

Chapter – 1

Introduction

1.1 General Background of the Study

Decision making is the selection of a course of action among variations. Every decision making process produces a final choice. It begins when we need to do something but we do not know what, therefore, decision making is a reasoning process which can be rational or irrational, and can be based on explicit assumptions or tacit assumptions. Common examples including shopping, deciding what to eat, when to sleep, where to go and deciding whom to vote for in an election or referendum.

According to Acharya (1997) women play important social role in the families of Janajati community in terms of decision making. And the Chhetri and Brahmin women are more oppressed and less decision making power compared with Janjati women.

Decision making is said to be a selection process of the best option out of the options. This means that although we can never "see" a decision, we can infer from observable behavior that a decision has been made. Therefore, we conclude that a psychological event that we can identify the "decision making" has occurred. It is a construction that imputes commitment to action. That is, based on observable actions, we assume that people have made a commitment to affect the action.

There are several times in a single day that we should make numerous decisions in our daily lives. Individual's role may be more or less in his/her family, peer group, involved organizations and communities. Decision making process is influenced by economic standard, social-cultural norms and values, educational level, age, health condition, influence of developmental activities etc.

A household is defined as a group of persons related by blood or adoption sharing the same kitchen and whole income is pooled jointly (Keynes, 1961). Head of the household is a person who takes the responsibilities for the maintenance of the household activities

and is the main decision-maker in the family. Usually, the chief earner or the oldest family member is regarded as the head of a household (NCEAH, 1976). The role of women in household decision-making and the allocation of household resources depend upon a number of factors. These factors include type and composition of the household, age and life style of the women and the number of household males absent from the village (Bennet, 1981).

In the context of Nepal, women's role in decision-making process is very low though their population covers more than half sky of the country. Traditional norms and values and socio-cultural setting are major responsible factors for decision making process. Women's participation in decision-making remains negligible in the Nepalese context. Less than 10% representatives of political parties' working committee are women. Women constituted only 5% of appointees in the civil service bureaucracy (ESP, 2000).

In Nepalese societies females are discriminated in various fields even though recently country's laws are activated in the favor of women. 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. However, their household roles are not considered as productive works. 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 son/daughter. In many societies they have no liberty to decide freely even their own.

The fact is that women are oppressed and suppressed in our society they are discriminated at all the sectors of decision making and are not considered as main parts of development activities. Though men and women have equal rights to live but there is social injustice due to which women have weak decision making power. The status of women is low which reflects the weak decision making power in household as well as in society. Decision making is important factor which measures the relative status of the household members. Women have access in important sector but they are still excluded from active role of decision making. Men ask females only for formality and their

decision has not prominent part in any activities in household and in society. Only very few women get opportunity to be leading decision making. Decision making power of women is influenced by socio-cultural, economic and demographic factors

Simultaneously socio-economic status of females affects the role of women in society. However they are capable and potential, their capability and potentiality do not respect if they have low status. As females are less educated they have low decision making power. These women, who have higher education and access economic background, have higher chance on decision making. Females are not considered to participate in decision making process in most of the socio-economic, religions and other activities. There are very few female headed household, according to census 2011 only 25.73 percent of households are female headed (CBS, 2011).

In the developing countries, women participation in household works is proportionately higher than men. They have much more work burden at all time. The women's daily working hours ranges from 4-8 hours in these types of non monetized works (Bhattarai, 1988: 74). In average, they spent daily 4 hours in cooking, cleaning, washing clothes, caring children while men spend less than one hour in household maintenance activities. Women are more active in economic activities in rural areas than urban areas. About 96 percent of active women are engaged in agriculture (Pandey, 2005).

There are many factors in our societies that affect the social position of women. In other word there are many customs, value, rituals and behavioral practice which will make big difference in the gender equality. Household level decision making is one of the practical process and indicators that identifies the women's position in our society in the context of educational, economic, political, social and religious equality.

In Nepal, housewives are often described as 'dependants' when in reality the entire family depends on them for food preparation, care and nurturing, and other household activities. In spite of the hard work women put in for the family, her work is not valued the same as the man's. Because women's work, such as housekeeping, food production and other domestic work do not have any monetary value, they are not considered productive. This reluctance to see women's work in the family as productive, economic

activity rather than a natural and moral responsibility has further devalued women's role. Women are seen as economic burdens, and in many Nepalese societies people are disappointed when a girl is born.

Women, especially of the study area Ward No. 7 Chuladhunga village of Panchawati V.D.C of Udayapur district are involved in agriculture but not recognized as farmers. Majority of the rural women are involved in selling their domestic products like milk, fresh vegetable but are deprived of opportunities to use the according to their well. Even though they bear the burdens of working in the field, involving in household works from dawn to dusk, economic activities of women have always been under estimated precisely because household works are not classified under economic activities. This shows women suffer from hard work and face different difficulties in society. Their economic status is low because of their less access to decision making process.

1.2 Statement of the Problem

In Nepal, most of the rural areas are poverty-ridden. Due to women's low status in comparison to males; it is women and girls who bear the brunt of the hunger, which will certainly have an impact on their health and well being. Cultural and social customs limited female participation to work outside the home. There are substantial pressure with respect to wealth, education, mobility and job entry, which keep women in lower wage works.

Even though the women's right is secured as it is mentioned under fundamental rights and duties of Nepal Constitution 2015 in the Part 3:38, "1. Every women shall have equal right to lineage without any gender discrimination, 2. Every woman shall have the right relating to safe motherhood and reproductive health, 3. There shall not be any physical, mental, sexual, or psychological or any other kind of violence or any kind of oppression based on religious, social and cultural tradition, and other practices. Such an act shall be punishable by law and the victims shall have the right to be compensation as provided for in law, 4. Women shall have the right to access participate in all state structures and bodies on the basis of the principle of proportional inclusion, 5. Women shall have the

right to special opportunity in the sphere of education, health, employment and social security on the basis of positive discrimination" (Nepal Law Commission 2015).

First time in Nepal's history, in 2015, Nepal got the first women president, women speaker in parliament and women chief justice. This is the first record that 3 major positions are secured by the women in Nepal. But still there is huge discrimination in terms of decision making in each and every level of our society.

Still Nepal is male dominated society. Females are discriminated in various fields even though lots of laws are activated. Women have low socio-economic status as well as low decision making power. Women have to bear three responsibilities as households, reproduction and economic activities but households and reproduction are not considered productive works. Housewives are often described as 'dependants' when in reality the entire family depends on them for food preparation, care and nurturing, and other household activities. In spite of the hard work women put in for the family, her work is not valued the same as the man's. Because women's work, such as housekeeping, food production and other domestic work do not have any monetary value, they are not considered productive. This reluctance to see women's work in the family as productive, economic activity rather than a natural and moral responsibility has further devalued women's role.

The subordination of women has concealed women's contribution to their communities. Although women are active actors of development at the grassroots level in many parts of Nepal, their contribution is either taken for granted or is not taken seriously. But an in-depth understanding of women's role in development paints a different picture. Women's active role in development has made a remarkable difference in some communities. However, Nepalese women are disadvantaged and underprivileged in terms of their socio-economic status as compared to their counterparts. The long standing and deep seated impression is that women are weak, passive and home-oriented, less intelligent and less capable than men. It is vastly internalized in our society. Women, mostly, are engaged in their household activities.

Society has neglected women to the lowest rank confined to the home and from their responsibilities is due to their maternal function. They are discouraged and prevented to take part in public life (Subedi, 1993). Simultaneously, women's economic dependence on men mainly stemming from the fact that men earn cash incomes contributing to their social status. The few women who earn a salary are often held in higher esteem those women who don't (Gurung, 1999).

In fact in context of Nepal, the empirical studies have found that though the women are prominently involved in the agricultural activities they are less valued and non-participant in the decision making and so forth (Ghimire 2005; Zwarteven and Neupane 1996; Liebrand 2010). Casper J Miller often stated that in public and in private, the matrilineal and patriarchal family structure is respected and mirrored in the functioning of the decision-making process. Likewise high-caste families, the husband more clearly direct the process than in Magar and Sarki families, where there is less participation with outwardly maintaining the male/female hierarchy. For all the households in his experience, however male dominance remains the norms.

Many studies (Sora and Chattis Mauja) have shown that women are less involved in managerial level and decision making level. In other words the participation of women have been more rhetoric than realities in which there is existence of pseudo participation rather than genuine from the analysis of a case of Riyale by R.B Chhetri too in which women are like puppet shows which are handled by men (Chhetri, 1999:204)

Both male and female are means of decision maker in our society as both are the essential actor of history of mankind even before the beginning of this society. Decision making associated on various aspects of human society such as households work, public and private sectors. Whereas equality is the important subject of provocation everywhere in our societies, the male and female participation is considered to be equal. Their role should be equal, either at home or outside sphere. Decision making power of women is the essential part to know the status of woman in our society, if decision-making power is equally divided to men and women, then the family, society and nation can run very easy, balanced and in a better way.

1.3 Major Research Questions

This study will attempt to address the following research questions:

-) Who holds the source of decision making power at home in Magar families in terms of gender?
-) How is it true that there is high participation of Magar women regarding decision making as it is often claimed?
-) What are the dynamics that affect participation of Magar women in household decision making process?

1.4 Objective of the Study

The general objective of this study is to analyze the situation of Magar women's role in household level decision making process. The specific objectives for this study are as follows:

-) To find out source of decision making power in Magar women within the household in term of gender.
-) Analyze the dynamics that hindering the participation of women in decision making process and identify the motivational factors to enhance the decision making power of Magar women.

