

# **CHAPTER-I**

## **INTRODUCTION**

### **1.1 Background of the study**

Women play a crucial role in the economic welfare of the family. They perform different tasks depending on their socio-economic structure, number of people in the family. The nature of professions they are involved in and many other factors (Reddy and Narayan 1987). Decisions made in home management ranges in importance from major ones in lifetime. for example, choice of a marriage partner is indeed an important decision and not to be taken lightly, but it is only in fairy tales that they live happily ever after (Knoll1973).In the upper income groups, the type of home and the duties of women may vary greatly in the conservative or traditional home and the modern home (Megha, 1990).

In Nepal women comprises more than 51.50 percent of total population. But only 57.39 percent females are literate,(CBS,2011).Women are heavily engaged in domestic chores along with the socio-economic activities. They have major role in household management, they have to do more than 50 percent of household work but have low decision making power very few women are involving in main stream of development and very few women are also is service sectors. There are very few women in policy making level more than 70% females are involving in agriculture sector (N.P.C. Report, 2004)

According to Acharya and Bennett, Nepalese women are not only silent workers who take direction from men. Their marginal role in agriculture production also appears to be commensurate with the level of their labour input. According to Acharya” confinement to the inside domestic sphere down reduce women’s status measured by her input into the important category of decision while access to the outside increase it.’

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

A household is defined as a group of person related by blood or adoption sharing the same kitchen and whole income is pooled jointly (Keynes, 1961). Head of the household is a person who takes the responsibilities for the maintenance of the household activities and is the main decision-maker in the family. Usually, the chief earner or the oldest family member is regarded as the head of a household (Acharya, 2000). The role of women in household decision-making and the allocation of household resources depend upon a number of factors. These factors include type and composition of the household, age and life style of the women and the number of household males absent from the village.

In the context of Nepal, women's role in decision-making process is very low through their population covers more than half sky of the country. Traditional norms and values and socio-cultural setting are major responsible factors for decision-making process. Women’s participation in decision-making remains negligible in the Nepalese context less than 20% representatives of political parties working committee are women. Women constituted only 5% of appointees in the civil service bureaucracy (CBS: 2011)

Newars are the indigenous inhabitants of the Katmandu valley. They are living in Kathmandu valley since prehistoric times, immigrants that arrived at different periods in its history eventually merged with the local population by adopting their language and customs. Newars are a linguistic and cultural community of mostly Tibeto-Burman and some Indo-Aryan ethnicities. They

are bound together by a common language and culture. Their common language is Nepal Bhasa (“Newari” according to statistic of Nepal) or the linguistic progenitor of those language scholars has also described the Newars as being a nationality.

## **1.2 Statement of the Problems**

Women in Nepal contribute 50 percent of household income and work 10.73 hours as against 7.5 percent hours for men (CEDA, 1981). They engaged more in household’s chores but they have no decision making opportunities. The role of women as manager of the subsistence sector as shunned of as unproductive, and the important opinion of women is hardly considered. Their freedom of female within the household sphere restricted. There is gender basis in term of decision making women's have to work more but they have less chance to decide.

In Nepal many development program failed due to default in concept design and implementation modalities poor participation of people, lack of identification of real problems and lack of women’s participation in decision making are the few other religion for failure of the program. These problems are interrelated and no single issue can be dealt in isolation. However keeping this interrelationship in mind issues can be studies one at a time, for proper of family management participation of the women as decision making partners appears to be critical one because women are the primary users and actual managers of family environment women should have knowledge about sanitation and should have practices in their actual life which rely helps to brings towards sustainable development and also helps to improve quality of life of the whole community .(Pandey,2009).

The fact is that women are oppressed and suppressed in our society they are discriminated at all the sector of decision making power and are not considered as main parts of development activities. Though men and women have equal

rights to live but there is social justice due to which women have weak decision making power.

The status of women is low which reflects the weak decision making power in household as well as in society. Decision making power is important factor which measure the relative status of the household members. Women have access in important n sector but they are still excluded from active role of decision making men have major role of decision making power beside the household as well as outside only very few women get opportunity to be leading decision maker.

Newars are culturally rich community but Newari community is conservation to some extent. Women have a special position in all. Societies as well as community and no society can progress without women. Women's participation in every field of life is very important like other community, Newari community are also a male-dominated community and women's participation in decision makers process is very low. So, the present study has planned to assess a sociological study of Newari women participation in decision making power in family in Bhaktapur municipality considering all above mentioned issues this study has focused on the following research questions.

- ) What are the present situations of Newari women's are participation in decision making power in Bhaktapur municipality?
- ) What is the role of Newari women in resource mobilization and their utilization in Bhaktapur municipality?

### **1.3 Objective of the Study**

The general objective of this study is to analyze the decision making power of women in Newari community. A case study of Bhaktapur municipality, Bhaktapur District, Nepal. However the specific objectives are as follows.

- ) To examine the decision making power of Newari women in other social and economic sector as well as study area.

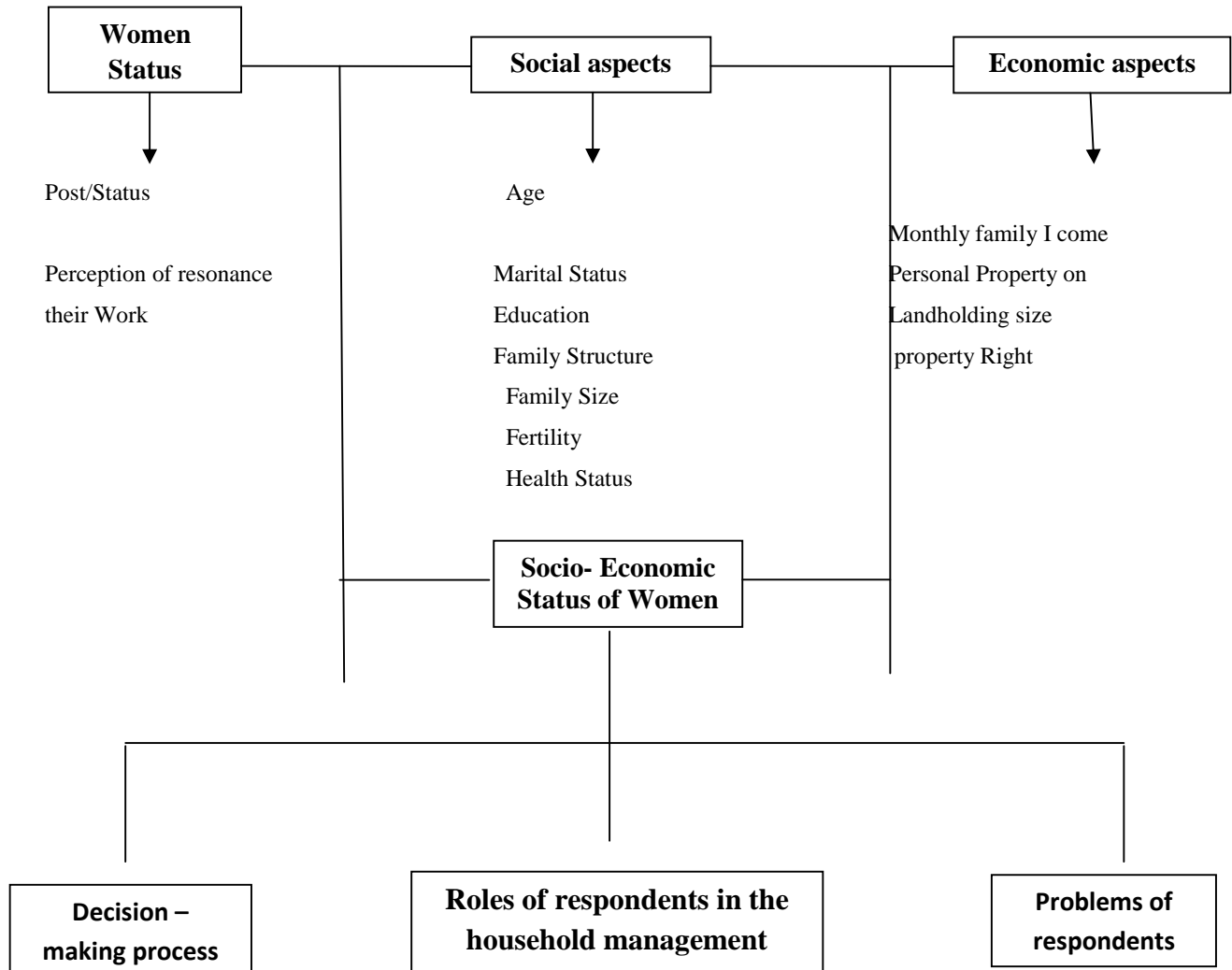
- ) To examine the role of Newari women in resources mobilization and their utilization.
- ) To examine the socio-economic status of Newari women in community.

#### **1.4 Significance of the study**

The significance of the study is digging out the decision making power of women in Newari community at Bhaktapur District as well as its impact in the everyday life. So, this study will be fruitful to expand the field of sociology in studying the process of women in decision making power may help the future researchers to carry out the same type of issues. It will be useful in providing some information needed by the agencies concerned with similar problems. This study has attempted to reflect the Newari women's status in terms of decision making power inside and outside the Newari community further more this study will have the magnitude to find out the actual condition of Newari women in study area in terms of socio-economic status and their decision making power.

## 1.5 Conceptual Frame Work

### Conceptual Framework of the Study



## **1.6 Organization of the Study**

The study consist of altogether six chapters in the first chapter discusses about background of study, statement of the problem, objectives, significance of the study and organization of the study. The second chapter contains review of the literature in the third chapter research methodology has been discussed.

The fourth chapter contains detail about the study site like its geography location, social composition, caste and ethnic groups and municipality etc. Data presentation and analysis are include in chapter five where analysis is done for relationship between socio-economic characteristic and decision making i.e. decision making capacity of respondents in personal and family matters purchasing, borrowing, expenditure, children, education, treatment etc. Similarly chapter six contains summary, conclusion.

## **CHAPTER-II**

### **LITERATURE REVIEW**

#### **2.1 Theoretical Review**

The situation of women in developing country like Nepal is much worse than in the developed ones. Still at the beginning of 21st century, due to conservatism, tradition, illiteracy, ignorance, poverty and superstitions, women have been treated as second- class citizens. They have less prestige, power and privileges than their male counterparts in the society (Upreti, 1988).

