

**WOMEN'S PARTICIPATION IN HOUSEHOLD DECISION MAKING:
A Comparative Study of Sarki, Gurung and Chhetri Married
Women in Phulkharka VDC, Dhading District**

A Dissertation

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By:

**Bhakta Bahadur Budhathoki
Tribhuvan University
Kirtipur, Kathmandu, Nepal
September, 2008**

Tribhuvan University
Faculty of Humanities and Social Sciences
Central Department of Population Studies
Kirtipur, Kathmandu
Nepal

LETTER OF RECOMMENDATION

This is to certify that Mr. Bhakta Bahadur Budhathoki has completed the dissertation entitled "*Women's Participation in Household Decision Making: A Comparative Study of Sarki, Gurung and Chhetri Married Women in Phulkharka VDC, Dhading District*" under my guidance and supervision. I, therefore recommend the Dissertation Committee for the evaluation of this dissertation.

Date: September, 2008

.....
Dr. Puspa Lal Joshi
(Supervisor)
Visiting Professor of Central Department of
Population Studies (CDPS)
Tribhuvan University
Kirtipur, Kathmandu

APPROVAL-SHEET

This dissertation entitled "*Women's Participation in Household Decision Making: A Comparative Study of Sarki, Gurung and Chhetri Married Women in Phulkharka VDC, Dhading District*" by Bhakta Bahadur Budhathoki has been accepted as partial fulfillment of the requirements for the Master's Degree of Arts in Population Studies.

Dissertation Committee

.....
Dr. Bal Kumar K.C.
(Professor and Head of CDPS)

.....
Dayaram Simkhada
(External Examiner)

.....
Dr. Puspa Lal Joshi
(Supervisor)

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**Bhakta Bahadur Budhathoki
Phulkharka-5, Dhading**

ABSTRACT

The study is a comparative analysis of "*Women's Participation in Household Decision Making*" among Sarki, Gurung and Chhetri married women, which is based on primary data collected from the Phulkharka VDC. The main objectives of the study are to examine demographic and socio-economic status and the participation of decision-making power of married women (15-49 years) in household chores of the study area. Out of the nine wards three wards (3,4 and 5) have been taken by using purposive sampling. Out of 872 household 90 household were included purposively as sample for the study, and a total of 122 respondents were interviewed.

Inside the topic of decision making, many variables are analyzed regarding the study area like decision on birth, cropping, buying and selling livestock, education of children, health problem of children, use of family planning methods, using the type of fuel for cooking food, family expenditure and taking loan or deposits in women's name. It also gives the Socio-economic status of all women a whole in the study area.

It is observed that among the three ethnic groups, majority of Chhetri respondents participated in local level committees and higher socio-economic status than Gurung and Sarki respondents but the socio-economic status of Sarki is poor.

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ACRONYMS

ADB	Asian Development Bank
BBC	Beyond Beijing Committee
CBS	Central Bureau of Statistics
CEB	Children Ever Born
DDC	District Development Committee
DNGO	District Non-governmental Organization
DHS	Demographic Health Survey
GEM	Gender Empowerment Measure
GO	Governmental Organization
HH	Household
ILO	International Labour Organization
INGO	International Governmental Organization
M.A.	Master of Arts
NDHS	Nepal Demographic Health Survey
NGO	Non-governmental Organization
NPC	Nepal Planning Commission
SLC	School Leaving Certificate

Women's Participation in Household Decision Making: A Comparative Study of Sarki, Gurung and Chhetri Married Women in Phulkharka VDC, Dhading District

CHAPTER- I: INTRODUCTION

1.1 General Background

The majority of women in Nepal live in rural areas where the choice for livelihood is limited to agriculture work on the farms but the ownership of land either by father or father in law, husband, landlord and brother. Most of the females are economically dependent. They have to ask to their male partners to spend their own income also. Very few women are economically independent and they have little bit higher decision-making power. Socio-economic status of female affects the women's participation in society. However they are capable and potential, their capability and potentiality do not respect if they have low socio-economic status. As females are less educated, they have low decision-making power. Those women, who have higher education and sound economic background, have higher chances in decision-making.

According to Subedi (1997:1-3) to raise a socio-economic status of the country, women play a vital role. Nepal is a male dominated society, where women have low socio-economic status as well as low decision-making power. Women have to do three responsibilities as reproduction, household work and productive role. Beside this, they do not have control over decision making on their reproduction and production. There exists

an asymmetrical relationship between the women performing the roles of protectors, nurturer, healer and guide. Nepali women are daughters, wives, and mothers but are less recognized by their own identity. Many societies have placed women to the lowest rank and to a passive role, limited to the home and farm and their family responsibilities.

The overall literacy rate 2001 was 54.1 percent for both sexes, 65.5 percent for the males and 42.8 percent for the females. Due to widened gap (22.7 percent) in literacy between women and men, there is less access of women in decision-making (CBS, 2003: 238).

According to Gurung (2007: 3) Dalit women also cover of more than half of the Dalit community in Nepal. After the political changes in 2007, the situations of women have certainly changed but not to the extent, it should have been. The fact is that Dalit women also consist of one fourth of the total women population. The entire women are the victims of gender bias in the society. The fundamental difference between high caste women and Dalit women lie on the ground of caste based discrimination and untouchables, which Dalit women have to face patriarchal feudal system considers women folk in general as commodity, means of entertainment and second-class citizen. That is why? Even Dalit women face discrimination injustice, education, job, property rights, and wages and decision-making process.

Nepal is a multiethnic, multilingual and multicultural country with more than 50 spoken languages and cultural traditions. They have often been classified into two broad groups, the Tibeto-Burman, and the Indo-Aryan. Women from the Tibeto-Burman communities are socially less constrained than, their Indo-Aryan sisters in terms of mobility, marriage or remarriage options and most importantly, income earning opportunities. In the Indo-Aryan groups, traditionally, women have fewer social and economic options.¹

It is essential for the development that male and female should enjoy equal opportunities for decision making in policy making, plan formulation and programme implementation as well as in monitoring and evaluation. But women are out of mainstream of development, participation of decision-making process. Women are suffering from exploitation and injustice. To empower women, social-cultural norms, values and practices are changed positively. As well as decision-making process should be addressed to lunch many formal and informal programme. Policy and programme should be formulated and implemented properly to address the problems of women. This study has tried to show the situation of Sarki, Gurung and Chhetri married women's participation in household decision-making.

¹ <http://www.onlinewomeninpolitics.org/nepaldoc.htm>

1.2 Statement of the Problem

In Nepal, Census 2001 shows that women's population is more than half of the total but their participation as decision-making is negligible. Women's participation is compulsory to make a decision, which helps to establishment of equality between men and women, to build the development and self-development of women.

Every stage of women's life is control by male. In her childhood, a woman is under the decision of father. In adulthood, woman is under the decision of husband, in old age, a woman is under the decision of son. The decision –making power of women is low in Nepal. Low decision-making power further descends on the economic dependence. Women, particularly in rural area in Nepal, tend to be the poorest of the world's poor. They constitute more than half of all persons living in extreme poverty. Women are under-represented in formal sector employment as well as in policy and political decision-making positions (UNFPA, 2003:9).

The participation of women in social, economic and political life has been minimal and women have remained voiceless. Problems related to women in power and decision making have qualitative and quantitative dimensions. The first dimension involves the capacity of women to assert and exercise their rights, and the lack of an enabling environment in which to do this .On the other hand, some quantitative improvements have been made with the introduction of reservations in local election. The overall participation of women in decision-making positions is very low and remains unsatisfactory .The statutory provisions alone do not adequately facilitate women's entry into these positions. Quantitative growth horizontally and only observed at the lowest levels of representation. Higher levels, of both local and national politics, are still regarded as the 'male sector'. Therefore, the political parties and legislatures have failed to substantiate their commitment to ensuring women's access to powerful decision-making positions (BBC, 2004:28).

Most of the developing countries, there is imbalance in status between male and female. Women in Nepal are also engaged in domestic chore along with the social and economic activities required for survival. Despite their important roles undertaken for social and economic life capacity and potential, women have more disadvantages than their counterparts due to an inadequate access to exposure, technology, credit and environment.

In Nepal, the majority of the women population is far from mainstreaming. There is no any effective government policy to support decision-making power for women. As like

men, women are also considered the factors that contribute in nation's development. However, the fact is that participation of women in household decision-making is important issue for the prosperous development of the nation.

It will help to make significant improvement in households, in society and in nation. Therefore, policies and programmes should be formulated to address the women's issues and should be implemented with proper way. Programmes should be beneficial for needy and targeted people and enhance the capabilities and potentialities of women to enable them to be in the mainstream of social improvement and nation development with their productive capacities of significant and effective decision-making. Improvement in decision-making power of female will play the vital role to make society developed and address the problems of social injustice.

The research on this issue was not taken before in the Phulkharka VDC, Dhading District. In social scenario of Nepal, low socio-economic status of women found as a variant in less access in household decision-making. This comparative study shows the current situation of Sarki, Gurung and Chhetri's married women in household decision-making. Which further pays way outs and provides guidelines to other researchers to conduct research on this issue and contribute in improving women's status in decision-making process.

1.3 Objectives of the Study

The general objective of the study is to portray and compare the women's participation in household decision-making among ethnic group (Sarki, Gurung and Chhetri) married women in rural areas like Phulkharka VDC of Dhading District. The specific objectives are as:

- To examine the socio-economic status of women among Sarki, Gurung and Chhetri in the study area.
- To identify the level of participation in the household decision-making power by the married women of reproductive age groups among Sarki, Gurung and Chhetri in the study area.
- To compare the women's role in household decision- making among Sarki, Gurung and Chhetri in the study area.

1.4 Rational of the Study

Decision-making role of married women for household in any area are affected by various culture, traditional norms, value and practice, occupation and religion etc. It is

integral part of development efforts. In patriarchal societies, women are discarded from participation in social, political and economic aspects. State policy must be include gender perspectives in their national development policies and should implement various programmes to improve women's confidence and decision-making power. In this study, women's participation in household decision-making is focused within Sarki, Gurung and Chhetri married women. The importances of the study are as follows:

- This study is important to explain socio-economic condition and household decision-making power of women.
- It compares the women participation in household decision-making among Sarki, Gurung, and Chhetri ethnic groups.
- It will be helpful to those organizations, which are working in this field to identify the situation of women in household decision-making and implement some welfare programme to improve their status.
- It is also helpful for other researcher to conduct further research in the issue of women's participation in household decision –making.

1.5 Limitation of the Study

The issue of women's participation in decision-making process is very vague. Because of the limited time, source and cost, this study is limited in the following areas:

- This study is limited to married women of ages (15-49 years) of ward numbers 3,4 and 5 in Phulkharka VDC, Dhading District.
- The small sample of this study covered only 90 households.
- This study focused to analyze the situation of women in household decision-making.

1.6 Organization of the Study

Generally, on the course of research, study is accompanied by dividing into six chapters. The different chapters are organized as follows:

- Chapter-I: It holds the background of the study, statement of the problem, objective of the study, rational of the study, limitation of the study and organization of the study.
- Chapter-II: It deals with the literature review from the various books, journals, publication etc.
- Chapter-III: It deals with the description of study area and explanation of the research design and procedure of the data generated and the statistical tools during the process.
- Chapter-IV: It holds the demographic, social, economic characteristics of sample households' population in the selected ward in Phulkharka VDC.

- Chapter-V: It deals with the analysis of collected data regarding the household decision-making process.
- Chapter-VI: It leads to the summary of findings and conclusions of the whole study. It also includes recommendations on the basis of the findings.

CHAPTER-II: LITERATURE REVIEW

This chapter deals with the available literature about decision-making roles of women and men. In this section, efforts have been made to review past researches, publication and related documents pertaining to the study area. This part of research is very important because it provides knowledge about the related topic, which increases ability of researcher to perform research.

2.1 Theoretical Literature Reviews

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, mother and wives: in community they maintain social and cultural services, predominantly on a voluntary basis and in economy, if they are not formally engaged as employees or entrepreneurs; they are active in family businesses and farms. But they have to low access to income, wealth and employment, which are the main causes of their low economic status. So, it is directly and indirectly related to their decision making power.

Participation in decision-making, about half of women participate in decisions about their own health care, making major household purchases, making daily household purchases, and visiting family and friends. However, one-third of women do not participate in any of these decisions at all. (NDHS, 2006:12).

Women play a significant role in domestic work, if not a predominant, role in agricultural production. One participatory research project found that women do more agricultural work than men in the high mountain areas, equal or more than men in middle hills, and

less than men in the Terai. Women and men are participants and decision makers, share the responsibility for planting, transplanting, weeding, harvesting, carrying grains to the mill for grinding, and collecting wood, water and fodder. Women's involvement is also significant in the care and management of livestock and poultry, and as well as in kitchen gardening. The participation of women is varying according to geographical region. In the complex social system of the hills, women's participation in agriculture further varies tremendously according to social group. Even though women's important role in agriculture, traditional social norms and customary laws, which are often gender biased, are a barrier to women's equitable access to productive resources. Which are the one of the most important cause of women's backwardness (BBC, 2004:23-24).

Decision making power is directly related to the family's norms and values. Discriminations between males and females start from the family. Females are not included in the decision making process, and the opportunities and benefits available in the society are monopolized by males. Women's participation in socio-cultural and political activities depends upon the attitudes of their men relative (Human Rights in Nepal, 2003:70).

In Janajati community, women play vital social role in the family. There is high social mobility in Dalit women due to compulsion to earn for family livelihood. Male head of the household has absolute authority, women as they grow older gain power but are still considered and act as dependent to male figure and restricted social mobility due to the fact that dignity is attached to women's sexuality in Chhetri society (Acharya 2004: 12).

The Universal Declaration of Human Rights States that everyone has the right to take part in the Government of his or her country. The empowerment and authority of women and the improvement of women's social, economic and political status are essential to the achievement of both transparent and accountable government administration and sustainable development. The power relations that prevent women from leading fulfilling lives operate at many levels of society, from the most personal to the highly public. Achieving the goal of equal participation among women and men in decision-making shall provide a balance that more accurately reflects the composition of society. The low proportion of women among economic and political decision-makers at the local, national, regional and international levels reflects the attitudes and structural barriers that need to be addressed through the positive measures. In addressing the inequality between men and women in the sharing of power and decision-making at all levels, Government and other authorities should promote an active and visible policy of mainstreaming a gender perspective in all policies and programmes so that before decisive actions are taken, an analysis of the effects on women and men, is made. (ILO: 2002:110-111).