1.5 Rationale of the Study

In our societies women play an important role in economic and social sectors. They should therefore be seen as integral partners in all development efforts. In patriarchal society, women are disregarded from the participation in social, political and economical areas. Status must seek to include gender perspectives in their national development policies and should implement various programs to improve women's self confidence and decision making power. This study will be important to explain Magar women's participation and role in household decision making.

This study will reflect the women's status in terms of decision making power inside and outside the household. It will be also very useful for those individuals and institutions who are interested to know the women's household decision making power. It will also be useful even for planners, policy makers, NGO/INGOs and other organization to formulate and implement appropriate policies, plans and programs focusing the issue of women mainly in decision making sector. It will be helpful for the students of research or gender studies.

Chapter – 2

Review of Related Literature

2.1 Studies Related to the Women's Participation in Decision-Making

Decision-making is critical whether it can be men or women. It is different from nation to nation in terms of decision-maker in multi perspectives. There are a number of factor that determine the decision-making power for women in Nepal (Pandit, 2002) but some factors may influence directly and some factors may influence indirectly.

The first study done by Acharya and Bennet was related to the condition of rural women of Nepal. The study highlights the time allocation pattern of women and men at household activities. Women's performance almost all kind of agricultural activities expect ploughing and they spend 9 hours, however, men spent 5 hours. The degree of involvement varies considerably across ethnic groups and social classes. The study concludes that women's involvement is more than men in farming and they perform almost all domestic task of household (Acharya and Bennet, 1981). The study does not highlight the situation of women living in urban and non agriculture sectors.

Ahooja focuses on the women's participation on development. He presents the statistic about the women's contribution in varies sectors. The women constitute the largest number of food producers (i.e. approximately 50 percent) in Africa, 30-40 percent in Asia, then in Latin America. The least qualified jobs are filled by women. Women get low wages in comparison to the men counterparts. One billion women in the third world's countries cannot read. Education is one of the major factors of determining the decision-making (Ahooja, 1982). This study focuses on the contribution of women in various sectors but does not analyze their role in decision making in these sectors.

Mazumdar (1982) delineates that the Asian women who have been subjected to acute social, economic and political prejudice and oppression in the past and, which continues even to this day. There are three components to balance the inequality i.e. economic, political power and knowledge. Women's works in Asia are considered as unproductive. It is closely associated with their inferior social status and also the loss of personal

freedom (Mazumdar, 1982). Mazumdar concludes that family constraints, illiteracy, traditional barriers, attitude and women's ability are the major determinant of decision making.

In a study done by Acharya and Bennet developed a model of the status of women in Nepal. The findings of that model were the first sphere women's participation in farming and domestic activities. The model reveals that women participation in farming and domestic activities constitutes 86 percent of their total work. Their contribution in household income was 50 percent; however men's and children's contribution was 44 percent and 6 percent respectively. There is different degree of female participation in market economy in different communities and this subsequently relates to their decision-making power in the household.

They also found that women from Hindu society largely participate in domestic and subsistence production but they have less important role in major household decision, however, in the case of *Tibet-Burman* communities, women's participation is found more in the market economy (buying and selling in terms of money) and have more power in household decision-making. The study further reveals that dowry has much more influence in decision-making, small number of children has higher economic participation and greater decision-making power (Acharya and Bennet, 1983).

Jiggins highlights on the condition of women who are involved mostly in household based agricultural activity. About 30 percent of women were supporting the household works and about 80 percent of agricultural labor was mainly as unpaid labor. They produce 60 percent of the food consumed by rural households and contribute over third of all household income via small business, trading and casual labor. But despite their major input to household food and economic security, patriarchal family and social structure deny women's real property rights in land, they have limited controls over own labor (Jiggins; 1989). Jiggins discusses on the women's participation and contribution in various sectors in the economic point of view but socio-cultural aspect is very important part in our society.

A report prepared by UNICEF highlights the women's contribution to economy and social progress is still constrained by their limited access to education and information, which restrict the full development and utilization of their intellectual and productive capabilities. Many rural but literate women have loosened their skills because of low practical opportunities (UNICEF, 1990).

National Planning Commission of Nepal has summarized that there are two major indicators of women status used the relative input into two areas of decision-making i.e. farm management, and involvement in local market economy and domestic activities. The commission has also analyzed that Hindu society is largely confined to non-market i.e. domestic and subsistence production, displaying a less significant role in decision-making. Women's participation in the market economy has improved their status and this is more conspicuous among Tibet-Burman communities (NPC, 1992). Including economic factor, socio-cultural, political, educational and legal factors are also important part in the decision making process.

A country report of Nepal describes that women are responsible for a very large share of home, farm, agricultural production but have disproportionate access to all inputs and resources. The high rate of illiteracy, economic dependence, lack of access to property, heavy work-burden and patriarchal norms and values imply the extent of female poverty (NPC, 1994). Women's actual labor force participation is under reported of estimated because much in the work women do in the subsistence farming category is not classified as economic activities.

Culturally, women's public life is restricted and it is related to the patriarchal social system, which confines them to subordinated position. Religion, ethnicity, culture, law, tradition, history, and social attitudes place severe limits on women's participation in public life, and also control in their private life. These factors have both shape and culture world view and governed in divided self fact is largely evidenced by the reality that a negligible number of Nepalese women are involved in professional, management and decision-making position (Stree Shakti: 1995). Gender aspect is also important in decision making in our society.

Acharya states that conservative social custom is one of the major reason obstructing women from full participation in economic development, which results low decision-making power in women's hand. Higher the women's participation in economic development, higher will be the decision-making power of women. On the other hand, the social conception is that only women are responsible for the reproduction of human beings, conception delivery and upbringing of child has made it extremely difficult for women to participate in the development process as equal member of society (Acharya 1997). Due to all these reason their status compared to men is very low.

Sharma, in his Ph.D. dissertation entitled "People Participation in Local Development Planning: A Case Study of Five District in the Western Development Region", describes that people participation is the involvement of people in the process of decision-making, which directly or indirectly influences their lives. Participation makes people feel belongingness which in turn brings a sense of ownership and it imports knowledge, idea and skill among with its involved experience. There is interrelationship between local development and people participation. It cannot be achieved and rationalized without putting the people first. People are the end and means of development. He emphasized on the local people's participation in local level development planning. For it, local people should be empowered and aware of the local development and their participatory role in it. The involvement of people in the decision-making process depends basically upon the socio-economic and political milieu of the institutions. Finally, he concludes that until and unless the development or rural economy and socio-economic upliftment of the grass root people are not accomplished, the national development cannot be achieved (Sharma: 2000). This study focuses on the people participation at local level but it does not highlight the women's role in the local level development planning.

A report of Enabling State Program states that Nepalese women's participation in decision-making level remains negligible, however, despite constitutional assurance and the flowery words of the leaders. After the election of 1990, only 5.8 percent parliament members and 2.4 percent of high level bureaucracy post as special class in Nepal were women who state minister of the cabinet. Less than 10 percent women are in the working committee of the political parties. Only 8 Percent of the civil servants are women and

most of them are in lower and middle level of jobs (EPS; 2000). Therefore, women's participation is very negligible in national level decision-making.

Pandit's thesis entitled '*Women's participation in Decision-Making: A Case Study of RCIW Program in Doti District,*' based on primary data, analyzes the women's participation in decision making activities at the local level with special focus on their involvement in the Rural Community Infrastructure Works (RCIW) program. Women's participation at local level, especially village level in development activities as well as decision-making process has increased, though it is not satisfactory. It is effective where they are directly involved (e.g. in Livestock, borrowing loan, keep to earning etc.). The male dominated society does not allow women to involve in decision-making, exposure visit, and representation in meeting (Pandit, 2002). He concludes that women's participation in the decision-making activities has been less effective due to social structure and cultural norms.

Dangi in his study entitled "*Women's participation to their Household Management: A Case Study of Chuhandanda VDC, Terhathum District,* concludes that Nepalese women still remains underprivileged as compared to their male counterparts. The study states that, in rural context, they work 17 percent extra hours than those of men in domestic and subsistence economy, however their socio-economic status remain both less recognized and more inferior in comparison to their male counterparts (Dangi, 2003). The study concludes that women play greater role in household and domestic management process but they need final approval of their household head in this process.

A study done by Thapa is focused to analyze the decision-making power of women in terms of social as well as household activities. The study concludes that women have lower decision-making power than their men counterparts. They have subordinate role in family and in society. They have deprived from their right and responsibilities. In the major household activities; men play dominant role in decision-making. The women, who have higher educational qualification and employed have higher decision-making power than merely illiterate as well as economically dependent women (Thapa, 2004). The women's decision-making power is positively related to the socio-economic status.

A study on household decision making shows that 58.3 percent male and 25 percent female, and 16.6 percent of both made decision in selling agricultural products. Women were found to be actively participating in buying agricultural products but male dominated females in selling decisions. Only 46.1 percent women were decided to take job by themselves and 30.7 percent jobholder women had joined job in the decision made by their husbands. The study further shows that most of the women from higher caste family found literate and well educated than other but they are found weaker in decision-making power than lower caste women. Magar women are found more decisive role than others (Pandey, 2005). The study concludes that the reason of male dominating culture but it is not only the cause because education, economic condition, opportunity can play significant role in their decision-making role inside as well as outside the household.

