8	3	22
	%	40	30	50	80	30	44
Both	No.	5	7	1	2	2	17
	%	50	70	10	20	20	34
Other	No.	0	1	1	0	4	6
	%	0	10	10	0	40	12
Total	No.	10	10	10	10	10	50
	%	100	100	100	100	100	100

Source: Field Survey, 2014.

Respondents were asked "who decide for lending and borrowing money or essential goods?" Among the 50 respondents, 44% decisions were made by husband while only 10% decisions were done by wife. Similarly in 34% and 12% decisions were made by both and other members. In comparison by caste, decision were made by both members is high in Brahmin and Chhetri in comparison to the jaga, Dalit and Tharu.

4.3 To Examine the Inside and Outside Household Activities of Women by Caste

4.3.1 Household Activities

In Nepal, more females are engaged in household activities while very few males are engaged in these activities. Females spend more time in household chores than males. In study area also, it was found that more females are engaged in household chores than males. Females are mainly engaged in cooking activities, livestock caring, agriculture activities, child rearing and caring, collecting grass, firewood etc. Following table shows detail as participation in household activities by caste and sex.

Table 4.18: Household Activities by Caste

Activities done/ caste		Brahmin	Chhetri	Dalit	Jaga	Tharu	Total
own self	No.	7	8	7	8	6	36
	%	70	80	70	80	60	72
Husband	No.	0	0	1	1	2	4
	%	0	0	10	10	20	8
Both	No.	3	2	2	1	2	10
	%	30	20	20	10	20	20
Total	No.	10	10	10	10	10	50
	%	100	100	100	100	100	100

Source: Field Survey 2014

According to this research male is participation in household activities is very less (8%) otherwise female do all household activities. In the comparison with caste in household activities participation of male, Jaga and Dalit male is 10percentage participating with female in household activities. Tharu male is 20 percentages and Brahman \Chhetri male's participation is nil in household activities.

4.3.2 Keeping of Households Income

Both male and females need to have equally responsibly for household activities and they need to share equal benefits in family. Principally both are equal having equal rights and duties but, in our society males have dominant roles. Females have only supportive roles. They have to follow their male counterparts in decision making. Females are engaged in household activities, livestock caring and agricultural activities and males

go outside and earn. Males have more opportunity to keep their property. The following table shows the males domination to keep household income as:

Table 4.19: Distribution of Households by Keeping of Households Income

Activities done/Caste		Brahman	Chhetri	Dalit	Jaga	Tharu	Total
Male	No.	1	2	1	3	2	9
	%	10	20	10	30	20	18
Female	No.	7	6	8	7	6	34
	%	70	60	80	70	60	68
Both	No.	2	2	1	0	2	7
	%	20	20	10	0	20	14
Total	No.	10	10	10	10	10	50
	%	100	100	100	100	100	100

Source: Field Survey, 2014

The study shows the dominance of women in the household activity. Very few males are involved in household activity either individually or with their female partner. In every caste the women are highly involved in household activities. In comparison by caste, Dalit women have highly involve keeping household income then Tharu and Chhetri women. This shows dominance of males over females in outdoor activities in every caste group.

4.3.3 Help of Husband in household activities

In our male dominated society most of the male are engaged in outdoor activities. They engaged in job and earn money for their family. And most of the female are engaged in household activities as a house wife. Less number of male that help their wife in household activities. The table below shows the husband that help their wife in household activities. Following table shows the more detail about help of husband.

Table no. 4.20 Help of Husband in Household Activities

Activities/ caste		Brahmin	Chhetri	Dalit	Jaga	Tharu	Total
Healp in all the work	No.	1	0	1	0	0	2
	%	10	0	10	0	0	4
Help in some work	No.	5	6	6	8	8	33
	%	50	60	60	80	80	66
Does not participation at all	No.	4	4	3	2	2	15
	%	40	40	3	20	20	30
Total	No.	10	10	10	10	10	50
	%	100	100	100	100	100	100

Source: Field Survey 2014

In terms of help of husband in household activities in overall help percentage is high than not help in household activities. In the comparison with caste and ethnicity Tharu husband is more helpful among other these caste husbands. Dalit and Jaga husband is less helpful in household activities to wife.