Status of women is an important factor, which affects the socio-economic development of a country. As we know that status is not a fixed rigid concept, it changes with time. So the status of women also changes with time. Status has been defined in different ways. As cited by the population monograph the United Nations has given the definition of women's status as 'The conjunction of position a woman occupies as a worker, student, wife, mother of the power and prestige attached to these positions and of the rights and duties she is expected to exercise' (Mazumdar,1982 ).

The socio-economic status of women in Nepal is very poor. But urbanization, education and employment have brought about changes to some extent in the position of women in terms of equality. Individuality and independence, education, occupation and income are certain structural factors in the status of women, which have brought a change in their cognitive structure as well (Ahojja, 2005).

#### **2.2 Social Structure in Gender**

The deep-rooted cultural issues and structure of patrilineality and patrilocality put high cultural religious and other values to son against the daughter, generally in Hindu cultural dominate rural areas in Nepal. As a result women have to struggle for survival in an environment where they perform subordinate



role. They live under male as sub-ordinate (father, brother before marriage, husband after marriage, son after death other husband) all their life, as they are economically dependent on them. (Bhattarai, 2009).

Women in Nepal, as elsewhere, hold triple responsibility of reproduction, production and community management. However reproduction isn't treated as work and house holding is not considered a predicting job at least by the state organs. Women's access to property and modern avenues of education, skill development and knowledge is concerned, Nepalese women in general lag far behind men (Acharya, 1997). Women suffer from discriminatory practices in opportunities for education, personal mobility which is required among others for skill development and independent decision-making is highly restricted. Women in Nepal works for longer hours than men have many opportunities to gainful employment and posses extremely limited property right. Lack of accurate control over property, mainly landed property women are deprived from decision making about the household income (Acharya, 2000).

A review of early development models, such as the "Growth Model", the "Integrated rural development Model" reveals that none of them adequately addressed mass poverty and inequalities, including gender inequalities. Experience has revealed the insufficiency of such models, and forced development planners to look in different direction. Addressing gender inequalities in the Third world is fairly recent innovation, both in academics and in development.

Recently the realization has been spreading that any development model which does not include women's needs and contributions will be fatal flawed as such a model neglects half of the needs and human potential of any nation (Chaulagain,2003). As this awareness has spread, so too has the call to focus on gender and development. Until quite recently, development plans and programs ignored gender inequalities, and thus failed to harness Nepalese

women's potential for contributing to national development. (Chaulagain, 2003)

The paper has used the gender and development GAD framework in its discussion and analysis. The existing literature shows that there were women in development WID approach prior to the emergence of GAD approach in the 1980s. The primary focus of the WID approach was on the inclusion/integration of women in the development projects embedded with the objective for making more efficient. But the GAD approach attempted to address inequalities in the social roles of men and women visa- a-visa development. It has also linked the productive and reproductive roles of women with the assumption that the social construction of these roles primarily triggers the oppression of the women. Understandably, gender is the system of socially ascribed roles and relationship between men and women, which are determined not by biology out by social, political, and economic context. Given the fact that gender roles are earned, they can change over time (FLW2010).

The framework is useful for data collection and analysis at the micro-level in gender division of labour between men and women and woman and their access to control over various resources. Moger's framework focuses on the three components such as the women's triple roles (Productive, reproductive and community roles), Practical and gender needs and categories of WID/GAD policy approaches. There has also been an emphasis on the empowerment of women by addressing the issue of inequalities and imbalance power relation between men and women and improving the gender relations in the community Women's empowerment framework attempts at bringing women into the equal position to that of men. It focuses on the five hierarchical levels of equality-welfare, access concentration, participation and control. It is considered to re useful tool for planning, monitoring an evaluation of a project which translates the commitment of empowerment into action (FWLD, 2010).

### **2.2.1 Women and Education**

Shrestha's study reveals that "Education and employment for women has positive relation. Education not only facilitates employment but it is a manifestation of and a stimulation to the achievement of motivation" (2008). Once the women are educated they seek employment for upward social mobility, and to use their education they seek employment.

There is another study done by Manjit Singh, which shows that "by making a female literate we educate the whole family. Female literacy brings more awareness in the house. Literacy among females brings remarkable changes and is mainly responsible for qualitative changes in the society". Education brings about a change in an individual which in turn brings great changes in the whole society too. Education gives awareness to the women. Women with high academic qualifications will influence the development of the country and the quality of life itself (Shrestha, 2008).

Nearly 47% of the population of Nepal is illiterate and of those most are women. Education is the most important factor for the development of human personality as well as for the development of a nation. As women make half of country's population, education of women is very important and it should receive top priority in the context of development of modern Nepal.

The study undertaken by Meena Acharya and Lynn Bennett (1982) reflects that in Nepal Education is also an important determinant of women's status in family and in society. Girls have to work in homes and in fields from the very young age and the time for school are more limited. Their attendance is more irregular and their dropout rate is much higher than that of boys. According to Lamming (1983) "It can hardly be otherwise that illiteracy rates for women are generally much higher than those for men, for instance 66% as compared with 47% in China and 89% as compared with 64% in Pakistan, and 34% as compared with 20% in Nepal, or that in various countries of Africa and Near East, the illiteracy rate runs to 80 to 90% for women. Thus Illiteracy together

with lack of training tends to keep women in, as inferior position people do not feel necessary to educate their daughters. It is considered that education will be of no use to women in their adult life, because a woman is not expected to deal with the outside world. Thus whatever she learns she will forget.

### **2.2.2 Marital Status**

The marital status of women does affect her work. According to Shrestha's findings a married woman should be able to keep a fair balance between the job hold work and household work. She can neither give less importance to the household responsibility nor to the job responsibility." In the case of an unmarried woman the work burden of home will be less than the burden of work for married women" (Sharma 2000). A married woman has many tasks to fulfill and she has to bear more burden than an -".married female. A single woman is able to take part in the outside work more freely without any hesitation than the married women.

It is important to deal with in detail with marital status, because it is through the marriage that women change from the status of daughter to daughter-in-law. (Acharya. 2000)

Marital status makes a woman totally dependent upon her husband because her rights upon the family property are only through husband. About the women's right upon family property, Bennet (1980) wrote, "Men are endowed with the right to property by virtue of the biological fact of birth. Women's right to property depend almost entirely upon the social fact of marriage (i.e. on their role as a wife)". Therefore, women's economic security is entirely dependent on their adherence to strict social norms of proper marital behavior. Polygamy, the custom of having many wives at one time, was well established in society Men could have as many wives as they wished every male member of the ruling family possessed his own harem which would accommodate hundreds of girls (Acharya.2000) among the higher and the landed classes it was a luxury. Usually a man who had enough land took more than a wife. Sometimes po-

lygamy becomes a compulsion especially when the first wife failed to give birth to a male child. In a tradition bound society like that of Nepal, people often contracted polygamous marriage when there was no male issue. The birth of a son was very much valued in the contemporary society (Sharma, 2009).

### **2.2.3 Early Marriage**

The civil code or "Muluki Ain of 1963 permits marriage with parental consent at the age of 16 years and without consent at 18 years. UNICEF (1992) however estimates that 22% are married by the age of 13 and 50% by the age of 16 years. Women in many developing countries marry when they are very young. Almost 50% of African women, 40% of Asian and 30% of Latin American women are married by the age of 18 (World's women, UN 1991) Women still have fewer social options for survival other than marriage. According to culturally defined ideals, getting married and producing children are the ultimate goals for women. All other options including education and employment are only secondary (Acharya, 1997) Some orthodox people believe that if a daughter is given away before her menstruation she is cent percent virgin and giving away of virgin is really a great "punya" or religious credit.

### **2.2.4 Decision Making**

Sharma, (2054 B.S.) states that the women have a little role in family's decision making due to their illiteracy and non- involvement in direct income generating works. Nepal is a male dominated country where women's decision making authority come only after the men's death. The women make decisions only when the males are not in the home or they have gone outside their village. Status of women, Vol.4. Part II). In the same manner, while making decisions on an agriculture sector, the women's roles are limited only to selection of seed manure. The women make 18.5% decisions by themselves and 12.5% jointly with men.

Acharya and Bennett (1981) in their report stated that in developing countries like Nepal women's role in economic development is considered insignificant. Women's role is considered to be that of nurturing while men's role is perceived as that of breadwinner. Time allocation and decision-making studies show that women have a major role both in managing the agriculture production process and in providing the about. Women's economic activities are related to their economic strata. Women of higher economic strata are educated and are from the urban area so they are involving n jobs, projects and programs. But women of lower economic strata are uneducated and are not involving in gainful economic activities. They are mostly confined within the household. But the rural women earn money from selling crops. If they get some leisure time they weave carpet, basket, rope etc and earn extra money. Women who are able to earn money and make a visible contribution to the household enterprises may be expected to have a higher status within the household because they could be received as equal partners rather than dependents. Earning capacity also helps a woman even if she leaves her husband due to unhappy marriage or is widowed or remains unmarried. About the power and authority of decision making, Dr. Rizzal advocates that" a Nepalese wife exercises as much power and authority in the household and her husband. In some cases her power and authority may even exceed to that of her husband."

According to Heer, in his study, "In the working and the middle class the working wife exerts more influence in family decision making than non-working wife" (Chaulagain, 2003).

### **2.2.5 Women Participation in Work**

The socio-economic status of women in Nepal is very poor. While 81.3% of the total population are dependent on agriculture women constitute 45.2% of the country's total economically active population. Labor participation of Nepalese women is the highest among SAARC countries (61:04%), despite

their significant contribution to the economy, women constitute the major group of disadvantaged people in Nepal (UNICEF 1995).

According to a study by Acharya and Bennett on the status of women in Nepal (1979- 81) women spend on the average of 9.91 hours per day in domestic farm labour as opposed to 5.68 hours per day for men. Rural women generate more of the total household income the men 50% of the total income is contributed by women as compared to 44% by men and 6% by children.

The aggregate data from this study depict women's contribution to be heavily focused on farm and domestic activities: 86% of all domestic work and 57 % in subsistence agricultural activities. Their total contribution to the household income remains at 50% as opposed to only 44 % for males and 6 % for children between the ages of 10 to (UNICEF 1992).