Study on indigenous knowledge system and practices, with gender perspective, on resource mobilization among Magar in Tanahun District has been conducted in 2005/06. The study found that males and females have different levels of understanding about the knowledge systems. Females have been playing important role in managing resources like forest, water but their participation is not more income generation activities than males. Women do almost all household works but final decisions of the household are left to male counterparts (Thapa, 2006). Opportunities and empowerment is essential for women to enable for decision-making in their involved sectors.

Various studies have shown that women and men do not have equal decision making power in Nepalese societies. Decision making has been identified as one of the indicators of measuring women's status in a society. After the International Women's Year in 1975, a study was carried out in Nepal to assess the status of women in Nepal. The report states that women had very little decision making power at the household, community and national level (Acharya and Bennett, 1981).

Traditionally, Nepalese society has been male dominated where women used to have subordinate status in every aspect and their roles were confined to perform domestic household and reproduction, and hence, they were economically dependent to their husband and little role in the household decision making and had less control over family resources. But with the changes occurring in the socio-economic scenario, there have

been certain changes in their participation in various areas of roles, decisions, in their access and control over resources and in their overall status at household level (Acharya and Bennett, 1981).

The study of Agrawal (1992) points out that though the husband and parents-in-law favor employment of educated wives and daughter-in-law and cooperate with them in discharging this new role, they still do not inclined to accord them equal status in the family. Thus, educated earning woman in the dual role of a working wife and the mother. The author, therefore, inferred that the change in the status of educated women in the family does not lead to the change in her traditional role.

Acharya (1997) in the status report submitted to UNFPA entitled "Gender Equality & Empowerment of Women" has mentioned that 'women carry a triple burden in the society: as a productive worker she contributes directly to subsistence and income; as a mother and wife she cares for the family members and the children; as a community workers she gives all her leisure hours and labor to society'.

Both woman and men have equal human right, but there is a wider gap between them due to socio-cultural values and norms. Thus, men are superior to women. The massive literatures in the field of role of women in decision –making show that there are very few women in political level decision makers. There are more women farmers in farming labor force but in this level, also they have less decision-making power.

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 precisely 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. Nowadays the access to 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 chance to be developed societies. Therefore, women should bring in to the mainstream of development activities not by only their physical presentation but by providing fully decision making power.

2.2 Conceptual Framework

Decision making power of women is influenced by socio-cultural, economic and demographic factors. Demographic variables such as age and marital status are important factors, which determine the social role and responsibilities of women. Job opportunities and mobility in such society is determined by education and chances of participation in social activities, which finally influenced the decision-making. Economic variables as employment and economic status play important role to build up the self-confidence, which directly influenced the decision making power of women.

It is a common knowledge to all of us that the roles of women in both decision-making at household level and economic contribution to household income are insignificant, particularly in developing countries. In developing countries, society is, in general, male dominated in terms of participation in household decision making as well as in terms of economic contribution. It is a traditional belief that generally males make all major household decisions and at the same time they contribute to household income more than females, and thus, our society is highly male dominated, which is popularly known as gender bias against female. But for the smooth development of our nation and to run our family and societies in a better way, the equality in men and women in term of decision making and participation in each prominent level is highly essential.

Chapter – 3

Research Method

3.1 Rational for the Selection of Study Area

Describing the household decision making process of Magar women at micro level are the main objective of this study as earlier mentioned. For this purpose, ward no. 7 of Panchawati VDC of Udayapur district has been selected for the study. The reason selecting Chuladhunga is, the researcher is originally from that local area and also from Magar tribe as majority people are Magars in the study area. Almost all the women are involved in the agriculture and household activities very rare are involved in the part time service.

3.2 Research Design

In the present study, descriptive research design has been applied to study the Magar women's participation in decision-making. This research design has been considered as appropriate to know and define the existing situation of decision-making process among Magar women inside as well outside their household and influencing factors of decision making.

3.3 The Universe and Sampling

In ward No. 7 Panchawati there are 90 households, out of 90 household 50 are Magar households, with 396 total population and 215 are female where 120 consist Magar women. Out of 120 Magar women 25 Magar women aged 16 years above has been selected.

3.4 Nature and Sources of Data

In the study, data is quantitative as well as qualitative in nature. Both types of data have been collected from field by using through the method of techniques and tools of data

collection. Primary data has been collected from the field and secondary data has been collected / taken from the published and unpublished literature such as books, journals, articles, bulletins, reports and papers of various organizations and statistical report of VDC and other research report etc.

3.5 Methods of Data Collection

The researcher will collect required information by using techniques. Some appropriate as well as well known technique like Household Survey, Key Informant Interview and Focus Group Discussion has been applied to collect primary information from the field. The primary data collection tools like questionnaire for household survey, interview schedule for key informant interview and checklist for Focus Group Discussion has been administered. The primary data collection tools have been used in the present study as mentioned below:

3.5.1 Household Survey

A questionnaire will be developed for household survey in such a way that it covers participant's background, her role in decision making, influencing factors, family's support and participation in non household sectors.

3.5.2 Key Informant Interview

Key Informant Interview will be taken with knowledgeable and educated people such as teachers, social workers etc. Interview schedule covers the women's participation in household decision making as well as historical information of Magar women of study area, process of decision making, their role, influencing factors, support of family members etc.

3.5.3 Focus Group Discussion

One focus group discussion has been conducted among 5-7 women of the study area, where researcher played a role of facilitator. FGD have been conducted to identify their role in household decision making, participation in gender basis, process of decision making and overall objective of the study.

3.6 Data Analysis and Presentation

After the collection of data, all the data has been edited to get as much as accurate and meaningful and fruitful outcomes. The data has been analyzed by using simple statistical tools and techniques like average, percentages and differences have been used. It has done by descriptive way. Data analysis has been done by analyzing the respondents from different aspects. For presentation, simple tabulation has been used for analysis of the data.

Chapter – 4

The Setting

4.1 The Setting

This chapter is particularly concerned with the information about the socio-economic and demographic background of the study area and respondents. This includes study site description, location, and site in historical perspective, social infrastructure and occupational structure in the study area.

4.1.1 Physical Setting

Chuladhunga, the study area is located in Udayapur district of Sagarmatha zone which is in the Eastern Development Region of Nepal. The district covers a total land area of 2063 sq. kms. and is located at an altitude of 360 m. - 2310 m. Gaighat is the district headquarters, is about 450 KM and 13 hrs drive from Katmandu the capital city. District comprises 44 VDC and 1 municipality. Total population of Udayapur district consist 317,532 according to the Census report 2011.

The main market is Gaighat and Katari but the Nepaltar market is the nearest market for the weekly necessities where there will be special market (Mela) on every Saturday. Though the Chuladhunga is only 50 KM away from Gaighat by a motor able road, due to the earthen and winding nature of this road it takes about four hours of bus ride to reach the study area. Because more than half portion of the road is not graveled, during the monsoons the bus service is halted. Thus this area is not so easily accessible by transportation, throughout the year. Despite rural electrification works have been initiated in various parts of Udayapur but this part of the district is still deprived from electricity facilities, so they about fifty percent people are using solar light rest of the people are still using kerosene light (Tuki Batti). Udayapur Gadhi the old district headquarters near to the Chuladhunga was shifted to Gaighat in 1971 (about 45 years back), since then all the development works came to a standstill inform the local residents of the area.

4.1.2 Population Distribution and Composition

The study area Panchawati VDC, Ward No. 7, Chuladhunga village comprises of 90 household with total population of 396. The household distribution in terms of sex and caste is mentioned in table 1.

Table 4.1: Population Distribution of the Chuladhunga in terms of Household, Caste and Gender

Caste	No. of HHs.	Total Population	Female	Male
Magar	50	232	120	112
Chhetri	23	115	65	50
Dalit (Kami)	10	25	13	12
Sunuwar	7	24	17	7
Total	90	396	215	181

Source: Field Survey, 2016

Above table shows the household distribution of population in terms of gender and caste. Among the total population households, Magar is the highest. Magar contains 50 households, where Chhetri household consist 23, Dalit (Kami) 10 and Sunuwar 7 households. In the study area Brahmin and other caste people are not available; hence the study area is dominant by Magars caste only.

While analyzing the heads in the family in terms of male and females, females seem to have less decision making in the family as just 8 households are female headed whereas 17 households are male headed out of 25 households.

4.2 Occupational Structure

Occupation or source of income is a vital factor influencing household activities. Household in which both the members earn income tend to be more affluent then the household where earning the bread for the family rests on one person. However, the households whose main source of income is their own family business then it is found that all the family members including the children provide a helping hand in running at the following table however shall the occupation of the working women of this study.

Table 4.2: Distribution of Households by Occupation and Source of Income of the Chuladhunga

Occupation	No. of HHS
Agriculture and livestock farming	23
Business	1
Governmental Service	1
Wage income	0
Total	25

Source: Field Survey, 2016

Occupation and Source of income represents the economic status of people. Occupation is considered as main source of income. Out of 25 households, agriculture and livestock farming has occupied the first position as the source of income. The second position is held by governmental services and small scale of business which consist of 1 in numbers as equivalent to business. There are no household who fully depend on the wage income but few members will earn by wages as occasionally. For illustration Table has been presented in terms of occupation and source of income. Local products are not able to be sold due to lack of market but local chicken, goat and local alcohol are the main product to earn the money.

