

**WOMEN'S PARTICIPATION IN HOUSEHOLD DECISION  
MAKING: A STUDY OF THAMI WOMEN FROM  
SUNDRAWATI VDC, DOLAKHA**

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**FACULTY OF HUMANITIES AND SOCIAL SCIENCES**  
**CENTRAL DEPARTMENT OF SOCIOLOGY/ANTHROPOLOGY**  
**KIRTIPUR, KATHMANDU**

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**LETTER OF APPROVAL**

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# CHAPTER I

## INTRODUCTION

### **1.1 Background of the Study**

Regardless of Nepal's transition to democracy entering into the stage of consolidation, evolution, and sustainable development call, there is a vast gender gap till now. Although, effective participation of both men and women is extremely essential for the development of the country, it has been lacking due to various reasons. Despite the declaration of gender equity and women's empowerment in Beijing, Nairobi and other places of promises made in international conferences and constitutional provisions and National development plans, there exists wider gender gap in the contemporary Nepali society (UN, 1995).

One of the important elements of present social change in raising the status of women is the friend of delayed marriage. It is an important social and economic implication to decline fertility resulting smaller family size and lower rate of population growth is also increases opportunities for higher education and participation in labour force. The mean areas of age of marriage of both female and males show very slow changes during the last two censuses (1991 and 2001). They were 18.1 and 19.5 for females in 1991 and 2001 censuses respectively and 21.49 respectively for males (CBS, 2002).

The Human Development Report of 1995 mention the ratio of participation of Women in economic aspects, participation in administration and management participation in the political aspects as the indication of the women empowerment. On the right of the women empowerment indicator, women empowerment of Nepal is very low as compared to regional and international level. Beside Pakistan, all of the South Asian countries, has higher rate of women empowerment than that of Nepal (NESAC, 1998).

Status is a complex of many elements including economic, political, social, religious and other relationship. It is certainly not a task to access the social and economic status of Nepalese women. It is not entirely up on the circumstances of age, ethnic life style, geography and a number of other variables imposed by the wider national society in-terms of constitutional and legal frame works (Acharya, 1997).

As a partner of development, women's role in agriculture activities need to be identified and incorporated in the development planning because they are equal component in the mainstream of the development. Specially in the farming system, women are quite active and mostly consumed their time in the farming activities. However, their role and participation in the farming is not properly recognized and qualified skill they are considered as domestic animal around the four walls of the society. After the declaration of 1975 as women's year, some literature came up digging out the potential role of women as a partner in development. Recently , women are coming up with their right and potentiality in the world (WACN, 1995).

In Nepal, two forces shape women's live: the socio-cultural traditions of the ethnic group to which they belong and economic realities, they faced the historically dominant patriarchal structure promotes female self-effacement, submission and obedience. This structure confines women to the domestic sphere and leaves them socially, politically and economically disadvantaged. Women are entirely responsible for cooking, cleaning, working, collecting fuel wood, fodder, leaf litter, and water, rearing children and caring for the old and in farm. The social structure accords the little authority in household and community decision making (Thomas and Shrestha 1998).

Since the decade of seventies there were many of the government agencies and Non-governmental Organizations (NGOs) working in the women issues. Women are not only responsible to manage and flourish the house wives but also equally responsible to promote family, community and nation.

Women's roles have been undergoing rapid change over the last thirty years. There are more employment opportunities for women than even before, although these are not evenly distributed throughout the country. Women legal status has also change with law moving towards equal rights. It is clear, however, that traditional perceptions of women's role and obligations and customary practices in family and property relations are still common and that many women remain unaware of their right or unable or unwilling to exercise them.

A complex society like ours with a multiplicity of religious and cultural traditional and a variety in family structure does not easily permit us to generalize about the status of women in Nepal as such, but it can be stated without reservation that Nepali women from the communities as high in the Himalayan region to those of the low lands in the southern Terai region are exploited and oppressed (Subedi, 1993).

Women's economic dependent on men, mainly stemming from the fact that men earn cash incomes, contributes to their social status, few women who earn a salary are often held in higher than women who do not (Gurung, 1999).

Women's relative status however varied from one ethnic group to another. In Nepali society, each and every individual has different sets of roles to perform on the basis of their age, sex, position within the family and status as well as the caste / ethnic group they belong to same castes. Traditional high class Hindu ideals have dictated women's manners and behaviors (Bennett, 1983).

Several empirical studies have been conducted to study household decision-making: One of the original studies done in this area was by Blood and Wolfe (1960). They conducted a study to determine whether normative factors were the dominant determinants of marital power or if characteristics of the individual spouses were a better determinant of marital power and influence. Their study, based on households in the Detroit area of the United States, found that comparative resources of the wife and husband are more important

determinants in decision-making and power than social norms. Research in Yugoslavia and Greece found that husband's socioeconomic resources were negatively related to his power (Safilios-Rothschild 1967). The negative relationship between husband's socioeconomic resources and his decision-making power in these countries has been explained by the increase in egalitarian decision-making associated with acquiring more socioeconomic resources. Thus as socioeconomic resources of the husband increases it implies a decline in his relative power. Studies in Venezuela (Lawrence and Mancini 1999) have also found similar results. The study found that while a majority of households made decisions jointly, more women made decisions concerning the purchase of household goods and children's education compared to men, while men dominated decisions concerning household finances and change in residence. The study also found that male education and female labor force participation significantly increase the probability that couples make decisions equally. The studies in India by Ramu (1988) including urban, dual and single income earning households found that the more resources the partner brought into the marriage, in terms of education, income and occupational status, the more decision-making power he/she possessed.

The studies were also done in Ghana by Antwi-Nsiah (1993) which showed that in patrilineal households where men were physically present, they dominated decision-making. In matrilineal households where men had migrated to the cities, decision-making was dominated by women. In 74.5% of households, control of household income was an individual decision (male in patrilineal households and female in matrilineal households and in households where men had migrated). The studies conducted in Venezuela (Lawrence and Mancini 1999) focused on decision-making concerning four subjects: purchase of household goods, change in residence, household finances and children's education. The result of the studies was while a majority of households made decisions jointly, more women made decisions concerning the purchase of

household goods and children's education compared to men, while men dominated decisions concerning household finances and change in residence.

There are numerous other studies conducted on household decision-making and the distribution of power within the family. Some of these studies have been summarized in McDonald (1980), Safilios-Rothschild (1967) and Szinovacz (1987). All these household studies documenting decision-making point to the inference that household decision-making is not a static phenomenon but it evolves with economic growth, changing social norms and customs and changes in the institutional environment. In societies where there are few opportunities for women and social norms inhibit the participation of women in the work force and in the education process, most of the household decision-making is expected to be under the control of men. However, with social and economic change this process is expected to change with women acquiring more decision-making power.

### **Household decision-making in context of Nepal**

Autonomy is the ability to obtain information and make decisions about one's own concerns. It facilitates access to material resources such as food, land, income and other forms of wealth, and social resources such as knowledge, power, prestige within the family and community. Women's autonomy in health-care decision-making is extremely important for better maternal and child health outcomes, and as an indicator of women's empowerment. Gender-based power inequalities can restrict open communication between partners about reproductive health decisions as well as women's access to reproductive health services. This in turn can contribute to poor health outcomes. Evidence from other developing countries show that women's age and family structure are the strongest determinants of women's authority in decision-making. Older women and women in nuclear households are more likely than other women to participate in family decisions [Sathar, 2000].

In Nepal, as in most parts of South Asia, women commonly have less power and autonomy than men in making decisions in household. Moreover, women often have unequal access to food, education, and health care, limited opportunities to earn incomes, restricted access to, and control over, productive resources, and very few effective legal rights. Women's autonomy in decision making is associated with her ethnicity, deprivation level, urban/rural classification, education, and number of living children [Kabeer, 2002]. Nepalese women are further underprivileged by a lack of awareness of opportunities and their legal rights. Their low social status has been identified as a barrier towards national health and population policy progress in Nepal [Tuladhar, 1997]. Gender equity gives women both increased decision-making authority and more modern reproductive outcomes such as to reduce the desire for more children, increase contraceptive use and lower the level of 'unmet need' for contraception [Morgan and Niraula, 1995]. A Nepal Demographic Health Survey (NDHS) shows that women are generally less educated than men. The survey reveals that 37% of currently married women participated in all four of the important household decisions that were investigated: their own health care, major household purchases, purchases of daily household needs and visits to her family or relatives; while 31% did not participate in any of these decisions.

Increased age, paid employment and having a greater number of living children are all positively associated with women's autonomy in decision-making. One study (Acharaya, 2010) shows that residence is less likely to do so neither in the bivariate nor in the multivariate analysis in all outcome measures. In both analyses, women from the hill region are more likely to be autonomous in decision making in household, in the multivariate analysis. In bivariate analysis, the development region shows a non-significant result for making major household purchases. However, women from the central region are less likely to do so and to decide about purchase daily household needs in the multivariate analysis. Women from the far western region are less likely to be

involved in the decision to visit family or relatives. Women with more schooling (SLC and above) are more likely to be autonomous in own health care but they are joined by women with primary and some secondary education. Women with primary education are less likely to decide about major household purchases.

## **1.2 Statement of the Problem**

In Nepalese context women are generally associated with poor health, illiteracy, unemployment and over burdened. The status of women is an important factor which affects the socio-economic development. In a country, without women participation goals of development activities cannot be fully attained (Bennett, 1983). So, men and women are the two pillar of development. Women's inside activities are generally connected with men's outside sphere. It is seen that if women do not manage the household sphere properly, man shall not be able to work outside enthusiastically. The role of men and women are independent but women's overall burdens is higher than that of men.

But no society still today provides women the same opportunity as men. Their widespread persist in their education, health, nutrition and even more their participation in economic decision making and political sphere. The senior family member play a commanding role within the family by controlling resources making crucial planting and harvesting decision and determining the expanded and budget allocations. Yet women lives remain centered on their traditional roles like taking care of most household chores fetching water and fodder, and doing framework. Females usually work harder and longer than the man do. The work load of women is very high as compared to men. The average work load of women is 610 minutes per day and that of men is 550 minutes per day. In urban area, it is 579 minutes per day (UNDP, 1999).

The economic contribution of women are substantial. It emphasizes for their traditional roles to be taken for granted. In contrast, women from high class

families had maids to take care of most of household chores and other menial work and the work men or women in lower socio-economic group.

