

**FACTORS DETERMINING WOMEN'S ROLE IN HOUSEHOLD  
DECISION MAKING IN DALIT COMMUNITY: A CASE STUDY OF  
KOTJAHARI VDC, RUKUM DISTRICT NEPAL**

**A Thesis Submitted to  
The Central Department of Rural Development  
Tribhuvan University**

**In Partial Fulfillment of the Requirements for the Degree of the Master of  
Arts (M.A.)  
In  
RURAL DEVELOPMENT**

**By  
Purna K.C.  
TU. Regd. No. 6-2-55-445-2006  
Symbol No. 281071  
Campus Roll No. : 291/2069  
Central Department of Rural Development  
Tribhuvan University, Kathmandu  
March 2016**



## RECOMMENDATION LETTER

The thesis entitled **Factors Determing Women’s Role In Household Decision Making In Dalit Community: A Case Study of Kotjahari VDC, Rukum District Nepal** has been prepared by **Purna K.C.** as the partial fulfillment for the requirements of Master Degree of Arts in Rural Development under my guidance and supervision. Therefore, I recommend this for the approval and acceptance.

---

Dr. Bindu Pokharel  
Supervisor

Date: 2072-12-07

20 March, 2016



TRIBHUVAN UNIVERSITY  
त्रिभुवन विश्वविद्यालय  
CENTRAL DEPARTMENT OF RURAL DEVELOPMENT  
ग्रामीण विकास केन्द्रीय विभाग

विभागीय प्रमुखको कार्यालय  
कोतिपुर, काठमाडौं, नेपाल।  
Office of the Head of Department  
Kirtipur, Kathmandu, Nepal.

Ref. No. : .....

Date मिति .....

### APPROVAL LETTER

We certify that the thesis entitled "**Factors Determing Women's Role In Household Decision Making In Dalit Community: A Case Study of Kotjahari VDC, Rukum District Nepal**" has been submitted by **Purna K.C.** in partial fulfillment of the requirements for the degree of masters of Arts in Rural Development has been found satisfactory in scope and quality and hereby accepted by the undersigned members of the committee.

#### Evaluation Committee.

.....  
1. Prof. Dr. Prem Sharma  
(Head of the Department)

.....  
2. Dr. Bindu Pokharel  
(Supervisor)

3. Sita Pariyar, MOFALD  
(External Examiner)

Date: 2072/12/11

24 March 2016

## DECLARATION

I hereby declare that the thesis entitled **Factors Determing Women's Role In Household Decision Making In Dalit Community: A Case Study of Kotjahari VDC, Rukum District Nepal** submitted to the Central Department of Rural Development, Tribhuvan University, is entirely my original work prepared under the guidance and supervision of my supervisor. I have made due acknowledgements to all ideas and information borrowed from different sources in the course of preparing this thesis. The results of this thesis have not been presented or submitted anywhere else for the award of any degree or for any other purposes. I assure that no part of the content of this thesis has been published in any form before.

Purna K.C.

T.U. Regd. No.: 6-2-55-445-2006

Date: 2072/12/08

## ACKNOWLEDGEMENTS

The thesis report entitled "**Factors Determing Women's Role In Household Decision Making In Dalit Community: A Case Study of Kotjahari VDC, Rukum District Nepal**" has been prepared for the fulfilment of the requirements in degree of Master in Rural Development under the thesis supervisor Dr. Bindu Pokharel. I would like to express my heartily gratitude to him for his valuable guidance, supervision and help, cordial cooperation and constructive comment and supervision in completing this work.

Similarly, I would like to thanks Prof. Dr. Prem Sharma, Head of the Department, Central Department of Rural Development and TU for providing grant me to conduct this thesis.

Likewise, I heartily respect all my family members who morally supported, encouraged and provided all kind of support during my study period. My study would never have been completed without their support.

Finally, I am grateful to all my class friends, respondents of the Kotjahari Village Development Committee of Rukum district, who heartily cooperate me by providing essential information, data and other necessary supports for this research. Without their kind help, this study would not have completed.

Purna K.C.

## ABSTRACT

*This study entitled **Factors Determining Women's Role In Household Decision Making In Dalit Community: A Case Study of Kotjahari VDC, Rukum District Nepal** was an attempt to examine the factors that affect of Dalit women in household decision making process. The specific objectives of study were to analyze decision making role of women in different activities at household level, to analyze the educational status of women and their decision in the study area, to explore women's outside employment and role in household decision making and to find women's decision role by caste/ethnicity.*

*This research paper is carried out under descriptive as well as exploratory research design. Primary as well as secondary data have been used in this study. Primary data have been collected through household survey questionnaire. In the same way, secondary information has been used through unpublished documents, articles, websites propounded by different scholars in different time and venue. One respondent from one household were selected. There were altogether 44 Dalit households in the study area. Therefore the study population is 44 nos. of respondents and census method was applied for the sampling purpose.*

*In the study area, most of the women were victim of patriarchal mindset. Women in the study area themselves do not want to resist male chauvanism as they are following patriarchal norms and values since many decades. Some of the aspects such as decision on child's education, agricultural activities, taking part in public spheres being changing slowly and gradually in Damai and Badi in comparasion with Kami and Sarki. Respondents of Damai and Badi caste people were somehow modern than the respondents of Kami and Sarki.*

*In the study area women are deprived as they don't have right on their body and her husband decides over heir personal phenomena such as fertility, number of children. Male's dominance found in decision making as a barrier to women in relation to marriage, household chores, agricultural stuffs,*

*education, occupation, taking part in social activities, contraceptive use and so on.*

*In the study area, out of 44 respondents only 4 under SLC and 9 were just literate. Among the people who were educationally sound were taking mutual decision in every sphere such as household expenditure, children's marriage, child's education, and so on. Finally, the respondents from Damai and Badi caste, the respondents from Business Sector and Educated respondents were found to be far better than other caste, occupation and uneducated ones.*

## TABLE OF CONTENTS

	<b>Page No.</b>
<b>Letter of Recommendation</b>	
<b>Approval Sheet</b>	
<b>Acknowledgements</b>	
<b>Abstract</b>	
<b>Table of Contents</b>	
<b>List of Tables</b>	
<b>Chapter – I : Introduction</b>	<b>1</b>
1.1 Background to the Study	13
1.2 Statement of the Problem	15
1.3. Objectives of the Study	16
1.4. Importance of the Study	16
1.5 Limitation of the Study	17
<b>Chapter – II : Review of Literature</b>	<b>18</b>
2.1 Women and General Social Status	18
2.2 Women and Economy	21
2.3 Women and Education	21
2.4 Women and Health	22
2.5 Women and Decision Making	23
2.6 Political Situation of Women	24
2.7 Gender and Stratification	24
2.8 Feminism	25
2.9 Women Empowerment	26
2.10 Women and Religion	15
<b>Chapter – III : Research Methodology</b>	<b>30</b>
3.1 Research Design	30
3.2 Rational of the Selection of Study Area	30
3.3 Sampling Procedure	30
3.4 Nature and Sources of Data Collection	31
3.5 Tools and Technique of Data Collection	31
3.5.1 Households Questionnaire	31
3.5.2 Interview Schedule	31



3.5 Data Analysis and Interpretation	31
--------------------------------------	----

## **Chapter IV : Factors Determining Women's Role in Household Decision**

<b>Making</b>	<b>32</b>
4.1 Decision Making Role of Women in Different Activities at Household Level	32
4.1.1 Decision Making System in Family	32
4.1.2 Decision on the Marriage of Children	33
4.1.3 Decision in Sending Children to the School	34
4.1.4 Women's Decision Making in Household Activities	35
4.1.5 Decision on Cropping System	37
4.1.6 Decision on Giving and Taking Loan	38
4.1.7 Decision on Household Expenditure	39
5.1.8 Decision Making in Family Affairs	40
5.1.9 Decision on Social Participation	42
4.2 Decision Making Role of Women According to Their Educational Status in Different Activities at Household Level	43
4.2.1 Educational Status of Dalit Women in the Study Area	43
4.2.2 Educational Status and Decision on the Marriage of Children	45
4.2.3 Educational Status and Decision on Sending School	46
4.2.4 Women's Decision Making in Household Chores According to Their Educational Attainment	47
4.2.5 Decision on Cropping System According to their Educational Attainment	49
4.2.6 Decision on Giving and Taking Loan According to Their Educational Status	50
4.2.7 Educational Attainment and Decision on Household Expenditure	51
4.2.8 Decision Making Role in Family Planning Activities According to their Educational Attainment	52
4.2.9 Educational Attainment and Decision on Social Participation	53
4.3 Decision Making Role of Women According to Their Outside Employment	54

4.3.1 Employment Status of Dalit Women in the Study Area	54
4.3.2 Occupational Status and Decision on the Marriage of Children	56
4.3.3 Occupational Status and Decision on Sending School	57
4.1.4 Women's Decision Making in Household Chores According to Their Occupational Attainment	57
4.1.5 Decision on Cropping System According to Their Occupational Status	60
4.1.6 Decision on Giving and Taking Loan According to Their Occupational Status	61
4.3.7 Decision on Household Expenditure According to Their Occupational Status	62
4.3.8 Decision Making Role in Family Planning Affairs According to Their Occupational Status	62
4.3.9 Decision on Social Participation According to Their Occupational Status	64
4.4 Decision Making Role of Women According to Their Caste/Ethnicity	65
4.4.1 Caste-wise Decision on the Marriage of Children	65
4.4.2 Caste-wise Decision on Sending School	66
4.1.4 Women's Decision Making in Household Chores According to Their Caste/ Ethnicity.	67
4.4.5 Caste-wise Decision on Cropping System	69
4.4.6 Caste-wise Decision on Giving and Taking Loan	70
4.4.7 Caste-wise Decision on Household Expenditure	70
4.4.8 Caste-wise Decision Making Role in Family Planning Affairs	71
4.4.9 Decision making on Social Participation according to their Caste/Ethnicity	73

## **Chapter V : Summary, Conclusion and Recommendation**

5.1 Summary	75
5.2 Conclusion	77
5.3 Recommendation	78

## **Bibliography**

## **Appendix**

## LIST OF TABLES

	<b>Page No.</b>
Table No. 4.1: Decision Making System in Family	33
Table No. 4.2 : Decision on the Marriage of Children	34
Table No. 4.3 : Taking Decision to Send the Children to School	35
Table No. 4.4 : Household Activities of Dalit Women	36
Table No. 4.5 : Decision on Cropping System	37
Table No. 4.6 : Decision on Giving and Taking Loan	38
Table No. 4.7 : Decision on Household Expenditure	39
Table No. 4.8 : Decision Making Role in Family Planning Affairs (Activities)	40
Table No. 4.9 : Decision on Social Participation	42
Table No. 4.10 : Education Status of the Respondents	44
Table No. 4.11 : Educational Status and Decision on the Marriage of Children	45
Table No. 4.12 : Educational Status and Decision on Sending School	46
Table No. 4.13 : Dalit Women's Decision Making in Household Chores According to Their Educational Attainment	47
Table No. 4.14 : Decision on Cropping System According to their Educational Attainment	49
Table No. 4.15 : Decision on Giving and Taking Loan According to Their Educational Status	50
Table No. 4.16 : Educational Attainment and Decision on Household Expenditure	51
Table No. 4.17 : Decision Making Role in Family Planning Activities According to their Educational Attainment	52
Table No. 4.18 : Educational Attainment and Decision on Social Participation	53
Table No. 4.19 : Occupational Status of Dalit Women	54
Table No. 4.20 : Caste-wise Occupational Status of the Respondents	55