4.3 Educational Status

Education is an essential part of any society. It plays an important role for the development of people, nation and economy as a whole. It is a principal mechanism of fulfilling an agent for awareness and change. Therefore it is central to the process of empowering both men and women. The table below shows the educational status of the women of Chuladhunga, Panchawati Udayapur.

Table 4.3: Educational Level of the Respondents

Educational level	Women		Men	
	Number	Percent	Number	Percent
Illiterate	13	52	4	16
Literate	7	28	8	32
Secondary level	5	20	6	24
SLC passed			5	20
Intermediate			1	4
Graduate			1	4
Total	25	100	25	100

Source: Field Survey, 2016

Table 3 mentions that the men are more educated than women. 52 percentage of women are illiterate who are not able to read and write, 28 percent literate which means just able to write their names and can recognize the words only in, 20 percent are at the Secondary level and no single women are above SL, only 16 percentage males are illiterate, 32 percent are literate and 24 percent are educated till secondary level, 20 percent of them are SLC passed, 4 percent of them are intermediate and graduate. It is seen from the above table that women are less educated compared with men, and among women; active women of the village are more qualified in terms of education than isolated women.

4.4 Land Ownership

In Magar society the land has great contribution in agriculture and it measures the economic status of people. The question had been asked regarding the possession of land (as cultivated and household). But both types of land are combined due to which every household has their own land. Ownership over the household property is observed as one of the very important factors determining the women's status and correspondingly to their decision asking participation within the family. It is also observed that land ownership pattern of women increases as their age increase. It is observed that the women who contribute economically have more ownership of property than economically dependent women as shown below:

Table 4.4: Distribution of Households by Land Owner

Owner	No of HHs	Percentage
Male	20	80
Female	2	8
Both	3	12
Total	25	100

Source: Field Survey, 2016

Above table mentions out of the total 25 households most of the household have male owner land. The significant percentage of males owns the land as 80%, both males and females is 12% and the remaining only 8% of households have female land owner.

4.5 Social Hierarchy

As the study area is highly dominant by Magars, they are quite liberal in relationship with other Dalit, Chhetri and Sunuwar of the study area. Now a days there are less discrimination for Dalits but still they are not easily accepted in different rituals and ceremonies or in the kitchens of Magars as well, But While they travel together or in outside the village they consume together.

4.6 Cultural Background of Magar in Chuladhunga

There are many traditions, rituals and festivals in Chuladhunga that Magars use to celebrate. They organize social and agriculture related festivals, brings about reforms in traditions and customs, strengthens social and production system, manage resources. Most of the Magar are farmer, involved in various farm. The main source of livelihood is agriculture and some are engaged in small scale of business and only one household serve in the government service. As a people, the Magar tend to be simple, hard-working, honest, self-reliant, and generally self-sufficient. They are said to be a happy people who enjoy dancing and singing. They perform different kinds of dances and frequently enjoy their own unique tribal life.

They are called follower of Hinduism and they worship the same god goddesses and observe festivals as Hindu do but not in the extreme level as Brahmin do. Majority of them follow Hindu religious tradition, observe the festivals almost exactly and many of them use Bahun Priest and now a days some Magars also use Magar priest to perform life cycle ceremonies in the place of Brahmin priest. However, they also observe a number of their tribal rituals and ceremonies festival for worshipping spiritual god. They worship nature, idols, spirits, and supernatural beings. They have their own distinct practice of worship. They believe in witch doctors (Dhami and Jhakri).

4.6.1 Nwaran

Nwaran is a first ritual after the child is born which also called Baptism in English it means naming the new born baby which is held in the 11th day of the baby boy and in the 7th day of baby girl born in Magar society in the study area. And in some rare case like if there is some important date which is already fixed like marriage; this ritual will conduct in 5 days also. In this day, the invitees and all the relative people observe the ceremony. In past year Brahmin use to conduct this ceremony but since last 5 years Magar priest will conduct this ceremony instead Brahmin. Magar priest conduct it in Magar language and he will give the gold water (Sun Pani) to parents and other relatives, after drinking it priest declares the clean.

4.6.2 Pasni or Bhat khuwai

The initial rice feeding ceremony or pasni involves the child to be bathed in sunpani (water through which gold has been passed) followed by the feeding of the rice, milk, yogurt and meat as well. This ceremony will conduct in 6 months for baby boy and in 5 month for baby girl. The child get a new set of clothes and the parents commence this feeding first to be followed by the others who are present.

4.6.3 Chhewar (Hair Cutting Ritual)

This rite is either called “Bratabandha” in which with name of “Chhewar” is popular in Magar where as “Bratabandha” is highly used in Brahmin and Chhetri community.

“Chhewar” is done at the age of 5 years old male baby. Without the presence of maternal uncle, there in Magar society in the study area ritual is not accomplished. On this day, Maternal uncle has first right to cut the male baby’s hair. This ritual is celebrated by grasping the leaf of “bar” in mouth placing the hair properly in plate of “chares” and hair is cut. And then clothes are offered by maternal uncle, others are offered with tika and money and gift as well. They are offered with delicious food items like 'Sel Roti', 'Meat', 'Rice' or Pulau, pickle and Local alcohol.

4.6.4 Marriage Practices

In the study area the marriages pattern are basically of the two common kinds – arranged and love, though there were cases of forcible marriages also in the previous days but now a days it is not prevailed. Marriages of arrangements occur when the boy reaches a mature age of 25 and female is also about 20-22. Usually parents looks around for a suitable bride for the son (if only his matrilineal cross cousin is under age or not that suitable to get married) and once the girl is located the relatives of the prospective groom go to the house of the girl’s parents and present them a theki of curds, fruits, meat of goat, alcohol like jaad and raksi and talks take place regarding the agreement of the match. If the parents are agree they accept the gift if not they reject the gift. After the girl’s parents agreed called kura chhinne number of janti (friends and relatives), whether pancha baja or naumati baja go to bride’s house along with grooms to fetch the bride.

4.6.5 Death Rituals

After the death of Magar people, there is a ritual of 13 days rites in the name of death people. They burn/burial their death ones and they have their own belief system after regarding life after death. Some Magars observe Brahmin priest but, nowadays, they also observe (Magar Priest). The death ritual finishes in 13 days after having the cow urine and they feed their paternal relatives and neighbor as a symbol of cleansing.

4.6.6 Dress or Ornaments

The Magar of Chuladhunga used to wear the ordinary kachhad or wrap-on-loincloth, a bhoto or a shirt of vest and the usual Nepali Topi. The women wear the phariya or sari or

lungi, chaubandhi Cholo or a closed blouse and the heavy patuka or waistband and the mujetro or shawl like garment on head. The ornaments are the mundri on the ears, bulaki on the nose and the phuli on the left nostril, the silver coin necklace and the pote (green beads) with the tilhari gold cyclinder. Magar males do not wear ornaments but some are seen to have earrings or silver and gold hanging from their ears lobes. The magar girls wear the amulet or locket necklace and muga stone. The bangles of gold and glass are also worn on their hands along with the sirbandhi and sirphuli on their heads. But now a day these dresses and ornaments are used especially in some occasions like, festival and ritual. As daily casual wear they have t-shirt and lungi for females and shirt, t-shirt and pants for males.

4.7 Agricultural Practices in Chuladhunga

The main agricultural productions in the study area are maize, rice, rice paddy (Ghaiya dhan) which doesn't require more water as this area doesn't have the facility of irrigation, wheat. Likewise pulse like Musuro and Maas (red and black seeds like peas which are smaller in size), mustard, peas.

Millet used to be abundantly produced in the study area as it used to be used for fermenting the liquor. But nowadays, Millet is excessively available in the market as well as they have been motivated towards the cash crops like producing other vegetables which are quite cost effective and for commercial purpose.

4.7.1 Cropping Pattern

The farmers of the study area used to plant Ghaiyaa which doesn't require more water hence it is still in practice in the study area but due to the outflow of the people in search of money earning employment. These rice seedlings are planted in March and harvested in June. After the harvest those crops in June, various vegetables are grown for the consumption purpose, generally they do not grow the vegetable for the commercial purpose.

4.7.2 Parma System

Parma System is actually team work and can achieve the huge work in short time working together, during this kind of work they use to sing and dance also so that they don't feel tiredness. In context of the study area the **parma** system has been little shadowing due wage labor in the city area but still it is in existence.

4.7.3 Agricultural Tasks

"Gender norms in Nepal categorize farming as the men's domain."(Ghimire, 2005). As such although women involve prominently in the agricultural tasks they are less identified and valued even though the women perform at par with men. From the table we can see the findings regarding agricultural task division in the study area.

Table 4.5: Agricultural Activities

Activities	Decision			Work		
	Male	Female	Both	Male	Female	Both
Ploughing	25	-	-	25	-	-
Sowing grains	11	13	1	9	10	6
Smashing Clods	1	22	2	1	23	1
Transplanting paddy	-	-	-	-	22	3
Weeding	-	25	-	-	23	2
Threshing grain	20	4	1	15	3	7
Growing vegetables	15	5	5	10	14	1
Raising chickens	13	10	2	6	14	5
Going to market	13	10	2	16	5	4

Source: Field Survey, 2016

Most of the male of study area are in the temporary migrated to Kathmandu for the wages work and also some are in the golf country for the employment opportunity, because of this situation most of the agriculture work are done by female. However ploughing field is prohibited hence women are not allow to plough the field but some women said that they are compelled to plough due to absence of men.