4.3.4 Health Care

Health is very sensitive for human being and it affects all the other activities. Medical science has developed many kinds of medicine and injection for treatment of diseases. The life expectancy of people has been increased due to modern medical facilities. In terms of decision related to treatment for sickness of family members, males have dominant role. Mostly, male members decide the types of treatment to be practiced to care the disease.

Table no: 4.21 Decision for Treatment

Activities/ caste		Brahmin	Chhetri	Dalit	Jaga	Tharu	Total
Myself	No.	0	1	1	0	2	4
	%	0	10	10	0	20	8
Husband	No.	3	8	4	8	2	25
	%	30	80	40	80	20	50
Joint Decision	No.	7	1	5	2	4	19
	%	70	10	50	20	40	38
Other	No.	0	0	0	0	2	2
	%	0	0	0	0	20	4
Total	No.	10	10	10	10	10	50
	%	100	100	100	100	100	100

Source: Field Survey 2014

In comparison with caste and ethnicity, decision ratio for treatment is very low for women. Only few Tharu, Chhetri and Dalit women take their own decision in treatment. Most of the women in Chhetri, Dalit and Jaga have to wait their husband decision while few of Brahmin and Tharu women also have to wait for their husband decision. Most of the Brahmin, Dalit and Tharu couple decide jointly.

4.3.5 Attending social ceremonies

There are festivals, weddings and various other social cultural and traditional ceremonies in Nepali community. The table below shows the decision making regarding to the attendance in these social ceremonies and taking part in deciding for invites.

Table 4.23: Decision Maker to Attend/ invite in Social Ceremonies

Attending in Social Ceremonies/Deciding for Social Ceremonies		Brahmin	Chhetri	Dalit	Jaga	Tharu	Total
Male	No	2	2	2	4	3	13
	%	30	20	20	40	30	26
Female	No	7	8	6	5	6	32
	%	60	80	60	50	70	64
Both	No	1	0	2	1	1	5
	%	10	0	20	10	10	10
Total	No	10	10	10	10	10	50
	%	100	100	100	100	100	100

Source: Field Survey 2014

Table 4.23 shows majority of women attend the social ceremonies or decide in inviting for social ceremonies. Only few of the males are active in this sector. Relatively, Jaga women are lessly active while Bhramin and Chhetri women are very active in attending and deciding the invitations for the social ceremonies like marriage, religious activities and other traditional and cultural activities. Likewise, hospitality to the guests and neighbours is a duty of wives. They always welcome the guests and neighbours. It shows all caste women's have dominant roles in participation in social ceremonies.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATION

5.1 SUMMARY

This study analyzes the women's participation in household decision making activities, particularly in Patharaiya VDC of Kailali District. This study is based upon the primary data collected from the field survey. There are 3443 households in Patharaiya VDC, among these households 50 are taken as sampled households to collect information. This study is an attempt to analyze the women's roles and participation in household decision making activities by caste. This study is mainly focused upon the women's participation in decisions which is taken in households as well as other social activities.

The following are the major findings of the study.

- Out of total Household 3,443 and total population of this VDC 17,396. For this study 50 household's married women as respondents were selected and considering 10 from each caste (Brahmin, Kshetri, Tharu, Dalit, Jaga) of this area.
- Majority of respondents are Tharu, Dalit, Brahman and Chhetri.
- With regard to family structure, relatively fewer households have Nuclear family (40%) than Joint family (60%).
- Near about half of the respondents are literate (46%) while few are illiterate (20%). The percentage for primary education (8%), secondary education (12%) and higher level (14%) is comparatively less in each sector. Out of fifty respondents Brahman\Chhetri women have high level of education percentage and Jaga and Dalit and Tharu women have nil. There is different between these caste women in education.
- Out of the total 50 sampled household only 42% people have food sufficiency and 29% household are facing the problem of food deficiency and they are fulfilled their food deficiency by involving in service sector (24%), livestock farming (4%), business (22%), and wage earning (8%).
- Females control the household income. In 68 percent household, income is kept by females and 18 percent by males while 14 percent by both members.