Nepal's political parties and NGOs have made only token contributions to linking women's problems and needs with formal state structures and authorities. Although women are empowering themselves through their interaction with the state's power structure, their participation in the decision making process has yet to be properly streamlined, and they remain largely excluded from politics, government and governance. Had they been given full access to formal political structures and processes their vision of the state would undoubtedly be guided more by factors like power sharing, self-channeling of resources and playing a role in policy formulation and implementation. However, Nepali women are distant from the axis of state power, as the Human Development Report of Nepal Says: "gender empowerment in Nepal is abysmally low in relation to achievements at the regional and international level. The global GEM is more than double that of Nepal. Women in all South Asian countries except Pakistan are more empowered than women in Nepal" (Gurung, 2007:90).

The Level of education of individual women in a particular setting to their fertility, evidence suggest that the contextual effect of schooling can be as important as the individual level in determining reproductive behaviour. A modest exposure to education has little impact on fertility in a context in which average levels of women's education is low. In the other words, the overall effect of education in a society may be as powerful an influence on the reproductive patterns of individuals as their own level of education (Jejeebhoy: 1995: 3).

When the male head of the household is faced with a decision to be made (often brought to his attention by his wife), he first presides over an open discussion, looking for consensus, and then announces a decision that expresses the consensus. Other family members actively participate in this process. Children, old people, even hired ploughmen, if present, may contribute to the discussion (which for convenience usually takes place around mealtime or just after a meal). But he listens most carefully to his wife's contributions and in practice often defers to her in the decision, relying on her experience, especially in agricultural matters, and formulating a consensus that reflects her position. She in her turn defers to him as the one whose role is to make and announce the decision, thus, in public, private and mirrored in the functioning of the decision-making process. So, intended to reveal Nepalese village life as a dynamics can be of ultimately practical benefit to the decision (but decisive in their own way) village people of Nepal (Casper and Miller, 2002:239-240, 252).

Two different issues of women are: women's political participation and representation at decision-making levels. Participation is necessary but insufficient condition for

representation does not flow automatically from participation. Women all over the world have participated widely in political movements in times of crisis but, once the crisis is over, they are relegated again to the domestic arena (ADB, 1999:41).

The rural households are divided in five categories with related to decision-making: farm management, domestic expenditure, education, gifts, religious and social travel and disposal of household products and capital transaction. In all of these, women's contribution to rural household's decision-making process seems to have decline in the last decade. The StriiShakti report does not explain why this is happening. One cause could be the increasing commercialization of agriculture, which is changing the pattern of household expenditure and investment. Women know less about new technology and commercial agriculture than men, and are, therefore getting marginalized from farm management. Changing pattern of household expenditure in favor of market goods and investment beyond small household industries could also reduce women's input into decision-making process. But all these are only conjectures and can only be explained by in depth research of these processes. Conventional social custom is one of the major reason obstructing women from participation fully in economic development, which results low decision-making power in women's hand. Higher the participation of women for economic development, higher will be the decision-making power of women. On the other hand, the social conception that only women are responsible for the reproduction of human beings, conception, delivery and upbringing of child has made it extremely difficult for women to participate in the development process as equal member of society. So, female status is very low compared to the male (Acharya 1997:19).

Nepalese society is based on patriarchal structure, which by design has relegated women to a subordinate position, there were meaningful variations between communities in the extent of women's participation in the wider market economy and the overall household decision making process. These variations fall into a consistent pattern, suggesting that women's household decision-making input in a given community is directly related to the strength of the inside/outside dichotomy. To varying degrees the 'inside' private domestic sphere is characterized the proper domain of women and the 'outside' sphere of politics, commerce and wider public concerns-VDC meeting on political candidacy, water/irrigation system construction, budget allocation, village development programmes, selection of extension workers –are mostly ascribed to men. Women in dichotomous village communities (based on cultural and economic criteria) including the Maithali and Parbatia, have considerably less control in terms of decision making than those in non-dichotomous communities including the Lohorung Rai, Baragaonle and Kham Magar. The Newar, Tamag and Tharu fall between these two groups (StriiShakti, 1995:201).

According to Shrestha (1994) decision making power of women 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 in decision making as their proportion in decision making as their proportion in the communities at large. She further added that the women of Nepal are so dependent to men if the partners of members deny giving shelter to them; it is a question of basic survivals. This system has made women to helpless, houseless and dependent that without men they will not survive. So, this is human systematic the right of survival is laid on the heart of men. It can be concluded that only strong status of female may increase the decision-making power otherwise they have to play sub-ordination role of their male partners.

Existing cultural groups and access to resources of women are determined by the social status of women. Generally, women belonging to Tibeto-Burman cultural groups had considerably greater freedom in matters such as choice of marries patterns, deciding the time for marriage and in selection of the Indo- Aryan cultural group. While Indo-Aryan women were married early, had no choice in their life partners and were severely restricted in their social mobility, such findings did not generally apply to women belonging to Tibeto-Burman groups. In all cultural groups, however, it was found that women's access to modern resources in the form of knowledge and traditional and newly created assets that is land, machines, employment etc. was severely limited (Acharya, 1994:1).

A wider overview of women's status in decision-making power in their household, they claim that economic factor affects women's role in decision-making both directly and indirectly. If a woman has a greater economic participation she has a greater power of decision-making. Similarly, social and demographic factors also influence the role of decision-making e.g. small size off children imply higher economic participation and consequently greater decision-making power for women (Acharya and Bennett, 1981:127-143).

According to UN (1995: 17) the status of women are improving and also enhances their decision-making capacity at all spheres of life. This in turn is essential for the long-term success of population programmes. Experience shows that population and development programmes are most effective when steps have simultaneously been taken to improve the status of women.

Especially, decision- making of females in the study area at home and farm affairs among the rural families, she goes on to emphasis education of women as an important factor in the matter of decision process. In her words, 'Educated women are better placed as compared to their illiterate counter parts'. She has stated that she has never seen women as final decision makers in many household matters except for cases for food and nutrition of children. The male members of the family solely do the financial activities. She claims that women have greater input in household decision making if they are from medium status. She also claims that the socio-economic status is closely linked with women's power of decision –making (Kaur, 1987: 120).

2.2 Empirical Literature Reviews

Women in Nepal are less likely to be educated than men. Half (49 percent) of women in the households interviewed in the NDHS had never attended school compared to only 23 percent of men. More than a third of men in the households had attended at least some secondary school, while only one in five women reached this level of education. Men are also more likely to be employed than women (99 percent versus 83 percent) and in 70 percent of cases; men earn more than their wives (NDHS, 2006:12).

According to Gurung (2007:11-12), in Nepalese society, women's role appears to be changing in the cities but it is only a surface change. Unfortunately, the majority of women are living in the rural areas. Almost 93 percent of Nepal is rural, and here change is coming at a painfully slow pace. The rural women have little or no self-confidence and do not consider themselves on par with men. The village women's life is nothing more than that of a servant or a possession of the family. They do not appear to know the value of their individual live.

Generally, husbands were the main decision maker as to whether to terminate a pregnancy. It was found that if the husband decided to keep the unintended pregnancy to term, his wife would have few or no options to alter the decision. It was not possible in this study to assess whether women with unintended pregnancies had resorted to abortion without informing their husbands. Nevertheless, the finding indicates discordance in responses between husbands and wives regarding the final outcomes. For example, of 12 husbands who said their wives had successful abortions, two of these wives responses did not match with their husbands' responses. Like as, among those seven husbands who reported abortion failures, these responses matched only with four wives (Gurung, 2007:11).

Women's access in economic assets and property, there is no ground to believe that women's access to land and other economic resources has increased in the last 20-25 years as their legal rights over property and inheritance has not changed much during this period. Even the recently promulgated amendment, to the law on property rights of women does not change her access to parental property substantially. The law provides easier access to property in her final household. As the census 2001, about 11 percent of the households reported some land in female legal ownership (Acharya, 2003:47).

The political history of Nepal one realizes that women have been actively, involved in the movements of restoring democracy in 1950 as well as in 1990. Women politicians only make up 21 (7.9 percent) members out of the 265 Parliamentarian. In the General Election of 1999 for the House of Representatives, the percentage of total women candidates are 6.1 percent out of which only 12 (5.8 percent) were elected in the house of 205 members. There are 9 (15 percent) women members in the National Assembly out of 60 members. The number of women in the Cabinet is 1 out of 32 (28 Sept. 1999). The 20 percent seat reservation for members in Local Political bodies in 1997 local level election has brought more than 39,000 women in local bodies. However, a vast majority of these women need to be empowered politically through sensitization. Even the constitutional provision for integrating women into the various level of political power structure has failed to increase women's participation in decision-making adequately. There are also very few women in the administrative and managerial positions. In fact a vast majority of women involved in the unorganized sectors are illiterate, unskilled and earning nominal wages. Their working hours is longer than that prescribed by law for the organized sector and with no childcare and maternity facilities (Pradhan Malla, 2000: 2-3).

Basically, women's position in the family and society is determined by religion. The existing religions differ in their approach to God and salvation; one common feature they share is the allocation of inferior status of women. In spite of, religious tenets, taboos also play a role in establishing women's lower position in the society. Nepal has two major religions: Hinduism and Buddhism, among them 86.5 percent are Hindus and 7-8 percent are Buddhist. Broadly speaking, Buddhist women do enjoy better position compare to Hindu women, but within their own community, their status is lower in compare to men. The notions of purity and impurity, which are dominant caste system, are even more stringent in relation to women. Menstruation and childbirth are considered impure and these accords women lower status than men from lower caste. The religious scriptures also influence women that they consider themselves subordinate to their male counterparts, as especially Hindu women consider it their duty to take orders from their husbands. Their whole life revolves around their husbands and children and only few

have individual identities. Thus, women's status is poor compared to the men (Gurung, 2007:12).

Women are struggling to reconcile activities outside home with their traditional roles. They cannot participate fully in economic and public life/ have limited access to position of influence and power and have narrower occupation choices and lower earning than men. In the majority of the countries, Women comprise 10 to 30 percent of managers and occupy less than 5 percent of the very highest economic position. In addition, there has been significant improvement in the percentage of females among, managerial and administrative worker, individual countries report significantly higher percentage in the United States, Botswana and Guatemala; for example, women constitute 40, 26 and 32 percent of these positions respectively. (Limbu, 2007:10).

Gautam (2006:14) found that the girls' enrollment in primary level, in spite of equal level population was lower than that of boys in study area. The main causes were found to be the property negative parental attitude, girls' involvement in farming and household work and lack of educational awareness in parents. He also found that girls a decreasing trend of enrollment from primary to secondary level in study areas. Though high rate of enrollment were found in primary levels, the proportion of girls' enrollment even at this level was only 38 percent as against 62 percent of the boys.

Ghimire (1997: 49-57) found that the girls' enrollment in primary level, in spite of equal level population was lower than that of boys in study areas. The main causes were found to be the property negative parental attitude, girls' involvement in farming and household work and lack of educational awareness in parents. He also found that girls a decreasing trend of enrollment from primary to secondary level in study areas. Though high rate of enrollment were found in primary levels, the proportion of girls' enrollment even at this level was only 38 percent as against 62 percent of the boys.

In political perspective, very few women have been elected to executive positions of VDC and DDC local institutions in 1997. Only 289 women have elected on ward chairpersons in a total of 3993 wards. Between nearly 8000 chairperson and vice-chairperson, only 26 are women. Their proportion declines progressively as one move to higher decision-making position. The participation of Nepalese women in the judiciary is also negligible women constitute only some 4 percent of the judiciary's decision makers. There were one-secretary two women judges (special class) and a district judge as of 1997 (ADB, 1999:44-45).

In Tamang community, the participation in the decision-making inside the household sphere was found to be equal for men and women. The decision-making authority constituted 40.3 percent of the total. However, the females' participation in decision-making authority for outside the household spheres is found to be dominated by males' decision authority (32.5 percent vs.49.4 percent) (Limbu, 1997:87).

Gautam (2006:21-22) the roles of women in food production, industrial work, health provision and education. Women constitute the largest number of food producers-approximately 50 percent in Africa, 30-40 percent in Asia and slightly less in Latin America. A questioning notes "can we afford to trace any path of development without pooling the untapped resources of women?" She emphasize upon women as an indispensable human resources and the necessity to mobilize them for any significant and balanced development of a nation.

According to (NPC, 1992: 92) a case study from Bajhang showed that about 20 percent of female households head were landless as compare to only about 9 percent of male-headed households. Slightly more female-headed households than male-headed households were in marginal former category. No women were found in the category of medium and large farmers. All female households in this sample had incomes below poverty level.

In conclusion of M.A thesis by Paudyal, large number of women are literate in study area out of 150 respondents, 58 percent are literate but they are concentrated on primary level and non-formal sector. Brahmin/ Chhetri, women are more literate than the other caste groups. It is found that increase the levels of education drop out cases are also increasing in school enrolment of female students. The major cause of dropout is early marriage. Brahmin/ Chhetri, women have high decisive role in household except decision on dowry. There is negative relationship between age of respondents and decision on childbirth, age and decision on dowry & age and decision on children's education. Among the respondent about 78.7 percent have decision on usually cooked. Women have loose command over their own property showing.

Gurung (2007:54) in her dissertation "Role of Women in Household Decision-making: A Comparative Study of Dalit, Janajati, and Khas Married Women in Vyas Municipality of Tanahun District". In this study, Gurung cleared that the socio-economic status among the Dalit, Janajati and Khas community. The major findings of this dissertation as:

- The majority of the respondents are married except in Dalit, 20 percent are separated and 2 percent are widow and in Janajati 2 percent are widow.

- Among 3 ethnic groups 30 percent of Dalit, 14 percent of Janajati and 10 percent of Khas respondents are illiterate.
- Majority of respondents from each ethnic group are housewives. Among Dalit 20 percent, Janajati 40 percent and Khas 36 percent respondents are engaged in agricultural activities.
- Majority of the respondents except Janajati respondents take decision on cropping themselves.
- Majority of the respondents 76 percent of Janajati, 68 percent of the Dalit, and 62 percent of Khas buy food products by themselves.
- Among three ethnic groups, only 20 percent of Dalit respondents take decision on dowry in children's marriage.
- About 53 percent of Dalit, 50 percent of Janajati and 43 percent of Khas take decision on income generating activities by themselves.
- As per the occupation majority of Janajati respondents (48.3 percent) engaged in agriculture activities and 50 percent of Dalit respondents engaged in non-agricultural activities take decision on type of fuel themselves.
- Among three ethnic groups 60 percent of illiterate Janajati and 44 percent of literate Khas take decision on income generating activities etc.