They have to face unequal social and economic condition. Their status in economic social and legal aspects are much low in the society. As they work mostly inside the house , their contribution remains in visible. It is necessary to do in depth analysis of women particularly rural Nepalese women in order to facilitate or increased integration of Women into the national development process. The major research questions of this study is mentioned below:

1. What is the socio-economic background of Thami Women in their community?
2. What is the role of Thami Women in a decision making process in their household activities?
3. What are the ideas on household decision making role of women and male supremacy in the same Thami women?
4. What is the condition of female participation in household decision-making in the same Thami women?

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

#### **1.3.1 General Objectives**

The general objective of this study is to examine the participation of Thami women in Household decision making.

#### **1.3.2 Specific objectives**

- a) To find out the socio-economic background of Thami Women of Sundrawati VDC of Dolakha district.
- b) To identify the role of Thami Women in decision making process in their household activities.



## **1.5 Significance of the Study**

This research is about the study of the social relationship of the Thami family. The study also focuses on the authority in making decisions by women as a wife and mother, in economic as well as social activities. Although the study is conducted in a small area, it will help to understand the condition of the female in decision making process in the Thami community in the rural setting of Nepal. This will provide the basic information to the gender activists, planners and implementers, to launch further effective program in the respective field. Various NGOs and INGOs as well as Government planners may get useful feedback with the particular focus on the condition of Thami women residing in Sundrawati VDC of Dolakha district.

## **1.6 Organization of The Report**

Chapter-I deals with background of the study, statement of the problem, research questions, and objectives of the study and significance of the study. Chapter-II deals with the theoretical and empirical literature review from the various books, journals, publications, and consist conceptual framework for the study. Chapter-III deals with the description of the study area and it gives explanation of the research design and procedure of the data generation and statistical tools used during the process and limitation of the study also.

Similarly, chapter-IV deals with the social setting of the study area, socio-demographic and economic characteristics of the households, and participatory characteristics of the women respondents in the Sundrawati VDC of Dolakha district. Chapter-V deals with the analysis of the collected data regarding the women in household decision making process. Finally, chapter-VI provides the summary and conclusion of the whole study.

## **CHAPTER-II**

### **LITERATURE REVIEW**

In this chapter, an attempt has been made to present a brief review of women in Nepal. Many scholars have studied on women and their status and have such aspect as the socio-economic status, educational status, health status, and women in decision making in general.

Gender issues, including women's right is very significant because women comprises a little over half of the total 20 million population of Nepal. All Nepalese women suffer from domination, exploitation, suppression, oppression, sub-ordination and discrimination by their male counterparts (Manandhar and Bhattachan, 2001).

#### **2.1 Women and General Social Status**

In social status of women in Nepal is generally low, a situation attributable both to the general poverty of the countries and the gender-based distribution of power and researches, in the family and society (Subedi, 1993).

Status of women is determined by many factors such as education, economic situation of herself and family, health, cooperation of husband, decision making process and so on. So, the status of women is differing in different family background, caste/ethnicity, urban and rural region.

Similarly, by summarizing the world women conference, report prepared by UN stated in the title of women and poverty that "more than one billion people in the world today, the great majority of whom are women to unacceptable condition of poverty. Mostly in developing countries including Nepal, poverty have various causes including structural one. Poverty is a complex: multidimensional probes with origin in both in national and international dimension" (UN, 1995).

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

In the context of gender, Nepal was ranked 115 out of 113 countries, which indicates that the status of women in relation to men is one of the lowest in the world (UNDP, 1995).

Traditionally women's responsibilities have been restricted to the home, cooking clearing, child rearing, and looking after the house. Women are considered to be weak, vulnerable and dependent on men (Gurung, 1999).

In the Kirati, Magar, Tamang, Sherpa and other hill / mountain cultural groups, there are no such restrictions imposed on women. There is freedom of courtship, singing, dancing, and walking etc. before marriage. The cultural status of their women is high; generally, these women play a prominent role in the question of marriage, divorce, and remarriage (Ghimire, 1977).

## **2.2 Women and Economy**

Women are very active in Nepal from the very beginning of their life, they begin their duties. The role of women as economic resemble has always been undermined in the third countries. Almost all the women of Nepal are involved in agriculture, but not recognized as fairness even through them bear the trickle burden of working in the field.

The highest the economic condition the higher the tendency of household to keep women with in household sphere. The partner the farmer women are, the greater their role in subsistence farming. This is especially true in orthodox Hindu families. Gender autonomy to poorer women, Women of poor economic

status work longer hours per day and more days per year Unless there is equal status of husband and wife in the family will not be possible (Ghimire, 1997).

Women are repeatedly seen in the "invisible sectors" where they work unprotected, unrecognized and unaccounted. Even where they work in visible sectors, they are found mainly in lowest, unskilled levels and are paid very low (WACN, 1995).

### **2.3 Women and Education**

The overall female literacy rate is 30% as against 66% for male. In primary level schools girl's enrollment remains 41% of the total enrollment. Further drops to 37% (CBS, 1991).

When daughters grow up, they will become wives. In other words, labored for another family sooner or later moreover, if a girl is not good at household and farm work owing to exposure to education, she might be looked down on her husband's family when she gets married. So, investment in a girl's education is discouraged. Generally, there has been more girls' dropout than boys (Gurung, 1999).

In Nepal, the life of women is always difficult in comparison to their male counterpart. Their status is lower than that of men. Girls work more than boys. Their work burden increases with age (Acharaya, 1997). However their work is not regarded as productive work. It is due to the lack of education, poverty, discriminative social norms and values towards women, weak religious faith towards women etc.

To educate a boy is to educate an individual but educate a girl is to educate the whole family and society. Education is therefore essential for women and girls to become self dependent more productive and to enter the main stream of development of nation.

## **2.4 Women and Health**

The Nepalese women's health is in miserable condition in the sense that they are quite neglected from their very childhood stage. In Nepal the child mortality rate of girl (1-5 years of age) is higher than boys. The female life expectation at birth 53.5 years of against 55 years for male (CBS, 1991)

In a Nepalese village women and girls illness were less recognized in relation to man and boys illnesses. This led to women and girls receiving less medical care than man and boys (Bhadra, 1997)

Food is not always equally distributed among family members. In some religious and especially in south Asia, Men and boys eat first, whatever is left is the distribute among the women and girls. As a result, girls in developing counties are now in risk four times than boys (UN, 1991).

About 6.2 % of girls between 15 to 18 years are married. Their bodies are physically and anatomically for child bearing. Young child bearing have higher rates of miscarriage, abortion and infant deaths (UNICEF, 1992)

## **2.5 Women and Decision Making**

Women do not over decide what food to prepare for dinner. Generally women have only access to resources, but actual control lies with men land, for example, is entirely controlled by men while women work on, it. Similarly, health care is accessible to all but men are the principle decision makers and determine and control any health care services required (Gurung, 1999).

Decision-making is also influenced by ethnicity. We find variation in different communities. Women's decision making power is relatively high in Rai, Gurung, and matawali communities than in Brahamin and Chhetri (Acharya and Bennett, 1983). It has been found that the weaker the Hindu value, the stronger is power in both time use and decision patterns. In other, women decide what to do and who is to go where (Acharya and Bennett, 1981).

Among communities such as the Sherpa and the Gurung the kinship patterns use more flexible. In these societies, women are accorded more decision-making power, has more access to resources and property, and is more likely to conduct business on their families behalf (UNICEF, 1996) it will be helpful to see how is the role.

## **2.6 Political Situation of Women**

Following the restoration of democracy in 1990, all political parties have formed women's organizations aligned to them. But these women organizations have limited roles in the political decision making process within the parties. Despite their rhetoric no women organization had been able to put gender issues in the political agenda (Prasad and Sahay, 2000).

Inheritance rights to daughters figured prominently in the election manifests of the communist of Nepal United Marxist-Leninist in the 1991 election following the restoration of democracy. But was subsequently dropped from their manifests when it felt it had a winning chance to form the government in 1994 when mid-term polls were announced. Women candidate of political choose to stay silent in their election campaign. Raising gender issues in the political campaign is considered counterproductive (Pyakurel and Thakuri, 1998).

The above literatures are very informative and successfull in providing information about the general status of women in Nepal. It will ofcourse help to study socio- economic background of Thami women also.

## **2.7 Gender and Stratification**

Social Stratification is the division of society into different groups in a pattern of ranking. In simple sentence, social stratification means inequalities between different groups of people. It is division of a large group of society and their unequal access to resource our society is dived into many groups by class , cast , gender, ethnicity. It classified the various types of social stratification like upper class ,lower class and middle class Social stratification is based on social

or biological characteristics such as social class , gender and ethnicity. It plays a very important role in system of stratification.

During the Shan-Rana era (1846-1951) Nepal had no alternative institution or ideologies backed by any economic and political power equivalent to the feudal regime especially during the role of the Rana oligarchy(1846-1951) the Nepali caste system and the patriarchal gender system of the dominate group where reinforced by the state . It was an era of consolidation of power and entrenchment of social inequity that can occur in absence of competing world views (Bista, 1980).

During the panchayat period(1962-1990) the state attempted to build a ‘modern’ and ‘unified’ nation. Although directly ruled by the king. Nepalis were for the first time beginning think of themselves as citizens rather than subjects. Nepal abolished cast-based discrimination in 1963. But the diversity of languages, gender, kinsip systems and spiritual outlooks were framed as barriers to development that ‘had’ to be merged onto a common ‘modern’ Nepali culture, cultural ‘unity’ was projected as essential to nation-bulding and the maintenance of independence. (Bista, 2034 B.S.).

Gender issues of the past and present remain to be mostly the same most of the gender issues have been kept in the deep freeze of status society and market (Manandhar and Bhattachan, 2001).

## **2.8 Feminism**

Feminism in Nepal is primarily concerned with equality of opportunity .Nepali society is traditional highly patriarchal- it was not until 2007 that women under 35 could apply for passports without their father’s or husband’s permission- and feminist in Nepal seeks to redress this situation . Most women in Nepal are considered to beneath their husbands and father in a patriarchal society.

In 1960, the young democracy suffered a severe set back when the king dissolved the elected parllament and started his direct rule, which was called

the panchayat system. All political parties and Activities were banned . Even social organization were not allowed to function without government permit and were closely watched for their connection to political parties. Most of the women's organization established earlier had to function underground or cease their activities quietly many of them became dormant. Many individuals became active within the state established the "Akhil Nepal Women Organization" (Tumbahangfe, 2059 B.S.).

