

**HOUSEHOLD DECISION MAKING PROCESS OF TAMANG
WOMEN: A SOCIOLOGICAL STUDY OF DHADING BENSI**

A Thesis

**Submitted to Tribhuvan University,
Faculty of Humanities and Social Sciences,
Central Department of Sociology/Anthropology,
in Partial Fulfillment of the Requirements for the Master Degree of
Arts in Sociology**

Submitted by:

Sangita Gautam

Symbol No.: 282775

Regd. No.: 6-1-54-529-2002

December 2012

TRIBHUVAN UNIVERSITY
CENTRAL DEPARTMENT OF SOCIOLOGY/ANTHROPOLOGY
KIRTIPUR, KATHMANDU, NEPAL

RECOMMENDATION LETTER

The dissertation entitled Household Decision Making Process of Tamang Women: A Sociological Study of Dhading Bensi, has been prepared by Mrs. Sangita Gautam under my supervision in partial fulfillment of the requirements for the Degree of Master of Arts in Sociology. I forward it with recommendation for approval.

Asso. Prof. Sandhya Basnet
Thesis Supervisor
Central Department of Sociology/Anthropology
T.U., Kirtipur
Kathmandu, Nepal

Date:

TRIBHUVAN UNIVERSITY
CENTRAL DEPARTMENT OF SOCIOLOGY/ANTHROPOLOGY
KIRTIPUR, KATHMANDU, NEPAL

APPROVAL LETTER

The dissertation entitled Household Decision Making Process of Tamang Women: A Sociological Study of Dhading Bensi, submitted by Mrs. Sangita Gautam as a partial fulfillment of the requirements for the Degree of Master of Arts in Sociology has been accepted.

Dissertation committee

Asso. Prof. Sandhya Basnet

Supervisor

Lecturer Uddhav Rai

External Examiner

Head of the Department

Prof. Dr. Om Gurung

Date: 2012, December

ACKNOWLEDGEMENTS

I am deeply indebted to my respected teacher and supervisor Asso. Prof. Sandhya Basnet, at Central Department of Sociology/ Anthropology, T.U. for her constructive guidance that enabled me to bring this thesis to its present form. Any endeavor to thank her in words would prove to be completely inadequate.

I am equally grateful to my respected teacher Prof. Dr. Om Gurung, head of the Central Department of Sociology/ Anthropology, T.U., Kirtipur for his assistance in writing this thesis. Then I would like to express my sincere gratitude to Uddhav Rai, Lecturer of the Central Department of Sociology/ Anthropology, T.U., for his kind suggestions.

Similarly, my hearty thanks especially go to my husband Akaraj Adhikari for his invaluable support and advice. I would like to remember my mom, Parbata Gautam as well as my sister and brother in law, Samikshya Gautam and Madav Adhikari for their encouragement and affection. Also I would like to remember Hemraj Adhikari and my friend Mamata Adhikari for their continuous cooperation. Furthermore, I extend my thanks to all the respondents and informants of the study area. Finally I would like to thank Resunga Computer Service for their kind help in computer work.

Date: December, 2012

Sangita Gautam

TABLE OF CONTENTS

	Page No.
CHAPTER-I: INTRODUCTION	10
1.1 Background of the Study	10
1.2 Statement of the Problem	14
1.3 Objectives of the Study	16
1.4 Significance of the Study	17
CHAPTER – II: REVIEW OF LITERATURE	18
2.1 Theoretical Review on Gender	9
2.2 Women's Authority in Patriarchic Society	13
2.3. Decision Making Role of Women	15
2.4 Women Empowerment	19
2.5 Review on Ethnic Study	21
2.6. Tamang Women's Social Status	23
2.7 Conceptual Framework	26
CHAPTER – III: RESEARCH METHODOLOGY	37
3.1The Universe of the Study	28
3.2 Rationale of the Selection of the Study Area	29
3.3 Research Design	29
3.4 Sources of Data	29
3.4.1 Primary Data	29
3.4.2 Secondary Data	30
3.5 Sampling Procedure	30
3.6 Techniques of Data Collection / Data Collection Tools	30
3.6.1 Interview Schedule	30
3.6.2 Interview	31
3.6.3 Observation	31
3.7 Data Analysis and Interpretation	31

3.8 Limitations of the Study	32
------------------------------	----

**CHAPTER – IV: SOCIO-ECONOMIC PROFILE OF THE
STUDY SITE 43**

4.1 Dhading District: An Overview	43
4.2.1 Number of Household on the basis of Caste/ Ethnicity	45
4.2.2 No. of household on the basis of Mother tongue	46
4.2.3 Population Distribution on the Basis of Wards of this VDC	47
4.2.4 Population Structure on the basis of the Age	47
4.2.5 Literacy Status of the Neelakantha VDC	48
4.2.6 Health Status	49
4.2.7 Economic Activities of the People of the VDC	50

**CHAPTER – V: SOCIO-ECONOMIC BACKGROUND OF
TAMANG WOMEN AND THEIR
HOUSEHOLD DECISION MAKING
PROCESS 51**

5.1 Distribution of Respondents by Age	51
5.2 Family Size	52
5.3 Distribution of Respondents by Marriage	53
5.3.1 Decision on the Marriage of Children	54
5.4 Educational Status of the Respondents	55
5.4.1 Views Regarding the Education for Women:	57
5.4.2 Discrimination Between Male Child and Female Child in Sending School	58
5.4.3 Decision in Sending Children to the School	59
5.5 Economic Structure	60
5.5.1 Economic Activities of the Respondents	60
5.6 Women's Decision Making in Household Activities	64

5.7 Women's Decision Making in Household Management	66
5.8 Decision Making in Family Affairs	67
SUMMARY AND CONCLUSION	70
6.1 Summary of Research Finding	70
6.1.1 General Characteristics of Women in Neelakantha VDC-5, Dhading	70
6.1.2 The Pattern of Women Decision-Making Power in Family	73
6.3 Conclusion of the Study	74
REFERENCES	76

LIST OF TABLES

	Page No.
Table No. 1: No. of Household on the Basis of Mother Tongue	46
Table No. 2: Population Structure on the basis of the age	37
Table No. 3: Literacy Status of Neelakantha VDC	49
Table No. 4: No. of Household in Terms of Economic Activities of the VDC	50
Table No. 5: Distribution of Tamang Women by Age	52
Table No. 6: Types of the Family	53
Table No. 7: Marital Status	54
Table No. 8: Decision on the Marriage of Children	55
Table No.9: Educational Status of the Tamang Women	56
Table No.10: Level of Educated Tamang Women	56
Table No. 11: Making Decision to Send the Children to School	59
Table No. 12: Present Economic Activities of Tamang Women	60
Table No. 13: Workplace of the Respondents	61
Table No. 14: Perception Towards Women Working Out	63
Table No. 15: Household Activities	64
Table No. 16: Decision Making Role in Household Management	66
Table No. 17: Decision Making Role in Family Affairs (Activities)	67

LIST OF FIGURES

	Page No.
Figure No. 1 Conceptual Framework for Analysis of Women's Decision Making Role	36
Figure No. 2: No. of Household on the Basis of Caste/ Ethnicity	46
Figure No. 3: Population Distribution on the Basis of Wards	47
Figure No.4: Discrimination Between Male and Female Child in Sending School	58
Figure No. 5: Desired Workplace of Tamang Women	62

CHAPTER – I

INTRODUCTION

1.1 Background of the Study

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

Discriminatory behavior is generally regarded as an obstacle for the achievements of the objectives of equality, development and peace in a country. Discrimination against women has ill effects in the economic, social, cultural, civil, political or any other fields (Majpuria, 2007). It impairs and nullifies the recognition, enjoyment and, in short, freedom. But in Nepal, majority of the women, in different communities are still subjected to various forms of discrimination directly or indirectly in different stages of life. Discrimination against women affects their capacity of decision making at various levels, their capacity to participate freely and fully in society. This may lead to harmful psychological consequences. In Nepal, like in other poor countries women are considered as secondary to men. Such discrimination has also helped to establish the hierarchical relationship between men and women in the

society and also helped to create many rigid gender norms which restrict women's freedom and their decision making capability.

Nepal, a small developing south Asian country, possesses rich cultural and linguistic heritage. It is indeed a multiethnic, multi-religious, multicultural and multilingual country. Since thousands of years, Nepal has been successful in synthesizing various religious, ethnic, cultural, and linguistic constituent. According to CBS Report 2006, there are 102 officially recognized caste and ethnic groups.

'Tamangs', an ancient and major indigenous people of Nepal, are mainly found in the districts of Dhading, Nuwakot, Kavrepalanchok, Makawanpur, Sindupalchok, Rasawa, Sindhuli, Dolkha and Ramechhap in the central development region (Sherpa and Hoivik, 2002). They are also scattered all over the country. They are distinguishable from other ethnic groups in Nepal because their ancestors were of Tibeto-Burman origin and, like the ancestors they are descended from, they are Buddhists (March, 2002). The population of Nepal is mostly comprised of people who are descended from Indo-Aryan ancestors and are of Hindu faith. While Nepal is quite ethnically diverse, most ethnic groups and castes are categorized according to whether they belong to one of two races; the Indo-Aryan people whose ancestors migrated north into Nepal from India and the Tibeto-Burman people whose ancestors came south over the Himalayas from Tibet (March, 2002). The total population of Tamang in Nepal, according to the census of 2011, is 1,539,830, i.e.5.8% of the total population of the country. Seventy percent of the Tamang people are inhabited in the Tamsaling region, i.e. their ancestral land from Buddigandaki in the West to Dudhkoshi in the East and from the Himalayan range in the North to Chure hill in the south (Census 2001).

Tamangs, even being one of the largest indigenous nationalities of Nepal, are highly exploited and marginalized due to which their economic condition is worse. Most of them are engaged in farming / agriculture, business, livestock etc. (Sherpa and Hoivik, 2002).

Due to the political instability and undemocratic rule for long, due to lack of awareness and access to quality education and multitude of other factors, Nepalese have remained poor. They have superstitious beliefs and there is gender discrimination. The women are being discriminated in every aspect of the society. Their socio-economic status is very poor. So is their decision making power. The patriarchal social system has determined the status of women in Nepal. Empirical data have proved that situation of Nepalese women is too severe to compare with men. Their situation is very poor in health, education, participation in income generation, self-confidence, access to policymaking, human rights and decision-making they have limited participation in politics, bureaucracy and judiciary. They have been excluded economically, socially and politically. Those women who are in the front line and may be working in high profile may be benefited, but they are very few and their voice is rarely heard.

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

Generally, women have been backward due to lack of opportunities and access and control over resources. Patriarchal structure of the society has

hindered women's social, cultural, economic and political participation. They have severe challenges to cope the barriers of cultural values and practices that are firmly rooted in systems and structures of society. They have to even face rampant violence and gender discrimination. Families regard female members as weak and in need of protection throughout their lives as well as unhealthy power relationship is another challenge for women. Socially and economically men are always considered as superior to women, breadwinner, head of the family and the care taker.

Women's relative status however varied from one ethnic group to another. In Nepali society, each and every individual has different sets of roles to perform on the basis of their age, sex, position within the family and status as well as the caste / ethnic group they belong to in same castes. Traditional high class Hindu ideals have dictated women's manners and behaviors (Bennett, 1983). Men are accorded higher status and importance in society (Shrestha, 1999). As such high caste Hindu women are put under constant control of their men in different forms at different stages of life. Age and status in the family also determines the nature and degree of women's involvement in the household work and decision-making (Shrestha, 1994). Women are believed to have their primary responsibilities in domestic chores, farm activities, rearing and taking care of children, as well as looking after the live stock.

By tradition, like other women of Nepal, Tamang women engage heavily in households activities like cooking, baby caring and rearing, washing clothes and fetching water. It is evident that Tamang women are also facing discrimination. They are being discriminated in many things such as behavior, property etc. Majority of the women still neither own any property nor are educated to be independent in the society. Most important of all majority of them seem unaware of the prevailing

discriminatory practice. However, in modern Tamang families, women have a little bit more freedom in some domains as Fricke (1986) observes "in case of Tamang culture there is no stigma attached to girl's love affair or even the pregnancy and having a child before marriage".

Despite the fact that Tamang women are very active in household and field works they have been assigned subordinate status of men. Like in other ethnic groups of Nepal, there is a traditional myth that women are inferior to men. Customs and tradition about sexual division of labor has compelled to limit the status of women. Their works are not considered as the economic activities. In most households, women's decision processes have crucial role. Their economic contribution is crucial for its subsistence. Male earning alone for its subsistence is by no means sufficient. Their household works are also not less important than men's economic activities (Aryal, 2004).

