

**DECISION MAKING ROLE OF MARRIED THARU WOMEN IN
THEIR HOUSEHOLD**

(A Case Study in Punarwas, Kanchanpur, Nepal)

**A Thesis submitted to the Central Department of Sociology, Faculty of
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Master of Arts in Sociology**

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DECLARATION

I hereby declare that dissertation entitled ‘Decision Making Role of Married Tharu Women ‘A Case study in Punarwas, Kanchanpur’ submitted by me to the central department of Sociology, Tribhuvan University, Kirtipur, Nepal is and entirely original quantitative research prepared and done under the supervision and guidance of assistant professor Dr. Sudeep Nakarmi. I have made due acknowledgement to all idea and information borrowed from different sources in the cause of writing this report article. This result presented or submitted anywhere else for the award of any degree or for any other purpose. I am solely responsible if any evidence is found against my declaration.

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LETTER OF RECOMMENDATION

This thesis is entitled "**Decision making role of Married Tharu Women: A case study in Punarwas, Kanchanpur**" has been prepared by Mrs. Muna Gurung under my supervision and guidance. I have recommended this thesis to the evaluation committee for its final approval and acceptance.

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ABSTRACT

The general perception in Nepalese society is women should remain inside the boundary of house and engaged in household core. They were mainly given three roles or responsibility i.e. rearing, bearing and caring. The Tharu women of far western, they don't have access to their rights as education, health and economy. Women are highly dominated by men; this is due to the system of patriarchy. The decision made by women is not given more valuable or considered properly. They have still not enjoyed with their rights and basic needs. Because of this, the socio- economic condition is in despicable situations. Similar situation may prevail among the Tharu community. Therefore, this study is focused to address the socio-economic condition of married Tharu women in kailali ward no.5 of far western region.

This study tries to focus on socio-economic status of Married Tharu women and decision-making role in household activities. The respondents were taken from Punarwas of Kanchanpur District which lies in Province No.8 of federal structure of Nepal. All together total of 50 respondents were taken for this study. The primary data are collected from the study area by direct interview with married tharu women using the questionnaire. In this study the respondents (Married Tharu Women) are age group of 18-60 years. Only few of the respondents they are literate. In case of Tharu women decision making has not been practiced by most of them. Due to their tradition and culture, they are forced to marry at early age. During the study period, it is seen that women in Tharu community have less participation in decision making; be it the political and social activities or the economic activities. Majorities of respondents they are not involved in political and social programs, this is due to the lack of education. Majority of the respondents they are not considered as the head of the family. Respondent's husband and in-laws were considered as the head of the family. The main sources income of the respondents they have bank account to save their income but 61 percent of respondent have rights to use their own accounts. Only few of respondents got training on women's empowerment. In this 21st century also the respondents (Married Tharu Women) they have still the practice to visit the Gurwa (Priest) and so many other alternatives when the fall in sick. In this study the respondents reported that the main cause of women was being deprived in society are due to lack of knowledge, lack of awareness and due to traditional and culture evils etc. This is because of our Patriarchy and lack of education.

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ABBREVIATIONS

| | |
|--------|---|
| CBS | : Central Bureau Statistics |
| DDC | : District Development Committee |
| HHs | : House Holds |
| i.e. | : That is |
| INGO'S | : International Non-Government Organization |
| MH | : Ministry Health |
| NGO | : Non-Government Organization |
| NHDR | : Nepal Human Development Report |
| NLSS | : National Living Standard Survey |
| No. | : Number |
| UN | : United States |
| UNICEF | : United Nations Children Fund |
| VDC | : Village Development Committee |

CHAPTER I

INTRODUCTION

1.1 Background of the study

Nepal is generally male dominated country where male has higher status than that of female. Female are discriminated in various fields even though recently country's laws are activated. Women have low socio-economic status as well as low decision-making power. Women have to bear three responsibilities as households, reproductive and productive economic activities. However, their household roles are not considered as productive works.

Tharu people are usually innocent and relatively timid. They have been exploited by government authorities. Tharu people are rarely enrolled in business or home economics. They are often in debt since the grain they produce is frequently used to brew alcoholic drinks. More clever persons from the hill will lend them money to purchase food and then continue to compound the interest. Eventually the hill man gets the Tharus land and Tharu people then begin to have landless status (Pyakurayal, 1982).

Tharu women carry a triple burden in society: as a community worker. Tharu women provide care for their children and their family member; as a community worker. They give all leisure time and labour to the society. On the other hand, women are treated as a factory for producing children and are limited only into household chores. Women's roles also played a significant role of human creation. Women are always bounded by their household responsibilities. But the men are given more higher opportunities for freedom, education, employment.

The basic components of women empowerment are women's sense of self-worth; their right to have access to opportunities and resources; their right to have the power to control their own lives, birth within and outside the home; and their ability to influence the direction of social change to create a proper demographic, social and economic orders, nationally and internationally (Salway, 2006). Women empowerment opens the door for the women's international health movement to influence country-level politics, which seeks to implement recommendations from Cairo.

Same way, according to INGOS's, Helvetas, 1989 has initiated a social changing process where women can participate in activities in development process. A Women decision making and control of resources is vain in many households, this is

due to the rules of patriarchy system. Women are always bounded by their household and responsibilities, But, men are given more higher opportunities for freedom, education employment and so on. Empowerment includes control over resources (Physical, human, intellectual and financial and over ideology beliefs, value and attitudes). (Baltiwala, 1995).

Same way, according to INGOS's, Helvetas, 1989 has initiated a social changing process where women can participate in activities in development process. A Women decision making and control of resources is vain in many households, this is due to the rules of patriarchy system. Women are always bounded by their household and responsibilities, but the men are given more and higher opportunities for freedom, education employment and so on.

This thesis has explored in Punarwas khadda, most of the Tharu women have greater household responsibilities then men. This study tries to show the women's status in terms of decision-making power inside and outside. In addition to this, this study will have the importance to find out the condition of women living in the study area. Tharu women carry a triple burden in the society: as a production worker, Tharu women contribute directly to subsistence and income as a mother and wife Tharu women care for the children and the family member; as a community worker. But overall burden of women is higher than that of men. Women's roles also played a significant role for the composer of human creation. Women are always bounded by their household and responsibilities. But the men are given more and higher opportunities for freedom, education employment and so on. Therefore, in far western district, there are some traditional practices and taboos which directly and indirectly exploit and ruin the life of married Tharu women.

1.2 Statement of the Problem

Nepal is male dominated society here women are dominated by men. Women's condition is lower in comparison with men. In Nepal men and women do same work but wage rate is different although the government has decided about similar wage rate without gender disparity. On the other hand, women are also lagged behind in social field which is directed by conservative decision. The social status of the married women is low in comparison with men and unmarried women, because of gender bias, unequal distribution of power and resources in the family and society, lack of education.

Women's economic condition, health condition, academic condition, as and social status is very low with comparison of men.

Women's contribute their expertise in household as well as outside for the country. "Women are the better administrator" but this quote has been forgotten in the society and stakeholders do not care about it. In compared men to women, women contribute more labor to economy. Beside agricultural women have to perform many other household activities including all productive and non-productive activities.

Women have more biological responsibility to bear child and care them. It loses their physical strength and personality. In addition to this biological responsibility they have to involve at the household works. They are not so free to handle any sort of risky jobs by being for away from their location, it draws them back to developed their career and uplifting the socio-economic status.

Women are ignored in Asia and African countries. A large number of women in south Asian countries are affected by social evils, conservative tradition culture in these countries the birth of a son is celebrated with great joy but a girl brings a great disappointment and frustration in the family. So, it is direct or indirect effect on their socio-economic status as well as their family status.

Nepal is a developing country "women are poorest among the poor" because they have less access to resources income and employment opportunities than men. This is particularly due to limited access to educational and traditional gender bias in attitudes concerning's women's activities.

The socio-economic status of women of women in Tharu community is not good. Nepal is an agricultural country where about 71 percentage people depend on agriculture (NLSS, 2004). The women of far western region (Kanchanpur), they lag behind the rest of other country in overall development and other gender equality. Most of the women of far western (Kanchanpur) region their life is predicament in their home as well as in the society. The women of far western mainly Tharu women they are struggling day by in each and every second. The Tharu women of far western have no access to their rights, education and economy. The Tharu women living in far western are facing several other problems such as Kamlahari, abuse, beating, murder etc. Most of the women are uneducated and also de-private of getting education though

education plays vital role in the development of socioeconomic conditions of any places of nations.

Nepal is a patriarchal society where male status is better than female comparatively but in terms of Tharu community the females also have better social status in current scenario. Due to high Gender equality in Nepal, females have also the same status but what I would like to know is what is the current status of the female living in Tharu community. Hence the study has focused on the following research questions.

- i) What is the social status of the Married Tharu women in the study area?
- ii) What is the role of decision making in Married Tharu women in household activities?

1.3 Objective of the Study

The general objection of this study is to identify the decision making of Tharu married women in the study area.

- To find out the social status of Tharu married women?
- To assess the level of decision-making role of Married Tharu women in household activities.

1.4 Significance of the Study

Nepal process various ethnic groups having own originality and features of each group. This study is about objectives to find present situation of decision making of Tharu women and focused on the modernization of Punarwas, Kanchanpur But, it would be focused only for these studies concentrated activities of women in Nepal.

Women's education, health property ownership, decision making power and employment etc. are the key factors to affect their status. So, the study centralized the women's participation in educational, social and economic fronts. Therefore, the national planners and policy makers advocate and professionals need to be concerned and characterized their energy in order to improve the status. The issue of the literary awareness and skill developing program should be implemented for women's self-confidence and self-sustained.

1.5 Limitation of the study:

This study is studying about the Tharu women who are in predicament situations and so many others problems in Punarwas.

This study has the following Limitations:

- This study is conducted among only Tharu married women.
- This study is focused only on the socio-economic status of married Tharu women in household activities.
- It is only in Terai region so that it cannot be generalized in all community.
- This research report is based on reply on the respondents which is based on sample size. So, the result may not represent 100 percent accurate findings.