The studies provided the first empirical foundation for incorporating a gender dimension in development planning and it was when planners began viewing women as economic actors (Acharya & Bennett, 2003).

The country code 1963 BS was amended in 1975 during the UN women's year, which slightly improved the married and unmarried daughter inheritance right to parental property, liberalized divorce laws, granted the mother of custody of young children.etc. However the most important issue of unequal rights of women in the matters of inheritance and disposal of family property, imposition of differential behavioral, expectation from men and women in matter of marriage divorce etc remained unaddressed (Acharya, 1979).

The third strand led by the underground political movement was directed primarily at attaining democracy. Many women had participated in the political efforts to re-instate multi-party democracy. However , very little is known about their voice and demands within the Nepali congress (NC) although many women in the party were at the fore front women and student movement of 1978-1980 (Tumbahangfe, 2059 B.S.)

## **2.9 Women Empowerment**

The status of Nepalese women- and rural women in particular- lags far behind that of men .The strong bias in favor of sons in the country means that daughter are discriminated against from birth and do not have equal opportunities to achieve development. The situation for women is characterized



by low levels of access to education, healthcare, and economic social and political opportunities (UNDP, 2006).

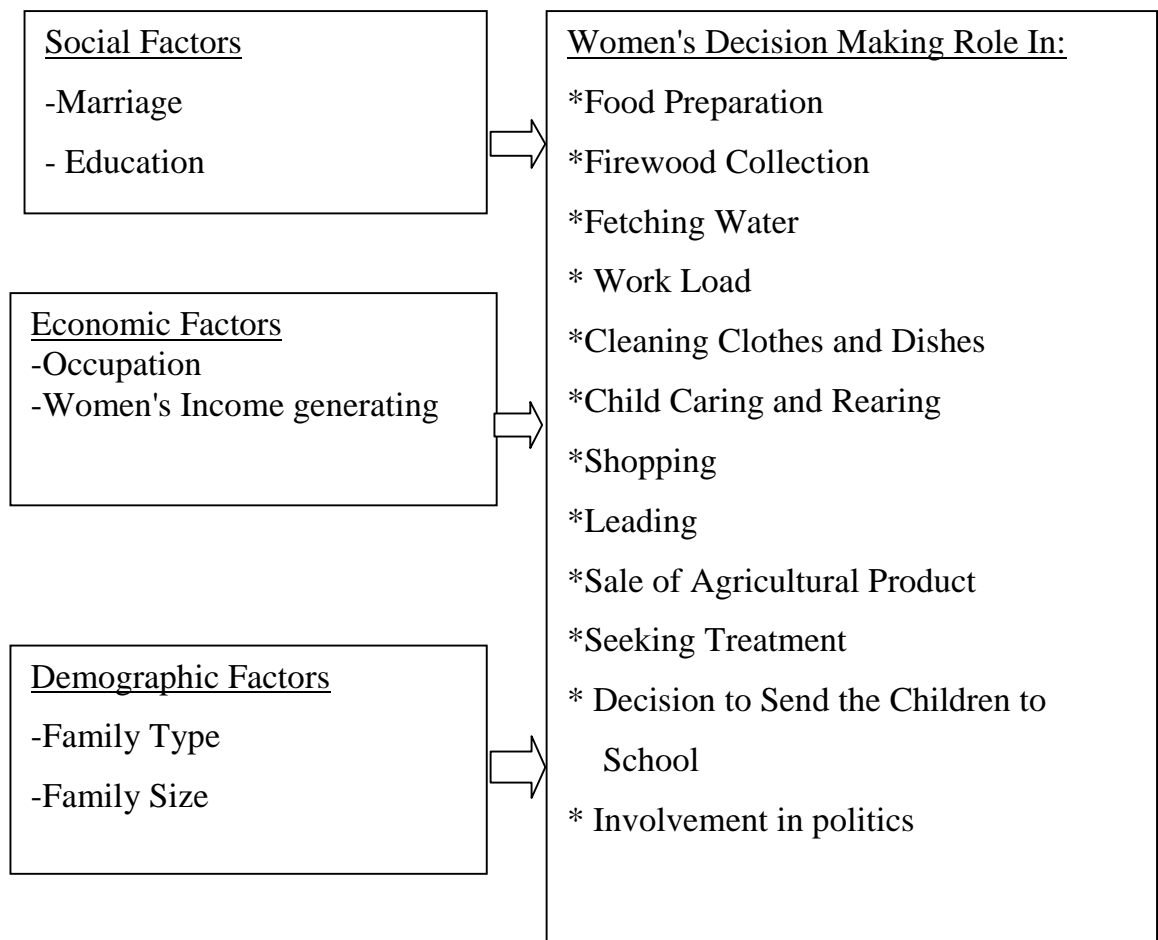
In the case of Nepal, the process of women's empowerment involves many dimensions, including- increasing access to economic opportunities and resources; strengthening political power through women's organization, solidarity, and collective action, raising consciousness about the symptoms and cause of prevalent oppressive religious, economic, cultural, Familial and self confidence (Shrestha, 1982).

To apply theory to practice, the United Nations International Children's Emergency Fund (UNICEF) has developed a broader women's empowerment framework focusing on five levels of equality:-

1. Welfare: addressing the basic needs of women without considering the structural causes. At this point women are viewed as passive beneficiaries of welfare benefits. This is the first step toward empowerment.
2. Access: providing women access to resources such as schooling and micro-credit. Access helps women to progress in meaningful ways.
3. Concretization: helping women to recognize the problems caused by existing socio-cultural arrangements, and their roles and rights to deal with inequalities
4. Participation: encouraging women to take part in decision-making and working collectively to gain political representation.
5. Control: the final stage of empowerment where the balance of power between men and women is equal and the contribution of women are fully recognized. As this stage mobility due to family responsibilities.

According to 1991 census data, more than 36 percent of the female population was categorized as homemakers and dependents. Where home-making activities are essential for the survival of the household, they fall outside the formal economy.

## 2.10 Conceptual Framework



The status of women's household decision making is depend on different variables. The variables like education, family size, education of family member are important to change the status of women's role in household tasks. Economic situation of family as well as the women, control and access upon the economic activities of family is one of the variables which is directly dependent on the status and situation of women's role while taking decision of

any community. Likewise, work load woman and husband's support in daily household activities as well in other aspects of women is one of the important variable to change the status or the situation of women which is directly dependent on the women's status in her family. Moreover, the participation and control in the decision making process, involvement in social organization also one of the important variable to indicate the status of women. Similarly, involvement in the politics or the information of government policies is equally important variable for the situation of women's status.

## **CHAPTER-III**

### **RESEARCH METHODOLOGY**

#### **3.1 Study Area**

Dolakha district has been taken for the study. There are 51 VDCs and one municipality i.e. Bhimeshor municipality. The total population of Dolakha is 1,84,707 of which are male 90415 and female 94292. The total household of the district is 37,292, average family size 4.72 and population density 80 per sq. km. Including Chhetri and Brahmin, it consists various caste and ethnic residence of Thami, Chhetri, Newar, Brahmin, Kami and Damai in this district. Thami is one of the different ethnic groups living in Dolakha district in Nepal. Their own language, culture religion and traditional aspect give them a different particular identity in Nepal. Thami are mainly found in Suspa Kshemawoti, Sndrawati, Kalinchowk, Babre, Bigu, Khopa Changu, Almpu, Lapilang and Lakuridanda VDC of Dolakha district. The study area of Sundrawati VDC is one of the VDCs of Dolakha. There are 9 wards in Sundrawati VDC., among them, Thamis are living only in ward 6 and ward 9, of Sundrawati VDC. The total household of Thamis is 171, out of them researcher has taken 40 households as sampled manner.

#### **3.2 Rationale of the Selection of the Study Area**

This study location has been selected of Thami women of Sundrawati VDC in Dolakha district. The total number of Thami household in this VDC consists of 171 out of them researcher has selected 40 households. The VDC has been selected for behind the reason, the researcher has most accessible site for time and resource for the study. In this VDC, majority of Thami people were involved in agricultural activities. The Thami household's economic condition is very low in this VDC and problems are created to employ on both males and females in agriculture. To analyze the issues of women decision making activities in household tasks of Sundrawati VDC.

### **3.3 Research Design**

For this purpose, descriptive cum exploratory research design has been followed. Descriptive research design help to describe socio-economic background of women in Thami community. The main theme of the research is to explore the socio-economic background, women's role of household decision making process of Thami women in Sundrawati VDC, Dolakha district.

### **3.4 Nature and Sources of Data**

The nature of data was both qualitative and quantitative. Both qualitative and quantitative data were obtained from field work.

#### **3.4.1 Primary Source**

Primary data has been used in the study. Primary data has been collected from observation, semi-structured interview for the study during field visit.

#### **3.4.2 Secondary Source**

Secondary data has been collected from available published and unpublished related literature, government documents like office of VDC, DDC of Dolakha, CBS, population in census records 2048, 2058 and 2068 research reports, newspapers and NGOs and INGOs annual reports of the different program.

### **3.5 Sampling**

Dolakha district has been taken for the study. There are 51 VDCs and one municipality i.e. Bhimeshor municipality. The study area of Sundrawati VDC is one of the VDCs of Dolakha. There are 9 wards in Sundrawati VDC. Among them Thamis are living only in ward 6 and ward 9. The study was conducted in Thami community in ward no. 3 and 9 of Sundrawati VDC. According to VDC profile (2067), the total population of this VDC is 3839 with 1910 males and 1929 females. There were 1363 Thami people in 171 household, out of 171 households 40 households were selected . There were 203 respondents among

40 households. Among the 40 Thami's households, only one woman was selected from each household because they are taken as representative figure of a whole family, which could generalize the social, economic and outward activities of the Thami society, while selecting the respondents stratified sampling method was applied.

### **3.6 Data Collection Tools**

#### **3.6.1 Interview Schedule**

A list of question was prepared for the interview with the Thami women. The question was structured and both open and close in nature. The questions were related with the age, education, occupation, family type and size, land holding and decision making process.

#### **3.6.2 Interview**

An interview method was adopted to collect the data for Thami women's participation in household decision making with the help of above mentioned interview schedule. Because the respondent are illiterate and uneducated and they could not feel the questionnaire by themselves. So the Thami women were asked the questions in a face to face manner.

#### **3.6.3 Observation**

Observation is one of the primary methods in the research of sociology and anthropology. Data and information related to the study has collected through observing, disease, prevalence, location, conducting programs, family type situation of children, eating habits, living standard, health and hygiene status etc.