Table No. 4.21 : Occupational Status and Decision on the Marriage of Children	56
Table No. 4.22 : Occupational Status and Decision on Sending School	57
Table No. 4.23: Dalit Women's Decision Making in Household Chores According to Their Occupational Attainment	58
Table No. 4.24: Decision on Cropping System According to Their Occupational Status	60
Table No. 4.25 : Decision on Giving and Taking Loan According to Their Occupational Status	61
Table No. 4.26 : Decision on Household Expenditure According to Their Occupational Status	62
Table No. 4.27 : Decision Making Role in Family Planning Affairs According to Their Occupational Status	63
Table No. 4.28 : Decision on Social Participation According to Their Occupational Status	64
Table No. 4.29 : Caste-wise Decision on the Marriage of Children	66
Table No. 4.30 : Caste-wise Decision on Sending School	66
Table No. 4.31 : Decision Making in Household Chores According to Their Caste/ Ethnicity	67
Table No. 4.32 : Caste-wise Decision on Cropping System	69
Table No. 4.33 : Caste-wise Decision on Giving and Taking Loan	70
Table No. 4.34 : Caste-wise Decision on Household Expenditure	71
Table No. 4.35 : Caste-wise Decision Making Role in Family Planning Affairs	72

## Chapter – I

### INTRODUCTION

#### 1.1 Background to the Study

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

Obviously, Nepal is one of the richest countries in terms of natural resources. It is a land of diversity with marked multi-ethnic, multi-religious and multi-linguistic country which is located in the south Asia and bordering with India from east, west and south and china from North. It is divided in 14 zones, 75 district 217 metropolitan cities and 3157 village development committees. The census 2011 has listed 123 different languages and 125 ethnic groups. As reported by the census 2011: Nepal has 26.5 million people in 2011 with an annual growth rate of 1.35 percent, where as women cover 51.5 percent of the total population (CBS, 2011).

Women play a vital role in many areas of development sectors. The issues related to the involvement in development activities, have not been addressed well. Women have remained excluded from development activities. The people originated approached have turned into "men oriented" approach. Especially women of our country in rural areas are confined within their household's activities. Only men interact with the outside world and women stay behind, in traditional role as housewives.

In rural Nepal, women play multiple roles. They are integrated with their responsibility of domestic affairs of farming works in field together with their male counter parts. Several studies over the year have clearly indicated that labour contribution of women in Nepalese agriculture appears to be higher than that of men and most of the agriculture work is done by women. In addition to agriculture work, they also have to perform many other household activities. Like care and maintenance the households and its members including bearing and taking care of children food preparation, water and fuel collection, shopping, housekeeping and family health care.

In this 21<sup>st</sup> century men and women are considered as two wheels of a cart. Women can give tough competition to men in each and every field. They are equal in each and every sector either that is administrative, force, games social activities or household activities. So, in the development process of any nation women can play a key role. In the developing countries, women participation in house hold works in proportionately higher than men. They have much more work burden at all time. The women's daily working hour ranges from 4 to 18 hours in these types of non-monetized works. They spent most of the time in cooking, cleaning, washing clothes, caring children while men spend less than one hour in household maintenance activities.

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

In the context of Nepal, women's role in decision-making process is very low though their population covers more than half sky of the country. Traditional norms and values and socio-cultural setting are major responsible factors for decision-making process. Women participation in decision-making remains

negligible in the Nepalese context. Less than 20% representatives of political parties working committee are women. Women constituted only 13% of appointees in the civil service bureaucracy.

Women have low decision making power in household as well as outside the household. They have low participation in political activities and other social activities. We can count the numbers of female in a single minute that are in solving in politics. There is low presence of female in policy making, plan formulation and implementation level. These all activities reflect the low decision making power of female. Even though, female have no control over their fertility. They have to give birth for their husband and family. They can't decide by themselves about their own health problem.

Everybody agrees that a woman play very important role in setting up a good family. Women can spoil a house as well as make it a heaven. This study has been carried out in Kotjahari VDC at Rukum district to find out role of women decision making in household affairs. The study has tried to concentrate on the relative status of the women with special emphasis on their decision-making process.

## **1.2 Statement of the Problem**

To find the role of women in household decision making process, first of all we have to find the status of women in the society. Social status is multi dimensional concept and it has many factors or indicator which measures the status of the male and female among them, decision making inn household is one of the major indicator.

Women in Nepal are not suffering from resources but from the lack of power to use the available resource which is unequally distributed. They are suffering from exploitation and injustice. The concept of housewife in Nepali society is limiting her activities to the household and domestic tasks. Women's work mostly inside the household, their contribution remains invisible. Besides the

agriculture activities they have to performed many other households activities too such as childcare, cooking, washing, cleaning.

Women have minimal access to resources, information and participation. This indicates that women suffer from discrimination and have to face unequal social and economic conditions. However, women are capable of making effective and important decision if the opportunity is given. A key area of current development thrust is enhancing women participation in household decision making process as well as in different spheres of life. Thus, this study is an attempt to assess the role of women in household decision making process in the one of the round area of the country.

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

The general objective of this study is to examine the factors that affect of women in household decision making process of the study area. The specific objectives of the study area as follows:

1. To analyze decision making role of women in different activities at household level.
2. To analyze the educational status of women and their decision in the study area.
3. To explore women's outside employment and role in household decision making.
4. To find women's decision role by caste/ethnicity

### **1.4. Importance of the Study**

This study would be helpful to find the role of women in household decision making process as well as the educational status of them. Women are the backbone of every society. They have not equal roles and responsibilities in the social 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. It is essential to bring them into mainstream in



national development. People should be aware about gender issue, which is essential to protect to right and duties of female.

This study digouts the actual condition of women in study area in terms their educational status and their participation in household decision making process. This study would be very useful for those individuals and institutions, who are interested to know the role of women's in decision making

### **1.5 Limitation of the Study**

This study was based on certain objectives related to women participation in household decision making. This study is confined to the Kotjahari VDC of Rukum district. The concluding analysis of this study may not be generalized in the context of national aggregate level because of some limitations.

- ) This study was limited with the sample household of the Kotjahari VDC only.
- ) In this study only one ward i.e. ward no. 7 of the VDC was selected.
- ) This study was focused to the participation of women in household decision making process of the study area. Decision making on other aspect has not included in this study.

## **CHAPTER - II**

### **REVIEW OF LITERATURE**

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

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

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

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

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

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

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

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

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

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

A research was jointly conducted by Boateng and Kendie in 2015 in Ghana. In this paper, researchers specially discusses about the factors influencing the participation of women in Asante Akim South District in the Ashanti region of Ghana. Using a multi-stage sampling technique, eight communities from four out of seven clustered circuits operating under Phase III of the Rural Water Supply Project (RWSP) were selected. Data were collected from 256 household respondents in the communities under study. Two factors were found to influence the participation of women in decision-making in RWSP project in the district. These were, male domineering and socio -cultural norms which inhibit women to participate actively in decision-making fora in the district. The study suggests that to ensure active participation of women in the district , there is the need to develop a gender awareness system whereby the different interests and knowledge of men and women are included in the design

and management of water supply systems . Precisely, there is the need to promote the involvement and inclusion of all members of the community in such development projects (Boateng and Kendie, 2015).

Similalry, Baba, Zain, Rajeani, Sanni and Idris (2015) jointly conducted a research with thrust to examined and analysed impediments to the participation of women in their household decision-making and socio-economic empowerment of the woman in the 21<sup>st</sup> century, with emphasis on Nigeria, and how to emancipate rural women from political mediocrity and stagnancy through taking responsibility for their lives especially in the involvement in agricultural production which is the main activity and mainstay of the rural woman in Nigeria. Over 75% of Nigerians are subsistent farmer, holding small level extensive agricultural practice that accounts for the county's food security and agricultural development. Of note is that fact more than their male counterpart rural women account for very close to 80% of the work force in the agricultural sector, surprisingly though a curious conspiracy ignores this humungous contribution by women to agricultural development by women in Nigeria, what is however most worrisome is the woman's lack of decision-making power both at and nationally in all matters regarding agriculture. The dominance of gender division of labour occasioned by gender dynamism constitute the most striking bottleneck to all the effort by women in this all important sector in the rural areas, the institutionalized gender discrimination against women will have to be removed if their effort must be recognized and if it must yield significant result for women to work or farm their way out of poverty. The role of women-in-agriculture programme in ameliorating the inadequacies of the various education program with regards to women has been remarkable in providing women organizations with a voice that will attempt to echo their problems to the ears of the authority an ear which is deafened by gender consideration and role delineation. The effort has resulted in women farmers now enjoying better access to farm inputs and credits although many barriers remain and would have to be addressed to further enhance their role.

Rural women farmers deserve better recognition and greater appreciation of their tangible contributions to agriculture and rural development and food security.

## **2.2 Women and Economy**

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

The highest the economic condition the higher the tendency of household to keep women with in household sphere. The partner the farmer women are, the greater their role in subsistence farming. This is especially true in orthodox Hindu families. Gender autonomy to poorer women, Women of poor economic status work longer hours per day and more days per year Unless there is equal status of husband and wife in the family will not be possible (Ghimire, 1997).

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

## **2.3 Women and Education**

The overall female literacy rate is 51.4% as against 72.2% for male. In primary level schools girl's enrollment remains 41% of the total enrollment. Further drops to 37% (CBS, 2011).

When daughters grow up, they will become wives. In other words, labored for another family sooner or later moreover, if a girl is not good at household and farm work owing to exposure to education, she might be looked down on her husband's family when she gets married. So, investment in a girl's education is

discouraged. Generally, there has been more girls' dropout than boys (Gurung, 1999).

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

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

#### **2.4 Women and Health**

The Nepalese women's health is in miserable condition in the sense that they are quite neglected from their very childhood stage. In Nepal, about 6 in 10 mothers' revived antenatal care from a skilled provider; a significant improvement from 24 percent in 1996. Fifty percent of women make four or more antenatal care visits during their pregnancy, a five-fold increase in the past 15 years. The median duration of pregnancy for the first antenatal visit is 3.7 months. Eighty two percent of mothers with a birth in five years preceding the survey were protected against neonatal tetanus. More than one in three births in the past five years have been assisted by a skilled provider. Skilled birth attendance has doubled over this period. In the two years before the survey, 45 percent of women received postnatal care for their last birth in the first two days after delivery. Only 38 percent of women are aware that abortion is legal in Nepal. In addition, their knowledge of the specific circumstances under which abortion is legal is poor. (NDHS, 2011)

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

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

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

## **2.5 Women and Decision Making**

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

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

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

## **2.6 Political Situation of Women**

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

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

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

## **2.7 Gender and Stratification**

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

During the Shan-Rana era (1968-1951) Nepal had no alternative institution or ideologies backed by any economic and political power equivalent to the feudal regime especially during the role of the Rana oligarchy(1846-1951) the Nepali



caste system and the patriarchal gender system of the dominate group where reinforced by the state . It was an era of consolidation of power and entrenchment of social inequity that can occur in absence of competing world views (Bista, 1980).

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

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

## **2.8 Feminism**

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

In 1960, the young democracy suffered a severe set back when the king dissolved the elected parllament and started his direct rule, which was called the panchyat system. All political parties and Activities where banned . Even social organization were not allowed to function without government permit and were closely watched for their connection to political parties. Most of the women’s organization established earlier had to function underground or cease their activates cones quietly many of them became dormant. Manly individuals

became active within the state established the "Akhil Nepal Women Organization" (Tumbahangfe, 2059 B.S.).