1.6 Organization of the Study

This study is divided into five chapters. The first chapter consists of the background of the women with problems of statements, objectives of study, significance of the study, limitation of the study and organization of the study. The second chapter is related with review of the literature. The third chapter is related with research methodology which includes the research procedure, source of data, data collection techniques and tools and data analysis procedure. In chapter four, the decision-making role of married Tharu women in study area has been analyzed and interpreted. In chapter five, finding of study is presented. All chapter summarizes and concludes the entire study with the optional model of recommendations required to fulfill the gap. At last annex and bibliography has been affixed that helped to make this study.

CHAPTER II

LITERATURE REVIEW

This chapter discusses the existing knowledge and theories related to Tharu women and their socio-cultural status in society. It further discusses the feminist theories, theoretical concepts and empirical studies related to the Tharu people. Therefore, at the end of the discussion, it shows the theoretical framework related to the study based on the existing literature.

2.1 Theoretical Framework

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

According to Shrestha S.L. (1994) decision making power of may increase with an equality of participation at all levels of planning and policy making not as recipient beneficiaries, labour an input contribution and consultants but as active change agent at the concerned level. It does not mean the involvement of one or two women or the wives of the leaders, but the involvement of women and men in the sample proportion and decision making as their proportion in the communities at large.

Nepalese women also play managerial role for decision making i.e. farm management, resources allocation and domestic expenditure. There is variation between the communities regarding the male/female input into the farm management decisions (Acharya and Bennet: 1982).

The history of Feminism demands the story of feminist movement and of feminist thinkers. Depending on time situations, culture and country, feminist around the world have sometimes had different targets, goals and causes. The term “feminism” or feminist first came in France and the Netherlands in 1972, In 1980 United Kingdom and in the United States in 1910. Defining feminism can be challenging, but a broad understanding of it includes the acting, speaking, writing, and advocating on behalf of

women's issues and rights and identifying injustice to females in the social status quo. (Wikipedia, 2012)

Economic indicator is one of the main indicators which helps to develop gender. Ensuring women's equal access to financial and development opportunities, empowers women, expedites progress towards gender equality and can translate to improved national and international economic efficiency (World Bank, 2012).

Education is one of the main indicators which women for their success in their life. Education is known as one of the most important measures of women's status and gender equality. If a woman is educated it will influence her family, her children, the father's education (UNFPA). If there is higher level of education, woman tend to have lower fertility rates, improved nutrition's and increased use of health services for themselves and their children. Education serves as an important instrument for gender-based development and poverty reduction. It helps to increase overall social welfare by improving life expectancy lowering crime rates and promoting social cohesion (Luis2000).

For the development of country, the governance of the country must be strong. If the governance of country is strong then, the women also can participate in many fields like in political, government job, NGOs, etc. Moreover, many development agencies and international investors now realize that good governance which allows democratic reform and promotes transparency, fosters an efficient environment for achieving policy objectives. (Arndt & Oman, 2006). Overall, women's participations in decision making process are critical when assessing women's empowerment gender equality and development goals (IDEA, 2005). Women's involvement influences the policy making process (IDEA, 2005). Participations and representation indicators measure women's development in terms of their role in decision making process as political participation is an activity to directly affect government through policy makers (Burns, 2002).

There is saying that if there is good health all things will be good automatically, so at first, we must give attention to our health. Health is also known as a key component for a strong human capital, research shows that health directly and indirectly influences economic growth and development (Jamison, 2007) finds that health improvement accounts for 11 % of growth, through higher income levels. Women's

health affects both individual households and national economic welfare due to gender roles. To fulfil these important duties and responsibilities and ensure well beings of their family's women must be physically well and knowledgeable about health.

2.2 Historical development Kamaiya system in Nepal

2.2.1 Kamaiya system before 1950's-

There is no agreement on the origin of Kamaiya system. Many studies have traced it to the 'long-term farm labour' practice in south Asia during the Mogul's empire (ca, 1500-1700 AD)- Some argue that labour arrangements involving a Kamaiya as a yearly agricultural worker existed in the traditional Tharu Society, but it did not take the form of lifetime bondedness prior to the 20th century (Lowe,2001).

Relations between a Kamaiya and his patron were often mediated by debt. The Kamaiya was not necessarily landless, on occasion, a Tharu man entered into a Kamaiya contract in order to sustain alone. The traditional labour system was distorted by certain actions taken by the Nepali state.

Particularly in the Terai region, they appoint headmen, known as Chaudhary (Tax collectors) who are granted domain over particular territories to extract agricultural surpluses from the peasantry through revenue farming (Robertson and Mishra, 1997 Giri, 2009). However, the use of Chaudhary was gradually replaced by Jamindars (landlords).

Certain Jamindars were responsible for paying a certain amount of collected land tax to the government. Since Jamindars had the authority to provide property ownership certificates, they used their administrative power for their personal benefit and gradually established their property ownership on wide areas of land through such practices, and become big landlords who provided a support base for the Rana regime (Karki, 2001).

When Jung Bahadur Rana came to power in mid-19th century, he started a family-based oligarchy system, and sought an active policy to isolate Nepal from external influence. By doing so, the extended rana families could enjoy the extravagant lifestyle from the land tax revenue (Rankin, 1999). During Jang Bahadur and his family's 104- years-long reign, the land grant system and taxation rights were consolidated, leading to the "process of feudalization" of agrarian relations and strengthening the private landowner economic capacity by diverting revenue away from

the state treasury (karki in Giri,2004). This feudal extensive power to landowner levels of rent suited them. The villagers living on their land had the status of serf and the landlords could demand unpaid labour and other services from them (Robertson and Mishra, 1997).

Until the first half of the 20th century, it is further argued, Nepal's most productive and sought-after agriculture land lying in the Terai region was still rather sparsely cultivated (Rankin,1999). Because of a malaria epidemic, hill people were unable to settle on a large scale in the region inhabited by the indigenous Tharu community, who could tolerate tropical diseases and wild animals all year round (Rankin, 1999). The collapse of Rana regime in 1950s was followed by malaria eradication programs supported by the World Health Organization (WHO). It subsequently led to mass migration from the adjacent hills (Robertson and Mishra, 1997). Powerful landed families from the hills were able to increase their holding in the newly opened forests and further marginalize the Tharu, which has been living in the Terai for the last 600 years. Although a small portion of Tharu became landlord themselves, and adopted the ways of the majority high-caste society, the vast majority of the Tharu were left in an increasingly vulnerable position and ripe for exploitation (Robertson and Mishra, 1997).

2.2.2 Kamaiya system after 1950s-

Over the years, the hill- Terai migration not only displaced the Tharu people, but also drastically changed the demographic and ecological setting, not to mention converted the system into a higher exploitative one (Robertson and Mishra,1997).

In fact, the Tharu people who are thought to be first inhabitants of Terai region, were the first group of people to start falling into the system of debt bondage (Rankin, 1999). In 1912, for instance, the great majority of landowners in the mid- and far-western area are believed to be but by the late 1960s, some 80 percent of the Tharu people were tenants, and 90 percent of the landlords they worked for were mostly settlers from the hills (Lowe, 2001).

According to Sharma and Thakurathi, (1998) very little was known about the socio-economic conditions of Kamaiya bonded labour. They could be classified into two categories. Kamaiya with saunki (debt) and Kamaiya without saunki. This was because they could be bought and sold for the saunki by their masters whereas in some cases Kamaiya without saunki might have at least the freedom of choosing their

masters at the Maghi festival. The wage or remuneration for the Kamaiya was too low to meet the need for a square meal for a family, around 9 to 12 sacks of rice, a sack being equivalent to 75kilograms. Consequently, a Kamaiya was compelled to borrow from the landlord to cover expenses for food, medical expenses, social obligations, and other unusual circumstances. These additional borrowings added to the debt (GEFONT/ASI, 2002). The Kamaiya were usually given a payment in rice after the harvest; this payment was known as bigha. In additional borrowings they were given a portion of other grains, salt and oil, again landed over in one lump amount was gauged to be just enough for survival and sometimes slightly less. Besides, the Kamaiya were often forced to borrow food and money and food grain from the landlords, the Kamaiya fell into the trap of a debt- bonded labour system (ILO, 1995). In practice most Kamaiya did not have freedom of choice. They were forced for various reasons to accept the terms and conditions dictated by their masters (OMCT, 2006). The Kamaiya did all the ploughing and heavy field work. They usually worked for a 12-hour continuous period receiving meals in the field. During harvest and ploughing periods, however, they often continued through the night working 20-hour per day for weeks at a time. In the off-seasons they were either given work or were loaned or hired out to their landlord's friends or relatives (Robertson and Mishra, 1997). They were not free to work for wage labour elsewhere. Landlords used verbal threats and humiliation to intimidate the Kamaiya. Although the Kamaiya were reluctant to report physical abuse, it is clear that violence was also used (Robertson and Mishra, 1997; Lowe, 2001).

2.2.3 Abolition of Kamaiya practice-

In Nepal, during middle period "kamara-kamari" or the country's there the system of slavery which was called kammara- kammari. The country own form of slavery system was abolished in 1924 by the then Rana Prime Minister Chandra Shamsher. During that time the government is said to have paid large sums of money to the owners of such slaves in order to free them slavery. In spite of the abolition of practice of slavery Kamaiya and similar forms of unpaid or underpaid bonded labour system seem to have prevailed in the country until recently. The Tharu elite who were so much concerned about creating a pan- Tharu ethnic identity in the country does not seem to have spoken about the evils of Kamaiya system. (See Guneratne, 2002). But the issue of Kamaiya was addressed by NGOs including one belonging to the Tharu themselves gradually became aware about how they had been exploited by their

landlords (See Lowe, 2001). The movement certainly resulted in empowering the Kamaiya by publishing the issues and by putting a pressure on the government to take necessary action.

2.3 Empirical Studies:

Various researchers have been done good work on women's empowerment in Nepal by different NGOS and INGOS but still there some barriers for women's empowerment. Women's empowerment is essential for ensuring not just their personal or household welfare, but also the wellbeing of the entire society as women are seen to be the primary guardians responsible for altering the quality and quantity of human resources available in the country to promote sustainable development in the coming generations (UNFPA, 2005).

Pyakural (1982) states that physically and especially in facial features. The Tharu look like they stem from mongoloid stock. They speak the Aryan language. In an ancient time, the Tharu may have accepted Buddhism but later they were influenced but Hinduism.