1.2 Statement of the Problem

It is evident that women in general are facing discrimination in the Nepali society. Women and their role in development activities have not been recognized for ages. They have been bypassed in different fields and their rights and claims have been found to be neglected even in highly civilized and developed societies.

In Nepal, two forces shape women's live: the socio-cultural traditions of the ethnic group to which they belong and economic realities they faced. The historically dominant patriarchal structure promotes female self-effacement, submission and obedience. This structure confines women to the domestic sphere and leaves them socially, politically and economically disadvantaged. Women are entirely responsible for cooking, cleaning, working, collecting fuel wood, fodder, leaf litter, and

water, rearing children and caring for the old and in farm. The social structure accords the little authority in household and community decision making (Thomas and Shrestha 1998).

Like in other ethnic communities, Tamang women are also being discriminated in a number of ways, and considered as secondary to men. Most of them still neither has ownership in any property nor are so educated as to be independent in the society. They are socio-economically backward, and confined within household activities and agricultural sectors regardless of some Tamang women who are engaged in small scale business. They also involve in small productive works such as kitchen garden, cattle and poultry farming. In addition to that, they are often self-employed by making and selling goods and services. They have to take care of their children and family members as well. As many Tamang male members go to foreign country for employment, women bear heavy burden of household activities. They are also not so much aware of family planning, schooling of their children and their life style. Such discriminatory practices have created obstacles in their decision making process. As there exists discrimination in them, the present study endeavors to find its impact in their decision making process. This study is centered on Tamang women of Dhading Bensi, Neelakantha VDC-5 of Dhading district and their involvement in decision making process especially in the socio-economic activities. This study deals with the various aspects of their involvement in decision making processes like marriage, education, occupation, shopping, and especially overall household activities. Within these backgrounds the present study attempts to answer the following research questions:

- What are the socio-economic characteristics of Tamang women?

- What are the gender specific household activities in the Tamang Community?
- Why Tamang women are backward in overall decision making process than Tamang men?
- How capable are the Tamang women in decision making process?
- Have any changes occurred among them regarding their decision making power than that of the past?
- These are few important issues that need to be addressed.

1.3 Objectives of the Study

The general objective of this study is to identify the decision making process of Tamang women particularly of Neelakantha VDC-5, Dhading Bensi, Dhading, Nepal.

The specific objectives of this study are as follows:

1. To identify the socio-economic background of Tamang women residing in Neelakantha VDC-5 of Dhading district.
2. To explore and analyze the involvement of Tamang women in decision making process in different household activities including marriage, education, occupation, buying and selling goods.
3. To explore the factors that influence changes in decision making of Tamang women and its impact in the family.

1.4 Significance of the Study

This research is about the study of the social relationship of the Tamang family. The study also focuses on the authority in making decisions by women as a wife and mother, in economic as well as social activities. Although the study is conducted in a small area, it will help to understand the condition of the female in decision making process in the Tamang community in the rural setting of Nepal. This will provide the basic information to the gender activists, planners and implementers, to launch further effective program. Various Non-governmental Organization (NGO/ INGOs) as well as Government planners may get useful feedback with the particular focus on the condition of Tamang women residing in Dhading Bensi of Dhading district.

CHAPTER – II

REVIEW OF LITERATURE

This chapter presents some of the relevant literature pertaining to this study. First, a brief theoretical review of gender has been done. Second, is an overview of women's authority in patriarchic society and third part is related to decision making role of women. Next part deals with concept of women empowerment. Then, particular attention is given to the social status of Tamang women and their decision making process. The last segment of this chapter presents conceptual framework of decision making role of Tamang women.

2.1 Theoretical Review on Gender

Gender refers to socially and culturally established roles of women and men. Gender is related to how we are perceived and expected to think and act as women and men because of the way society is organized, not because of our biological differences. Because gender roles and responsibilities are socially constructed and not born with, they are changeable. This means that gender is variable in development.

Unlike the term 'Sex' that defines the biological difference in the genetic composition and reproductive anatomy and functions, 'Gender' is what culture makes out of the 'raw materials' of the biological sex. A person's gender refers to the system of socially ascribed role determined mainly by the cultural and the social context in which they live. Similarly, we use gender cues to tell us how to interact socially. Based on how a person appears and acts, we decide whether that person is male or female and act accordingly. All human societies make social distinctions based on

gender. We can say that gender creates a categorizing system that shaped the relations between men and women and a system of social classification that influences access to power and resources (Belbase and Pyakural, 2000).

Gender is concept that deals with the roles, responsibilities and relationships between men and women which are determined by the social, political and economic context by the biology. (Bhattarai, 2006) argues that the gender involves those social, cultural and psychological aspects linked to males and females through particular social contexts what a given society defines as a masculine and feminine as a component of gender.

Bhasin (2000) states that the term gender relations means the relations of power between women and men, which are revealed in a range of practices, ideas, representations including the division of labor, roles and resources between men and women. Gender relations are both constituted by and help constitute these practices and ideologies in interaction with other structures of social hierarchy such as class, caste and race. They may be seen as largely socially constructed and varies over time and space.

Gender is a socio- economic variable to analyze roles, responsibilities, constraints and opportunities of people involved and considers both men and women (Zwarteveen, 1993). Gender roles arise from the socially assigned differences between women and men. These are changeable and very with class, race, caste, ethnicity, religion and age and with time. They influence the division of labor, which reinforces existing power relations and access to resources, benefits, information and decision making. When looking at gender, it is crucial to bear in mind the differences between sex and gender (UN, 1999).

Indeed, gender perspective is essential to understand and analyze the distinction between male and female in the society. The social reality is only observed by learning the social relationship of man and women. The participation of women in development plays very important role in the social and culture development.

Regarding the issue of gender authority and its relation to decision making, numerous researches have been done. Most commonly it has been found that men are the people who monopolize the social, political and economic decision. The current socioeconomic structure has clearly divided the role of men and women and their responsibilities. Men are assigned most of the works."Women have little opportunity to participate in many development Projects" (Kornwipa, 1994). They are mainly limited to household activities. They are suffering from domestic violence tradition and cultural malpractices such as wife battering, rape, sexual violence, sexual harassment, trafficking of women and forced prostitution, dowry system, sex selective abortion, child marriage, polygamy, even witchery etc. They are considered as poor people in developing countries, live under same conditions as men, but suffer additional social and policy biases. Similarly women's involvement in politics and decision, and policy making level is low in the world scenario.

Women in the rural areas are forced to a family agriculture laborer who does not get any cash income. One of the reasons for the lack of women's voice in decision making is due to the past of effort of involving them only in routine job. Even when women were made part of the groups as demanded by the constitution, most of the decisions continued to be made by men. The issues of gender gap and gender disparity have been very

critical in every part of the world especially in the poverty groups (World Bank, 2001).

"Gender" has become an important issue, not simply because of the differentiation of expected roles as cited above but because of the unequal and bias differentiation of these roles. In the construction of gender, it is the women who are placed subordinate to men in most culture and society, with men generally being the privileged half. It is for this reason that "gender issues" are often mistaken as just "women issues".

Gender is constructed as a relationship of inequality by the rules and practices of different institutions, often without deliberate attempt to do so and thus go unnoticed. This is so, because gender differentiation and inequality is construed as a natural phenomenon rather than a cultural one and gets less attention than other differentiations such as, race, nationality, caste and religion. An obvious reason for this is because gender differentiation is associated with the biological difference between the sexes. At the same time, all institutions whether it may be household; community, market, state etc., operate within the parameters of set of official rules and unofficial values, norms and practices. Gender inequality in most cases is supported and sustained by these unofficial norms and practices. (Keeber, 1994) has rightly pointed out four key institutional sites (state, community, market and household) within the development process that are inter-related with each other and are important sites for construction of gender. She further points out that gender-linked inequality like other social relations did not arise out of nowhere. They are the products of historically constituted practices and, as such, they have to be reconstituted through practice. Because naturalistic ideologies have served to conceal the social basis of gender-relations more than most form of inequality, and because the implications

of gender- based inequality are experienced within the most intimate and personalized domains of our existence, it is often difficult to appreciate that gender relations are a social product with history (Keeber, 1994).

2.2 Women's Authority in Patriarchic Society

Doubtless, women and men are an essential resource of all societies and nations. Women have been playing a significant role, not only in the improvement of family well being, but also in the development of the economical, political and ecological environment. However, women's role and status in the past were limited by the tradition, law, religion etc. Even now there are many countries where are treated as subordinate and second class citizen, though the equal rights is preserved in the constitution. Due to the existence of the patriarchal mindset, women in the world are socially, economically, culturally and politically dominated and they are excluded from the opportunities except some exceptions in the developed countries. Throughout the world, women face violence every day. From the battlefield to the bedroom, women are at risk from violence in all areas of life (Kiran, 2008). Even some forms of violence against women are invisible because they are seen normal or acceptable. The underlying cause of violence against women lies in gender discrimination. Due to this, women have less opportunity to play their role in the society in comparison to men. The gender role is one of important factors of interrelationship between husband and wife in the family. Women's decision making power is based on the gender status of men and women.

In order to increase the status of the women in both family and society, men and women have to help each other in all the family's works and decision making. "Women's decision- making power within the family is

one of the important factors that can influence the life of the woman herself as well as others" (Rothchild, 1983). Power in the family has been explained and described by many researches. McDonald (1980) describes family power which includes parent power, sibling power and kinship power. These types of power affect in decision making process.

Due to the decreased political vision, political instability, undemocratic rule for long, lack of awareness and especially lack of access to education, there exist gender discrimination in Nepal. Nepali women are being discriminated in every aspect of the society. Patriarchal practices are prevalent in every community here and further reinforced by the legal system. A women's life is strongly influenced by her father, husband and son. A women's power to accept or reject marriage partner is evidently an index of the degree of freedom she exercises in the management of her own life and thus also of her status (Kiran, 2008).

In Nepal, the violence against women is rampant. Several research projects in Nepal have indicated that 66 percent of women have endured verbal abuse, 33 percent emotional abuse, while 77 percent of the perpetrators were family members (UNICEF 2001). Traditional perception of female qualities is a factor in the widespread domestic violence against women now coming to be recognized as a tragically widespread occurrence. "Nearly one third of the women in the world report being physically or sexually abused by a husband or boy friend at some point in their lives" (WHO, 2006). Due to the existence of patriarchal norms throughout the history, women have little access to resources and services, and their work goes unrecognized. Discrimination and violence exists at all levels and perpetuates continually. The low self-esteem of women is based on gender, which is a social construct that can be reconstructed (Bhadra, Thapa and et al. 1997).

In Nepali society, each and every individual has different sets of roles to perform on the basis of their age, sex, position within the family and status as well as the caste / ethnic group. They belong to in some cases. Traditional high Cast Hindu ideals have dictated woman's manners and behaviors (Gray, 1991). Men are accorded higher status and importance in the society (Shrestha, 1999). As such high caste Hindu women are put under constant control of their men in different forms at different stages of life. Age and status in the family also determines the nature and degree of women's involvement in household work and decision making (Shrestha, 1994 and 1999, Bhatt et. al). Women are believed to have their primary responsibilities in domestic chores, farm activities rearing and taking care of children as well as looking after the livestock. (Gurung, J. 1999). Similarly, a study on intra- household gender analysis of work roles and resource distribution in a Nepali village, revealed that, "women perceived men as" providers" and themselves as "nurturers" even though they spent more time than their men in productive activities" (Bhadra, 1997). The work burden of women in Nepal is reported to be much higher than the global average for women (NESAC, 1998). Many women in Nepali village woke up every morning with mouths to feed regardless of the days of the week or months of the year. When men do not have office or work, they prefer to wander about rather than staying home and giving a hand in women's work.

2.3. Decision Making Role of Women

In Nepal number of studies on women's decision making have been undertaken to ascertain the roles of women in different sectors. Most of the studies have shown that in most traditional societies girls are kept largely within the confines of the household and family where they are protected and taught to accept the decisions that others parents, brothers

make on their behalf. As a result of this lack of experience in public context, girls tend to the lack self- confidence and skills needed to function effectively in positions of formal leadership. Neidell's Shara G (1991) study shows that Nepal is a nation dominated by ideas and values associated with the Hindu system. These include concepts of caste and gender, hierarchy and patriarchy, in which people are born into roles and it is these roles that dictate their behavior.

Pyakuryal and Thakuri (1998) study shows that as soon as male born, expectations are bestowed on him. He has certain sterotype roles waiting for him when he reaches adulthood. In Nepalese society, social status of women is always thought to be that of subordinate to men. A survey conducted by UNICEFF on the status of women and children in Nepal reports that gender disparity starts right from the birth and continues through different stages of the girl's life and is further deepened and perpetuated through various rituals.