Guatam (2006) in her M.A dissertation work "Women's Education Status And Their Decision Making Power in Household Activities: A Case Study of Itahari Municipality, Sunisari". The major findings of her dissertation as:

- Out of the total female respondents 104 of them were found to be currently married, 4 of them widow and 2 of them are divorced.
- Most of the women in survey were Hindu (90 percent) followed by Buddhist (6.4 percent) and Muslim (3.6 percent).
- Forty percent of women are force to have baby without their own choice.
- About sixty six percent women respondent use family planning where only 20 percent of their husbands use family planning
- Only 10.9 percent respondents have ownership in business and industry.
- Eighty percent of women who have to take permission to spend money even though they are keeping money and only 20 percent women spend money without permission.
- The survey of Itahari women's outdoor participation is high and maximum women i.e. 69.1 percent said that they have freedom to decide upon outdoor participation but only 30.9 percent said that they have no freedom in such participation
- Only 20 percent are involved in politics.

Limbu (2007:81) in his M.A dissertation work " Impact of Occupational and Educational Status of Married Women in Household Decision-making: A Case Study of Sanischare VDC of Morang District. The major findings of his dissertation as:

- Large numbers of women are engaged in agricultural works in study area. Out of 108 respondents, 84.3 percent are engaged in agriculture along with self-agriculture and other agriculture.
- Large numbers of women are literate in study area. Out of 108 respondents, 65 percent are literate but they are concentrated on the secondary and primary level.
- Huge share of literate respondents belong to secondary level and 25-39 years age group. Brahmin women are more literate than other caste groups.
- It is found that increasing the levels of education means decreasing the number of females' education attainment (for secondary and upward).
- The major cause of dropout is marriage.
- Respondents with secondary level and agriculture occupation have high decisive role on all sectors except dowry, selling home/land and '*Pewa*' cattle.
- Majority of respondents choose husband and husband/self as final decision-maker.
- In case of decision to go to out side the door, majority of respondents are taking decisions on going market and meeting personal friend.

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

It can be concluded from the above studies, that females have low participation on decision-making power due to lack of proper socio-cultural, economic and demographic status. Females have more responsibilities in household chores, agricultural activities or labour force but they have less chance to decide freely but participate more. The massive literatures in the field of the participation of women in decision-making show that there are very few women in political level decision-makers. Women from Tibeto-Burman groups are socially less constrained to women of Indo-Aryan groups. Men are found more participated in household decision-making than women. So, Men are superior to women. Lastly, it should not be forgotten that without equal participation of male and female in all spheres of households and all aspect of life, there is less change to be developed societies. So, women should bring into the mainstream of development activities not by only their physical presentation but by providing fully decision-making power in every sector.

CHAPTER-III: METHODOLOGY

Research methodology is a way to solve systematically about the research problems. It is a general plan of how the researcher is going about answering the research questions the researcher has set. It is also the chain process or method applied from data collection, processing and analysis to finding conclusions. This chapter deals with methods employed while constructing the research study in order to achieve the research objectives. The major contents of research methodology are as follows:

3.1 Introduction of the Study Area

Among the eight districts of Bagmati Zone, Dhading is the one, which has covered 1926 square kilometers. Its bordering districts are Kathmandu, Nuwakot and Rasuwa in the east, Gorkha in the west, Makwanpur and Chitwan in the south and Tibet in the north. This district comprises of three electoral constituencies and 50-village development committee. The population of the district is 338658, which covers the 4.2 percent of the total population (23,151,423). Among them 1,65,864 (49 percent) are males and 1,72,798 (51 percent) are females. According to ethnic composition 21.5 percent are Tamang, 16.7 percent Brahmin, 15.5 percent Chhetri, 9.6 percent Newar, 8.5 percent Magar, 7.7 percent Gurung, 4 percent Sarki, 3.4 percent Kami, 2.3 percent Damai, 1.3 percent Sanyasi, 1.2 percent Kumal, 1 percent Takuri, 0.9 percent Gharti, 0.5 percent Sunar, 0.5 percent other Dalit and others are 2.7 percent. (DNGOP: 2064).

The research study was conducted in the Phulkharka VDC of Dhading district. Its boarding VDCs are Basari and Budathum in the west, Gumdi in the east, Mulpani and Salayankot in the south and Re in the north. The population of the VDC is 4655; among them 2106 are males and 2549 are females. And the total household of this VDC is 872. Among the nine wards of this VDC, the study has covered the ward number 3, 4 And 5. Agriculture is the major occupation of this area but for livelihood they are engaged in

business, government jobs (like teacher, police etc), wages labour, national and international labour etc. But there is lack of development indicators such as electricity, road, irrigation, pure drinking water etc.

3.2 Study Design

The design of the study is basically non-experimental. Descriptive research method has been used to collect, explain and to analyze the data. It is used to describe the exact situation of study population and their demographic and socio-economic variables have been analyzed and presented in this study.

3.3 Method of Data Collection

To fulfill the objectives of research, collection of data is very important. During the research study, the data were collected with the help of both structure and non-structure questionnaire included all questions, which are needed to collect the information related to households and socio-economic activities. According to needs, the researcher used the other techniques such as Interview schedule, Observation, Key informant's interviews, focus group discussion etc.

3.4 Research Procedure

To obtain the objectives of the study mainly this study has been completed in three phases. The first phase was started with conceptual clarity, second phase was empirical and third phase was analytical phase. The study is mainly depending upon the responses of respondents.

3.5 Sampling Procedure

The sample population has selected purposively from ward no. 3, 4 and 5 of Phulkharka VDC of Dhading District. This study has covered 30 households from each Sarki, Gurung and Chhetri ethnicity as a sample. All married women of age group 15-49 years in 90 households of the study areas are interviewed. The sample size is 122 married women of age group 15-19 years.

3.6 Sources of Data

Sources of data are the primary and secondary data. The primary data have been collected from the direct field visit, (personal interview, household survey, observation and group discussion).

The secondary data were collected from the various type of relevant literatures, such as articles, books, village profile, website, journals, newspaper, reports etc. publications and concerned offices.

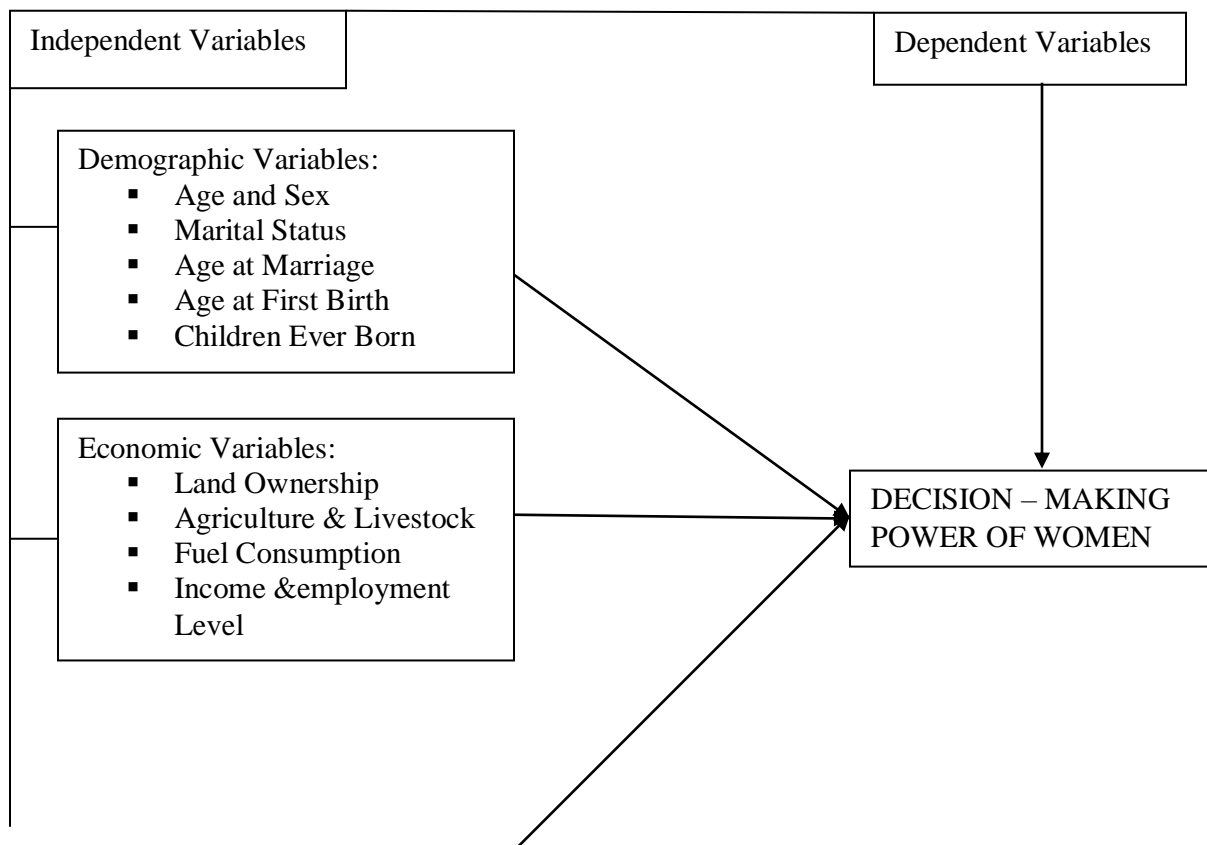
3.7 Data Processing, Presentation and Analysis

After collection of data, data processing were done for drawing out meaningful results. The researcher gets raw data from the field so it needs to be analyzed to get fruitful results. The collected data are analyzed by using the methods such as frequency distribution, cross tabulation, average and percentage distribution. To present the result in more simple way different cohort has been presented as and when necessary.

3.7 Conceptual Framework

Demographic, social and economic factors affect the women's decision-making power. Demographic variables such as age, marital status and age at first birth are important factors, which are influenced by the participation of women in society. Social variables are education, health, participation in social activities, which are primary needs to involvement of formal job or employment and also influenced the decision-making power. Economic variables are directly related to decision-making power of women. These are land ownership, employment and income level play vital role to build up the self-confidence of women.

Figure: Conceptual Framework



- Social Variables:
- Education
 - Religion
 - Health
 - Participation in social Activities
 - Family Planning

CHAPTER-VI: INTRODUCTION TO STUDY POPULATION

This chapter deals with the demographic, social and economic characteristics of household and respondents. The characteristics of household and respondents in many aspects like age-sex composition; religious composition, education status etc. are dealt in this segment. Out of the total 872 households, 90 households were taken as sample.

4.1 Demographic Characteristics

The demographic characteristics such as household population by age and sex, sex ratio, marital status, age at marriage, age at birth of first child children ever born have analyzed.

4.1.1 Age and Sex Composition of Household Population with Sex Ratio

A significant feature of any population is the distribution of its members according to age and sex, which facilitates the planners and policy makers in formulating effective socio-economic development plans for the population of different age group by sex. Age and sex of each household member were obtained from the married women of age group 15-49 years. In 90 sampled households, the total population is 553.

Table 4.1: Distribution of Household Population with Sex Ratio

Age group	Male		Female		Total		Sex Ratio
	Cases	Percentage	Cases	Percentage	Cases	Percentage	
0-4	31	11.4	27	9.6	58	10.5	114.8
5-9	35	12.9	32	11.4	67	12.1	109.3
10-14	32	11.7	29	10.3	61	11.0	110.3
15-19	26	9.6	30	10.7	56	10.1	86.7
20-24	25	9.2	28	10.0	53	9.6	80.3
25-29	19	7.0	24	8.5	43	7.8	79.2
30-34	21	7.7	25	8.9	46	8.3	84

35-39	18	6.6	15	5.3	33	6.0	120
40-44	15	5.5	16	5.7	31	5.6	93.8
45-49	19	7.0	21	7.5	40	7.2	90.5
50-54	12	4.4	11	3.9	23	4.2	109.1
55-59	6	2.2	8	2.9	14	2.5	75
60+	13	4.8	15	5.3	28	5.1	86.7
Total	272	100.0	281	100.0	553	100.0	96.8

Source: Field Survey, 2008

Table 4.1 shows that the total population is 553, among them 272 are males and 281 are females. The proportion of population of the age group 0-4 is relatively less than that of the age group 5-9. Age distribution tends to be a smooth one in the sense that the proportions of the persons in each successive age group are less than in the proceeding one. The sex ratio is found 96.8, which is lower than that of national figure (99.8).

4.1.2 Age Composition of Respondents

In demography, age composition is the composition of a population according to the number and proportion of population (male and female) in each age category. Decision-making roles are different in people according to their ages. The five-years age composition of respondents as follows:

Table 4. 2: Distribution of Respondents by Age Group and Ethnicity

Age group	Sarki		Gurung		Chhetri		Total	
	Cases	Percentage	Cases	Percentage	Cases	Percentage	Cases	Percentage
15-19	1	2.5	2	4.3	1	2.7	4	3.3
20-24	9	23.1	9	19.6	7	18.9	25	20.5
25-29	4	10.3	12	26.1	5	13.5	21	17.2
30-34	9	23.1	9	19.6	7	18.9	25	20.5
35-39	3	7.7	4	8.7	6	16.2	13	10.6
40-44	4	10.2	6	13.0	5	13.6	15	12.3
45-49	9	23.1	4	8.7	6	16.2	19	15.6
Total	39	100.0	46	100.0	37	100.0	122	100.0

Source: Field Survey, 2008

Table 4.2 shows that highest respondents are found in age groups 20-24 and 30-34 years. In Sarki, the highest population is found in age groups 20-24, 30-34 and 45-49 years i.e. 23.1 percent. In Gurung, the highest population is found in the age group 25-29 years i.e.

26.1 percent. There are 18.9 percent of Chhetri respondents in both age group 20-24 and 30-34. In selected 30-sampled households in each ethnicity, there is a higher number of the married female population in Gurung community than the Chhetri and Sarki.

4.1.3 Marital Status of Respondents

A person who has lived as husband and wife after being married religiously or socially and legally, it maintains the social structures given continuity to the society and helps to sustain social development. Which determines the social roles and responsibilities of people. The marriage situation of the study population is given in table:

Table 4.3: Distribution of Respondents by Marital Status

Marital Status	Sarki		Gurung		Chhetri		Total	
	Cases	Percentage	Cases	Percentage	Cases	Percentage	Cases	Percentage
Currently married	37	94.9	44	95.6	36	97.3	117	95.9
Separated	-	-	1	2.2	-	-	1	0.8
Widow	2	5.1	1	2.2	1	2.7	4	3.3
Total	39	100.0	46	100.0	37	100.0	122	100.0

Source: Field Survey, 2008

Table 4.3 shows that marital status of women, among the respondents of Sarki, 94.9 percent are currently married, and 5.1 percent are widow. In Gurung, 95.6 percent are currently married, 2.2 percent were separated and widow. In Chhetri, 97.3 percent are currently married and remaining, few people are widow. In total, 95.9 percent are currently married, 0.8 percent, are separated and 3.3 percent are widow. Comparatively, Chhetri's respondents are higher than other respondents, which are currently married. Gurung respondents have lived in separated i.e. 2.2 percent. But widow women are higher in Sarki comparatively than other groups.