Likewise sowing grain predominantly comes in the head of males which contradict the agricultural practice of other areas. Even though the smashing clod requires more

physical strength this work is too carried out by females. For instance 23 replied that this work comes in the head of females. Hence while analyzing majority of the women fall in this category.

In fact there is no dubious that transplanting is another task which is solely done by females. Out of 25 respondents for the category of transplanting paddy, 22 respondents replied in the side of females whereas 3 of them said that it was done by both.

Weeding is the task which is more strenuous and time consuming work that lies in the head of women as men go to agricultural work and some women said that even the men are free they don't do this work, so such works are handled by females gossiping with each other with reciprocal exchange labor like parma. It is considered one of the most monotonous works so especially children along with the aged people are engaged in this work. Hence the decision regarding weeding is solely the part of women whereas among 25 respondents 23 of them replied that weeding is carried out by females in which 2 of them come to the part of males.

In the study area, growing vegetables in the kitchen garden is the task prominently done by both males and females. Simultaneously, works regarding raising chicken is usually by both unlike in the other community like in Chhetri because in Magar community they don't have preconceived concept of division of work. Along with chicken the cattle like pigs are also kept for commercial purpose as well. Pigs are common in Magar community whereas it is inedible for Chhetris in the study area.

In the study area, harvesting rice is the task considered to be done by either sex. It needs collaboration or of both males and females. Females need to engage in plucking corn, millet, wheat or rice to their house in which at the time of grinding those wheat and rice. These grains are brought by both males and females at home. In such a way threshing grain is one of main task that must be done during harvesting rice in which females sweep the floors of courtyard and apply red clay to clean floor. After it has been dried they spread grain to thresh on the clean floor. After the threshing is over then that amount

of threshed depending upon their need, they take to the local mills to grind which is done by females.

Magars are Matwalis group which consume liquor or local alcohol and it is must in different rituals and festivals hence liquor is produced in every houses. Liquor production is solely carried out by females so as to utilize the leisure time. They welcome their guests and relatives with liquor hence in each every houses liquor signifies their prosperity.

4.7.4 Daily Household Tasks

Nepal is highly influenced by Hindu ideology which is characterized by patriarchal norms and values. Thus, the females are prominent ones to handle the tasks which are related to indoor activities like cooking food, cleaning wares, washing clothes, fetching water, caring for children, sweeping courtyard and feeding the animals.

Table 4.6: Daily Household Activities

Activities	Decision		Work	
	Female	Both	Female	Both
Cooking Food	25		21	4
Cleaning Utensils	25	-	24	1
Washing Clothes	25	-	20	5
Feeding Animals	18	7	20	5
Caring for Children	25	-	25	-

Source: Field Survey, 2016

Females have sole decisive power in terms of cooking food in the house decides what to cook, how much to cook, cleaning utensils washing clothes, feeding animals whereas in terms of carrying out these tasks despite caring for children, are in the head of both males and females unlike in Brahmin and Chhetri community.

It is revealed that different practice is prevailed regarding household activities in Magar community in the study area which contradict the practice stated by Bennet in her study

about Brahmin and Chhetri. Likewise, both males and females are involved as per their needs and feasibility of their times rather considering the specific works just to be done by only females.

4.8 Social Infrastructures

The chapter discusses the pre-requisites or infrastructures available in the study area. As the research lies in the Panchawati VDC, which is old district headquarter. Chuladhunga is linked with rough road from Nepaltar-Udayapur Gadhi- village.

Chuladhunga has a primary school set up by government that is Shree Kakani Primary School which accommodates mainly the students of ward no. 7 & 8. Regarding the facility of medical treatment the people use the facility from Udayapur Gadhi (Old district headquarter) of Udayapur district and its just 45 minutes walk from the Chuladhunga. Village has drinking water tap (one tap for about 5 houses), which was built and donated by NEWA in 2003.

Simultaneously, VDC office of Panchawati is located in the Udayapur Gadhi. All the people have to go there to get the facility and to do governmental official works by walking for 45 minutes which may consume more time as well. Likewise, as other facilities are concentrated in Udayapur Gadhi like Higher Secondary School, hospital, Police station, Post office and transportation.

4.9 Summary

From the aforementioned contexts, we have come to the conclusion that the study area is highly dominant by the Magar caste. Village is underdeveloped as the link road track is opened in last 5 years but still it is not graveled. Their basic need will be fulfilled from the agriculture product even though they have to buy other domestic commodities from Nepaltar market.

The task like ploughing is sole task which is primarily carried out by males only. Ploughing the field is prohibited which needs more physical labor but some females mentioned that they are compelled to plough due absence of their husband.

Likewise while analyzing the education status in terms of gender males are more educated rather than females. In spite of this, males too, are more concentrated towards wage earning activity rather than pursuing their higher studies. So in the Magar community of Chuladhunga they are not highly educated.

Hence this has led to workload of females in the study area. In the past days the females had to engage only in domestic chores but without any flux and change in the existing system (female's traditional tasks like washing the dishes, bringing water from the tap) in other words, the indoor activities as daily household tasks are considered the females tasks. Even though the females' access to land and agriculture has been increased, it is found that the males have control over the resources as it has been as commercial purpose. Simultaneously, the glimpse of change can be seen in the work domain of females.

The findings of this study corroborate some of the findings of Ghimire and Acharya even though women play substantive role in the agricultural activities; their work is less identified and valued. Due to the migration of males, the agricultural works have been primarily handled by the females in absence of males which has overburdened the work.

Chapter – 5

Women in Household Decision Making Process

5.1 Decision making power holder in Magar Community in terms of gender

This chapter deals regarding who holds the decision making power in the Magar households in terms of gender and also deals with the women's status in terms of decision making in different aspects of household as well as other activities. It reveals women's participation in decision making household activities. Decisions regarding to purchase household things, selling surplus, borrowing and lending money, household expenditures, expenditure in children's education and miscellaneous. Miscellaneous contains attending and inviting social ceremonies, essential of education for female happiness with family and decision capacity of families and different reasons related to women's decision making processes.

There is gender disparity in terms of decision making process. Improvement in women's decision making power minimizes the gap between males/females status in the society. In many cases females are deprived in decision making process due to low educational and economic status in the society. However men play a dominant role in decision making process. The ability and capacity of females in decision making is affected by various factors as education, occupation, employment status, age factor etc.

5.1.1 Decision on Purchasing Household Goods

It is considered that male and female are equal in the family especially in Magar community contrasting the practice of Brahmin/ Chhetri community. But while analyzing the information generated in the field work through key-informant interview males have dominance in decision making process and social activities. In addition males have greater contribution over purchasing of households things and its consumption which is exemplified with the table presented below regarding the decision on purchasing household things in terms of males and females.

Table 5.1.1: Distribution of HHs by Decision on Purchasing Households Goods

Decision Makers	No. of HHs	Percentage
Male	17	68
Female	3	12
Both	5	20
Total	25	100

Source: Field Survey, 2016

In the study area, among 25 households, in 17 household male makes the decision that what and how much to purchase in the household goods like (Kitchen utensil, ornament, and daily consumptions items etc). Where only in 3 household females makes the decision on household goods purchasing and 5 HHs makes decision together. Women are involved only in non –economic activities, only males are the one who earn the money, because of that women are completely dependent on their husband so, decision making in this regard lies in the hand of male. For instance one of the female respondents in the study area stated;

"Babu ! Hamro Kura ta Ke sunnu Budhale, Uslai Je man parchha tei lyauchha, Tesaima khusi hunu parchha, Abo Ke garnu ra ! "

- Suk Maya Khapangi Magar, 39 years old woman

Hence the aforementioned statement proves that ultimate decision lies in the hand of males.

5.1.2 Decision on Borrowing Money and Goods

Respondents were asked "who decide for borrowing money or essential goods?" Regarding borrowing money and goods, in most of the households decisions were made by males out of 25 households, in 72 percent household, decision were made by male members while only 20 percent households' decisions were done by females. Similarly, in 8 percent households decisions were made by both members. From the study it is found that Magar women can't borrow the money in their own decision but dependence with male counter partner. It can see in the following table.

Table 5.1.2: Distribution of HHS by Decision on Borrowing Money and Goods

Decision Makers	No. of Households	Percentage of HHs
Male	18	72
Female	5	20
Both	2	8
Total	25	100

Source: Field Survey, 2016

Here also, because of financial dependency female have no authority to borrow money from others. As male are the head of the family so they will decide how much and from where the money will borrow.

5.1.3 Decision Maker of Small Household Expenditure (Food, Clothing, Bazaar Purchase)

Women are considered to be main initiator for the expenditures in food and clothing in both the rural and urban areas mostly in developing countries. The decisions regarding these kinds of expenditures have to be made in a daily basis in every household and which involves less amount of money. Men normally leave it to their wives to make these kind of decisions and do not want to be bothered by it. The following table shows the decision maker on small household expenditure in the sampled household.

Table 5.1.3: Decision Maker of Small Household Expenditure (Food, Clothing, Bazaar Purchase)

Decision Makers	No. of Households	Percentage
Male	9	36
Female	14	56
Both	2	8
Total	25	100

Source: Field Survey, 2016

From the above table, it is revealed that decision regarding food and clothing is done specially by females which is exemplified with the number of 14 HHs whereas males as 9

households. Majority of the females households are engaged to purchase such stuffs for domestic purpose and other bazaar purchase like kitchen wares along with other stuffs.

