

CHAPTER- I

INTRODUCTION

1.1 Background

Females are discriminated in various fields even though recently country's laws are activated. Women have low socio-economic status as well as low decision making power. Women have to bear three responsibilities as households, reproductive and productive economic activities. However, their household roles are not considered as productive works.

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

The International Women's Year witnessed starting of several women related institutions both governmental and non-governmental such as Regional Women's Training Centres and Mother's Club in 1975. The Business and Professional Women's Club in 1976 and Women's Services Coordination Committee in 1977 within the 'Social Services National Coordination Council' are a few other examples. The monumental work of 'Status of Women in Nepal' carried out by CEDA/T.U gives an academic input on women's development sector.

According to the census 2011 of Nepal, total population is 262620829, among which 12927431 are males and 13693378 are females. Out of total population 48.56% are males and 51.44% are females which constitutes the sex ratio 94.41, which was 99.80 in census 2001(CBS, 2011). Overall literacy rate (for population aged 5 years and above) has increased from 54.1 percent in 2001 to 65.9 percent in 2011. Male literacy rate is 75.1% compared to female literacy rate of 57.4%. The highest literacy rate is reported in Kathmandu district (86.3 %) and lowest in Humla (47.8%) (CBS, 2011). The marital mortality rate is 539 out of 1, 00000 and total fertility rate is 4.1 per women (CBS, 2003). Though there is higher number of female in overall population but females have to bear discrimination in most of sector of socio-economic as well as demographic sectors. They have important and dominant role in household activities as well as other activities but their access and control over resources is limited, which have adverse impact in decision making process.

Women's role as an indispensable human resource was initiated only with the onset of the international wave of "women in Development" which took all the South Asian countries including Nepal in its fold after the UN declaration of 1975-1985 as the UN Decade for women. Prior to this, women had been rendered statistically invisible by development practitioners. Women as the traditional producers and managers of the domestic and subsistence sector were highly undermined, their activities being automatically labelled as "non-monetized", "non-marketable" and "non-productive". Such acute statistical bias reflected in national accounting further fed by staunch traditional norms, values and perceptions can be held responsible for the shift in women's status to "non status."

Nepal is the poorest country in the world. It is also an agricultural country. The majority of women in Nepal live in rural areas where the choice of livelihood is limited to agricultural work on the farms which are owned in most cases either by farmers, husbands, landlords or brothers. Most of females are economically dependent. They have to ask their male partners to spend their own income also. Women are heavily engaged in domestic chores along with socio-economic activities. They have a major role in household management and they have to do more than 50 percent of household work but they have low decision-making power. Even in the 21st century they are not enjoying equal decision-making power with their male counterparts. They are discriminated since their childhood. In childhood they have to live under their parents, in adulthood they should follow their husbands and in old age they are under their child. They have no liberty to decide freely even their own. Very few women are economically independent and they have a little bit higher decision-making power.

Socio-economic status of females affects the role of women in society. However, they are capable and potential, their capability and potentiality do not get respected if they have a low status. As females are less educated they have low decision-making power. These women, who have higher education and access to economic background, have a higher chance on decision-making. Females are not considered to participate in the decision-making process in most of the socio-economic, religious and other activities. There are very few households which are headed by female. According to CBS 2011, 25.73 percent of households are headed by women. Female-headed households in the country have increased by 11 percent from 14.87% in 2001. Socio-economic and demographic factors have a strong role in terms of decision-making power, women are not in leading roles; they are considered as second-grade citizens and play a sub-ordinate role in society. They are less comfortable in decision

making field. They have low access to resources which make them dependent and it affects their role in households as well as in society.

As Helen Hunt Jackson says; a women, who creates and sustains a home and through whose hands children grow up to be strong and pure men one women is a creator second only to God' (Singh, 1996) when in the above statement women comes at second place in creation after God, she has very-very low status in Nepal as well as many countries of the world. A woman plays a very important role in setting up good family. She can make a house as a heaven. In fact women have very strong role in every household. They always seem busy in house hold activities but they have not right to decide in house expenditure too.

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

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

Women's relatives' status varies from one ethic group to another. The status of women in Tibet-Nepalese communities is generally better than of Pahari or Newari women. Women from low caste group also enjoyed relatively more autonomy and freedom than that of pahari and Newari women (Acharya, 1979). Urban women are getting more opportunities in education, health as well as economic and political sphere. But the situation is different in

different caste group. Nepal has tribal groups apart from its Hindu caste system. Brahmins and Khetri rank top then other caste group. Women in each of these caste group varying position and power accorded to them by traditional culture and religious sanctions of the society. Women in high caste group Brahmins and Kshetri hold perhaps the most critical and miserable position, which is determined by the so called rites and ritual sanctioned from time to time (Luitel, 1992). The Brahmin and Kshetri pattern of life style rules brought by Manu and his contemporaries made the life of women typically miserable. In these caste system women usually not authorized to take major decision and they are bound to obey the instruction of male members of family i.e. father, husband, son and even brother and nephew. In the traditional Hindu family hierarchy the male is accorded superiority over the female and the elder over the younger. According to custom, the eldest male has authority and control over all other members of the family. Among Tibet-Burma communities such as Sherpa and the Gurung women are accorded more decision making power. They have more access to resource and property and more likely to conduct business on their families behalf (UNICEF, 1987)

Women in Nepal are not suffering from the lack of resources but from the lack of power to utilize available resources and lack of power to assert their rights. Females are suffering from exploitation and injustice. To empower women social injustice and gender disparity in socio-economical as well as decision making process should be addressed and they raise the status of female in the society. Policy and programs should be formulated and implemented properly to lessen the problems related to women. There is gender disparities in most of the sectors of decision making as well as other sector and females have to play sub ordinate roles to their counterpart males. Therefore policies and programs should be formulated to address the women's issues and these should be implemented with proper way to address the real problem in the society. Programs should be beneficial for needy and targeted people and enhance the capabilities and potentialities of women to enable them to be in the main stream of social improvement and nation development with their productive capacities of significant and effective decision making. Improvement in decision making power of female will play the vital role to make society developed and address the problem of social injustice.

1.2 Statement of the Problem

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

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

Women in Nepal contribute 50 percent of the household income and work 10-13 hours as against 7.51 hours for men (Acharya & Bennett, 1981). They engaged more in households' chores but they have no decision making opportunities. The fact is that women are oppressed and suppressed lots in our society. They are discriminated in all the sector of decision making and are not considered as main parts of development activities.

The senior female member played a commanding role within the family by controlling resources, making crucial planting and harvesting decisions, and determining the expenses and budget allocations. Yet women's lives remained centred on their traditional roles--taking care of most household chores, fetching water and animal fodder, and doing farm work. Their standing in society was mostly contingent on their husbands' and parents' social and economic positions. They had limited access to markets, productive services, education, health care, and local government. Malnutrition and poverty hit women hardest. Female children usually were given less food than male children, especially when the family experienced food shortages. Women usually worked harder and longer than men. By contrast, women from high-class families had maids to take care of most household chores

and other menial work and thus worked far less than men or women in lower socioeconomic groups. The economic contribution of women was substantial, but largely unnoticed because their traditional role was taken for granted. When employed, their wages normally were 25 percent less than those paid to men. In most rural areas, their employment outside the household generally was limited to planting, weeding, and harvesting. In urban areas, they were employed in domestic and traditional jobs, as well as in the government sector, mostly in low-level positions.

(<http://womenshistory.about.com/gi/dynamic/offsite.htm?site=http://allaboutwomenshistory.com/mbiopage.htm>)

The status of women compared to men is different in geographical regions (rural, urban, hill, mountain, terai) of the country. There are also varying practices among different classes, castes, ethnicity, tribes, dalits etc. women as a whole are trying to be empowered, wanting to know more, practicing their inborn legal rights, feeling competent with their male counterparts, wanting to occupy positions, trying to make decisions within the family affairs.

The decision making power of women of study area (Mukundapur VDC) is weak because their socio-economic as well as political status is very low compared to their male counterparts. The research shows higher the status in household and society directly or indirectly affects the living standard of people and make their voice sound. There is problem of gender equality and equity to prove the way of sustainable development. It is essential to involve females in all the aspects of socio-economic as well as development activities for social justice as well as nation building. Therefore, policies and programs should be formulated to address the women's issues and should be implemented with proper way.

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

1.3 Objectives of the Study

The general objective of the study is to find out the relation of caste and role of women in the household decision making activities in the study area. The specific objectives are:

1. To explore the socio-economic characteristics of respondents.
2. To find out the roles of women in household decision making activities by caste in the study area.
3. To find out the problems faced by women in household decision making by caste.

1.4 Significance of the Study

This study will help to find role of women in household decision making process as well as their socio-economic status of them. Women are half of the total population. They are backbone of society. Many research finding shows they have not equal roles and responsibilities in the social and economic development. In spite of their rational role, they are not participating in directly in social and economic development. Mostly males perform all the development activities and they are the main focal point of development. However in most of the society men have major roles and responsibilities in development activities and females are not enjoying with equal rights and responsibilities. They are deprived from their rights as duties even though they work more than their male counterparts. Women should be the subject and also actors of development, because women have major duties to maintain household as well as society. If women are not treated equally in society it is impossible to achieve sustainable development it will certainly hinder national development. There should not be gender disparity in household decision making process. It is essential to bring them into mainstream of social improvement and national development. People should be aware about gender issue, which is essential to protect the right and duties of female. Their roles in household in society and in nation have great significance in terms of social justices. Integrated approach should be implemented to improve the women's over all aspects.

In all the developmental activities management should be people centric. In most of the societies, male and female teacher have major roles and responsibilities in developmental activities. Women should be in centre of development because women have major duties to maintain house as well as society. If women are not treated equally in home, it is impossible to improve house's management. It will certainly hamper the way of national development.

This study is attempted to reflect the women's status in terms of decision making power inside the household by caste and ethnicity. Furthermore this study finds out the actual condition of women in household in study area in terms of socio-economic status as well as their decision making roles in house.

It has ever been common observation that the women have been assigned a subordinate status to men in our society. They are bound to perform household responsibilities. These are consequence of their position almost total exclusion from the structure of decision making and power within household.

In this situation, such studies on women's socio-economic status are very important. Studies like this type may help to understand and access the real condition of women. This study aimed to provide the data on socio-economic contribution of women of five different castes. The data thus generated may be helpful in drawing attention concerned in planning for the development of socio-economic infrastructure such as health education facilities in the area. It will also helpful as a guide for further research in similar context and also be useful even for planners, policy makers, NGOs/INGOs and other organizations to formulated and implement appropriate policies plans and programs focusing the issue of women mainly in decision making sector.

1.5 Limitation of the Study

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

This project work mainly for academic purpose based on information from secondary data and field survey suffered from certain limitation. The budget, manpower, theoretical and methodological limitation during research will be prevailing for the thesis work carried out by student. This study has been limited only to women's role in household decision making activities by caste, which cannot be generalized especially to other types. Moreover the social indicators are less factual which will make some difficulties to rural women's participation will be depends on the user groups saying and other secondary information.

1.6 Organization of the Study

This section deals with how the chapters are organized hereby. Altogether this study is divided into five chapters. The first chapter deals with general background, statement of the problem, objectives, significance, and limitation and organization of the study. The second chapter is about literature review. The third chapter deals about the methodology of the study. The fourth chapter describes about the presentation and analysis of the collected data. Summary, conclusions and recommendations have been dealt in fifth chapter.

CHAPTER-II

LITERATURE REVIEW

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

1. Role of women in Decision Making Process
2. Socio-Economic status of women
3. Women's participation in public sectors

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

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

2.1 Role of Women in Decision Making Process

(Acharya & Bennett, 1981) gave a wider overview of women's status in their decision making process in household. They claim that economic factors affect women's role in decision making process both directly and indirectly. If a woman has a greater economic participation, she has a greater power of decision making. For example, small size of children implies higher economic participation and consequently greater decision making power for women.

They singled- out decision making from the multidimensional concept of status which reflects the internal dynamic of sexual stratification within the households. They developed

some models from the study of eight different village communities to obtain the status of women in Nepal. In this model, the villages were more conceived to be operational in four spheres of subsistence activities such as household domestic work, agricultural production activities, worker as the labour in the local area and the employment in the wider economy beyond the village. The findings of the model that women participation in farming and domestic activities constituted 86 percent, their total contribution to the household's income remains 50 percent.

The same study highlights another interesting pattern also. The different degree of female participation in market economy in different communities, which subsequently related to their decision making power within the households. Women from Hindu's communities have greater concentration in domestic and subsistence production. Nepalese women from Tibeto-Burma origin have concentrated in market activities.