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

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

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

## **2.9 Women Empowerment**

The status of Nepalese women- and rural women in particular- lags far behind that of men .The strong bias in favor of sons in the country means that daughter are discriminated against from birth and do not have equal opportunities to achieve development. The situation for women is characterized by low levels of access to education, healthcare , and economic social and political opportunities (UNDP, 2006).

In the case of Nepal, the process of women's empowerment involves many dimension, including- increasing access to economic opportunities and resources; strengthening political power through women's organization,

solidarity, and collective action, raising consciousness about the symptoms and cause of prevalent oppressive religious, economic, cultural, Familial and self confidence (Shrestha, 1982).

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

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

## **2.10 Women and Religion**

Gender inequality belongs among the most prevalent forms of social inequality and exists all over the world, with different effects in different regions. These differences are primarily due to cultural legacies, historical development, geographic location, and, last but not least, the religious norms which predominate in society (Inglehart and Norris, 2003). Religion plays a vital role in the cultural life of different spaces. It is deeply rooted in peoples' experiences and influences the socioeconomic and political direction of societies (Stump, 2008). On a similar note, Peach (2006) asserts that for social

geographic investigation, religion may now be a more important variable than race or ethnicity.

All world religions today maintain male social dominance within societal structures (Young, 1987). On the other hand, women are more inclined to participate in religious life. Empirical research on developments in the individual religions, especially in the case of Islam, indicates a negative shift in society towards a decreased status of women with the emergence of the so-called advanced religions (Holm, 1994). Also, religious norms and prejudices may reflect patriarchal values, which are characteristic of all societies of the world religions (Seguino, 2011). The role of God, or a creator of a religion, is always taken by a male and the woman is primarily valued as a mother, especially as a mother to a son. Her place is in the household, less so at religious ceremonies or in public positions. The real status of a woman in a religion is more complicated, however, as in some religions certain women have acquired significant posts (Holm, 1994).

In the histories of religions, the voice of women is rarely heard, due to the patriarchal dispositions of societies in which these religions emerged, and which eventually stifled some of the changes in the status of women triggered by these new religions. The world religions all agree on the respect for women and their crucial role in family life, especially with emphasis on women as mothers and wives. They do not, however, advocate emancipation in the sense of total equality with men. According to Holm (1994), the most severe restrictions apply to women during their periods of menstruation and pregnancy, when, for example, they cannot enter the temple or touch the Quran.

The status of women in society is very diverse worldwide. Among many important traits associated with the differentiation of gender inequality is religion, which itself must be regarded as a fluid concept with interpretations and practices 'embedded' and thus varying with respect to cultural and

historical relations. Admitting the complexity of the issues, some religious norms and traditions can contribute to the formation of gender inequalities and to subordinate the role of women in society. Using an exploratory quantitative analysis, the influence of religiosity on gender inequality in social, economic and political spheres is examined. Three categories of states have emerged from the analysis: (a) states where the majority of inhabitants are without religious affiliation, which display the lowest levels of gender inequality; (b) Christian and Buddhist societies, with average levels of gender inequality; and (c) states with the highest levels of gender inequality across the observed variables, whose inhabitants adhere to Islam and Hinduism (Klingorová, 2015)

## **CHAPTER – III**

### **RESEARCH METHODOLOGY**

Methodology is the most important part of research work. Reliable and relevant study can be made possible only by applying scientific method. Hence, the main purpose of this chapter is to present the framework for the research design. Different procedures are used to study this are as follows:

#### **3.1 Research Design**

This study was based on descriptive as well as exploratory research designs. Descriptive research design especially was used to collect qualitative information about the research area and exploratory research design was used for collecting information about respondent's view and perception about decision making process in their house.

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

Kotjahari VDC, which lies in the Rukum district and it is selected due to its inhabitants are back warded people. This research was conducted in order to show the role of women in household decision making process of the remote area of Nepal and find out the causes of their backwardness in the household decision making process and was measured to solve the problems. It would be a milestone to learn and adjust in the remote area and knowledge with the women of remote area.

#### **3.3 Sampling Procedure**

Purposive sampling method was applied in the research while taking sample population. The motto of the study was to find out the role of women in household decision making process of Kotjahari VDC of Rukum district. According to the VDC profile of Kotjahari VDC of Rukum district, there are altogether 44 households of Dalit community. Equal number of respondents that is 44 was taken for this study by using census method.

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

This study is based on both primary and secondary source of data collection. Data was both qualitative and quantitative in nature. The primary data was collected with the help of questionnaire by using both structured and non-structured questionnaire interviews. Group discussions, key informants various journals articles papers, reports, books and VDC profile was also used as secondary sources of data collection.

### **3.5 Tools and Technique of Data Collection**

The researcher has been used different techniques such as questionnaire, interview and observation for this study.

#### **3.5.1 Households Questionnaire**

A list of question was prepared for the interview with the women. The question was structured and both open and close in nature. Households questionnaire was used in interviewing the sampled women regarding their education demographic characteristics, farm management resource procurement and use labor utilization pattern and others in the decision making pattern.

#### **3.5.2 Interview Schedule**

Observation is one of the primary methods in the research. Data and information related to the study has collected through interview schedule incorporating decision making pattern in household activities, cropping system, family affairs, social participation, conducting programs, family type situation of children, eating habits, living standard, health and hygiene status etc.

### **3.5 Data Analysis and Interpretation**

After collecting the data, it is kept in sequential order, according to the needs of the study. It is analyzed and interpreted with the help of table. Description in simple language and simple mathematical interpretation procedure are adopted in the study. Percentage is used to interpret the categories of factors affecting women's decision making and decision making patterns of the employed women and unemployed women. After analyzing the data, necessary conclusion and recommendation are made.

## **CHAPTER IV**

### **FACTORS DETERMINING WOMEN'S ROLE IN HOUSEHOLD DECISION MAKING**

Decision has a great role to enhance the social status. This chapter presents the factors which affect Dalit women on household decision making process including other different household activities. First of all, it has been tried to assess the position of the Dalit women of Kotjahari VDC ward no. 7 of Rukum district. In order to show their status and decision making power, this chapter has been divided into different topics and subtopics according to objective of this study. This presents the existing pattern of social relationship that relates power, roles and responsibilities of Dalit women, especially about the factors affect on decision making process at the household levels which show their status in the family as well as in the society. The socio-cultural practices of Dalit women reflect the status of their life style and living standard. Socio-cultural practices of Dalit people are mentioned among the selected households of the study area. The ability and capacity of married women in decision making is affected by various factors such as; education, occupation, employment status etc.

#### **4.1 Decision Making Role of Women in Different Activities at Household Level**

##### **4.1.1 Decision Making System in Family**

Decision making power of Nepalese Dalit women is very low because most women are illiterate, their male counterparts do not believe in their capacity of decision making and hence women's participation in decision making remains low. A woman who is considered as a housewife has to perform almost all domestic works. When particularly at there old age, performing the role of mother or mother in law, she cannot take part in decision making process. Most of the women have no authority of decision making. In this study, there are



three categories of involvement. They are self, husband and both, these three categories of the respondent in term of their involvement in decision making system in family.

**Table No. 4.1**

**Decision Making System in Family**

<b>Involvement in decision making</b>	<b>No. of respondent</b>	<b>Percentage</b>
Self	6	13.64
Husband	12	27.27
Both	26	59.09
Total	44	100.00

Source: Field Survey, 2015.

Women do not even decide what food to prepare or dinner. Generally, women have little access in resources but the actually control lies with men. The above table illustrates that majority (59.09%) of the respondent takes decision with together which is remarkable for decision making system only 27.27% take decision by husband and 13.64% are self decision. The main causes behind it might be lack of self-confidence of women and the practice of patriarchal system and they were illiterate too.

**4.1.2 Decision on the Marriage of Children**

It is explicit that the role of men is greater in making every decision in the male – dominated society. The decision made by women has been paid less priority. However, the women's role in decision making is not less important. In the field study done on Dalit women living in Kotjahari VDC ward 7 of Rukum district, the respondents were asked who makes the decision regarding the marriage of their children. The following table demonstrates the collected facts from the respondents.

**Table No. 4.2**

**Decision on the Marriage of Children**

<b>Decision Makers</b>	<b>Frequency</b>	<b>Percentage</b>
Male	18	40.91
Female	6	13.64
Both	20	45.45
<b>Total</b>	<b>44</b>	<b>100.00</b>

Source: Field Survey 2015

The presented data of the above table 4.2 explicitly shows that more man have been involved in choosing mate for life for their children. It has been reported that 40.91% men independently make the decision for the marriage of their children where as only 13.64% women have the important role in making such independent decisions. In most of the cases, about 45.45 percent of consent of both is needed for the marriage of their children. One more interesting fact found in the study while interviewing the selected respondents is that most of them talked about the freedom of marriage. Their view is that the boys and girls can choose their life partners by themselves. However some of the respondents said that they didn't prefer inter caste marriage.

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

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

**Table No. 4.3**

**Taking Decision to Send the Children to School**

<b>Decision Makers</b>	<b>Frequency</b>	<b>Percent</b>
Father	16	36.36
Mother	6	13.64
Both	22	50.00
<b>Total</b>	<b>44</b>	<b>100.00</b>

Source: Field Survey, 2015

The above table 4.3 states that in the process of making decision while sending children to the school the consent of both is regarded in the community. However, majority of the decision is seemed to have been made by the father. It has been found that 50 percent of the respondents have reported that to send the child to school both father and mother's consent is necessary whereas about 36.36 percent of the respondents have reported that it is only the husband that makes the sole decision in choosing and sending the school for the child. But only 13.64 percent of the respondents have said that they themselves choose the school to send their child as the women are found to be household heads as their husbands were abroad for work. All this shows that Dalit women's decision making power in sending their children school is comparatively less strong than Dalit males.

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

Like women from other communities of Nepal, Dalit women residing in Kotjahari VDC ward no. 7 of Rukum district have been engaged heavily in household activities like food preparation, firewood collection, fetching water, cleaning clothes and dishes, rearing and caring kids and so on. It has been found that men do not pay attention in those types of household activities. The following table explicitly presents the facts:

**Table No. 4.4**

**Household Activities of Dalit Women**

<b>Household Activities</b>	<b>Women</b>	<b>Men</b>	<b>Both</b>	<b>Total</b>
Food Preparation	35 (79.55%)	6 (13.64%)	3 (6.82%)	44
Firewood Collection and Fetching Water	38 (86.36%)	3 (6.82%)	3 (6.82%)	44
Cleaning Clothes and Dishes	40 (90.90%)	–	4 (9.10%)	44
Child Caring and Rearing	29 (65.90%)	–	15 (34.10%)	44

Source: Field Survey, 2015

As shown in the above table 4.4, 79.55 percent sample household food preparation has been found predominantly as women's work whereas 13.64 percent sample households the work was performed by male, remaining 6.82 percent work done both male and female.

Similarly firewood collection and fetching water have been mainly done by women. 86.36 percent of households women did these jobs whereas remaining 6.83 percent of the households, men and women equally are found to have done these acts. It has been observed that where children are too small to perform such jobs in those households, where women were absent, men have performed such tasks.