According to Shrestha "Nepalese society which regards male members as an asset and those not abject to women entering the labour market but expects to receive her traditional domestic role equally" (Shrestha 1982).

Women have always been given a secondary position on that of man in our traditional society. She is seen as a good housekeeper, and a good mother this shows that women had a very limited role to perform in the traditional society. However, in the modern times, especially in the urban areas, women have to perform dual role i.e. to take care of the whole household activities and to work outside the home for extra income to support the family (Upreti, 1988)

Chaulagain (2003) women have been traditionally regarded primarily as consumers and not producers. It is only with the advent of the 1970 that they have been regarded as a global resource for development and social changes. Women's limited role in the society reflects the secondary role given to them in the household nexus, which forms the deep core of almost all social relationships in traditional societies like Nepal.

More and more Nepalese women are entering into job market today either

because economic necessity or in search of new career if one looks into the occupational distribution of families would find a considerable increase in the proportion of women employed in services, professional and technical and sales services.

### **2.2.6 Policy Review**

Nepalese society is based on patriarchy system according to the Hindu mythology. The word "patriarch" used to describe a specific type of male dominated family which includes women, junior men, children, slaves and domestic servants all under the rule of dominant male. This denotes the family structure where man has dominated women in the family. Gender discrimination exists in male-dominated family where the role of father in the family ranks top and the role of the women are subordinate. The subordination that we have to experience in daily life, regardless of the class we might belong to, takes various forms of discrimination, disregards, insults, control, exploitation, and violence within the family or in society. Women are obliged to provide sexual services to their men according to their needs and desires. Thus in a sexual matter also the husband cannot take the permission of his wife. So this is great gender discrimination in biological relation as well.

Culture is manmade. Nepalese cultural norms and values are based on patriarchal system where there is always the rule of father after uncle and brothers. But situation has been change after the UN Decade World Conferences. Especially after the Beijing Conference and the amendment of the constitution of 2047, the women from higher level to local (lower) level are being treated as a first citizen due to the voice of the women of the policy making bodies. But still in the rural and hilly areas of Nepal, the traditional conceptual framework of Hinduism has played a vital role in the Nepalese society.

In the primitive era, gender was not as much stratified as today. Hunting-gathering, pastoral and agricultural modes of production were contributed by



male as well as female. At the end of nomadic life and origin of family compelled women's discrimination. Feudalism was the stage of discrimination between landless and servant. That period was the very tragic period in the human history when Das or slavery system was in practice. People were divided into two classes 'Haves' and 'Haves not'! The feudal land used power to exploit 'haves not' or weak, Women though of least power and weak in nature, which took them in the grasp of oppression and discrimination. Capitalist mode of production profit motive followed the same trend and continuing to the highest peak of exploitation. People were more not naturalized and their labour was used as commodity. But later, the industrial revolution of Britain geared the women voice in the world.

Since 1975, United Nation has been organizing women's conference in different countries to raise mass awareness on women issues and mainstream gender equity program in national as well as international agenda. The first conference held in 1975. Mexico City marks the starting points for achieving international consensus on women right, The United National Decade for women 1976-1985 whose theme-"Equity, Development and Peace, highlighted global issues of women's rights and women's role in development and inspired a wide range of

Activities throughout the world, especially the establishment and reinforcement of national bodies to monitor and promote the advancement of women. The second World Conference on women held in Copenhagen in 1980 declared that equality entails not only legal recognition and elimination of de jure discrimination, but the de facto equality of responsibilities and opportunities for the third world conference on women participants adopted by consensus the Nairobi Looking Forward Strategies to the year 2000. The comprehensive strategies called for the participation of women in all spheres of life as equal partners with men including opportunities. It further declared that the role of women in national liberation struggles should be recognized. (Khanal, 2007)

The fourth World Conference on Women in 1995 while emphasizing the importance of elimination discrimination against women on the basis of sex recognized that many women may experience discrimination based on other factors such as race, language, ethnicity, culture or religion or lack and access to information. It brought about a global consensus that gender mainstreaming is critical to poverty alleviation and sustainable development. (UNDP. 2000)

Nepal is predominantly a patriarchal society. It has been revealed that 90 percent of parents stated that they would prefer a son in case they are going to have only one child. It is obvious that the mindset of parents in Nepal tilts in the favors of male children compared to the female child. The gender discrimination exists not only in the preference of a male child but also in according preferential treatment to bonus and relegating subordinate status to girls in the society; female roles are associated with domestic work and rendering services to the male members of their families. This system is largely responsible for perpetuating violence and injustices against women in the society in the form of child marriage, rape, wife battering, sexual harassment, and even girl trafficking. (Strii Shakti, 1994)

As mentioned in the CWIN-BALIKA programs, of the total child labour force in Nepal, 61 percent are girl children. Girls between 5 and 9 years of age contribute 3.39 hours of work daily, while boys of the same group contribute only 2.33 hours. Similarly, girl's children between the ages of 10 and 14 spend 7.31 hours on domestic chore in comparison to 4.93 for boys of the same age group. The Stri Shakti study showed that 29 percent of parents still feel that girls are valuable for household work and education for girls was not considered as a good investment. In the case of education for boys 100 percent of parents affirmed that a boy should go to school. (Stri Shakti, 1995)

Giri stated that HD1 is equally dismal in the health sector. Life expectancy for women is 61 as against 60.4 for men. 70-80 percent women are anemic. This disparity is further perpetuated owing to the patriarchal structure of the society

in which women belong to the residual category in the society and that is further upheld by the Muluki Ain, the national legal code that has more than 26 discriminatory provisions against women. (Giri, 2007)

The phenomenon of discrimination against women, overt or covert intended or otherwise cuts across geographical boundaries or levels of development. It varies, however, in degree and areas of operation. While the gender bias in the South Asian countries is often deliberately practiced and offends all canons of human rights and dignity, even in highly developed countries gender-based discrimination, perhaps unintended and probably a relic of the past, exists in some areas. Over the last of the century or so, there has been significant concerted global action to promote realization of the principle of equal rights for men and women. The main thrust in this regard has been provided by the United Nations, which ever since its inception, has spearheaded international action to right the wrong perpetrated on women over centuries. (NPC Report, 2007)

The Tenth Plan of HMG puts emphasis on Mainstreaming gender in the national development process. Among the various policies detailed to meet this objective is, to create egalitarian society based upon women's rights by improving Gender Development Index (GDI), and by abolishing all sorts of discriminations against women for the realization economic growth and poverty eradication. (NPC, 2007)

Discrimination includes gender-based violence, that is, violence that is directed against women because she is a woman or that affects women disproportionately. It includes acts that inflict physical, mental or sexual harm or suffering, threats of such acts, coercion. Discrimination against women violates the principles of equality of rights and respects for human dignity. It hampers the growth of the prosperity of society and makes more difficult for the full development of the potentialities of women. The gender based violence whether by public or private act is a form of discrimination that seriously

inhabits women's ability to enjoy rights and freedoms on the basis of equality with men. Traditional attitudes and superstitions by which women are regarded as subordinate to men or as having stereotyped roles perpetuate widespread practices involving violence or coercion, such as family violence and abuse, forced marriage, dowry deaths, acid attacks, witchcrafts and female circumcision. Such prejudices and practices may justify gender based violence as a form of protection of control of women. The effect of such violence and discrimination on the physical and mental integrity of women is to deprive them of equal engagement, exercise and knowledge of human rights and fundamental freedom. (Khanal. 2007)

MoWCSW published a brochure of United Nations convention on the Elimination of All forms of Discrimination against Women (CEDAW). It states that Nepal also ratified the CEDAW on 22 April, 1991 without any reservations. CEDAW is an international instrument designed to protect the human rights of women. The primary objective of the convention is to eliminate discrimination against women and to maintain equality between men and women. There are 30 articles in the convention. The convention imposes legal accountability for all signatory state parties to recognize the human rights of all women. The major articles of the convention provide following rights respectively.

Article 7: Right to participate in public and political life

Article 9: Right to Nationality

Article 10: Right to Education

Article 11: Right to Empowerment

Article 12: Right to Health

Article 13: Right to Economic and Social Benefit

Article 15: Equality before law

Article 16: Right to Marriage and Family

(Source: MoWCSW, 2002)

The Beijing + 5 Review Nepal, UNDP. 2002 addresses the following issues

were identified by organization as meriting attention;

Women and society

Women and politics

Women and culture

Women and community development

Women/girls right

Protection of physically disabled women

Untouchable women

Bonded women and girl child labour

Women and leadership

In order to achieve the specified objectives government has adopted a strategy to implement gender-sensitive rights based development approaches all the three level of intervention micro, meso and macro.

- ) Support the government to formulate state policies and legislation based on the universally accepted concepts of equality' and to implement and monitor CEDAW.
- ) Assist the Ministry of women. Children and Social Welfare and other line ministries in mainstreaming gender equity within the framework of CEDAW and BPFA.
- ) Intensify the ongoing consultation, advocacy and consensus for the formulation of gender sensitive policies.
- ) Build the capacity of local bodies of governance for mainstreaming gender equality in their plans, policies and budget allocations.
- ) Strengthen the decentralization process to mitigate gender disparities.
- ) Increase local human resources in order to reduce dependence, on external expertise to deal with gender discrimination issues.
- ) Reduce gender discrimination at the grass roots level in the area of production, reproduction, and equitable distribution of resources through intensive gender sensitivity trainings of DAGs and minorities.

J .Build capacities of local women, community and modification committees to address VAW, and link DAGs and minorities with local service agencies. ([http:// www.mgep.org](http://www.mgep.org). np)

The following provision has been made under the government's policies.

### **Constitutional Provision**

The constitution of the Kingdom of Nepal has the following provisions in favors of women.

#### Part-3 Fundamental Rights

Article (11): Rights to equity

Article 11 (1): All citizens shall be equal before the law; No persons shall be denied the equal protection of the laws.

Article 11 (2): No discrimination shall be made against any citizen in the application of general laws on grounds of religion, race, sex, caste, tribe or ideological conviction or any of these.

Article 11 (3): The state shall not discriminate among citizen on the grounds of religion, race, sex, caste, tribe or ideological conviction or any of these

Provided that special provision may be made by law for the protection and advancement of the interests of women, children, the aged or those who belong to a class which is economically, socially or educationally backward.