On the other hand, unequal rank and power in decision making and benefits are legitimating by traditional societal norms. Owing to this there is a belief that females should confine themselves to such tasks as cooking, washing, taking care of children and should not be involved in traditional male activities (Ghimire, 1996). From this it is clear that women's primary roles as wife and mother require their attention 24 hours a day and thus, for working women, must be carried out simultaneously with the work role, most men do not face such role conflict because society regards their family and personal roles as discretionary, meaning that they are subsidiary to and have to be fitted in with the primary work role. Thus, although men play important roles as husbands and fathers, these generally do not interfere with their primary work role as family breadwinner.

Many studies have explained the mechanism of decision -making power through different angles. Blood and Wolfe (1966) focused on the decision – making comparison of the spouse who dominates in decision making or who makes the final decision. According to the UN (1995) improving the status of women and to enhance their making decision capacity at all levels in all spheres of life is highly important women's decision making is thus mainly influenced by several factors including (1) Women's Characteristics (2) Family Pattern and Kinship Influence (3) Socio – economic Resources Contribution to Marriage (4) Opinion of Gender and Responsibility and (5) Women Participation in Empowerment Projects.

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

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

cultural development follows the economic development of a country. In this context, the committee constituted by United Nations in the status of women trying to gain for equal rights for women in various fields of their social and economic life, suggestion for removal of gender inequalities in legal economic, social and educational matters.

Shrestha (1994) the decision making power of women may increase when there is an equality of participation at all levels of planning and policy making not as recipient, beneficiaries, labor and input contributions but as active change agent is the concern at all level. It doesn't mean the involvement of women or the wives of the leaders, but the involvement of women and men in the same portion in decision making as their proportion in the community at large.

According to her, the women of Nepal are so dependent to men, if the male partners or members deny giving shelter to them; it is a question of basic survival. This system has made women so helpless, baseless and dependent that without men's mercy they will not survive. So, in this inhuman system the rights of survival are laid on the hearts of men.

Women of Nepal are not suffering from lack of resources (like property rights, the generating income goes to family's pot) but from the lack of power to use their available resources, lack of power to assert their own rights. They are suffering from exploitation and injustice. To uplift the women from this stage, women's strategies need like consciousness rising, increasing self confidence, educating people. Only then the decision making may exist at large extent.

2.4 Women Empowerment

Women's ability to exercise their political rights fully requires socioeconomic equality in the first place, but women in Nepal face numerous socio-economic inequalities. Lack of equal inheritance rights limits their access to property and economic resources. A woman's right of inheritance is conditional on her marital status, while men are entitled to such rights by birth (UNFPA, 2007). Many other discriminatory provisions related exist in laws, acts and regulation. One review (FWLD, 2003) found different legal provisions that discriminated against women which are related to inheritance, ownership and disposal of property, marriage and family, Legal and court proceedings, trafficking and sexual abuse, employment, education and citizenship and nationality. These things must be ensured for women's empowerment.

Empowerment is a necessary part of the development process at each of the following give 'level of equity' which leads to advancement of women's welfare, access, awareness, participation and controls. These levels of equality are in dynamics, synergistic relationship, reinforcing at all level as part of an interconnected cycle (Dhakhwa, 2001). Empowerment is the focal point of human development. It can be defined as providing an individual with the means to escape the constraints that prevent the full exercise of human's natural talents and abilities in order to time a life more consonant with human dignity. Women empowerment is an ability of women to have control over their lives that that are defined through the following elements. 1) a sense of internal strength and confident to face life; 2) the right to determine or choices in life; 3) the ability to influence the social processes that affect our life; and 4) an influence on the direction of social change (Prasad and Sahay,2008).

For Nepali women, life is a complex web of constricts, obligations and sacrifices; many of which are determined from the day of her birth. The caste or ethnic group into which she is born determines her position, status and freedom. But group identity is just one element of status. Patriarchal family structures continue to dictate much of the course of a woman's life. Women have few options for survival other than getting married and producing male children (Dhakal and Sheikh, 1997).

A Nepali woman, after marriage loses her identity. Without the consent of her husband even a single and simple decision is unexpected. A man can do everything; play cards in tea-shops the whole day, visit liquor shops or be absent from the house for several days, months or years or may even come back with another wife. This is acceptable to society and culture. But a woman is strictly prohibited from doing all these things. She is expected to look after children, herd the cattle, take care of cultivation, and cook food and collect fuel and fodder (Gurung, 1994).

As a strategy, the process of empowerment may start with any of the multiple approaches such as income generation, awareness raising, adult education, family planning, health services etc, provided the ultimate goal of freedom from all kinds of oppression is clear and a path to reach this goal is charted out. The end product of empowerment of a personality, which is self confident, which understands the processes of social interaction, economic resource allocation and has the power to decide, and also has enough options for choosing where to work and how one wants to live (Acharya, 1997).

The path to empowerment are multiple and winding. Older, younger, richer, poorer, talented, troubled with children or without, different women need and are able to actualize different things and forms of

empowerment vary accordingly. Empowerment is and only be a process that each woman will experience at her own pace, in her own way (Leve, Leslie and Manandher, 1997).

So many women leaders and especially feminists have endeavored to raise voice holding women's movement in Nepal in recent days. They have fought for the rights of parental property and equality in upbringing making property rights more secure, for the rights of widows, the grounds for divorce, equalizing age of marriage, law on abortion, and equal political representation. Women's empowerment has affected women's decision making process to some extent. Women empowerment is important as it contributes effective participation leading to action. Affirmative action supported by empowerment and reservation for a certain period is necessary to deal with problem of under representation of women and other disadvantaged groups in power structure and decision making.

2.5 Review on Ethnic Study

The word 'ethnic' comes from the ancient Greek 'ethnos' which seems to have referred to a range of situation in which a collectivity of humans lived and acted together which is translated today as 'people' and 'nation'. Eriksen defends the analytical use of the concept and suggests that it should be taken to mean "the systematic and enduring social reproduction of basic classification differences between categories of people who perceive each other as being culturally discrete" (Eriksen,1992). The linked concepts of ethnicity and ethnic group have passed into everyday discourse and become central to the politics of group differentiation and advantages on the culturally diverse societies. Regarding ethnicity Yinger (1986) sees genuine culture is only one source of ethnic strength. He says

that genuine culture to which the sense of long-standing attachment is experienced.

By the term ethnic group we mean a cultural group which is not isolated and independent group or community but forms a part of wider social system within which it compels with similar other groups for a share in the fruit of political and economic activities.

"An ethnic group" consists of individuals who are distinguishable, within a majority cultural and social system, by shared characteristics such as race, religion, language, cultural modes, and national origin. Ethnic groups are often identified as belonging to one or another "minority", or ethnic literary group.

Decision making is also influenced by ethnicity. We find variation in different communities; women decision making power is relatively high in Rai, Gurung, Tamang and Matauwali communities than in Brahmin and Chhetri. It has been found that the weaker the Hindu value, the stronger is power in both use and decision patterns. In other two groups women decide what to do who is to go where (Acharya and Bennet, 1983).

Official statistics on ethnic populations in Nepal are highly problematic in any case, being based on reported mother-tongue in the national census and on other often ill-defined criteria in the surveys that report ethnic identity; in addition to these problems of definition, there is a general lack of consistent data across time for the fully fleshed out ethnic comparisons that would make for strong statements about the sources of variation.

2.6. Social Status of Tamang Women

Despite the body of knowledge about the women and their capability of decision making, its necessity and their affecting factors, not much specific studies or researches have been conducted in Nepal, specifically in accordance to the status of indigenous women residing in rural areas. As far as Tamang women's status and decision making capability are concerned, no such absolute and concrete research has been done. Tamang' women's decision making power within the family has not been studied much yet. It is quite relevant to find out Tamang women's power in the family, their status and roles, their empowerment and the factors which influence their decision making in the family, and this would enable us to view the status of Tamang women and more broadly ethnic women residing in rural areas of Nepal.

As feminist anthropologist Sherry Ortner(1996) has said, "It is notoriously difficult to assign a score of degree of gender equality or inequality in a particular society". Certainly, the topic of Tamang women's social status is complex due to the multiple forms of oppression that Tamang women experience and the variety of perspectives from which their status can be considered. Other scholars who have considered the question of Tamang women's social status seem to agree that Tamang women enjoy a rather high status within their own homes and communities. In discussing men and women's work roles, March (2002) has described gender roles within her research site as symmetrical and complementary. Gender roles are complementary in that men and women have different roles, but they complete each other. She argues that they are symmetrical because there is a gender balance whereby men and women contribute to a joint agricultural effort to the same degree and equally benefit from such effort. Women are necessary and valued

economic assets to both their natal and marital homes in Tamang communities. Tamang women exert control over and manage their own and their family's economic resources. They do so by making decisions about borrowing, lending and investing their own dzo-property and making decisions regarding household purchases (March, 2002). The wealth Tamang women manage is significant. March found that in most households, if husbands and wives each sold everything they owned and inherited, the sale of each of their respective properties would provide them with the same amount of cash.

March (2002) has extensively studied women of Tamang farming community in Nepal, their songs and conversation and collects their life stories relating to their life in extended households, women's property issues, wage employment and out – migration, sexism, and troubled relations with other ethnic groups. Regardless of the rich content of the book, it does not highlight the present issue of women's decision making capability within the family affairs. Similarly, (Aryal, 2004) endeavors to compare Tamang and Bahun/Chettri in his dissertation *"Ethnicity and Fertility: Micro Level Household Survey of two Ethnic Communities of Nepal."* He talks about the status of women and their autonomy including household and reproductive decision making dynamic. From the standpoint of educational attainment and decision making power the Bahun/Chettri women were found to be more empowered than the Tamang women. However, he concluded that most of the crucial decisions were made by the husbands in both communities. He further writes "the husbands of Tamang community tended to make decisions on reproductive matters without discussion with their wives" (Aryal, 2004).

Similarly, women continue to work during pregnancy until the time of delivery. After a brief period of seclusion (one week), they resume their

habitual activities, carrying the baby on their backs to the work. Childcare responsibilities do not excuse a woman from her work in subsistence. Indeed, Tamang communities are said to value a woman's capacity for physical work over and above her potential for bearing children (Acharya and Bennett, 1981).

Labor constraints operate in different ways according to the time of year. In the winter, Tamang families have light agricultural workloads but cannot afford to lag behind in their tasks. Men and women have many outdoor subsistence responsibilities: several crops are planted at different altitudes to ensure multiple harvests over the course of the year; cattle are taken to graze and are penned at night in fields to provide dung and urine for soil fertilization; fodder and wood for fuel and timber must be cut. They manage to be self sufficient in foods, provided families keep a tightly coordinated timetable during the year, and work long hours in the monsoon. Acharya and Bennett, (1981) further state that the potential conflict between a women's responsibilities in subsistence work and childcare merits consideration, since child bearing can make economic activities more difficult while the need to work restricts the time for maternal care. Similarly, Tamang women do not have ownership rights to land. Land is owned by men and passed down to their sons. Since subsistence agriculture is the method by which most Tamang people make their living, the importance of access to land cannot be understated (March, 2002). Women's systematic exclusion from land ownership renders them entirely dependent on male kin for access to land. Thus these researchers show that Tamang women in general face various obstacles and discrimination even in their pregnancy and child birth period. They have been compelled to do works for subsistence. Regarding this, Panter-Brick (1989) writes: "Mother's spend less time outside the

home in the winter, when the demand for labor is low, but work as hard as other women in the monsoon, when tasks essential to the household's economic survival must be completed urgently.

In brief, Tamang women enjoy many liberties that Hindu Nepali women have been denied. However, this does not necessarily mean that Tamang women enjoy a higher social status than Hindu Nepali women within Nepalese society. While Tamang people allow women certain freedoms, this does not mean that the autonomy Tamang women are granted within their homes and communities is respected within the larger socio-political context of the country in which they live. Many Hindus believe the Tamang to be uncivilized and find the independence, outspokenness and mobility of young Tamang women shocking (March, 2002). Although Tamang people have resided in Nepal for many centuries, with legends putting their earliest migration into modern-day Nepal in the year A.D 911, it was the ancestors of Hindu Nepali people who wrote the legal codes which fixed Tamang as a dependent minority group and established Nepal as a nation (March, 2002). Some Hindu Nepali people view Tamang people as outcastes because Tamang people do not observe caste rules of purity and impurity, create hierarchical relationships with other groups, or have Brahmin priests conduct their religious rituals (March, 2002).