4.1.4 Age at Marriage of Respondents

Age at marriage is one of the most important factors, which is a key determinant of the fertility. Marriage marks the point in a woman's life when childbearing becomes socially acceptable. The early age at marriage contributes a relatively long period of childbearing age for women, while the marriage is postponed to some extent contributes receptively

shorter span of their childbearing. The women who tend to marry early in their reproductive ages are likely to bear more than that of women who marry late. In this study, the age at marriage is grouped into five age groups in each ethnicity: 10-14, 15-19, 20-24, 25-29 and 30-34, which is clearly shown in the table 4.4.

Table 4.4: Distribution of Respondents by Age at Marriage

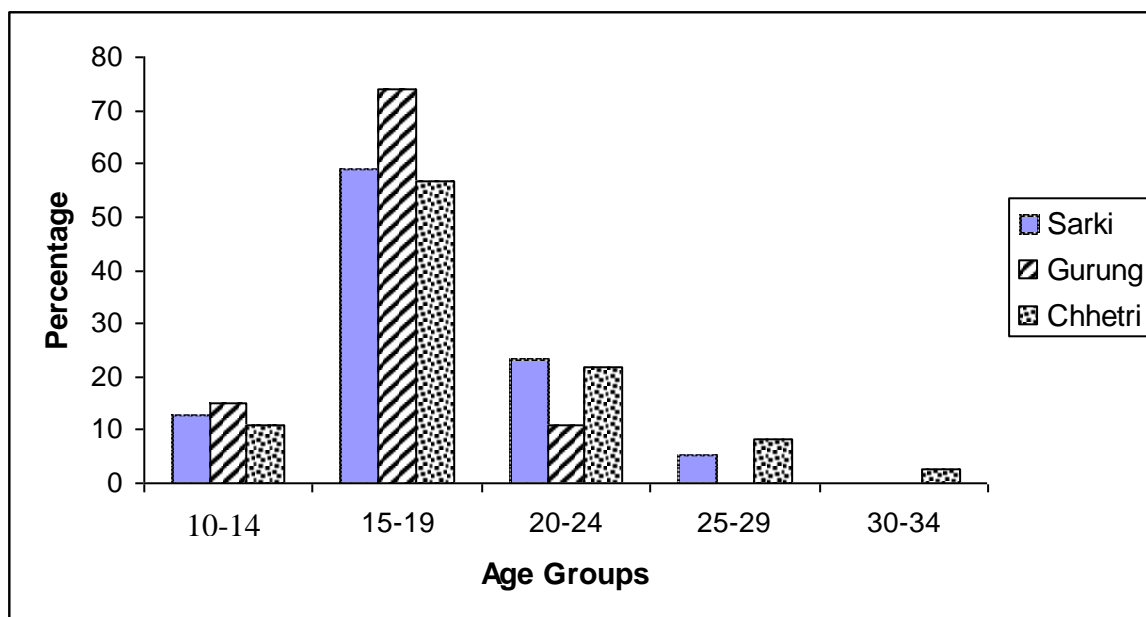
Age at marriage	Sarki		Gurung		Chhetri		Total	
	Cases	Percentage	Cases	Percentage	Cases	Percentage	Cases	Percentage
10-14	5	12.8	7	15.2	4	10.8	16	13.1
15-19	23	59.0	34	73.9	21	56.8	78	63.9
20-24	9	23.1	5	10.9	8	21.6	22	18.1
25-29	2	5.1	-	-	3	8.1	5	4.1
30-34	-	-	-	-	1	2.7	1	0.8
Total	39	100.0	46	100.0	37	100.0	122	100.0

Source: Field Survey, 2008

Table 4.4 shows the percentage of women who have married by specific ages. Marriage occurs relatively early in study area: among three caste groups most of the women had married between age group 15-19 years. Comparatively in age group 10-14 years few women had married in Chhetri (10.8 percent) than the other caste Sarki and Gurung (12.8 percent and 15.2 percent), respectively. Late age at marriage is found to be practice in Chhetri community rather than the other communities. In all respondents, parental education also influences age at marriage.

The percentage distribution by age at marriage is also shown in the following figure:

Figure 4.1: Percentage Distribution of Respondents by Age at Marriage



4.1.5 Age at Birth of First Child

The early age at first birth increases the relatively longer period of childbearing ages of ever-married women but postponed of age at first birth decreases the period of childbearing, which might help to reduce the fertility. The age at first birth might be increased with the civilization of the society, which helps to decrease the fertility. The age at birth of first child in this study is grouped into five years age groups such as 10-14, 15-19, 20-24, 25-29 and 30-34 years.

Table 4.5: Distribution of Respondents by Age at Birth of First Child

Age at birth of 1 st child	Sarki		Gurung		Chhetri		Total	
	Cases	Percentage	Cases	Percentage	Cases	Percentage	Cases	Percentage
10-14	1	2.6	1	2.2	-	-	2	1.6
15-19	25	64.1	37	80.4	19	51.4	76	62.3
20-24	11	28.2	8	17.4	14	37.8	38	31.2
25-29	2	5.1	-	-	3	8.1	5	4.1
30-34	-	-	-	-	1	2.7	1	0.8
Total	39	100.0	46	100.0	37	100.0	122	100.0

Source: Field Survey, 2008

Table 4.5 shows that the Chhetri's women have a higher age at birth of first child than other i.e. Gurung and Sarki. For example, proportion of age at birth of first child in age group 10-14 is 2.6 percent in Sarki women and 2.2 percent in Gurung women but nil in Chhetri women. 2.7 percent of Chhetri women have given birth in age group 30-34 years but nil in Sarki and Gurung women. Comparatively, Chhetri respondents are better than the Gurung and Sarki respondents because early age at first birth is lower rather than the other ethnic groups. Majority of Gurung respondents have given a first birth in early ages i.e. 82.6 percent, Sarki (66.7 percent) and Chhetri (51.4 percent).

4.1.6 Mean Children Ever Born of Respondents by each Ethnicity

A woman who has reached reproductive age will have born a certain number of children at any given time, of which a certain number will still be surviving. These numbers are referred to, respectively, as the children ever born and children surviving for this woman at this time. Data on the number of children ever born reflect the accumulation of births over the past 30 years and, therefore have limited relevance to current fertility levels, particularly when the country has experienced a decline in fertility. The information on children ever born (or parity) is useful in looking at a number of issues. The general age pattern of fertility is that the level of current fertility increases to a certain age and then decreases. The distribution of mean number of CEB by each ethnicity as follows:

Table 4.6: Mean CEB by Current age of Ever Married Women of Sarki

Age Group	Sarki			
	Respondents	Number of children	Mean CEB	DHS 2006
15-19	1	0	0.0	0.2
20-24	9	11	1.2	1.2
25-29	4	12	3.0	2.4
30-34	9	30	3.3	3.3
35-39	3	11	3.7	4.1
40-44	4	16	4.0	4.6
45-49	9	38	4.2	5.3
Total	39	118	3.0	2.4

Source: Field Survey, 2008

Table 4.7: Mean CEB by Current age of Ever Married Women of Gurung

Age Group	Gurung			
	Respondents	Number of Children	Mean CEB	DHS 2006
15-19	2	1	0.5	0.2
20-24	9	13	1.4	1.2
25-29	12	35	2.9	2.4
30-34	9	31	3.4	3.3
35-39	4	15	3.8	4.1
40-44	6	26	4.3	4.6
45-49	4	21	5.3	5.3
Total	46	142	3.1	2.4

Source: Field Survey, 2008

Table 4.8: Mean CEB by Current age of Ever Married Women of Chhetri

Age Group	Chhetri			
	Respondents	Number of Children	Mean CEB	DHS 2006
15-19	1	0	0	0.2
20-24	7	6	0.9	1.2
25-29	5	10	2.0	2.4
30-34	7	22	3.1	3.3
35-39	6	23	3.8	4.1
40-44	5	21	4.2	4.6
45-49	6	25	4.2	5.3
Total	37	107	2.9	2.4

Source: Field Survey, 2008

Table 4.6, 4.7 and 4.8 show that higher the age of respondents, higher the number of children ever born. It also indicates that the mean number of children ever born varies by age group of women. The highest children ever born are found in the age group 45-49 year of age in each ethnicity. The average number of CEB in the Sarki, Gurung and Chhetri respondents are found to be 3.0, 3.1 and 2.9, which is higher than the 2.4 for Nepal reported by DHS, 2006. It is cleared that highest CEB is found in Gurung respondents followed by Sarki. And lowest CEB is found in Chhetri respondents. Thus, it

can be concluded that Chhetri women have given less number of births during their reproductive life span than the Gurung and Sarki women.

4.2 Economic Characteristics

Economic status is an indicator of the level of wealth that is consistent with expenditure and income measures. In this part, economic characteristics such as land ownership, Pewa cattle, income level, and fuel consumption. All persons consume goods and services; only a part of the total population of any area is engaged in producing such goods and services. According to ILO, economically active person are persons engaged of intent to engage in the production of goods and services included within the boundary of production of the system.

4.2.1 Distribution of Land

Landholding size is one of the key economic indicators to measure the economic well being of the community or person. Nepal is agro-based country and most of the people depend upon the agriculture as main occupation. Land has great contribution in agriculture and it measures the economic status of people. So, huge ownership of land indicates the economy well and few ownership of land indicates the poor economy.

Table 4.9: Distribution of Respondents by Landholding

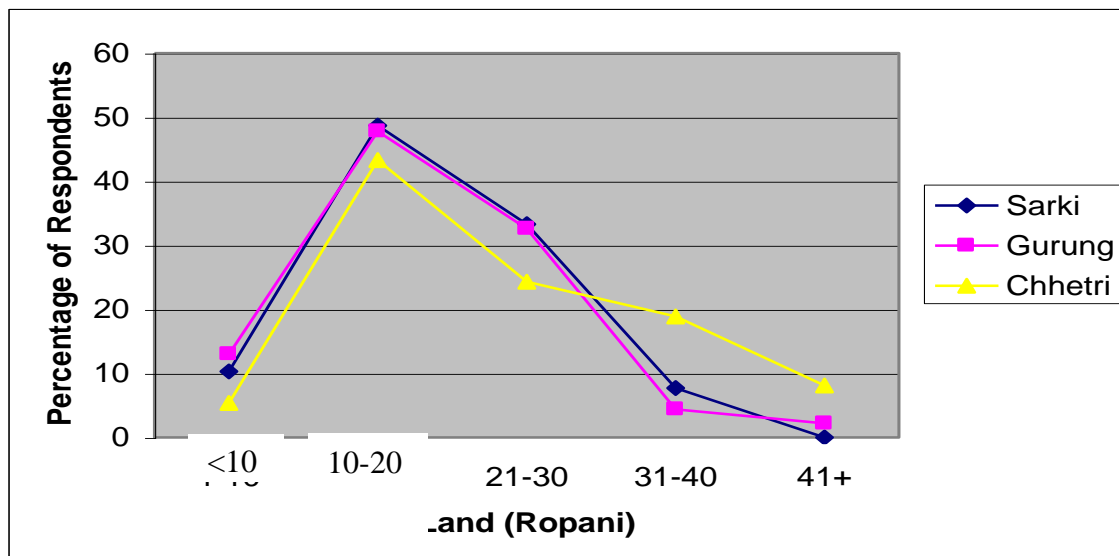
Land (Ropani)	Sarki		Gurung		Chhetri		Total	
	Cases	Percentage	Cases	Percentage	Cases	Percentage	Cases	Percentage
<10	4	10.3	6	13.0	2	5.4	12	9.8
11-20	19	48.7	22	47.8	16	43.3	57	46.7
21-30	13	33.3	15	32.6	9	24.3	37	30.4
31-40	3	7.7	2	4.4	7	18.9	12	9.8
41+	-	-	1	2.2	3	8.1	4	3.3
Total	39	100.0	46	100.0	37	100.0	122	100.0

Source: Field Survey, 2008

Table 4.7 shows that Sarki (10.3 percent), Gurung (13.0 percent) and Chhetri (5.4 percent) respondents have (<10 Ropani) land. But Chhetri (8.1 percent), Gurung (2.2 percent) respondents have (41+ Ropani) land but nil in Sarki. So that, landing pattern signifies their actual economic status to their community. In that sense, Sarki have less landholding size than Gurung though Gurung have lower level of land holding size

compare to the Chhetri. Thus, Chhetri's status is higher compare to than that of Gurung and Sarki's status.

Figure 4.2: Percentage Distribution of Respondents by Landholding



4.2.2 Distribution of Respondents by 'Pewa' Livestock

'Pewa' means own rights of goods or self-property of a person. So, following table shows the distribution of respondent by "Pewa" Livestock:

Table 4.10: Distribution of Respondents having Livestock as 'Pewa', 2008

Having 'Pewa'	Sarki		Gurung		Chhetri		Total	
	Cases	Percentage	Cases	Percentage	Cases	Percentage	Cases	Percentage
Yes	16	41.0	21	45.6	11	29.7	48	39.3
No	23	59.0	25	54.4	26	70.3	74	60.7
Total	39	100.0	46	100.0	37	100.0	122	100.0

Source: Field Survey, 2008

Above table shows that 41.0 percent Sarki had Pewa, 45.6 percent Gurung had Pewa but compare than this few Chhetri respondents had Pewa i.e. only 29.7 percent. In the sense of Pewa, Gurung respondents has found to have strong position in Pewa than the other two ethnicity i.e. Sarki and Chhetri.