Article 11(5): No discrimination in regard to remuneration shall be made between men and women for the same work.

#### Part-4. Directive Principles and Policies of the State

Article 26 (7): The state shall pursue a policy of making the female population participates, to a greater extent, in the task of national development by making

special provision for their education, health and employment.

Article 26 (9): The state shall pursue such policies in matters of education, health and social security of orphans, helpless women, the aged, the disabled and incapacitated persons and will ensure their protection and welfare.

#### Part-8. Legislature

Article 46(b): Thirty five members including at least three women members, to be elected by the House of Representation in accordance with the provisions of law, on the basis of system of proportional representation by means of the single transferable vote.

#### Part-17. Political Organization

Article 114: For the purpose of election to the House of Representatives, at least 5 percent of the total number of candidates contesting an election from any organization or party must be women candidates. (The Constitution of Kingdom of Nepal, 1990) Nepal has a vast amount of laws that discriminate on the basis of sex. There is various laws existence that directly discriminate against women. The following are the few examples. (NHDR. 2008)

#### **Inheritance of Property and its succession**

- a) According to the Muluki Ain (Public Law), under the heading of partition of property, section 1, a daughter is debarred from her share of parental property, whereas properly right is the birthright of son.
- b) Section 16 of the chapter on the partition of property' grants a daughter the right to parental properly if she remains unmarried until the age of 35. The law is silent on how 35 years old unmarried daughter can claim her rightful share of property', if it has already been partitioned among the brothers by them.
- c) The same section dictates that if the daughter marries after inheriting the

parental property. She has to relinquish the property after deducting 10 percent for marriage cost.

- d) Section 2 of the chapter on female property states that an unmarried daughter, having obtained her share of parental, can dispose of only 50 percent of her immovable property on will and disposal of the remaining 50 percent requires the consent of the male guardian.
- e) Section 10 of the chapter on the partition of property does not make it mandatory for the fathers to maintain the daughter's upkeep or give a share of property as specified for the wife and son if the husband or father fails to provide food and shelter.
- f) Section 5 of the chapter on women's property grants a daughter the right to her mother's exclusive property (Daijo.Pewa) at her death only if her father and brother are not alive.
- g) Section 2 of the chapter on inheriting property' allows a daughter to inherit her deceased parent's property only when there is no surviving male (son or son's son) of either parent.
- h) According to section 10 (a) of the chapter in partition of poverty, a wife is entitled to a share in her husband's property after containing 35 years of age and completing 15 years of married life. A wife can legally claim a share in the property only if her husband fails to provide food and shelter.
- i) Section 1.1 and 1.3 in the chapter on husband/wife dealing with divorce say that a husband is not obliged to provide maintenance to his wife if she has been physically to torturing/deserting her husband or if the divorce takes place with the consent of both husband and wife.
- j) A husband is granted divorce from an adulterous wife, as absolute fidelity is demanded of a wife to her husband (section 2 in chapter on husband/wife) however, a wife cannot seek divorce from her husband on



similar grounds.

k) Marriage

(a) Section (8) of the chapter on marriage provides for annulment of a marriage if the bride untruthfully claims to be a virgin.

(b) Section (9) of the chapter on marriage allows a man to marry a second time even if his first wife is living, if she

i. becomes incurably insane;

ii. is issueless after 10 years of marriage;

iii. turns blind completely;

iv. becomes crippled;

v. contracts a sexually transmitted disease that is incurable; and

vi. is separated after taking the share of her husband's property.

However, the same rights do not apply to a wife under similar circumstances.

(c) Although polygamy is illegal, section 10 of the chapter on marriage recognize. The second marriage of a man, after a punishment of 1 to 2 months imprisonment and payment of a fine of Rs 1000 to 2000.

a) According to section 6 (2) Citizenship Act 2020, a women of foreign nationality is granted Nepali citizenship on marrying a Nepali citizen, provided she gives up her foreign citizenship. However, this provision does not apply to a non-Nepali marrying Nepali women.

b) According to section (3) of the same act, an individual is entitled to Nepali citizenship if her/his father is a Nepali citizen. An individual cannot obtain Nepali citizenship on the basis of mother's citizenship.

- c) Birth, Death and Personal Incident Registration: The right to Child Registration is recognized under the name of the male head of the family, and in his absence, under that of the eldest male of the birth, death and personal Incident Registration Act 2033. The child's mother is barred from this right.

Section (12) on adoption states that a family with only one son is prohibited from giving him for adoption. In the case of a single daughter, her adoption would be legal. Abortion is dealt with under the heading of homicide. It is declared illegal and permitted only when performed for the "Welfare" of the expectant mother (section (28) of chapter on homicide). The welfare clause is not clearly defined as referring to the mother's physical and mental health. Abortion of a six month-old foetus carried out with the consent of the mother is punishable by imprisonment of up to one year. Section (32) on abortion states that an abortion committed as an act of calculated revenge by any other person is punishable by only three months imprisonment. In case of pregnancy of six months or more, this imprisonment increases to six months. There exists no provision for abortion in cases of unwanted pregnancies as a result of rape, incest and failure of contraception, as abortion is illegal, it is tantamount to committing infanticide, and the majority of women so changed are liable to life-long imprisonment.

- a) The chapter that deals with intentions to indulge in physical relationships states that if any man touches any part of the body of a woman except his wife, above eleven years of age with mal-intentions. he will be fined Rs 500 or imprisoned for up to 1 year or both.
- b) Section 2(g) of the Public Offences and Punishment Act, 2027 states that any person found guilty of maltreating or seducing a woman in public is liable to a fine of up to Rs. 10.000 along with a claim for compensation.

Section (8) of the Defamation Act, 2016 states that any person abusing a woman verbally, or by gesticulation or encroaches upon her privacy, shall be

fined Rs. 100- 500, along with an imprisonment of up to six months.

There are no legal safeguards against sexual harassment or domestic violence targeted at women. Such cases are also, however, difficult to prove.

The Civil Code (11th amendment) has been passed in an effort to abolish discrimination against women. The amendment was positive in respect of women's right to property, abortion, sexual exploitation, minimum marriage age and marriage and divorce. The high level committee constituted for review of all types of legal discrimination against women, has already submitted its report. (NPC, 2002)

The women section has been set-up in all the ministries and established National Women Commission (NWC). Efforts are continued to empower the working committees, center as well as district level, constituted for controlling trading and trafficking of girls. The national work plan for gender equality and women empowerment was prepared in line with Beijing work plan. The government has expressed its determination to implement the article of SAARC convention on prostitution relating to the trading of women and children, which was passed in the eleventh SAARC Summit Conference. In 16 districts of the kingdom, female police cells have been created to deal women and children issues more sensibly and sensitively. In order to measure the women's participation in the national development statistical information of gender differences as well as female labor used in domestic work has started to reflect in the assessment of National Accounting System (NAS).

In an effort of merging women into the mainstream of development, and as a result of special arrangement, almost 40,000 females have been elected in the local level elections. Certain special arrangements have been introduced in the Civil Service Act to increase female participation in the civil service. In addition to this, special coaching classes for women were organized for entrance examination in civil service and in this respect, positive changes have been noted. (NPC, 2002)

Programs related to publicity and training were implemented to bring awareness on topics like gender issues of central to local level and women related international convention and treaties. The non-government organizations working in this sector are also undertaking public awareness, rehabilitation and economic empowerment programs. Women's life expectancy has been increased as a result of efforts to improve their health condition and also has come down their reproduction rate. As compared to female education and training, female literacy rate has gone up to 34.4 percent and the share of female teacher in the total has reached 26 percent. (NPC, 2002)

Programs such as micro financing for women economic empowerment, women development programs, intensive banking program, women awareness and income generation program, informal enterprises program, skill development program and cooperative programs have already been implemented. The involvement of women particularly in the savings and credit programs indicates that mobilization of women has taken place in social form. Women access to production technology (which is required to increase efficiency of female farmers), inputs, production, credit, training, marketing facility has become easy and simple. In order to increase tourism and forestry, the women's involvement has increased in the implemented programs, such as, enterprises and management training, easy finance and employment. Similarly, separate consumers groups in forestry sector have been formed. (NPC, 2002)

WID concept emerged in the early 1970s, after ESTER BOSERUP published her book "The Role of Women in Economic Development" in 1910. She analyzed the changes in traditional rural practices as societies modernized and examined the different impact of those changes on the work done by men and women. She was the first analyst who systematically used gender as a variable in analysis. Her work pointed that modern development had neglected the women and left them behind. As a result the concept of integration emerged. Integrating Women into Development (WID) concept was advanced. The women's committee of the Washington D.C., and Chapter of the Society

initially used the term "WID" for International Development. WID approach was based on several assumptions. They are;

It began from acceptance of the existing social structures into the ongoing development initiations. It avoided questioning the sources and nature of women's subordination and oppression and focused instead on the advocacy for more equal participation in education, employment and other spheres of society.

Its major focus is on economy, it women's work was not recognized as a part of the national economy. Market economy, education, training and opportunities were seen as essential pre-requisites for women to move into the market, money-oriented development process.

It does not challenge the basic social relationships of gender. It is based on the assumption that the gender relationship will change them, once women become full economic partners in development.

It tended to focus exclusively on the productive aspects of women's work, ignoring or minimizing the reproductive side of women's life. Thus, WID projects typically have been income-generating activities added with welfare outlook, where women are taught hygiene, literacy and childcare at the same time.

It did not question the nature of development, as it existed. (Acharya, 2003)

As a critic to WID, Women and Development approach to development emerged in the second half of the 1970s. It began from the fact that most women (70-80 percent) live in the rural areas and they are involved in subsistence work, self-sustaining farming instead of cash-oriented. So, the question is of recognition rather than integration. It would be better to recognize women's current productivity instead of pushing the into the market economy.

Women and Development focused on the relationship between women and development process rather than purely on strategies for the integration of women into development process. It emphasized that women always have been important economic actors in their societies and that the work they do both inside and outside household is central to the maintenance of the society. WAD is also based on several assumptions. They are;

○ Struggle against the structure of the system of inequality between man and women cannot be separated from the struggle of those who are poor and powerless.

○ Women position will only improve it and when international and national structure become more equitable.