They conducted in at separate villages to evaluate the socio-economic status of women in Nepal. They used the anthropological method and quantity surveying to gather comparative data on the economic roles of women among the Brahmin, Kshetri, Newar, Rai, Magar, Tamang, Tharu and Maithili groups. The main findings of this research are as follows:

1. Women are responsible for farm enterprises both in terms of labour contribution and management decision.
2. The government (in compasses agencies, political organizations, businesses and marketing organization) is controlled pre-dominantly by men because of the social and "Rural women's total work burden is extremely high an average of 10.81 hours per day compared to 7.51 hours per day for men" (additionally women) are engaged primarily in non-market subsistence production.
3. Women's roles in subsistence agriculture and the market economy are not reflected in business strategies of development agencies for extensions, training, credit and employment.
4. "Although certain communities have formal ownership of productive resources despite their greater contribution to the economy throughout Nepal, there are culture norms which provide ownership over property."

The research includes recommendations for a targeted integration program within each development sector, access to productive resources and employment, extension of training, adult education, agencies specializing in women's issues, access to appropriate technology,

and equal pay for equal work. Other recommendations include the restructuring of supportive laws, diversification of activities, area specific programming recognition of women's economic contribution, improved data collection techniques and supervision and evaluation of programs geared towards empowering women.

(Ahojja, 1982), speaks of the absolute necessity to bring women's issues into the forefront of development strategies. Although, such issues have denied access in an important national and international discussions in the past, she feels that the preliminary term of 'women and development' now being replaced by 'women in development' is quite a significant step towards a realistic perception of women and their lives. She observes that 'the collective effects of perceptions, values and lifestyles have distorted women's personality and stunted her growth, reducing her to the size of a crippled tree. She goes on further to highlight upon the roles women in food production industrial work, health provision and education. According to her women constitute the largest number of food producers approximately 50 percentage in Africa, 30-40 percentages in Asia and slightly less in Latin America. Yet this vital section of the food procedures is themselves 'the most under nourished and in some places the hungriest part of population'.

The industrial scene also provides a picture of the women's need to struggle for survival. While women occupy the least qualified jobs, almost all qualified jobs are filled up by men. Moreover, the women's jobs are characterized by minimum wages which account for the fact that their earning is much lower as compare to that of an average man. Besides the heavy manual and menial work that women perform their energies are further drained throughout their life by the reproductive process. They are also the ones to be highly neglected regarding medical treatment.

However, women's health problems cannot be resolved unless the perception of her sexuality undergoes a fundamental change. Until it is the third party of the male member who decides on her reproductive capacity, there seems little possibility of resolving the health problems faced by these women, when education is concerned. One billion women in the third world countries cannot read and write and in some countries as much as 90 percentages of the female population is illiterate. Besides, the female dropout rates increase as they move up the educational ladder from primary to secondary education. Their education enhances their inferiority complex in the competitive world, a complex which

starts from home where they are given a low priority in households' expenditure and other equally important matters.

Finally she concluded on a questioning- can we afford to trace any path of development without pooling the untapped resources of women? She emphasized upon women as an indispensable human resources and the necessity to mobilize them for any significant and balanced development of a nation.

Different books and prospectus supported a lot of for my study. I have various writing and magazines which inspired me to study about the women of a typical VDC which finally gave the national status of the women as a whole. Some of the references are: World Bank, The status report of human rights, 2003 emphasis Economic Participation and Household Decision Making in rural Nepal.

(UNICEF, 1987), depicts that women's contribution to economic and social progress is still constrained by their limited access to education and information. For a large proportion of women the written word still finds no meaning. Many rural women who become literate however, have been losing their skill, because there are few opportunities for them to practice. Low level of educational attainment among the women and prejudice in favour of male recruitment may also negatively affect the formal employment of women. In 1982, in government service only 7 percentages of gazetted officers and 5 percentages of the supporting staff were women. Women constitute less than 10 percentage of decision making position at the national and local level. Most of the decisions concerning activities are made by men, 19 percentages jointly and 31 percentages by female, which shows very low percentage of decision making power.

(Kaur, 1987) a case study carried out in Haryana state, emphasized upon the need to give due recognition of female decision making especially in the case of home and farm affairs among the rural families. She claims that women who are never found as final decision makers in many matters except for the case of nutrition of the children. Ironically women are not even free to decide about participating in women's organization such as 'Mahila Mandals'. Financial decisions are found as solely manipulated by husband except in few cases. She concludes saying well planned programs should be designed and implemented which support women's potentials.

Emphasis should be given for the education and access to educational opportunities as an important factor influencing women's input in the decision making process. She explored the fact that 'educated women are better placed in comparison to their illiterate counterpart.'

(Khanal, 1988), states that Production Credit for Rural Women extends credit facilities especially to rural women which acts as an initial boost for them to involve in income generating activities and subsequently achieve sustained self-reliance. Although the overall performance of PCRW in this direction has not been significant, yet it is considered as a major break-through in the livelihoods of the rural poor women. PCRW through a sponsor agent hopes to influence policies for achieving equity between the male- female wages to increase the overall household earnings. Therefore, its main objective is to draw the women into the market economy. For this, PCRW allows easy access to low cost credit for rural women. It also provides various trainings that would empower women with skills and increases their participation rate in local decision making and development schemes. It also supports activities that would reduce the time spent by women on domestic chores which could then be utilized in productive income generating activities.

(Agarwal, 1994), states that conventional social custom is one of the major reasons of the obstruction of women from fully participation in economic development, which results 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, social conception that only the women are responsible for the reproduction i.e. delivery and upbringing of the child has made is extremely difficult for women to participate in the developmental process as equal member of society. Due to all 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 is trying to gain the equal rights for women in various fields of their social and economic life. The suggestion has been made for the removal of gender inequalities in legal, economic, social and educational matters.

(Dahal, et al. 1992) In their case study, greater participation of women in decision making will be a great step towards insuring women of their right and in turn to improve her status. He summarizes the information from the 'Status of Women in Nepal' that among so called high caste groups (Brahmin and Kshetri), the authority structure is male dominated, women cannot make their own decision and they have no independent sources of income and

property too. Among the women for Baragaule, Loharung Rai and Kham Magar, they have liberal social structure, which permit in the accumulation of property. Likewise, the Newar, the Tamang and the Tharu women can have their own independent source of property. Out of that, among some societies, a woman cannot make her own independent decision to take her sick baby even to the hospital without prior permission of the senior adult male of the family.

(Acharya, et al. 2010) indicated that women's autonomy in decision making associated positively with age, employment status and number of children. The authors found that women from rural area and Nepal's terai region have less autonomy in decision making. Thus, women from these areas must be targeted for specific empowerment programs to foster autonomy. Women's public life is culturally restricted to a degree that it is casually related to the patriarchal social system which confines them to subordinated position. Religion, ethnicity, culture, law, tradition, history and social attitudes place serve limits on women's participations in public life and also control in their private life. These factors have shaped the social perception towards women and governed individuals self image, subsequently affecting the understanding and practice of development. This fact is largely evidenced by the reality that a negligible number of Nepalese women are involved in professional, management and decision making position.

2.2 Socio- Economic Status of Women

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

South Asia (2002) currently states that of all discrimination and denial of opportunities that women in South Asia suffer. Perhaps the damaging is the denial of the right and opportunity to education is the ignorance of women and empowering them to improve their lives

(Women Education in Nepal). So education is major variable to increase the socio-economic status of women (HDR, 2002)

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

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

(Subba, 2008), presented his research in pre-consultation meeting with development partners. He has describes the diversified caste system and discriminatory conditions in Nepalese society. For example, women and marginalized groups are excluded socially. Women are suffering from poor human capital, unequal ownership or lack of property rights, and restrictions on the right to migrate for employment. In fact, women have limited rights in the household decision making process, thus, self-earned income and control over fertility are other issues of interest. Gender based violence is another obstacle to attainment of equality in property rights. Therefore, the government has tried to promote gender empowerment and empowerment through national policies, programs, strengthening of institutions, and behavioural change. In this paper, the social inclusion condition has been examined as it pertains to problems, challenges and future plans for Nepal. The primary aim of the research is to present a social inclusion policy and its implications toward poverty reduction and balanced development in Nepal.

(GoN, 2064), all citizens of Nepal are equal under the law regardless of sex, caste and ethnicity. Nevertheless in actual practice illiteracy poverty, deep-rooted socio-cultural

values and traditions especially cost prejudice and political factors have all often combined to prevent women from exercising their human rights of women that are either not recognized or neglected.

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

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

'Discrimination between males and females start in the family. Females are not included in the decision making process and the opportunities and benefits available in the society are monopolized by males. Women's participation in socio-cultural and political activities depends upon the attitudes of their husband/father/parents/male relatives'. Human Rights are women's rights which they should exercise. Constitution of Nepal 2047 and Interim Constitution 2063 also describe all are equal and are to be treated equally. The Interim constitution of Nepal has also proposed the provision of 33 percentages reservation seats for women in different sectors. (HRR, 2064)

But deep-rooted cultural norms and patriarchal values are themselves unfavourable to women. As a result, social performance for sons in schooling, neglect of women's health needs, child marriage bigamy/polygamy is still part of the reality. Dowry and domestic violence are still other problems. Nepalese society being patriarchal, people still doesn't like women politicians as their leaders, no matter how capable they are. They tend to see them through the prism of social roles as sister, wife and daughter-in-law etc. It is contented that currently there are more than 100 legal provisions in 54 different laws, including the constitution that discriminate against women. The proportion of women employees declines as one move up the administrative hierarchy of the total 647 special and first class officers i.e. only 66 are women(9%). (www.pis.gov.np)

The fourth worldwide women's conference organized by UNO in 1995 in Beijing is the historical milestone of women's empowerment and their rights. From 5th – 9th June in 2000 A.D., UNO organized the next conference regarding women which is also known as Beijing +5 to insure the layout of Beijing +5 and to improve the hindrances and face the present challenges.

The United Nations has defined the status of women in the context of their access to knowledge, economic resource and political power and their personal autonomy in the process of decision making. Women from different caste/ethnic groups have different social status in their respective communities and women from the ethnic groups seem to possess better status than the women from traditional Hindu society. The dominant Hindu culture and the patriarchal value system of the country have influenced the status of Nepalese women as their subordinate position.

Education is the most important factor for the development of human personality as well as for the development of nation. As women make more than half of the country's population, education of women is very important and it should receive top priority in the context of development of new Nepal as advocated by Nepalese leaders.

A research done by Family Health found the vast majority (80%) of Nepalese women have never gone to school. One in nine has attended the primary school, 6% have secondary education and less than 3% have passed the SLC, four of five women are illiterate (GoN, 1996)

Marital status makes women totally dependent upon her husband because her rights upon the family property are only through husband. About the women's right upon the family property, Bennett wrote- 'men are endowed with the right to property by virtue of the biological fact of birth, women's right to property almost entirely upon the social fact of marriage (i.e. on their role as an wife). Therefore women's economic security is entirely dependent on their adherence to the strict social norms of proper martial behaviour (Bennett, 1980)

According to Mecton Group 2012, Women bear 70 percentage of the husband work burden and yet have no success to economic resources, even doing the same work, they get low wages as most of the women work as unskilled labour in carpet and garment factories and get low paid due to illiteracy in the Nepalese society. The status and position of women

depend on their economic condition. Economically, women have no rights to parental property as well as in husband's home. Women play significant role in the development of the nation. In the past, women were considered as a second grade citizen in most of the countries including Nepal. The status of Nepalese women is very poor, they have very low access to health, security and other basic needs of life.

(Acharya, 1995), in her study women have low degree of opportunities for their education and have hardly any access to employment. There is lack of women participation in decision making from a house to the executive levels of the government. There is no positive attitude towards women's health and they do not get appropriate nutrition even in the period of pregnancy. Women get married early and are considered as child bearing machines. Due to early age delivery, there is high maternal mortality rate in Nepal. Higher rate of maternal and child mortality shows the lower social status of women. Women have no economic power and also decision making role over their fertility too.

According to the preliminary report of population census 2011, women constitute more than 50 percentages of the total population in the country. The infant and maternal mortality rates are also highest in Nepal among the countries of South Asia. The adult literacy rate of 40 percentages (female less than 1/3 of that) is one of the lowest in South Asia (CBS, 2011). Although women who comprise more than half of the population of the country and have always had been involved in national development, they are still marginalized from the opportunities such as economic resources, e.g. property, income, employment as well as other resources. Illiteracy unhealthy, poverty and conservative social taboos have been the fate of Nepalese women in general.

According to UNDP 1995, women in Nepal, as elsewhere, hold the triple work responsibilities of reproduction, house holding and farm work. However, reproduction is not treated as work and house holding is not considered as productive work by social system. Women also suffer from discriminatory practices in opportunities for education, personal mobility, which is required among other for skill development and independent decision making. When daughter grows up, they will become women. In other words, a labour for another family sooner and later, moreover if girl is not good at household and farm work owing to exposure to education, she might be looked down upon in her husband's family when she gets married. So investment in a girl's education is discouraged. Generally, there are more girl dropouts than boys at the primary level.