4.2.3 Main Source of Income and Monthly Income Level of the Respondents

Income level signifies the economic standard as well as living standard of people. The more income allowed affording the various things that are necessary for modern livelihood. Scenario of this field survey of Sarki, Gurung and Chhetri community's source of income is follows:

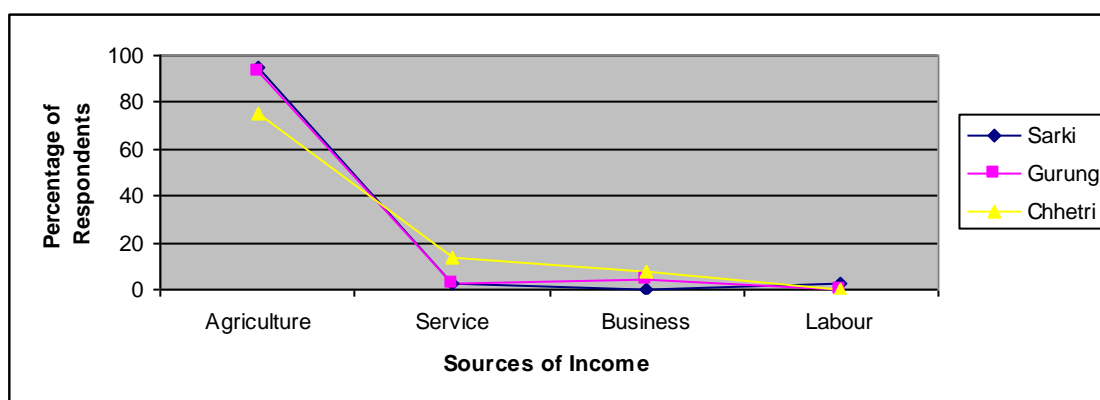
Table 4.11: Distribution of Respondents by Main Source of Income

Source of Income	Sarki		Gurung		Chhetri		Total	
	Cases	Percentage	Cases	Percentage	Cases	Percentage	Cases	Percentage
Agriculture	37	94.8	43	93.5	29	78.4	109	89.4
Service	1	2.6	1	2.2	5	13.5	7	5.7
Business	-	-	2	4.3	3	8.1	5	4.1
Labour	1	2.6	-	-	-	-	1	0.8
Total	39	100.0	46	100.0	37	100.0	122	100.0

Source: Field Survey, 2008

It is observed that agriculture is main source of income in all these groups. Sarki (2.5 percent), Gurung (2.2 percent) and Chhetri (13.5 percent) respondents are engaged in service. Nil in Sarki, 4.3 percent in Gurung and 8.1 percent in Chhetri respondents are engaged in business. Only 2.6 percent Sarki respondents are engaged in labour work but not Gurung and Chhetri respondents engaged in this sector. In this scenario, most of the Sarki and Gurung respondents are engaged in agriculture but Chhetri respondents are slightly lower than these two groups. Chhetri's respondents participation are higher in Service and business compare than other two groups.

Figure 4.3: Percentage Distribution of Respondents by Main Source of Income



In some cases, income level is considered as determinant of household decision-making power of women. It plays a vital role in participation on household activities of women. Income level is that factor which determines the purchasing power of the people. Those persons, who have higher level of income, can invest much money for their children's

education, health as well as for their quality of life, which directly or indirectly affects the human life. Scenario of this field survey of Sarki, Gurung and Chhetri community's income level is seen in the following table.

Table 4.12: Distribution of Respondents by Monthly Income Level

Income Level	Sarki		Gurung		Chhetri		Total	
	Cases	Percentage	Cases	Percentage	Cases	Percentage	Cases	Percentage
<1000	36	92.3	45	97.8	31	83.8	112	91.8
1001-2000	2	5.1	1	2.2	2	5.4	5	4.1
2001-3000	1	2.6	-	-	3	8.1	4	3.3
3000+	-	-	-	-	1	2.7	1	0.8
Total	39	100.0	46	100.0	37	100.0	122	100.0

Source: Field Survey, 2008

Table 4.10 shows that 92.3 percent of Sarki, 97.8 percent of Gurung and 83.8 percent of Chhetri respondents have income level less than and equal to Rs.1000. 5.1 percent of Sarki, 2.2 percent of Gurung and 5.4 percent of Chhetri respondents have income level between Rs.1001-2000. Sarki (2.6 percent), Gurung (nil) and Chhetri (8.1 percent) respondents have income level between Rs. 2001-3000. Only one Chhetri respondents (2.7 percent) respondent have income level 3000 and above rupees but others groups are found to be nil in this income level. Comparatively, Chhetri's respondents have better income level than the others two groups.

4.2.4 Fuel Used for Cooking of the Respondents

Wood is the major source of cooking fuel for all respondents. The second common source of cooking fuel is biogas and third is kerosene. Sarki (100 percent), Gurung (93.5 percent) and Chhetri (86.6 percent) respondents are dependent on firewood for cooking purpose. Only 4.3 percent of Gurung and 8.7 percent of Chhetri respondents are used Biogas, which is generally affordable by higher or middle-income respondents. But very few respondents are used to cooking is kerosene i.e. only 2.2 percent of Gurung and 2.7 percent of Chhetri. Overall, 93 percent respondents in this area depend on the firewood. Comparatively, in the sense of fuel used for cooking of the respondents; Sarki respondents have poor socio-economic status than the Gurung and Chhetri respondents. It is found that Chhetri respondents have high socio-economic status and Gurung is middle.

Table 4.13: Distribution of Respondents Fuel Consumption for Cooking

Type of	Sarki	Gurung	Chhetri	Total
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Fuel	Cases	Percentage	Cases	Percentage	Cases	Percentage	Cases	Percentage
Wood	39	100.0	43	93.5	32	86.6	114	93.5
Bio-gas	-	-	2	4.3	4	8.7	6	4.9
Kerosene	-	-	1	2.2	1	2.7	2	1.6
Total	39	100.0	46	100.0	37	100.0	122	100.0

Source: Field Survey, 2008

4.3 Social Characteristics

Social characteristics such as educational status and religion of the respondents have analyzed as follows:

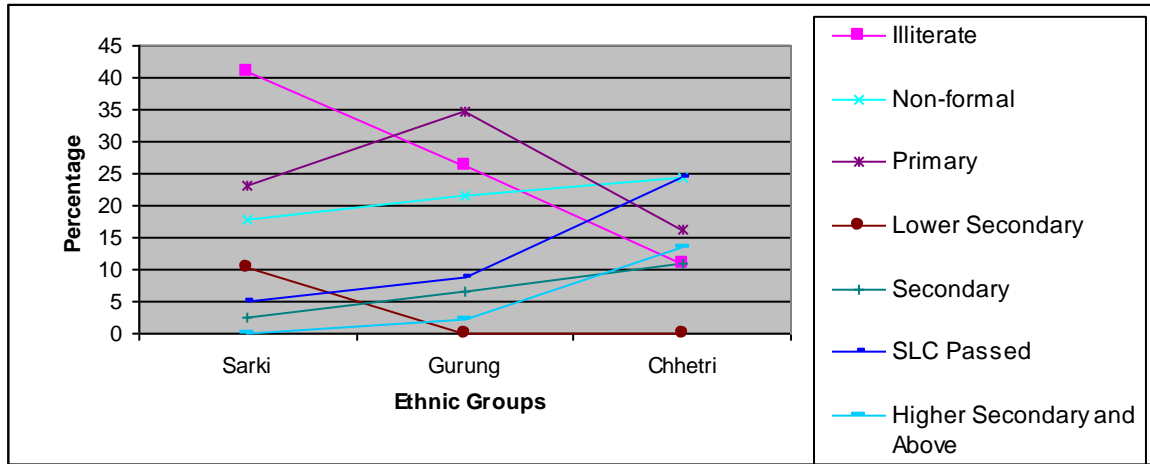
4.3.1 Educational Status of the Respondents

Educational status affects the every aspect of human life. Education is the one of the most important indicator of development. It can play the crucial role for the dignity and prosperity of the nation. Education has positive correlation with decision-making power and change the national scenario. It is directly or indirectly affects the demographic and socio-economic variables such as income, occupation, health etc. In fact, it is a single indicator, which can depict the real image of various socio-economic factors of a society. This field survey has collected data on two main educational features of the population: literacy status and educational attainment of the respondents.

Table 4.14: Distribution of Respondent by Educational Status

Educational Attainment	Sarki		Gurung		Chhetri		Total	
	Cases	Percentage	Cases	Percentage	Cases	Percentage	Cases	Percentage
Illiterate	16	41.0	12	26.1	4	10.8	32	26.2
Non-formal	7	17.9	10	21.7	9	24.3	26	21.3
Primary	9	23.1	16	34.8	6	16.2	31	25.4
Lower Secondary	4	10.3	-	-	-	-	4	3.3
Secondary	1	2.6	3	6.5	4	10.8	8	6.6
SLC passed	2	5.1	4	8.7	9	24.4	15	12.3
Higher Secondary and above	-	-	1	2.2	5	13.5	6	4.9
Total	39	100.0	46	100.0	37	100.0	122	100.0

Figure 4.4: Percentage Distribution of Respondent by Educational Status



It is observed that among the three ethnic groups: 41.0 percent of Sarki, 26.1 percent of Gurung and 10.8 percent of Chhetri respondents are found illiterate. Some respondents have attended the non-formal education i.e. Sarki (17.9 percent), Gurung (21.7 percent) and Chhetri (24.3 percent). In the sense of formal education, majority of the respondents have attended the primary education i.e. Sarki (23.1 percent), Gurung (34.8 percent) and Chhetri (16.2 percent). Above table also shows that 5.1 percent Sarki, 8.7 percent Gurung and 24.3 percent Chhetri respondents are SLC passed. Gurung (2.2 percent) and Chhetri (13.5 percent) respondents have attended higher secondary and above level but there are no respondents from Sarki in this level. Comparatively, majority of Sarki respondents are more illiterate than the Gurung and Chhetri respondents. Among of these three groups, Chhetri's respondents are more literate or high level of educational status than the Sarki and Gurung respondents. It concludes that the proportion of respondents (students) have declined in upper level in all respondents might be the cause of low income and failed in the final examination. Drop out is high in Gurung respondents than followed by Sarki respondents, but comparatively low in Chhetri respondents, although primary school enrollment is satisfactory of the all respondents.

4.3.2 Religion Composition of the Respondents

Religion has become a sensitive topic in ethnically diverse Nepali society. People of different religious groups have their own traditional value system governing their future life and decision-making power of individual or society.

Table 4.15: Distribution of Respondents by Religion

Religion	Sarki		Gurung		Chhetri		Total	
	Cases	Percentage	Cases	Percentage	Cases	Percentage	Cases	Percentage
Hindu	39	100.0	14	30.4	37	100.0	90	73.8
Christian	-	-	32	69.6	-	-	32	26.2
Total	39	100.0	46	100.0	37	100.0	122	100.0

Source: Field Survey, 2008

Table 4.13 shows that the 100 percent of the respondents from Sarki and Chhetri are Hindus but Gurung respondents are only 30.43 percent are Hindus and 69.57 percent are Christian. So, Sarki and Chhetri respondents are followed by the traditional religion but Gurung respondents have changed the traditional religion in this area because if they follow Christian religion, they enjoy the many development facilities.

4.3.3 Participatory Institution of the Respondents

In this segment, participation of respondents in different level of the committees such as Female Committee, Political Party, and School Management Committee that show the self-confidence build of future life.

4.3.3.1 Distribution of Respondents by Participation in Female Committee.

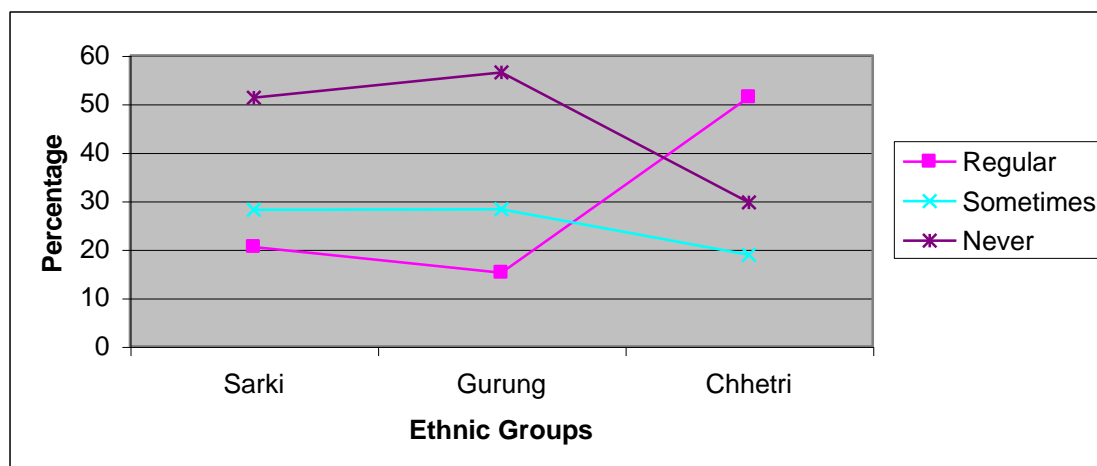
The study has shown that 51.3 percent of Sarki, 56.5 percent of Gurung and 29.7 percent of Chhetri never participated in Female Committee. Among three ethnic groups, highest 51.4 percent of Chhetri respondents, then Sarki (20.5 percent) and then after 15.2 percent of Gurung respondents have taken regular participation in Female Committees. Comparatively, Chhetri respondents have higher participation in Female Committees than the Sarki and Gurung respondents.

Table 4.16: Distribution of Respondents by Participation in Female Committee

Participation	Sarki		Gurung		Chhetri		Total	
	Cases	Percentage	Cases	Percentage	Cases	Percentage	Cases	Percentage
Regular	8	20.5	7	15.2	19	51.4	34	27.9
Sometimes	11	28.2	13	28.3	7	18.9	31	25.4
Never	20	51.3	26	56.5	11	29.7	57	46.7
Total	39	100.0	46	100.0	37	100.0	122	100.0

Source: Field Survey, 2008

Figure 4.5: Percentage Distribution of Respondents by Participation in Female Committee



4.3.3.2 Distribution of Respondents by Participation in Political Parties

Politics is directly associated with the power relation that involves the authority of decision-making. Political participation signifies the access of power and its exercise for decision-making that impact to the future of people or society or nation. In this study area, local level political participation of the respondent is negligible.

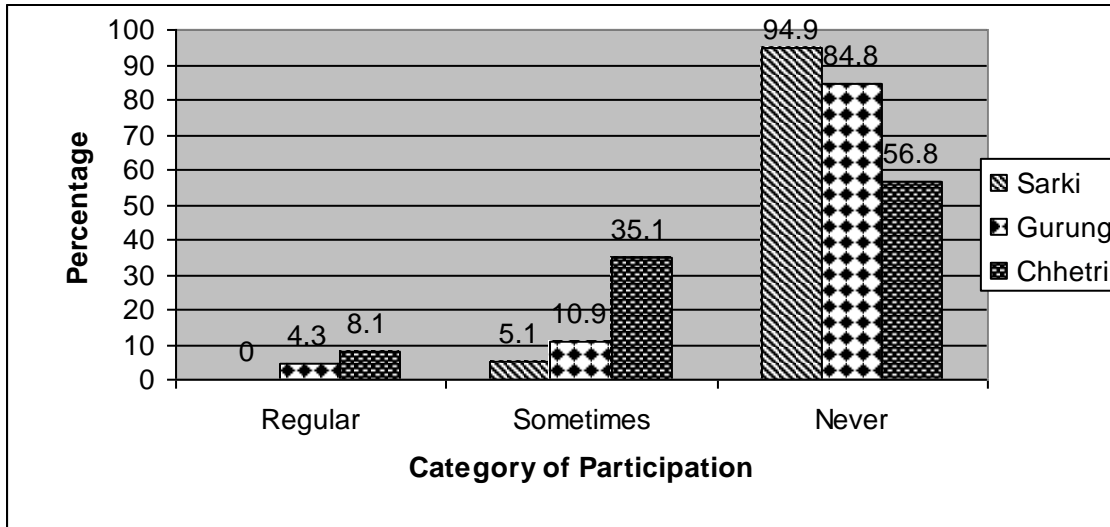
Table 4.17: Distribution of Respondents by Participation in Political Parties

Participation	Sarki		Gurung		Chhetri		Total	
	Cases	Percentage	Cases	Percentage	Cases	Percentage	Cases	Percentage
Regular	-	-	2	4.3	3	8.1	5	4.1
Sometimes	2	5.1	5	10.9	13	35.1	20	16.4
Never	37	94.9	39	84.8	21	56.8	97	79.5
Total	39	100.0	46	100.0	37	100.0	122	100.0

Source: Field Survey, 2008

Table 4.15 shows that Chhetri respondents are found with more political participation than Gurung But Sarki respondents are nil in political participation. Sarki (94.9 percent), Gurung (84.8 percent) and Chhetri (56.8 percent) respondents have never participated in Political Parties.