5.1.4 Decision on Expenditure of Children Education

It is normally perceived and in practice those who are bread winner and money spinner at home take the sole decision regarding the future careers of their children. They invest money for the children thinking that those will be their support in their old age normally in Nepalese society. So the trend can be found that mostly the males become responsible to invest for their children. Hence the study area is too undoubtedly touched with this trend that father decide which school to choose, how much to invest, for how long guardians.

Table 5.1.4: Decision on Expenditure of Children Education

Decision Makers	No. of Households	Percentage
Male	18	72
Female	4	16
Both	3	12
Total	25	100

Source: Field Survey, 2016

From the above table, out of the total 25 households, male members have dominant role in deciding children's education. The decisions about children's education and expenditure for them were made by males in most cases. It was found that 72 percents decisions were made by male and only 16 percent by females. Similarly, 12 percent decisions were made by mutual consent of both members. Though both are equally responsible for the children's future but only males members decide in most of the cases. It may be due to the low educational study of female and their economic dependency.

5.1.5 Attending Social Ceremonies

There are festivals, weddings and various other social ceremonies in Nepali households. The table below shows the decision maker regarding these social ceremonies i.e. who shall attend or whom to invite, preparation to be made etc.

Table 5.1.5: Decision Maker to Attend / Invite in Social Ceremonies

Household decision Maker	Number	Percentages
Male	7	28
Female	16	64
Both	2	8
Total	25	100

Source: Field Survey, 2016

As the above table says, in 28 percent of the men's household and 64 percent of the women's household, the decision regarding attending social ceremonies or inviting others is in the hands of the female household head. Likewise 8 percent decision making is done by the joint effort of both male and female. Overall, women have the final say in attending social ceremonies or inviting others in their respective households.

5.1.6 Role of Magar Women in Community

Despite the role of Magar women in household affairs they are often concentrated in the community related works. Contradicting their traditional roles like taking care of babies, caring out kitchen related works and other feminine works their roles have been changing gradually. Due to the emergence of issues like social inclusion females issues have been more prioritized. Hence, women nowadays have been crucially involving in different activities that are from economic activities to local political activities. So as to, empower women, nowadays, they seem to be involved in mother group and this is the only social institution where just the females' participation is inevitable. They establish plan, operate, design, and implement the programs and this institution especially work for the social welfare of the society. According to Suna Magar one of the respondent, more than 10 women are involved in Moulik Group (local saving group).

With regards to political participation the Magar women are not actively involved in the political spheres they just are the genuine voters. While taking decision whom to cast the vote they take the decision from the husband. Hence, it is often observed the Magar women even are not genuinely using their voting rights. It means their political

participation as representative has to come a long way. Community forest user groups are being active gradually in the study area but there is no female members are involved.

5.2 Dynamics in Household Decision Making Process among Magar Women

In context of Nepal, specially the rural women are prominently involved in making their husband, family, community happy and they always do the work so as concentrating all these things within them. In spite of having all these things they are lacking predominant decision making in family, home to community. They neither play sole role in the house in terms of decision making nor are they organized in group so that they are able to speak in front of mass. So, from the studies, it is revealed that many variables are responsible for hindering the women's participation in decision making level.

5.2.1 Social and Economic Dependence

First and foremost, the women being socially and economically dependent lead to less effective in the participation while deciding at home to community or they are less heard / listened. 48 years Lila Maya Ale Magar stated,

“Hamile bhaneko kura samajle sundaina, Ma ta paisa kamauna pani sakdina ani budhale nai kamauchha ani sabai ghar byabahaar pani usle nai milauchha.”

- Yagga Kumari Thapa, 40 years old woman

From aforementioned statement we can come to the conclusion that due to women's economic dependency towards their husband in the study area they have less importance or pseudo participation in decision making. To exemplify the case Mrs. Tara May Thapa Magar States,

Box 1: Social and Economic Dependence of women

"I always have to ask my husband to expense money for household purpose in the family as he is called the head of the family. Especially I don't have money in my hand at the immediate need like when the children are sick; in such critical time too have to ask money in which they provide us the money counting each rupee. They often ask me of why do you need money and where do you spend the money? But we never ask them about even a single rupee. Despite other at the time of children's sickness if we ask them for going hospital they don't initiate to go along with taking children rather

provide few money which wouldn't be sufficient for treatment, so I often ask with the neighbor as loan and had asked frequently in the past as well. I don't know what has made them like that even they are not serious when their off-springs are sick. They often say that its female's duty to take care of the children. I think they have dominated us thinking that we don't have source of income and we have to be dependent to them.

Source: Filed Survey, 2016

5.2.2 Traditional Norms, Values and Attitude

Simultaneously, traditional norms, values and attitudes are also one of the responsible factors for restricting women in decision making level in the study area. To exemplify the statement

"In Magar society if there is anything to make decision use to ask son rather than daughter even the daughter is older than son."

- Suna Ale Magae, 35 years old women

The above statement clarifies in Magar society, traditional norms and values have more favored males rather than females. Hence, the socialization is reflected in the human behavior which resembles here with this case. For instance, males are highly priorities where as females are ignored. This has impact either positive or negative in the home to community. And this has something to do with decision making process it means different socialization process for males and females defer to their thinking level. Hence, decision process is affected which fall in the more side a males.

As such the case of Durga Maya Purbachhane Magar proves how is the preconceived notion about male and female off-springs even in Magar community.

Box 2: Traditional Norms, Values and Attitude

Durga Maya Purbachhane Magar is a women aged above 35 years. She is unable read and writes. She lives in joint family in which she has her 3 offspring. At first, she gave birth to son in the family as her first baby, as such, the second baby in her family gave her tremendous joy and happiness in her life since the 2nd baby was a girl which made her realize that was her complete family. She never felt to give birth to the next child as it was very difficult for a woman to produce the child physically and psychologically. In contrast after a long year's gap, she gave birth to the next baby even though she wasn't ready to bear after a long gap. She stated that it was totally his husband's decision to give birth to baby.

Hence the case study reveals that males in Magar community have the predominant decision making regarding the choice to produce the baby. From the studies researcher has realized that even though not almost but somehow the men hood character resembling to Brahmin males are depicted in the study area. And the women of research area is really under the presser of traditional norms and values even though it is slowly improving, one respondent Lila Ale Magar stated;

"Hamro samajko karan le pani hami mahila haru mathi uthna sakeka chhainau. Kehi barsa agadi samma Sreeman le sreematiko sukai rakheko luga pani uthauna hudaina bhanne samajko manyata thiyo ra ahile pani samajka kehi manisharu testai chhan, uhale chahera pani samajko darle hamro kamma sahayata garna sakdaina, tara aja bhola teta samajik andhabiswasma dherai nai sudhar bhako chha, ahie ta mero shreeman le pani mero luga dhunu hunchha."

- Lila Ale Magar, 48 years old woman

5.1.1 Lack of Control over Resource

As such, from the studies it is found that the females have no control over the resources like land especially in Nepal; males have first right over the father's property which clearly mentioned that patriarchy is prevailed in the Nepalese society. Likewise, there is no dubious the Magar society is also the part of these system while analyzing the information generated from the field study. For illustration more than 80 percentage of the males own the land resources even though the state has ensured some sorts of discount if the land are purchased or transferred in the name of females. Which has made legally ensured so as to make the females stronger economically and psychologically.

5.1.2 Involvement in Non-economic Activity

Different studies have mentioned that women works are not recognized. Females are involved in domestic chores and for the reproductive works which are either proved from different studies while reviewing literature. In other words division of work have influence over the decision making power. Males always practiced their work in outdoor sphere whereas females just concentrate in indoor activities which are not paid work and these are always invisible. In fact females have more burdens that need to always move around family, relatives and other domestic chores. This existing state shape never grown

up with awareness regarding their rights and, right and wrong in their lives. They accept the orthodox dos and dons in their lives. Females are involved in daily household tasks which are either unproductive which is can be illustrated from the case of Chij Maya Palli Magar;

Box 3: Involvement in Non-economic Activity

Chij Maya Palli is a female of 36 years of age in the study area in which her husband is head of the family. She purchases the kitchen wares herself in fact she needs to ask the money so as to buy those things which are required for domestic usages. She shares that her husband takes the responsibilities at home. She happily states that she never goes to select the right educational institution for educating the children. They think that their husbands are better known than them to take right decision regarding the education of children.

Source: Filed Survey, 2016

In advance, those dos and dons norms are reflected in their daily behavior resulting into less speaking in the mass, hesitating, and lacking self confidence. Females cannot freely decide over anything else. For an example, even during the household survey many females said that you can ask my husband he knows everything,

“Malai ke sodheko, malai ta kehi pani thaha chhaina, mero shreeman yahi hunu hunchha ta, sabai uhalai nai thaha chha, baru uhalai nai sodhnu na.”

- Chitra Maya Ale Magar, 37 years old woman

5.1.3 Lack of Education

There is no doubt that education is the medium to enlightening which enables anyone to distinguish right and wrong. If the females are educated they are able to distinguish the right and wrong and identify their position where they are. In fact education increases employment opportunities and enlighten the women with knowledge building awareness sensibly so that they can easily know their status in the family and house. It is often perceived and said educated women can lead their prosperous and healthy family. As education is one of the indicators of civilization. The humans became more civilized. As a consequence males too extend their hands in hands to uplift the status of their better half if they are well educated.