(Gurung, 1999), in his study Nepali women are daughters, women and mothers but are not recognized as individuals with their own identity, despite the fact that they are as human as men. Society has relegated women to the lowest rank and to a submissive role, confined to the home and farm and their responsibilities there due to their marital function. They are discouraged and prevented to take part in public life. Women's economic dependence on men mainly stemming from the fact that men earn cash incomes, contributes to their social status. The few women who earn a salary are often held in higher esteem than women who do not.

Girl's trafficking for prostitution is tremendous in our society due to illiteracy and poverty. It makes them victims of sexually transmitted diseases and in the long run causes psychological depressions. Until and unless women are made equal partners in the development process of the nation, no improvement can ever be made in the socio-economic situation of the country. In order to fulfil the commitment made by government of Nepal and also passed by the world women's conference held in Beijing in 1995 to ensure women's equal involvement in the development process in parallel with their male counterparts, the women's empowerment aspect will be worthless.

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

Equality in society cannot be achieved either through slogans, demands, conflict or through wishes and blessing alone. Experience has also shown that laws and regulations are not adequate. What is indeed required is a climate of public opinion where feeling of equality emanates from the hearts of all.

Women are bounded by socio-economic norms. Even parents discriminate the girl child. This is because of lack of knowledge, awareness and education. So, if the nation wants to gain something from women their first duty should be given equal opportunity of education, health, empowerment etc. and knowledge of family planning measures and then only drastic

changes will come in the nation automatically in every field like economic development, status of women, women's decision making power etc.

2.3 Women's Participation in Public Sector

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

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

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

The study of (Dhakal, 2000) reviewed empirical findings from an economic analysis of the roles of women's empowerment in reducing poverty and stimulating economic growth. Their research identified GE, poverty reduction, economic growth participation of women in the labour force, productivity and earnings as evidence of improvements that contribute to the well-being of children. GE and female empowerment at the micro level are linked to reduced poverty levels and economic growth. Clearly, a mother's access to resources has a positive impact on the well-being of her children; further, it leads to improvements in the health and education of other family members. Ultimately, the quality of the labour force will improve because of women's participation and the positive effects of equality and empowerment of society and HHs. However, the research has focused only on economic empowerment of women for poverty reduction.

According to Kabeer 2005, used the findings from another research study to suggest that women who have access to financial services can make vital contribution to the productivity and social well being of poor women and their households, thus empowering

women. Kabeer identified political quotas as a type of intervention or entry point for women, but commitment to education is essential to female empowerment.

(Moser & Moser, 2005) Addressed special issues on gender mainstreaming in a review of the successes and limitation of relevant policies of international institutions: further, the authors focused on gender empowerment as the main pillars for gender mainstreaming. They emphasized “promoting women’s participation as well as having their voices heard and the power to put issues on the agenda.” Regarding gender empowerment, the researchers noted that in 1995 governments throughout the world signed the Beijing Platform for Action. Along with their endorsement of a plan of action was a commitment to achieve gender empowerment and female empowerment.

(Pradhan, 2007) Conducted a study based on labour migration and its contribution to a reduction in the feminization of poverty in Nepal. Nepalese women are enjoying increased opportunities in the global market for their labours and services. The author has maintained that migration and remittance have increased women’s self-esteem, gender identity and gender roles: additionally, they have contributed to decreased violence against women as well as love and affection among family members and within society. After focusing on the migration of Nepalese women for financial gain and empowerment, the author concluded that women should have access to employment opportunities in the international labour market because such access plays a positive role in reducing poverty.

(Pandey, 2010) Used primary data obtained through a survey conducted in Kathmandu, Nepal. From this analysis, she found that owning property empowers women and plays a vital role in equality. She mentioned that husbands were helping their women accumulate property on the basis of absolute rights because women have fewer rights regarding the use and sales of property; therefore, the plight of rural women in Nepal remains unchanged. Specifically, the author identified causes for the rise in property ownership by women in Kathmandu.

1. To avoid sharing assets with joint family members
2. To reduce legal and closing costs of property transfers
3. To increase financial security of the elderly
4. To strengthen women’s status
5. To transfer property in a marriage contract
6. To achieve Gender Equality (GE)

7. To transfer women's income to assets

Most of the above related to economic empowerment of women that has not translated to poverty reduction directly.

(Fita, 2012), focused primarily on MDGs concerning gender empowerment and feminist theories, gender development strategies, international treaties, conventions and gender mainstreaming. Additionally, the thesis addressed gender issues in Korea and Ethiopia. Specially, the ratios of girls to boys in primary, secondary and tertiary schools, along with an analysis of wages earned by women and seats held by women in the national parliaments of each country, were examined. Progress toward meeting the third MDGs in Korea and Ethiopia was assessed, and it was concluded that Korea has had better experiences in female empowerment and equality than Ethiopia has.

(Pant, 2011), has researched women's citizenship rights and roles in Nepal following the civil war (1996-2006). In post-war Nepal, the rapidly changing society appears to be embracing women's rights (e.g. empowerment and equality). The interim constitution (2007) includes resolution for the development of an inclusive society insuring full citizenship rights for women. The researchers have explained the applicable process and they have acknowledge that citizenship serves as an identity card associated with further access to freedom and control of property. The main theme of the research described here is the increasing the rights and roles of women during and following ten years of conflict; further, progress will continue in this area if the issue of women's rights is a focal point of upcoming policies.

In summary, the main points from the various literatures are as follows:

- 1) Empowerment is the key instrument for enhancing economic status and reducing poverty. (Kabeer, 2005; Acharya and Bennet, 1981).
- 2) The third MDG is directed specifically to gender empowerment for women. Its contribution toward improvements for women in the areas of education, employment and political participation is vital (Kabeer, 2005; Fita, 2012).
- 3) Social inclusion policies and programs are necessary to respect the needs of diverse groups and to reduce the level of poverty among the dalits and other ethnic or marginalized groups and Sant emphasis the educational aspects for enhancing the development power of the women (Subba, 2008; Bennett, 2005)

- 4) International labour migration of Nepalese women has contributed to economic growth and poverty reduction (Bhadra, 2009)
- 5) Property ownership and control over HH natural resources has helped to empower women and reduce poverty (Pandey, 2010; Espey, 2010)
- 6) Women must have opportunities to participate equally with men; therefore their decision making capacity must be strengthened (MDG Progress Report 2012; Acharya, et al. 2010)
- 7) Citizenship rights for women help to increase their freedom and autonomy in the public arena (Pant, 2011).

Household decision-making is a complex phenomenon that varies according to the nature of household activities and, ethnicity and gender. Our investigation of rural household decision-making in three ethnic communities in rural Nepal revealed that household decisions, including those related to labour allocation, are often made jointly by males and females. However, the level of participation varied substantially across the ethnic communities. For example, in the Gurung ethnic group, women were more responsible for household decisions compared to men of Brahmin/Kshetri descent, whereas joint decisions were common amongst the Tharu. Decision-making also varied by gender and the nature of farming activities. For example, crop-related decisions were largely made jointly whereas males dominated livestock marketing decisions in all ethnic communities. Rural development strategies tend to ignore the importance of gender and ethnicity in addressing household sustainability issues, even though the effectiveness of intervention measures usually depends on their socio-cultural acceptability. A better understanding of the cultural, social and economic environment in relation to gender roles and ethnic variation can therefore mitigate impediments to rural development project design and implementation. Gender roles vary by ethnicity for some, but not all, activities and these needs to be specifically accounted for in rural policy formulation and planning. Pre-project study of gender and ethnic variation is therefore recommended before implementing any project or developmental work (Devkota, et al. 1999).

The above referenced studies shows that the decision making power is surrounded by various factors. In Nepal, women constitute more than half of total population with poor status. More families are engaged in household activities without decision making power. They have to follow their male partners in most of the cases. A perusal of the available literature also makes it clear that there is a persisting controversy regarding

women's input in decision making process. It can be concluded from the above studies that females have low decision making power due to lack of proper socio-economic and demographic status of females. Now-a-days the access of female of resources has been increased but their status has slow motion to forward. Either one way or other females have more responsibilities in household chosen, agricultural activities and other but they have less chance to decide freely. So, it should not be forgotten that without equal participation of male and female in all spheres of households or other activities, there is less change to be developed societies. Therefore, women should bring into the main stream of development activities not by only their physical presentation but by providing fully decision making power.

CHAPTER- III

METHODOLOGY

3.1 Research Design

The study has been carrying out by exploratory and descriptive research design. The study has focused on to investigate the women's role in household decision making activities by caste. Methods and techniques of data collection and methods of analysis have been consisted in methodology. It clarifies the concept and gives the way of the study. This is the comparative study which uses both qualitative and quantitative methods.

3.2 Rational of the Selection of Study Area

The proposed area of the study is suitable to get the abundant information of the research. Study area being occupied by various caste and ethnic groups like Brahmin, Kshetri, Magar, Dalit, Tharu, Gurung, Newar and others. The cultural mosaics of the study area give the space to get the cross-cultural information related women's role in the household decision making activities. The study area is native place of the researcher where the ignorance in women's decision making role was observed. The researcher is familiar with the local people and there are not sufficient researches available in household decision making. Therefore by selection of this area, it is believed that more accurate information could be collected during the study area.

3.3 Sampling Procedure

The universe of this study was women of Mukundapur VDC, there are 3023 total households and total population of this VDC is 13027 out of which male and female population is 6254 and 6773 respectively (CBS, 2011)

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

Caste	Male	Female	Total	Percentage
Brahmin	2821	2623	5444	41.79
Chhetri	804	765	1569	12.04
Tharu	1056	1000	2056	15.78
Dalit	714	672	1386	10.64

Magar	688	601	1289	9.89
Other	171	1112	1283	9.86

Source: VDC Profile 2067

For this study 50 household's married women as respondents were selected and considering 10 from each caste Brahmin(2623), Kshetri(765), Tharu(1000), Dalit(672) and Magar(601) of this area. The respondents were sampled to get the intended information. The samples were selected by using probability sampling method from disproportionate stratified sampling method to acquire the desired objectives. That is to compare between castes.

3.4 Nature and Sources of Data

This study is based upon the primary as well as secondary data. The sources of primary data were obtained from field work and through observation, questionnaire survey and semi-structured interview of some key informants applying some question where needed. Similarly information was obtained through secondary sources. The secondary sources of secondary data were collected from subject related books, journals, reports, institutional publication and website, Member groups, stakeholders, Social workers, NGOs, and women groups of Mukundapur VDC, Nawalparasi.

3.5 Data Collection Techniques and Tools

This research is dependent on both primary as well as secondary data. The primary data were collected from the fieldwork conducted during household survey and observation whereas the secondary sources of secondary data were collected from subject related books, journals, reports, institutional publication and website, Member groups, stakeholders, Social workers, NGOs, and women groups of Mukundapur VDC, Nawalparasi).

3.5.1 Household Survey

Primary data were collected from the field by conducting household survey. Structured questionnaire was used for household survey. The structured questionnaire contained forty five different questions relating their status and household decision making.

3.5.2 Observation

Some information was collected by the means of observation. At the time of survey different activities were observed, which are related with women's role in household decision making activities by caste through notepad.

3.5.3 Key Informant Interview

During field study, informal interactions with a number of people were made. They were asked about women's role in household decision making activities by caste. This technique is useful to provide essential information about the active members. The researcher had taken key informant interviewer like VDC secretary, President of Ban upabhokta samiti, and head of the women's group by using checklist.

3.6 Data and Interpretation

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

3.7 Data Analysis

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

CHAPTER-IV

ANALYSIS AND INTERPRETATION OF SURVEY DATA

This chapter attempts to analyze the collected data and information from the field survey and various sources in response to meet the objectives of the study and to derive the major findings of the study. Firstly it includes the brief introduction of Nawalparasi district and Mukundapur VDC regarding its demographic, socio-cultural, economic, geological, political and other aspects.

4.1 Introduction of the Study Area

The study area is Mukundapur VDC of Nawalparasi district, which is situated in Western Development Region. Nawalparasi district is a part of Lumbini Zone, is one of the seventy-five districts of Nepal, a landlocked country of South Asia. The district, with Parasi, Nepal as its district headquarters, covers an area of 2,162 square kilometres (835 sq mi) and has a population (2011) of 643,508. Nawalparasi district is connected to Rupandehi District on the west, Palpa and Tanahun Districts on the north, Chitwan District on the east and south and the Indian border. The longest road of Mahendra highway, 99 km in length, lies in this district. The highest peak in Nepal's Churia range, Mt. Devchuli 1,937 metres (6,355 ft), is in this district.