- Most of the male (46%) decide for using family planning method. Few women (16%) individually decide for using family planning method.
- More women are involved in house hold activities (72%) than males (8%).
- High percentage of women involve in household occupation. 22% women engage in agriculture, 4% in business, 8% in service sector, 6% in daily wages or labour and 60% women work as house wife. In overall, service hold women's percentage is low.
- According to this research, women's participation is very low in investment of any sectors (20%). In comparison with men, women's condition is very low in investment sector.
- Most of the decisions for small household expenditure are taken by females (68%).
- Both the parents are enjoying in deciding the child's education in the research area.
- Mostly, both partners decided in cropping pattern.
- In term of lending and borrowing money, among the 50 respondents, 44% decisions were made by husband while only 10% decisions were done by wife. Similarly, 34% and 12% decisions were made by both and other members.
- In terms of help of husband in household activities, in overall, help percentage is high in household activities.
- This study reveals the same tendency of property ownership for different caste women. The percentage of ownership is 10.
- Most of the males (50%) decide in medical treatment while only few females take decision individually (8%).
- In terms of attending social ceremonies, there is high percentage of women decide for attending regarding the social ceremonies or invitations.

5.2 CONCLUSION

This study shows diversity among women in terms of education, occupation, decision making power and so on by caste. The study further shows there are diversity among women but they share many similar experiences and practices. There is different between these caste women in education. In this caste Brahman\Chetri women have higher education status. In overall, Dalit and Jaga women's education status is very low.

Out of fifty respondents Brahman\Chherti women have higher level of education percentage is high while Jaga and Dalit women have nil. Tharu women (6.2%) have very low in higher level of education. In terms of occupation, household involving women percentage is high in overall and service hold women percentage is low.

In comparison with caste in the agriculture, Tharu women percentage is high among other caste women. Jaga women is nil in agriculture, Dalit women is high in daily wages and service.

Women are affected by their husband's education, occupation and their habits. In this study, higher level of education is high percent in Brahman male. In low level of high education, Dalit male are high in number. Jaga male's illiteracy is high among these castes. In comparison with caste, there are slightly different in each others. In the service sector, there is high percentage of Brahman\Chhetri male and low in Dalit and Jaga male. Tharu male is slightly high in service than dalit male and dalit male is slightly higher than Tharu male. In the business sector, there is high percentage of Jaga male than other caste. In the agriculture sector, involvement of Tharu male is high because this area is their parental place.

Comparing the different caste, Brahman and Chhetri female has highest rate of land and house ownership. They are getting the property right due to the provision of revenue discount by government to register the land or house in the name of female at the time of purchasing.

According to this research, only 8% of male participate in household activities otherwise female do all household activities. In the comparison with caste in household activities, participation of male in Tharu is higher than in other castes. In division of household activities, mainly women have high percentage in household work and small domestic work. In comparison with caste decision for is higher is Brahmin and chhetri women involvement in decision of health sector is high while Jaga women have

low involvement. In terms of child education, in first admission mainly male and female both take decision. In comparison with caste Brahmin women are highly involve in terms of child education decision.

There is involvement of husband in household activities. Generally husband helps to his wife. They do not help in normal time. They help in heavy sick, in maceration time. According to giving information, Tharu husband is more helpful among these castes.

5.2 Recommendations

This study indicates the women's participation in decision making activities. This study has been carried out to analyze the women situation in decision making in household as well as other activities. Though women decision making power has been increased in recent days but it is satisfactory. Lots of governmental and non-governmental organization are involving to empower the females socially as well as economically but result is not as desired. So, the governmental, NGO/INGOs have to work to empower and increase the potentialities of females. It is essential to implement the existing policies and programs properly and new appropriate policies and programs to enhance the capability of females.

On the basis of the findings of the study, the following recommendations can be suggested to improve the status females and to increase their participation in decision making activities.