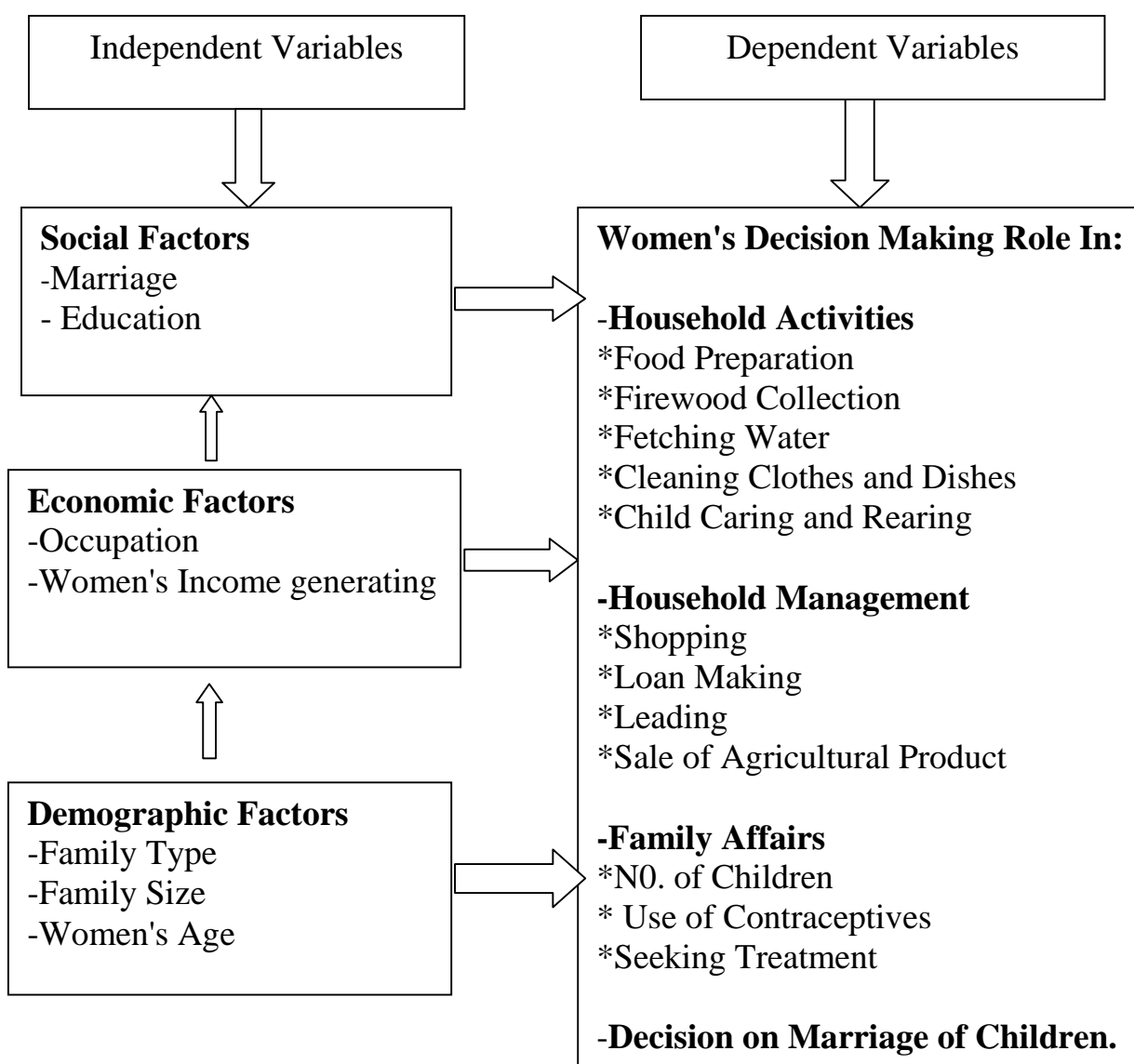
2.7 Conceptual Framework

Based on the review of the available literature, an attempt has been made to develop a conceptual framework for the present study by identify in possible factors affecting the decision making power of Tamang women. The framework includes social factors, economic factors and demographic factors and these have been taken as independent variables which directly influence the dependent variables. In other words these

different factors affect the women's decision making role in household activities, household management and family affairs.

The following figure depicts the conceptual framework of Tamang women's decision making role.

Figure No. 1 Conceptual Framework for Analysis of Women's Decision Making Role



CHAPTER – III

RESEARCH METHODOLOGY

This chapter provides the details of the procedures adapted for the present research study. It includes the rationale for selection of a particular VDC as a case and describes the research design. It also provides the details of the nature and sources of data, universe and sampling procedures, techniques of data collection, and analysis and limitations of the present study.

3.1 The Universe of the Study

Dhading, a hilly district about 150 km West of Kathmandu valley with an area of 1926 square km, is one of the remote districts in the central Nepal with the population of 336250. Here, total male population is 157928 and female is 178322. Total household number is 77510. The district has only 43% adult literacy rate: 53.69% male and 33.81% female (CBS, 2011). Dhading district is considered to be "shadow under the light". It is left behind in different dimensions of development despite of being a border district to the capital city. It consists of a high percentage of poor and marginalized ethnic communities like Tamang, Magar, Gurung, Kumal, and Chephang. Among its 50 VDCs, Neelakantha VDC-5, containing district Head Quarters, Dhading Bensi, has been selected as study area. The VDC consists of 16197 total population; female 7730 and male 7467. Total household number in this VDC is 2884 and average family member number is 5.61(CBS, 2011). Here, in order to find out the status of Tamang women and their decision making process, 55 households out of 181 of Neelakantha VDC 5, of Dhading District has been selected.

3.2 Rationale of the Selection of the Study Area

Neelakantha VDC-5 has been chosen because the Tamang women, although being residing in the district Head Quarter here, are economically and socially backward and deprived of many rights. It was important to study in this area to know the condition of Tamang women as this kind of study was not conducted in this VDC in the past. It is one of the VDCs in Dhading district where Tamang population is high. The main reason behind the selection of this place is of course due to the familiarity of the researcher too.

3.3 Research Design

This study is based both on 'exploratory ' as well as 'descriptive' research design. Exploratory research is conducted by collecting information about socio – cultural condition of the study group and the area. This has helped to investigate the socio – cultural status of Tamang community, and to collect information about Tamang women and their decision making process and capability. The data has been collected for the study in terms of the factors affecting the decision making among Tamang women. Similarly, 'descriptive' research method has been used to collect the qualitative information.

3.4 Sources of Data

3.4.1 Primary Data

In order to fulfill the aforementioned objectives of this study, I have tried to collect the primary data source from the field survey employing various techniques of data collection such as household survey, group discussion and observation methods etc.

3.4.2 Secondary Data

Various types of secondary data have been collected from journals, reports, books, census/ survey and other published articles and documents. The district office, concerned VDC and DDC, National census report, published and unpublished literatures, articles, newspapers and internet have been used as the major sources of secondary information. Thus the data are both qualitative and quantitative in Nature.

3.5 Sampling Procedure

This study is mainly based on Tamang women residing in Neelakantha VDC-5, Dhading Bensi, Dhading district. In the Neelakantha VDC, ward No. 2, the total number of Tamang household is 181 (DDC Dhading, 2011). The households are selected by simple random sampling from the total households of Tamang in the area giving correct coverage. Each household is chosen entirely by chance and each household of the ward has an equal chance of being included in the sample or has the same chance of selection. Thus, out of 181 Tamang households of the selected ward of the VDC, only 55 households are selected randomly for this study due to the lack of time and resource.

3.6 Techniques of Data Collection / Data Collection Tools

3.6.1 Interview Schedule

The set of questions which have been used are both structured and unstructured. Structured questions have been used to collect the primary data by visiting door to door respondents. Questions for the sample households have been filled up with the help of the concerned household

member. The purpose of the interview schedule is getting information about socio-economic status of the Tamang women and their decision making process in household activities.

3.6.2 Interview

Interviews mainly with respondents have been taken to gather reliable data necessary for the study. The qualitative data have also been collected in order to gather the background information: past history, status and social activities of the study group.

3.6.3 Observation

Observation method is used to collect the observable information such as women's participation in day to day activities, role in household activities, and their relationship with the members of the family. The decision making process in the households are observed to find out the women's role in the household decision making. The data collected through observations have been used to support the structured data in relevant place in the text. Especially qualitative information like status, life style, social and household activities and behaviors of Tamang women of the study area has been observed.

3.7 Data Analysis and Interpretation

In order to provide clear, precise and scientific analysis, the collected data have been processed and statistically analyzed. Data acquired from the interview schedule and observation has been presented using various charts, diagrams and tables. The obtained information from the primary and secondary sources has been organized systematically to ascertain the objectives of the study.

3.8 Limitations of the Study

This study covers relevant aspects of Tamang women especially decision making process. This study basically deals with the Tamang women and their status residing in the study area. The units of analysis are the families where husband and wife have been living within same household with at least one child. Due to the time limitation this study does not focus or describe how the wife responds to the influencing factors. Similarly other indigenous women have not been focused in the study.

1. This study is based on small area of Dhading District, Neelakantha- 5, Dhading Bensi. Thus, the findings may not be generalized to the aspect of all Nepalese women's involvement in terms of decision making process.
2. This study is limited only the women of above 18 years of age and their role in decision making process in education, marriage, carrier / occupation, and especially in household activities.
3. This is a micro level study. The ideas and views expressed by the women of this area might be different than those women from other place of the country
4. The respondents of the study are chosen only women members of the family. Therefore the findings of the study may not represent the views of the ordinary family members of the Tamang community

5. Nevertheless, the findings of the study seem to give clear insights into the problem and highlight the role of Tamang women in the decision making at household level.

CHAPTER – IV

SOCIO-ECONOMIC PROFILE OF THE STUDY SITE

This chapter presents the socio- economic and demographic background of the study area and the People. It includes the description of study site, its location, climate, cultural setting, social organizations, social ranking, education, economic structure, occupational structure, family size, age and sex composition or demographic structure. Obviously, the findings of this study will be very much characterized by the setting of the study area and the people as sample. So, a brief introduction of the area has been presented in different section of this chapter.

4.1 Dhading District: An Overview

Dhading district, a part of Bagmati Zone is one of the seventy five districts of Nepal, a landlocked country of South Asia. The district, with Dhading Bensi as its Headquarter, covers an area of 1.926 km. The district spreads from 27'40 E to 28'17" and 80'17 N to 84'35"N. It is bounded by Kathmandu, Rasuwa, and Nuwakot in the East, Ghorkha in the west, Rasuwa and Tibet in the North and Makwanpur and Chitwan in the south. The district is divided into three geographical region, namely, Himalayan, Hilly and Terai region. The district is different from other districts of Nepal. It is attached with China in the North. It is spread over the Terai region. It's North region, most of the places are covered with snow all over the year. The world's famous mountain Ganesh Himal also lies here. Moreover, the Pirithvi Highway crosses through Dhading.

The district has the total population of 336,250 according to CBS 2011. Out of the total population 157,928 are males and 178,322 are females (CBS 2011). The annual growth rate is – 0.07%. The total number of

house is 71,591 whereas the total number of household is 77510. The average household size is 4.34 and population density per sq.km. is 175 people according to CBS 2011. About 80% of the people of the district are engaged in agriculture. Other 20% of the people are involved in trade and business, industries and factories etc. As the district is divided into three different regions, we find different types of climate: cold in the Himalayan, Moderate in Hilly and hot in Terai region.

The main rivers of the district are Trishuli River and Budhi Gandaki River. Budhi Gandaki separates the district from Gorkha district. There are other 25 small rivers excluding springs and seasonal streams.

The people of the district are primarily Brahmin and Chettri in the South and Tamang and Gurung in the North, with much of the centre, Newar. The district has high percentage of poor and marginalized ethnic communities including Tamang, Magar, Gurung, Kumal, Dalits and Chepang. These ethnic groups have a poor socioeconomic condition when compared to other castes such as Brahmins and Chettris.

4.2 Neelakantha VDC- a Brief Introduction

Neelakantha VDC is one of the 50 VDCs of Dhading District which lies in area No- 2 of the district. Its total area consists of 1925 square kilometers. It is surrounded in the East by Khalte and Dhuwakot VDCs, in the West by Muralivanjang VDC and in the North Sankosh and in the south Sunuwalabazar VDCs. It has 75% of sloping land and some other plains and low land areas.

The district Headquarter of the Dhading district 'Dhading Bensi' lies in this VDC. Dhading Bensi, the district Headquarter and the low land region, is a small town which is situated along the banks of two rivers, Arung and Thopal Khola. The town has three major market hubs- Buspark Puchar Bazaar, Beech Bazaar, and Siran Bazaar. It is located at 27°52' N 84°55' E at an altitude of 13.67 meters.

Neelakhanta VDC, which consists of Dhading Headquarter, is located in mid- Dhading at 27.91°N and 84.94° E from the Sea level. Dhading Bensi area has lowland area where as other parts have sloping areas mostly.