WID and WAD both tended to focus on the development of income generating activities without taking much into account the time burden that such strategies place on women. The labor invested on family maintenance, including child bearing and rearing, care of the ill and elderly and the like has been considered to belong to the private domain and outside the purview of development projects aimed at enhancing income-generating activities. (Acharya 2003)

As a result, as an alternative to the earlier approach Gender and Development (GAD) approach to development evolved in the 1980s.

GAD is not concerned with women per se but with the social construction and social structure of the gender and the assignment of specific roles, responsibilities and expectations to women and to men. GAD projects would examine not only the sexual division of labor. "Who is doing what", but the sexual division of resources "who has what" and recognized the burden and psychological stress of women and men.

This is a dynamic approach. It believes that there are always shifts in gender relations as man and woman bargain, negotiate, act, ally, pull back etc. It does not focus singularly on the productive and reproductive aspects of women and

men's lives to the exclusion of the other. It does not focus on productive and reproductive aspects of women and men's lives of the exclusion of the other. It does not focus on productive and reproductive aspects of women and men's lives to the exclusion of the other. It does focus on productive, reproductive and community aspects of both genders. Harmonization of social life without domesticating, subordinating or marginalizing either gender is the mission of GAD approach. It welcomes everybody who shares a concern for the issues of equity and social justice. (Lohani and Sunil, 2000)

Gender and Development approach could be highlighted in the following points; (MoWCSW, 1997)

- Is about both what men and women do.
- Looks at the impact of development on both men and women, and their impact on development.
- Seeks to see that both men and women participate and benefit equally from development.
- Recognizes that women may be involved in development, but may not necessarily benefit.
- Seeks to understand the root causes of gender inequality and addresses itself to these causes.
- Emphasizes gender relationships and focuses on the reduction of disparities.
- Emphasizes equality of benefit and control.
- Recognizes the need to look at equity of impact.
- Not concerned with women per se, but with social construction of gender and assignment of specific rights, roles, responsibilities and expectation to women and men.
- Addresses the inter-relationship between gender roles, access to and control of resources and power. (MoWCSW. 1997)

### **2.3 Review of Empirical Study**

Among the female population involved in economic activities or empowerment programs Children and Women in Nepal mentioned that today's most of the development programs related to women, such as skill development and training are oriented (consciously or unconsciously) towards low level, semi-skilled, low paying jobs which only further marginalize women by perpetuation the segment labor market.

The democratic constitution of 2047 B.S. is one of the important achievements for women's right and with other progressive thoughts. The constitution has the theme as equity based just society. For the protection of Women, Children aged and helpless persons His Majesty's Government established a separate ministry "Ministry of Women, Children and Social Welfare" in 2058. Then government announced National Women Committee in 2058 to fight against violence and discrimination against women (NWC Journal, 2060).

Meena Acharya has compiled a book entitled "Status of Women in Nepal." She says that traditionally in Nepalese society, caste, clean and family alliances are predominant factor in social interaction. This factor influences women's status in different ways (Acahrya: 1981).

Thus the changes in socio-economic factors in Nepal are gradually leading the changes in the lives of the lives of status of Nepali women. Acharya found that in Nepal as in most other developing countries there is a large disparity between male and female literacy rate.

The situation of women in developing country' like Nepal is much worst that in the developed ones, still at the beginning of 21st century'. The reasons are patriarchal attitude, conservative tradition, illiteracy, ignorance, poverty and superstitions. Women have been treated as second class citizen. They have also less prestige, power and privilege than their male counterparts in the society. (Upreti: 1988).



Koiraiia (2005) had analyzed the workload of employed women within Pokhara Sub metropolitan's city. The study shows the context of employed women of Pokhara valley. The employment status is very pathetic because very less percent women involved in decision making. Therefore there is no equal opportunity between male and female.

For better understanding of gender issues and concerns and assessing and examining the gender sensitivity and responsibilities in different development sectors, gender assessments and gender audit exercise in health, education agriculture has already been conducted in Nepal. The process of assessment and audit in Ministry of Women, Children and Social Welfare and Ministry' of Local Development are underway. All these exercise have been carried out as the integral part of mainstreaming gender- equity program, which is the joint initiative of His Majesty's Government of Nepal and United Nations Development Program, Gender capacity building at policy and implementation levels including executive, legislative and judiciary' branches of government as well as civil society level are taken as ongoing development interventions in pursuit of achieving gender equality, ensuring women's rights and empowerment of women. (Pathak. 2010).

### **2.3.1 Some International Processes for Women Empowerment and Gender Equality**

International conferences, summits and declarations are conscious on women's empowerment and some programs were announced to improve women's status.

- a The United Nations Charter was the first international treaty to enunciate the principal of equality in specific terms. It reaffirmed fundamental human rights, the dignity and worth of human person, equal right of men and women, fundamental freedom for all without distinction as to race, sex, language and religion.
- b The International declaration of human rights (1984). The Principle of

equality and non-discrimination was formulated as central theme of declaration.

c Basic Women's Right Documents.

CWDAW: In 1981 U.N. general assembly adopted the convention on the Elimination of all forms of Discrimination against Women (CESAW). It is the first legally binding international treaty in which state assumes the duty to eliminate all forms of discrimination against women.

International conferences on women: In 1972 the U.N. general assembly adopted a resolution proclaiming 1975 International Women's Year (IWY) to be devoted to intensified action with a view- promoting equality between men and women, to ensuring the full integration of women in the total development effort and increasing the contribution of women to the strengthen of world piece (U.N. 1976). In 1975, the general assembly proclaimed 1976-85 as UN decade for women: Equality, Development and peace. The IWY, the decade for women and four women's international conferences (Mexico-1975. Nairobi-1980. Copenhegan-1985, Beijing-1995) so far were all inspired by the desire to end discrimination against women and to ensure there to end discrimination against women and to ensure their equal participation in society.

The Vienna Declaration : The conference in human right held in Vienna in June 1993, express deep concern about the various forms of Discriminations and violence to which women continue to be exposed all over the world and dealt extensively with the equal status and human rights of women in its conducting declaration.

ICPD plan of action: The Cairo consensus also placed great emphasis on development, education and employment but its greatest effect derived from the priority given to gender equality and new' prospective of the family-planning.

Among the female population involved in economic activities or empowerment programs Children and Women in Nepal mentioned that today's most of the development programs related to women, such as skill development and training are oriented (consciously or unconsciously) towards low level, semi-skilled, low paying jobs which only further marginalize women by perpetuation the segment labor market (UNICEF, 1996).

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Pokhara Sub metropolitan's city. The study shows the context of employed women of Pokhara valley. The employment status is very pathetic because very less percent women involved in decision making. Therefore there is no equal opportunity between male and female.

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## **CHAPTER-III**

### **RESEARCH METHOD**

The basic idea underlying the present field study is to document the decision making process in Bhaktapur Municipality.

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

The main objective of the present study is to identify the women in decision making process in Bhaktapur Municipality wards no.14, 15, 16 and 17. The rationale of selecting this area is that, there live both jobholding women and housewives in Bhaktapur Municipality and both play different role in household decision making. This kind of study has not been yet in these wards of Bhaktapur Municipality so this topic and study area was selected in this study. The rationale of selection of these wards of Bhaktapur Municipality are as follows:

- a. Most of the people of core of Municipality are Newars and due to time limited and sources these wards are selected.
- b. Detailed study in the whole Municipality may not be effective.
- c. As I am the resident of wards 17 of same Municipality, it will be easier and effective to have conversation with the people of these wards.

#### **3.2 Research Design**

In this study, a descriptive research design was applied. Besides descriptive, exploratory research design also apply. The exploratory research design explains the issues related to employment household activities and the problems faced by them. It is descriptive because it describes the socio-economic and demographic characteristics of those respondents. Such as, age, marital status, family size, and land holding etc. after all its impact is on the socio-economic status of women.

### 3.3 Nature and Sources of Data

The study is based on both qualitative and quantitative observations. Qualitative analysis included dress, happiness, family response, etc while the quantitative analysis included age, income, land holding, etc. Both primary and secondary sources of information were used. In order to fulfill the specific objectives of the study, the analysis is mainly based upon primary data. This primary data acquire from field surveys, observations and interviews. The secondary data was collected from different published and unpublished materials such as research articles, books, journals, seminar papers, occasional papers, case studies, research reports and thesis etc.

### 3.4 Universe and Sampling

The universe of this study is Newari women of Bhaktapur Municipality ward no 14, 15, 16 and 17. The universe was composed of different characteristics of women such as caste, religion and language. The total numbers of women including job holding are 200. Among them 60 were selected from ward no.14,48 from ward no.15,52 from ward no.16 and 40 from ward no. 17 of total sample. Random sampling method was applied.

**Table: 1**  
**Sampling and sample size**

Wards No.	Universe	Sample	Percentage
14	95	60	30
15	82	48	24
16	75	52	26
17	68	40	20
Total		200	100

Source: Field Survey 2013

### 3.5 Data Collection Tools and Techniques

In this study both primary and secondary data were used. Primary data were collected from purposive sampling. The following tool was applied for

collecting primary data.

### **3.5.1 Observation**

Observation in the study area can provide so much of information, which is a good technique of data collection. In this study physical condition, working condition, opportunity, security and environment of the corporation are observed. By this observation some relevant information is taken which helps to study the status of women in household decision making.

### **3.5.2 Interview Schedule**

The interview is prepared to elicit information to the objective of the study. The interview was designed to collect both qualitative and quantitative information as a personal history of the respondents, their present demographic information, education, employment, total working hours, marital status, role and relation with family, decision making power, discrimination, problems faced by them etc.

### **3.5.3 Key Informants**

In this research some key informants are interviewed to collect the relevant data for research, which helps to find out relevant information. Because sometimes, a respondent's hidden information don't come out. So it is a very effective tool for a good research. In this sense some higher family women and other males are interviewed. They have provided some good information about the condition of responded.

## **3.6 Data Processing and Analysis**

The information was collected through interview. All the gathered data were first classify into qualitative and quantitative basis. After that it was check and verified manually in order to minimize errors. The data further were analyzed in the descriptive way by using methods like frequency, percentage and tables etc.

## **CHAPTER-IV**

### **DESCRIPTION OF THE STUDY AREA**

General introduction of the study area has been projected in this chapter including physical settings natural resources and social scenario etc which mention as follows.