The table above shows that in 90.90 % of the households women have been found doing their activities whereas only 9.10 % of households both women and men have found performing such works. It is extremely surprising fact that in most of the households almost all where there are female members, cleaning clothes and dishes are entirely done by women or female members of the house. Some of the respondents even complained saying they never remembered their husbands cleaning clothes and dishes as they believed if they did such works, their prestige and honor will be lost.

As revealed by the table above 65.90 percent households, the work of child rearing and caring has been done by women and 34.10 percent households, the work was done by both men and women together. An interesting fact that arises from the study is that there was not even a single household in which men alone took the responsibility of this job, i.e. the job of rearing and caring children. Rather it has been found that except mother. Grandmother and other female members of the family have been more involved in such jobs.

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

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

**Table No. 4.5**

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

<b>Decision Makers</b>	<b>Nos. of Respondents</b>	<b>Percentage</b>
Self	22	50.00
Husband	6	13.64
Both	16	36.36
Total	44	100.00

Source: Field Survey, 2015

The presented data of the above table explicitly show that more women have been involved in crop system. It has been reported that 50% women independently make the decision for the agricultural activities where as only 23.64 percent women have the important role in making agricultural tasks. In cropping season 36.36 percent respondents replied that both of male and female involved in cropping system. In the cropping season of farmer it was found that most of the women make equal decision. This table shows that the burden of every tasks imposed upon female is greater than male in our

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

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

In order to find out the status and role of women while giving and taking loan, the study of their involvement in the decision making process in the household management is extremely essential. In this sphere, women's role in households money keeping, use of households income, loan making, money lending, buying selling agricultural product etc. are quite significant. In the study done in Dalit households of Kotjahari VDC ward no. 7 of Rukum district, it has been found that women generally have moderate access on taking decision while taking loan, which is given in the table below:

**Table No. 4.6**

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

<b>Decision Makers</b>	<b>Nos. of respondents</b>	<b>Percentage</b>
Self	15	34.09
Husband	22	50.00
Both	7	15.91
Total	44	100.00

Source: Field Survey, 2015

As shown above in table no 4.6, Dalit women have moderate rights to make decision on giving and taking loan for them and for their family. 34.09 percent of the decision makers in taking and giving loan were women where as majority of the respondents 50 percent of the decision maker were men. 15.91 percent men and women have been found to have made equal decision for taking and giving loan. From this statistics, it is possible to assign that men have some more decision-making role in loan making.

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

#### **4.1.7 Decision on Household Expenditure**

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

**Table No. 4.7**

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

<b>Decision Makers</b>	<b>Nos. of Respondents</b>	<b>Percentage</b>
Self	13	29.55
Husband	20	45.45
Both	11	25.00
Total	44	100.00

Source: Field Survey, 2015.

As given in the table 4.7, out of the total respondents of the sampled area of study, 29.55 percent of the women have reported that they themselves decide about household expenditure whereas 45.45 percent of the women have responded that they have to obey what their husband opinion in case household expenditure. Similarly, 25 percent of the Respondents have reported that both of them husband and wife are required while deciding the household expenditure decision. In comparison, it has been found that fewer women than men are involved in making the decision of household expenditure. However, the positive point while taking decision found in the study is increasing day by day that both of the sexes are involved while taking decision about household expenditure.

#### **5.1.8 Decision Making in Family Affairs**

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

**Table No. 4.8**

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

<b>Activities</b>	<b>Decision makers</b>			<b>Total</b>
	<b>Women</b>	<b>Men</b>	<b>Both</b>	
No. of Children	4 (9.09%)	22 (50%)	18 (40.91%)	44
Use of Contraceptives	13 (29.55%)	19 (43.18%)	12 (27.27)	44
Seeking Treatment	7 (15.91%)	24 (54.55%)	13 (29.55)	44

Source: Field survey, 2015



As given in the table 4.8, out of the total respondents of the sampled area of study, 9.09 percent of the women have reported that they themselves decide the number of children whereas 50 percent of the women have responded that they have to obey what their husband say in case of giving birth to children. Similarly, 40.91 percent of the respondents have reported that the consent of both husband and wife are deciding the number of children. In comparison, it has been found that fewer women than men are involved in making the decision of the number of children to have. However, the positive point found in the study is that both women and men need agreement or consent regarding the decision making of how many children to have.

In case of family planning or the use of contraceptives matters, 29.55 percent of women have responded that they themselves make decision of using the contraceptives whereas 43.18 percent of them said that their husbands make such decisions. Only 27.27 percent of them have responded that in relation to the matter of family planning, both members (husband and wife) decision is regarded as very important. Most of the respondents who are uneducated show the sign of hesitation while in interview. Some of them seem to be reluctant regarding the family planning matter, however, they have been interviewed thoughtfully. Thus, in case of the use of contraceptives, both men and women have been found aware.

Moreover, as shown in the same table above, regarding the decision making of medical treatment method for sickness of family members, more men members have been found to be more aware than women. Majority of respondents agreed that it is their husbands who decide where to take and when to take the ill member in order to have better treatment. 54.55 percent of the respondents have reported that their husbands decide in this matter whereas about 15.91 percent of them said that they themselves make the decision. Even in this the decision was generally made mutually. Single head's decision was made at the

absence of their husbands. One more interesting fact found while interviewing the respondents is that most of those women whose little kids become sick tend to take their kids to the shamans (Dhami / Jhankri) at first before seeking the medical treatment. They seem to be a little bit superstitious too as they believe in such supernatural powers such as witchcrafts, ghosts, devils etc.

### 5.1.9 Decision on Social Participation

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

**Table No. 4.9**

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

<b>Decision Makers</b>	<b>Nos. of Respondents</b>	<b>Percentage</b>
Self	10	22.73
Husband	26	59.09
Both	8	18.18
Total	44	100.00

Source: Field Survey, 2015

The above table 4.9 shows that only 22.73 percent, less in number while comparing to male are involved in social participation activities, where as the domination of mass respondents (59.09%) are leading their husband's decision

on social participation because female are more limited in family activity. Only in small family it is easy to take part in social participation because the husband only is there and he could not do all things himself. The data also presents the reality of family it is rare to have common sharing in social issues.

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

#### **4.2 Decision Making Role of Women According to Their Educational Status in Different Activities at Household Level**

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

##### **4.2.1 Educational Status of Dalit Women in the Study Area**

Women of the study area were asked about their educational attainment as well as their attitude towards education whether there is positive or negative attitude of the community people on girl education. All of them have said there is

positive attitude on it whereas no one reported that there is negative attitude. This shows that the respondents of the study area have understood the value of education. Even the illiterate parents were positive towards their children's education. It means respondents were sound knowledge about education. Education is the strongest variables of the status of women. Education provides some of the basic skills and confidence to take control of their lives. But the large majority of the population of Nepal is illiterate with whom women comprise the largest group among the illiterate women. In the rural areas, girls have to be busy in daily household works and are unable to give time to study or their parents may not send them to schools because the cost of their daughter's education. Education is the measurement of the socio-economic development of a community and the nation.

**Table No. 4.10**

**Education Status of the Respondents**

Level	Kami	Damai	Sarki	Badi	Total	Percentage
Illiterate	17	9	4	3	33	75.00
Literate	4	3	1	1	9	20.45
Under SLC	1	1	0	0	2	4.55
Total	22	13	5	4	44	100.00

Source: Field survey, 2015.

The data indicates that the literacy rate 25 percent where as large number of people are illiterate i.e. 75 percent which indicates the miserable condition of Dalit women of that area. The society/community has not given importance to women education. Girls are promotes of household jobs like cooking, farming, washing, cutting etc. to increase this literacy rate, awareness programmed and attentions contingency measures should be adopted.

Traditional thinking – "education is for boys not for girls" had played the major role for their illiteracy. Women of the study area are backward; they are not taking part on national mainstreams. Many researchers and programs have been done in the name of caste/ethnicity but real researches and programs should be launched to uplift the educational status of women in Nepal. Not

only Dalit women rather women from every caste and ethnicity are in minority in education. Lack of job opportunity, dependency, patriarchal norms and value, national rules and laws, political instability and vacuum strategy are the responsible factors for women's education.

#### **4.2.2 Educational Status and Decision on the Marriage of Children**

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

**Table No. 4.11**  
**Educational Status and Decision on the Marriage of Children**

<b>Decision making</b>	<b>Illiterate</b>	<b>Literate</b>	<b>Under SLC</b>	<b>No. of respondent</b>	<b>Percentage</b>
Male	18	0	0	18	40.91
Female	6	0	0	6	13.64
Both	9	9	2	20	45.45
Total	33	9	2	44	100.00

Source: Field Survey 2015.

Above table illustrate that out of 44 respondents only 2 respondents were under SLC and 9 were literate. It is seen that all the literate and under SLC level respondents including 9 illiterate parents were made combine decision whereas

majority of the illiterate women's husbands i.e. 40.91 percent were made decision themselves.

By the above fact, it can be said that education is a key term which plays vital role while conducting the familial decision which can be seen in the above table.

#### 4.2.3 Educational Status and Decision on Sending School

The question was asked to the respondents to know the situation of the sending school according to their educational status. Following table illustrates the school sending behavior according to their educational status. It is generally perceived that educated parents are somehow loyal on household chores and they make combine decision while doing it.

**Table No. 4.12**  
**Educational Status and Decision on Sending School**

<b>Decision making</b>	<b>Illiterate</b>	<b>Literate</b>	<b>Under SLC</b>	<b>No. of respondent</b>	<b>Percentage</b>
Father	16	0	0	16	36.36
Mother	6	0	0	6	13.64
Both	11	9	2	22	50.00
Total	33	9	2	44	100.00

Source: Field Survey 2015.

Above table illustrate that out of 44 respondents, 22 parents were made combine decision on sending their children towards school. Among the respondents all the literate and under SLC level women's parents were conducted combined decision. This result shows that educated person used to conduct combine decision while conducting household decision.

#### 4.2.4 Women's Decision Making in Household Chores According to Their Educational Attainment

Being a Hindu dominant society, obviously it is patriarchal. In patriarchy females have been taken as commodities. They are not taken as human beings. In that condition our educated society is somehow prosperous for them. The following table shows about the combine decision among and between educated and uneducated people's decision making on household chores.

**Table No. 4.13**

#### Dalit Women's Decision Making in Household Chores According to Their Educational Attainment

<b>Food Preparation</b>					
<b>Household Activities</b>	<b>illiterate</b>	<b>Literate</b>	<b>Under SLC</b>	<b>No. of Respondents</b>	<b>Percentage</b>
Mother	28	7	0	35	79.55
Father	5	1	0	6	13.64
Both	0	1	2	3	6.82
Total	33	9	2	44	100
<b>Firewood Collection and Fetching Water</b>					
Mother	32	6	0	38	86.36
Father	1	2	0	3	6.82
Both	0	1	2	3	6.82
Total	33	9	2	44	100
<b>Cleaning Clothes and Dishes</b>					
Mother	33	7	0	40	90.90
Father	0	0	0	0	0
Both	0	2	2	4	9.10
Total	33	9	2	44	100

<b>Child Caring and Rearing</b>					
Mother	27	2	0	29	65.90
Father	0	0	0	0	0
Both	6	7	2	15	34.10
Total	33	9	2	44	100

Source: Field Survey, 2015

Above table shows that majority of the women have taken decision on household chores i.e. food preparation as in Nepali society food preparing stuff is taken as personal property of women. By this table it is indicated that on that stuff literate people were taking participating where as illiterate people were in taking part. By this fact it can be concluded that among and between illiterate people food preparing work has been taken as women's work.