Women's empowerment, a major goal of many development projects, formed a basis to foster growth, reduce poverty, and promote better governance (Malhotra,2002). Empowerment literally means 'given power to' or 'to invest with power'. The most comprehensive definition of empowerment and the most apt for this study, is proposed by Batliwala (1995) who defined empowerment as 'the process, and the outcome of the process, by which women gain greater control over material and intellectual resources, and challenge the ideology of patriarchy and the gender-based discrimination against women in all the institutions and structures of society. The conceptualization of women's empowerment has remained a challenge and different authors have defined the concept in different ways (Malhotra, 2002).

Tharu people live very nearly to the heavy forest region and the culture living standard, tradition differs from western Nepal to eastern Nepal. Tharu are influenced by several groups other than their own. Tharu are traditional peasant farmers, are exploited by 'Zimindars' (landlords) and revenue agents. Tharu are said to have been theoretically divided into two main categories, namely Pradhan and Apradhan. Tharu marriages are polygamous and patriarchal. Tharu is general; practice their own tribal religion which consists of worshipping a member of spirits and some Hindu deities

which have been incorporated. Those who still practice their traditional Tharu religion have their own Guruwa (Priest). Any kind of rituals religions activity in the family is always in the name of senior member of the family. Some Tharu cremate their dead body while some bury them. Joint family system is usual in Tharu society.

Gautam and magar (1994) stated that when Muslim invaders captured Rajputana and murdered men and women of royal courts, the princess and many other royal women attendants fled away into the forest of Terai. The royal women living inside the forest for many years accepted their male servants as new husbands. The offspring of these Rajput women that were born out of the liaisons between the Rajput women and their servants giving birth to the breed known as the “Tharu”.

One of the earliest empirical studies in this area, for example, used the more general term “Women’s status” but located a nexus of gender-related power differentials in the household, noting how important the family unit is to understanding the operation of gender in the society (Acharya and Bennett 1981). They also highlight that the links between women’s socio-economic roles and their control over resources and life options.

Gender equality ‘recognizes that women and men have different needs, preferences, and interests and that equality of outcomes may necessitate different treatment of men and women’ (Reeves and baden 2000).

2.4 Tharu Community

The Tharu people they are simple than other people. As they are simple their living way is also simple. They like to live in a village house plastered inside and outside with mud and cow dung. They like to decorate their house themselves by clay. Their houses are large and communal; a family group lives together, and the women cook together. They care jointly for their children and follow on their culture and tradition to the next generation. Their clothes are different. They have beautifully embroidered and colorful; they purchase scraps of left-over fabric merchant and each woman put her own dress together in a unique and beautiful fashion. They were jewelers from top to down. Rice is their main crop; they also grow corn, mustard etc.

As they are simple and different than others they have their own gods and they follow a ‘Bharra’. Their religion is different than others. They follow animist, in the absence

of Bharra; they have their own village headman called Bhalamansa who treats their diseases. They feel Bhalamanas as guardian in their society.

Different people have different culture and rituals in marriage system. Same way Tharu people also have their own style in marriage system. In these rituals, there was a problematic if a boy or girl came of age and rejected their assigned finance. For this replacement was difficult because most girls and boys were already engaged. However, this custom has been disappearing due to this problem most Tharu now came in practice for arranged marriage. They also practice love marriage, inter-caste and they have their own practice that if a woman or a daughter in law become widow, she can marry with her own brother in law if he is unmarried and agree to marry widow sister in law.

In society most of the people have their own way to follow their own tradition and culture according to their caste. Same way Tharu people also has their own culture. The Tharu people themselves thought that they are a people of the forest. They went for fishing in the rivers. They have their own skill; they decorated rice containers, colorfully painted verandas and outer wall of their homes designed with clay, mud, dung and grass.

Tharu people have their own social structure. The Tharu from far west of Nepal they have been practicing Badghar system, where a Badghar is an elected chief of a village or an as small group of villages for a year. The election generally takes place in a special day i.e. in the month of Magh. (January/Febrary) after celebrating Maghi festival and after completing major farming activities. From each household in the Tharu village is engaged in farming they have one voting right for electing Badghar. So, the election is based on household count rather than head count. The role of Badghar is very important. In the coordination of villagers Badghar may appoint "Guruwa" who is the medics as well as the chief priest of the village. As Tharu society is mainly involved in farming. Irrigation as one of the most important aspect of the community.

2.5 Socio-Cultural Situation and Women in Nepal

Nepal is Hindu country; its Hindu religion is predominately patriarchal in its outlook. Nepal's cultural landscape is recklessly diverse and is composed of more than 125 dialects speaking and subgroups. They are mainly divided into two major groups

on the basis of language and socio-cultural practices i.e. Indo-Aryan and Tibeto-Burmar.

Across the cultural diversity, the majority of the communications in Nepal are patriarchal. A women's life is strongly influenced by her father, brother and husband as reflected in the practice of patriarchy. Marriage has an overwhelming importance in women's life. According to the predominated Hindu tradition, marriage is essential for all whether man or woman. Without wife, a man's life is not considered complete; a woman has no option but to marry. Early marriages are rooted on both the concept of purity of the female body and the needs for helping hands in the farm and household. Marriage is understood as a social contract between two persons rather than the personal affairs of the bride and groom. In addition, polygamy, though outlawed can still be observed especially in the rural area of the Terai. In Hindu cultural son is given more importance than daughter. They are given more priority than daughter. After marriage daughter has to leave her birth home and go towards husband home. Female has to adjust their lifestyle. Female has to cope with many obstacles after marriage. Consequently, there are high rate of child marriage and pregnancy among adolescent women. They have burden of pregnancy and childcare at early age seriously limits female's chances to receive education and confine women's role within the household as wives and mothers.

CHAPTER III

RESEARCH METHODOLOGY

This chapter presents the research method will be applied in the study and highlight the tools used to collect the data and information needed for the study area, sampling method, survey design, nature and resources of data collection and information gathering and analytical framework showing theoretical basis as well as practical tools and technique for data analysis.

3.1 Research Design

Descriptive with quantitative research design was use to analyze the Tharu women decision making. Both primary and secondary resources were used to gain the required data. This study was carried out in punarwas, kanchanpur district. It represents the study of the married Tharu women decision making in their household activities. It is a study based on primary and secondary data. For this study, quantitative and qualitative information with observation and questionnaires was used. Information collected from interviews which are in detail.

3.2 Study Area

This study is empirical in nature and is concentrated in Punarwas Municipality of Kanchanpur district which lies in Province No.7 of federal structure of Nepal. Punarwas is sub metropolitan city in Far-western Nepal. Punarwas is divided in to 11 wards. Punarwas is emerging in its economic activities. Due to rapid urbanization, so many NGOS's and INGO's are found to be working here. There are many Tharu households living here in this Municipality so the research question I've been looking for can be found in this ward no.8 (Khadda).

3.3 Nature and Source of Data

This study is based on both quantitative and qualitative in nature however this study is more qualitative than quantitative. Both descriptive and numerical data are used. Information was collected primary and secondary sources.

For collection of primary data, the interview and observation method were used to sample married Tharu women in the study area. Secondary data was collected in addition in different books and report related to decision making of Tharu women. Several types of books and journals, research papers, Central Library of Tribhuwan

University of Kirtipur etc was also the source for getting all the data that are used for this study. Hence, the data is quantitative but according to the study of nature it is qualitative.

3.4 Population of the study:

According to the census 2011, total population living in Punarwas Municipality, Kanchanpur District is 43996 (19076 males and 24920 females). And the total household of the area i.e. ward no.8 of Punarwas Municipality resides 1485 individual household, where the universe sample of that ward is 371 individual household. Out of this Tharu people, I've selected 50 married Tharu women household for using simple random sampling method. Tharu married women of ward no.8 are taken as respondents of this study.

3.5 Data Collection

The collection has ward traditional methods such as direct participation observation and structured questionnaires to obtained necessary reliable data for this study, which is given below:

3.5.1 Questionnaire

A structured questionnaire was prepared and administered to the selected women. I visited door to door in the sample households and tried to generate necessary information with the help of questionnaire.

The questionnaire is divided into three sections. The first section deals with the purpose of getting women's general information, which includes their family structure, age, and education level. Employment status, property ownership, decision making power, health status and using family planning etc. The second section deals with their social and cultural aspects like their involvement in community decision. Relation with neighbour's etc. The third section includes recommendation question about cause of the women's low status and to suggest to develop socio-economic status and decision-making role of Tharu women. Quantitative information was collected by the checklist.

3.5.2 Information Interview

Some women having profound who are the key information of the study knowledge of decision making were interviewed separately. Every married Tharu women were interviewed on the basis of unique cultural features and social attributes. Interviews have been taken by using semi-structured and unstructured questionnaire.

The interview was of 15-20 minutes approximately, among the Tharu married women we asked the mukhiya to interpret and take interview of these women. Those topics were not covered in formal interview such as social customs, rituals and others were collected with the key information. The motive to interview was to find out the decision making among the married Tharu women. The interview went for one week and collected required information and data for this study research. The key informants were met repeatedly during the survey period to have a great insight the problem under the research.

3.5.3 Observation

Observation is one of the important aspects of this study that will help to collect the information data. During the field work everyday life, social interaction, relation, household activities among the Tharu women in the sampled area was observed. This helped me to know about Tharu women's status in their community.

Simple observation has been applied to get information for the study. They were used to collect qualitative data. Direct observation method was used to observe the infrastructure of ward the people settlement pattern and activities related with cultural practices.

3.5.4 Data Analysis Procedure

The collected quantities information was tabulated manually, analyzed descriptively using simple statistical mathematical tools. Addition to this, qualitative information is also included in the analysis, when necessary.

The prepared questionnaire was pre-tested for testing its credibility and some additions and dedications of question were made and finalized. Then the research conducted entire question within the 50 households which were used by using purposive and convenient sampling method as mentioned above. All respondents were mainly the senior member of 18-60 years old of the sample households. It means below 18 and above 50 years women and other members such as daughters, grand-daughters and so forth were not interviewed.

The collected data was grouped into three categories such as general information, social aspects and recommendation according to the group of questionnaires which is mentioned above. Then the data were generated into table to analyze the data.