Figure 4.6: Percentage Distribution of Respondents by Participation in Political Parties



4.3.3.3 Distribution of Respondents by Participation in School Management Committee

Participation of respondents are negligible in School Management Committee. Table 4.16 shows that 100 percent of Sarki, 91.3 percent of Gurung and 81.1 percent of Chhetri respondents have never participate in School Management Committee. The participation of Gurung respondents is little better than the Sarki. Similarly, Chhetri respondents are better than the Gurung.

Table 4.18: Distribution of Respondents by Participation in School Management Committee

Participation	Sarki		Gurung		Chhetri		Total	
	Cases	Percentage	Cases	Percentage	Cases	Percentage	Cases	Percentage
Regular	-	-	1	2.2	2	5.4	3	2.4
Sometimes	-	-	3	6.5	5	13.5	8	6.6
Never	39	100.0	42	91.3	30	81.1	111	91.0
Total	39	100.0	46	100.0	37	100.0	122	100.0

Source: Field Survey, 2008

4.3.4 Use of the Family Planning of the Respondents

Family planning means the conscious effort of couples to regulate the number and spacing of births through artificial and natural methods of contraception. Family planning connotes conception control to avoid pregnancy and abortion, but it also includes efforts

of couples to induce pregnancy. Family planning programmes play a key role in providing information and services that help people make informed reproductive rights and use contraception safely and effectively. Family planning is to make the family life happy through appropriate management of family size and mobilization of various sources. The greatest contribution of family planning program lies in avoiding unwanted pregnancies and thereby unplanned births and making sure that all births are planned.

4.3.4.1 Ever Use of Family Planning Method of the Respondents

Ever use of family planning methods are indicates their history of using family planning methods. Data on ever use of contraception has special significance because it reveals the cumulative success of programs promoting the use of family planning among couples at any time, with no distinction between past and present use. In the 2006 NDHS, respondents who had heard of a method of family planning were asked if they had ever used a method.

Ever use of family planning methods may have significant impact to manage the rapid growing population and environment problems. Most of the under developed and developing countries are out of its proper use because of the tradition, low level of education, non availability etc. Ever use of contraception varies with women's age. The pattern of ever use is curvilinear, with use being lowest among women in the youngest age group (15-19), increasing with age, and reaching a level among in their thirties before declining thereafter. In the study, ever married women were asked about the ever use of family planning methods. The responses are tabulated in table 4.17

Table 4.19: Percentage Distribution of Respondents by Ever Use of FP Methods in the Study Area.

Ever Used of FP planning	No of CEB	Respondents	Mean CEB	Percent
Have you / your husband ever used...any method				
Yes	215	79	2.7	64.8
No	152	43	3.5	35.2
Total	367	122	3.0	100.0

Source: Field Survey, 2008

Table 4.17 shows the percentage of all respondents who have ever used family planning by specific method. The ever use family planning methods among the respondents are 64.8 percent and remaining 35.2 percent have not used any one method. Women who said to have ever used family planning methods have CEB 2.7 but the women who have not used family planning methods have 3.5 CEB.

4.3.4.2 Currently Use of Family Planning Method

The level of current use is important from the policy point of view simply because it helps in assessing the success of the family planning programmes of the country. Current use of contraception is defined as the proportion of women who reported the use of a family planning method at the time of interview. The level of currently use- usually calculated among currently married women- is the most used and valuable measure of the success of family planning programmes. The study of differentials in current use of contraception is important because it helps identify subgroups of the population to target for family planning services. Table 4.18 allows comparison of levels of current contraceptive use among Sarki, Gurung and Chhetri respondents.

Table 4.20: Percentage Distribution of Respondents by Current Use of FP Methods

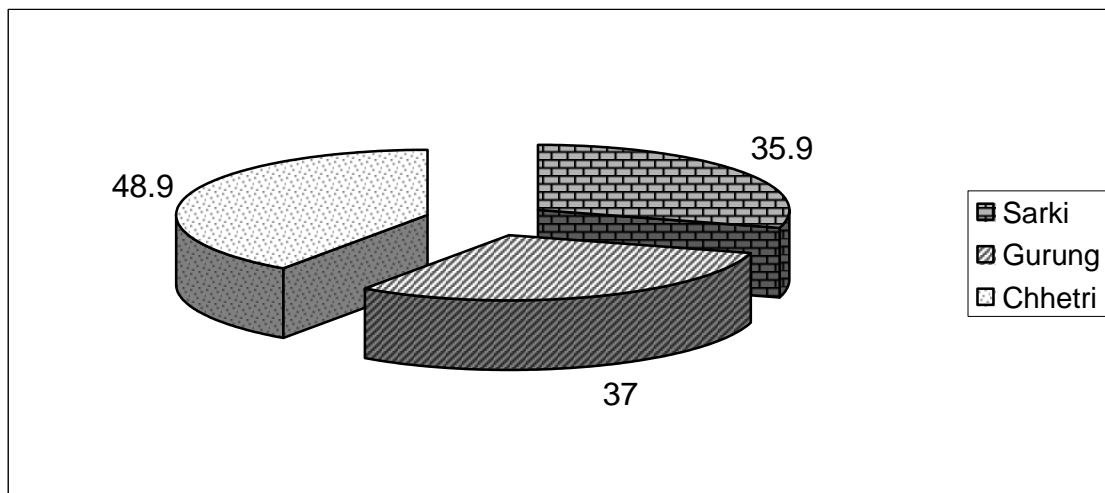
Current Use of FP Methods	Sarki		Gurung		Chhetri		Total	
	Cases	Percentage	Cases	Percentage	Cases	Percentage	Cases	Percentage
Sterilization	5	12.8	6	13.0	6	16.2	17	13.9
Condoms	3	7.7	4	8.7	4	10.8	11	9.0
Pills	4	10.3	3	6.5	4	10.8	11	9.0
Depo-Provera	2	5.1	2	4.3	3	8.1	7	5.7
Norplant	-	-	2	4.3	1	2.7	3	2.5
Total	14	35.9	17	37.0	18	48.6	49	40.2

Source: Field Survey, 2008

Table 4.18 shows the distribution of respondents by current use of family planning methods among Sarki, Gurung and Chhetri respondents. Out of the 122 respondents, 35.9 percent of Sarki, 37.0 percent of Gurung and 48.6 percent of Chhetri respondents are currently using the family planning methods. On an average 40.2 percent of respondents have been using any method of contraception. There are large difference between ever use (64.8 percent) and current use (40.2 percent) because large number of males in

foreign employment and security force may be reasons for gap between ever use and current use in the study area. Comparatively, current use of family planning method is higher practiced of the Chhetri respondents rather than the Gurung and Sarki respondents.

Figure 4.7: Distribution of Respondents by Current Use of FP Methods by each Ethnicity



CHAPTER-V:

WOMEN IN HOUSEHOLD DECISION MAKING PROCESS

This segment of dissertation deals with the women's status in terms of decision making in different aspect of household as well as other activities. Decision regarding to first birth, family planning method, cropping patterns, buying and selling live-stocks, type of fuel, income generating activities, borrowing and lending money, education for children, children's health, political parties, female committee and school management committee. In course of analyzing the role of women as household decision makers, this study has covered all relevant and possible aspects that would reflect women's decision-making power in different matters within and outside the household. Women participation in decision making on household sphere may affects the every aspects of life. In Nepalese society, very low women get the opportunity of decision making on household sphere because Nepalese patriarchal society have traditional belief that women should live under the shadow of son, husband and parent in her old age, youth and childhood, respectively. Nepalese society assigns some strict gender roles for men and women that lead to discriminatory practices against women.

5.1 Decision on First Birth

Childbearing process is mainly related with health of women, women are not in the stage of making decision on childbirth. In the study area, women (respondents) decision on first birth as shows the following table:

Table 5.1: Distribution of Respondents by Decision on First Birth

Decision Maker	Sarki		Gurung		Chhetri		Total	
	Cases	Percentage	Cases	Percentage	Cases	Percentage	Cases	Percentage
Husband	14	37.8	17	40.0	11	32.3	42	36.8
Self	-	-	-	-	-	-	-	-
Both	23	62.2	26	60.5	23	67.7	72	63.2
Total	37	100.0	43	100.0	34	100.0	114	100.0

Source: Field Survey, 2008

Table 5.1 shows that women never take decision on first birth. Sarki (37.8 percent), Gurung (40.0 percent) and Chhetri (32.3 percent) respondent husbands take decision on first birth. Sarki (62.2 percent), Gurung (60.5 percent) and Chhetri (67.7 percent) respondents both take decision on first birth. Comparatively, husbands' decisions are more powerful in Gurung society rather than Sarki and Chhetri society. But both or husband and wife co-operative decision is stronger in Chhetri society rather than the Sarki and Gurung societies. In case of decision on first birth, regarding the household decision is concerned to the co-operative relation between couple, which is taken as the most important conjugal phenomenon in the sound household decision-making i.e. both.

5.2 Decision on Respondents by Ever Use of Family Planning Methods

This study shows that out of 122 respondents, 79 respondents have ever used family planning method. Among the 22 respondents of Sarki 13.6 percent make decision by themselves. Only the 6.5 percent of Gurung respondents make decision on using the family planning method. Out of 26 Chhetri respondents, 11.5 percent make a decision on it. Generally, it is observed that most of the respondents take decisions on ever use family planning method in cooperation with their husband i.e. higher percentage of Chhetri (80.7 percent) rather than the Gurung (61.3 percent) and Sarki (54.6 percent).

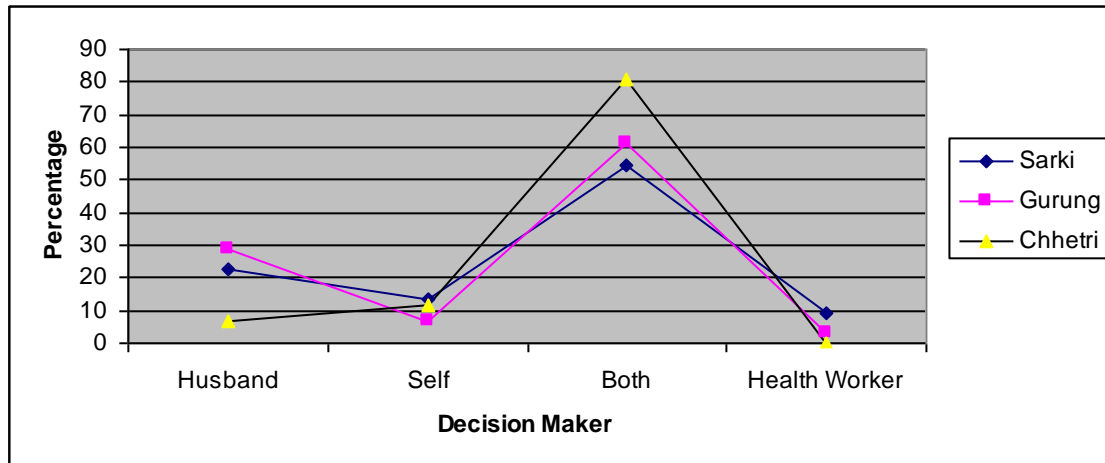
Table 5.2: Distribution of Respondents by Decision on Ever Use FP Method

Decision Maker	Sarki		Gurung		Chhetri		Total	
	Cases	Percentage	Cases	Percentage	Cases	Percentage	Cases	Percentage
Husband	5	22.7	9	29.0	2	6.8	16	20.3

Self	3	13.6	2	6.5	3	11.5	8	10.1
Both	12	54.6	19	61.3	21	80.7	52	65.8
Health Worker	2	9.1	1	3.2	-	-	3	3.8
Total	22	100.0	31	100.0	26	100.0	79	100.0

Source: Field Survey, 2008

Figure 5.1: Distribution of Respondents by Decision on Ever Use FP Method



5.3 Decision on Respondents by Current Use of FP Methods

Family planning connotes conception control to avoid pregnancy and abortion, but it also includes efforts of couples to induce pregnancy. Current use of contraception is defined as the proportion of women who reported the use of a family planning method at the time of interview. The level of currently use- usually calculated among currently married women- is the most used and valuable measure of the success of family planning programmes. The study of differentials in current use of contraception is important because it helps identify subgroups of the population to target for family planning services. Decision on respondents by current use family planning methods are shows the following table:

Table 5.3: Distribution of Respondents by Decision on Current Use FP Method

Decision Maker	Sarki		Gurung		Chhetri		Total	
	Cases	Percentage	Cases	Percentage	Cases	Percentage	Cases	Percentage
Husband	4	10.3	5	10.9	1	2.7	10	8.2
Self	1	2.6	1	2.2	1	2.7	3	2.5
Both	9	23.1	11	23.9	16	43.2	36	29.5

Total	14	35.9	17	37.0	18	48.6	49	40.2
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Source: Field Survey, 2008

Table 5.3 shows that only 40.2 percent of the respondents currently used the family planning method. It is found that 2.6 percent of Sarki, 2.2 percent of Gurung and 2.7 percent of Chhetri respondents take decision on currently used family planning method by them. Among these three ethnic groups: Chhetri respondents (48.6 percent), which is higher than Gurung (37 percent) and Sarki (35.9 percent). This data indicates that Chhetri respondents are more aware in family size than the Sarki and Gurung respondents.

5.4 Decision on Cropping

Cropping pattern is directly related to landholding size. It is one of the key economic indicators to measure the economic well being of the community or person. Land has great contribution in agriculture and it measures the economic status of people. Decision on cropping is a major indicator of decision making of household. In the study area, most of the female work in agriculture but self-decision is low. It is found that 17.9 percent of Sarki, 26.1 percent of Gurung and 27.0 percent of Chhetri respondents take decision on cropping by them. There is more involvement of female rather than the male in agriculture, provided capable in decision making in fieldwork.