Fetching water is one of the household chores which has been performing by women since long ago. In Kotjahari VDC of Rukum district also this household work is performing especially by women. This task is popular among illiterate people which can be seen on above table. Gradually this kind of thinking is changing day by day due to the light of education. In the above table also firewood collection and fetching water work have been performing by literate people which can be seen above table. Though for the prosperous rural development it is essential to provide education to the people.

Since last decades Nepali women are spending their whole life in household chores such as cleaning clothes and dishes. Here, women have been taken as second class citizens. Cleaning cloths and dishes have been taken here as inferior task though it should be performed by female as they are inferior person. But such type of thinking is changing among and between educated people which can be taken as landmark of education. Above table also provides the information of such thing. Out of 11 literate and under SLC people 4 people were opined that both of them used to do cleaning clothes and dishes.



Above table shows that 15 respondents out of 44 were involved in child rearing and caring activities. Out of 15 respondents 9 respondents were involved on that task were literate. By this fact it can be said that out of 11 literate people only 2 respondents were still suffering from patriarchal mentality.

#### **4.2.5 Decision on Cropping System According to their Educational Attainment**

Nepal as an agricultural country, most of its people dependent on agricultural activities. According to Nepal Living Standard Survey (NLSS, 2010/11) 25.16 percent are under poverty line and 82 percent people are dependent on agriculture. Being a agricultural country most of the agricultural related task have been performed by females as male think agricultural tasks are related to women and they have to perform it. In the study area, such type of thinking is prevailed, though to know the real situation of that fact the researcher was asked the question to the respondents of this area as follows:

**Table No. 4.14**

#### **Decision on Cropping System According to their Educational Attainment**

<b>Decision making</b>	<b>Illiterate</b>	<b>Literate</b>	<b>Under SLC</b>	<b>No. of respondent</b>	<b>Percentage</b>
Self	19	2	1	22	50.00
Husband	4	2	0	6	13.64
Both	10	5	1	16	36.36
Total	33	9	2	44	100.00

Source: Field Survey, 2015

The presented data of the above table explicitly show that more women have been involved in crop system. It has been reported that 50% women independently make the decision for the agricultural activities where as only

13.64 % women have the important role of their male counterpart in making agricultural tasks. In cropping system, 6 literate women's husband were also cooperating in cropping system.

#### **4.2.6 Decision on Giving and Taking Loan According to Their Educational Status**

People of Nepal are under poverty line in the rural area. In rural area people have to take loan for household chores too. While taking loan it is essential to make cooperation between and among family member. Generally it is experienced that from different survey male chauvinism is rampant in Nepalese society. The root cause of such fact can be taken as their illiteracy. The question was asked to the respondents to find out the actual situation of cooperation on household chores while taking loan according to their educational attainment which can be seen in the following table:

**Table No. 4.15**

#### **Decision on Giving and Taking Loan According to Their Educational Status**

<b>Decision making</b>	<b>Illiterate</b>	<b>Literate</b>	<b>Under SLC</b>	<b>No. of respondent</b>	<b>Percentage</b>
Self	15	0	0	15	34.09
Husband	18	4	0	22	50.00
Both	0	5	2	7	15.91
Total	33	9	2	44	100.00

Source: Field Survey, 2015.

Above table shows that out of 44 respondents only 9 and 2 respondents were literate and under SLC respectively and all the literate respondents were make decision while taking loan whereas illiterate people were not taking decision both of them whether rest of the respondents were taking decision by female themselves or their husband. By this data it can be concluded that education is

that very factor which brings together husband and wife while taking vital decision regarding household chores.

#### **4.2.7 Educational Attainment and Decision on Household Expenditure**

Educational attainment differs on decision making tasks according to their educational status. It is considered that in the educated family decision making process taken and wife's mutual understanding whereas in uneducated family mutual understanding cannot taken into consideration while taken decision on household expenditure.

**Table No. 4.16**

#### **Educational Attainment and Decision on Household Expenditure**

<b>Decision making</b>	<b>Illiterate</b>	<b>Literate</b>	<b>Under SLC</b>	<b>No. of respondent</b>	<b>Percentage</b>
Self	12	1	0	13	29.55
Husband	20	0	0	20	45.45
Both	1	8	2	11	25.00
Total	33	9	2	44	100.00

Source: Field Survey, 2015.

Table no. 4.16 presents the data of household expenditure decisions according to the educational status of women. Out of 11 literate and under SLC respondents, 10 respondents were made decision on mutual understanding between themselves whereas large number of illiterate respondents husbands' monopoly can be seen in the society. By this data it can be said that education is that very key which gives humor to the human beings which increases the human quality of life.

#### 4.2.8 Decision Making Role in Family Planning Activities According to their Educational Attainment

Education is that very variable which helps to human being to decide each and every aspect such as family size, education of family member and so on. Education is important to change the status of women's role in household tasks. Women's decision making power regarding no of children, decision of contraceptive use and seeking treatment are direct effects by their educational status. The information about aforementioned topic was asked to the respondents and their response has been presented in the following table.

**Table No. 4.17**  
**Decision Making Role in Family Planning Activities According to their Educational Attainment**

<b>Number of Child</b>					
<b>Decision Maker</b>	<b>illiterate</b>	<b>Literate</b>	<b>Under SLC</b>	<b>No. of Respondents</b>	<b>Percentage</b>
Mother	4	0	0	4	9.09
Father	22	0	0	22	50.00
Both	7	9	2	18	40.91
Total	33	9	2	44	100
<b>Use of Contraceptives</b>					
Mother	13	0	0	13	29.55
Father	19	0	0	19	27.27
Both	1	9	2	12	29.55
Total	33	9	2	44	100
<b>Seeking Treatment</b>					
Mother	7	0	0	7	15.90
Father	24	0	0	24	54.55
Both	2	9	2	13	29.55
Total	33	9	2	44	100

Source: Field Survey, 2015

Above table shows the information of decision making about no of children, seeking treatment and using family planning devices. In the case of deciding no. of children, use of contraceptive devices and seeking treatment in their family, all the all the literate and under SLC level attainment's husbands and wives were jointly taking decision about it. Majority of the illiterate women's husbands' majority can be seen in decision making about aforementioned issues.

By this fact it can be concluded that educated people were conducting such vital role combinely in their family. Therefore, education is inevitable for the betterment of human life, mutual understanding as well.

#### **4.2.9 Educational Attainment and Decision on Social Participation**

This is the age of 21<sup>st</sup> century. Each and every human being should be aware about daily activities. To be updated and self –respect, one should take part in social activities. What sort of spirit is emerging in society. To know the knowledge of the respondents according to their educational attainment of their social participation detailed information has been presented in the following table:

**Table No. 4.18**

#### **Educational Attainment and Decision on Social Participation**

<b>Decision making</b>	<b>Illiterate</b>	<b>Literate</b>	<b>Under SLC</b>	<b>No. of respondent</b>	<b>Percentage</b>
Self	7	3	0	10	22.73
Husband	26	0	0	26	59.09
Both	0	6	2	8	18.18
Total	33	9	2	44	100.00

Source: Field Survey, 2015.

The above table shows that least number i.e. 7 of illiterate women were decide in the case of social participation on the other hand out of 44 respondents 2 under SLC level women were taken decision on their mutual understanding,

whereas out of 9 literate respondents 6 respondents were made their on their mutual understanding and 3 respondents were made decision on themselves.

By the data it is assumed that literate and somehow educated people are far better than illiterate people. This fact facet comes out from the fact that most of the people whomsoever were literate and somehow educated were taken household chores decision among and between husband and wife on their mutual understanding.

### **4.3 Decision Making Role of Women According to Their Outside Employment**

#### **4.3.1 Employment Status of Dalit Women in the Study Area**

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

**Table No. 4.19**  
**Occupational Status of Dalit Women**

Types of occupation	No. of respondent	Percentage
Agriculture	31	70.45
Job/Service	0	0.00
Trade/Business	7	15.91
Labour wages	6	13.64
Total	44	100.00

Source: Field survey, 2015.

The above table shows that 70.45% women are involving in agricultural works which shows that the majority of Dalit women were involving in agricultural works in the study area. Only 15.91 percent respondents were involved in small scale business and 13.64 percent women were involved in wage labour. Castewise occupational status of the women has been presented below table:

**Table No. 4.20**

**Caste-wise Occupational Status of the Respondents**

Occupation	Kami	Damai	Sarki	Badi	Total	Percentage
Agriculture	16	10	3	2	31	70.45
Job/Service	0	0	0	0	0	0.00
Trade/Business	2	3	1	1	7	13.64
Wage Labour	4	0	1	1	6	15.91
Total	22	13	5	4	44	100.00

Source: Field Survey 2015.

Above table elaborates the actual condition of caste wise occupation of the respondents of that area. Most of the population of this area covered by Kamis and most of them were involved in agricultural works. Out of 22 Kami respondents only 2 women were involved in business. Ironsmith i.e. making iron related goods were their main business whereas 4 women were involving in daily wage labour related works because of their proper agricultural land. There were 13 Damai women in my study and out of them three women were running their own business i.e. tailoring where as one Sarki and one Badi women were running their shop and other were involving in agriculture as well as wage labour related works. Dalit women of this study area were not taking part in Service. Dalit women in this area are suffering from hands to mouth problem because they have not enough land to provided food for year either they have scientific agriculture.

Nepal's economy is depend upon agriculture, unfortunately, it's people are suffering for food. They don't have their land for cultivation. Limited persons

have control over land and natural resources. So, the Dalit people are obliged to wandering and sell their labour in major Indian cities in chief price.

#### **4.3.2 Occupational Status and Decision on the Marriage of Children**

Occupation is another socio-demographic variables which determinant role on one's life. Here in the following table most of the respondents of my study were involved in agricultural occupation which is taken in our country as a basic and fundamental work for livelihood of the people. In the following table the researcher has tried to dig out the situation of involvement in taking decision on marriage of their children according to their occupation has been presented in the following table:

**Table No. 4.21**

#### **Occupational Status and Decision on the Marriage of Children**

<b>Decision making</b>	<b>Agriculture</b>	<b>Business</b>	<b>Wage/ Labour</b>	<b>No. of respondent</b>	<b>Percentage</b>
Male	13	0	5	18	40.91
Female	6	0	0	6	13.64
Both	12	7	1	20	45.45
Total	31	7	6	44	100.00

Source: Field Survey 2015.

It is generally assumed that to run a family smoothly, mutual understanding is inevitable among parents. In the study area most of the respondents were involved in agricultural occupation, and by their profession 45.45 percent respondents were taken decision both of them where as 13.64 respondents were taken decision themselves and all of them were from agricultural occupation. In this way, 40.91 percent respondents' husbands were taken decision without mutual understanding with their wives. All the respondents who were involved



in business were made mutual understanding about marriage proposal of their children.

### 4.3.3 Occupational Status and Decision on Sending School

Sending school means making children social, responsible, competitive, honest and many more. It is generally taken educated people are honorable in the society and social phenomena. Though the practice while sending their children towards school according to their occupational status has been presented in the following table:

**Table No. 4.22**  
**Occupational Status and Decision on Sending School**

<b>Decision making</b>	<b>Agriculture</b>	<b>Business</b>	<b>Wage/ Labour</b>	<b>No. of respondent</b>	<b>Percentage</b>
Father	11	1	4	16	36.36
Mother	4	1	1	6	13.64
Both	16	5	1	22	50.00
Total	31	7	6	44	100.00

Source: Field Survey 2015.