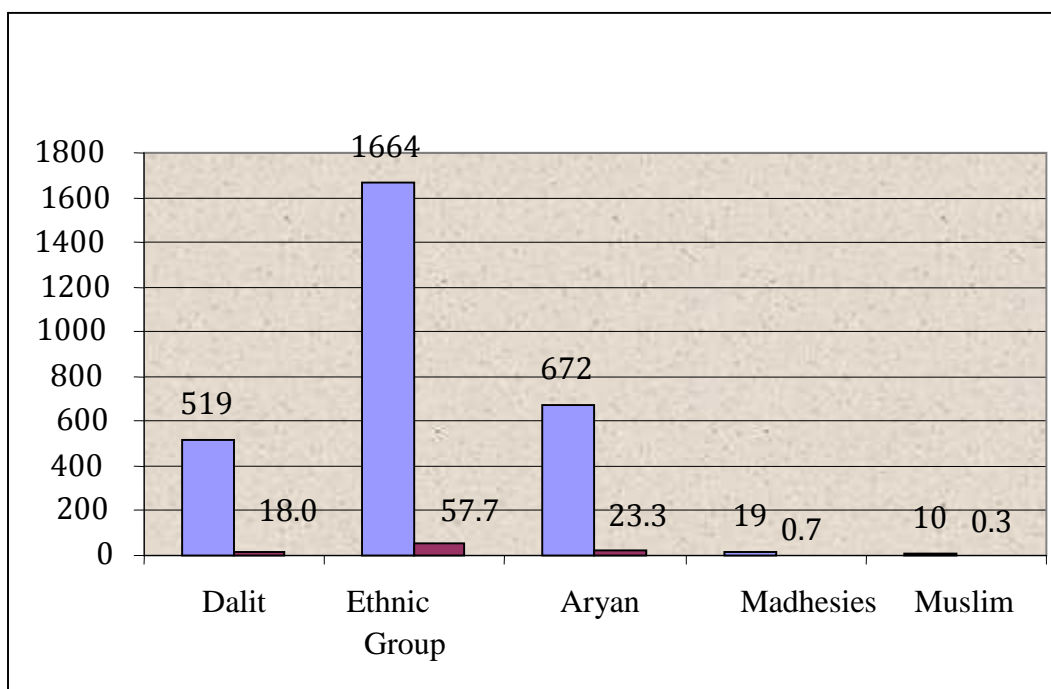
This VDC consists of about 46 settlement areas including both bigger and smaller areas. Besides Sital bazaar, Beech Bazaar and Puchar Bazaar , Simle of ward No. 7, Jurethum of ward No. 9, have larger settlement areas. In them, 99 and 96 households have been residing respectively. Smaller settlement areas include Nepali Gaun, Soraghar and Wolidada of ward No. 4, Kharbari and Kafle of ward No. 7 and Chilakhara of ward No. 8 and Jugedhara of ward No. 8 of this VDC.

4.2.1 Number of Household on the Basis of Caste/ Ethnicity

The total Number of household in this VDC now is 2884, and out of which 438 households have women as the head of family (DDC Dhading). The VDC has greater number of Dalits and ethnic groups than other VDCs of the district. There are 18% Dalits and 57.7% ethnic groups in the total numbers of households. 23% Brahamins and Chettri and few

Muslims and Madhesies also reside here.

Figure No. 2: No. of Household on the Basis of Caste/ Ethnicity



Source: DDC, Dhading, 2012

4.2.2 No. of Household on the Basis of Mother tongue

Majority of the people residing in this VDC speak Nepali language as day to day language. Tamangs use their mother tongue 'Tamange language' and some few Gurung and even Newar use their mother tongue. The following table shows the statistics

Table No. 1: No. of Household on the basis of mother tongue

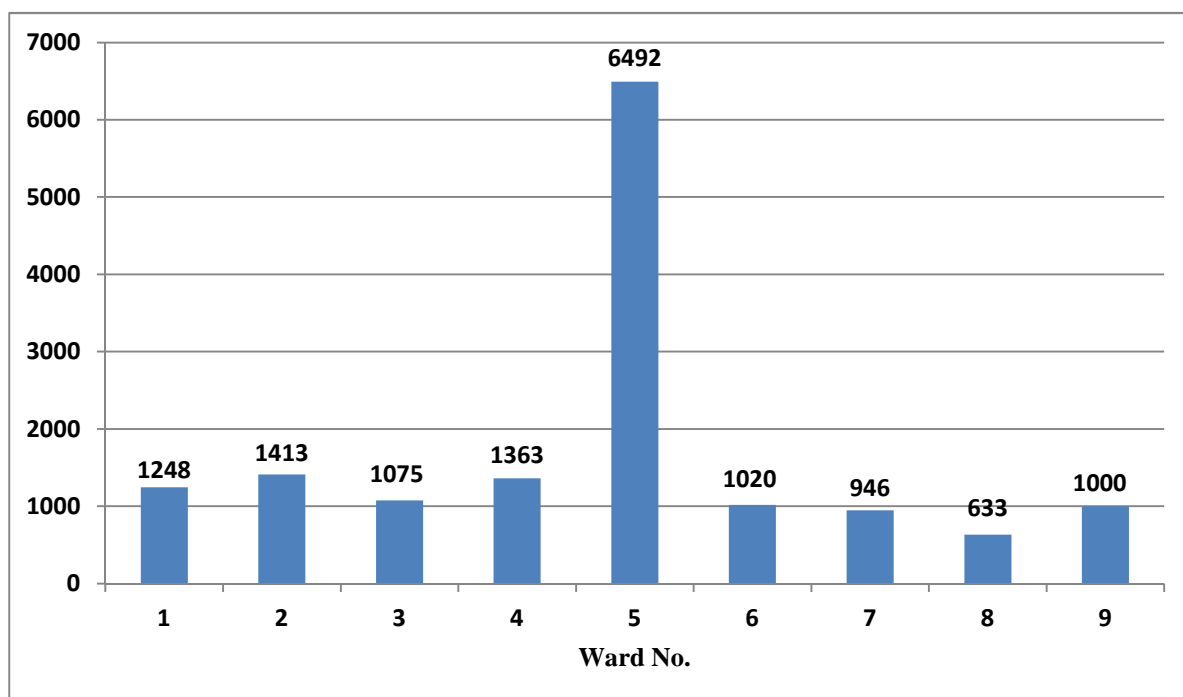
Types	No. of Household	Percent
Nepali	2319	80.41
Tamang	402	13.94
Gurung	53	1.84
Newar	10	0.35
Magar	51	1.77
Others	49	1.70
Total	2884	100

Source: DDC, Dhading, 2012

4.2.3 Population Distribution on the Basis of Wards of this VDC

The total number of population of Neelakantha VDC is 16197 in which males are 7467 (49.14) and women are 7730 (50.86). The ward No. 5 of this VDC is the most densely populated area where 42.72% of the total population of the VDC resides. Ward No. 8, 7 and 9 have lower population. In them, 4.17%, 6.24% and 6.85% of the total population reside respectively. The following table shows the population distribution in the different wards of the Neelakantha VDC

Figure No. 3: Population Distribution on the Basis of Wards



Source: DDC, Dhading, 2012

4.2.4 Population Structure on the basis of the Age

Out of the total population of Neelakantha VDC, 10.73% belongs to the age groups 0 – 5, 22.37% to 6 – 14 and 12.8% people belong to above 50 years of age group. The following table shows the population structure on the basis of the age.

Table No. 2: Population Structure on the basis of the age

Age group	Population		Percentage
0-5	Male	776	5.11
	Female	785	5.17
	Male	1561	10.27
6-14	Female	1630	10.73
	Male	1770	11.65
	Female	3400	22.37
15-49	Male	4143	27.26
	Female	4257	28.01
	Male	8400	55.27
50 and Above	Female	918	6.04
	Male	918	6.04
	Female	1836	12.08

Source: DDC, Dhading, 2012

4.2.5 Literacy Status of the Neelakantha VDC

Till now, no single member of the 420 household is literate. 32% of the 918 household members are illiterate. In other words, 510 ethnic families are illiterate. Similarly about 54% Dalits household members are totally illiterate. 13 out of 19 Madhesi household members are illiterate. The following table shows the literacy status of the VDC.

Table No. 3: Literacy Status of Neelakantha VDC

Caste	Total No. of Household	No. of Illiterate Household	Percent
Dalits	519	280	53.95
Ethnic Group	1664	510	30.65
Aryan	672	113	16.82
Madhesi	19	13	68.42
Muslim	10	2	20

Source: DDC, Dhading, 2012

4.2.6 Health Status

Most of the people of Tamang community of study area go to health worker as well as Dhami / Jhakri (Banpo). Their common treatment process is domestic herbs and according to the Jhakri. Tamang people of this area also believe on witchdoctor. They visit to health post or hospital after they feel health complication. The major diseases people generally suffer here are fever, cough, diarrhea, respiratory diseases, TB, stomach disease, heart disease, leprosy etc. As compared with men, women have been mostly suffered from diseases as they mostly involve in household works and activities. Malnutrition and vitamin deficiency, especially among children and women of reproductive age are very common. This has caused the infant mortality and the poor health of women. Hence, malnutrition, early marriage, giving birth of plural number of children, poor housing, lack of pure drinking water, insufficient sanitary facilities and high use of smoking and drinking, chewing tobacco etc. are the factors that contribute to the poor health of Tamang people residing here.

4.2.7 Economic Activities of the People of the VDC

Generally, the main source of economy in the VDC is agricultural activity. Most of the people of this VDC, in a way, are farmers. There is a lack of industrial development. Thus, people have no other better alternatives. Rice, Maize, Millet, Wheat, Barley, Potato etc are the main crops of this area. Similarly, fruits such as orange, guava, banana, lemon etc. and vegetables are produced in order to meet the requirement of the people. Most of people engaged in agriculture but the life is very hard due to small pieces of land and primitive type of farming system. Crop production, livestock husbandry, poultry farming, bee keeping, wage labor and building construction are the main sector of economic activities.

Although the main occupation of the district is agriculture, people are employed in local industries, commercial enterprises and wage labor in construction field etc. The following table shows the status of the economic activities of the people of the VDC.

Table No. 4: No. of Household in terms of Economic Activities of the VDC

Sources of Income	No. of Household
Agriculture	1815
Business/trade	516
Labor	423
Government service	150
Foreign Employment	307
Pension	108
Others	131

Source : DDC, Dhading

CHAPTER - V

SOCIO-ECONOMIC BACKGROUND OF TAMANG WOMEN AND THEIR HOUSEHOLD DECISION MAKING PROCESS

This chapter presents the socio-economic background of Tamang women and their decision making process in different household activities. First of all, it has been tried to assess the overall Condition of the Tamang women of Neelakantha-5, of Dhading Bensi, Dhading. In order to show their status and decision making power, this chapter has been divided into eight different parts. This presents the existing pattern of social relationship that relates power, roles and responsibilities of Tamang women, especially decision making process at the household levels which show their status in the family as well as in the society. The socio-cultural practices of Tamang people reflect the status of their life style and living standard. Socio-cultural practices of Tamang people are mentioned among the selected households of the study area. The socio-cultural background taken into consideration includes age, sex, marital status, family structure, educational status, economic structure etc. of the respondents of the study area.

5.1 Distribution of Tamang Women by Age

Indeed, age and sex are important demographic factors. Age of an individual denotes one's mental and physical maturity, roles and responsibilities and status in the family and in the society. Age makes difference in working hours, types of works, mental and physical awareness, responsibility and involvement in decision-making. Similarly 'sex' refers to the biological differences that are universal and unchanging.

The sex difference also refers to the gender roles. Generally the people of community take sexual division of labor as traditionally granted and make gender specific distinctions between what men and women should do. Due to these reasons, age and sex composition of the population of the sample households have been taken into considerations. All the respondents are female in this study. The following table shows the age composition of the respondents.

Table No. 5: Distribution of Tamang Women by Age

Age Group	No of Respondents	Percent
18 to 29 Years	19	34.55
30 to 39 Years	26	47.27
40 to 49 Years	8	14.55
50 to 59 Years	2	3.64
60 and above	-	-
Total	55	100

Source: Field Survey, 2012

The above table no.5 presents the general information about the percentage distribution of the respondent by age. The largest percent of the respondents were from the age groups of 30 to 39 years of age which composed of about 47%. In the same way the least were from the age group of 50 to 59 years that composed of about 4% of the total respondents.

5.2 Family Type

Family type is an extremely important variable that affects the direction of mobility and the condition of women in the society. It affects on the decision making power as well as role of women in the family system. Here it is expected that larger the family type, lower would be higher social status whereas smaller the family size, greater would be the socio – cultural status of women.