#### **4.1 Introduction of Bhaktapur District**

Bhaktapur is the smallest city of Nepal. The city is the urban core of Kathmandu valley in the Himalayas, which also contain two sister cities namely Lalitpur, 5 kilometers to its southeast (an ancient city of fine arts and crafts) and Bhaktapur, 14 kilometers to its east. Bhaktapur municipality is located between 26<sup>0</sup> 35' to 26<sup>0</sup> 46' latitude and 87<sup>0</sup> 55' to 88<sup>0</sup> 04' longitude. It is located in Bhaktapur District in the Bagmati Zone. Bhaktapur district is divided into two parliamentary constituencies, sixteen Village Development Committees (VDC) and two municipalities. BM, one of the two municipalities of Bhaktapur district, consists of 17 wards. (Bhaktapur Municipality Record 2068.)

Bhaktapur district is the home of traditional art and architecture, historical monuments and craft works, magnificent windows, pottery and weaving industries, excellent temples, beautiful ponds, rich local customs, culture, religion, festivals, and musical mystic and so on. Bhaktapur Municipality is still an untouched as well as preserved ancient city that is itself a world to explore for tourists.

In Bhaktapur Municipality, the natural spring and wells and the community ponds were the sources for water but now they are not so useful because they are too much use pipeline water. All households are provided with the electricity. There is also wide coverage of telephones and networks for mobile and internet.



## **4.2 Climate**

Climatic conditions vary to a large extent in view of several geographical factors (topography and altitude). Five major climatic regions have been deciphered in Nepal. Bhaktapur District falls under the Warm Temperate Zone (elevation ranging from 1,200-2,300 meters) where the climate is fairly pleasant, atypical of the region. This zone is followed by the Cool Temperate Zone with elevation varying between 2,100 meters and 3,300 meters. In the Bhaktapur District which is representative of its valley's climate the average temperature during the summer season varies from 28-30 °C. During the winter season the average temperature is about 10 °C.

The city generally has a salubrious climate with comfortable warm days followed by the cool mornings and nights. Unpredictability of weather is expected as during winter, temperatures during the winter months have dropped to - 3 °C. The rainfall which is mostly monsoon based (about 80% of the total concentrated during the monsoon months of June to August), which decreases (100 cm to 200 cm) substantially from eastern Nepal to western Nepal, has been recorded as about 1,400 millimeters for the Kathmandu valley and an average of 1,407 millimeters specifically for the Kathmandu city. On an average humidity is 75 percent.

### **4.2.1 Demographics**

According to the census, 2011 by CBS, the total population of the Bhaktapur district is recorded as 304,651. Among them 154,884 are males and 149,767 are females.

#### **Ethnic groups**

One of the characteristics of Nepali culture is its caste system and different ethnic groups. Every society was divided into various castes with a lifestyle of its own. In the same way Bhaktapur Municipality also has people from different ethnic groups and castes. But majority group of this Municipality are

newars which are 63% of total population. Similarly, the other caste Tamang 5%, Brahman 10% Chettri 15% and other 6% (CBS, 2011).The major languages are Nepali and Nepal Bhasa. The major religions are Hinduism and Buddhism. The linguistic profile of the study area underwent drastic changes during the Shah Dynasty rule on account of their very strong bias towards the Newars and Brimin culture.

### **Economic Activities**

Bhaktapur trade is an ancient profession that flourished along the trade route between India and Tibet. Trading caravans of merchants were famous for trading with Lhasa. Other trades in which people have been involved since ancient times are Farming, metal casting, woodcarving, painting; waving and pottery are other popular traditional occupations. Even now Bhaktapur is one of the important industrial and commercial centers of Nepal.

Bhaktapur exports handicrafts, artworks, garments, carpets, pashmina, paper etc. and trade accounts for 21 percent of its finances. Manufacturing comes next in importance and accounts for 19 percent of the revenue that Kathmandu generates with garments and woolen carpets being the most notable manufacturers. Other money making sectors in Kathmandu include agriculture, education, transport, and hotels, restaurants, Tourism.

#### **4.3.2 Road Network**

There are road facilities in every parts of Bhaktapur Municipality. Daily micro bus, Mini buses and other small vehicle facilities are enough in Bhaktapur..

# **CHAPTER-V**

## **DECISION MAKING POWER OF WOMEN IN NEWARI COMMUNITY**

### **5.1 Socio Economic Characteristic of the Respondents**

In this sub section it is analyzed the socio economic characteristic of the respondents which are as follows.

#### **5.1.1 Respondents by having Education**

Respondent's education is significant for decision making process in household. The following table shows respondents education status.

**Table: 2**  
**Respondents by having Education**

Education	No.	Percentage
Illiterate	19	9.5
Primary	62	31
Secondary	46	23
+2	30	15
Bachelor	29	14.5
Above	14	7
Total	200	100

Source: Field Survey 2013

The above table shows the educational status of respondents. Data shows that 34.5 % respondents are pass primary level of education. In the same way 25.5% passed secondary level and 18.5% passed +2 levels. Similarly, 14.5% passed bachelor level and 7 passed above. It shows 100 % respondents are literate.

### 5.1.2 Age Sex Composition of Respondents

The age is most important factor in demography and it makes difference in working hours, types of work, decision making roles, social relation and responsibilities. Age determines the social status of people. Age has great influence in terms of decision making and taking part in social activities.

The age group is divided as 10-20, 20-30, 30-40, 40-50, 50-60 and above of age. The following table shows the age composition by sex of respondents of the study area.

Table 2 shows the age distribution of respondents. In the study area, out of 200 respondents, most of the respondents were between the ages of 30-40 years followed by the age of 40-50 years. The lowest proportions of the respondents were in age group 10-20 years.

In our society age factor plays dominant role in decision making the other responsibilities.

**Table: 3**  
**Respondents by Age-group**

Age-group	No.	Percentage
10-20	12	6
20-30	38	19
30-40	54	27
40-50	40	20
50-60	40	20
60+	16	8
Total	200	100

Source: Field Survey 2013

Above table shows the respondents by different age-group.

### 5.1.3 Marital Status

Marriage is the single most important event our life. According to Hindu tradition, marriage is compulsory for all men and women. A man's life is not considered to be completed without a wife and a woman has no option but to get married. In Nepal, majority of both men and women are married before 25 years of age (Acharya 1935). Marriage is one of the universal social institutions of our society. Marriage determines the social roles and responsibilities of people. It is essential for legitimate birth. Female's role also increases in family after marriage. It enhances their decision making power. The following table shows the marital status of the respondents as:

**Table: 4**  
**Respondents by Marital Status**

Marital Status	No.	Percentage
Unmarried	22	11
Married	160	80
Divorced/Separated	2	1
Widow/Widower	16	8
Total	200	100

Source: Field Survey2013

Above shows the marital status of respondents. Out of the total 200 respondents, 80% respondents are married. 11% are found unmarried, 1% divorced and 8% respondents are in window and widower category. All the respondents are once married except two respondents.

### 5.1.4 Family Types

Family type also plays important role in decision making. The following table shows the respondents family type.

**Table: 5**  
**Family Types**

Family Types	No.	Percentage
Nuclear Family	96	47
Joint Family	106	53
Total	200	100

Source: Field Survey 2013

Above table shows the family type of the respondents. Data shows that 47% respondents' family is single (nuclear) and 53 % respondents from joint family.

### 5.1.5 Family Occupation

**Table: 6**  
**Family Occupation**

Occupation	No.	Percentage
Farming	85	42.5
Service	29	14.5
Business	38	19
Labour	28	14
Other	20	10
Total	200	100

Source: Field Survey 2013

Above table shows the respondents' family occupation. Data shows that 42.5% respondent's occupations based on farming and 14.5% family occupation is service. In the same way, 19% respondent's occupation is business. Similarly, 14% involve in labour and 6% involved in other occupation.

### 5.1.6 Family Head

Role of Family head is important in household decision making process. The following table shows family head of the respondent's household.

**Table: 7**  
**Family Head**

Family Head	No.	Percentage
Male	136	68
Female	64	32
Total	200	100

Source: Field Survey 2013

Above table shows the respondents by family head. Data shows that 68% household head are male and only 30% household head are female. It shows that majority of respondents household head are male.

### **5.1.7 Land Holding Size**

The following table shows the land holding size of the respondents.

**Table: 8**  
**Respondents by Land Holding Size**

Land Holding Sizes	No.	Percentage
Less than 2 ropani	126	63
2 ropani to 5 ropani	42	21
5 ropani to 10 ropani	24	12
More than 10 ropani	8	4
Total	200	100

Source: Field Survey 2013

Above table shows the land holding size of the respondents. Data shows that 63% respondents are have less than 2 Ropani land. In the same way, 21% have 2 to 5 Ropani land. Similarly, 12% have 5 to 10 Ropani and 4% percentage have more than 10 Ropani land.

## 5.2 Women Role in Household Decision Making Process

In Nepalese society women are suppressed by male counterpart. They are taken as the supporting factors of the family. Most of the time women are confined inside household. They are less involved in social activities.

### 5.2.1 Social Activities

Traditionally, women are confining in domestic activities child rearing and bearing. In recent years role of women is increased in Nepalese society. In some cases women are participate in the social activities. The following table shows the involvement of women in social activities.

**Table: 9**

#### **Women involvement in Social activities**

Activities	No.	Percentage
Participating in political meeting	60	30
Participating in local organization's activities	55	27.5
Taking part in social work such as, help children, women	42	21
Other institutional involvement	43	21.5
Total	200	100

Sources: Field Survey 2013

Above table shows that 30% respondents are participating in political meeting, 27.5% are participating in local organization's activities. 21% are taking part in social work such as, help children, and remaining 21.5% are other institutional involvement.

### 5.2.2 Economic Activities

Most of the economic activities of household hold by male though women participation is significant for the domesticate activities. The following table shows the women involvement in economic activities and their significant role



in decision making.

**Table: 10**  
**Economic Activities**

<b>Economic Activities</b>	<b>No.</b>	<b>Percentage</b>
Starting new business	20	10
Continue business	35	17.5
Sale the agriculture product goods	78	39
Purchases land, home and vehicle	18	9
Other activities	49	24.5
<b>Total</b>	<b>200</b>	<b>100</b>

Source: Field Survey 2013

Above table shows that 10% women are Starting new business, 17.5% are Continue existing business, 39% are Sale the agriculture products goods and animals, 9% are Purchase land, home and vehicle and remaining 24.5% are involve in Other economic activities.