CHAPTER IV

DATA ANALYSIS AND INTERPRETATIONS

This chapter is related on analysis and interpretation of data collected during the study. It is one of the important chapters in research. The data are collected and then processed in response to the problem. The data collected are raw in nature. 50 Household respondents were selected from Punarwas, Kanchanpur ward no.8. The purpose of this study was to explore the situation and to find out decision making role of Tharu women in their life. The main objective of this research will be fulfilled with the outcome analysis of the data. Punarwas Municipality lies in the Far western part of district. The Northern boundary of Municipality is linked with another district “Kailali” and remain other sides (East, South and West) are gradually, IBRD, Town and kalika municipality. According to the census 2011, total population living in Punarwas Municipality, Kanchanpur District is 43996 (19076 males and 24920 females).

4.1 Social Status

This study has discussed on Age, Religion, Family size as the concerning demographic factor for analyzing and interpretation. Religion, Educational qualification were studied as the concerning social factor for analyzing and interpretation in this study.

4.1.1 Age of Respondents

This age is most important factor in demography and it makes difference in working hours, types of work, and involvement in decision making process in the study age of respondents. The age groups divided a 20-24, 25-29, 30-34, 35-39, 40-44, 45-49 and 49 above. The data mention in the table below shows the description of age group on sample household.

Table 4.1 Age of Respondent

| Age of Respondents | Frequency | Percent |
|---------------------------|------------------|----------------|
| Below 19 | 2 | 2.0 |
| 20-24 | 6 | 6.0 |
| 25-29 | 12 | 12.0 |
| 30-34 | 7 | 7.0 |
| 35-39 | 5 | 5.0 |
| 40-44 | 6 | 6.0 |
| 45-49 | 4 | 4.0 |
| 49 and above | 8 | 8.0 |
| Total | 50 | 100 |

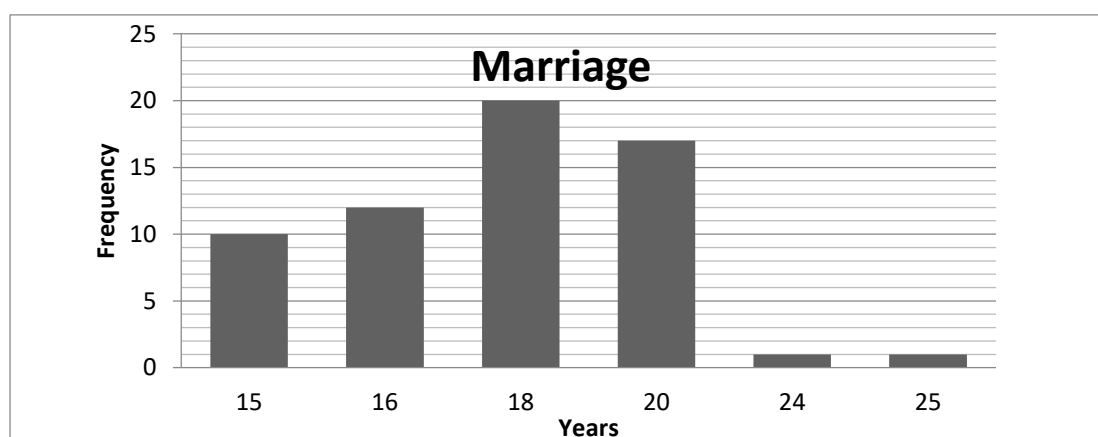
Source: Field survey, 2021

Table 4.1 shows that in the study area respondents of age 25-29 has the highest number occupying 15 percent which is followed by age group 49 and above years by 8 percent and below 19 has the least number i.e 2 percent respectively.

4.1.2 Age at Marriage and Registration

Marriage is one of the main function or a program of Hindu culture. Generally, it is said that marriage creates the blockage for the all-round development of the women. Whereas it can also be a boon for some of the women. After marriage it is also necessary to register the marriage for vital registration. Vital registration in Nepal shows how many of the married women have been recognized with their status and are enjoying their rights after marriage.

Figure no. 1 Age of marriage

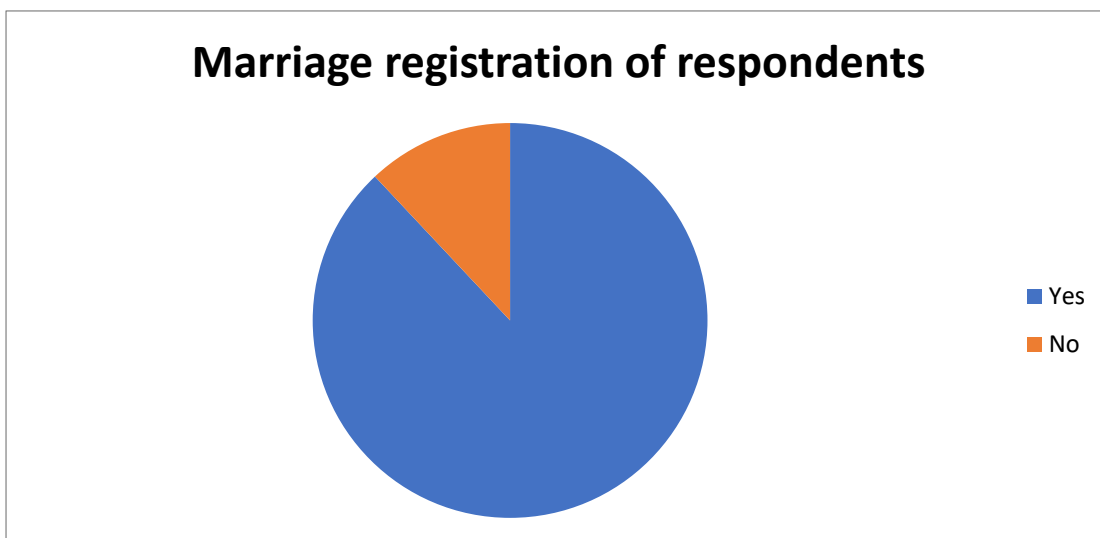


Source: Field survey, 2021

In the study are respondents (married tharu women) majority 20 percent of respondents married at the age of 18 which is followed by 17 percent of respondents

married at the age of 20 and least 1 percent of respondents married at the age of 24 and 25 respectively. Same way 10 percent and 12 percent of respondents married at the age of 15 and 16 this is due to their traditional and culture they are forced to marry at early age.

Figure no.2 Marriage registration of Respondents



Source: Field survey, 2021

During this study data was collected on vital registration. The above pie chart extracted from the data shows that few of Tharu women in kanchanpur in punarwas 8 have no Knowledge about such registration. In the above pie chart 88percent of married Tharu female have registered their marriage and 12 percent of them have not registered their marriage. Those 12 percent may not be able to enjoy the benefits of marriage.

Table 4.2 Causes for not registration Marriage

| Causes for not Registration | Frequency | Percent |
|-----------------------------|-----------|------------|
| Not necessary | 6 | 50 |
| Lack of knowledge | 3 | 25 |
| Don't know | 2 | 16.6 |
| Far from home | 1 | 8.3 |
| Total | 12 | 100 |

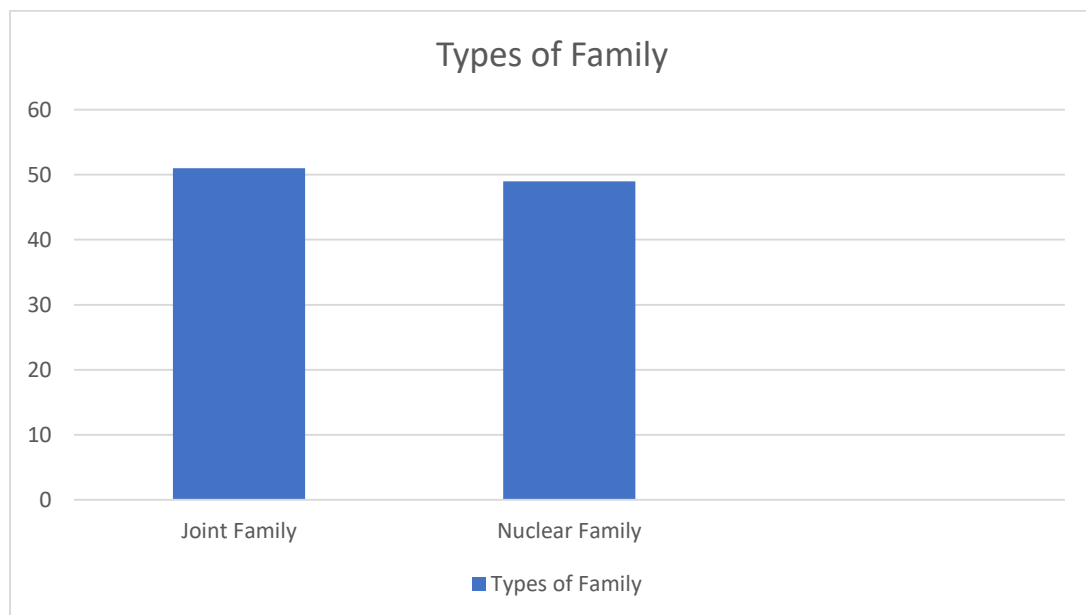
Source: Field Survey, 2021

Table 4.2 shows that 50 percent of un-registered respondents (married Tharu women) thought that it is not necessary to register, 25 percent did not register due to the lack of knowledge, 17 percent reported that they don't know about registration and 8 percent they reported that the marriage registration office was far to reach over there. This

shows that majority of the married Tharu women need to be educated on the importance of marriage registration to enhance their social.

4.1.3 Family Types

Family plays an important role to determine the carrier of women because of the social structure. According to our society, a woman should fully depend upon their family, and without their permission and decision, she is helpless to do any things on her own. It is believed that in nuclear family, a woman can get some extent of choices to do something freely and easily than in a joint family.