### **3.7 Data Analysis and Presentation**

Collected data has been analyzed through various methods mainly descriptively and statistically. The interpretation of the observation has been supported by pie-chart and table where it has been used wherever applicable and appropriate.

### **3.8 Limitations of the Study**

The issue of women in household decision making process is very vague issues, which cannot be studied at single attempt. Due to the time, economy, place and discipline this study is limited in the following areas:

- This study is focused in a very small area, ward nos. 6 and 9 of Sundrawati VDC of Dolakha district,
- This study covered only 40 households from the focused area,
- This study covered only Thami women,
- This study was concentrated to analyze the situation of women in household decision making process.
- Being a small unit, this study may not represent the situation of all Thami women of Nepal as well as the total status of Nepalese women.

## **CHAPTER- IV**

### **SOCIO-ECONOMIC CHARACTERISTICS OF THAMI WOMEN**

This chapter presents the socio-economic and demographic characteristics of the study area and the People. It includes the description of family structure, household population by age, marital status, educational status and occupation. So, a brief introduction of the area has been presented in different section of this chapter.

#### **4.1 Socio-economic and demographic Characteristics of the Respondents**

##### **4.1.1 Dolakha District: An Overview**

Dolakha district, a part of Janakpur Zone is one of the seventy five districts of Nepal, a landlocked country of South Asia. The district, with Charikot as its Headquarter, covers an area of 1,926 km. The district spreads from 27°40' E to 28°17' and 80°17' N to 84°35'N. It is bounded by Sindhupalchok and Ramechhap districts. The district is divided into two geographical regions, Himalayan, Hilly region. The district is different from other districts of Nepal. It is near about with China in the North. It's North region, such as Gaurishankar range as well as most of its places are covered with snow all over the year. The world's famous mountain Gaurishankar Himal also lies here (VDC Profile, 2067).

The total population of Dolakha is 1,84,707 of which are male 90,415 and female 94,292. The total household of the district is 37,292, average family size 4.95 and population density 76 per sq. km. Including Chhetri and Brahmi, it consists various caste and ethnic residence of Thami, Chhetri, Newar, Brahmin, Kami and Damai (VDC Profile 2067).

##### **4.1.2 Sundrawati VDC- A Brief Introduction**

Sundrawati VDC is a part of Dolakha District which lies in area No- 2 of the district. Its total area consists of 2022 square kilo meter. It is surrounded in the



East by khalte and Dhuwakot VDCs, in the West by Muralivanjang VDC and in the North Sankosh and in the south Sunuwalabazar VDCs. It has 77% of sloping land and some other plains and low land areas. The population composition by caste and ethnicity, and gender base of the population residing in Sundrawati VCD of Dolakha district is listed below based on VDC Profile of 2067.

**Table No. 4.1**  
**Population Composition of Sundrawati VDC**

<b>Caste</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>	<b>Percent</b>
Kumai	770	775	1545	40.24
Thami	668	695	1363	35.50
Chhetri	287	293	580	15.11
Brahmin	110	102	212	5.52
Biswokarma	36	31	67	1.75
Sarki	20	14	34	0.89
Damai	14	15	29	0.76
Sherpa	5	5	10	0.26
<b>Total</b>	<b>1910</b>	<b>1929</b>	<b>3839</b>	<b>100.00</b>

Source: VDC Profile, 2067.

According to the record of Sundrawati VDC office, the total population of this VDC is 3839 among them the total population of Thami's is 1363 consists of 668 males and 695 females. The second large position consists of Thami caste in this VDC.

#### **4.1.3 Population of Sampled Thamis Household According to their Age and Sex**

It is essential to know about the distribution of Thami household population of the study area. Age and sex structure is primary basis of demographic classification of vital statistics. They are very important variables to find out of the household size and structure. Here, some data of age and sex is presented on Table 4.2.

**Table No. 4.2**

**Age & Sex Structure of Thami Women's Household**

Age Groups	Sex		Total No. of population.	Percent
	Male	Female		
Below 19 years	39	53	92	45.32
20-29	18	18	36	17.73
30-39	16	16	32	15.76
40-49	12	15	27	13.30
50 and Above	7	9	16	7.88
Total	92	111	203	100.00

Source: Field Survey, 2012.

Table no. 4.2 shows the distribution of current population of Thami households by age & sex. For convenience, the ages of the sampled Thami household population have been categorized into five age groups. The age below 19 years has been taken into consideration for their the less participation in economic activities due to their unproductive age. According to the data most of the women are more sensitive towards the household activities rather they are deprived from income generation activities in relation to their life pass through their struggle. The highest percentage of population is found in the age group below 19 years (45.32%) and lowest age group is above 50 years (7.88%) respectively.

**4.1.4 Marital Status of Thami Women's Household**

Among sampled 40 households in Sundrawati VDC ward No. 6 and 9, each family can be categorized under the sex and marital status. Marital status is one of the important for socio-economic characteristics. It is also universal demographic component. It can play a vital role to determine the educational status, household decision making power and so on. Therefore, the marital status of the Thami population is given table below:

**Table No. 4.3**

**Marital Status of Thami Women's Household**

<b>Marital Status</b>	<b>Nos. of Respondents</b>	<b>Percentage</b>
Married	84	41.38
Unmarried	102	50.25
Widow	15	7.39
Separated	2	0.99
Total	203	100

Source: Field Survey, 2012

The table 4.3 shows that the marital status of sampled Thami population. The study is found the unmarried population is highest (50.25%) in the study area. Similarly, it is followed by 41.38 percent married, 7.39 percent widow or widower and 0.99 percent is separated respectively. It is found that as in every community marriage ceremony is an important event in Thami community. The unique characteristic of Thami marriage is right to ancestral marriage. The proper format of marriage is between cross cousin. There are various forms of marriage practiced in the Thami community such as arrange marriage, love marriage, inter- caste marriage, widow marriage etc. Though there are some separated families but he practice of divorce is not found among Thamis.

**4.1.5 Education Status of Thami Women's Household**

Undoubtedly, literacy and educational qualification is vital indicator of women's social status. It is universally accepted that the role of an educated women is extremely significant to educated family. Due to the lack of access of educational opportunities and negative attitude towards girls' education, women have been marginalized and forced to lack awareness regarding their rights and roles till now. However, at present the scenario has shown the indicators of change in the rooted nation. It is realized that education for women is the need of these days. Still we can notice the inequality in the educational level of women and men. When the Respondents have been asked to express their

views regarding education for women, whether they are against it or in favor, all of them said that they are in favor of women's education.

Thami women (respondents) of the study area have been asked whether there is positive or negative attitude of the community people on girl education. All of them have said there is positive attitude on it whereas no one reported that there is negative attitude. This shows that the respondents of the study area have understood the value of education. Even the illiterate parents are positive towards their children's education. It means they like to send their children to schools. Therefore, the educational status of the Thami population is given table below:

**Table No. 4.4**  
**Distribution of Thami Women's Household Population according to the Level of Education**

<b>Level of Education</b>	<b>No. of Population</b>	<b>Percentage</b>
Literate	22	10.84
Illiterate	79	38.92
Primary	76	37.44
Secondary	22	10.84
Higher Secondary	4	1.97
Total	203	100.0

Source Field survey, 2012

First of all it can be say that Thami people seems to be deprived of the access of higher level education. Only 37.44 percent of the respondents got Primary education and 10.84 percent got Secondary education. Similarly, 1.97 percent of the respondents got higher secondary level education. This shows that majority of the Thami people in the selected household of the study area is poor. Scientifically, below than six years group of children are not well prepared because of their physical and mental combination. But when we go through the study area of Thami family, there was no any tradition about the schooling consciousness towards their children and they didn't have any

practices to read and write for female. But slowly and gradually it began inside the society and the governments compel to formulate the policy for education to all uneducated people. The government has managed informal education system for uneducated person in all society. Slowly the old age female are being literate and they urged to say their children to go to school to read and write. Those, who have access to send their children in school to get education according to family status.

#### **4.1.6 Occupational Status of Thami Women's Household**

Occupation is that factor which helps to improve socio-economic status of the people. While observing during the data collection, it was found that most of the selected household's respondent's major occupation is their traditional farming. It is national indicator that most of the people in our country are dependent in traditional farming. Due to the modernization of the technologies they are shifted in many kinds of occupation like foreign employment, wage/labour, business, and study etc. The data about the occupational status of the respondents have been given below:

**Table No. 4.5**  
**Occupational Status of Thami Women's Household**

<b>Major Occupation</b>	<b>Nos. of Population</b>	<b>Percentage</b>
Agriculture/ Housewife	54	26.60
Daily wage	58	28.57
Foreign employment	7	3.45
Study	12	5.91
Trade	3	1.48
Dependent population (under 15 years below)	69	33.99
Total	203	100.00

Source: Field Survey, 2012

Most of the Thami people are involved daily wage activities for their sustainability of daily lives. In agricultural activities because of their own land

property and could sustain their family life easily. There are some persons in the study area having income from foreign employment and business family and can spend money and other for their children's education. Some of them have land for agricultural activities and involved in minor activities which seems not sufficient for their lives family. First of all, the cause behind their low income generation that they are not well prepared for given occupation in relation to their physical and as well as mental. Due to the lack of consciousness Thami people are not much deviated towards their economic and social responsibilities.

#### **4.1.7 Classification of Thami Women According to Family Type**

The structure of the family plays an important role in the women's socio-economic status. There are mainly three types of families in the study. The nuclear family includes husband, wife and their unmarried children and it is comparatively small in size. Joint family, which means a husband a wife (one or more), their married children mostly three generations. And an extended family means more then one married members and their relatives living under a single room sharing the same kitchen. Family is the basic social institution. The size of the family shows about individuals and it directly affects the economy of the family.

**Table No. 4.6**  
**Types of Family**

<b>Types of Family</b>	<b>No. of respondent</b>	<b>Percentage</b>
Nuclear family	15	37.50
Joint family	24	60.00
Extended family	1	2.50
Total	40	100.00

Source: Field survey, 2012.

The above table 4.6 shows that 37.5% of Thami families lived in nuclear family. Most of the people 60% lived in joint family and 2.5 % people lived in

extended family. Most of the people lived in joint family because of land problem, common income and common residence.