According to their family situation, both joint and nuclear family system are found in the study area. Nuclear family consists of husband, wife and their unmarried children. It is the small form of family whereas joint family consists of parents, grandparents, uncles, aunts, children or their offspring etc. The following table shows the family structure of the respondents.

Table No. 6: Types of the Family

Family Type	No. of Households	Percentage
Nuclear	34	61.82
Joint	21	38.18
Total	55	100

Source: Field Survey, 2012

As the above table no. 6 clearly states the 61.82 % of the respondents have lived in nuclear family pattern whereas 38.18% of the respondents live in joint family. In conclusion, we can say that the tendency to live separately after marriage has developed and they are moving toward nuclear family structure. The people of new generation do not like to stick to the norms and values of the joint family. Moreover, marriage is the major factor to change the family structure of Tamang community as in the other. After marriage both new bride and bridegroom usually settle in new place independently. So the percent of the nuclear family structure is found greater than the joint family.

5.3 Distribution of Tamang Women by Marriage

Marital status makes difference in women's status as it is through marriage that women change their status from the status of daughter to daughter in law, which increases their responsibility regarding decision making. In the life of a woman marital status is an important indicator as

it increases role expectations like child bearing, rearing etc. Tamang people marry in early age. Marriage starts in Tamang community from the age of 16 to 30. The Tamang boys usually do not mind to marry elder women. Widow marriage system can also be observed in Tamang community.

Table No. 7: Marital Status

Marital Status	No. of Respondents	Percent
Unmarried	3	5.45
Married	38	69.09
Widow	7	12.73
Separated	5	9.09
Divorced	2	3.64
Total	55	100

Source: Field Survey, 2012

The table no. 7 shows that about 69 % of the sample respondents were married, only 5 % were unmarried and 12.73% of the total respondents were widows. It is found that as in every community marriage ceremony is an important event in Tamang community. The unique characteristic of Tamang marriage is right to marry son and daughter with the son and daughter of maternal uncle. The proper format of marriage is between cross cousin. There are various forms of marriage practiced in the Tamang community such as arrange marriage, love marriage, inter- caste marriage, widow marriage etc.

5.3.1 Decision on the Marriage of Children

It is explicit that the role of men is greater in making every decision in the male – dominated society. The decision made by women has been paid less priority. However, the women's role in decision making is not less important. In the field study done on Tamang women living in

Neelakantha – 5 of Dhading District, the respondents were asked who makes the decision regarding the marriage of their children. The following table demonstrates the collected facts from the respondents.

Table No. 8: Decision on the Marriage of Children

Decision Makers	Frequency	Percentage
Male	18	32.73
Female	4	7.27
Both	33	60
Total	55	100

Source: Field Survey 2012

The presented data of the table no.8 explicitly show that more man have been involved in choosing mate for life for their children. It has been reported that 32.73% men independently make the decision for the marriage of their children where as only 7.27% women have the important role in making such independent decisions. In most of the cases, about 60% of consent of both is needed for the marriage of their children. One more interesting fact found in the study while interviewing the selected respondents is that most of them talked about the freedom of marriage. Their view is that the boys and girls can choose their life partners by themselves. However some of the respondents said that they didn't prefer inter caste marriage.

5.4 Educational Status of the Tamang Women

Due to the deliberate denial of schooling to indigenous nationalities in the past, most of the backward cast, lower cast people and the girls have been deprived of educational opportunities. Due to the social discrimination, majority of the respondents were deprived of educational opportunity.

Although there was less interest in education for women in the past but now there is a little bit improvement. So among 55 respondents of the study area 32 have said that they could read and write whereas 23 of them lack reading and writing skill. The following table shows the educational status of respondents.

Table No.9: Educational Status of the Tamang Women

Educational Status	Number of Respondents	Percent
Literate	32	58.18
Illiterate	23	41.82
Total	55	100

Source: Field Study, 2012

The above table shows that 58.18% of the respondents of the study area are literate whereas 41.82% of them are illiterate. Here 'literate' means those people who could read and write and 'illiterate' means those who could not read and write and who have not got any formal or informal education. The number of illiterate member is really high in this modern age. Obviously, it indicates that Tamang women of this area lack access to education. Even in literate members, majority of them have just got primary education.

Similarly, the following table shows the educational level of the educated Respondents of the Neelakantha VDC-5, Dhading

Table No.10: Level of Educated Tamang Women

Level of Education	No. of Respondents	Percent
Primary	13	40.63
Secondary	9	28.13
Intermediate	7	21.88
Bachelor	3	9.37
Total	32	100

Source: Field Survey, 2012

They were deprived of the access of higher level education. Only 40.63 percent of the respondents got Primary education and 28.13 percent got Secondary education. Similarly, 21.88 percent of the respondents got intermediate and 9.37 percent got Bachelor level education. This shows that majority of the Tamang women of the study area have not got higher education. Only 9.37% of the educated respondents have got bachelor level education and no respondent is found who has passed master level among the respondents of the study area as it is clear from the table no.10 above.

5.4.1 Tamang Women's Views Regarding Education:

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

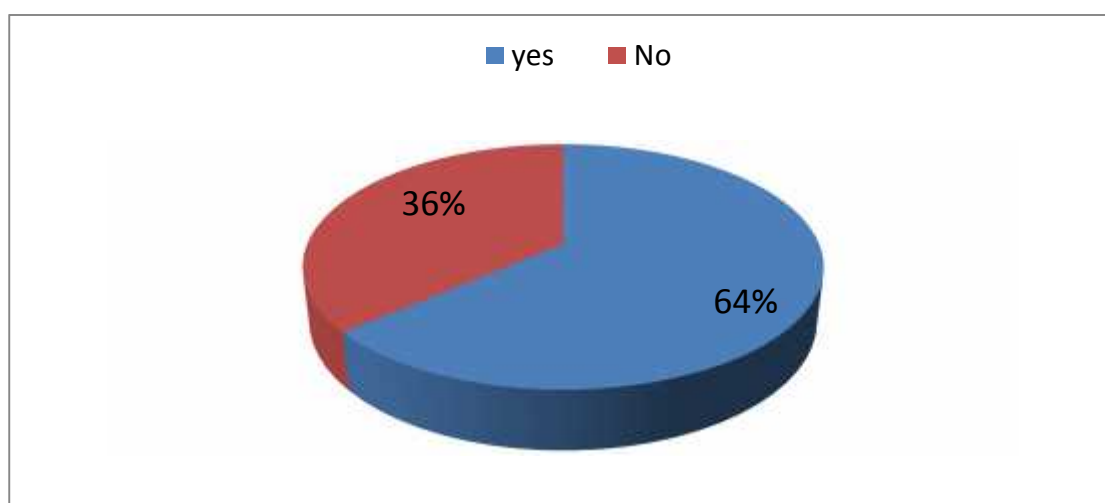
The Tamang Women (respondents) of the study area have been asked whether there is positive or negative attitude of the community people on girl education. All of them have said there is positive attitude on it whereas No one reported that there is negative attitude. This shows that the respondents of the study area have understood the value of education.

Even the illiterate parents are positive towards their children's education. It means they like to send their children to schools.

5.4.2 Discrimination Between Male Child and Female Child in Sending School

Like in other communities, in Tamang community of the study area, it has been found that the investment on daughter's education is considered unnecessary as they have to be sent to other's homes after marriage. The following figure shows the data explicitly.

Figure No.4: Discrimination between Male and Female Child in Sending School



Source: Field survey, 2012

The above figure no. 3 shows that 36% of the respondents of the study area have said that there is no discrimination between male child and female child in sending school whereas 64% of them reported that still discrimination is prevailing there. Because Early marriage system here has affected on girl's education they are bound to involve in household and farm works and thus they have very little time for education. Due to this reason, 'dropping out of school' case is higher. Another terrible example of discrimination between male child and female child is that

parents tend to send their sons at good Private schools whereas daughter to public schools that fail to give quality education and are cheaper in comparison to private schools.

5.4.3 Decision in Sending Children to the School

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

Table No. 11: Making Decision to Send the Children to School

Decision Makers	Frequency	Percent
Father	21	38.18
Mother	7	12.73
Both	27	49.09
Total	55	100

Source: Field Survey, 2012

The above Table no. 11 states that in the process of making decision while sending children to the school the consent of both is regarded in the community. However, majority of the decision is seemed to have been made by the father. It has been found that about 49% of the respondents have reported that to send the child to school both father and mother's consent is necessary whereas about 38% of the respondents have reported that it is only the husband that makes the sole decision in choosing and sending the school for the child. But only 12.73% of the respondents have

said that they themselves choose the school to send their child as the women are found to be household heads as their husbands were abroad for work. All this shows that Tamang Women's decision making power in sending their children school is comparatively less strong than Tamang males.

5.5 Economic Structure

5.5.1 Economic Activities of Tamang Women of the Study Area

In the study area, agriculture is the main occupation of Tamang women. However agricultural production is not sufficient to survive. So, they have been involved in various economic activities. Besides, they are mainly involved in business, farming, service, live stock keeping and so on. The occupation distribution of the sample households is as follows:

Table No. 12: Present Economic Activities of Tamang Women

Occupation	Frequency	Percent
Service	5	9.09
Business	12	21.82
Farming	29	52.73
Other	9	16.36
Total	55	100

Source: Field Survey, 2012

Despite the Tamang women's involvement in the household activities, the respondents of the study area are found to be involved in different occupations. Out of 55 respondents 9.09% are found to be involved in service where as 21.82% respondents involved in small scale of businesses. Similarly 52.73% respondents are involved in farming and 16.36% respondents do not have any fixed occupation. They are found to involve in works as labour wage, sewing.

5.5.2 Workplace of Tamang Women

On the basis of respondents' answer, 38 of them work in the house and 17 of them work outside house. The following table shows the data of the workplace of the respondents in frequency and percent.

Table No. 13: Workplace of the Respondents

Work place	Frequency	Percent
In house	38	69.09
Out of the house	17	30.91
Total	55	100

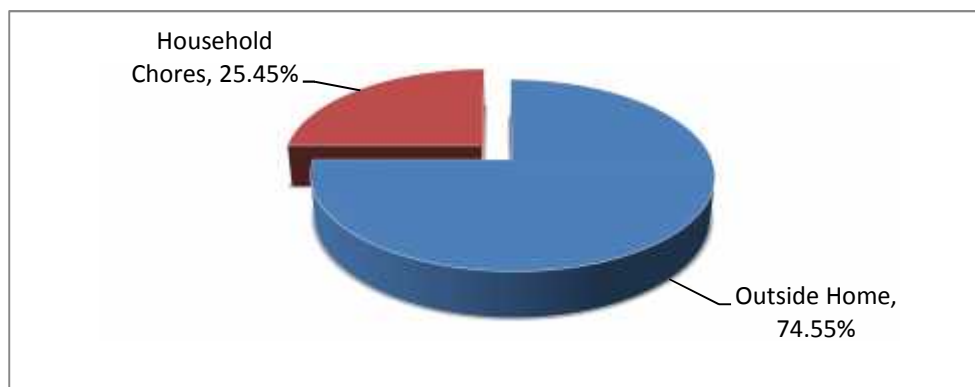
Source: Field survey, 2012

The above Table no.13 shows that among the respondents of the study area, 69.09% work in the house whereas 30.91% are involved in works outside the house. This shows that majority of the women are limited to the domestic works which does not empower them economically.

5.5.3 Desired Workplace of Tamang Women of the Study Area

It has been attempted to ask the respondents of the study area about the additional attention given to the occupation of the women in the community. Beside the household activities, they have been asked what sort of work they like to do and majority of them reported that they desired to do the job outside the home if they get chance. This has been illustrated in the following figure:

Figure No. 5: Desired Workplace of Tamang Women



The above figure shows 74.55% of the respondents desire to work outside the house in the economic activities, whereas 25.45% of the respondents reported that they are happy in doing domestic activities. The above mentioned facts obviously show that they want to work outside if they got chance. However the table no. 14 above shows their present reality that they are bound to do household works. They do not get sufficient opportunities to work outside. What they desire and do is really different. Due to the traditional believes and social customs the great discrimination is found in the role allocated to the gender.

5.5.4 Family's Perception on Women's Work Outside

Regardless of the focus on equal opportunity, particularly for women and disadvantaged group program such as providing equal access and reservation for the women in every share of the work, the darkness of traditional narrowness and conservativeness has ill- effects on the concept of family members. Majority of the family members lacks positive attitude towards women working outside the house. To find the case of access of equality in the study population, the respondents have been asked to say about the perception of the family member on the work of

women who work outside home. The collected facts have been listed bellow in the table.