### **5.2.3 Cultural Activities**

Nepalese society is based on patriarchal notion so male play vital role in cultural activities such as celebrating festivals, and perform life cycle ritual. The following table shows the decision making role of women is cultural activities.

**Table: 11**  
**Cultural Activities**

<b>Cultural Activities</b>	<b>No.</b>	<b>Percentage</b>
Performing ritual festival based puza	86	43
Decision on marriage	45	22.5
Decision on adopting new religion	22	11
Decision on new fashion/food/housing pattern	18	9
Other activities celebrating festivals	29	14.5
<b>Total</b>	<b>200</b>	<b>100</b>

Source: Field Survey 2013

Above table shows the respondents by decision making role in cultural activities. Out of the 200 respondents 43% are play role performing ritual festival based puza. In the similar way 22.5 play roles for decision on marriage, 11% decision on adapting new religion, and 9% decision on new fashion/ food / housing pattern and 14.5% decision other activities celebrating festivals.

### **5.3 Household Decision Making Process among Newar's Women**

Women's status in terms of decision making in different aspects of household as well as other activities. It reveals women's participation in decision making household activities. Decisions regarding to purchase household things, cropping pattern, selling surplus, borrowing and lending money, household expenditure, expenditure in children's education, business investment, seeking and treatment. Miscellaneous contains property rights of women, essential of education for female happiness with family and decision capacity of families and different reason related to women's decision making process.

The husbands of the respondents make all most all the household decisions inside the house as well as outside if they are present in the houses. Only those females, who are head of the family, decide in the most of the cases especially economic decision. But, at all time, they do not decide and they consult with husbands and other family member. Sometimes, other housewives decide about the family in the absence of male guardian of the family.

#### **5.3.1 Decision on Purchasing Household Goods**

It is considered that male and female are equal in family and they have equal roles and responsibilities. But males have dominance in decision making process and other social activities. Male alone have greater contribution over the purchasing of household things and its consumption. The following table shows the decision on purchasing household things of males and females.

**Table: 12**

**Distribution of HHs by Decision on Purchasing HHs Goods**

SN	Decision Makers	No. of HHs	Percentage
1	Male	148	74
2	Female	24	12
3	Both (Male and Female)	28	14
4	Total	200	100

Source: Field Survey 2013

Among the 200 sampled households women were playing a dominant role in decision on purchasing household goods as T.V. radio, ornaments as well as consumption other materials. In 74% households, decision is made by women 40 households in which decision is held by males and females. This shows male's domination in family as well as in society.

**5.3.2 Decision for Cropping System**

Mostly females are engaged either in household chores or in agricultural activities.

**Table: 13**

**Distribution of Respondent by Decision for Cropping System**

SN	Decision Makers	No. of HHs	Percentage
1	Male	62	31
2	Female	96	48
3	Both (Male and Female)	42	21
4	Total	200	100

Source: Field Survey 2013

There is more involvement of females in agriculture, provided capable in decision making regarding cropping pattern. Out of the total 200 households, 48 percent of the decisions for cropping pattern were made by women, whereas 31

take decision on cropping while 21 percent households both (men and women take decision for cropping pattern. It shows that women have dominant role in cropping system in the study area.

### 5.3.3 Decision on Borrowing Money and Goods

**Table: 14**

#### **Distribution of Respondents by Decision on Borrowing Money and Goods**

SN	Decision Makers	No. of HHs	Percentage
1	Male	107	53.5
2	Female	51	25.5
3	Both (Male and Female)	42	21
4	Total	200	100

Source: Field Survey 2013

Above table shows the distribution of respondents by decision on borrowing money and goods. Data shows that 25.5% Newari women are involved in borrowing loan and 53.5% males are involve in money and good for the family.21% male and female both are involve in borrowing money and goods.

### 5.3.4 Decision on Money Lending

Decision about lending and borrowing money and goods for fulfillment the requirements of household are very important task. The following table was the situation of decisions for lending money.

**Table: 15**

#### **Distribution of Respondents by Lending/Provided Loan**

SN	Decision Makers	No. of HHs	Percentage
1	Male	153	76.5
2	Female	28	14
3	Both (Male and Female)	19	9.5
4	Total	200	100

Source: Field Survey 2013

Above table shows distribution of respondents lending /providing loan. Data shows that 14% Newari women involved in lending /providing loan and 76.5% male involved in it.9.5% (men and women) both are involved in lending / providing activities. It shows that male participation is high in lending loan.

### 5.3.5 Decision Making on Household Expenditure

Most women are engaged in household chores and they spend more time for these activities than other activities where the exposures exit.

**Table: 16**

#### **Decision Making on Household Expenditure**

SN	Decision Makers	No. of HHs	Percentage
1	Male	112	56
2	Female	46	23
3	Both (Male and Female)	42	21
4	Total	200	100

Source: Field Survey 2013

Above table shows the decision of household expenditure of the respondents. Data shows that 56% spaces occupies by men in decision of household expenditure, only 23% female occupies on household decision making. And 21% both male and female are involve in the decision making process of household expenditure.

### 5.3.6 Decision Making on Expenditure of Children's Education

The decisions on expenditure of children's education have also a significant role in the gender mainstreaming. The priority and discrimination takes place during the investment of children's education on the basis of gender.

**Table 17**

**Decision Making on Expenditure of Children's Education**

SN	Decision Makers	No. of HHs	Percentage
1	Male	108	54
2	Female	52	26
3	Both (Male and Female)	40	20
4	Total	200	100

Source: Field Survey 2013

Out of the total 200 respondents male members have dominant role in deciding children's education and expenditure for them were made by male in most cases. It was found that 54 percent decisions were made by males and only 26% decisions were made by females. 20 percent decision were made by both male and female.

**5.3.7 Decision Making on Treatment for Sickness**

Health is a very sensitive factor for human being and it affects all the other activities.

**Table: 18**

**Decision Making on Treatment for Sickness**

SN	Decision Makers	No. of HHs	Percentage
	Male	106	53
2	Female	42	21
3	Both(Male and Female)	52	26
4	Total	200	100

Source: Field Survey, 2013

The life expectancy of people has been increased due to the modern medical treatment of diseases. In terms of decision related to treatment for sickness of family members, males have dominant role. Mostly, female members decide the types of treatment to be practiced to care the disease. Out of 200, 53%

decision are made by both male member where as female occupy 21%.26% decision made by both male and female member in Newari community.

### 5.3.8 Decision to Family Planning

Use of family planning is burning issue in the present world. It is considered to be the main factor for reducing rapid population growth. Most of the people are worried about large family size since they wanted to manage their family with higher living standard.

At present various types of Family planning devices are available for both males and females. Family planning methods are available for both females and males. But male played dominant role in deciding to practice family planning methods. It has been presented in the table below.

**Table 19**  
**Decision Making for Family Planning in Newari Community**

SN	Decision Makers	No. of HHs	Percentage
1	Male	68	70.8
2	Female	10	10.4
3	Both (Male and Female)	18	18.8
4	Total	96	100

Source: Field Survey 2013

Out of 200 households, 96 respondents are using family planning devices. Among these users, 70.8% decisions were made by males, 18.8 percent decisions were by both members, whereas, only 10.4 percent decisions to family planning are made by females. Thus Newari women were lagging behind deciding to use Family planning methods.

### 5.3.9 Miscellaneous

To explore the issues which are related on household decision making role of women some aspects are studied in this section. The views towards property

rights for women, education for women, and toward women's decision making role were asked to the respondents.

The Nepalese society is traditional and most of the traditional and cultural aspects play effective role to enhance the status of women in the society. Females have no property rights and low access to education and economic activity. They are considered as the supporter to the males and they have to follow their male counterparts. Husband is considered as god for wife and she has to respect him in every step of life. Indeed, it is ridiculous in modern society where both male and female are equal having equal rights and responsibilities. Though, males and females are considered equal, female have low access to education, employment and in other gainful activities and they have low status in the society. There is vast gender disparity in socio-economic status as well as decision making power.

#### **5.4 Views of Respondents towards Property Right to Women**

The respondents asked “Is it correct to provide property to daughter?” Most of the respondents have positive thoughts regarding the property rights to women however; it is not applied in actions.

**Table: 20**

**Views of Respondents towards Property Right to Women**

SN	Respondent View	No. of HHs	Percentage
1	Agree	162	81
2	Disagree	30	15
3	Don't know	8	4
4	Total	200	100

Source: Field Survey, 2013

Out of the 200 respondents 81% are in favor of property right to women, while 15% are against it whereas 4% have no idea about it. The changing awareness



status on the study area may have affected in such cases on the attitude of respondents but still it is to be applied in the practice.

### **5.5 Education for Female**

Views of respondents towards education for female had been recorded. Most of the respondents realized that education is the main factor which keeps the female to raise their status in the community. They are in favor of women's education. Few are against it. It is presented in the following table.

**Table: 21**  
**Education for Female**

SN	Respondent View	No. of HHs	Percentage
1	Agree	164	82
2	Disagree	28	14
3	Don't know	8	4
4	Total	200	100

Source: Field Survey, 2013

Above table shows that 164 respondents were agreed towards education for female and 28 have disagreed. Only 8 have not cleared their views about it. The following reason were also reported by the respondents in for and against to the women's education.

### **5.6 Happiness with Family**

The decision making role have the greater significance in other aspects of the status of women in their houses. The roles and responsibilities with the allocation of resources on their happiness may have positive and negative implication to the women's status and their mind.

**Table: 22**  
**Happiness with Family**

SN	Respondent View	No. of HHs	Percentage
1	Agree	153	76.5
2	Disagree	47	23.5
3	Total	200	100

Source: Field Survey, 2013

Out of 200 respondents, 76.5% say that they are happy in their family whereas 23.5 seem quite unhappy their view regarding happiness with family. Whatever the data shows on happiness of the family it can be assumed easily that, the decision making role of the female is found very weak, in contrast they do not want to explore their dissatisfaction because it will not be solved easily, they will be charged if they did so, and they do not have authority of resources .

### **5.7 Problems Faced by Newari Women in Decision Making Process**

Newari Women are spending lots of time in household activities. They are lacking in decision making. They are facing the problems of decision making due to the following reasons.