Twenty first century is known as postmodern era. In this era individuals want to make their individuality and seek for their individual existence whereas in quite opposition Thami people are mostly living their life in joint family. Lack of their land most of them are living together in joint family. Moderate portion of the family are living nuclear family, but by dividing a single house into rooms. In the study one extended family was found. In the time of Maoist insurgency they have lost their children and they are living with daughter-in-laws family together.

#### **4.1.8 Age Composition of the Respondents**

Age is an ascribed status related to role, responsibilities prestige and societal expectations to its member, which gives them certain privileges on the basis of their age. UN has defined age as the estimated or calculated interval of time between the date of birth and the date of census expressed in completed solar year "(Un' 1967). It has also recommended that information on age should be collected in the census by enquiring the day, month and year of the individual's concern. In this study, age of the sampled respondents ranged from 15 to above 65.

**Table No. 4.7**  
**Age Composition**

<b>Age group</b>	<b>Number</b>	<b>Percentage</b>
15-45	26	65
46-60	13	32.5
60 above	1	2.5
Total	40	100

Source: Field survey, 2012.

The above table 4.7 shows that 65% of Thami women belongs to the age group of 15-45, 32.5% belongs to the age groups of 46-60 and 2.5% that is 1

respondent belongs to 60 plus. The composition of sampled population shows the miserable condition of Thamis that their knowledge about health education. They prefer traditional method of treatment of their health while being unhealthy, they go for Dhami/Jhakri instead of health post. Though their life expectancy rate is very poor. Youths' population seems good, in the comparison of youths and late adulthood. The ageing population seems negotiable. So, it can be recommended that they should go for health post instead of Dhami/Jhakri which can be fruitful for their longlife as well.

#### **4.1.9 View of Thami Women about Age at Marriage**

The marriage age is one of the most important variables, which affects the women's fertility. Early marriage leads to long term influences on high fertility rate, high mortality rate and low life expectancy. Age of marriage is slightly increasing at present than before. In Thami community, marriage is done by asking the girl's parents and the practice of elopement is also prevalent. In any case, certain customs need to be observed.

**Table No. 4.8**  
**Age at Marriage**

<b>Marriage age</b>	<b>Number</b>	<b>Percentage</b>
15-18	10	25
18-20	21	52.50
20-25	9	22.50
Total	40	100.00

Source: Field survey, 2012.

The above table 4.8 shows that 25% women married at the age of 15-18, 52.5% women married at the age of 18-20 and 22.5% married at the age of 20-25. This table shows that most of the respondent married at the age of 18-20.

Most of the Thami people are illiterate. They do not go to school for education. Due to the poverty they have to go to search for employment such as, shepherd,



household work, wage labour and many more. While doing such works they select their pair and eloped to them. They do not have the basic knowledge about the age of marriage, the vital key behind this is education which is prohibited to them due to the poverty and the lack of knowledge of their parents. So, it can be fruitful to them if the concerning agencies and governmental and non-governmental organization to pay their attention towards the backward community such as Thamis.

#### **4.1.10 Distribution of Thami Women by Educational Status**

Education is the strongest variables of the status of women. Education provides some of the basic skills and confidence to take control of their lives. But the large majority of the population of Nepal is illiterate with whom women comprise the largest group among the illiterate women. In the rural areas, girls have to be busy in daily household works and are unable to give time to study or their parents may not send them to schools because the cost of their daughter's education. Education is the measurement of the socio-economic development of a community and the nation.

The women's literacy rate is low in SAARC region including Nepal. According to 1991 census the total literacy rate of Nepal is 39.6% and female's literacy rate is just 25%.

**Table No. 4.9**  
**Education Status**

Level	No. of respondent	Percentage
Illiterate	30	75
Literate	8	20
Under SLC	2	5
Total	40	100

Source: Field survey, 2012.

The data indicates that the literacy rate 75% Thami women are very low. The society/community has not given importance to women education. Girls are promotes of household jobs like cooking, farming, washing, cutting etc. to

increase this literacy rate, awareness programmed and attentions contingency measures should be adopted.

Traditional thinking – "education is for boys not for girls" had played the major role for their illiteracy. Thami people are backwarded, they are absent in the national mainstreams. Many researchers and programs have been done in the name of caste/ethnicity but real researches and programs should be launched to uplift the educational status of women in Nepal. Not only Thami women rather women from every caste and ethnicity are in minority in education. Lack of job opportunity, dependency, patriarchal norms and value, national rules and laws, political inability and strategy are the responsible factors for women's education.

#### **4.1.11 Distribution of Thami Women by Occupation**

In this study, all the women are uneducated and jobless. Due to the lack of education, they are jobless and dependent fully upon agriculture for their life. Occupation is another key indicator in determining the socio-economic status of women. Generally, women's employment and education are inversely related. If women's economic dependency can be reduced by their own monetary income, there will be a great change in over all status of women. The growth of women participation in the labour force has been interpreted by economic historians as logical consequences of process of economic development.

**Table No. 4.10**  
**Occupational Status**

Types of occupation	No. of respondent	Percentage
Agriculture	38	95
Labour wages	2	5
Total	40	100

Source: Field survey, 2012.

The above table 4.10 shows that 95% women are involving in agriculture only 5% women are engaged in labour wage. This Thami group have been found

economically deserted, professionally wage labour. They have not enough land to provided food for year either they have scienfigic agriculturing.

Nepal's economy is depend upon agriclutre, unfortunately, it's people are suffering for food. They don't have their land for cultivation. Limited persons have control over land and natural resources. So, the Thami people ar obliged to wandering and sell their labour in major Indian cities in chief price.

#### **4.1.12 Distriburtion of Thami Women by Landholding Conditions**

Agriculture is the main economic source of Nepal. So land is the important factor for agriculture, which determines the social as well as economic status of an individual. Generally, property is transmitted form older to younger generation through the male line. Sons are regarded as legal heirs and inherits their parental property. Daughter do not inherit property unless she remains unmarried in her whole life. So, the inheritance and property holding system in Thami is not different from that of Nepal in general. The practice to practice to register property in the name of women is very rare.

**Table No. 4.11**  
**Landholding**

<b>Size of Land in Ropani</b>	<b>No. of respondent</b>	<b>Percentage</b>
0-10	24	60
11-20	9	22.50
21-30	7	17.50
Total	40	100

Source: Field survey, 2012.

The above table 4.11 shows that out of 40 households, 7 households occupy 21-30 ropani of land which is 17.5% of the population of the total sampled households. Similarly 11-20 ropani of land is occupied by 9 households, 0-10 ropani of land is occupied by 24 households. This study found that out of 40 respondents, only 2 women has ownership of land.

Due to the patriarchal norms and values females do not taken as lawful heirs for their parental property. The land they inherit from their father. They are under the poverty line; they are unable to buy any land whereas all the time they suffer for food. Though, the land ownership condition is poor among this community.

#### **4.1.13 Personal Saving of Thami Women**

Personal property (saving) means Daijo and Pewa a type of property that originates from her own earnings and form the gifts of her parental house, her husband, her household or any other sources. It may be either in the form of goods, cash, land or animals.

**Table No. 4.12**

#### **Personal Saving**

<b>Means of Income</b>	<b>No. of respondent</b>	<b>Percentage</b>
Money	15	37.50
Goat	4	10.00
Money/goat	11	27.50
No	10	25
Total	40	100

Source: Field survey, 2012.

The above table 4.12 shows that 37.5 percent women have saving money 10% saving goat 27% women have money and goat and 25% have nothing most of women use their pewa/daijo themselves. This type of property they spend freely. But they spend for their family not for self. They spend money in food and clothing for their family members.

#### 4.1.14 Spending Money by Thami Women

Personal saving is important for women. This type of money they spend on themselves but they have not enough money to save because of low monthly income. If they save money they spend most of the money for family.

**Table No. 4.13**

#### **Spending Money by Respondents**

<b>Types of occupation</b>	<b>No. of respondent</b>	<b>Percentage</b>
For family	28	70
For self betterment	4	10
Other	8	20
Total	40	100

Source: Field survey, 2012.

The above table shows that most of the women spend money for their family to buy food and clothes whereas few women spend their money for their children's education and only 4 (10%) spend the money for their own requirement.

This is the human behavior/nature that every one desires for his/her betterment. In this way Thami women also do have their desires for their betterment which is restricted within the four walls of their house. They earn some of the money by selling pigs, goats, chickens, collected herbs and gifts provided by their guardians. Most of the money they spend for their family, some of them they spend the amount for their health treatment and over cosmetics peripherals. Some of them spend that amount for being dried foods such as biscuits, noodles and wafers too.

#### 4.1.15 Women's Savings for Future Purpose

Saving is an important part of life. If we save money it is easy for the future. But poor economic condition of respondent it is not easy to save money.

**Table No. 4.14**  
**Women's Savings for Future Purpose**

<b>Saving money by women</b>	<b>No. of respondent</b>	<b>Percentage</b>
Yes	24	60
No	16	40
Total	40	100

Source: Field survey, 2012.

The above table 4.14 shows that most of the respondent (60%) saves money for future whereas 40% respondents replied that they do not have money for savings. While conducting research it was found that most of the respondents save the money for future purpose. They used the collected money for accidental happenings such as Dhamsi/Jhakar, ceremonies and occasions. The amount of money they save for further purpose is negotiable or less in amount.

#### **4.1.16 Expenditure Pattern of Thami Women**

To locate the level of the community in the social strata it is necessary to know the ways of expenditure of the people. Because the priority to education, family health and advanced means of communication indicates the highest level of the community.

**Table No. 4.15**  
**Expenditure Pattern**

<b>Items</b>	<b>No. of respondent</b>	<b>Percentage</b>
Food	20	50
Education	5	12.5
Health care	5	12.5
Clothing	8	20
Other	2	5
Total	40	100

Source: Field survey, 2012.

The above table 4.15 shows that highest percentage (50%) prefer to spend for food than in other goods. And the second highest percentage (20%) refers to

spend for clothing. Likewise, percentage in health care and education is 12.5%, only 5% spend their income in other work i.e. ornaments.

By analyzing the data obtained from the study that the poverty of their family. Thami people are doomed in poverty whereas they spent fifty percent amount of on their food and beverage. Being based on the agriculture they strive for poverty. They are unable to grow the food more than that of six months. They are unable to give priority to health and education which is essential for human beings. It is said that without education and health human being turn themselves on brutal and savage. This is not only the condition of Thami people rather it symbolizes the whole Nepalese society. Most of the people are rooted in such condition.