Above table shows that fifty percent respondents were made decision while sending their children towards school on their mutual understanding which can be taken as positive symptoms and 36.36 father only and 13.64 mothers only were taken decision while sending their children towards school. By the above data the respondents who were involved in business were made mutual understanding than other occupational holders.

### 4.1.4 Women's Decision Making in Household Chores According to Their Occupational Attainment

Nepalese economy is based on agricultural activities. Most of its inhabitants are involved in agricultural works. In the hilly areas, mostly females involvement can be found which has been published by different national and international

organization time and again. In the following table it has been tried to dig out the situation of female decision on household chores according to their occupational attainments:

**Table No. 4.23**

**Dalit Women's Decision Making in Household Chores According to Their Occupational Attainment**

<b>Food Preparation</b>					
<b>Household Activities</b>	<b>Agriculture</b>	<b>Business</b>	<b>Wage/ Labour</b>	<b>No. of Respondents</b>	<b>Percentage</b>
Mother	30	0	5	35	79.55
Father	1	5	0	6	13.64
Both	0	2	1	3	6.82
Total	31	7	6	44	100
<b>Firewood Collection and Fetching Water</b>					
Mother	31	3	4	38	86.36
Father	0	2	1	3	6.82
Both	0	2	1	3	6.82
Total	31	7	6	44	100
<b>Cleaning Clothes and Dishes</b>					
Mother	31	3	6	40	90.90
Father	0	0	0	0	0
Both	0	4	0	4	9.10
Total	31	7	6	44	100
<b>Child Caring and Rearing</b>					
Mother	20	3	6	29	65.90
Father	0	0	0	0	0
Both	11	4	0	15	34.10
Total	31	7	6	44	100

Source: Field Survey, 2015

Above table shows that majority of the women i.e. 35 respondents have taken decision on household chores i.e. food preparation themselves and out of 35 respondents 30 respondents were from agricultural occupation and 5 were from wage labor. In the same way 6 nos. males decision were conducted in the family and they were 5 from business and one from agricultural occupation and 3 respondents were taken decision on their mutual understanding, of them 2 were from business and 1 was labor wage profession. By this data it is acknowledges that the person who were involved in business profession were far better while taking familiar decision.

Fetching water is one of the household chores which has been performing by women since long ago. In the study area most of the women who were involved in agricultural works were in majority and only 3 respondents's husbands were participated in fetching water in this area and out of 3 respondents 2 were from business and 1 wage labour profession. While performing the water fetching works 3 nos. of respondents were made mutual decision on fetching water out of them 2 were from business and 1 was from wage labour occupation.

Cleaning cloths and dishes have been taken here as inferior task though it should be performed by female as they are inferior person. But such type of thinking is changing day by day according to their profession. Above table also provides the information of such thing. Out of 31 respondents who were involved in agricultural activities all of them were fully involved in cleaning clothes and dishes and 4 respondents were conducting cleaning clothes and dishes on their mutual understanding and they were involved in business. And 6 who were wage labour by their profession were all of them involved only mothers

Women have been taken as second class citizens. Child rearing and caring have been taken here as asset of women though it should be performed by female as they are inferior person. But such type of thinking is changing day by day

according to their profession. Above table also provides the information of such thing. Out of 31 respondents who were involved in agricultural activities 20 were fully involved in cleaning clothes and dishes and 11 were made mutual understanding and out of 7 who were involved in business 4 were in mutual understanding and 3 were conducted only by females only and 6 who were wage labour by their profession were all of them involved only mothers.

#### **4.1.5 Decision on Cropping System According to Their Occupational Status**

Without any doubt it is already known that mostly female are engaged in agriculture activities in this study area. It is essential to know that their decision on cropping system in relation to their occupational status. To run a family in well manner it is essential to take each and every decision on their mutual understanding about familiar chores. The table below presents the decision on cropping system according to their occupational status.

**Table No. 4.24**

#### **Decision on Cropping System According to Their Occupational Status**

<b>Decision making</b>	<b>Agriculture</b>	<b>Business</b>	<b>Wage/ Labor</b>	<b>No. of respondent</b>	<b>Percentage</b>
Self	18	2	2	22	50.00
Husband	5	1	0	6	13.64
Both	8	4	4	16	36.36
Total	31	7	6	44	100.00

Source: Field Survey, 2015.

The presented data of the above table explicitly show that majority of the respondents (22) were taken decision themselves in cropping system, out business and 2 were from wage labour occupation where as 13.64 percent respondents husbands were taken decision on cropping system. In this way,

36.36 respondents were taken decision on their mutual understanding on cropping system. By this fact, it is known that in cropping system most of the female's were taken self decision as agricultural activities in this area has been taken as the females asset.

#### **4.1.6 Decision on Giving and Taking Loan According to Their Occupational Status**

In order to find out the status and role of women while giving and taking loan, according to their occupational status, the decision making situation of women found to be poor. Decision making roles of women according to their occupation has been given following table:

**Table No. 4.25**

**Decision on Giving and Taking Loan According to Their Occupational Status**

<b>Decision making</b>	<b>Agriculture</b>	<b>Business</b>	<b>Wage/ Labour</b>	<b>No. of respondent</b>	<b>Percentage</b>
Self	14	1	0	15	34.09
Husband	16	2	4	22	50.00
Both	1	4	2	7	15.91
Total	31	7	6	44	100.00

Source: Field Survey, 2015.

As shown above in table no 4.26 respondents of the study area have moderate rights to make decision on giving and taking loan according to their occupational status. Respondents whose occupation was business were taken decision on their mutual understanding where as respondents who were involved in agriculture and wage labour occupation were taken decision by their husbands' only. In the study area the respondents who were involved in business were found mutual understanding.

#### **4.3.7 Decision on Household Expenditure According to Their Occupational Status**

Occupation is economic variable which plays a vital role in household activities. In the study area also the decision taking situation of women according to their occupational status was conducted which has been given in the following table:

**Table No. 4.26**

#### **Decision on Household Expenditure According to Their Occupational Status**

<b>Decision making</b>	<b>Agriculture</b>	<b>Business</b>	<b>Wage/ Labour</b>	<b>No. of respondent</b>	<b>Percentage</b>
Self	12	1	0	13	29.55
Husband	15	1	4	20	45.45
Both	4	5	2	11	25.00
Total	31	7	6	44	100.00

Source: Field Survey, 2015.

As given in the table 4.26, out of the total respondents 12 respondents whose occupation was agriculture were taken self decision, 15 respondents who were agricultural occupation their husbands were taken decision and 4 respondents who were involved in agricultural occupation were made mutual decision. Out of 44 respondents 7 were involved in business and out of 7, 5 were made mutual understanding and equal no. of respondents were taken decision self and husband.

#### **4.3.8 Decision Making Role in Family Planning Affairs According to Their Occupational Status**

The role of men and women differs in family planning affairs according to their occupation on decision making, such as deciding the number of children, use of family planning devices, rejection of sexual inter course. So, in order to find

the women's position in taking decision according to their occupational status in the study area questionnaire was asked to the respondents, which has been given in the table below:

**Table No. 4.27**

**Decision Making Role in Family Planning Affairs According to Their Occupational Status**

<b>No. of Child</b>					
<b>Decision Maker</b>	<b>Agriculture</b>	<b>Business</b>	<b>Wage/ Labour</b>	<b>No. of Respondents</b>	<b>Percentage</b>
Mother	2	2	0	4	9.09
Father	15	2	5	22	50.00
Both	14	3	1	18	40.91
Total	31	7	6	44	100
<b>Use of Contraceptives</b>					
Mother	10	3	0	13	29.55
Father	13	1	5	19	27.27
Both	8	3	1	12	29.55
Total	31	7	6	44	100
<b>Seeking Treatment</b>					
Mother	5	2	0	7	15.90
Father	18	2	4	24	54.55
Both	8	3	2	13	29.55
Total	31	7	6	44	100

Above table shows the information of decision about their family size, preference of health institutions and family planning devices according to the occupational status. The respondents who were involved in agriculture, business and wage labour 14, 3 and 1 respondents were taking mutual decision respectively, out of 44, 7 respondents were involved in business and of them 3

were taken decision on mutual understanding, and equal no. i.e. 2 nos. were taken decision self and by their husbands.

In the case of decision taken on use of contraceptives, mutual understanding were taken by 8, 3 and 1 by the agriculture, business and wage labor occupational status, but while taken decision on this stuff, husbands were taken by 13, 1 and 5 from agriculture, business and wage labor occupational status.

In the case of seeking treatment, majority of the husbands were in the position of decision making process.

By this fact it can be concluded that the people who were from agricultural occupation were in minority as their husbands were in majority while taking decision on household chores such as no. of children, seeking treatment and use of contraceptive use.

#### **4.3.9 Decision on Social Participation According to Their Occupational Status**

Women's relative status however varied according to their socio-economic status i.e. education, occupation, position and so on while taking part in social activities. It is generally assumed that occupation differs on taking part in social activities which has been following table:

**Table No. 4.28**

#### **Decision on Social Participation According to Their Occupational Status**

<b>Decision making</b>	<b>Agriculture</b>	<b>Business</b>	<b>Wage/ Labour</b>	<b>No. of respondent</b>	<b>Percentage</b>
Self	9	1	0	10	22.73
Husband	20	2	4	26	59.09
Both	2	4	2	8	18.18
Total	31	7	6	44	100.00

Source: Field Survey, 2015.



The above table shows that respondents who were involved in business were mainly taken decision mutual understand by both of them where as the respondents who owned agriculture were taken decision by 20 nos. of their husbands and 9 nos. by themselves. By above data it seems that respondents who were engaged especially on agriculture and wage/labour were poor decision making by them.

However, majority of the decision is seemed to have been made by the husband from agricultural background. Normally, in the context of Nepal, uneducated and patriarchal mindset people are involved in agricultural activities, though such kind of reaction can be found in the study area.

#### **4.4 Decision Making Role of Women According to Their Caste/Ethnicity**

Decision making is determined by many factors such as caste/ethnicity, education, economic situation herself and family, health, cooperation of husband, decision making process and so on. So, the status of women in decision making process differs according to their caste/ethnicity.

##### **4.4.1 Caste-wise Decision on the Marriage of Children**

Marriage system in the Hindu society is generally based on patriarchal norms and values. Since last some decades in marriage practice has been slightly taken change. To explore the real situation of decision making on marriage practice in the study are some questions were prepared depending on different socio-economic and political variables which has been presented in the following table

**Table No. 4.29**

**Caste-wise Decision on the Marriage of Children**

<b>Decision making</b>	<b>Kami</b>	<b>Damai</b>	<b>Sarki</b>	<b>Badi</b>	<b>No. of respondent</b>	<b>Percentage</b>
Self	9	6	1	2	18	22.73
Husband	4	2	0	0	6	59.09
Both	9	5	4	2	20	18.18
Total	22	13	5	4	44	100.00

Source: Field Survey 2015.

Above table 4.29 shows that the decision on marriage of their children according to the caste of the respondents. Of them, 9 Kami, 5 Damai, 4 Sarki and 2 Badi caste respondents were found taking decision on their mutual understanding where as 9 Kami, 6 Damai, 1 Sarki and 2 Badi respondents were self decision. Similarly, 4 Kami and 2 Damai respondents husband's were taken decision while deciding their children's marriage.