Table No. 14: Perception towards Women Working Out

Perception on Work Outside Home	Frequency	Percent
Good	14	25.45
Okay	22	40
Bad	19	34.55
Total	55	100

Source: Field Survey, 2012

The table no. 14 above shows the facts by the respondents as the attitude of the family members towards the women's working outside. The collected facts obviously mark that about 34 % of the respondents have reported that their family member strongly object on doing the work outside. Similarly, 40% of the respondents have reported that their family members silently give permission to them to work outside whereas about 25% of the respondents have reported that their family members are positive towards the women working outside the household compound.

Besides, 46 respondents out of 55 have said that their family objects if they go out without their permission whereas 9 respondents reported that they leave their house without taking permission from family members.

However there is the high restriction of the members towards the women working during the night time out of house. Only 1 respondent out of 55 have said that they do not have any objection working out of house during the night time. Some of the respondents even complain that their husband threatened them not to return home if they go to work at night.

5.6 Women's Decision Making in Household Activities

Like women from other communities of Nepal, Tamang women residing in Neelakantha -5, Dhading have been engaged heavily in household activities like food preparation, firewood collection, fetching water, cleaning clothes and dishes, rearing and caring kids and so on. It has been found that men do not pay attention in these types of household activities. The following table explicitly presents the facts:

Table No. 15: Household Activities

Household Activities	Predominant Participation			Total
	Women	Men	Both	
Food Preparation	44(80.00)	4(7.27)	7(12.73)	55
Firewood Collection and Fetching Water	45(81.82)	3 (5.45)	7 (12.73)	55
Cleaning Clothes and Dishes	48(87.27)	–	7(12.73)	55
Child Caring and Rearing	36 (65.45)	–	19 (34.55)	55

Source: Field Survey, 2012

Note: Figures in Parentheses show the percentage distribution

As shown in the above table no. 15, in about 80% sample household food preparation has been found predominantly as women's work. In the remaining 20% percent sample households the work was predominantly performed either by male or both male and female.

Similarly firewood collection and fetching water have been mainly done by women.81.82% of households women did these jobs whereas 5.45% of the households, men are found to have done these acts. It has been observed that where children are too small to perform such jobs in those households, where women were absent, men have performed such tasks.

It is extremely surprising fact that in most of the households almost all where there are female members, 'cleaning clothes' and 'dishes ' are entirely done by women or female members of the house. Some of the respondents even complained saying they never remembered their husbands cleaning clothes and dishes as they believed if they did such works, their prestige and honor will be lost. So here in 87.27 % of the households women have been found doing their activities whereas only 12.73 % of households both women and men have found performing such works.

Just like food preparation, bringing firewood, fetching water and cleaning clothes and dishes, women have been found solely responsible in rearing and taking care of their children. As revealed by the table No 20 above, about 65% households, the work of child caring has been done by women and about 35% households, the work was done by both men and women together. An interesting fact that arises from the study is that there was not even a single household in which men alone took the responsibility of this job, i.e. the job of rearing and caring children. Rather it has been found that except mother. Grandmother and other female members of the family have been more involved in such jobs.

From the above facts, the household activities like food preparation, firewood collection, water fetching, washing clothes and dishes, taking care of children all are predominantly performed by women. Still they are considered as jobs of women which do not make women economically strong. These acts do not give them explicit profit. Rather these works have been regarded as "No works ". Thus, there exist sex stereotypes in Tamang Community in Dhading regarding such types of household activities.

5.7 Women's Decision Making in Household Management

In order to find out the status and role of women, the study of their involvement in the decision making process in the household management is extremely essential. In this sphere, women's role in households money keeping: use of households income , loan making, money lending, shopping or marketing, buying selling agricultural product etc are quite significant. In the study done in Tamang households of Neelkantha-5 of Dhading district, it has been found that women generally have access to village markets for buying and selling agricultural products.

Table No. 16: Decision Making Role in Household Management

Activities	Decision Makers			Total Households
	Women	Men	Both	
Shopping (Purchase)	18 (32.73)	15 (27.27)	22 (40)	55
Loan Making	7 (12.73)	33 (60)	15 (27.27)	55
Lending	14 (25.45)	26 (47.27)	15 (27.27)	55
Sale of Agricultural Product	17 (30.91)	24 (43.64)	14 (25.45)	55

Source: Field study, 2012

Note: Figure in the parentheses show the percentage distribution.

As shown above in table No 16 Tamang women have almost equal rights to make shopping for them and for their family. 32.73% of the decision makers in shopping were women where as 27.27% of the decision maker were men. 40% men and women have been found to have made equal decision for shopping. Similarly in case of loan making 60% were men and 12.73% were women. 27.27% both men and women have equal participation in decision making. From this statistics, it is possible to ascribe that men have some more decision-making role in loan making.

About decision making regarding lending, women and men were found equal.

Regarding the sale of agricultural product, related decision making in the sampled households, i.e. 55 households, 30.91% of women were the decision makers and 43.64% of the decision makers were men.

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

5.8 Decision Making in Family Affairs

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

Table No. 17: Decision Making Role in Family Affairs (Activities)

Activities	Decision makers			Total
	Women	Men	Both	
No. of Children	3 (5.45)	23 (41.82)	29 (52.73)	55
Use of Contraceptives	17 (30.91)	21 (38.18)	17 (30.91)	55
Seeking Treatment	9 (16.36)	22 (40)	24 (43.64)	55

Source: Field survey, 2012

Note: Figures in Parentheses show the Percentage Distribution

As given in the table no.17 above, out of the total respondents of the sampled area of study, about 5% of the women have reported that they themselves decide the number of children whereas about 41% of the women have responded that they have to obey what their husband say in case of giving birth to children. Similarly, about 52 % of the Respondents have reported that the consent of both husband and wife is required while deciding the number of children to have. In comparison, it has been found that fewer women than men are involved in making the decision of the number of children to have. However, the positive point found in the study is that both women and men need agreement or consent regarding the decision making of how many children to have.

In case of family planning or the use of contraceptives matters, 30.91% of women have responded that they themselves make decision of using the contraceptives whereas 38.18% of them said that their husbands make such decisions. Only 30.91% of them have responded that in relation to the matter of family planning, both members (husband and wife) decision is regarded as very important. The interesting fact found during the field study is that those married women who already have 2, 3 kids did not show any shyness in their face and replied properly. They did not show any hesitation. But those respondents who are uneducated show the sign of hesitation. Some of them seem to be reluctant regarding the family planning matter, however, they have been interviewed tactfully. Thus, in case of the use of contraceptives, both men and women have been found aware.

Moreover, as shown in the same table above, regarding the decision making of medical treatment method for sickness of family members,

more men members have been found to be more aware than women. Majority of respondents agreed that it is their husbands who decide where to take and when to take the ill member in order to have better treatment. 40% of the respondents have reported that their husbands decide in this matter whereas about 16% of them said that they themselves make the decision. Even in this the decision was generally made mutually. Single head's decision was made at the absence of their husbands. One more interesting fact found while interviewing the respondents is that most of those women whose little kids become sick tend to take their kids to the shamans (Dhami / Jhankri) at first before seeking the medical treatment. They seem to be a little bit superstitious too as they believe in such supernatural powers such as witchcrafts, ghosts, devils etc.

CHAPTER -VI

SUMMARY AND CONCLUSION

This study '**Household Decision Making Process of Tamang Women: A Sociological Study of Dhading Bensi** ' has described the current social status of Tamang women residing in Neelakantha VDC-5, in the mid-part of Dhading district and their decision making process regarding different household activities. It dealt with the role of women in decision making and ways of challenges faced by them at their work place. It also dealt with numerous research questions, based on socio-economic condition, gender and opportunity, masculinity practices, the roles played by the women and their responsibility and authority. Keeping the research questions in consideration, this research had drawn general objective as to analyze the condition of women in the Tamang community. The chapter V presented the research findings from quantitative and qualitative approach. This final chapter summarizes the findings of this study and present the conclusion explicit from the findings.

6.1 Summary of Research Finding

6.1.1 General Characteristics of Women in Neelakantha VDC-5, Dhading

Data from the survey of 55 Tamang households of Neelakantha VDC-5, Dhading Bensi, Dhading, was used in this study. The Tamang women were selected as the representatives of women through the process of simple random sampling from the region. The finding is summarized as follows:

This study is mainly focused on women's status and role, their attitude and suggestions that are needed for the democratization of the women in order to bring into the main stream of development to make the institutionalized development of the country avoiding many forms of gender-based discrimination. We cannot undermine the importance of the women in the social development. Development being the progressive transformation of the society has to be inclusive, equitable and sustainable stated somewhat differently, the development that ignores the inclusiveness and equity is undoubtedly unsustainable. At the right time, right steps and plans must be formulated to address the gender issues in institutionalizing the every sphere of developmental work. So it has investigated the issue on females participation, need for the participation, how the women had been treated in the community and the responsibility allocated to them, it has focused on the level of income of the respondent. During this study, the literature on work and income, paid and unpaid works, work and the perception, women's decision making power in the household activities, their status in the family have been reviewed.

The study includes socio-economic status of Tamang Women residing in Neelakantha VDC-5 Dhading district. There are 181 Tamang households all together. Out of this, the study covers 55 households of the area because of low literacy rate of target group, time and resources' constraints. Moreover, to analyze the collected data, categorization, ordering and ranking was done to obtain the objectives of the study. Within the prescribed limitation, Tamang women's status, their role in decision-making and economy of the households has been intensely analyzed. Moreover, the demographic, health, marital status of the target group has been analyzed so as to draw the information and to find the actual state or condition.

The study of the research community reveals that the literacy rate is lower than the national average. While analyzing the data, it also reflects the awareness level regarding daughter's education, discrimination between male child and female child in sending school. Furthermore, their social status is underestimated. Their main income source is agriculture, labor work, livestock keeping etc. These sorts of activities cannot sustain their livelihood. Therefore, the women involve in farm and off-farm activities like wage labor, small businesses etc.

For this purpose, the interview schedule was prepared carefully. Similarly, the instruction of supervisor was included and refined the question in the interview schedule. Both structure and unstructured observations were made from time to time while working in the field work process. Observations have yielded qualitative data, whereas interview schedule has yielded both types of data. The collected data have been arranged manually and analyzed descriptively. Results of quantitative data analysis have been shown by using various tables, charts and diagrams.

Doubtless, gender discrimination is still prevailing by someway all over the world in both developed and developing countries. In general, gender discrimination is more in developing countries and societies. Due to the traditional social and cultural structure, lack of education or discrimination in education, lack of public awareness, poverty, underdevelopment and low economic condition and the gender discrimination is still challenging problem of the present world. In case of Nepal, the traditional culture, conservative thinking, low rate of education, lack of employment opportunities are found as major constraints to empower the women and bringing them in the main stream. Moreover, inclusion is the basic means of development. In the past

women were not taken as a part of any development and constructive work and many people used to think that girls have to go to other's home after their marriage and so they regard it as useless to provide the skill based training to the females. In the modern age, it is also realized that men alone cannot be able to bring the development, so the participation of the women has now been realized as great.

6.1.2 The Pattern of Women Decision-Making Power in Family

As derived from the research, it is obvious that Tamang women's decision making role in household activities is comparatively high but men also play role in the activities. Women's role is higher than men's in cooking food, cleaning clothes and dishes, child caring and rearing, fetching water etc. as these are still considered as female's stereotypical works whereas in the activities related to household management like loan-making, lending, sale of agricultural products etc. are mainly done by men of the community. There is equal participation of men and women in the works like shopping, use of contraceptives, marriage of children etc.

During the field survey, the different aspects regarding the status of the Women in the Tamang community of Neelakantha VDC-5 of Dhading District have been explored and examined. The major findings of the study are listed below:

- The Tamang women residing in the area of research exhibit the low socio-economic profile. They get low earning opportunities due to the intensive involvement in the household activities.
- The attitude of the family member towards women working outside mainly at night is yet found extreme narrowness. The respondents

had reported that most of the family head do not allow them to work outside the home.

- The educational attainment is also found very low. It may be because they get married in early age.
- The gender discrimination is found much in the case of domestic chores as very few men co-operate in doing the work at home to the women. Most of the household activities were predominantly performed by the women, so they don't get the time for any kind of creative skill earning or contributing to the development and constructive works.
- Beside household activities men's role is considered as extremely important, most of the decision related to the family matter is decided by the male, the involvement of the female in the decision making is not considered as a good aspect.
- As a whole Tamang women of this area are found to be dominated by men and this shows that the society is still patriarchal society.