- ☞ Increase the access of females for gainful economic activities.
- ☞ Increase the access of females to modern health facilities and contraceptives.
- ☞ Encourage females to participate in politics and other related activities.
- ☞ Respect their voices in society.
- ☞ Eliminate the gender discrimination existed in the society.
- ☞ Make aware them for their rights and responsibilities.
- ☞ Bring them into mainstream of development.
- ☞ Women's role in decision making should be increased.
- ☞ Provide them opportunity to decide freely in socio-economic sector.
- ☞ Males have to participate for household chores.
- ☞ Give them opportunity to work according to their desires.
- ☞ Encourage them to be social and give them chance for social activities.
- ☞ Don't harass them for their mistakes.
- ☞ Develop the concept of equality between men and women.

- ☞ Women should not be bounded in household and agricultural area only.
- ☞ Give them opportunity to handle the male scale enterprises in household.

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Questionnaires

Personal Information

1. Name: _____ 2. Age: _____ 3. Sex: _____
4. Family Structure: Nuclear/joint
5. Caste: _____

Detail Information:

1. Family information:

S. N	Name	Sex	Age	Education	occupation	Relation of respondent

2. What type of your house?

- a) pakki b) Ardha pakki c) kachchi d) Others

3. Do you have own land?

- a) Yes b) No

4. How much land do you have? (kattha)

- a) Kattha..... b) Bigaha.....

5. Is the food production on your land sufficient for consumption for a whole year?

- a) Yes b) No

6. If, no from where do you fulfill food defect?

- a) Service b) livestock c) business d) wage earning e) others

7. Have you ever been to school?

- a) Yes b). No

8. Educational Level

- a) . Literate b). Primary level c). Lower Secondary d). Secondary
- e). SLC f). Intermediate g). Graduate h). Masters

9. If working, what is your occupation?

- a). Service b). Business c). Others

10. If yes, then who owns the property?

- a). Myself b). Husband c). Joint Ownership c) Any other member (specify)

11. Do you know the income of your husband or other members of your family?

- a). Yes b). No

12. Who decides to allocate and spend the household Income?

- a). Myself b) Husband c). Both d) Any other member (specify)

13. If working, how do you spend the money you earn?

- a). Give to the family b). Buy food items c). Children's education
- d). For myself. e). Others

14. To whom you consult to spend your income?

- a). Own decision b). Husband c). Both d) Any other member (specify)

15. Who keeps the household income of your family?

- a). Myself b). Husband c). Both d) Any other member (specify)

16. Do you participate in Household activities?

- a). Yes b). No

17. Who cultivate the land in your family?

- a). Own decision b). Husband c). Both d) Any other member (specify)

18. Who decide the cropping pattern?

- a). Own decision b).Husband c). Both d) Any other member (specify)

19. Who decide in livestock farming?

- a) Male b) Female c) Both

20. Who collect the firewood in your house?

- a) Husband/ Male member b) Female c) Both

21. Who collect the grass?

- a) Husband / male member b) Female c) Both

22. Who cooked the food in your house?

- a) Male member b) Female c) Both

23. Who decide for children's education?

- a). Myself b). Husband c). Both d) Any other member (specify)

24. What is the level of participation of your husband or other male member in household activities?
- a). Does all the work b). Helps c).Does not participate
25. Who is the decision maker in small household purchase?
- a). Myself b). Husband c). Both d) Any other member (specify)
26. Has your family invested in buying some land?
- a). Yes b). No
27. If yes, who made the final decision?
- a). Myself b). Husband c) Both d) Any other members (specify)
28. Who decides the matter related to lending and borrowing money in your household?
- a). Myself b). Husband c) Both d) Other members of the family (specify)
29. Has your family attended/ organized any social ceremonies?
- a). Yes b). No
30. If yes, did you spend money in buying presents or in organizing?
- a). Yes b). No
31. If no, Who was the decision maker?
- a). Myself b) Husband/ Male member c) Other member d).
- Joint Decisions
32. Do you have decision role in child birth?
- a) Yes b) No
33. If no, who is a decide matter for it?
- a) Husband only b) husband & respondent c) family
34. Have you knowledge about family planning method?
- a) Yes b) No
35. If yes, do you have decision role in family planning method?
- a) Yes b) No
36. Who makes the decision to visit doctor when your family members fall sick?
- a). Myself b). Husband c). Joint decisions d) any other member (specify)
37. Can you decide freely in household activities?
- a)Yes b) No