**4.4.2 Caste-wise Decision on Sending School**

This is the age of 21<sup>st</sup> century where education is taken as a key factor for one's betterment. Under this title caste-wise decision making power on sending their children whether male, female or both of them decides while sending their children towards school is described in the following table:

**Table No. 4.30**

**Caste-wise Decision on Sending School**

<b>Decision making</b>	<b>Kami</b>	<b>Damai</b>	<b>Sarki</b>	<b>Badi</b>	<b>No. of respondent</b>	<b>Percentage</b>
Mother	3	2	0	1	6	59.09
Father	7	5	3	1	16	22.73
Both	12	6	2	2	22	18.18
Total	22	13	5	4	44	100.00

Source: Field Survey 2015.

Above table 4.30 shows that the decision on sending their children according to the caste of the respondents. Of them, 12 Kami, 6 Damai, 2 Sarki and 2 Badi caste respondents were found taking decision on their mutual understanding where as 7 Kami, 5 Damai, 3 Sarki and 1 Badi respondents' husbands' were taken decision. Similarly, 3 Kami, 2 Damai and 1 Badi respondents were taken self decision while deciding to send their children towards school.

#### **4.1.4 Women's Decision Making in Household Chores According to Their Caste/ Ethnicity.**

To explore the exercise they have to make on their household chores while taking decision according to their caste/ethnicity is essential. Caste-wise exercise on household chores parental roles and their mutual understanding among and between wife and husband reflects the family harmony which has been given as below:

**Table No. 4.31**

#### **Decision Making in Household Chores According to Their Caste/ Ethnicity**

<b>Food Preparation</b>						
<b>Household Activities</b>	<b>Kami</b>	<b>Damai</b>	<b>Sarki</b>	<b>Badi</b>	<b>No. of Respondents</b>	<b>Percentage</b>
Mother	16	10	5	4	35	79.55
Father	4	2	0	0	6	13.64
Both	2	1	0	0	3	6.82
Total	22	13	5	4	44	100
<b>Firewood Collection and Fetching Water</b>						
Mother	18	11	5	4	38	86.36
Father	2	1	0	0	3	6.82
Both	2	1	0	0	3	.82
Total	22	13	5	4	44	100

<b>Cleaning Clothes and Dishes</b>						
Mother	20	11	5	4	40	90.90
Father	0	0	0	0	0	0
Both	2	2	0	0	4	9.10
Total	22	13	5	4	44	100
<b>Child Caring and Rearing</b>						
Mother	12	12	3	2	29	65.90
Father	0	0	0	0	0	0
Both	10	1	2	2	15	34.10
Total	22	13	5	4	44	100

Source: Field Survey, 2015.

Above table 4.31 shows that the decision on household activities according to the caste of the respondents. Out of 44 respondents and 2 Kami and 1 Damai caste respondents were found taking self decision where as 4 Kami and 2 Damai respondents' husbands' were taken decision. Similarly, 2 Kami and 1 Damai respondents were taken on their mutual understanding while deciding to send their children towards school.

Out of 44 respondents 2 Kami and 1 Damai caste respondents were found taking decision on their mutual understanding where as 2 Kami and 1 Damai respondents' husbands' were taken decision. Similarly, 18 Kami, 11 Damai, 5 Sarki and 4 Badi respondents were taken self decision while fetching water and water related chores.

Above table 4.30 shows that the decision on cleaning clothes and washing dishes according to the caste of the respondents. Of them, equal no. i.e. 2 respondents of Kami and Sarki were conducting work on their mutual understanding where as 20 Kami, 11 Damai, 5 Sarki and 4 respondents were taken self decision on cleaning and washing household chores.

Out of 44 respondents 10 Kami, 1 Damai, 2 Sarki and 2 Badi caste respondents were taking mutual decision on child rearing and caring activities where as 12

Kami, 12 Damai, 3 Sarki and 2 Badi respondents themselves were involved in this task, but none husbands were involved in child rearing and caring activities in the study area.

#### 4.4.5 Caste-wise Decision on Cropping System

In agricultural activities in the study area most of the females are involving though as a partner of development, their role in agriculture activities need to be identified and incorporated in the development planning because they are equal component in the mainstream of the development of agricultural sector. After all women's decision on cropping pattern according to their caste has been presented in the following table:

**Table No. 4.32**

#### **Caste-wise Decision on Cropping System**

<b>Decision making</b>	<b>Kami</b>	<b>Damai</b>	<b>Sarki</b>	<b>Badi</b>	<b>No. of respondent</b>	<b>Percentage</b>
Self	10	6	4	2	22	50.00
Husband	4	2	0	0	6	13.64
Both	8	5	1	2	16	36.36
Total	22	13	5	4	44	100.00

Source: Field Survey, 2015.

Above table 4.32 shows that the caste-wise decision on cropping system of the respondents. Out of total respondents, 10 Kami, 6 Damai, 4 Sarki and 2 Badi respondents were taken self decision, and 4 Kami and 2 Damai respondent's husbands' were taken decision on cropping system. In this way, 8 Kami, 5 Damai, 1 Sarki and 2 Badi respondents were taken mutual decision on cropping system.

#### 4.4.6 Caste-wise Decision on Giving and Taking Loan

In order to find out the role of women while giving and taking loan, the study of their involvement in the decision making process according to their caste which can be taken as a major factor in familiar life. In the study it has been found that women generally have moderate access on taking decision while taking loan according to their caste which is given in the table below:

**Table No. 4.33**

**Caste-wise Decision on Giving and Taking Loan**

<b>Decision making</b>	<b>Kami</b>	<b>Damai</b>	<b>Sarki</b>	<b>Badi</b>	<b>No. of respondent</b>	<b>Percentage</b>
Self	9	5	1	0	15	34.09
Husband	10	6	3	3	22	50.00
Both	3	2	1	1	7	15.91
Total	22	13	5	4	44	100.00

Source: Field Survey, 2015.

Above table 4.33 shows that the caste-wise decision on taking and giving loan of the respondents. Out of total respondents, 9 Kami, 5 Damai, 1 Sarki and none of Badi respondents were taken self decision, and 10 Kami, 6 Damai, 3 Sarkin and Badi respondent's husbands' were taken decision on taking and providing loan. In this way, 3 Kami, 2 Damai, 1 Sarki and Badi respondents were taken mutual decision on taking and providing loan.

#### 4.4.7 Caste-wise Decision on Household Expenditure

The role of men and women differs in family while household decision making is essential in every sphere of familiar life. In our society decisions according to their caste may different as they bear different societal norms and values. Generally in our society male person always handles the family spheres and gives them order to manage. In this regard to explore the actual situation of this area researcher has tried his best which is given in table below as:

**Table No. 4.34**

**Caste-wise Decision on Household Expenditure**

<b>Decision making</b>	<b>Kami</b>	<b>Damai</b>	<b>Sarki</b>	<b>Badi</b>	<b>No. of respondent</b>	<b>Percentage</b>
Self	6	5	1	1	13	29.55
Husband	13	5	1	1	20	45.45
Both	3	3	3	2	11	25.00
Total	22	13	5	4	44	100.00

Source: Field Survey, 2015.

Above table 4.34 shows that the caste-wise decision on household expenditure of the respondents. Out of total respondents, 6 Kami, 5 Damai, 1 Sarki and Badi respondents were taken self decision, and 13 Kami, 5 Damai, 1 Sarkin and Badi respondent's husbands' were taken decision, and 3 Kami, Damai, Sarki and 2 Badi respondents were taken mutual decision on the issue of household expenditure.

**4.4.8 Caste-wise Decision Making Role in Family Planning Affairs**

The role of men and women differs in family affairs such as family planning , no of family size and seeking health treatment according to their caste. So, in order to find the women's position according to their caste in the study area in these different family affairs, has been presented following table.

**Table No. 4.35****Caste-wise Decision Making Role in Family Planning Affairs**

<b>No. of Child</b>						
<b>Decision Maker</b>	<b>Kami</b>	<b>Damai</b>	<b>Sarki</b>	<b>Badi</b>	<b>No. of Respondents</b>	<b>Percentage</b>
Mother	2	2	0	0	4	9.09
Father	13	7	1	1	22	50.00
Both	7	4	4	3	18	40.91
Total	22	13	5	4	44	100
<b>Use of Contraceptives</b>						
Mother	6	5	1	1	13	29.55
Father	9	5	3	2	19	27.27
Both	7	3	1	1	12	29.55
Total	22	13	5	4	44	100
<b>Seeking Treatment</b>						
Mother	3	2	1	1	7	15.90
Father	12	8	3	1	24	54.55
Both	7	3	1	2	13	29.55
Total	22	13	5	4	44	100

Above table shows the information of decision about their family size, preference of health institutions and family planning devices according to their caste. Out of total respondents, 2 Kami and Damai respondents were self decision on about the family size, 13 Kami, 7 Damai, 1 Sarki and Badi respondents were taken respondent's husbands' were taken decision, and 7 Kami, 4 Damai and Sarki, and 3 Badi respondents were taken mutual decision about the limitation of their family size.

Out of total respondents, 6 Kami, 5 Damai, 1 Damai and Badi respondents were self decision on about the use of family planning devices. Similarly 9 Kami, 5 Damai, 3 Sarki and 2 Badi respondents were taken respondent's



husbands' were taken decision, and 7 Kami, 3 Damai, 1 Sarki, and Badi respondents were taken mutual decision about the use of family planning devices.

Of the respondents, 3 Kami, 2 Damai, 1 Sarki and Badi respondents were self decision on health treatment, 12 Kami, 8 Damai, 3 Sarki and 1 Badi respondents were taken respondent's husbands' were taken decision, and 7 Kami, 3 Damai, 1 Sarki, and 2 Badi respondents were taken mutual decision while going to the hospital for health purpose.

#### **4.4.9 Decision making on Social Participation according to their Caste/Ethnicity**

Both sides of a coin should be equally developed for its betterment. In such a way male and female are two sides of a same coin though it is said that both of them should equally be developed. Social participation is one of the factors which somehow make women conscious about what is right and wrong. Though, it is most important for women to empower their life. This can play an important role to improve the society and women's status. To develop rural areas of Nepal it is essential to develop women residing in village areas. The concern issue was asked to the people which is given from the following table:

**Table No. 4.36 Decision making on Social Participation according to their Caste/Ethnicity**

<b>Decision making</b>	Kami	Damai	Sarki	Badi	<b>No. of respondent</b>	<b>Percentage</b>
Self	5	3	1	1	10	22.73
Husband	14	7	3	2	26	59.09
Both	3	3	1	1	8	18.18
Total	22	13	5	4	44	100.00

Out of total respondents, 5 Kami, 5 Damai, 1 Damai and Badi respondents were self decision while taking part in social participation. Similarly, 14 Kami,

7 Damai, 3 Sarki and 2 Badi respondents were taken respondent's husbands' were taken decision, and 3 Kami and 3 Damai, and 1 Sarki, and Badi respondents were taken mutual decision while taking part in social activities.

By above data it is clearly seems that in all caste/ethnicity, there is dominant role of male. Social participation makes one to dissect what is right and what is wrong exercise that is happening over many decades. Though, females have to frequently participate in such activities for their betterment.

## **CHAPTER V**

### **SUMMARY AND CONCLUSION**

#### **5.1 Summary**

The study identified a combination of gender norms and other factors that function as barriers of women's role in household decision making process in Kotjahari VDC of Rukum district. Many of the gender norm and values are pivotable as a barriers of women's decision making process in household chores to their own daily life. In the study area most of the women are under previledge of their husband. Women are deprived as they do not control their body and her husband decides over their personal phenomena such as fertility right. Similarly, men's dominance in decision-making is a barrier to women in relation to marriage, household chores, agricultural stuffs, education, occupation, taking part in social activities, contraceptive use and so on.