#### **4.1.17 Political Interest of Thami Women**

The level of participation in politics in respect of women in Nepal's low. It is thought that the place of women is at home and not in politics. Politics like other factors is a major factor determining women status. It makes women aware of their rights and helps them to raise voice against all kinds of injustices and violence that they have to face. Only a few women have political know-how and are involved in politics directly or indirectly in rural areas.

It was found that majority of the women (57.5%) are interested in politics where as 42.5% women are not paying their interest towards politics. Most of the respondent also voted in election. But only few people are involved in political party. Their political decision cannot be implemented in family. They are guided by their male counterpart. After the 10 years Maoist insurgency marginalized ethnic groups have started to paying their interest towards politics. In the comparison of past, they are somehow seems conscious for their rights. While conducting the research, some of the person talked with researcher about the politics. They are helplessness with the behaviour of the political leaders. They opined that the politics is being held in Nepal not of

them rather it is for the betterment of tycoons' nearest and dearest. Either they are nearest or dearest of political leader. This statement shows the hopelessness and existential angst of the people.

#### **4.1.18 Spending Time in Household Work**

In Nepalese society people believe that household works are only for women. They must do household work whether they are busy in other work. Respondent were asked how much time they spend in household works. Times were classified into three group (3-6) hours per day, (6-8) hours and above 8 hours.

**Table No. 4.16**  
**Spending Time**

<b>Spending time</b>	<b>No. of respondent</b>	<b>Percentage</b>
3-6 hours	9	22.5
6-8 hours	6	15
Above 8 hours	25	62.5
Total	40	100

Source: Field survey, 2012.

The above table 4.16 shows that majority of the women (62.5%) spending above 8 hours in household work, 22.5% women work in 3-6 hours in household work and 15% respondents spend their 6-8 hours for household work. They spend their most of time in household work. Most of the women are working restless. Because of that they do not care their health and they also do not care the children properly.

While conducting the research it was found that majority of the women spend their whole time in household work as a bound labour, where as their husbands spent their time in gossiping, rearing here and there, drinking alcohol, smoking cigarettes and many more nostalgic activities. This data represents the national disease. It means in our Nepal most of the males spend their time uselessly,



where as their wives rooted restlessly in working and working, they even forgets their health condition. They dam cares their lactating baby due to the heavy work load. They restlessly move in household work from early morning to late evening.

#### **4.1.19 Suffering from Diseases**

Particularly in most of the rural areas of Nepal, women possess poor health. Social and cultural values prevailing these are the most affecting factors. Maternal mortality rate and infant mortality rate are relatively high in Nepal. Their access to health facility is low. They are facing so many health problems. This table shows different kind of health problem facing by women in the study area that is presented in the table below:

**Table No. 4.17**  
**Suffering from Diseases**

<b>Diseases</b>	<b>No. of respondent</b>	<b>Percentage</b>
Gastritis	25	62.5
Typhoid	6	15
Blood pressure	4	10
Eye problem	5	12.5
Total	40	100

Source: Field survey, 2012.

The above table 4.17 shows that most of women (62.5%) had suffering form gastritis. 15% had suffering from typhoid, 10% had suffering form blood pressure and 12.5% had suffering from eye problem. Most of the respondent go for treatment in traditional healers. They believed that diseases are the outcomes of bad deeds of done in the past. Some changes in their belief in superstition have noticed in these days.

Most of the Nepalese people have devour problems in time. They work much of the time in their fields but they cannot grow sufficient food to eat over a

year. So, they suffer time and again to fill their belly. Gastric is the outcome disease of empty stomach. 'Vitamin A' which is essential for eyesight, they do not derive it except 2 to 3 months per year, which can be taken as a national indicator at all.

## **CHAPTER- V**

### **WOMEN IN HOUSEHOLD DECISION MAKING PROCESS**

#### **5.1 Participation of Thami Women on Decision Making Process**

Decision has a great role to enhance the social status. This chapter presents decision making process of Thami women in different household activities. First of all, it has been tried to assess the position of the Thami women of Sundrawati VDC ward nos. 6 and 9 of Dolakha district. In order to show their status and decision making power, this chapter has been divided into different topics. This presents the existing pattern of social relationship that relates power, roles and responsibilities of Thami women, especially decision making process at the household levels which show their status in the family as well as in the society. The socio-cultural practices of Thami women reflect the status of their life style and living standard. Socio-cultural practices of Thami people are mentioned among the selected households of the study area. The ability and capacity of married women in decision making is affected by various factors such as; education, occupation, employment status etc.

##### **5.1.1 Decision Making System in Family**

Decision making power of Nepalese women is very low because most women being illiterate, their male counterparts do not believe in their capacity of decision making and hence women's participation in decision making remains low. A woman who is considered as a housewife has to perform almost all domestic works. When particularly at there old age, performing the role of mother or mother in law. She can take part in decision making process. Most of the women have no authority of decision making. In this study, there are three categories of involvement. They are personal, husband and both, these three categories of the respondent in term of their involvement in decision making system in family.

**Table No. 5.1**

**Decision Making System in Family**

<b>Involvement in decision making</b>	<b>No. of respondent</b>	<b>Percentage</b>
Personal	5	12.5
Husband	11	27.5
Both	24	60
Total	40	100

Source: Field survey, 2012.

Women do not even decide what food to prepare or dinner. Generally women have little access in resources but the actually control lies with men. The above table illustrates that majority (60%) of the respondent takes decision with together which is remarkable for decision making system only 27.5% take decision by husband and 12.5% are single (personal) decision. The main causes behind it might be lack of self confidence of women and the practice of patriarchal system.

Thami people, while conducting the research most of them found illiterate. Illiteracy under the patriarchy is the root cause of their innocence. Thami caste being a mongolian family both husband and wife found in majority involving while taking household decision, where as in Aryam family, there is less chance to involve in household tasks.

**5.1.2 Decision on the Marriage of Children**

It is explicit that the role of men is greater in making every decision in the male – dominated society. The decision made by women has been paid less priority. However, the women's role in decision making is not less important. In the field study done on Thami women living in Sundrawati VDC ward nos. 6 and 9 of Dolakha District, the respondents were asked who makes the decision regarding the marriage of their children. The following table demonstrates the collected facts from the respondents.

**Table No. 5.2**

**Decision on the Marriage of Children**

<b>Decision Makers</b>	<b>Frequency</b>	<b>Percentage</b>
Husband	16	40
Wife	6	15
Husband and Wife	18	45
<b>Total</b>	<b>40</b>	<b>100</b>

Source: Field Survey 2012

The presented data of the above table explicitly show that more men have been involved in choosing mate for life for their children. It has been reported that 40% men independently make the decision for the marriage of their children where as only 15% women have the important role in making such independent decisions. In most of the cases, about 45 percent of consent of both is needed for the marriage of their children. One more interesting fact found in the study while interviewing the selected respondents is that most of them talked about the freedom of marriage. Their view is that the boys and girls can choose their life partners by themselves. However some of the respondents said that they didn't prefer inter caste marriage.

**5.1.3 Decision in Sending Children to the School**

In any society, in order to find out the status of women, it is very important to know about the decision making process as it determines the power. Without comparing men and women's status in an area, it is really difficult to find out women's status in decision making process. In case of Thami women here the decision making role is very important. While making an interview to the respondents to know about the process of decision making in sending the children to the school the following facts have been gathered.

**Table No. 5.3**

**Making Decision to Send the Children to School**

<b>Decision Makers</b>	<b>Frequency</b>	<b>Percent</b>
Husband	15	37.5
Wife	5	12.5
Husband and Wife	20	50
<b>Total</b>	<b>40</b>	<b>100</b>

Source: Field Survey, 2012

The above table 5.3 states that in the process of making decision while sending children to the school the consent of both is regarded in the community. However, majority of the decision is seemed to have been made by the father. It has been found that 50 percent of the respondents have reported that to send the child to school both father and mother's consent is necessary whereas about 37.5 percent of the respondents have reported that it is only the husband that makes the sole decision in choosing and sending the school for the child. But only 12.5 percent of the respondents have said that they themselves choose the school to send their child as the women are found to be household heads as their husbands were abroad for work. All this shows that Thami Women's decision making power in sending their children school is comparatively less strong than Thami males.

**5.1.4 Women's Decision Making in Household Activities**

Like women from other communities of Nepal, Thami women residing in Sundrawati VDC ward nos. 6 and 9 of Dolakha district have been engaged heavily in household activities like food preparation, firewood collection, fetching water, cleaning clothes and dishes, rearing and caring kids and so on. It has been found that men do not pay attention in these types of household activities. The following table explicitly presents the facts:

**Table No. 5.4**

**Household Activities of Thami Women**

<b>Household Activities</b>	<b>Wife</b>	<b>Husband</b>	<b>Both</b>	<b>Total</b>
Food Preparation	32 (80%)	5 (12.5%)	3 (7.5%)	40
Firewood Collection and Fetching Water	34 (85%)	3 (7.5%)	3 (7.5%)	40
Cleaning Clothes and Dishes	36 (90%)	–	4 (10%)	40
Child Caring and Rearing	26 (65%)	–	14 (35%)	40

Source: Field Survey, 2012

As shown in the above table 5.4, 80 percent sample household food preparation has been found predominantly as women's work. Whereas 12.5 percent sample households the work was performed by male, remaining 7.5 percent work done both male and female.

Similarly firewood collection and fetching water have been mainly done by women. 85 percent of households women did these jobs whereas remaining 15 percent of the households, men and women equally are found to have done these acts. It has been observed that where children are too small to perform such jobs in those households, where women were absent, men have performed such tasks.

The table above shows that in 90 % of the households women have been found doing their activities whereas only 10 % of households both women and men have found performing such works. It is extremely surprising fact that in most of the households almost all where there are female members, cleaning clothes and dishes are entirely done by women or female members of the house. Some of the respondents even complained saying they never remembered their husbands cleaning clothes and dishes as they believed if they did such works, their prestige and honor will be lost.

As revealed by the table above 65 percent households, the work of child rearing and caring has been done by women and 35 percent households, the work was done by both men and women together. An interesting fact that arises from the study is that there was not even a single household in which men alone took the responsibility of this job, i.e. the job of rearing and caring children. Rather it has been found that except mother. Grandmother and other female members of the family have been more involved in such jobs.

### 5.1.5 Decision on Cropping System

Mostly female are engaged either in household works or in agriculture activities in this study area. There is more involvement of females in agriculture, decision making regarding cropping pattern. The table below presents the decision on cropping system of household's decision.