- They are dependent socially and economically
- They have no control over resources
- Due to traditional norms, values and attitudes
- Involvement in non-economic activities
- Females hesitate to decide freely
- They have no confident to decide solely

Though men and women are born equally yet discrimination in society prevails after the birth. They are not treated equal in household as well as in society.

Their role and responsibilities are determined on the basis of sex difference. Male child is respected in the family while female child doesn't get that opportunity as that of her brother. Females are discriminated in socio-economic sector as well as decision making process. Male child has legal rights of paternal property while female child has not received that right.

As this study is conducted to explore Newari women's participation in decision making process, it was found that females have low decision making power with compared to their male counterparts, except in the some matter. Females have low decision making power in all the other aspects. Though females have participation in decision making process and in some household, played a leading role, but in most of the cases, males have a dominant role. It is due to the lack of education and low socio-economic status of female in Newari community. Our society is male dominant and it is considered that female are the subordinates to males and they have to follow their male partner. They are engaged in household activities and surrounded by household boundaries. The finding of this study shows that females have a low decision making power and they are not capable of exercising their right and responsibilities. More or less this situation can be seen in other society and all over the country. It is essential to empower women to make them able in decision making process in the household and society as well. Unless, the females' participation in decision making has increased, their status in the family and society will not increase. It is possible to develop the society properly with social justice in the society. This will also enhance the gender disparity and women's backwardness.

## **CHAPTER-VI**

### **SUMMARY & CONCLUSION**

#### **6.1 Summary and Findings**

In the Nepalese context, women's role in decision-making process is very low though their population covers more than half sky of the country. They daily spend their most of the working time in household activities. The main objective of the present study is to analyze the role of Newari women in the household decision-making among the sampled households. Ward no 14, 15, 16 and 17 of Bhaktapur Municipality Bhaktapur district was the selected study area.

In the present study, descriptive research design was applied. Qualitative method as well as quantitative method was applied to collect primary data. Data collection techniques like Key Interview, Focus Group Discussion and Observation were applied to collect primary information from the field. The total 200 samples were collected from the study. Mostly this study was attempted to analyze the socio-economic status of Newari women and their roles and participation in decision making process. This study is mainly focused upon the Newari women's participation in decisions which is taken in households as well as other social activities.

In most of the cases women have low roles in decision making power in comparison to males though women role is equally vital to the male. In each household decision women involved and equally participate with male counter parts. For example 48% female were capable in decision making regarding cropping pattern.

31% respondents are passed primary level of education. In the same way 23% passed secondary level and 15% passed + level. Similarly, 14.5% passed bachelor level and 7 passed above but 9.5% are illiterate. About 90 % respondents are literate. 47% respondents' family is single and 53 %

respondents from joint family. 68% male are head of the family members only 32% female are head of family. 42.5% respondent's occupations based on farming and 14.5% family occupation is service. In the same way, 19% respondents involved in business. Similarly, 14% involved in labour and 10% involved in other occupation. Most of the people from Newari community involved in farming so that lots of them have their own land. 63% have less than 2 Ropani land. In the same way, 21% have 2 to 5 Ropani land. Similarly, 12% have 5 to 10 Ropani and only 4% have more than 10 Ropani land. 27.5% female are participating in local organization's activities. 21% are taking part in social work such as, help children, and remaining 21.5% are other institutional involvement. 10% women are starting new business, 17.5% are continue existing business, 39% are sale the agriculture products goods and animals, 9% are purchase land, home and vehicle and remaining 24.5% are involve in Other economic activities. Out of the 200 respondents 43% are play role performing ritual festival based puza. In the similar way 22.5% play role for decision on marriage, 11% decision on adapting new religion, and 9% decision on new fashion/ food / housing pattern and 14.5% decision other activities celebrating festivals.

The husbands of the respondents make all most all the household decisions inside the house as well as outside if they are present in the houses. Only those females, who are head of the family, decide in the most of the cases especially economic decision. But, at all time, they do not decide and they consult with husbands and other family member. Sometimes, other housewives decide about the family in the absence of male guardian of the family.

Among the 200 sampled households women were playing a dominant role in decision on purchasing household goods as T.V, radio, ornaments as well as consumption other materials. In 72% households decision is made male only 20% households decision s made by female at the same way 14% both male and female take decision. This shows male's domination in family as well as in society. Out of the total 200 households, 31percent of the decisions for

cropping pattern are made by male, contractly 48 percent households women take decision for cropping pattern. It shows that women have dominant role in cropping system in the study area. 53.5% men are involved in borrowing loan only 25.5% females are involve in money and good for the family whereas 76.5% men involved in lending /providing loan and 14% both women are involved in lending / providing activities. It shows that male participation is high in lending loan. 56% spaces occupy men in decision of household expenditure. On the other hand 23% women are involved in the decision making process of household expenditure similarly 21% male and female both made decision on household expenditure. Out of the total 200 respondents male members have dominant role in deciding children's education and expenditure for them are made by male in most cases. It was found that 54 percent decisions are made males and 26% decisions are made by females and 20% male and female both involved in it. The life expectancy of people has been increased due to the modern medical treatment of diseases. In terms of decision related to treatment for sickness of family members, males have dominant role. Mostly, female members decide the types of treatment to be practiced to care the disease. Out of 200 53% decision are made by men where as female occupy 21%. 81% respondents agree to have property right and 15% are against it. The changing awareness status on the study area may have affected in such cases on the attitude of respondents but still it is to be applied in the practice.

## **6.2 Conclusion**

As this study is concentrated to analyze the decision making power of newari women in terms of social as well as household activities, it can be concluded that Newari women have lower decision making power and they have subordinate role in family and in community. They are deprived from their right and responsibilities. They have low decision making power their male counterparts. In major household activities, men played a dominant role in decision making. The females who have higher education background and

employed have higher decision making power than merely illiterate households.

As our country is male dominant, males have superior status in most of the cases and females have to follow to them. Even they cannot decide for child birth and treatment of illness.

It can also be concluded that Newari women have low socio-economic status and thus lag behind men in household decision making. So it is essential to improve their ability and capacity to participate major in decision making process. Unless Newari women are brought in the main stream of development process, it is impossible to develop community, society as well as the nation. For this education and empowerment plays an important role. This study shows that Newari women have to work more in household having less decision making. They have to respect their male partner's decision in most of the cases. Though they have responsibilities to complete the work, they got no chance to decide about it. If there is any difficulty to complete the work, they can't decide at the moment, they have to ask for it.

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**APPENDIX –I**

**DECISION MAKING POWER OF WOMEN IN NEWARI  
COMMUNITY: A CASE STUDY OF BHAKTAPUR  
MUNICIPALITY, Ward No. 14,15,16 & 17 of Bhaktapur-District**

**BHAKTAPUR DISTRICT**

**QUESTIONNAIRE SCHEDULE**

**Personal information:**

Name:

Age ..... Sex: Male  F Female

Marital Status:

Married  Unmarried

Divorce  Separated

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

Occupation: Agriculture/Service/Business/ Others (specify) .....

Family / structure: Nuclear  Joint

Address: .....

Ward ..... Tole: .....

Detail information:

S.N	Name	Sex	Age	Education	Occupation	Relation of Respondent
1.						
2.						
3.						
4.						
5.						

Educational Status of the Family-members (Completed level and sex):

Education	Illiterate	Literate	Below	SLC	I.A.	B.A.	M.A.&	Total
		only	SEC				above	
Male								
Female								
Total								

Note: Educational condition of family-members, whose age is above 6 years.

#### A.Socio-Economic Status of Women

1. What type of your house?

- a. Pakki       b. Ardha Pakki
- c. Kacchi       d. Others

2. Do you have own land?

- a. Yes      b. No

3. Who is land owner?
  - a. Male
  - b. Female
  - c. Both
  
4. How much lands have you? Ropanies
  - a. Cultivated land.....
  - b. Residential land.....
  
5. Is the food production in your land suffering for consumption for a whole year?
  - a. Yes
  - b. No
  
6. If no, form where do you fulfill food deficit?
  - a. Service
  - b. Business
  - c. Livestock
  - d. Wage earning
  - e. Borrowing
  - f. Others
  
7. What is your main source of income?
  - a. Agriculture and livestock
  - b. Service
  - c. Business
  - d. Wage earning
  - e. Others
  
8. What is your secondary source of income?
 

.....
  
9. Do you have any business?
  - a. Yes
  - b. No
  
10. Who engaged in business Activities?
  - a. Male
  - b. Female
  - c. Both
  
11. In your business who decide the business?
  - a. Male
  - b. Female
  - c. Both

13. Does your family allow the female members to go to outside the country (for any purpose)?
- a. Yes                      b. No.
14. Does your voice hear the male members of the family (in the process of any decision-making)?
- a. Always                  b. Mostly      c. Sometimes      d. Never
15. What are the main occupations of female members of your family (with number)?
- a. Domestic works              b. Service              c. Business      d. Other
16. Do you have the following things?
- a. Radio                      b. Television              c. Toilet
- d. Electricity                  e. Ornaments
17. Who decided to purchase above items if you have any?
- a. Male                      b. Female                  c. Both
18. Who cultivate the land in your family?
- a. Male                      b. Female                  c. Both
19. Who decide in livestock farming?
- a. Male                      b. Female                  c. Both
20. Who looks after livestock i.e. cutting grass, collecting fodder, growing animals etc.?
- a. Male                      b. Female                  c. Both



30. Who decides for children's education?
- a. Male                      b. Female
31. To whom you have sent school and why?
- a. Son                      b. Daughter                      c. Both
32. Do you think that girls should go to school?
- a. Yes                      b. No
34. If no, why not?
- .....
35. Who decides for the treatment of illness in the family?
- a. Male                      b. Female                      c. Both
36. What kind of marriage do you usually have?
- .....
37. If in case of arranged marriage, who usually decides about the bride and groom?
- .....
38. Are you happy in your family?
- a. Yes                      b. No
39. If yes, why are you so happy? Give reasons.
- .....
40. Do you agree female decides correctly?
- a. Yes                      b. No







Role of Empowerment Program				
Awareness				
Participation in CBOs, CSOs				
Legal Provision				
Opportunity				
Socio-Physical Infrastructure				
Other				

54. Do you have any comment?

**THANK YOU**