Table 5.4: Distribution of Respondents by Decision on Cropping

Decision Maker	Sarki		Gurung		Chhetri		Total	
	Cases	Percentage	Cases	Percentage	Cases	Percentage	Cases	Percentage
Husband	3	7.7	3	6.5	2	5.4	8	6.5
Self	7	17.9	12	26.1	10	27.0	29	23.8
Both	13	33.3	16	34.8	15	40.6	44	36.1
Father	4	10.3	2	4.3	2	5.4	8	6.5
in Law								
Mother	-	-	3	6.5	1	2.7	4	3.3
in Law								
Family	12	30.8	10	21.7	7	18.9	29	23.8
Total	39	100.0	46	100.0	37	100.0	122	100.0

Source: Field Survey, 2008

5.5 Decision on Buying of Livestocks

In this title, only half of the respondents have given answer yes or no. Other respondents had no experience about this topic. It is observed that 30 percent of Sarki, 44.4 percent of

Gurung and 45.8 percent of Chhetri respondents take a decision on buying of livestock. Remaining respondents haven't participation on buying of livestock. In this case, Chhetri respondents are more likely to be involvement on buying of livestock rather than Gurung and Sarki respondents. But Sarki respondents have low decision on it.

Table 5.5: Distribution of Respondents by Decision on Buying of livestock

Decision Maker	Sarki		Gurung		Chhetri		Total	
	Cases	Percentage	Cases	Percentage	Cases	Percentage	Cases	Percentage
Yes	3	30.0	12	44.4	11	45.8	26	42.6
No	7	70.0	15	55.6	13	54.2	35	57.4
Total	10	100.0	27	100.0	24	100.0	61	100.0

Source: Field Survey, 2008

5.6 Decision on Selling of Livestocks

This field survey shows that 10 percent of Sarki, 25.9 percent of Gurung and 20.8 percent of Chhetri respondents take their decision on selling of livestock. Comparatively, Gurung respondents have taken higher self-decision on selling livestock rather than the Chhetri and Sarki respondents. Sarki respondents take lowest decision on selling livestock.

Table 5.6: Distribution of Respondents by Decision on Selling of livestock

Decision Maker	Sarki		Gurung		Chhetri		Total	
	Cases	Percentage	Cases	Percentage	Cases	Percentage	Cases	Percentage
Yes	1	10.0	7	25.9	5	20.8	13	21.3
No	9	90.0	20	74.1	19	79.2	48	78.7
Total	10	100.0	27	100.0	24	100.0	61	100.0

Source: Field Survey, 2008

5.7 Decision on Using Type of Fuel for Cooking Food

It is found that 33.3 percent of Sarki, 30.4 percent of Gurung and 24.3 percent of Chhetri respondents take a self-decision on using fuel for cooking food. These three ethnic

groups: Sarki respondents take more decision comparatively than the Gurung and Chhetri respondents but Chhetri respondents take low self-decision.

Table 5.7: Distribution of Respondents by Decision on Using Type of Fuel for Cooking Food

Decision Maker	Sarki		Gurung		Chhetri		Total	
	Cases	Percentage	Cases	Percentage	Cases	Percentage	Cases	Percentage
Husband	6	15.4	9	19.6	7	18.9	22	18.0
Self	13	33.3	14	30.4	9	24.3	36	29.5
Both	17	43.6	16	34.8	13	35.2	46	37.7
Other	3	7.7	7	15.2	8	21.6	18	14.8
Total	39	100.0	46	100.0	37	100.0	122	100.0

Source: Field Survey, 2008

5.8 Decision on Going or Not Going to School for Children

Children's education is most important aspect of the household decision-making process, which is managed by parents. In this aspect, both (father and mother) have equal responsibilities on children's education.

Table 5.8: Distribution of Respondents by Decision on Going or Not Going to School for Children

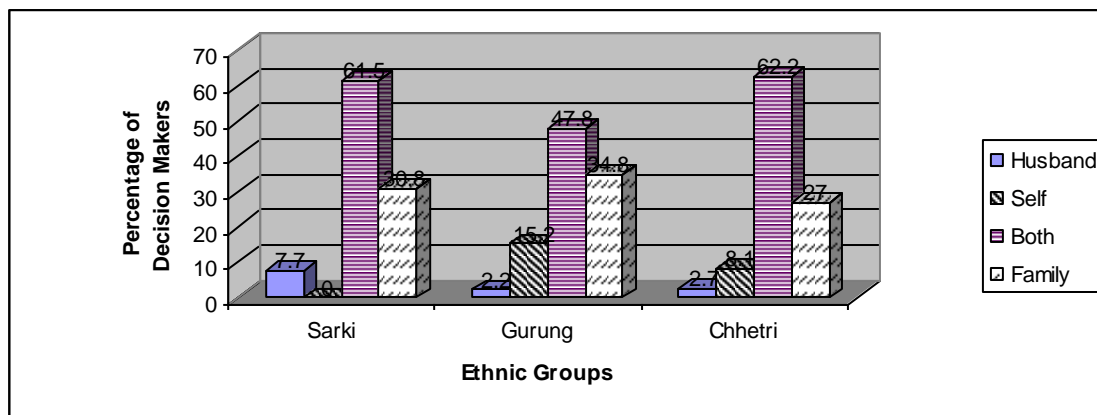
Decision Maker	Sarki		Gurung		Chhetri		Total	
	Cases	Percentage	Cases	Percentage	Cases	Percentage	Cases	Percentage
Husband	3	7.7	1	2.2	1	2.7	5	4.1
Self	-	-	7	15.2	3	8.1	10	8.2
Both	24	61.5	22	47.8	23	62.2	69	56.5
Family	12	30.8	16	34.8	10	27.0	38	31.2
Total	39	100.0	46	100.0	37	100.0	122	100.0

Source: Field Survey, 2008

Table 5.8 shows that out of 122 respondents; 4.1 percent, 8.2 percent, 56.5 percent, 31.2 percent respondents take a decision on children's education with their husband, self, both and family, respectively. In the three ethnicity: 7.7 percent of Sarki, 2.2 percent of Gurung, 2.7 percent of Chhetri respondents take decision on children's education by their husband. No one of Sarki, 15.2 percent of Gurung and 8.1 percent of Chhetri respondents take decision on children's education by themselves. 61.5 percent of Sarki, 47.8 percent

of Gurung and 62.2 percent of Chhetri respondents take decision on it by both (husband and wife). Comparatively, self-decision is high in Gurung respondents, husband decision is high in Sarki respondents and both decision high in Chhetri respondents.

Figure 5.2: Percentage Distribution of Respondents by Decision on Going or Not Going to School for Children



5.9 Decision on Treatment of Health Problem of Children

In Nepalese society, various types of health practices are prevalent i.e. Health Post, Traditional Healer, Ayurvedic, Private Medical Center etc. Health and illness are not only the medical problem; it is also attached with psychological system of people and largely influenced by the availability of resource. Thus, decision on treatment of health problem of children is most important in household activities.

Table 5.9: Distribution of Respondents by Decision on Treatment of Health Problem of Children

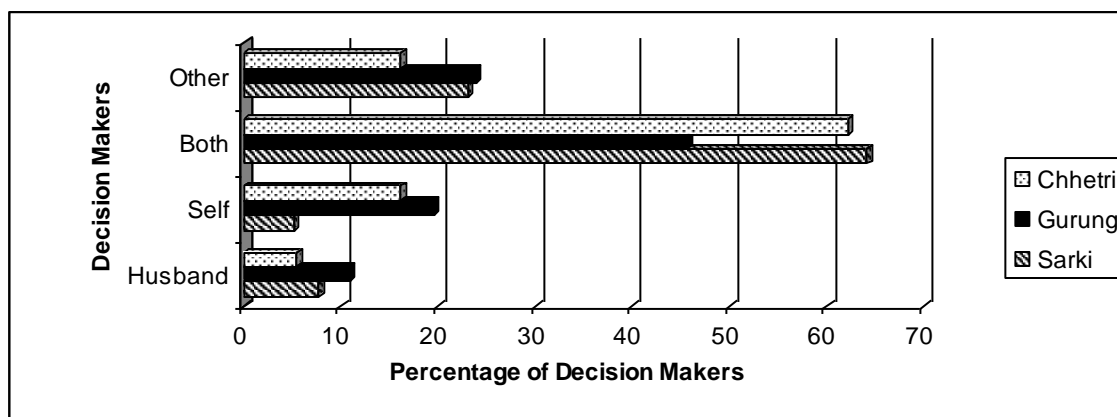
Decision Maker	Sarki		Gurung		Chhetri		Total	
	Cases	Percentage	Cases	Percentage	Cases	Percentage	Cases	Percentage
Husband	3	7.7	5	10.9	2	5.4	10	8.2
Self	2	5.1	9	19.6	6	16.2	17	13.9
Both	25	64.1	21	45.6	23	62.2	69	56.6
Other	9	23.1	11	23.9	6	16.2	26	21.3
Total	39	100.0	46	100.0	37	100.0	122	100.0

Source: Field Survey, 2008

Table 5.9 shows that only 5.4 percent of Chhetri, 7.7 percent of Sarki and 10.9 percent of Gurung respondents take their husband decision on treatment of health problem of children. Only 5.1 percent of Sarki, 19.6 percent of Gurung and 16.2 percent of Chhetri respondents take their self-decision on treatment of health problem of their children. In

this sense, Gurung women have more freedom and self-confidence than the Sarki and Chhetri women.

Figure 5.3: Percentage Distribution of Respondents by Decision on Treatment of Health Problem of Children



5.10 Decision on Admitting Oneself to Political Parties

Women's decision on admitting oneself to political party is very low in the study area. It is observed that only 8.1 percent of Chhetri respondents are found often admitted to any political parties. Majority of the respondents for each ethnic group i.e. Sarki (94.9 percent), Gurung (89.1 percent) and Chhetri (56.8 percent) respondents are found never admitted to any political parties.

Table 5.10: Distribution of Respondents by Decision on Admitting Oneself to Political Parties

Decision	Sarki		Gurung		Chhetri		Total	
	Cases	Percentage	Cases	Percentage	Cases	Percentage	Cases	Percentage
Never	37	94.9	41	89.1	21	56.8	99	81.1
Seldom	2	5.1	4	8.7	8	21.6	14	11.5
Often	-	-	1	2.2	5	13.5	6	4.9
Always	-	-	-	-	3	8.1	3	2.5
Total	39	100.0	46	100.0	37	100.0	122	100.0

Source: Field Survey, 2008

5.11 Decision on Family Expenditures

Decision on family expenditure is one of the most important aspects of the household activities. Most of the women engaged in household activities and they spend more time

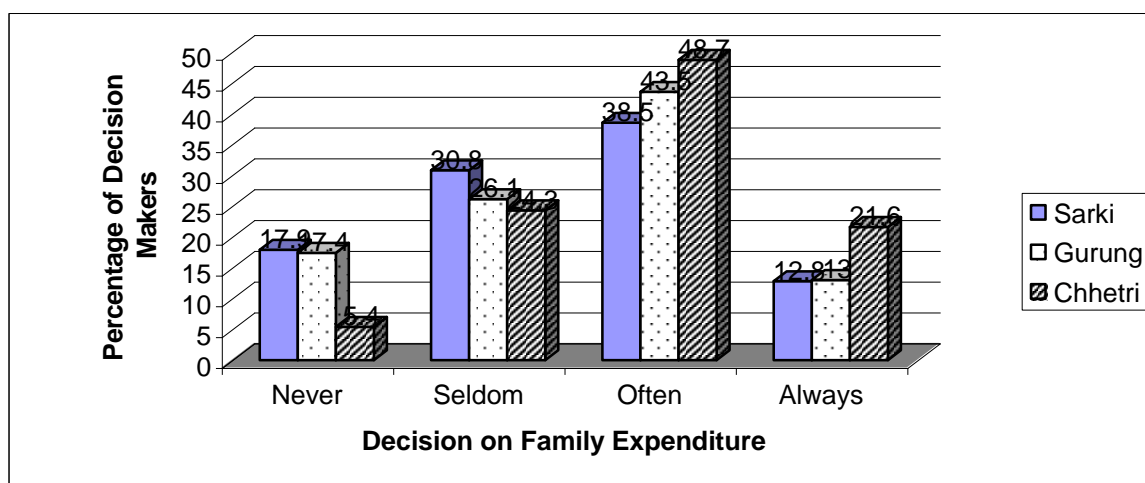
for these activities than men. It is found that only 12.8 percent of Sarki, 13.0 percent of Gurung and 21.6 percent of Chhetri respondents always take decision on family expenditure. But 17.9 percent of Sarki, 17.4 percent of Gurung and only 5.4 percent of Chhetri respondents never take decision on family expenditure. So, it can be concluded that Chhetri respondents are more participated in decision on family expenditure than Sarki and Gurung respondents.

Table 5.11: Distribution of Respondents by Decision on Family Expenditure

Decision on family expenditure	Sarki		Gurung		Chhetri		Total	
	Cases	Percentage	Cases	Percentage	Cases	Percentage	Cases	Percentage
Never	7	17.9	8	17.4	2	5.4	17	13.9
Seldom	12	30.8	12	26.1	9	24.3	33	27.1
Often	15	38.5	20	43.5	18	48.7	53	43.4
Always	5	12.8	6	13.0	8	21.6	19	15.6
Total	39	100.0	46	100.0	37	100.0	122	100.0

Source: Field Survey, 2008

Figure 5.4: Percentage Distribution of Respondents by Decision on Family Expenditure



5.12 Decision on Taking Loan or Deposits in Woman's Name

Taking loan is a major indicator of decision making of household. In the study area, loan-taking practices are carried out to fulfill the basic needs. It is observed that almost or 92.3 percent of Sarki respondents, more than fifty percent (58.7 percent) and less (near about) fifty percent (48.6 percent) respondents never take decision on taking loan or deposits on women's name. Only 4.3 percent of Gurung and 2.7 percent of Chhetri respondent always take decision on taking loan or deposits. In the matter of always take decision; Gurung respondents are more responsible for decision than Chhetri respondents but no one in Sarki.

Table 5.12: Distribution of Respondents by Decision on Taking Loan or Deposits in Women's Name

Particulars	Sarki		Gurung		Chhetri		Total	
	Cases	Percentage	Cases	Percentage	Cases	Percentage	Cases	Percentage
Never	36	92.3	27	58.7	18	48.7	81	66.4
Seldom	3	7.7	17	37.0	12	32.4	32	26.2
Often	-	-	-	-	6	16.2	6	4.9
Always	-	-	2	4.3	1	2.7	3	2.5
Total	39	100.0	46	100.0	37	100.0	122	100.0

Source: Field Survey, 2008

5.13 Decision on Respondents by Ever Use of FP Methods by Education

Education of women is one of the main instruments to increase the self-confidence, which helps to the participation on decision-making in household chores. Literatures have shown that educated women are more aware of the every aspects of life. Studies have shown that education is one of the major socio-economic factors that influence a person's behaviour and attitudes. In general, the higher the level of education of a woman, the more knowledgeable she is about the use of family planning method, health facilities etc. Education has indirectly influenced by decision on using the family planning methods.