According to Census 2011, the population of Nawalparasi district is 6, 43,508. Among them male is 303675 and female is 339833. Total literacy rate is 53.0%. Out of this, male literacy rate is 66.0% and female is 40.9% (CBS, 2001).

This chapter deals with the individual respondent's personal characteristics such as education, occupation, marital status and ethnic/caste status, etc. Respondent are divided into five ethnic/caste groups such as Brahman, Kshetri, Dalit, Tharu and Magar. And respondent's age falls between 18 to 60 years of age. For this study, 50 household's married women as respondents are selected and considering 10 from each caste (Brahmin, Kshetri, Tharu, Dalit and Magar) of this area.

4.2 Socio-Economic Characteristics of the Respondents

This chapter deals with the individual respondent's socio-economic characteristics such as education, occupation, marital status and ethnic/caste status, etc. Respondent are divided into five ethnic/caste groups such as Brahman, Kshetri, Dalit, Tharu and Magar. And respondent's age falls between 18 to 60 years of age. For this study, 50 household's married women as respondents are selected and considering 10 from each caste (Brahmin, Kshetri, Tharu, Dalit and Magar) of this area.

4.2.1 Educational Status of the Respondent

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

The literacy rate and educational attainment of female is lower than male in Nepal. Only 57.4 percent females are literate in comparison of 75.1 percent in Nepal (65.9%) (CBS, 2011)

In this research the educational status is divided into 5 categories which are Illiterate, below SLC, SLC, Higher Secondary and above.

Table 4.1 Educational Status of the Respondents

Caste/ Level of Education	Illiterate	Below SLC	SLC	Higher Secondary and above	Grand Total
Brahmin	1	5	2	2	10
	10%	50%	20%	20%	100%
Kshetri	4	4	0	2	10
	40%	40%	0%	20%	100%
Dalit	2	7	1	0	10
	20%	70%	10%	0%	100%
Magar	4	3	1	2	10
	40%	30%	10%	20%	100%
Tharu	6	3	1	0	10
	60%	30%	10%	0%	100%
Grand Total	17	22	5	6	50
	34%	44%	10%	12%	100%

Source: Field Survey, 2014

The table shows that the most educated caste group i.e. completing Higher Secondary Education and above belongs to Brahmin, Kshetri and Magar that accounts to 20% of population from each caste group. Likewise, the caste group which have less access to education is Tharu that accounts for 60% of the population; then Kshetri and Magar that accounts to 40% from each caste group.

Analysing the whole table, Brahmin women are more literate as compared to women of other caste group. 90% of Brahmin women are literate. Likewise, 60% of the Dalit women are literate. In contrast, 40% of the Tharu women are found to be literate.

The age factor of the respondent is one of the reasons for the different data regarding the educational status of women. The respondents are from the age group 15-35 are educated and the women belonging from 35 years above are less educated or illiterate.

4.2.2 Occupation of the Respondents

Occupation is one of the important indicators of the socio- economic status of the people. It also determines the household's wealth, well-being, literacy status and social stigma in society which plays a vital role in every aspects of life. On the basis of major occupation in the study area, respondents engaged in Agriculture, Service, Business, Livestock and wage/labour has been shown below:

Table 4.2 Distribution of Household by the Occupation of Respondents

Cast/Occupation	Agriculture and Livestock	Business	Service	Labor	Other	Total	
Brahman	7	2	1	0	0	10	
	70%	20%	10%	0%	0%	100%	
Kshetri	8	1	1	0	0	10	
	80%	10%	10%	0%	0%	100%	
Dalit	8	0	1	1	0	10	
	80%	0%	10%	10%	0%	100%	
Magar	1	1	0	5	3	10	
	10%	10%	0%	50%	30%	100%	
Tharu	10	0	0	0	0	10	
	100%	0%	0%	0%	0%	100%	
Grand Total	34	4	3	6	3	50	
	68%	8%	6%	12%	6%	100%	

Source: Field Survey, 2014

The table 4.2 reflects that 68% of the women from all caste groups are engaged in agriculture and in contrast only 6% of women are found to be engaged in service.

Comparing the caste structure from the data extracted from the field survey, the major highlights are 100% of women from Tharu community are engaged in agriculture whereas only 10% of women from Magar caste group are engaged in agriculture.

4.2.3 Family Structure

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

Table 4.3 Distribution of Family Structure by Caste

Caste/Family Structure	Nuclear	Joint	Grand Total
Brahmin	6	4	10
	60%	40%	100%
Kshetri	5	5	10
	50%	50%	100%
Dalit	4	6	10
	40%	60%	100%
Magar	4	6	10
	40%	60%	100%
Tharu	6	4	10
	60%	40%	100%
Grand Total	25	25	50
	50%	50%	100%

Source: Field Survey, 2014

The table 4.3 states that the ratio of the respondents residing in nuclear and joint family is equal i.e. family structure of respondents living in nuclear family is 50% and so is the family structure of the respondents living in joint family.

Being focused on the caste based discrimination, majority of Brahmin and Tharu caste women accountable for 60% are living in nuclear family. Whereas Dalit and Magar caste group accountable for 40% resides in Nuclear Family.

Looking at families residing in joint family, Magar and Dalit caste group have high representation of 60% and Brahmin and Tharu have less representation of 40%.

4.2.4 Age Composition of Respondents

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

Table 4.4 Age Composition of Respondents by Caste

Caste/ Age Group	15-25	25-35	35-45	45-55	55 above	Grand Total
Brahmin	0	4	5	1	0	10
	0%	40%	50%	10%	0%	100%
Kshetri	0	1	4	2	3	10
	0%	10%	40%	20%	30%	100%
Dalit	5	2	2	1	0	10
	50%	20%	20%	10%	0%	100%
Magar	3	3	0	1	3	10
	30%	30%	0%	10%	30%	100%
Tharu	0	3	3	3	1	10
	0%	30%	30%	30%	10%	100%
Grand Total	8	13	14	8	7	50
	16%	26%	28%	16%	14%	100%

Source: Field Survey, 2014

The table 4.4 reflects that the majority of respondents of the research belong from the age group 35-45 that accounts to 28% of the sample size. In contrast 14% of the women belong to the age group of 55 years and above.

Besides, the majority of respondents under the age group of 15-25 years belong to Dalit caste group, 25-35 years belong to Brahmin caste group, 35-45 years belong to Brahmin caste group, 45-55 years belong to Tharu caste group, and 55 above to Kshetri and Magar caste group.

4.2.5 Land Distribution

Land is the main source of wealth. Land has great contribution in agriculture and it measures the economic status of people. A lot of land owner person is the rich and prestigious in society but the proportion of female land owner is few in number in the country. The percentage of women land owner in Nepal is only 9.03. The table 4.5 presents the scenario of land distribution according to caste in the study area.

Table 4.5 Land Distribution of Household by Caste

Caste/ Land(kaththa)	No Land	Below 5	5-10	10-15	Above 15	Grand Total
Brahmin	0	4	5	0	1	10
	0%	40%	50%	0%	10%	100%
Kshetri	0	2	3	5	0	10
	0%	20%	30%	50%	0%	100%
Dalit	0	1	6	3	0	10
	0%	10%	60%	30%	0%	100%
Magar	6	0	4	0	0	10
	60%	0%	40%	0%	0%	100%
Tharu	0	0	3	5	2	10
	0%	0%	30%	50%	20%	100%
Grand Total	6	7	21	13	3	50
	12%	14%	42%	26%	6%	100%

Source: Field Survey, 2014

The structure of land distribution of respondents is represented on table 4.5. The table reflects that majority of family holds the land of 5-10 Kaththa.

4.2.6 Food Production

As stated above, most of the respondent's occupation is agriculture. It was found that 68 percent people are dependent upon agriculture in the study area. But only few families have sufficient food for the whole year. People are facing the problem of food deficit in the study area. As the study area lies in Terai, their land is fertile but they have not enough land for cultivation so agricultural production is low. Thus they have to buy food grains. None of the caste fulfils their food requirement by their production. Most of the Brahmin caste people have enough production though they have not enough land.

Table 4.6 Distribution of Household by Food Production

Caste/ food production	Sufficient	Not Sufficient	Grand Total
Brahmin	8	2	10
	80%	20%	100%
Kshetri	1	9	10
	10%	90%	100%
Dalit	1	9	10
	10%	90%	100%
Magar	0	10	10
	0%	100%	100%
Tharu	4	6	10
	40%	60%	100%
Grand Total	14	36	50
	28%	72%	100%

Source: Field Survey, 2014

The table 4.6 shows that in Brahmin family, the food produced is sufficient however in the rest of the caste group, the sufficiency of food production is below the median.

4.2.7 Alternative Sources for Fulfilment of Food Deficit

From the study, it has been found that out of 50 households, 36 house hold have food deficit. Food is the most necessary for living. Without food nobody can live. But these households face the food problem. They fulfil their need of food by different alternative as service, business, livestock, borrowing and wage earning. Following table shows the sources to fulfil the deficiency of food.

Table 4.7 Alternative Sources for Fulfillment of Food Deficit

Caste/Sources	Service	Business	Livestock	Wage earning	Borrowing	Others	No deficit	Grand Total
Brahmin	1	0	1	0	0	0	8	10
	10%	0%	10%	0%	0%	0%	80%	100%
Kshetri	5	1	0	1	1	1	1	10
	50%	10%	0%	10%	10%	10%	10%	100%
Dalit	2	0	0	1	0	6	1	10
	20%	0%	0%	10%	0%	60%	10%	100%
Magar	8	1	0	0	0	1	0	10
	80%	10%	0%	0%	0%	10%	0%	100%
Tharu	1	0	0	1	0	4	4	10
	10%	0%	0%	10%	0%	40%	40%	100%
Grand Total	17	2	1	3	1	12	14	50
	34%	4%	2%	6%	2%	24%	28%	100%

Source: Field Survey, 2014

The table 4.7 reflects about the alternative measures for families to fulfil the food deficit. Comparing with table 4.6, Brahmin families have sufficient food where as other caste do not have. Thus in this table the majority of caste group being Kshetri dominant are engaged in service for earning their livelihood and fulfilling the food deficiency.

4.2.8 Income Sources of Respondents

Source of income represents the economic status of people. Out of 50 household, service has the first position as the source of income. 58 percent households are dependent upon service for their income. It is followed by agriculture and livestock which covers 24 percent. The third position is others (thekka and adhiya) which cover 12 percent. Only 6 percent depend upon the business for their income. The table below will show the distribution of households by main source of income.

Table 4.8 Distribution of Households by Main Source of Income

Caste/Source of income	Agriculture and Livestock	Service	Business	Others	Grand Total
Brahmin	6	3	1	0	10
	60%	30%	10%	0%	100%
Kshetri	1	6	1	2	10
	10%	60%	10%	20%	100%
Dalit	2	6	0	2	10
	20%	60%	0%	20%	100%
Magar	0	8	1	1	10
	0%	80%	10%	10%	100%
Tharu	3	6	0	1	10
	30%	60%	0%	10%	100%
Grand Total	12	29	3	6	50
	24%	58%	6%	12%	100%

Source: Field Survey, 2014

The table 4.8 reflects that the income sources in majority of all caste group is service that accountable to 58% and very less caste group accounting 6% are engaged in business.

Comparing the data among each caste group's Brahmin families accounting for 60% has agriculture as main source of income. Similarly, 60% of Kshetri, Dalit and Tharu families have service as main source of income. In majority, 80% of Magar families have service as main source of income.

4.2.9 Use of Energy for Cooking

Fuels are any materials that store potential energy in forms that can be practicably released and used for work or as heat energy. The heat energy released by many fuels is harnessed into mechanical energy via an engine. Other times the heat itself is valued for warmth, cooking, or industrial processes, as well as the illumination that comes with combustion. In Nepal, women are supposed to be responsible for using heat energy for cooking in household. The table below shows sources of cooking energy used by each caste group.

Table 4.9 Distribution of Households by the Sources of Cooking Energy

Caste/ Sources	Firewood	Kerosene	Biogas	Cow dung	LP Gas	Firewood and LP gas	Grand Total
Brahmin	0	0	0	0	1	9	10
	0%	0%	0%	0%	10%	90%	100%
Kshetri	0	0	0	0	0	10	10
	0%	0%	0%	0%	0%	100%	100%
Dalit	3	0	0	0	1	6	10
	30%	0%	0%	0%	10%	60%	100%
Magar	3	0	0	0	1	6	10
	30%	0%	0%	0%	10%	60%	100%
Tharu	2	0	1	0	1	6	10
	20%	0%	10%	0%	10%	60%	100%
Grand Total	8	0	1	0	4	37	50
	16%	0%	2%	0%	8%	74%	100%

Source: Field Survey, 2014

The table 4.9 shows that 74% of respondent use firewood and LP gas for cooking. In contrast, none of the families were found to be using cow dung and kerosene.