But in the study area most of the people are literate but not well educated. In case of females more than 52 percentages of 25 HHs are illiterate which exemplifies that women are unaware about their position where they are and about their status. Thus, the decision making lies mostly in the hand of males.

Chapter - 6

Summary and Conclusion

6.1 Summary

In Nepal, most of the rural areas are poverty-ridden. Due to women's low status in comparison to males; it is women and girls who bear the brunt of the hunger, which will certainly have an impact on their health and well being. Cultural and social customs limited female participation to work outside the home. There are substantial pressure with respect to wealth, education, mobility and job entry, which keep women in lower wage works.

Even though the women's right is secured as it is mentioned under fundamental rights and duties of Nepal Constitution 2015 in the Part 3:38, "1. Every women shall have equal right to lineage without any gender discrimination, 2. Every woman shall have the right relating to safe motherhood and reproductive health, 3. There shall not be any physical, mental, sexual, or psychological or any other kind of violence or any kind of oppression based on religious, social and cultural tradition, and other practices. Such an act shall be punishable by law and the victims shall have the right to be compensation as provided for in law, 4. Women shall have the right to access participate in all state structures and bodies on the basis of the principle of proportional inclusion, 5. Women shall have the right to special opportunity in the sphere of education, health, employment and social security on the basis of positive discrimination" (Nepal Law Commission 2015).

First time in Nepal's history, in 2015, Nepal got the first women president, women speaker in parliament and women chief justice. This is the first record that 3 major positions are secured by the women in Nepal. But still there is huge discrimination in terms of decision making in each and every level of our society.

Still Nepal is male dominated society. Females are discriminated in various fields even though lots of laws are activated. Women have low socio-economic status as well as low decision making power. Women have to bear three responsibilities as households, reproduction and economic activities but households and reproduction are not considered

productive works. Housewives are often described as 'dependants' when in reality the entire family depends on them for food preparation, care and nurturing, and other household activities. In spite of the hard work women put in for the family, her work is not valued the same as the man's. Because women's work, such as housekeeping, food production and other domestic work do not have any monetary value, they are not considered productive. This reluctance to see women's work in the family as productive, economic activity rather than a natural and moral responsibility has further devalued women's role.

The subordination of women has concealed women's contribution to their communities. Although women are active actors of development at the grassroots level in many parts of Nepal, their contribution is either taken for granted or is not taken seriously. But an in-depth understanding of women's role in development paints a different picture. Women's active role in development has made a remarkable difference in some communities. However, Nepalese women are disadvantaged and underprivileged in terms of their socio-economic status as compared to their counterparts. The long standing and deep seated impression is that women are weak, passive and home-oriented, less intelligent and less capable than men. It is vastly internalized in our society. Women, mostly, are engaged in their household activities.

Society has neglected women to the lowest rank confined to the home and from their responsibilities is due to their maternal function. They are discouraged and prevented to take part in public life (Subedi, 1993). Simultaneously, women's economic dependence on men mainly stemming from the fact that men earn cash incomes contributing to their social status. The few women who earn a salary are often held in higher esteem those women who don't (Gurung, 1999).

Both male and female are means of decision maker in our society as both are the essential actor of history of mankind even before the beginning of this society. Decision making associated on various aspects of human society such as households work, public and private sectors. Whereas equality is the important subject of provocation everywhere in our societies, the male and female participation is considered to be equal. Their role

should be equal, either at home or outside sphere. Decision making power of women is the essential part to know the status of woman in our society, if decision-making power is equally divided to men and women, then the family, society and nation can run very easy, balanced and in a better way.

The majority of Nepalese women live in rural areas where the choice for livelihood is limited to agricultural work on the farms, which are owned in most cases by their father, husband, Land lords or brothers. Since women in Nepal are deprived of property rights, they have to work on men's land from dawn to dusk for supporting them self and their family member. Hence the right for survival for women is laid on the hands of men not only in outside affairs, but also in their own household matters which constitute an integral part of their lives.

The main objectives of this study are;

-) To find out source of decision making power in Magar women within the household in term of gender.
-) Analyze the dynamics that hindering the participation of women in decision making process and identify the motivational factors to enhance the decision making power of Magar women.

To achieve the objectives mentioned above the following methodology has been used;

-) Household Survey
-) Key Informant Interview
-) Focus Group Discussion

Here are the major findings from the study;

-) Majority of respondents for this study are married. So most of them have a status of wife and daughter-in-law in their household. Though this area has very strong social and traditional culture, the most of women in this area are married at the

right age but few are married before their maturity. Especially in comparison Magar women enjoy more freedom than Chhetri.

- J Magars are the dominant caste or ethnic group in the study area.
- J It is also found that in joint families women have more responsibility and less mobility and freedom and hence women are confined mostly on household work than in outside affairs.
- J Male household head own most of the property in all the households.
- J In majority of the household, income is possessed equally by men and women. However men are at liberty to spend the money where as women heavily rely on the consent of men to spend the money.
- J Male is the final decision maker in majority of households regarding the purchase of expensive items like furniture, animals, land etc.
- J Women take the sole responsibility of all the household activities like cooking, cleaning, looking after the children etc. The men only offer a helping hand in some cases.
- J Women are the main decision maker regarding social ceremonies to attend other's ceremonies or inviting other people for celebration. It is found that women are mostly consulted or given more responsibility in the decision related to attending or organizing social ceremonies. It may be because of the social relation than a woman having outside the house.
- J Education of children is a priority in most of the households. Male has made the decision in majority related to children's education
- J Education is the most influencing factor that affects the decision making power of women.
- J Economic status of women i.e. their contribution to the household economically also has a positive effect on their level of household decision making. Since they also share the economic burden of the family they are more consulted while making monetary decisions and they participate more in such decisions.
- J Social norms and tradition, is also an important factor that affects women's decision making. It usually acts as a constraint in the decision making power of

women. Women are found to be more pressurized by social norms, tradition, superstitions.

6.2 Conclusion

Although women are responsible for performing all the household activities, decision making regarding household affairs however is in the hands of male household head of the family. Women have a greater participation in the decision making of only small household purchase like food, clothing, bazaar purchase, which have in most cases lower expenditure. In these decisions also men play the role of an advisor. Women mostly have the possession of household income but its allocation needs the approval of the male member of the family.

Though economic status helps the women to have a strong position in the household, the most influencing factor in their decision making is education. Social norms and traditional culture are also the factors that are holding back the women to move forward. Superstitions are a major drawback Nepalese society. Women have always been considered as an inferior sex. The girls found to have been taught to remain as silent spectator from their childhood. Gender bias lesson rings in their ears since their childhood which leads them to lose their confidence and self esteem and eventually they are compelled to think themselves as weak and unfortunate sections of the society.

We can say that though women still suffer from the discriminatory practices in their households and society, if they are educated and economically independent then they can make their position strong in terms of decision making in their household and in the society as a whole.

As this study is concentrated to analyze the decision making power of women in terms of social as well as household activities, it can be concluded the females have lower decision making power and they have sub-ordinate role in family and in society. They are deprived from their right and responsibilities. They have lower decision making power than their male counterparts. In major household activities men played a dominant role in

decision making. The females who have higher educational background and employed have higher decision making power than merely illiterate households.

As our society is male dominated, males have superiorities status in most of the cases and female have to follow to them. It can also be concluded the females have low socio-economic status and thus lag behind men in household decision making. So it is essential to improve their ability and capacity to participate major the decision making process. Unless females are brought into the mainstream of development process, it is impossible to develop society as well as the nation. For this education and empowerment plays a important role. This study shows that females have to work more in household having less decision making. They have to report their male partner to make any decision in most of the cases. Though they have responsibility to complete the work, they have no chance to decide for it. If there is any difficulty to complete the work, they cannot decide at that moment, they have to ask for it.

-) Women have a greater participation in almost all household works but lower decision making power and male counter partners holds the decision making power in most cases in the family.
-) Women's role in decision making power is progressive comparing past few years
-) Social/ economic dependencies, traditional norms, lack of control over resources, lack of education and involvement in non-economic activities are the hindering factors of women in decision making process.
-) From the study, it can be concluded that focus on female education, encourage to represent in community work, secure economic independency and provide role training for the women are the major motivational factors which can enhance the decision making power of women.
-) It is concluded that the responsibility of Magar women in research area in different household activities is higher with maximum working load comparatively with her male counterpart. Similarly, women have great contribution in income generating activities. Women are working very hard and more time than man. Even though the status of women is lower than that of male counterpart, thus the status of rural women is lower than the men.

6.3 Recommendations

(Motivational Factors for Enhancing the Decision Making Process)

From the studies, it is realized that different factors are responsible for hindering the decision making participation of women in the study area which is discussed in the previous chapter. Taken such influential/ responsible factors into consideration, the motivational factors for the decision making participation of women are highlighted in this chapter. The most important factors for enhancing the decision making participation of women are husband, family, community, society, change in women's and men's thinking and behavior, change in the existing does and dons in the society are discussed in detail.

6.3.1 Female Education

Education is also one of the prominent factors for their decision making participation. If the females are educated they will have access to economy as they involve in income generating activities. These days more women are engaged in teaching profession, so they have earned a little. It has made the females bold enough, self confident and independent and which creates their own source of income in the family leading to sustainability and efficiency of work life balance. Likewise the socio-political process lacks the female's eligibility to participate in the planning and decision making process. Similarly, the education makes them to distinguish the right and wrong. Education leads to the comprehension of surrounding and or they can easily identify their situation where they are.