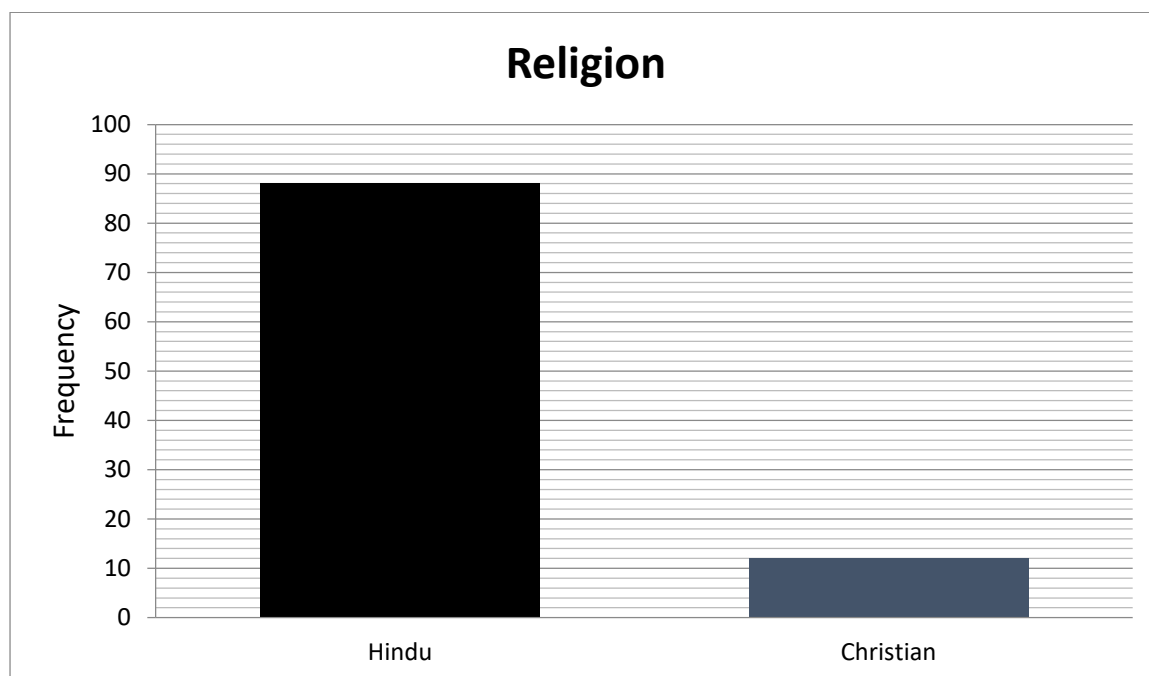


In the figure 3, it shows that still there is system of joint family. 51 percent of married Tharu women considered joint more convenient to stay and 49 percent as nuclear family among 50 respondents (married Tharu women).

4.1.4 Religion of the Respondents

Religion strongly determines the attitudes and behavioral pattern and style of individuals. Religion is known as the base of norms, values and cultural pattern of any society and family. Different religions have their own norms, values and cultural pattern.

Figure no. 4 Religion of Respondents



Source: Field Survey, 2021

Hindu are in majority in the country so is found in this study as well. Nepal has always been a place with religious harmony. As population is bigger their representation is also higher in the formal works. 88 percent of the married Tharu women in kanchanpur 8 of punarwas are Hindu and the remaining 12 percent were Christian. Few of the respondents also said their economic condition is better than before as they got more opportunities like employment and education.

4.1.5 Occupational Status and Income

Occupation is one of the main indicators or factors determining the socio-economic status. Occupation can change the decision-making power, make them independent, and encourage them. Nepal is known as agricultural country. Most of the people are dependent on agriculture. Especially in the Terai region where the Tharu community is known as the main tribe, they lead the agriculture occupation. They are the one who have been living in terai for years. In this study, respondent (married Tharu women) reported that most of their family members are in agriculture.

Table 4.3 Occupation of Respondent's Husband

| Occupation of the Husband | Frequency | Percent |
|----------------------------------|------------------|----------------|
| Agriculture | 22 | 44 |
| Business | 12 | 24 |
| Lab our wage | 8 | 16 |
| Foreign wage | 5 | 10 |
| Farming | 3 | 6 |
| Total | 50 | 100 |

Source: Field Survey, 2021

Table 4.4 Occupation of the Respondents

| Occupation | Frequency | Percent |
|-------------------|------------------|----------------|
| Agriculture | 28 | 50 |
| Wage Labor | 7 | 14 |
| Tailoring | 4 | 8 |
| House work | 7 | 14 |
| Business | 3 | 6 |
| Farming | 1 | 2 |
| Total | 50 | 100 |

Source: Field survey, 2021

From table 4.3 and 4.4, it is clear that the majority of the respondent's husband occupation is agriculture. Most of the families are engaged in agriculture sector. 44 percent cover the agricultural sector, 24 percent Business, 16 percent Labor wages, 10 percent foreign wage and remaining 6 percent farming from respondent's husband occupation. Same way in the case of respondent's occupation agriculture cover 50 percent, wages 14 percentages, Tailoring 8 percent, Business 6 percent, housework 14 percent, and 1 percent farming respectively. By seeing this report and by field visit we came to know that agriculture is the main occupation of respondents this is due to the lack of education, they don't have any other choice to move on. So, they are forced to choose agriculture and wage labor as main occupation.

Average monthly Income: So many families are involved in different profession; they have better income according to their profession. Among them a great majority of the respondent's husband 48 percent reported that their respondents' husband 15000-25000 per month, 26 percent income 5000-10000, 16 percent income

was 25000-35000, 8 percent income were 35000-45000 and 2 percent income were 45000 or above.

Table 4.5: Income of Respondent's Husband

| Income | Frequency | Percent |
|----------------|------------------|----------------|
| 5000-15000 | 13 | 26 |
| 15000-25000 | 24 | 48 |
| 25000-35000 | 8 | 16 |
| 35000-45000 | 4 | 8 |
| 45000 or above | 1 | 2 |
| Total | 50 | 100 |

Source: Field survey, 2021

Table 4.6: Income of Respondents

| Income | Frequency | Percent |
|---------------|------------------|----------------|
| 5000-10000 | 15 | 30 |
| 10000-15000 | 19 | 38 |
| 15000-20000 | 10 | 20 |
| 20000-25000 | 6 | 12 |
| Total | 50 | 100 |

Source: Field Survey, 2021

Table 4.5 and 4.6 shows the monthly income of the respondents, the majority is 38 percent income were 10000-15000 per month, 30 percent income were 5000-10000, 20 percent income were 15000-20000, 12 percent income were 20000-25000 respectively. It shows that male has more opportunity to keep their property. Maximum Tharu women are also engaged in household activities, livestock caring and agricultural activities and males go outside and earn. Male have more opportunity to keep their property. It is due to the male domination in the family as well as in society.

4.1.6 Landownership

Ownership of the land is also one of the main indicators to show the level of economic status. Majority of the respondents they don't have their land ownership in their family member.

Table 4.7 Land Ownership

| Land ownership of respondents | Frequency | Percent |
|--|------------------|----------------|
| Yes | 13 | 26 |
| No | 37 | 74 |
| Total | 50 | 100 |
| Land ownership of female member | Frequency | Percent |
| Yes | 28 | 56 |
| NO | 22 | 44 |
| Total | 50 | 100 |

Source: Field Survey, 2021

Table 4.7 shows that 74 percentage of the female respondents themselves they don't have their landownership and remaining 26 percent of female respondents they have their landownership. From this it is clear that there is still the system of Patriarchy culture. Same way 22 percent of the respondent's female members they ownership of land. So, most of the male they don't want female to be land ownership in their home by seeing this report it is clear that there is still patriarchy system.

4.2 Education Status

Education is the main indicators for changing society and upgrading its economic and social status. Education plays a vital role indecision making process in the society and her own life also. Education plays a key role in the development of an individual. It is one of the major degrees to measure the socio-economic status of any community. Moreover, education for women is as important as it helps them to improve their in the community. The below table depicts the status of education level for married Tharu women.

Table 4.8 Level of Education

| Level of Education | Frequency | Percent |
|---------------------------|------------------|----------------|
| Literate | 17 | 17 |
| Illiterate | 14 | 14 |
| Primary level | 7 | 7 |
| Secondary level | 4 | 4 |
| HSEB/Plus two level | 5 | 5 |
| Bachelor or above | 3 | 3 |
| Total | 50 | 100 |

Source: Field Survey, 2021

Table 4.8 shows that 17 percent of the respondents are literate, same way 14 percent of respondents are illiterate, 7 percent of respondents gained primary level, 5 percent of respondents had gained HSEB, 4 percent respondents are attempt secondary level where as the least no. of respondents i.e 3 percent attempt bachelor or above qualification. This that few of the married Tharu women could get the opportunities needing higher qualification. It shows that the condition of Tharu married women's bachelor's or master degree is very low. The main course of the lower enrollment and higher dropout rate is happened by the cause of some discrimination between son and daughter and early marriage of the girl. Most of the girls get married during their school life period and they bear child which hampers their study.

4.3: Decision Making Role

Decision-making is regarded as the cognitive process resulting in the selection of a belief or a course of action among several alternative possibilities. Every decision-making process produces a final choice that may or may not prompt action. Decision-making is the process of identifying and choosing alternatives based on the values and preferences of the decision-maker. In case of Tharu women decision making has not been practiced by most of them. During the study period, it is seen that women in Tharu community have less participation in decision making; be it the political and social activities or the economic activities.

4.3.1: Decision in Household Work

It is considered that male and female are equal in family and they have equal roles and responsibilities. But males have dominance in decision making process and other social activities. More females are engaged in household activities while very few males are engaged in household work. Females are mainly engaged in cooking activities, livestock caring, agricultural activities, child rearing and caring, collecting grass and firewood etc. The following table shows the decision in household work of male and females in Tharu women community.

Table 4.9 Distribution of Decision on Household Work

| Decision Maker | No. of Respondent | Percentage |
|----------------|-------------------|------------|
| Male | 41 | 82 |
| Female | 9 | 18 |
| Total | 50 | 100 |

Source: Field survey, 2021

Out of the total 50 sampled household, decision in household work is make domination. It is 82 percent of respondent are more decision in male. Only 18 percent of females decided to household work. It shows that in household works are domination in family. More females are involved in non-economic activities compared to males.

4.3.2 Decision of Expenditure on Household

Most women are engaged in household chores and they spend more time for these activities than males played dominant role in decision on household expenditure. The following table shows the situation for decision making in terms of household expenditure.