Cultural land scope is extremely diverse in Nepal. Nepalese society consists of the various cast/ethnicity tribe and communities holding different beliefs, custom and culture. Hence, the status of women differ from one corner of the country to other. The socio-economic condition and status of women is different according to their caste/ethnicity. The position of women in their family determines according to the activities they perform in their households. In familial life there are various factors which play a vital role in decision making process of the women in their house according to their caste/ethnicity socio-economical and educational status.

This study attempts to find out the factors determining women's role in household decision making process in Kotjahari VDC of Rukum District. The main objective of the study is to analyze decision making role of women in different activities at household level, to analyze the educational relation and their decision in the study area, to explore women's outside employment and role in household decision making and to find women's decision role by caste/ethnicity.

The study is descriptive, analytical as well as explanatory research design. This is mainly based on the primary and secondary data. It tried to obtain both the qualitative and quantitative data, which are collected by household survey (questionnaire) and observation for this purpose of descriptive cum exploratory research design paradigm been applied.

Stratified sampling method by caste and ethnicity is applied in the research while taking sample population. The motto of the study was to find out the role of women in household decision making process of Kotjahari VDC of Rukum district. According to the VDC profile of Kotjahari VDC of Rukum district, there were altogether 44 households of Dalit community including 22 Kami, 13 Damai, 5 Sarki and 4 Badi. For this study one respondent from one household was taken as a sample population.

According to the Age and Sex structure 32.51 percent respondents are found below than 19 years, followed by 26.11 percent of respondents found 20-29 age groups, 19.70 percent respondents found in 30-39 age group, 13.79 percent respondents age was found between 40-49 years age group where as 7.88 percent respondents found in 50 and above years age group respectively.

While taking children's marriage, 40.91% men independently make the decision for the marriage of their children where as only 13.64% women have the important role in making such independent decisions. Fifth percent parents were send their children according to their mutual understanding.

Of the total respondents 86.36 percent female respondents were taken part in fetching water and firewood collection and 90.90 percent women were involved in household activities. Some of the respondents even complained saying they never remembered their husbands cleaning clothes and dishes as they believed if they did such works, their prestige and honor will be lost. Majority of the women were involved themselves in cropping activities. While taking and giving loan 50 percent husbands were taking themselves. In household expenditure and number of children to 50 percent women have to

obey their husbands decision. Only 40.91 couple were mutual decision while deciding number of children. In case of using contraceptive devices 27.27 percent respondents were conducted the decision on their mutual understanding.

Moreover, only 22.73 percent were involved by themselves in social participation activities, where as the domination of mass respondents (59.09%) are leading their husband's decision on social participation because female are more limited in family activity.

## **5.2 Conclusion**

AS women are deprived as they lose control of their personal affair. Gender ethos have been played a crucial role on discrimination of their decision making process. Obviously, patriarchal norms and values are the key points of their domination. Educationally as they are poor, the consciousness of right and wrong they could not take into consideration. Though to make a sound society it is essential to make women educationally, economically, socially and politically conscious and viable. The researcher in this study has studied factors that affect women while taking decision on their household. In this research, educated women's decision making power has been seen strong then illiterate ones'.

In spite of the differences, as a whole household decision making power of women is low due to various factors such as property including land ownership inherited to the men line. Hence, unequal distribution of power and resources in the family and society between male and female shows the lower economic status of women which makes women as a frazil entity. Likewise the restriction of mobility and work load within the household to women make less access to education, training, participation in social organization and politics which are the factors determining women's role in household decision making process.

### 5.3 Recommendation

This research has been found that women have also decision making power in the family in the study area. Education and occupation are the instruments of the decision making power. Therefore, present study has been analyzed by the respondents' educational and occupational status. If women are educationally and occupationally viable they can take strong decision on their familial affairs, in this regard, this research paper has recommended that –

- ) The family should give higher education to daughter, which increases the women's capacity and empowerment. Besides this, the government should prioritize girls' in higher level along with the skills and trainings, which in the long-run enhance their competence, confidence and the opportunities.
- ) NGOs and INGOs should bring skill oriented and employment oriented training in the rural area with certain amount for the business, which increased women's confidence and capacity to do self business. Similarly, they should do different social program in the rural area, which encourage women to participate in social group.
- ) Government of Nepal should launch the national policy of development and empowerment targeting to empower women economically, socially and politically, Yet females are not authorized to take decision even about their own life, though the seats for women in policy level should be increased.
- ) The traditional strategies of increasing education and delaying the age of marriage is not enough where social norms still discriminate against women's early marriage, fertility and social norms and values are the greatest barriers to women's empowerment. Though in policy perspective, it is important to involve men in prompting women's empowerment.

## BIBLIOGRAPHY

- Acharaya, M. (1997). *Gender Equality and Empowerment of Women*. UNFPA. Kathmandu
- Acharya, M. and Bennett, L. (1981). *The State of Women in Nepal*, Vol-II part, 9, CEDA, T.U. Kirtipur.
- Acharya, M. and Bennett, L.(1983). *Women and Subsistence Sector, Economic Participation, Household Decision Making in Nepal*. World Bank Staff works papers , the World Bank USA.
- Baba, I. B., Zain, R. M.D., Idris, H. U., Sanni, A. N. (2015). The Role of Women in Household Decision-Making and their contribution to Agriculture and Rural Development in Nigeria. *OSR Journal Of Humanities And Social Science (IOSR-JHSS)* Volume 20, Issue 5, Ver. 1 (May. 2015), PP 30-39.
- Bhadra, C. (1997). *Indra-household Gender Analysis of Work Role and Distribution of Researable: A Pilot Study in a Nepalese Village*. UN Published, Phd. Dissertation, Moregon State University, USA
- Bista, D. B. (1980). *People of Nepal*. Kathmandu: Ratna Pustak Bhandar.
- Bista, D. B. (2034). *Sabai Jat Ko Fulbari*. Kathmandu: Sajha Prakashan.
- Boateng, J. D. and Kendie, S. B. (2015). Factors Influencing the Participation of Women in Rural Water Supply Projects in t he Asante Akim South District . *Journal of Arts and Social Science*, 3 (1 ), 220 – 242.
- CBS (2011). population Census 2011. National Report CBS, National planning Commission, Government of Nepal.
- Ghimire, D. (1977). *Women and Development*, CEDA: T.U Kirtipur.
- Gurung, T. (1999). *Searching for Women's Voices in the Hindu Kush Himalayans*, ICIMOD
- Holm, J. (1994). "Introduction: raising the issues." *Women in religion* In: (Eds.) Holm, J. J., and Bowker, J. , New York : University of New York Press. pp. 12–22.

- Inglehart, R., and Norris, P. (2003). *Rising tide: Gender equality and cultural change around the world*. Cambridge: Cambridge University Press.
- Klingorová, K. (2015). "Religion and gender inequality: The status of women in the societies of world religions." *Moravian Geographical Reports*, 23: 2-11.
- Manadhar, L. K. and Bhattachan, K. B. (2001). *Gender and Democracy in (Nepal sociological perspective on Gender issues in changing Nepalese society)*
- NDHS (2012). *Nepal Demographic and Health Survey 2011*. Kathmandu: USAID, New Era and Ministry of Health and Poipulation.
- Peach, C. (2006). "Islam, ethnicity and South Asian Religions in the London 2001 census." *Transactions of the Institute of British Geographers*, 31(3): 353–370.
- Prasad, R.R and Sahay, Sushama (2000). *Models for Empowering Women in South Asia*. Hyderabad: Association of Management Development Institution in South Asia.
- Pyakural, Sucheta and Thakuri, Roshami (1998). "*Feminism, 'to hail or to ridicule'*": The Rising Nepal.
- Seguino, S. (2011). "Help or Hindrance? Religion's Impact on Gender Inequality in Attitudes and Outcomes." *World Development*, 39(8): 1308–1321.
- Shrestha, Neeru (1982). *Women in Teaching*, CEDA, Tribhuvan University, Kathmandu, Nepal
- Stump, R. (2008). *The Geography of Religion: Faith, Place, and Space*. Maryland, Rowman and Littlefield Publishers.
- Subedi, Prativa (1993). *Nepal Women Rising*, Ktm Nepal.
- Tumbanangf, Shiva Maya (2059 B.S.). *Nepal Ma Mahila Aandolan*, Akhil Nepal Mahila Sangh.
- UN (1991). *Women challenge to the year 2000*, UN, USA.



- UN (1995). *Fourth World Conference on Women Beijing: Action for Equality, Development and Peace*. [http:// www.UN.Org /women](http://www.UN.Org/women).
- UNDP (1995). *Human Development Report*, New York, USA: Oxford University.
- UNDP, (2006). *Nepal Reading Human Development*” Pp. 113, UNDP, Kathmandu, Nepal
- UNICEF (1992). *Children and women of Nepal: A Situation Analysis*, United Nations children fund and national planning commission, Ktm
- UNICEF (1996). *Children and Women in Nepal. A Situation Analysis*. Kathmandu Nepal.
- Village Profile of Kotjahari Village Development Committee, Rukum 2071.
- WACN (1995). *Regional Seminar Report: Towards Equal Political Power South: Asian Women's Voice*, WACN, Ktm. Nepal.
- Young, K. (1987): "Introduction." *Women in World Religions*. (ed.) Sharma, A. Albany, State, pp. 1–36.

**APPENDIX -I**  
**Survey Questionnaire**

1. Name..... Age:.....
2. Caste:
  - a) Kami
  - b) Damai
  - c) Sarki
  - d) Badi
  - e. Others
3. Marital Status
  - a) Married
  - b) Widow
  - c) Divorce/Separate
4. Educational Level of Women
  - a) Illiterate
  - b) Literate
  - c) Non-formal
  - d) Primary/Secondary Level
  - e) H.S/Intermediate and above
5. What age have you got married? .....
6. What was your marriage type?
  - a) Arranged
  - b) love
7. Do you have given birth to child?
  - a) Yes
  - b) No
8. Occupation
  - a. Agriculture
  - b. Service
  - c. Business
  - d. Housewife
  - e. Others .....
9. In your family affairs, who makes decision in your family?  
Wife            Husband    Husband and Wife
10. While taking decision on your children's marriage who takes decision about it?  
Wife            Husband    Husband and Wife
11. In the case of sending children to school who take decision for it?  
Father            Mother    Father and Mother
12. Who makes food for the family?  
Husband    Wife    Husband and wife
13. Who collects the firewood and fetches drinking water?  
Husband    Wife    Husband and wife

14. Who cleans clothes and dishes after using them?

Husband    Wife    Husband and wife

15. Does your husband care of you baby?

Husband    Wife    Husband and wife

16. Who makes decision on cropping?

Husband    Wife    Husband and wife    Others. ....

17. Do you have any giving and taking loan?

Yes            No.

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

Husband    Wife    Husband and wife    Others. ....

18. Who makes decision on household expenditures?

Husband    Wife    Husband and wife    Others. ....

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

Husband    Wife    Husband and wife

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

Husband    Wife    Husband and wife

21. Who make decision on treatment for sickness?

Husband    Wife    Husband and wife

22. Who makes a decision in participating social meetings?

Husband    Wife    Husband and wife

23. Have you facing any problem?

Yes    No

If yes, what kinds of problems have you facing?

.....