“Afule ta padhna sakiene, padheko bhaye ta kehi jagir pauthyo hola, ani paisa pani kamainthyo hola sadhai budhako ashama basnu parne thiyena hola, Aba ta padhne umer pani gayo, budhale je bhancha tesai mannu paryo.”

- *Sirjana Thapa Magar, 38 years old woman.*

Hence it is analyzed that one of the important factors in the study area is education. Due to the lack of education there is ineffective participation of women in the decision making level.

6.3.2 Increment in the Representation of Women in Community Work

From the analysis, it is suspected that the women must be provided the equal chance of participation from household to community level activities. As they feel hesitate to speak in front of males if there are more representatives of males. As a consequence, in absence of other female participation in the committee the next one feels insecure to speak automatically because she lacks that much of courage and confident to speak in the mass as it is known that she is always confined in four walls of a house that denies her to participate being confident which is also one of the major problems of participation in the study area.

The work domain of females has been changing still they don't have decisive power in the household. In family the males hold the power due to the economic dependency of females towards them. So, for making the women's participation more effective husband's encouragement plays the most important role for them in household affairs. Due to the overburden of work, they are discouraged to participate because the females have to attend the meeting by completing the task of household at any cost. Unknowingly, they will be distracted or not motivated towards the participation.

6.3.3 Economic Independence is Required

The females must be made economically independent too. As one of the key respondent told that they have to ask money with their husband at the time of their offspring's illness, males don't show any initiation toward it so they had to be more conscious about it so they dominated because for the very basic things too they have to be dependent on them. As females are economically back and dependent, they don't have any decisive power in the family. The women's economic access will be widened which may be additional advantage due to their source of income which may lead to sustainability and efficiency in their family life.

It is found that the women are assisted by the male counterparts in the household affairs after the involvement of women in income generating activities. Feminization of

agriculture provides the opportunity to have economic independence to the females which must be commercialized so that they have decision and control over the resources.

6.3.4 The Role of Training

The leadership and personality development training and women empowerment training are required that strengthens the capacity of females with wider perspective so that they can speak in the mass without hesitating and feeling shyness. The women must be trained about different agricultural related activities, tailoring and sewing, beauty parlor etc, which helps women to be self dependent. Training must be understandable to the local women and it must be based on their level.

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ANNEX- I

**QUESTIONNAIRE FOR HOUSEHOLD DECISION
MAKING AMONG MAGAR WOMEN (A study of Magar women
of Chuladhunga, Ward No.7, Panchawati VDC, of Udayapur District)**

(A) General Information of Respondent

Name of the respondent: Age: Sex: M/F

Education: Literate/ Illiterate/ Grade:.....Religion.....Marital Status: Married/ Unmarried/ Widow

Religion: Hindu/ Buddhist/ Christian/ Muslim/ Others (Specify).....

Occupation: Agriculture/ Service/ Business/ Other (Specify).....

Address: District:.....VDC:.....
Village:.....Ward:.....

Date:/...../2016

(B) Information of the Family

1. Type of family: Nuclear/ Joint
2. Total population of the family by age group and sex

Age Group	0-5	6-14	15-59	Above 60	Total
Male					
Female					
Total					

1. Educational Status of the Family members (Completed level and sex)

Education	Illiterate	Literate	Below SLC	SLC	I.A.	B.A	M.A. & Above
Male							
Female							
Total							

1. Involvement of family members in Organization

Org/ Group	Member			Key Member			Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Sum Total
NGO									
INGO									
Local Saving Group									
Other Group									

(C) Socio-Economic Status of Women

1. What are the facilities available in your society? (a) School / Campus (b) Drinking water supply (c) Market (d) Transportation (e) Health post (f) Telephone (g) Bank
2. Does your family allow female members to go to outside country (for any purpose)? (a) Yes (b) No
3. Does your family allow female member to go to outside house (for any purpose)? (a) Yes (b) No
4. Does your voice hear the male members of the family (in the process of any decision making)? (a) Always (b) Mostly (c) Sometimes (d) Never
5. What are the main occupations of female members of your family? (a) Household work (b) Service (c) Business (d) Other.....
6. Have any fixed assets (e.g. land, house) owned by female members of your family? (a) Yes (b) No
If yes, what and how many members have the assets?
7. Have any variable assets (e.g. cash saving, money, ornaments etc) with female member of your family? (a) Yes (b) No, If yes what are these assets and quantity?
8. Do the female members earn cash in your family? (a) Yes (b) No,
If yes, who and how much she/ they earn money?

9. Have any kinds of knowledge and skills with female members of your family? (a) Yes
(b) No

In Yes, what are they?

10. What are the sources of cash income of your female member?

11. Have they total authority to mobilize the money that they earn? (a) Yes (b) No

(D) Women's Role in Household Decision- Making

1. Mostly, who does make daily household decision in your family? (a) Self (b) Husband (c) Both (d) Other

2. How do you make decision about your family's daily household activities?

Work	Key Person	All times	Mostly	Sometimes	Never	Total
Caring children	Male					
	Female					
Cooking	Male					
	Female					
Cleaning	Male					
	Female					
Washing cloths	Male					
	Female					
Collecting harvest	Male					
	Female					
Take care of animals	Male					
	Female					
Cutting firewood	Male					
	Female					

3. How you manage the agriculture activities?

Activities	Decision			Work		
	Male	Female	Both	Male	Female	Both
Ploughing						
Sowing grains						
Weeding						
Threshing grain						
Growing vegetables						
Raising chickens						
Going to market						
Liquor production						

4. How do you manage off – farm activities?

Activities	Decision			Work		
	Male	Female	Both	Male	Female	Both
Building houses						
Erecting fences						
Thatching house						
Cutting firewood in jungle						

5. In average how many hours do you spend daily in domestic/ household work?
6. Do you have any job beside domestic work? (a) Yes (b) No
If yes, how did decide to do this job? (a) Yourself (b) Husband (c) Other
7. Who have final authority to purchase/ sell house or land of the family? (a) Yourself (b) Husband (c) Both (d) Other
8. Do you have your bank account in your name? (a) Yes (b) No
9. Do you have any investment in any sector? (a) Yes (b) No
10. Can you purchase and sell your ornament without asking your husband? (a) Yes (b) No
11. Does your husband or family head ask you to sell/buy/use land and other wealth? (a) Yes (b) No

12. Mostly who buy goods for daily consumption of the family? (a) yourself (b) Husband
(c) Both (d) Other

13. In what kind of academic institution your children study?

Kind of institution	Governmental		Private		Total	
	School	Campus	School	Campus	School	Campus
Son						
Daughter						
Total						

14. Who did choose the institution for your children? (a) Yourself (b) Husband (c) Both
(d) Other

15. Who will pay the school fee of your children? (a) Self (b) Husband (c) Both (d) Others

16. Who will go to attend the parents meeting and other parent activities of your children's school? (a) Self (b) Husband (c) Both (d) Others

17. Who will assign the work role of your household? (a) Self (b) Husband (c) Both (d) Others

18. Who will decide about medical treatment of any member of your family? (a) Self (b) Husband (c) Both (d) Others

19. Who will pay the medical expenses of your family? (a) Self (b) Husband (c) Both (d) Others

20. How and why it is important to use the contraceptive according to your view?

.....

21. What is your view if you get pregnant which you had no plan for now? (a) Abortion
(b) Give birth.....

22. In the case of abortion of unwanted pregnancy, who will make the final decision? (a) Self (b) Husband (c) Both

23. According to your religious value, who should make the decision in the household?

24. How do you feel regarding your role of decision making in your household?

25. Do you see any different in the decision making of your household in last 5 years?

26. What are the factors, which resist you to make decision independently in your house (in your experience)? (a) Illiteracy / low education (b) Family structure (c) Social norms and values (d) Economic dependency over family (e) Lack of empowerment (f) Other (specify)

27. Which are the main and secondary influencing factors of women's role in decision making?

Influencing Factors	Main Role	Secondary Role	No Role	Total
Education				
Social Status				
Structure of the society				
Employment Situation				
Economic Status				
Family Structure				
Presence/Absence of Husband				
Ownership of Assets				
Caste System				
Social Norms, Values & Tradition				
Family's Role				
Role of empowerment program				
Awareness				
Participation in CBOs, CSOs (Community Based Org)				
Legal Provision				
Opportunity				
Others				

Do you have any comments?

ANNEX- II

Name list of Respondents

1. Dhundi Maya Rana Magar
2. Renuka Rana Magar
3. Narbada Ale Magar
4. Yagga Kumari Thapa Magar
5. Tara Thapa Magar
6. Devi Thapa Magar
7. Suna Ale Magar
8. Sirjana Thapa Magar
9. Pramila Balampaki Magar
10. Chij Maya Palli Magar
11. Urmila Rana Magar
12. Durga Maya Purbachhane Magar
13. Gopi Maya Gurmachhan Magar
14. Ranjana Thapa Magar
15. Chitra Maya Ale Magar
16. Mangali Rana Magar
17. Champha Kumari Pulami Magar
18. Laxmi Maya Pulami Magar
19. Purni Maya Thapa Magar
20. Suk Maya Khapangi Magar
21. Yasoda Khapangi Magar
22. Dhan Kumari Ale Magar
23. Lila Ale Magar
24. Tika Kumari Burja Magar
25. Dal Maya Ale Magar

ANNEX- III
Some Photos of Field Survey



Research Village



Research Village



Collecting Data from the Respondents