**Table No. 5.5**

#### **Decision on Cropping System**

<b>Decision Makers</b>	<b>Nos. of Respondents</b>	<b>Percentage</b>
Wife	20	50
Husband	5	12.5
Both	15	37.5
Total	40	100.0

Source: Field Survey, 2012

The presented data of the above table explicitly show that more women have been involved in crop system. It has been reported that 50% women independently make the decision for the agricultural activities where as only 12.5 % women have the important role in making agricultural tasks. In cropping season 45 percent respondents replied that both of male and female involved in cropping system. In the cropping season of farmer it was found that most of the women make equal decision. This table shows that the burden of every tasks imposed upon female is greater than male in our agrirarian



society of Nepal. It is bitter true that most of the women are busy in agricultural works in Nepal.

### **5.1.6 Decision on Giving and Taking Loan**

In order to find out the status and role of women while giving and taking loan, the study of their involvement in the decision making process in the household management is extremely essential. In this sphere, women's role in households money keeping, use of households income , loan making, money lending, buying selling agricultural product etc are quite significant. In the study done in Thami households of Sundrawati VDC ward nos. 6 and 9 of Dolakha district, it has been found that women generally have moderate access to decide take or discard loan, which is given in the table below:

**Table No. 5.6**

#### **Decision on Giving and Taking Loan**

<b>Decision Makers</b>	<b>Nos. of respondents</b>	<b>Percentage</b>
Wife	14	35
Husband	20	50
Both	6	15
Total	40	100.0

Source: Field Survey, 2012

As shown above in table no 5.6, Thami women have moderate rights to make decision on giving and taking loan for them and for their family. 35 percent of the decision makers in taking and giving loan were women where as majority of the respondents 50 percent of the decision maker were men. 15 percent men and women have been found to have made equal decision for taking and giving loan. From this statistics, it is possible to assign that men have some more decision-making role in loan making.

In conclusion, unlike in the household activities, men are found to be more involved in the decision making regarding the household management. As it is directly related with money / cash, women got a bit less involved in the decision making in comparison to men. Again, we can observe a little bit gender discrimination here although the women's case in this context is not entirely miserable. They have, in fact, proven that if they get opportunity of decision making, they have the capability of it.

### **5.1.7 Decision on Household Expenditure**

The role of men and women differs in family while household decision making. It view that the male dominates female in most of the household spheres because he can play vital role for his family. The entire small person should respect the elder and big authority to do something. Male person always handles the family spheres and gives them order to manage in his personal sayings. Such as deciding the number of children, use of family planning measures of the use of contraceptives, medical treatment method for sickness of the family member etc. So, in order to find the women's position in the study area in these different family affairs, the collected facts have been demonstrated here, and then a brief analysis has been presented following the table below.

**Table No. 5.7**

**Decision on Household Expenditure**

<b>Decision Makers</b>	<b>Nos. of Respondents</b>	<b>Percentage</b>
Self	12	30
Husband	18	45
Both	10	25
Total	40	100.0

Source: Field Survey, 2012.

As given in the table 5.7, out of the total respondents of the sampled area of study, about 30 percent of the women have reported that they themselves decide about household expenditure whereas 45 percent of the women have responded that they have to obey what their husband opinion in case household expenditure. Similarly, 25 percent of the Respondents have reported that both of them husband and wife are required while deciding the household expenditure decision. In comparison, it has been found that fewer women than men are involved in making the decision of household expenditure. However, the positive point while taking decision found in the study is increasing day by day that both of the sexes are involved while taking decision about household expenditure.

**5.1.8 Decision Making in Family Affairs**

The role of men and women differs in family affairs decision making. Such as deciding the number of children, use of family planning measures of the use of contraceptives, rejection of sexual inter course, medical treatment method for sickness of the family member etc. So in order to find the women's position in the study area in these different family affairs, the collected facts have been demonstrated here, and then a brief analysis has been presented following the table below.

**Table No. 5.8**

**Decision Making Role in Family Planning Affairs (Activities)**

<b>Activities</b>	<b>Decision makers</b>			<b>Total</b>
	<b>Wife</b>	<b>Husband</b>	<b>Both</b>	
No. of Children	4 (10%)	22 (55%)	18 (45%)	40
Use of Contraceptives	12 (30%)	17 (42.5%)	11 (27.5)	40
Seeking Treatment	6 (15%)	22 (55%)	12 (30)	40

Source: Field survey, 2012

As given in the table above, out of the total respondents of the sampled area of study, 10 percent of the women have reported that they themselves decide the number of children whereas 55 percent of the women have responded that they have to obey what their husband say in case of giving birth to children. Similarly, 45 percent of the respondents have reported that the consent of both husband and wife are deciding the number of children. In comparison, it has been found that fewer women than men are involved in making the decision of the number of children to have. However, the positive point found in the study is that both women and men need agreement or consent regarding the decision making of how many children to have.

In case of family planning or the use of contraceptives matters, 30 percent of women have responded that they themselves make decision of using the contraceptives whereas 42.5 percent of them said that their husbands make such decisions. Only 27.5 percent of them have responded that in relation to the matter of family planning, both members (husband and wife) decision is regarded as very important. Most of the respondents who are uneducated show the sign of hesitation while in interview. Some of them seem to be reluctant regarding the family planning matter, however, they have been interviewed thoughtfully. Thus, in case of the use of contraceptives, both men and women have been found aware.

Moreover, as shown in the same table above, regarding the decision making of medical treatment method for sickness of family members, more men members have been found to be more aware than women. Majority of respondents agreed that it is their husbands who decide where to take and when to take the ill member in order to have better treatment. 55 percent of the respondents have reported that their husbands decide in this matter whereas about 15 percent of them said that they themselves make the decision. Even in this the decision was generally made mutually. Single head's decision was made at the absence of their husbands. One more interesting fact found while interviewing the respondents is that most of those women whose little kids become sick tend to take their kids to the shamans (Dhami / Jhankri) at first before seeking the medical treatment. They seem to be a little bit superstitious too as they believe in such supernatural powers such as witchcrafts, ghosts, devils etc.

#### **5.1.9 Decision on Social Participation**

Social participation is most important for women to empower their life. This can play an important role to improve the society and women's status. Socio-cultural participation is the main base for social recognition of women. Each caste/ethnic groups has their own tradition, norms, value and morals. Under the study have their own social and cultural practices while celebrating feasts and festivals, marriage, birth and death and religious functions. Different kinds of VDC or Wardwise meeting like Aama Samuha meeting, Tol Sudhar meeting, forestry meeting, school meeting, sanitation and drinking water meeting, road construction meeting, agricultural activities meeting, where they must involved such given formal and informal actions. The given table shows the household's decision makers of the Thami women respondent's participation below:

**Table No. 5.9**

**Decision on Social Participation**

<b>Decision Makers</b>	<b>Nos. of Respondents</b>	<b>Percentage</b>
Wife	9	22.5
Husband	24	60
Both	7	17.5
Total	40	100.0

Source: Field Survey, 2012

The above table shows that least percent (22.5) in comparison to male are involved in social participation activities, whereas the domination of male respondents (60%) are leading their husband's decision on social participation because females are more limited in family activity. Only in small families it is easy to take part in social participation because the husband only is there and he could not do all things himself. The data also presents the reality of family it is rare to have common sharing in social issues.

However, majority of the decision is seemed to have been made by the husband. All this shows that Thami women's decision making power in social participation comparatively less strong than their husbands. Most of the women in the study area are illiterate, though such person cannot decide of their household activity. They are not self dependent in their social process and can not differentiate the task what is right and what wrong, though they do not want to take part in social participation.

**4.1.10 Problem Facing by the Respondents**

In Nepalese context, women are associated with poor health, illiterate unemployment and overloaded. Their birth of a son brings prestige, identity, entity and dignity to a mother in Nepalese society. Nepalese women are facing so many problems. Dispirited so many efforts directed towards their enlistment, women status is still poor due to the tradition perception of the society. Most of

women in rural areas are involved in non-economic household activities and in agricultural works. This table shows most of the respondents face so many problems.

In the study area most of the respondents (77.5%) had faced different kinds of problem. They suffered from health problem. They have problems of food and clothing. Most of women spend their time in household work. They do not have enough money to spend for their children's education. Unequal status in the family is one of the major problems that patriarchy gives. They are mistreated by government of Nepal. They are excluded from the main stream national policy and development. They are deprived from the basic human rights. They work restlessly day and night and bitterly discriminated by their husbands and authority. They work even in the unhealthy condition too.

## **CHAPTER VI**

### **SUMMARY AND CONCLUSION**

#### **6.1 Summary**

Cultural land scope is extremely diverse in Nepal. Nepalese society consists of the various cast/ethnicity tribe and communities holding different beliefs custom and culture. Hence, the status of women differ form one corner of the country to other. The socio-economic status of women also differs from rural to the urban context.

In spite of the differences, as a whole socio-economic status of women is low due to the all property including land ownership inherited to the men line. Hence, unequal distribution of power and resources in the family and society between male and female shows the lower economic status of women. Likewise the restriction of mobility and work load within the household to women make less access to education, training, participation in social organization, politics and consequently modern avenues of income.

This study attempts to find out the Thami women's participation in household decision making in Sundrawati VDC of Dolakha district. The main objective of the study is to find out the Thami women's participation in household decision making in Sundrawati VDC of Dolakha district. Likewise the study was focused to find out the problem that Thami women have been facing and status of women in terms of participation in economic activities, participation in decision making in household activities and educational and daily family affairs of the resspective Sundrawati VDC of Dolakha district.

The study is descriptive, analytical as well as explanatory research design. This is mainly based on the primary and secondary data. It tried to obtain both the qualitative and quantitative data, which are collected by different methods like systematic random sampling method as well as for this purpose descriptive cum exploratory research is conducted.



The study is carried out in Dolakha district of Sundrawati VDC, particularly in ward 6 and 9. The total population of the study area was 3839 of which 1929 are female and 1910 are male which shows the population of female is more than male. The total household of the study area was 171, out of which 40 (24%) households were selected by using systematic random sampling methods.

According to the Age and Sex structure 45.32 percent respondents are found below than 19 years, followed by 17.73 percent of respondents found 20-29 age groups, 15.76 percent respondents found in 30-39 age group, 13.30 percent respondents age was found between 40-49 years age group where as 7.88 percent respondents found in 50 and above years age group respectively.

As a marital status, the study found the unmarried population of the Thami household is highest (50.25%) followed by married 41.38 percent, widow 7.39 percent and separated 0.99 percent respectively.