Comparing each caste group from the tables, Brahmin caste group accounting to 90% are using firewood and LP gas and Kshetri caste group accounting 10% are using firewood and LP gas.

4.3 Inside and Outside Household Activities of Women by Caste

4.3.1 Doing Household Activities

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

Table 4.10 Household Activities Done by Caste

Caste/ Activities done	Myself	Husband	Both	Other	Grand Total
Brahmin	7	0	0	3	10
	70%	0%	0%	30%	100%
Kshetri	6	0	2	2	10
	60%	0%	20%	20%	100%
Dalit	6	1	0	3	10
	60%	10%	0%	30%	100%
Magar	5	0	2	3	10
	50%	0%	20%	30%	100%
Tharu	8	1	0	1	10
	80%	10%	0%	10%	100%
Grand Total	32	2	4	12	50
	64%	4%	8%	24%	100%

Source: Field Survey, 2014

The table 4.10 shows that 64% of the respondents reported that they themselves are responsible person in their family for doing inside and outside household related activities. In contrast, only 4% of the respondent's husbands are responsible for inside and outside household activities. This shows that women are more responsible in making household decision as compared to men.

Additionally, comparing each caste group from the table, Tharu women accounting 80% are more responsible to take decision on inside and household activities. Magar women accounting 50% are not much responsible as compared to women of other caste groups.

4.3.2 Keeping Household Income

Both male and females need to have equal responsibility for household activities and they need to share equal benefits in family. Principally both are equal having equal rights and duties but, in our society males have dominant roles. Females have only supportive roles. They have to follow their male counterparts in decision making. Females are engaged in household activities, livestock farming and agricultural activities and males go outside and earn. But in the study area, female have more opportunity to keep their income than male. The following table classified as more:

Table 4.11 Distribution of Households by Keeping Household Income

Caste/Keeping household income	Myself	Husband	Both	Other member	Grand Total
Brahmin	5	2	3	0	10
	50%	20%	30%	0%	100%
Kshetri	3	5	0	2	10
	30%	50%	0%	20%	100%
Dalit	6	2	0	2	10
	60%	20%	0%	20%	100%
Magar	4	2	0	4	10
	40%	20%	0%	40%	100%
Tharu	9	0	0	1	10
	90%	0%	0%	10%	100%
Grand Total	27	11	3	9	50
	54%	22%	6%	18%	100%

Source: Field Survey, 2014

The table 4.11 states about the access on household income. It shows that 54% of respondents keep household income by themselves and 6% of the respondents and their husband together keep the income.

Analysing the each caste group, 90% Tharu women keep household income with themselves where as in contrast only 30% Kshetri women keep household income with themselves. Likewise, only 30% of Brahmin women together with their spouse keep household income. Besides, none of the women from other caste group share ownership of keeping household income with their husband.

To sum up, the table reflects that Tharu women who keep maximum of household income are more responsible in taking household decision in compare to women of other caste group.

4.3.3 Involvement in Agriculture Production

Agriculture is the mainstay of Nepalese economy contributing about one- third to GDP (32.8%). Mixed crop and livestock integrated farming is the characteristic feature of Nepalese agriculture and widely prevalent in the country. In subsistence agriculture, both men and women involve significantly in sustainable agriculture production and management. However, there exists a gender division of labour between men and women in farming as well as in household activities. Therefore in gender relation there is defined role and responsibilities for men and women that has been socially accepted and practised. In farming practice, men and women perform their task through mutual cooperation and interdependence to each other. The table below will explain the involvement of women and their time expenditure in agricultural production.

Table 4.12 Involved much time in Agricultural Production

Caste/ Involvement	Only Male	Only Female	Both	Other Member	No Farming	Grand Total
Brahmin	0	2	6	1	1	10
	0%	20%	60%	10%	10%	100%
Kshetri	0	2	3	1	4	10
	0%	20%	30%	10%	40%	100%
Dalit	0	7	2	0	1	10
	0%	70%	20%	0%	10%	100%
Magar	0	1	0	0	9	10
	0%	10%	0%	0%	90%	100%
Tharu	0	7	3	0	0	10
	0%	70%	30%	0%	0%	100%
Grand Total	0	19	14	2	15	50
	0%	38%	28%	4%	30%	100%

Source: Field Survey, 2014

The table 4.12 indicates that involvement in agricultural production. Table clearly shows that none of male from all families gives their full time in agricultural activities. Male needs support of women. Thus, percentage for only female working for agricultural production is 38.

Comparing data among each caste groups, 70% of only women from Dalit caste group are engaged in agriculture where as 10% of only Magar women are contributing their full time for agriculture production.

4.3.4 Political Participation and Decision Making Role

The discussion on women's political participation in the decision-making process is closely related to leadership. Political participation refers here simply to any activity that has the intent or effect of influencing government action – either directly, by affecting the making or implementation of public policy, or indirectly, by influencing the selection of people who make those policies. When we talk about women and politics in Aceh, it is more than the relation between women and masculine institutional power. The table below will show the level of Political Participation and decision making role of women.

Table 4.13 Level of Political Participation and Role in Decision Making

Caste/ Participation Level	Excellent	Good	Satisfactory	Null	Grand Total
Brahmin	4	2	4	0	10
	40%	20%	40%	0%	100%
Kshetri	0	1	2	7	10
	0%	10%	20%	70%	100%
Dalit	0	0	1	9	10
	0%	0%	10%	90%	100%
Magar	0	0	1	9	10
	0%	0%	10%	90%	100%
Tharu	0	0	1	9	10
	0%	0%	10%	90%	100%
Grand Total	4	3	9	34	50
	8%	6%	18%	68%	100%

Source: Field Survey, 2014

The table 4.13 shows that majority of 68% of respondents are not participated in political activities and decision making. In contrast, 6% of respondents reported that their participation and decision making in politics from their area is good. Distributing the data into caste groups, Brahmin women have good access and participation in politics. Whereas among the Dalit, Magar and Tharu caste group the 90% of respondents participation in politics is null.

Since, higher the social networking, higher the social support and higher the level of awareness, the level of awareness on self and social support helps in taking decision. Thus, as table showed 90% of Brahmin women are actively or inactively engaged in politics. Thus these women are supposed to be empowered in making community level decision as well. Whereas 90% of Dalit, Magar and Tharu women not even involved in politics are supposed to be taking less decision making on community level.

4.3.5 Participation in Social Groups in Community

Information is critical because it helps citizens form positions and raises interest in decision-making. Yet important information typically flows through channels of communication that differ from those that reach women, and information rarely includes accounts that would inspire women's participation. In almost all of the villages of Nepal have social groups in community as self-help groups. These groups are also meant for sharing information, and conducting development activities at local level in their respective areas. Aama samuha, Mahila Samuha, Ban Upabhokta Samiti, Khaane pani upabhokta Samiti, sahakari samuha etc are the examples of these social groups. The table below will explain the level of participation of women in the social groups of their community.

Table 4.14 Level of Participation in Social Groups

Caste/ Participation Level	Excellent	Good	Satisfactory	Null	Grand Total
Brahmin	8	0	2	0	10
	80%	0%	20%	0%	100%
Kshetri	6	2	1	1	10
	60%	20%	10%	10%	100%
Dalit	3	1	4	2	10
	30%	10%	40%	20%	100%
Magar	1	2	1	6	10
	10%	20%	10%	60%	100%
Tharu	4	0	6	0	10
	40%	0%	60%	0%	100%
Grand Total	22	5	14	9	50
	44%	10%	28%	18%	100%

Source: Field Survey, 2014

The table 4.14 shows that 44% of respondents' participation in social groups is excellent and in contrast 18% of the respondents were found who are not participated in any social groups. Viewing the caste groups, 80% of Brahmin women's participation in social groups is excellent. In contrast, 60% of Magar women participation in social sectors is null whereas all Brahmin women are engaged in social groups though their level of participation is excellent, good, or satisfactory.

Since, higher the social networking, higher the social support and higher the level of awareness, the level of awareness on self and social support helps in taking decision. Thus, as table showed cent percent of Brahmin women are actively or inactively engaged in social sectors. Thus these women are supposed to be empowered in making community level

decision as well. Whereas 60% of Magar women not even involved in social groups are supposed to be taking less decision making on community level.

4.4 The Economic and Social Contribution of Women by Caste

4.4.1 Ownership on Property

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

Table 4.15 Distribution of Households by the Ownership on Property

Caste/ Ownership	Myself	Husband	Joint	Other	Grand Total
Brahmin	2	6	1	1	10
	20%	60%	10%	10%	100%
Kshetri	3	4	1	2	10
	30%	40%	10%	20%	100%
Dalit	1	8	0	1	10
	10%	80%	0%	10%	100%
Magar	0	7	0	3	10
	0%	70%	0%	30%	100%
Tharu	2	6	0	2	10
	20%	60%	0%	20%	100%
Grand Total	8	31	2	9	50
	16%	62%	4%	18%	100%

Source: Field Survey, 2014

The table 4.15 shows that 62% of the respondents' husbands have ownership on property whereas 4% of the respondents' both spouse have joint ownership. Similarly, 16% of women have ownership on property. This shows that male have more ownership on property as compared to women.

Analysing the table as per the caste distribution, 30% of Kshetri women hold ownership of property at most and none of the Magar women have own any property. This shows that,

Kshetri women though have less ownership of property as compared to men are likely to be economically well in comparison to women of other caste group.

4.4.2 Decision Regarding Household Expenditure

Women from the western, mid-western and far western region are less likely to participate in decision making on daily household needs (Acharya, et al. 2010). But the findings of this study are contradictory in this regard as mentioned in table 4.16. It has been found out that all the small household activities like Food, Clothing, and Bazaar Purchase which includes basic household equipment, considered as unproductive in our society and is mostly done by female.

Table 4.16 Decision Regarding Household Expenditure

Caste/Activities done	Myself	Husband	Both	Other	Grand Total
Brahmin	7	1	0	2	10
	70%	10%	0%	20%	100%
Kshetri	8	1	0	1	10
	80%	10%	0%	10%	100%
Dalit	7	1	1	1	10
	70%	10%	10%	10%	100%
Magar	6	2	1	1	10
	60%	20%	10%	10%	100%
Tharu	6	1	2	1	10
	60%	10%	20%	10%	100%
Grand Total	34	6	4	6	50
	68%	12%	8%	12%	100%

Source: Field Survey, 2014

The table 4.16 shows that 68% of women are much empowered to take household expenditure decision as compared to men.

Similarly, analysing each caste group, 80% of Kshetri women are taking decision on household expenditure whereas 60% of women from each caste group Magar and Tharu too take decision on household expenditure.

Comparing table 4.16 with 4.11, though 54% of women keep household income, women are much empowered in taking decision for household expenditure. Even while analysing each caste group, the decision making of women is above median.

4.4.3 Decision Regarding Cropping Pattern

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

Table 4.17 Decision Regarding Cropping Pattern

Caste/Activities Done	Myself	Husband	Both	Other Member	No Farming	Grand Total
Brahmin	1	3	4	1	1	10
	10%	30%	40%	10%	10%	100%
Kshetri	1	3	1	1	4	10
	10%	30%	10%	10%	40%	100%
Dalit	5	2	0	2	1	10
	50%	20%	0%	20%	10%	100%
Magar	1	0	0	0	9	10
	10%	0%	0%	0%	90%	100%
Tharu	4	1	4	1	0	10
	40%	10%	40%	10%	0%	100%
Grand Total	12	9	9	5	15	50
	24%	18%	18%	10%	30%	100%

Source: Field Survey, 2014

The table 4.17 shows that 24% of respondents decide regarding cropping patterns. Among them, women from Dalit caste group have higher decision making power since they account for 50%. Then Tharu women seem to have higher decision making on cropping pattern accounting for 40%. In contrast, from Brahmin, Kshetri and Magar caste group women seems to have less decision making on agricultural pattern as they only accounts for 10% in each group.

4.4.4 Decision Regarding Fulfilment of Food Deficit

Food shortage occurs when food supplies within a bounded region do not provide the energy and nutrients needed by that region's population. Food shortage is most easily conceptualized as a production problem - not enough food is grown to meet regional needs - but constraints on importation as well as storage can also cause or contribute to food shortage. Food shortage is also created where food is exported from areas where production is adequate or even abundant. Table below will show the decision regarding fulfilment of food deficit in households.

Table 4.18 Decision Regarding Fulfilment of Food Deficit

Caste/ Activities Done	Myself	Husband	Both	Other Member	No Deficit	Grand Total
Brahmin	0	0	2	0	8	10
	0%	0%	20%	0%	80%	100%
Kshetri	0	4	2	3	1	10
	0%	40%	20%	30%	10%	100%
Dalit	2	2	2	3	1	10
	20%	20%	20%	30%	10%	100%
Magar	2	6	0	2	0	10
	20%	60%	0%	20%	0%	100%
Tharu	1	2	1	2	4	10
	10%	20%	10%	20%	40%	100%
Grand Total	5	14	7	10	14	50
	10%	28%	14%	20%	28%	100%

Source: Field Survey, 2014

The table 4.18 shows that 10% of respondents take decision regarding fulfilment of food deficit where as majority of decision are taken by their husbands.