Table 4.10 Distribution of Decision on Household Expenditure

| Decision Maker | No. of Respondent | percentage |
|----------------|-------------------|------------|
| Male | 43 | 86 |
| Female | 7 | 14 |
| Total | 50 | 100 |

Source: Field Survey, 2021

Among the 50 sampled household 86 percent decision on household expenditure are made by male member. Only 14 percent decision are done by females. It shows the low decisions making power of females in household with regard to

household expenditure. However, there is leading role of females in female headed household and nuclear family. In male headed households and household with joint family, family have lower of decide in household expenditure.

4.3.3 Decision on Children Sending to School

Education is a means through which human being may bring a better life. Education attainment is more important for younger age groups than for the older age groups. Age many of the Tharu parents are not well educated, they do not understand the well value of education. In spite of sending the children to school many of female students are bound to look after children similarly they have to go help the presents in agriculture field.

Table 4.11 Distribution of Children Sending to school

| Decision Maker | No. of Respondent | percentage |
|-----------------------|--------------------------|-------------------|
| Male | 19 | 38 |
| Female | 31 | 62 |
| Total | 50 | 100 |

Source: Field Survey, 2021

The decision of female in sending their children to school are found to be strongest which 62 percent is. While the male member 19 decision is to be found 38 percent respondents. It shows that the Tharu women are sending their children to school. They want their sons and daughters to be educated mainly their daughters so that in the future they do not want their children to have the same life as their parents depending on the agriculture sector. This shows that the Tharu women are not educated but they understand the value of education.

4.3.4 Participation in Political and Social Activities

Social participation is most important for women to increase their knowledge and empower their life. Both of this is directly related to their level of empowerment. This can play an important role to improve the society and women's status. But without direct involvement in the social participation and political activities also their level of awareness can bring better change in their living standard and in the society. As a daughter, women's involvements in decision making are rare after married the status and responsibilities of daughter changed in daughter in law or women are not accepted as a decision maker. They are totally bounded in household chores some may be

involved in farm activities in Nepalese context. Only when women are performing the role of mother or mother in law, she can take part in decision making process.

Women are not allowed or get permission to act as a decision maker in the family. The role of women in household decision making and the allocation of household resources depends on structure of family, age and life stage of women and absence of male from village or country. The social group they are conducted in the society will be beneficial for all people they are in the society where most of the personnel are males. For the development and decision-making power of female, women should freely participate in the every activities such as social organization, female social group and outside of the household activities. The poorer females do not have time to attend meeting due to the need to earn wages.

Table 4.12 Participation in Political Parties

| Participation | Frequency | Percent |
|----------------------|------------------|----------------|
| Yes | 3 | 6 |
| No | 47 | 94 |
| Total | 50 | 100 |

Source: Field survey, 2021

Table 4.12 out of 50 respondents (married Tharu women) 94 percent do not participate in the political activities whereas only 6 percent out of 50 married Tharu women participate. This shows that majority of the married Tharu women are unaware of the political participation because of the lack of knowledge on political parties and lack of time for such participation. They also said as their husband or son's participation would also count for their participation which in principal is not so.

4.3.5 Decision on Economic Sector

Economic status is an indicator of the level of wealth that is consistent with expenditure and income. Economic power is considered as the basic requirement for the family. It determines the level of decision making. It shows the status of the family in the society.

Table 4.13 Respondents Decision on Economic Sector

| Decision on Economic Matter | Frequency | Percent |
|------------------------------------|------------------|----------------|
| Husband | 26 | 54 |
| In-laws | 12 | 24 |
| Myself | 7 | 14 |
| Son | 3 | 6 |
| Both | 2 | 4 |
| Total | 50 | 100 |

Source: Field Survey, 2021

In the table 4.13 it shows that Female have less right in decision making on economic matter. During study, it found that respondents' husband has most of rights on decision making i.e. 54 percent, 24 percent have right of decision in-laws, 14 percent respondents themselves, 6 percent respondents son take the decision making and remaining 4 percentages respondents both husband and wife have decision has to take decision on economic matter.

4.3.6 Head of Family

In our Nepalese society, every family has head of the household. Head of the household receives higher respects in Nepalese society. Generally, eldest member of the family is considered as the head of the family. In our patriarchy society male is considered as the main household of the family. In the sample household the household head was found to be a male unless there were no elderly males in the household. The female headed households are elderly male (household, father in -law/son).

Table 4.14 Head of Family

| Head of family | Frequency | Percent |
|-----------------------|------------------|----------------|
| Husband | 24 | 48 |
| In-laws | 16 | 32 |
| Myself | 9 | 18 |
| Son | 2 | 4 |
| Total | 50 | 100 |

Source, Field Survey, 2021

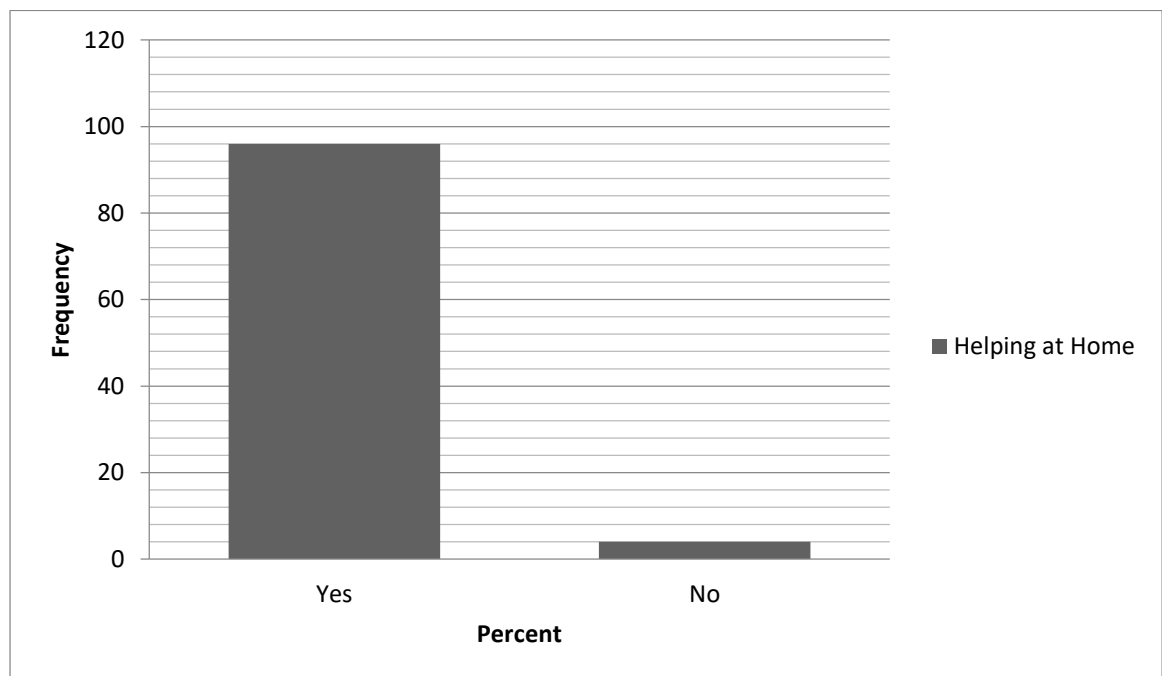
In the study area, out of 50 respondent's 48 percent respondents' husband were considered as head of family, where 32 percent respondents in-laws as head of family,

18 percent were respondents themselves as head of family and remaining 4 percent respondent's son as head of family. The above table shows that still there is system of male head of household system. During field study respondents reported that, female was considered as head of family in that situation when the male members (In-laws or husband) were in poor health condition or when they were out of home in such period female were respondents were considered as head of family. It shows that majority of the respondent's household head of the family of male in our patriarchic society, male is considered as the main household of the family. (Table 4.14).

4.3.7 Help at Home

Help is a most essential for the women to get success in both places i.e home and outside. Most of the women they get help by their family. Only few women they don't any support or help in their household chores. This is because of the patriarchal society where people thought that household chores should be done only by women and that should not be shared by male members of the family. Due to such concept, most of the women they can't get any success in their life.

Figure: 5 Respondents Helper in daily Household Activities



Source: Field Survey, 2021

In the above diagram, majority 96 percentage of the women get help and support from their family members in their household chores and in another sector also. And

the remaining 4 percent they don't get any support or help from their family members respectively. (Figure 5)

Table 4.15 Help at Home

| Helper at home | Frequency | Percent |
|-----------------------|------------------|----------------|
| Husband | 22 | 46.8 |
| In laws | 12 | 25.5 |
| Workers | 1 | 2.1 |
| Son and daughter | 7 | 14.8 |
| Daughter-in-law | 5 | 10.6 |
| Total | 47 | 100 |

Source: Field Survey, 2021

Among the respondents one third of them 47 percent of respondents get help from their spouse, 26 percent of the respondents themselves get help from their in-laws, 15 percent respondents they get help from daughter in law, 11 percent from respondents' son and daughter and remaining 2 percent from workers respectively. (Table. 4.15)

4.3.8 Collection of Grass and Fodder

The Livestock farming is an alternative source of income of the rural people. In study area, people are engaged in livestock farming except agriculture. Grass/Fodder collection is considered as the female's main responsibility. Most of the females engage in this activity. Only very few proportions of male share to collect it. It can be seen from the following table.