According to the education, out of total sampled household, 10.84 percent household population has been passed the secondary level of education followed by 10.84 percent literate, majority of the population 38.92 percent illiterate, 38.19 percent population primary and only 1.97 percent population have taken higher secondary level of education respectively.

The major occupation of the household population is daily wage (28.57%), 26.60 percent are recognized as agriculture/housewife, 5.91 percent involved in study, majority of the household population (33.99%) is recognized as dependent population. Among them only 1.48 percent population is engaged in business where as 3.45 percent population is involved in foreign employment.

Among sampled household, 37.5 percent of Thami families lived in nuclear family. Majority of the people (60%) lived in joint family where as only 2.5 percent population lived in extended family.

Among the sampled household population 65% of Thami women belongs to the age group of 15-45, 32.5% belongs to the age groups of 46-60 and 2.5% that is 1 respondent belongs to 60 plus.

In this study, 25% women married at the age of 15-18, 52.5% women married at the age of 18-20 and 22.5% married at the age of 20-25. This table shows that most of the respondent married at the age of 18-20.

In the study, literacy rate found to be 75 percent Thami women, followed by literate population is 20 percent where as under SLC are only 5 percent respectively.

According to the occupational status of the respondents, 95% women are involving in agriculture whereas only 5% women are engaged in labour wage.

Among the sampled 40 households, 7 households occupy 21-30 ropani of land which is 17.5 percent of the population of the total sampled households followed by 11-20 ropani of land is occupied by 9 households, 0-10 ropani of land is occupied by 24 households, out of 40 respondents, only 2 women has ownership of land respectively.

Majority of the respondents, 37.5 percent women have saving money followed by 10% saving goat, 27% women have money and goat, 25% have nothing to saving respectively.

Most of the respondent (60%) saves money for future whereas 40% respondents replied that they do not have money for savings.

Among the respondents, highest percentage (50%) prefer to spend for food than in other goods. And the second highest percentage (20%) refers to spend for clothing. Likewise, 12.5% percent money they spent in health care and education, only 5% money they spend in ornaments and jewellery.

Out of 40 sampled household, majority of the women (57.5%) are interested in politics where as 42.5% women are not paying their interest towards politics.

According to the respondents, majority of the women (62.5%) spending above 8 hours in household work, 22.5% women work in 3-6 hours in household work and 15% respondents spend their 6-8 hours for household work.

Out of total 40 household, most of women (62.5%) had suffering form gastritis followed 15% had suffering from typhoid, 10% had suffering form blood pressure and 12.5% had suffering from eye problem respectively. Most of the respondent go for treatment in traditional healers (Dhami/Jhakri).

Women's involvement in decisionmaking is found low in Thami caste married women in Sundrawati VDC Ward nos. 6 and 9 Male play a vital role in any decision makign process of household matter. Thus, decision makign power rests on men where as some of women are found to be involved in decision making. Now a days, due to the women consciousness, foreign employment of their husbands some women are involved in household decision making process. Thus the trend of involvement in decision making process is increasing .

Majority (60%) of the respondent takes decision with together which is remarkable for decision making system only 27.5% take decision by husband and 12.5% are single (personal) decision.

Among the respondents 40% men independently make the decision for the marriage of their children where as only 15% women have the important role in making such independent decisions.

Out of total respondents, 50 percent of the respondents have reported that to send the child to school both father and mother's permission followed by 37.5 percent of the respondents have reported that it is only the husband that makes the sole decision in choosing and sending the school for the child, only 12.5 percent of the respondents have said that they themselves choose the school to send their child as the women are found to be household heads as their husbands were abroad for work respectively.

Among 40 households, 80 percent replied that food preparation is women's work, whereas 12.5 percent sample households prefer for male and remaining 7.5 percent work prefer for both male and female. Among 40 household, 85 percent of households women did firewood collection and fetching water, followed by 15 percent of the households, men and women. 90 percent of the households women have been found doing their activities whereas only 10 % of households both women and men have found performing cleaning clothes and dishes. 65 percent households found to be involved women in child rearing and caring where as 35 percent households reported for both men and women together.

Out of 40 household respondents, 50% women independently make the decision for the agricultural activities where as only 12.5 % women have the important role in making agricultural tasks. In cropping season 45 percent respondents replied that both of male and female involved in cropping system.

35 percent of the decision makers in taking and giving loan are women where as majority of the respondents 50 percent of the decision maker are men. 15 percent men and women have been found to have made equal decision for taking and giving loan.

According to the respondents, about 30 percent of the women have reported that they themselves decide about household expenditure whereas 45 percent of the women have responded that they have to obey what their husband opinion in case household expenditure. Similarly, 25 percent of the Respondents have reported that both of them husband and wife are required while deciding the household expenditure decision.

Out of the total respondents of the sampled area of study, 10 percent of the women have reported that they themselves decide the number of children whereas 55 percent of the women have responded that they have to obey what their husband say in case of giving birth to children. Similarly, 45 percent of

the respondents have reported that the permission of both husband and wife are deciding the number of children.

In case of family planning or the use of contraceptives matters, 30 percent of women have responded that they themselves make decision of using the contraceptives, whereas 42.5 percent of them said that their husbands make such decisions. Only 27.5 percent of them have responded that in relation to the matter of family planning, both members.

Regarding the decision making of medical treatment method for sickness of family members, 55 percent of the respondents have reported that their husbands decide in this matter whereas about 15 percent of them said that they themselves make the decision.

Least percent (22.5%) in comparison to male are involved in social participation activities, where as the domination of mass respondents (60%) are leading their husband's decision on social participation followed by 17.5 percent of the respondents reported that they both husband and wife are engaged in decision while taking part in social activities.

Among total respondents, 77.5 percent respondents found to be faced different kinds of problem where as only 9 respondents discards that they have problem.

## **6.2 Conclusion**

This study was done to find out the Thami women's participation in household decision making in Sundrawati VDC, particularly in ward 6 and 9.

Gradually, the women of the study area have started to involve in different activities to empower themselves and to bring change in the community. The main traditional work of the Thami community is the agriculture and wage labour but nowadays the trend of their tradition has changed although, communities are giving continuity in the inherent tradition.

The study results of Thami women's decision making process in different household activities such as food preparation, firewood collection, and fetching water, cleaning clothes and dishes, child caring and rearing are really significant. The study result shows that Thami women are able to make a decision without asking husband, includes the purchasing of daily consumer product and the saving, controlling, and use of property and money. The study results also show the strong and close social relationship between family members. Under the socioeconomic development and a little modernization, the size and type of household have been changing from the extended family to be a nuclear family. Even though the size and type of household are changed over times, the women's status has not been yet developed drastically. Women have been still highly influenced by men's decision-making, believe, attitude, and the approach.

Thamis are simple and gentle but economically poor. They do not have enough fertile land. They basically depend upon wage labour at farm and construction. Some of them are engaged in handicrafts such as *Doko Bunne*, *Namlo Bunne* etc. Some Thami people work at others rich people's land and feed their families. Child marriage is prevalent within the community and fertility as well as morality rate is high. The Thami is an ultra poor caste.

Educational status is too much discouraging while talking to literacy, literate people are only literate they can sign their name only. There are rare or no Thami parents who can both read and write. Although they are uneducated their attitude and trend towards education is changed a little. Children are somewhat encouraging at primary level.

Most of them think that education will provide a job. There is awareness in the community that girls are more important in the future. They want to educate girls preferably than boys.

Dropout situations are rampant in the Thami community. Very few, among the total Thami students take the examination. Some student left the examination

because of the sickness. Dropping among girls is very high because of the child marriage. The causes of dropout are economic problem, death of parents, social discrimination, early marriage, expensive education, enrollment at higher age.

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## APPENDIX -I

### Survey Questionnaire on

#### Thami Women's Participation in Household Decision Making

The information included in this questionnaire is only for academic purpose and will be kept secret, It will not be used beyond the research purpose]

Serial No. ....

Date: .....

#### Section I: Household Information

1. Name of the Respondents: .....

2. Age:

S.N.	Name of family members	Relation with HHs head	Sex		Marital status	Educational Status	Occupation
			Male	Female			
1							
2							
3							
4							
5							
6							
7							
8							

3. Types of Family: Nuclear    Joint    Extended

4. At what age did you get marry?

.....

5. What is your Educational Status?

.....

6. What is your Occupation?

Agriculture    Job/service    Trade/Business    Labour/Wages

7.. Does your famiy have cultivated land?

Yes    No.

If yes, how much land does your family have?

..... Ropani

8. Do you have any pewa or Daijo?

If yes, what are they?

Money            Goat            Others .....

9. Where do you spend your money?

Yes No

If yes, for whom did you spent that money?

For family Yourself Others

10. Do you save money?

Yes No

If you save, how do you spend your money?

Food Education Health care Clothing Others

11. Do you have political interest?

Yes No

12. How much time do you spent in your household activities?

3-6 hrs 6-8 Hrs Above 8 Hrs.

13. Do you face any prolem?

Yes No.

If yes, what sort of problems do you have?

.....

**Section II: Questionnaire for Respondent in Household Decision Making Process**

14. In your family affairs, who makes decision in your family?

Wife Husband Husband and Wife

15. While taking decision on your children's marriage who takes decision about it?

Wife Husband Husband and Wife

16. In the case of sending children to school who take decision for it?

Father Mother Father and Mother

17. Who makes food for the family?

Husband Wife Husband and wife

18. Who collects the firewood and fetches drinking water?

Husband Wife Husband and wife

19. Who cleans clothes and dishes after using them?

Husband Wife Husband and wife

20. Does your husband care of you baby?

Husband Wife Husband and wife

21. Who makes decision on cropping?

Husband Wife Husband and wife Others. ....

22. Do you have any giving and taking loan?

Yes No.

If yes, who make a decision on giving and taking loan?

Husband    Wife    Husband and wife    Others. ....

23. Who makes decision on household expenditures?

Husband    Wife    Husband and wife    Others. ....

24. Do you discussed about the no. of children with your husband? If yes who decides about it?

Husband    Wife    Husband and wife

25. Do you know about contraceptives devices? If yes who decides the use of these devices?

Husband    Wife    Husband and wife

26. Who make decision on treatment for sickness?

Husband    Wife    Husband and wife

27. Who makes a decision in participating social meetings?

Husband    Wife    Husband and wife

28. Have you facing any problem?

Yes    No

If yes, what kinds of problems have you facing?

.....