Also among the caste groups, women from Dalit and Magar caste groups accounting 20% in each caste group are found to be taking decision whereas 10% of Tharu women take decision. In case of women from Brahmin and Ksherti caste group none of the women took decision for finding alternative of food deficit.

4.4.5 Decision of Children's Education

Education is regarded as one of the greatest qualities and virtues of human being. The ray of education unfolds them and human are enabled to do work in an efficient manner. It also helps to distinguish between right and wrong. When every person of a society is educated, the society progress on different fields. Education is the necessity for a country. If the citizens of a country are uneducated, they cannot understand what they have to do for the country's development, how they can work on projects and how they can carry out development works. Education gives ordinary people skill, efficiency and strength to manage administration and translate plans into action. The table below will reflect the role of women in decision making on their children's education.

Table 4.19 Decision of Children's Education

Caste/ Activities Done	Myself	Husband	Both	No Children	Grand Total
Brahmin	2	0	8	0	10
	20%	0%	80%	0%	100%
Kshetri	0	3	7	0	10
	0%	30%	70%	0%	100%
Dalit	1	2	7	0	10
	10%	20%	70%	0%	100%
Magar	1	0	8	1	10
	10%	0%	80%	10%	100%
Tharu	2	0	8	0	10
	20%	0%	80%	0%	100%
Grand Total	6	5	38	1	50
	12%	10%	76%	2%	100%

Source: Field Survey, 2014

The table 4.19 shows the decision of women regarding their children's education. The table reflects that majority of respondents accounting to 76% take decision regarding children's education with concern and discussion with their husbands. It shows that both spouses are equally responsible to take decision for their children.

However, refining to the decision of women in each caste group, 20% of women from Brahmin and Tharu group respectively take their self decision regarding their children's education whereas among caste group Kshetri none of the women were found to be taking decision for their children's education.

4.4.6 Decision on Investment in Business

Business in local areas and villages are started with small capital and mostly in individual venture. These business personnel are interested in earning a living to support themselves and their families. They only grow the business when something in their lives changes and they need to generate a larger income. The table below will show the decision making in household on regard to investment in business.

Table 4.20 Decision on Investment in Business

Caste/ Done	Activities	Male Member	Female Member	No Business	Grand Total
Brahmin		4	0	6	10
		40%	0%	60%	100%
Kshetri		0	1	9	10
		0%	10%	90%	100%
Dalit		1	0	9	10
		10%	0%	90%	100%
Magar		1	0	9	10
		10%	0%	90%	100%
Tharu		0	0	10	10
		0%	0%	100%	100%
Grand Total		6	1	43	50
		12%	2%	86%	100%

Source: Field Survey, 2014

The table 4.20 shows that majority of respondents i.e.86% are not engaged in business. Among 14% who are engaged in business, 12% of male member from respondents' family take decision regarding investment in business whereas only 2% of women are engaged in making decisions.

Narrowly, the table towards each caste group, only woman from Kshetri caste group is found to be taking decision regarding investment in business and the data is null for the women from other caste group.

4.4.7 Decision Regarding Providing and Taking Loan

Loan is a debt provided by individual or group to other individual or group at an interest rate, and evidenced which specifies, the principal amount, interest rate, and date of repayment etc. In a loan, the borrower initially receives or borrows an amount of money from the lender, and is obligated to pay back or repay an equal amount with interest or no interest of money to the lender at a later time. The table below will reflect the role of women in decision making regarding taking or giving loans.

Table 4.21 Decision Regarding Providing and Taking Loan

Caste/ Done	Activities	Male Member	Female Member	Grand Total
Brahmin		6	4	10
		60%	40%	100%
Kshetri		6	4	10
		60%	40%	100%
Dalit		5	5	10
		50%	50%	100%
Magar		4	6	10
		40%	60%	100%
Tharu		2	8	10
		20%	80%	100%
Grand Total		23	27	50
		46%	54%	100%

Source: Field Survey, 2014

The table 4.21 shows that 54% of female member of respondents families take decision regarding giving and taking loan whereas 46% of male member of respondents families take decision on taking or giving loans.

Focusing data towards the each caste group and women's role in decision making, 80% of Tharu women are found to be taking decision on taking or giving loans. In contrast, 40% of women belonging from Brahmin and Kshetri caste group respectively take decision. Comparing the data with table 4.11, it was found that 90% of Tharu women keep household income and here too 80% of Tharu women taken decision for loans.

This shows that Tharu women are more responsible for the household expenses and decision making. Tharu women seem to be more empowered. Also, a social reason for this is most of the Tharu men are migrating to other places for earning their livelihood. Thus, women are household head of the family who take decision of household on daily basis.

4.4.8 Decision Regarding Dispersing and Purchasing Property

Increasing a woman's property rights will support in her to bargaining power within the household regarding the dispersing and purchasing property. Providing power and control rights on property to women can boost the productivity of that household and will also increase the woman's overall empowerment. Thus the table below will show the decision making role regarding dispersing and purchasing property.

Table 4.22 Decision Regarding Dispersing and Purchasing Property

Caste/Activities Done	Myself	Husband	Both	Other	Grand Total
Brahmin	2	5	3	0	10
	20%	50%	30%	0%	100%
Kshetri	1	5	0	4	10
	10%	50%	0%	40%	100%
Dalit	2	6	0	2	10
	20%	60%	0%	20%	100%
Magar	2	2	1	5	10
	20%	20%	10%	50%	100%
Tharu	5	1	2	2	10
	50%	10%	20%	20%	100%
Grand Total	12	19	6	13	50
	24%	38%	12%	26%	100%

Source: Field Survey, 2014

The table 4.22 shows that 24% of respondents take decision regarding dispersion and purchasing property and 12% respondents along with their husband take decisions for dispersing and purchasing property whereas in overall women do not have much authority for dispersing and purchasing property because 38% of respondents' husband take the decision.

Likewise, focusing on each caste group, 50% of Tharu women are found to be deciding on purchasing and dispersing property and women from Kshetri caste group accounting 10% of the population are left behind in making decisions.

As mentioned earlier, male from Tharu community have migrated for earning their livelihood. Thus, Tharu women have been empowered to take decision regarding their household activities.

4.4.9 Decision Regarding Adoption of New Technology

The contribution of new technology to economic growth can only be realized when and if the new technology is widely diffused and used. Unlike the invention of a new technology, which often appears to occur as a single event or jump, the diffusion of that technology usually appears as a continuous rather slow process. Yet it is diffusion rather than invention or innovation that ultimately determines the pace of economic growth and the rate of change of productivity. Until many users adopt a new technology, it may contribute little to well-being. The table below will show the decision making role regarding the adaptation of new technology.

Table 4.23 Decision Regarding Adaptation of New Technology

Caste/Activities Done	Myself	Husband	Both	Other Member	Grand Total
Brahmin	2	6	2	0	10
	20%	60%	20%	0%	100%
Kshetri	1	5	0	4	10
	10%	50%	0%	40%	100%
Dalit	2	6	0	2	10
	20%	60%	0%	20%	100%
Magar	2	2	1	5	10
	20%	20%	10%	50%	100%
Tharu	5	1	2	2	10
	50%	10%	20%	20%	100%
Grand Total	12	20	5	13	50
	24%	40%	10%	26%	100%

Source: Field Survey, 2014

The table 4.23 shows that majority of decisions are made by husband of the respondents accounting 40% of the sample size on adaptation of new technology. Only 24% women are found to be taking decision. And among these women majority of respondents from Tharu community accounting for 50% take decision for adapting new technology themselves. Women from Kshetri community representing 10% of the population are behind in taking decision regarding adaptation of new technology in their family.

4.4.10 Decision Regarding Medical Treatment

Good Health is a secret of every happy man. There is an old saying that “Health is Wealth”. Good health can be define as if human body is free from mental and body disease. If a person losses her/his health then s/he also loses their happiness from their life. Thus, health is necessary for the better life. The table below will show the decision making role regarding medical treatment.

Table 4.24 Decision Regarding Medical Treatment

Row Labels	Male Member	Female Member	Grand Total
Brahmin	7	3	10
	70%	30%	100%
Kshetri	8	2	10
	80%	20%	100%
Dalit	4	6	10
	40%	60%	100%
Magar	3	7	10
	30%	70%	100%
Tharu	4	6	10
	40%	60%	100%
Grand Total	26	24	50
	52%	48%	100%

Source: Field Survey, 2014

The table 4.24 shows the decision made by respondents and their family members regarding spending money for medical treatment. Table reflects that male member of family representing 52% of the population takes decision whereas only 48% of women take decision.

Among these 48% women, 70% of women from Magar community are forward in taking decision for medical treatment whereas in contrast 20% of Kshetri women take decision.

4.4.11 Decision in Spending of Money for Social and Religious Ceremony

Religion is the central element in the life of civilization. Due to distinct cultural and religious feature, Nepal is known as the richest country in the cultural and religious aspect. Every caste and ethnic group has their own life cycle ceremony. They celebrate the ceremony with each other. They have religious harmony with each other and they also equally participate in others ceremony. It has been the propagator of basic values and ethical code which provide cohesion to society and integration to personality. The table below will show the decision maker of the spending money in social and religious ceremony.

Table 4.25 Decision in Spending of Money for Social and Religious Ceremony

Caste/ Activities Done	Male Member	Female Member	Grand Total
Brahmin	8	2	10
	80%	20%	100%
Kshetri	7	3	10
	70%	30%	100%
Dalit	4	6	10
	40%	60%	100%
Magar	6	4	10
	60%	40%	100%
Tharu	3	7	10
	30%	70%	100%
Grand Total	28	22	50
	56%	44%	100%

Source: Field Survey, 2014

The table 4.25 shows that male member of family representing 56% of the population take decision whereas female representing 44% take decision regarding spending money for social and religious ceremony.

Similarly, majority of women from Tharu caste group representing 70% are responsible in making decision on spending money on social and religious ceremony. In contrast, women from Brahmin caste group representing 20% need to be empowered to take decision.

4.4.12 Decision Regarding Use of Energy Pattern

Most of the Nepalese females are engaged in household chores. They are surrounded by household activities. They have less access to education and hence lower proportions are involved in gainful economic activities. In most of the household women used to cook but they have not full right to choose energy type. In the study area it has been found that 42 percent females have made their own decision on energy use pattern. And 32 percent are enjoying deciding jointly. Only 6 percent males decide in using energy. The table below will show the decision maker for using energy pattern.

Table 4.26 Decision Regarding Use Household Energy

Row Labels	Myself	Husband	Both	Other Member	Grand Total
Brahmin	2	0	7	1	10
	20%	0%	70%	10%	100%
Kshetri	2	1	6	1	10
	20%	10%	60%	10%	100%
Dalit	6	2	0	2	10
	60%	20%	0%	20%	100%
Magar	3	0	2	5	10
	30%	0%	20%	50%	100%
Tharu	8	0	1	1	10
	80%	0%	10%	10%	100%
Grand Total	21	3	16	10	50
	42%	6%	32%	20%	100%

Source: Field Survey, 2014

The table 4.26 shows the respondents' decision regarding use of energy pattern at household. It reflects that women are quite forward in making by themselves as compared to the decision taken by their husband.

42% of the women are found to be taking decision by themselves and among them; women from Tharu community representing 80% from their group are much independent in making decision whereas women from Brahmin and Kshetri caste group are behind in making self decision regarding use of energy pattern.

4.5 Problems Faced by Women in Household Decision Making by Caste

4.5.1 Facing Difficulties in Household Decision Making

Most of the Nepali women are facing problem regarding the decision making due to the social norms, tradition and low education. In contrast, women of this VDC are empowered to take decision and majority of the women are not facing any difficulties in household decision making. The table below will show distribution of household by facing difficulties in household activities.

Table 4.27 Facing Difficulties in Household Decision

Caste/Facing difficulties	Yes	No	Grand Total
Brahmin	1	9	10
	10%	90%	100%
Kshetri	1	9	10
	10%	90%	100%
Dalit	3	7	10
	30%	70%	100%
Magar	4	6	10
	40%	60%	100%
Tharu	1	9	10
	10%	90%	100%
Grand Total	10	40	50
	20%	80%	100%

Source: field survey, 2014

The table 4.27 reflects the perspective of women regarding the problem faced while making decision in their household. 80% of the women reported that they did not face problem whereas 20% reported that they faced problem

Among 80% of women not facing problem in making decision, women from Tharu caste group, Brahmin caste group and Kshetri caste group representing 90% from each group are at the front line. In contrast, women from Dalit caste group representing 70% and Magar caste group represent 60% for not facing difficulties in making household decision.