Table 4.16 Distribution of HHs by collecting Grass/Fodder

| Member of HHs | No. of HHs |
|----------------------|-------------------|
| Male | 3 |
| Female | 43 |
| Both | 4 |
| Total | 50 |

Source: Field Survey, 2021

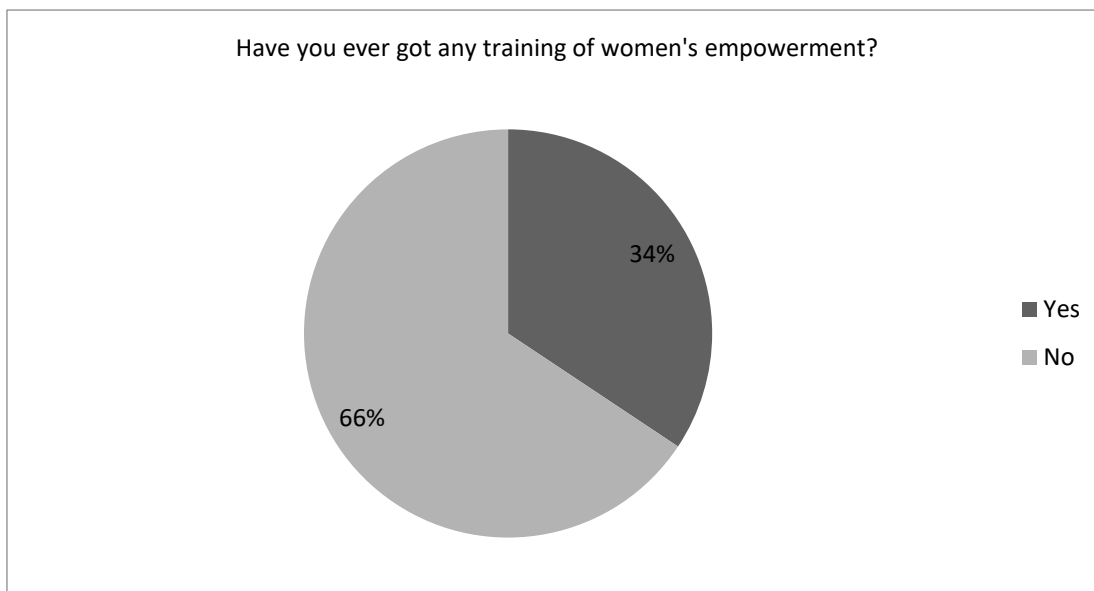
Above Table shows that a few proportion of male engage in collecting grass/fodder which covers only 3 HHs while 43 HHs females are in this activity. Only

4 HHs while 43 HHs Occupies by both males and females in total households, it shows that grass/fodder collection an activity of females.

4.3.9 Training on Women Empowerment

Training plays an important role for sustain each person in the society. Without training or any skill, the life is very difficult to survive easily for female. Training creates a person smart and wealthy to build up the carrier.

Figure: 6 Training of women’s empowerment



Source: Field Survey, 2021

From the study, it shows that the majority of female respondents they don’t get any training on women’s empowerment, 34.02 percent of the female they got training, 65.98 percent they don’t get any training on women’s empowerment. By viewing this pie chart and field survey it is clear that least no. of respondents they have got women’s empowerment training and majority respondents they have not got such training this is because almost they are engaged in household chores and due to lack of education they feel hesitate to participate in such training. Due to which they always became backward in such activities. (Figure 6)

Table 4.17 Nature of Training

| Nature of Training | Frequency | Percent |
|-------------------------|-----------|------------|
| Skill based development | 14 | 82 |
| Reproductive Health | 3 | 18 |
| Total | 17 | 100 |

Source: Field Survey, 2021

From the given below table, out of 50 female respondents 82 percent respondents got training on skill-based development i.e. tailoring, making achaar and other home product material etc. whereas 18 percent of the respondents they got training on reproductive health. The respondents who have taken training they are doing well in their life. They have started the tailoring work on their own effort. (Table. 4.18)

4.3.10 Family Planning

Rapid growth of population is creating big problem at present is most of the developing Countries. Rapid population growth has caused degradation of the quality of life as well as environment.

The family planning is getting popular recently to maintain the small family. People don't like to create burden having large family, so they are attracted toward FP. FP is main factor for not only controlling birth but also enhancing the standard of living of people. In developing countries, the food production is low and there is a lack proper utilized of available resources. Therefore, use of family planning is contraceptive prevalence rate is 39.1 in Nepal (NDHS 2001).

4.3.11 Use of Family planning and Decision

Use of the family planning is one of the main indicators to control the rapid population. Most of the people are worried about large family size, since they want to manage their family with higher and better living standard. Rapid population growth degrades the quality of people and result in different kinds of problems as illiteracy, poverty food deficit, unemployment, bad sanitation etc. By seeing this problem various types of family planning devices are available for both males and females. In the present study, we want to know the condition of women in decision making process regarding the use of family planning methods.

Table 4.18 Knowledge of Family Planning

| Knowledge about Family Planning | Frequency | Percent |
|--|------------------|----------------|
| Yes | 45 | 90 |
| No | 5 | 10 |
| Total | 50 | 100 |

Source: Field Survey, 2021

In the table 4.18, it is clearly seen that is majority of family planning or contraceptives used. In this present situation, most of the couple they are aware of

increasing family population. They want to live a happy and better and better life so, they know how to control the family size. Among 50 respondents 90 percent of couples they do family or used contraceptives tools. And remaining 10 percent of couples they don't use.

Table 4.19 Kind of Contraceptive Used

| Kind of Contraceptive | Frequency | Percent |
|------------------------------|------------------|----------------|
| Condom | 19 | 42 |
| DPO | 9 | 20 |
| Pills | 8 | 19 |
| Operation | 7 | 15 |
| Copperty | 2 | 4 |
| Total | 45 | 100 |

Source: Field Survey, 2021

Out of the total respondents there is majority of using condom. 42 percent of condoms are used by a respondent's couple, 20 percent use DPO, 19 percent use pills, 15 percent use Permanent family planning and 4 percent copperty is used by respondents. During this study both temporary and permanent family planning tools that they used is asked by respondents. (Table 4.19)

Table 4.20 Decide to Use Contraceptive

| Decision made by | Frequency | Percent |
|-------------------------|------------------|----------------|
| Myself | 26 | 58 |
| Husband | 19 | 42 |
| Total | 45 | 100 |

Source: Field Survey, 2021

In this study area, it has been asked to the female respondents that who decide to use family or planning or use contraceptives tools. From their view, the result is that 58 percent is decided by respondents' husband where as 42 percent is decided by respondents themselves to use such contraceptive.

CHAPTER V

MAJOR FINDING, SUMMARY AND CONCLUSION

The purpose of this chapter is to summarize the major findings of the study related to the married Tharu women in household activities in Punarvas, Kanchanpur ward no.8. It also includes conclusion and recommendation of the study.

5.1 Major Finding

On the basis the study the following were cited below:

- ❖ Out of the 50 respondents 18-60 ages are female respondents who were selected for the study area.
- ❖ From the study area the majority 24 percent of the married women were from 25-30 ages, 12 percent were from 18-24, 16 percent were from 49 and above, and 14 percent were from 30-34 and very less percent were 8 percent were from 45- 49 ages respectively.
- ❖ Majority 34 percent of respondents were just literate, 28 percent of respondents were illiterate, 14 percent they obtain primary level, 8 percent they have obtain secondary level, 10 percent they have obtain HSEB and the very less percent they have obtain Bachelor or above respectively.
- ❖ Majority 88 percent of the respondents they followed Hindu religion and 12 percent of respondents they followed Christian religion.
- ❖ Majority 20 percent of respondents married at the age of 20 and least 1 percent of respondents married at the age of 24 and 25 respectively. Same way 10 percent and 12 percent of respondents married at the age of 15 and 16 this is due to their tradition and culture which they are forced to marry early.
- ❖ Majority 88 percent of the female respondents they have register the marriage legal act and the remaining 12 percent they have not register the marriage legal act. Similarly, there are some causes also for not registering the marriage legal act. Majority 50 percent of female they have not register the marriage legal act because they thought that registration process is not necessary, 25 percent of the respondents they have not register the marriage legal act due to the lack of knowledge, 16.6 percent of respondents they don't know that the after marriage that should be registered and 8.3 percent of respondents they are far from the marriage registration office.

- ❖ Out of 50 respondents the majority 51 percent of the family they are living in joint family and the remaining 49 percent of respondents they are living as nuclear family.
- ❖ Majority 44 percent occupation of respondent's husband were engaged in agriculture sector, 24 percent were engaged in business sector, 16 percent labour wage, 10 percent they are out of country i.e. foreign wage and the very less percent 2 percent of respondent's husband were engaged in farming. Similarly, majority 50 percent of respondent themselves were engaged in agriculture sector, 14 percent wages sector, 8 percent at tailoring, 6 percent at business, 14 percent at other household work and very less percentage 2 percent at farming.
- ❖ Majority 48 percent income of respondent's husband is 15000-25000, 26 percent of respondent's husband earn 5000-15000, 16 percent earn 25000-35000, 8 percent earn 35000-45000 and very less percent 2 percent of respondent's husband earn 45000 or above. Similarly, majority 38 percent income of respondents is 10000-15000, 30 percent of respondents earn 5000-10000, 20 percent of the respondents earn 15000- 20000 and very less percent 12 percent respondents earn 20000- 25000 respectively.
- ❖ Majority 44 percent source of income of respondent's family is agriculture, 24 percent sources income of respondent family is business, 16 percent sources of income of respondent's family is labour wages and very less percent 10 percent sources of income of respondent's family income foreign wages salary.
- ❖ Majority 86 percent decision on household expenditure are made by male members. Only 14 percent decision are done by females.
- ❖ Majority 62 percent of respondents decide to send their children to school. 38 percent of respondent's husband don't send their children to school.
- ❖ Majority 82 percent of respondent's husband decision to household work. Only 18 percent of females decided to more decision household work.
- ❖ Majority 74 percent of the respondents they don't have their any landownership in their family member and 26 percent of respondents they have their land Ownership in their family member.
- ❖ Majority 74 percent of respondents they have participated on decision making, 22 percent they have not participated on decision making and very less 2 percent of respondents they can't say whether they have right to take decision or not.

- ❖ Majority 54 percent of respondent's husband take the decision on economic matter ,24 percent of respondent's in-laws takes decision on economic matter, 14 percent respondents themselves takes decision, 6 percent both respondents son takes decision and very less percent 4 percent both respondents and respondents husband take decision on economic matter.
- ❖ Majority 48 percent of respondent's husband is the head of the family, 32 percent of respondent's in-laws is the head of family, 18 percent respondent themselves and very less percent 4 percent of respondent's son is the head of family.
- ❖ Majority 96 percent of respondents get help from their and 4 percent of respondents they don't get any help from their family members. Similarly, majority 46.8 percent of respondent's husband help respondents at household work, 25.5 percent of respondent's in-laws help respondents at household work, 10.6 percent of respondent's daughter in-laws help respondents at household work, 14.8 percent of respondent's son and daughter help respondents at household activities and very less percent 2.1 percent respondent's workers help respondents at household work.
- ❖ Majority 43 percent married Tharu women engage in collecting grass/fodder while male engage only 3 percent males are in this activity.
- ❖ Majority 34 percent of respondents they got training on women's empowerment and remaining 66 percent of respondent's they don't have any training on women's empowerment. Similarly, major 82 percent of respondents got training on skill-based development and 18 percent of respondents got training on reproductive health.
- ❖ Majority 90 percent of respondents have knowledge about family planning or used contraceptive tools and 10 percent they don't have used any contraceptive tools due to their age. Similarly, majorities 42 percent of respondents use condom, 20 percent of respondents use DPO, 15 percent of respondents have already done permanent operation, 19 percent of respondents use Pills and very less 4 percent of respondents use Copperty. Same way majority 58 percent of respondent's husband decide to use contraceptives and 42 percent of respondent's husband decide to use contraceptive tools.