6.2 Conclusion of the Study

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

The study results of Tamang women's decision making process in different household activities such as food preparation, firewood collection, and fetching water, cleaning clothes and dishes, child caring

and rearing are really significant. The study result shows that Tamang women are able to make a decision without asking husband, includes the purchasing of daily consumer product and the saving, controlling, and use of property and money. The study results also show the strong and close social relationship between family members. Under the socioeconomic development and a little modernization, the size and type of household have been changing from the extended family to be a nuclear family. Even though the size and type of household are changed over times, the women's status has not been yet developed dramatically. Both married and unmarried women have important role in house caring, child rearing, and financial support. Women have been still highly influenced by men's decision-making, believe, attitude, and the way.

Support from government and other non- governmental institution is still required in helping and supporting for the Tamang women's development and empowerment. The study results show the relationship between women decision-making in the family and their status. The Government should implement a program to achieve women advancement including: women capability, women social participation, women equity in legal and law, and women involvement in development process at family and community level under the policy, plan, and strategy of women development.

Women should possess the ability to control their own life and family life. Thus, the strong decision-making power of women should be extensively expanded for the broader empowerment of women. The roles and responsibility of women should be included in all the processes of community and national development. Increasing women's ability to influence the direction of social and economical development is an approach to improve women's status and women equity in the society.

REFERENCES

- Acharaya, M. (1997). *Gender Equality and Empowerment of Women*. UNFPA. Kathmandu
- Acharaya, M. and Bennett, L. (1981). *The Rural Women of Nepal*. CEDA, Tribhuvan University, Kathmandu Nepal.
- Acharya, M. and Bennett, L. (1983). *Women and Subsistence Sector, Economic Participation, Household Decision Making in Nepal*. World Bank Staff works papers, the World Bank USA.
- Aryal, N. (2004). *Ethnicity and fertility: Micro Level Household Survey of Two Ethnic Communities of Nepal*. Graduate School of Economics. Kathmandu.
- Belbase, N. and Pyakural, S. (2000). *A Study on Gender and Judges*, Pro public. Kathmandu.
- Bennett, L. (1983). *Dangerous Wives and Sacred Sister: Social and Symbolic Roles of High Caste Women in Nepal*. Columbia University Press. New York.
- Bhadra, C. K. (1997). *Intra – Household Gender Analysis Work Roles and Distribution and Resources: A Pilot Study in a Nepalese Village*. PHD Dissertation, Oregon State University, USA.
- Bhadra, C.S. Thapa and M. Warms (1994). *Mainstreaming Gender Consideration and National Development Planning*. Kathmandu
- Bhatt, Nina, Shrestha and et al. (1997). *Managing Resources in Nepalese Village: Changing Dynamics of Gender, Caste and Ethnicity*. Kathmandu, Nepal.
- Bhasin, K. (2000). *Understanding Gender*. Kali For Women, New Delhi.
- Blood, Robert, and Wolfe, D. (1966). *Division of labor in American Families*. Free Press. New York.

- CBS (2001). *Population of Nepal*. Central Bureau of Statistics. Kathmandu.
- CBS (2011). *Population of Nepal*. Central Bureau of Statistics. Kathmandu
- Dhakal, R.M. and Sheikh M.M. 1997. *Breaking Barriers Building Bridges: A Case Study of USAID/N's Women's Empowerment Program*. Kathmandu
- Dhakhwa, P. 2001. *Women's Empowerment and Institutional Development: A Case Study of Bajhaket VDC, Lamjung District*. Thesis Submitted to Central Department of Sociology TU, Kathmandu.
- Erickson, T. (1992). *Us and Them in Plural Societies*. Scandinavian University Press.
- Fricke T.E. (1986). *The Himalayan Households: Tamang Demography and Domestic Process*. Ann Arbor Michigan.
- FWLD (2006). *An Update: Discriminatory Laws in Nepal and Their Impact on Women*. FWLD: Kathmandu, Nepal.
- Gray, J. (1991). *Marriage and Constitution Hierarchy and Gender in Bahun – Chettri Households*. Contributions to Nepalese Studies. PP 53-82.
- Gurung G.M. 1994. *Indigenous People's : Mobilization and Change*. Kathmandu. An Unpublished Dissertation Submitted to Central Department of Sociology/ Anthropology, TU, Kathmandu.
- Gurung, J. D. (1999). *Searching for Women's Voices in the Hindu – Kush Himalayas*. International Centre for Integrated Mountain Development. Kathmandu.

- Kabeer, N.(1994). *Gender-aware policy and planning: a social relations perspective in Gender Planning in Development agencies*, Macdonald Mandy, Oxford: Oxfam,80-87.
- Kiran (2000). *Status of Women in Nepal*, Kathmandu, Nepal.
- Kornwipa, B. (1994). *The Fight of Women Organization and the Power Shift. In the Transition of Women Power*. Bangkok: Kobfire. PP 15-19.
- Leve. L., Geslie K.D. and Manandhar, U, January 1997. *Jakukot-Majh Gakuribot: 10 years Retrospective Literacy and Empowerment*. Kathmandu, Save the Children/US.
- Majpuria, I.(2007). *Nepalese Women (Status and Role) Gender Approach*. Kathmandu: Modern Printing Press.
- March, K. (2002). *If Each Comes Halfway: Meeting Tamang Women in Nepal*. Cornwell University Press. USA.
- McDonald, Gerald W. (1980). *Family power: The Assessment of Decade of Theory and Research 1970 – 1979*. Journal of Marriage and the Family.
- Neidell, Shava G.(1991). *Women and Decision making – A Successful Marriage made in Nepal*. C/F NESAC.
- NESAC (1998). *Nepal Human Development Report 1998*. Nepal South Asia Centre. Kathmandu.
- Ortner, S. (1996). *Making Gender: The Politics and Erotics of Culture*. Boston, MA: Beacon Press.
- Panter-Brick, C. (1989). *Motherhood and Subsistence Work – the Tamang of Rural Nepal*. *Human Ecology* 17(2):205-22. UMI Publication. Michigan.

- Prasad, R.R and Sahay, S. (2000). *Models for Empowering Women in South Asia*. Hyderabad: Association of Management Development Institution in South Asia.
- Pyakural S. and Thakuri R. (1998). "*Feminism, 'to hail or to ridicule'*": The Rising Nepal.
- Rothchild, C. (1983). *Female Power, Autonomy and Demographic Change in Third World*. London: Croom Helm.
- Sharma ,G. (1996). *The Role of Women in Irrigation: A Case study of Angutat Kulo*.
- Sherpa, P.T. and Susan H. (2002). *Nepal: The Living Heritage, Environment and Culture*. Kathmandu Nepal.
- Shrestha, A. D. (1999). Case Study in Nuwakot District, Nepal. Kathmandu. PP 259-312.
- Shrestha, S. (1994). *Gender Sensitive Planning What, Why and How in Nepal*. Women Awareness Centre, Kathmandu, Nepal
- Thomas, G. and Shrestha, A. (1998). *Breaking New Ground: A Case Study of Women's Empowerment in Nepal. Women's Empowerment Program (WEP)*. Kathmandu: USAID/Nepal.
- UN (1999). Research. *Caste and the God of Small thing*.
- UN (1995). *Beijing Platform for Action*, New York.
- UNFPA (2007). Gender Equality and Empowerment of Women Nepal. Kathmandu, Nepal.
- UNICEF (1996). *Children and Women in Nepal. A Situation Analysis 1996*. Kathmandu Nepal.
- United Nation (1995). *Fourth World Concrescence on Women Beijing: Action for Equality, Development and Peace*. [http:// www.UN.Org/women](http://www.UN.Org/women).

World Bank (2001). *Engendering Development through Gender Equality in Rights Resources and Voice*, Oxford University Press, New York.

www.ddcdhading.np.

www.everestuncensored.org

Yinger, j. M. (1986). *Intersecting Strands in the Theorization of Race and Ethnic Relations.*: Cambridge University Press. London.

Zwarteveen ,M. (1993). *A Gender Perspective to Irrigation Management*. In IIMI/IOE seminar series on Irrigation Management. Kathmandu.

Appendix A

Household Decision Making Process of Tamang Women

A Sociological Study of Dhading

(A study based on the household having female above 18 years of age in
Neelakantha-5 Dhading Bensi, Dhading)

INTERVIEW SCHEDULE

Name of the Respondent:

Address:

Age:

Occupation:

1. Service
2. Business
3. Farming
4. Other

Types of Family:

1. Nuclear
2. Joint
3. Extended

Marital Status:

1. Married
2. Unmarried
3. Widow
4. Separated
5. Divorced

Number of Children

1. Male:.....
2. Female:.....

Family Structure

S.N	Relation with head of the household	Age	Sex	Religion	Education	Occupation
1						
2						
3						
4						
5						
6						

1. What type of marriage system is popular in your family?
 - a. Love b. Arrange
2. What kind of Marriage have you made?
 - a. Love b. Arrange
3. Generally at what age girls marry in your community?

.....
4. At what age did you get married?

.....
5. Did your family give consent for your marriage?
 - a. Yes b. No
6. Is there re - marriage system in your community?
 - a. Yes b. No
7. Is re -marriage allowed to both male and female?
 - a. Yes b. No
8. What people think about the women who get re-marriage in your community?
 - a. Good b. Bad

9. Who is supposed to be responsible to decided on mate selection in your community?
 - a. Boy
 - b. Girls
 - c. Parents
 - d. Other
10. Who had decided mate selection in your case?
 - a. Father
 - b. Mother
 - c. Both
 - d. You
11. What is the attitude of the community people on girl's education
 - a. Positive
 - b. Negative
12. Is there trend in your society to send the daughter to school?
 - a. Yes
 - b. No
13. Have you got education?
 - a. Yes
 - b. No
14. If yes, what type of education you got?
 - a. Formal
 - b. Informal
15. If formal then what level of education did you attend?
 - a. Primary
 - b. Secondary
 - c. Intermediate
 - d. Bachelor
 - e. Master
16. Is there equal opportunity in education for boys and girls?
 - a. Yes
 - b. No
17. Is there any Discrimination between male child and female child while sending school?
 - a. Yes
 - b. No
18. In which school did you study?
 - a. Public School
 - b. Private School
19. Who decided to send you school in your family?
 - a. Father
 - b. Mother
 - c. Husband
 - d. Other
20. Do the women of your community have the trend of doing jobs?
 - a. Yes
 - b. No

21. Do the men and women in your community possess equal opportunity for jobs?
a. Yes b. No
22. What do you do? Which work?
a. Service b. Business c. Farming
23. Where do you work?
a. In house b. Out of house
24. Where do you like to work?
a. In house b. Out of house
25. Should women's occupation selection have the same opportunity as men?
a. Yes b. No
26. What is the perception for women working out of house in your community?
a. Good b. Okay c. Bad
27. Does your family object if you go out without their permission?
a. Yes b. No
28. Does your family object if you work during night time out of house?
a. Yes b. No
29. What is the major occupation of your husband?
a. Government service b. Labour c. Agriculture
30. Have you felt any change in attitude towards your work from your family?
a. Yes b. No
31. Do the men co-operate when women go outside for jobs?
a. Yes b. No

32. Do you think women should be responsible for income generation equal as men
a. Yes b. No
33. Do the male and female have equal opportunity on career develop?
a. Yes b. No
34. Should income generation activity be done only by husband?
a. Yes b. No
35. Does your family feel that your earning can contribute on household?
a. Yes b. No
36. Compare between you and your husband, who generates more income for family expense?
a. Husband is the key person b. Wife is the key person c. Equal between husband and wife d. Other
37. Should husband and wife's decision making of income generation be equal?
a. Yes b. No
38. Should men and women have equally participation in making a decision for family affair?
a. Yes b. No
39. Do you think women should be responsible for house caring and rearing rather than working outside home?
a. Yes b. No
40. Should husband help his wife for house caring and child rearing?
a. Yes b. no
41. What you feel that make women's life better?
a. Education b. Household work c. Job

42. Generally who makes decision on following activities in your family/ household level?

	Activities	Male	Female	Both
A	Number of children			
B	Contraception use to planning			
C	Medical treatment method for sickness of family member			
D	Shopping			
E	Preparing food			
F	Firewood collection			
G	Cleaning clothes and dishes			
H	Rearing and caring kids			
I	Education/ career of children			
J	Marriage of children			
K	Occupation of children			
L	Buying and selling of land / house			
M	Buying and selling agricultural product			
N	Buying and selling of animals			
O	Planting and harvesting the crops			
P	Use of household income			
Q	Loan making			
R	Money lending			
S	Division of labor			
T	Other specific activities if any			

43. Would you make the decision for the following yourself?

	Activities	Yes	No
A	Reject sexual intercourse		
B	Choose contraceptive methods		
C	Choose medical treatment		
D	Choose an occupation		
E	Argue if any conflict with your husband		

44. What is your opinion regarding to decision making power in a family between men and women?

.....

45. What is a reason that allows you to make a decision regarding your own life of living and your family life?

.....