4.5.2 Factors that Influence Making Decision Independently

Like other developing countries, in Nepal also the women are lagging behind men in many aspects. The fact may be fewer opportunities that they receive in life. Early marriage, lower literacy rate, social norms are many other factors due to which women are dominated. This influence is also seen in the role played by women in household decision making. The women were asked about their opinion regarding the factors affecting decision making that is presented in the table below.

Table 4.28 Factors that Influence Making Decision

Caste/ Factors	Low Education	Economic Dependency	Family Structure	Social Norms and Values	Grand Total
Brahmin	2	4	2	2	10
	20%	40%	20%	20%	100%
Kshetri	4	4	1	1	10
	40%	40%	10%	10%	100%
Dalit	6	2	2	-	10
	60%	20%	20%	-	100%
Magar	5	5	-	-	10
	50%	50%	-	-	100%
Tharu	7	2	-	1	10
	70%	20%		10%	100%
Grand Total	24	17	5	4	50
	48%	34%	10%	8%	100%

Source: Field Survey, 2014

The table 4.28 shows that Low education and Economic dependency is the major reason for the respondents to take decision independently. The table clearly shows that 48% of the respondents feel low education and economic dependency (34%) has been a barrier for them to take decision. In contrast, only 8% of women reported that social norms and value is a barrier to take decision however 10% feel it as a family structure.

Looking at the caste structure, among 48% women who feels low education is a barrier; 70% of women from Tharu caste group reported so, where as only 20% women from Brahmin Caste group feel so. Similarly, among 34% women who feel economic dependency is a barrier, 50% of Magar women reported so. In contrast, only 20% of women from Tharu and Dalit caste group feel so. Thus, it can be generalize that Tharu women are independent to take decision as compared to the women of other caste group.

As mentioned earlier, men from Tharu Caste Group have migrated for income generation, thus the women are the head of the house. Therefore, women from Tharu community can make their decision independently as compared to the women of other caste group.

4.6 Findings from Key Informant Interview

The study used key informant interview to know the decision making practice of women in the study area. As per the response from Key Informant, the findings of the research are mentioned below:

The condition of women is better than before. Since the numbers of educated women in increasing, the women engaged in economic activities are increasing. Women from Brahmin and Kshetri community have active participation in social and political activities representing good position than male counterparts.

Similarly, majority of women are involved in social groups like mothers group, cooperative; Ban Upabhokta Samuha, Khanepani samuha, and they are taken the major role in the groups. These women have active participation in making decisions as well as in implementing programs. In contrast, some women are not interested to involve in these social groups because they did not know the value of grouping and may be they are restricted from family and lack of awareness.

Likewise, women from some community have active role in household decision making because their husbands were in outside for earning and women are head of the house and take decision independently. These women take the individual responsibility of all the household activities like cooking, cleaning, washing, looking after children etc., making decisions regarding buying and selling of properties, ownership and control on money and so on.

Additionally, low education, economic dependency, family structure and somehow social norms and values are the key factors that resist women to take decision independently. Thus, to intervene these problems, awareness is needed as well as education. Women should be encouraged and provided with opportunities inside household activities, and in community development activities. Providing control is not enough however power too is needed for taking decisions.

CHAPTER V

SUMMARY OF FINDINGS, CONCLUSION AND SUGGESTIONS

5.1 Summary of Findings

The purpose of this chapter is to summarize the finding of the study related to women's role in household decision making in Mukundapur VDC of Nawalparasi district. In the Nepalese context, women role in decision making process is very low. The most of women are involving household activities. They spend their most valuable time in household activities not for household decision making, rarely women are involving in its.

This study is based upon the primary data collected from the field survey. There are 3023 households in Mukundapur VDC; among these households 50 are taken as sampled households to collect the formation. This study is an attempt to analyze the women's roles and participation in household decision making activities by caste. This study is mainly focused upon the women's participation in decisions which is taken in households as well as other social activities.

Key informant Interview was carried out with VDC secretary and chairman of the women group for the analyses part of this research. It was studied that women household decision making power according to the respondents view had been it difference in direct observation.

The summary of the major findings of this study are:

- Out of total Household of 3023 the total population of this VDC is 13027. For this study 50 household's married women as respondents were selected and considering 10 from each caste (Brahmin, Kshetri, Tharu, Dalit and Magar) of this area.
- With regard to family structure, there is equal proportion of families living in Nuclear and Joint family i.e. 50%.
- The respondent of this study area is only women belonging to age group 15-55 above.
- In case of educational status 34 percent women are uneducated. Near about half of the respondents are below SLC (44%) while few are SLC passed (10%) is comparatively less in each sector. The percentage for higher secondary level (12%).

Out of fifty respondents Brahman\Kshetri women have high level of education percentage and Magar and Dalit and Tharu women have nil. There is different between these caste women in education.

- Majority 58 percent families have service as main source of income and 24 percent family's income source is agriculture and livestock, where only 6 percent family's income source is business.
- Majority of family holds the land of 5-10 kaththa, 12 percent respondents have not any land.
- The ownership of the property hold by male (62%) and only 16% women hold it. Kshetri women hold ownership of property at most and none of the Magar women have own any property.
- Out of the total 50 sampled household only 28% people have food sufficiency and 72% household are facing the problem of food deficiency and they are fulfilled their food deficiency by involving in service sector (34%), livestock farming (2%), business (4%), and wage earning (6%) and from other (24%).
- Majority of the household income kept by women (54%) and 22 percent by males while only 6 percent by both members and 18% by other members. Among 54% women, women from Tharu caste group reported 90% where Kshetri women reported only 30%.
- More women are involved in household activities (64%) than males (4%). And 24% of other member involved also. Women from Tharu caste group (80%) are more responsible for household activities.
- High percentage of women involve in household occupation. 68% women engaged in agriculture, 8% in business, 6% in service sector, and 12% in daily wages or labour. In overall, service hold women's percentage is low. All of the women from Tharu caste group are involved in agriculture.
- Most of the decisions for household expenditure are taken by females (68%). Women from Kshetri, Magar and Tharu caste group have high percentage (80%).
- Both the parents are enjoying in deciding the children's education in the research area (76%).
- Mostly, women (24%) decide for the cropping pattern. 18% are enjoying to decide jointly and 30% respondents were not doing farming.

- None of the family has any surplus food.
- Majority of the women (70%) from Tharu and Dalit caste group involved much time in agriculture production.
- Most of the males (52%) decided for medical treatment while 44% females take decision individually.
- In term of taking and giving loan, among the 50 respondents, 54% decisions were made by women while 46% decisions were done by men. Similarly, women from Tharu caste group reported 80% to take decision regarding taking or giving loan.
- Majority of the sample households have not any business (86%). Among 14%, male (12%) took the decision regarding investment in business.
- Majority of the decisions are made by male member (40%) for adapting new technology where women from Tharu caste group accounted 50% took decision themselves.
- Selling and investment is a serious matter in every household. The decision to sell owns property or to buy is made by seeking the advice of all household members. Men are the main decision maker regarding these matters in every household. It is found that 38 percent men are taken decision where women reported 24% and 12% family enjoyed taking decision in jointly. Tharu women are more empowered to take decision regarding selling or buying property.
- The women have the highest contribution in the decision making regarding fuel/energy use, scoring 42% of the total as compared to only 6 % by the husbands. This happened due to the responsibility of the women to utilize energy/fuel. None of the respondents found that using kerosene and cow dung as a source of cooking energy.
- Women take the sole responsibility of all the household activities like cooking, cleaning, looking after the children etc. The men only offer a helping hand in some cases.
- In case of practice, only 8 percent respondents from Brahmin caste group were good participation in politics and 68 percent respondents were not participating in politics from the all caste groups.

- It is found that women's participation in social groups is moderately good (44%) and 18% women were not involved in any social groups. Women from Brahmin caste group (80%) seem to be very good participation and Magar women reported 60% null.
- Men are the main decision maker regarding social ceremonies to attend other's ceremonies or inviting other people for celebration. It is found that 56% men are mostly consulted or given more responsibility in the decision related to attending or spending money for organizing social ceremonies where only 44% women take decision.
- Majority of the respondents are not facing any difficulties regarding making decision while 20% of respondent face it. Women from Dalit caste group facing more difficulties than women from other caste groups.
- Low education and economic dependency are the main important factors that resist women to take decision independently. It usually acts as a constraint in the decision making power of women. Tharu women are found to be more pressurized by low education and Magar women are found by economic dependency than other women.

5.2 Conclusion

This study shows diversity among women in terms of education, occupation, decision making power and so on by caste. The study further shows there are diversity among women but they share many similar experiences and practices. The decision-making role of women at household level depends on the absence or presence of husbands and male guardians, educational level, family type, employment and economic condition, involvement in the organizations etc. In household decision-making, the women have been playing more roles in the absence of husbands rather than the presence of husbands in the households. Some factors influence primary role and some factors influence secondary role in the decision-making process.

Among the sampled respondents, role of both male as well as female are found significant in decisions-making at most cases. These types of case are primarily buying and selling

house and lands, choosing cropping pattern, choosing school and college for children, involving agricultural production, household expenditure, using energy and keeping income etc.

If the husbands are present in the house, women's role is found comparatively lower than those women whose husbands are outside the house, so that women from Tharu community are taking more decision individually because their husbands are in outside for earning. In the economic point of view, decision-making role of the women depends of the amount of the money. If the decision is associated to the small amount of money then women can decide alone and if the decision is associated with large amount of money then she cannot do alone without consultation of husband. In major household activities men played a dominant role in decision making. Among the sampled respondents, Tharu women have more authority for decision-making process for the education, economy, health, schooling and other activities or they have been playing significant role on decision-making at household level. They take place good position in case of household decision-making in their families. But many more percent female are depends on her husband for the household decision making process for the daily activities.

Education plays key role to increase the level of decision power of household. In the study area, most of all women are uneducated and they have not enough knowledge. In this caste Brahmin and Dalit women have higher education status. In overall, Tharu women's education status is very low. Although Tharu women are uneducated they are in front of the decision making line.

Economically, women are very poor. They have not their own income source or self earn property. Most of respondents are involved in agriculture, which has not cash source of income. They are economically powerless. In comparison with caste in the agriculture, Tharu women percentage is high than other caste group's women. Magar women are nil in agriculture production.

Socially and politically women from Brahmin caste group are more active in comparison with other caste group's women. They have the higher decision making role in community level. People who are more active in society, people believe with them.

Low education and economic dependency are the factors that are holding back the women to move forward. Social norms and values are too the factors. Superstitions are a major drawback Nepalese society. Women have always been considered as an inferior sex. The

girls found to have been taught to remain as silent spectator from their childhood. Gender bias lesson rings in their ears since their childhood which leads them to lose their confidence and self esteem and eventually they are compelled to think themselves as weak and unfortunate sections of the society.

To conclude that, though women still suffer from the discriminatory practices in their households and society in the country, women from this VDC are independent and they can make their position strong in terms of decision making in their household and in the society as a whole.

5.3 Suggestions

This study has been carried out to analyze the women situation in decision making in household as well as other activities. Though women decision making power has been increased in recent days but it is not satisfactory. Lots of the governmental as well as non-governmental organizations have been involving to empower the females socially, economically and educationally but result is not achieved as expected. It is essential to implement the existing policies and programs properly and launch the new appropriate policies and programs to enhance the capability of females. On the basis of the findings of the study, following points are suggested to improve the status of females and to increase their participation in decision-making process:

- ☞ Educational level of women should be raised. Proper management should be made to empower the women and training institutes to provide employment opportunities to them for raising their economic status. Women's participation in household decision-making issues must be encouraged.
- ☞ Women should have access over land and property to improve women's decision-making role. There should be increased the access of women for gainful economic activities. Awareness programs should be launched to eliminate the gender discrimination, traditional norm, value and tradition, which are in existing in the society.
- ☞ There should be respected the voices of the women in the society as well as in state. Women should be brought into the main stream of the development, moreover in the nation building. Women should be participated in the restructuring Nepal through

the social inclusion. Encouragement should be done to the women to participate in the social activities.