5.2 Discussion

We can find many literatures which define that most of the women are limited in household work and men work outside the house to earn. Women's they are bounded within their household chore. They have no freedom. This is because our society is patriarchal where women are limited only in household chore and child care.

- Most of the respondents they are not participating in any activities. This is because female is deprived of education.
- Most of the household are headed by male; this is because Nepalese society is male dominated society.
- Most of the respondent they are backward in politics and community programs.
- Most of the respondents they have not registered the vital registration this is due to lack of education and due to lack of awareness respectively.
- Most of the respondents they don't have any landownership this is because women are deprived of economic.
- Most of respondents they are having health problem this is because they lack proper nutritious food and proper diet food.
- Most of the respondents they visit to doctor only in period of sick this is due to lack of economic and lack of awareness.
- In this 21st century also most of the respondents they visit to Gurwa when they fall sick.
- Most of the respondents they lag motivational and technical trainings.
- Though respondents are participating in decision making but they have no rights to participate in economic and decision on lending and borrowing money.
- Most of the respondent's main cause of women's being deprived in society are due to the lack of knowledge, lack of awareness, lack of traditional and culture etc. This is because of our patriarchy society.

5.3 Summary of Findings

This study analyses the social economic status of married Tharu women in household activities in m, Punarvas ward no.8, Kanchanpur district. There was 371 household in the study area. Among those household 50 has been taken as sample households to collect information. This study mainly focused on the role of married Tharu women in household activities as well as in other social activities. The major findings of the study are:

Most of the respondents are of age group from 18-60. Majority 24 percent of respondents are 25-30 age groups. Majority 12 percent of respondents they have not register the marriage act and remaining 88 percent of respondents they have register the marriage registrations. Majority 20 percent of respondent married at the age of 18 which is followed by 17 percent of respondents married at the age of 20 and least 1 percent of respondents married at the age of 24 and 25 respectively. Same way 10 percent and 12 percent of respondents married at the age of 15 and 16 this is due ot their tradition and culture which they are forced to marry early. Most of the respondent's 50 percent of respondents they thought marriage registration is not necessary; this is due to far distance and they don't know to register or not. Majority 28 percent of respondents were found illiterate. Mostly respondent were the respondents follow Hindu religion. Majority of the respondents they have not any participation in any political as well as in community programs. This is due to uneducated family and husband. Majority of respondent's income is 15000-25000 and 10000-15000. And their main occupation and source of income is Agriculture. Those respondents who have good academic degree can able to get job and she can quit the farming profession, as a result she has less farming land than illiterate women. Therefore, there is inverse relationship between land ownership and academic qualification. Majority of respondents they are also participating in decision making on economic and decision on lending and borrowing money respondents' husband is participating. This is due to the patriarchy system. Nearly half of the respondents reported that they get help from their family members. Majority of respondent's husband is considered as head of family. Due to lack of knowledge and education majority of respondents they don't get any training on women's empowerment. Majority of respondents they know the knowledge about family planning and they use contraceptive tools. Most of the respondents they use condom as contraceptive tools. And respondents they themselves decide to use such contraceptives. Majority of the respondents reported that lack of education is the main cause for women's being deprived.

5.4 Conclusion

As the study is concentrated to analyse the decision-making power of women in terms of social as well as household activities, it can be concluded that females have lower decision -making power and they have sub-ordinate role in family and in society. In major household activities men played a dominant role in decision making. The

females who have higher educational background and employed have higher decision-making power than merely illiterate households.

Though women's lags behind in terms of land ownership, monthly income etc. They have satisfactory access in terms of using the modern resources; have knowledge of family planning and household income possession. Respondents of the age group 18-60 years were well informed about family planning and most of them were actively involved in making decision on choosing the proper method of contraceptive tools. Majority of respondents they were literate. Most of the respondents they were following Hindu religion.

Husband and in-laws are considered as head of family but respondents are getting full support and help from their families. Due to lack of education and knowledge most of the female they lag different kind of skills. Majority of respondents were suffering from health problem. In the study area majority respondents reported that the main causes of women's being deprived is due to the lack of education, lack of awareness and very less percent of respondents reported that it is due to lack of traditional and culture.

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ANNEX
QUESTIONNAIRE FOR PRIMARY DATA
FACULTY OF HUMANITIES AND SOCIOLOGY
TRIBHUWAN UNIVERSITY

RESEARCH ON: DECISION MAKING ROLE OF MARRIED THARU
WOMEN IN THEIR HOUSEHOLD: IN PUNARWAS SUB
METROPOILITIAN CITY, KANCHANPUR, NEPAL

Introduction and consent:

Namaskar! I am Muna Gurung, a student of MA, Tribhuwan University. I am conducting research on “Decision Making Role of Married Tharu women In Their Household: A study of Punarwas, Sub metropolitan city”. You are selected as a respondent to help the study. The questions normally take time 10-15 minutes. I assure you that all the information furnished will be kept strictly confidential and used for statistical compilations. Thank you for your sincere effort.

Thesis Questionnaires:

Date:

Respondent's Name:

Respondent's No:

A. Socio- Demographic Status:

S.N Questions

1. Age: ()
2. Education and Qualifications
 - a. Illiterate
 - b. Literate
 - c. Primary level
 - d. Secondary level
 - e. Higher secondary
 - f. Bachelor or above
3. Religion
 - a. Hindu
 - b. Christian
 - c. Others

4. Age at marriage...
5. Have you registered the marital status?
 - a. Yes
 - b. No
6. If no, why?
 - a. Lack of knowledge
 - b. No necessary
 - c. Far
 - d. Don't know
7. Types of family
 - a. Joint family
 - b. Nuclear family
8. Size of family members....
9. Do you have children?
 - a. Yes
 - b. No
10. if yes, how many children do you have?
 - a. son...
 - b. daughter

B: Political status

11. Are you been actively participate in any political parties?
 - a. Yes
 - b. No

If yes, for ...years
12. For how long times are you involved in political activities?
 - a. Actively
 - b. Neutral
 - c. Very less
13. Have you participate in any community programs?
 - a. Yes
 - b. No

If yes, what kind of programmes?

C: economic status:

14. What is your husband occupation?

- a. Job
- b. Business
- c. Wage
- d. Foreign
- e. Farming
- f. Others

15. What are your income sources?

- a. Agriculture
- b. Job
- c. Business
- d. Farming
- e. Labour
- f. Others

16. How much do you earn every month?

- a. Less than 5000
- b. More than 5000
- c. Less than 1000
- d. More than 1000

17. Do you save money?

- a. Yes
- b. no

18. Do you have your own separate account?

- a. Yes
- b. No

19. Do you have complete rights to use over your saving/income?

- a. Yes
- b. No
- c. Can't say

20. Do you have your own land ownership?

- a. Yes
- b. No

21. If yes, how much? () in khatta, () in biga
22. Do you have your parents assests?
- a. Yes
 - b. No
23. How many hours do you at home in a normal day?.....
24. Do you have any helper to help you in your daily household activities?
- a. Yes
 - b. No
 - c. Can't say
25. If you have helper, who is it?
- a. Spouse
 - b. In laws
 - c. Workers
 - d. Son/daughter
26. Do you any right to take any decision at your home?
- a. Yes
 - b. No
27. Who takes decision on economic as household matters?
- a. My self
 - b. Husband
 - c. In-laws
 - d. others
28. Did you get fully family support?
- a. Yes
 - b. No
29. Did you face any family violence?
- a. Yes
 - b. No
30. If yes, what type of violence did you face?
- a. Physical
 - b. Mental
 - c. Sexual
 - d. Others

31. Have you ever got any training of women empowerment?
- a. Yes
 - B. No
32. Do you enjoy freedom at your home?
- a. Not at all
 - b. Little freedom
 - c. Complete freedom
33. Who decides celebrating festivals in your family?
- a. In laws
 - b. Husband
 - c. Myself
 - d. Whole family
34. Who decides investment activities in your family?
- a. In laws
 - b. Husband
 - c. Myself
 - d. Whole family
35. Do you forced to follow traditional customs?
- a. Yes
 - b. No
36. Have you done family planning or any contraceptives used?
- a. Yes
 - b. No
37. If yes, what kind of contraceptives you have used?
- a. condom
 - b. Pills
 - c. DPO
 - d. Copperty
 - e. Operation
38. Who decided to use such contraceptives?
- a. Myself
 - b. Husband
 - c. Mother in law
 - d. Others

39. Do you have your citizen card?
- a. Yes
 - b. No
40. Do you cast your vote in the last local unit election?
- a. Yes
 - b. No
41. In your family do any female have property ownership?
- A. Yes
 - b. No
42. If yes, what kind of property she have?
- a. Land
 - b. House
 - c. Bank balance
 - d. other
43. Where did you deliver your first baby?
- a. Home
 - b. Health post
 - c. Hospital
44. Do your children go to school?
- a. Yes
 - b. No
45. If No, why they don't go?
- a. Lack of economic
 - b. Lack of Knowledge
 - C. Household problem
46. Do you eat generally after all your family member take food?
- a. With him
 - b. Before
 - c. After
47. When you get menstruations where do you sleep?
- a. Husband room
 - b. Outside room
 - c. Cowshed
 - d. Others

48. Do you do any work during menstruation period?

- a. Kitchen work
- b. Agricultural work
- c. Other

49. Do you have any health problem?

- a. Yes
- b. No

50. If yes, what kind of health problem do you have?

- a. Uterus proplase
- b. Anaemia
- c. Gastric
- d. Stone
- e. Asthma
- f. Pressures