- ☞ Women should not be bounded only in household activities. Opportunities should be given to the women in decision-making inside as well as outside their houses. Policies and programs related to the women's participation, their empowerment should be implemented effectively. Legal provision should be practiced in behaviour.
- ☞ Employment opportunities should be made available for the educated girls and women who would encourage their economic participation and hence elevate their status within their respective household.
- ☞ Reforms should be made regarding various women related government policies and programs. The existing laws, customs regulation and practices should be abolished which are discriminatory against women to establish adequate legal protection for equal right of men and women.
- ☞ Researcher also recommends that carry out further research in other fields. The present study is only focused on the women's status in household decision-making among the sampled households of Mukundapur VDC in Nawalparasi district. For policy implication in the field of enhances the women's role in decision-making through household, community level and the national level as a whole, there is needed to carry-out the further research in the same topic but in the other areas.
- ☞ Likewise, there are open many fields of research in the study area. There is needed to undertake the research related to the women such as socio-economic status of the women, women's participation in politics, community development and resource mobilization, other influencing factors of the women's role in decision-making, gender issue, women's participation in decision-making in the ecological basis and in deferent level and fields, women's participation in nation-building through social inclusion.

Annex I

Questionnaire for Household Survey for the Study on the Role of women in household decision making Activities

Date:

Name of respondent: Age:

Family Structure:

Caste/Ethnicity:ReligionEducation.....

1. How many members are there in your family?

S.N.	Name	Age	sex	Education	Occupation	Relation Of the Respondent
1						
2						
3						
4						
5						
6						
7						
8						
9						
10						

2. What is your primary occupation?

(i) Agriculture and Livestock (ii) Business (iii) Service

Labour Others

3. What is your secondary occupation

4. How much land do you have?

(i) Dhur (ii) Katha (iii) Bigha

5. Food production in your land is sufficient for consumption for a whole year?

(i) Yes (ii) No.

6. If no from where do you fulfill food deficit?

(I) Service (ii) Business (iii) Livestock
(iv) Wage earning (v) Borrowing (vi) Others.....

7. Who decides from where fulfill?

(i) My Self (ii) Husband (iii) Both
(iv) Any other Members

8. Do you sell any of the surplus food?

(i)Yes (ii) No (iii) No Surplus

9. If yes, who decides to sell?

(i) Myself ii) Husband (iii) Both
(iv) Any other Members

10. What is your main source of income?

(I) Agriculture and live stock (ii) Service
(iii) Business (iv) Others.....

11. Who keeps household income or money?

(i) Myself (ii) Husband (iii) Both
(iv) Any other Members

12. Who decides the cropping pattern in your family?

(i) Myself (ii) Husband (iii) Both
(iv) Any other Members

13. Who involve much time in the agriculture production?

(i) Only male (ii) Only female (iii) Both
(iv) Any other Members

14. Do you have decision role in child birth?

(i) Yes (ii) No

15. If no, who is a decision maker for it?

(i) Husband only (ii) Both (iii) family

16. Do you have knowledge about family planning method?

(i) Yes (ii) No

17. If yes, do you have decision role in family planning method?

(i) Yes (ii) No

18. Who is the decision maker in small household expenditure?

(i) Myself (ii) Husband (iii) Both

(iv) Any other member.....

19. Who involve much time in household activities?

(i) Myself (ii) Husband (iii) Both

(iv) Any other member.....

20. Can you decide freely in household activities?

(i)Yes (ii) No

21. If no, who decide the freely in household activities?

(i) Husband/ male member (ii) Other Female Member

22. Do you send all your children in school? (i) Yes (ii) No

23. If no, who have not been sent school?

(i) Son (ii) Daughter

Why.....

24. Who decides whether your children go to school or not?

(i) Myself (ii) Husband (iii) Both

(iv) Any Other Member.....

25. If you have business who is engaged in business activities?

- (i) Only of male members (ii) Only female members
(iii) Both male and female (v) others

26. In your business who decided to invest (only for business family)

- (i) Male members (ii) Female members

27. Have you given or taken any loan from others?

- (i) Yes (ii) No

28. Who is the owner of the property?

- (i) Myself (ii). Husband (iii) Joint Ownership
(iv) Any other member.....

29. If yes, who decides to give or take loan?

- (i) Male members (ii) Female members

30. Who makes the decision regarding dispersing property and purchasing property?

- (i) Myself (ii) Husband (iii) Both
(iv) Any Other Members.....

31. Who makes the decision regarding adaptation of new technology?

- (i) myself (ii) Husband (iii) Both
(iv) Any Other Member.....

32. Who decides to buy the clothes for the family?

- (i) Male members (ii) Females members

33. Who decides to spend the money and goods for medical treatment?

- (i) Male members (ii) Female members

34. What is your level of political participation and the role of decision making?

- (i) Excellent (ii) Good (iii) Satisfactory
(iv) Null

35. What is your level of participation in social sectors?

- (i) Excellent (ii) Good (iii) Satisfactory
(iv) Null

36. Who take initiation for celebrating the social and religious ceremony?

- (i) Male members (ii) Females members

37. Who decides to spend money in social and religious ceremony?

- (i) Male members (ii) Females members

38. What type of energy do you use for cooking purpose?

- (i) Firewood (ii) kerosene (iii) Biogas
(iv) Cow dung (v) LP gas

39. Who decides the use of energy pattern?

- (i) Myself (ii) Husband

(iii) Any Other Member.....

40. How much time do you spend inside in your house?

41. What types of activities do you do inside in your house?

(i).....

(ii).....

(iii).....

42. How much time do you spend outside your house?

43. What types of activities do you do outside your house?

(i).....

(ii).....

(iii).....

44. Do you face any difficulties in household decision making or daily activities?

(i) Yes (ii) No

If yes, what type of difficulties?

.....
.....
.....

45. What are the factors, which resist you to make decision independently in your house?

(i) Illiteracy/ low education (ii) Family structure
(iii) Social norms and values (iv) Economic dependency

Thank you, for your kind co-operation

Annex II

Checklist for the Key Informant Interview of the women role in household decision making activities

1. In your perception, what is the condition of women in your society?

Social Condition

Economic Condition

Leadership

2. Do all women in your society are involved in women group? If yes, how active are they in making decisions and implementing programs? If not, do you know why are they not involved?

3. In your view, do women take decision in their household activities? If yes, what types of women have an active role on which factors? If not, why?

4. In your view, what types of activities do women perform inside the house? How do you perceive their role in decision making?

5. In your view, what types of activities do women perform outside the house? How do you perceive their role in decision making?

6. What is the level of political participation of women and their role of decision making? Have you observed, which caste group is forward in making decisions in such groups?

7. In your view, what is the level of participation of women in social and religious groups? Have you observed, which caste group is forward in making decisions in such groups?

8. In your view, what are the problems that women faced in participation in different social, religious groups, and political institutions in making household decision? How these problems are intervened?

REFERENCES

- Acharya, D. R., Bell, J. S., Teijlingen, E. R., Simkhada, P., & Regmi, P. R. (2010). *Women's Autonomy in Household Decision Making: A Demographic Study in Nepal*. Retrieved from [http:// www.reproductive-health-journal.com/content/7/1/15](http://www.reproductive-health-journal.com/content/7/1/15): <http://www.biomedcentral.com>
- Acharya, M. (1979). *Gender Equality and Empowerment of Women in Nepal*. Kathmandu, Nepal: UNFPA Country Office .
- Acharya, M. (1995). *National Development and Nepalese Women: A New Context*. Kathmandu, Nepal: UNICEF.
- Acharya, M., & Bennett, L. (1981). *The Rural Women in Nepal*. Kathmandu: CEDA, TU Nepal.
- Agarwal, B. (1994). *A Field of One's Own Gender and Land Rights in South Asia*. Kathmandu, Nepal: International Labour Organization.
- Ahooja, K. (1982). Another Development with WCooperationomen Development Dialogue. *A journal of International Cooperation Published by Dag Hamrnakskjold Fountaion* , (1-2): 17-28.
- Bennett, L. (2005). Gender, Caste and Ethnic Exclusion in Nepal; Following the Policy Process from Analysis to Action. *New Frontiers of Social Policy: Development in a Globalizing World, Working Paper* . Washinton DC: World Bank.
- Bennett, L. (1980). *Tradition and Change in the Legal Status of Nepalese women*. Kathmandu, Nepal: Tribhuvan University Centre for Ecomonic Development and Administration.
- Bhadra, C. (2009). *International Lobour Migration of Nepalese Women: The Impact of their Remittances on Poverty Reduction*. Asia- Pacific Research and Training Network on Trade. Asis- Pacific Research and Training Network on Trade.
- CBS. (2003). *National Population and Housing Cencus*. Kathmandu, Nepal: Central Bureau of Statistics.
- CBS. (2001). *National Population and Housing Census*. Kathmandu, Nepal: Central Bureau of Statistics.
- CBS. (2011). *National population and Housing Census*. Kathmandu, Nepal: Central Bureau of Statistics.
- Dahal, D. R., Shrestha, B. B., & Rana, M. (1992). *Status of Women in Nepal; A Case Study of Hilly, Terai and Mountain*. Kathmandu, Nepal: UNFPA Country Office.

- Devkota, D., Rauniyar, G. P., & Parker, W. (1999). *The Role of Gender and Ethnicity in Household Decision Making: Evidence from Rural Nepal*. Palmerston North, New Zealand: College of Science, Massey University.
- Dhakal, N. H. (2000). *A Study on Microfinance, Micro-Enterprise Development and The Contribution to the Women's Economic Empowerment*. Kathmandu, Nepal: International Labour Organization.
- Espey, J. (2010). Inheritance and the Intergenerational Transmission of Poverty . *Stemming Girls' Chronic Poverty; Catalysing Developing Change by Building just Social Institutions* , Chapter 3.
- Fita, T. W. (2012). *Findings Determinants of the Progress of Millennium Development Goal 3 in South Korea and Its Implication for Ethiopia*. Hankyong National University: Thesis for Master Degree Program for Agriculture and Rural Development.
- Ghimire, D. (1997). *Women and Development*. Kathmandu, Nepal: CEDA, TU.
- GoN. (1996). *Family Health Survey*. Kathmandu, Nepal: Ministry of Health.
- GoN. (2064). *The Interim constitution of Nepal 2063*. Kathmandu, Nepal: Law Books Management Committee.
- Group, M. (2012). *Impact Evaluation of Gender Equality and Empowerment of Women Project*. Kathmandu, Nepal: Department of Women and Children.
- Gurung, J. D. (1999). *Searching for Women's Voice in the Hindu Kush Himalayan*. Kathmandu, Nepal: ICIMODE.
- HDR. (2002). *Human Development Report; Empowerment and Poverty Reduction*. Pulchowk, Nepal: UNDP.
- HRR. (2064). *Human Rights Convention and Covenant Rectified by Nepal*. Kathmandu, Nepal: Office of the Priminister and Council of Minister.
- ILO. (2001). *Night Work of Women Industry*. Geneva, Switzerland: International Labour Organization.
- Kabeer, N. (2005). *Gender Equality and Women's Empowerment: A Critical Analysis of the Third Millennium Development Goal*. vol 133.
- Kaur, S. (1987). *Women in Rural Development; A Case Syudy of Mittal Delhi*. Delhi: Delhi, India.
- Khanal, R. (1988). *An Impact Study of PCRW in Nepal*. Singhadarbar, Kathmandu, Nepal: Ministry of Agriculture and Forest.
- Luitel, S. (1992). *Women in Development*. Kathmandu, Nepal: B.P. Luitel.

- Moser, C., & Moser, A. (2005). Gender Mainstreaming since Beijing: A Review of Success and Limitations in International Institutions. In G. o. Nepal, *Gendet and Development* (pp. VOL. 13, Issue 2). Kathmandu, Nepal: Ministry of Women Children and Social welfare, Nepal.
- Pandey, H. (2010). *Inclusive Public Service: A Case Study on Dalit Participation in Government Service*. Kathmandu, Nepal: An unpublished Master's thesis, Public Administration Campus .
- Pant, B. (2011). *Citizenship Rights and Women's Role in Development in Post Conflict Nepal: Development*. Kathmandu, Nepal: Ministry of Women Children and Social welfare Council.
- Pradhan, B. (2007). *Women's Status and Reproductive Behaviour: An Analysis of Gender and Regional Difference*. Kathmandu, Neapl: South Asia Study on Population Policies and Program, UNFPA.
- Singh, R. K. (1996). *Writing Your Thesis and Research Paper*. Bareilly: Prakash book Depot.
- Subba, C. (2008). *"Social Capital Formation in Nepal: MDGs and Social Inclusion"; Resilience Amidst Conflict: An Assesment of Poverty in Nepal*. Kathmandu, Nepal: CBS/WB/DFID/ADB.
- UN. (1995). *Harmful Traditional Practiced Affecting the Health of Wmen and Childern Fact; Fact sheet no. 23*. UN.
- UNDP. (2002). *Human Development Report*. UNDP.
- UNDP. (1995). *Nepal Human Development Report*. New York: Oxford University Press.
- UNDP. (2011). *World Human Development Report*. New York: United Nations Development Programs.
- UNICEF. (1987). *Children and Women of Nepal: A situation Analysis*. Kathmandu, Nepal: UNICEF.
- Women, U. (1991). *The World's Women: Trends and Statistics*. New York: United Nations.