Table 5.13: Distribution of Respondents by Ever Use of FP Method by Education

Educational Attainment	Decision Maker	Sarki		Gurung		Chhetri		Total	
		Cases	%	Cases	%	Cases	%	Cases	%
Illiterate	Husband	5	31.2	7	58.3	2	50.0	14	43.7
	Self	-	-	-	-	1	25.0	1	3.1
	Both	1	6.3	2	16.7	-	-	3	9.4

	HW	1	6.3	1	8.3	-	-	2	6.3
	Not users	9	56.2	2	16.7	1	25.0	12	37.5
	Total	16	100.0	12	100.0	4	100.0	32	100.0
Literate	Husband	-	-	-	-	-	-	-	-
	Self	3	13.0	2	5.9	2	6.1	7	7.8
	Both	11	47.8	17	50.0	21	63.6	49	54.4
	HW	1	4.4	-	-	-	-	1	1.1
	Not users	8	34.8	15	44.1	10	30.3	33	36.7
	Total	23	100.0	34	100.0	33	100.0	90	100.0

Note: HW= Health Worker and % = Percentage Source: Field Survey, 2008

Table (5.13) shows that, among illiterate respondents, cent percent of Sarki and Gurung respondents don't take decision by themselves on using the family planning methods but only 25 percent Chhetri respondents take a decision by themselves. In this context, only husband decision is more powerful than self and both decision. Also among the literate respondents, majority of Chhetri respondents i.e. 63.6 percent, Gurung (50 percent) and Sarki (47.8 percent) respondents make decision on using family planning methods by cooperative way i.e. both. Literate respondents self-decision are higher than the illiterate respondents. So, it can be concluded that education is most important indicator of the self-confidence and decision making power of the women. In general, as women's level of education increases they are likely to use modern spacing methods.

5.14 Decision on Cropping by Occupation

Occupation status of the women is one of the major indicators of decision on decision-making process. Decision making power inspires empowerment and that ultimately help in deriving the quality of life. Decision-making power is determined by various factors such as education, health, political etc. Women occupation leads to income generate that directly affects the decision-making trend of women because occupation upgrades the economic status of women in family and feeling of importance of person. Occupation enhances women to step in equal footing with men and believed that it will empower women and bring about a reduction in the inequalities between male and female. The result of this study is presented below:

Table 5.14: Distribution of Respondents by Decision on Cropping by Occupation

Occupation	Decision Maker	Sarki		Gurung		Chhetri		Total	
		Cases	%	Cases	%	Cases	%	Cases	%
Agriculture	Husband	1	2.7	1	2.3	-	-	2	1.8

	Self	7	18.9	12	27.9	10	34.5	29	26.6
	Both	13	35.1	16	37.2	12	41.4	41	37.6
	F. in Law	4	10.8	1	2.3	1	3.4	6	5.5
	M. in Law	-	-	3	7.0	1	3.4	4	3.7
	Family	12	32.5	10	23.3	5	17.2	27	24.8
	Total	37	100.0	43	100.0	29	100.0	109	100.0
Non-agriculture	Husband	2	100.0	2	66.7	2	25.0	6	46.2
	Self	-	-	-	-	-	-	-	-
	Both	-	-	1	33.3	3	37.5	4	30.8
	F. in Law	-	-	-	-	1	12.5	1	7.6
	Family	-	-	-	-	2	25.0	2	15.4
	Total	2	100.0	3	100.0	8	100.0	13	100.0
Note: F. = Father, M. = Mother and % = Percentage Source: Field Survey, 2008									

Table 5.14 shows that occupational status among the respondents by decision on cropping. Among the respondents who are engaged in agricultural activities, majority of the Chhetri respondents (43.5 percent) and 27.9 percent of Gurung and 18.9 percent of Sarki respondents take a decision by themselves on cropping. But among non-agricultural activities, all respondents do not take decision by themselves; they take decision with their husband i.e. 100 percent, 66.7 percent, and 25 percent of Sarki, Gurung and Chhetri respondents respectively. Comparatively husband decision is more power in Sarki society than followed by Gurung but low in Chhetri society, those respondents who involve in non-agriculture activities.

CHAPTER-VI: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

The chapter attempts to summarize the major findings of the entire study related to women's participation in household decision making in Phulkharka VDC along with conclusions and recommendations of the study.

7.1 Summary of Findings

This study analyzes the women's involvement in household decision-making process in Phulkharka VDC of Dhading District and focused on ever-married women of reproductive age 15-49 years. There were 872 households, 90 households were taken as sampled households to collect information. This study is mainly focused upon the women's participation in the household decision-making as well as other socio-economic activities. The present study is based on primary data collected from questionnaires.

The findings of study are summarized as follows:

7.1.1 Demographic Characteristics

Among the 90 sampled households the total population is 553, among them 272 are males and 281 are females representing 3 ethnic groups. The sex ratio is 96.8. (Table 4.1)

With report to demographic characteristics of respondents, the majority of the respondents belong to 20-24, 30-34 and 45-49 age groups in Sarki (23.1 percent), 25-29 years in Gurung (26.1 percent) and 20-24 and 30-34 age groups in Chhetri (18.9 percent). (Table 4.2)

Out of the total respondents of each ethnic group, 94.9 percent, 95.6 percent and 97.3 percent respondents are currently married in Sarki, Gurung and Chhetri, respectively. 2.2 percent are separated and widow in Gurung, 5.1 percent and 2.7 percent are widow in Sarki and Chhetri, respectively. (Table 4.3)

The majority of the respondents' age at marriage is 15-19 years in each Sarki (59.0 percent), Gurung (73.9 percent) and Chhetri (56.8 percent). (Table 4.4)

Out of the total respondents of each ethnic group, Sarki (64.1 percent), Gurung (80.4 percent) and Chhetri (51.4 percent) respondents were within the age of 15-19 years at the birth of first child. (Table 4.5)

The average number of children ever born to Sarki is 3.0, Gurung is 3.1 and Chhetri is 2.9. (Table 4.6, 4.7, and 4.8)

7.1.2 Economic Characteristics

This study shows that majority of the respondents have 11-20 Ropani land of each ethnic groups i.e. Sarki (48.7 percent), Gurung (47.8 percent) and Chhetri (43.3 percent). And then Sarki (33.3 percent), Gurung (32.6 percent) and Chhetri (24.3 percent) respondents have 21-30 Ropani land. But only 2.2 percent of Gurung and 8.1 percent of Chhetri respondents have 40+ Ropani land. (Table 4.9)

Out of the total respondents of each ethnic group, Sarki (41 percent), Gurung (45.6 percent) and Chhetri (29.7 percent) respondents do have '*Pewa*' cattle but 59 percent of Sarki, 54.4 percent of Gurung and 70.3 percent of Chhetri respondents do not have '*Pewa*' cattle. (Table 4.10)

Regarding main source of income or occupation of the respondents, 94.8 percent of Sarki, 93.5 percent of Gurung and 78.4 percent of Chhetri respondents' occupation is agriculture. Similarly, Sarki (2.6 percent), Gurung (2.2 percent) and Chhetri (13.5 percent) respondents main source of income is service. 4.3 percent of Gurung and 8.1 percent of Chhetri respondents involved in Business. But only 2.6 percent of Sarki respondents main source of income is labour. (Table 4.11)

Most of the respondents have low level of income, which is hardly enough to fulfill their households' basic needs i.e. Sarki (92.3 percent), Gurung (97.8 percent) and Chhetri (83.8 percent) of respondent's income level is less than Rs.1000 per month. (Table 4.12)

In the study area, wood is the major source of cooking fuel in all respondents i.e. Sarki (100 percent), Gurung (93.5 percent) and Chhetri (86.6 percent). (Table 4.13)

7.1.3 Social Characteristics

Educational attainment is vital indicators of women's social status. In this study shows that among three ethnic groups: out of the total respondents of each ethnic group, 41 percent of Sarki, 26.1 percent of Gurung and 10.8 percent of Chhetri respondents are illiterate. The non- formal education lunched by GOs/ NGOs/ INGOs has brought significant and remarkable change in female education. Sarki (17.9 percent), Gurung (21.7 percent) and Chhetri (24.3 percent) respondents are non-formal literate. Primary school enrollment is high in all ethnic groups i.e. 23.1 percent of Sarki, 34.8 percent of Gurung and 16.2 percent of Chhetri. Similarly, only 10.3 percent of Sarki respondents' educational level is lower secondary level. Very few respondents passed in the SLC i.e. Sarki (5.1 percent), Gurung (8.7 percent) and Chhetri (24.4 percent). It is also found that the negligible respondents attained the higher level of education i.e. 2.2 percent of Gurung and 13.5 percent of Chhetri but nil in Sarki respondents. (Table 4.14)

All the respondents from Sarki and Chhetri are followed by Hindu religion; only 30.4 percent Gurung respondents followed by the Hindu religion and remaining respondents are followed by Christian religion. (Table 4.15)

Among three ethnic groups; 20 percent of Sarki, 15.2 percent of Gurung and 51.4 percent of Chhetri respondents take regular participation in Female Committee. But except Chhetri respondents, majority of the respondents never participate of this committee. (Table 4.16)

It is found that, only 4.3 percent of Gurung and 8.1 percent of Chhetri respondents participate in Political Parties but no one of the Sarki respondents take regular participation in Political Parties. (Table 4.17)

Out of the total respondents of each ethnic group, only 2.2 percent of Gurung and 5.4 percent of Chhetri respondents participate in School Management Committee but no one is Sarki respondents' participation in this committee. (Table 4.18)

Out of the 122 respondents, 64.8 percent respondents have ever used any means of FP methods. (Table 4.19)

Out of the 122 respondents, 35.9 percent of Sarki, 37.0 percent of Gurung and 48.6 percent of Chhetri respondents have been currently using at least one modern method of family planning. (Table 4 20)

7.1.4 Women in Household Decision Making Process

Household decision-making power is strong indicator of women's empowerment of society. Analysis has focused upon the relative status of women in terms of women's participation in household decision-making power in demographic, socio-economic characteristics as:

This study has shown that among three ethnic groups, all the respondents do not take decision on first birth. Some respondents i.e. 37.8 percent of Sarki, 40.0 percent of Gurung and 32.3 percent of Chhetri take a decision on 1st birth by their husband and remaining one take decision by both (discuss husband and wife). (Table 5.1)

Out of the 122 respondents of each ethnic group, Sarki (13.6 percent), Gurung (6.5 percent) and Chhetri (11.5 percent) respondents take decision on ever-use of family planning method. (Table 5.2)

Out of the 122 respondents of each ethnic group, Sarki (35.9 percent), Gurung (37.0 percent) and Chhetri (48.6 percent) respondents take decision on current use of FP method. (Table 5.3)

Majority of women compare than the male take decision on cropping by themselves i.e. only Sarki (7.7 percent), Gurung (6.5 percent) and Chhetri (5.4 percent) take decision on cropping by their husband but 17.9 percent of Sarki, 26.1 percent of Gurung and 27 percent of Chhetri respondents take decision on cropping by themselves. (Table 5.4)

Majority of the respondents from each ethnic group do not take decision on buying livestock. Only 30 percent of Sarki, 44.4 percent of Gurung and 45.8 percent of Chhetri respondents take decision on buying livestock. (Table 5.5)

Similarly, Very few respondents from each ethnic groups do take decision on selling livestock i.e. only 10 percent of Sarki, 25.9 percent of Gurung and 20.8 percent of Chhetri. (Table 5.6)

It is observed that 33.3 percent of Sarki, 30.4 percent of Gurung and 24.3 percent of Chhetri respondents take decision on using type of fuel for cooking. And 43.6 percent of Sarki, 34.8 percent of Gurung and 35.2 percent of Chhetri take decision by both (cooperative way). (Table 5.7)

No one of Sarki, 15.2 percent of Gurung and 8.1 percent of Chhetri respondents take decision on going or not going to school for children. (Table 5.8)

Only 5.1 percent of Sarki, 19.6 percent of Gurung and 16.2 percent of Chhetri respondents take decision on treatment of health problem of children. (Table 5.9)

It has been found that only 8.1 percent of Chhetri respondents take decision on admitting oneself to political parties but no one in other ethnic groups. (Table 5.10)

The study has shown that 12.8 percent of Sarki, 13 percent of Gurung and 21.6 percent of Chhetri respondents always take decision on family expenditures. (Table 5.11)

Out of 122 respondents, only Gurung (4.3 percent) and Chhetri (2.7 percent) respondents always take decision on taking loan or deposits in women's name. (Table 5.12)

The total illiterate respondents, only 25 percent of Chhetri respondents take decision on ever use of family planning method by themselves. But in literate respondents, 13 percent of Sarki, 5.9 percent of Gurung and 6.1 percent of Chhetri respondents take decision by themselves. (Table 5.13)

As per the occupation, among the respondents who are engaged in agricultural activities, Sarki (18.9 percent), Gurung (27.9 percent) and Chhetri (34.5 percent) respondents take decision by themselves; among non-agricultural activities, respondents never take decision in all ethnic groups. (Table: 5.14)

7.2 Conclusions

This comparative study has focused to examine the socio-economic status and to find out the women's participation in household decision making of the respondents. Men and women are equal participation rights in household chores but patriarchy system is practiced in the study area. In the study area, the main decision maker is male or male dominated society is practiced. Among the three ethnic groups, early age at marriage is highly practiced in Gurung society followed by Sarki and Chhetri society, respectively. Gurung women give more number of births during their reproductive life span than other two ethnic groups i.e. Chhetri and Sarki. Huge ownership of land used to Chhetri family followed by Gurung but less practice in Sarki society. Therefore, economic status of Chhetri respondents is well followed by Gurung. Pawa livestock are more practice in Gurung society followed by Sarki society but less practice in Chhetri society. Most of the Sarki respondents engaged in agriculture work followed by Gurung respondents. Chhetri respondents had better income level than the Sarki and Gurung respondents. Comparatively, economic status of Chhetri is better than the Sarki and Gurung respondents. Poor economic status can be seen in Sarki community.

Among the three ethnic groups, majority of Sarki respondents are illiterate than followed by Gurung and Chhetri respondents, respectively. The level of primary school enrollment is satisfactory in all respondents but Sarki drop out cases are higher than other groups because of poor socio-economic status. Comparatively, more Chhetri respondents attained the higher secondary education than Gurung respondents but Sarki is nil. Literacy is widely acknowledged as benefiting the individual and the society and is associated with a number of positive outcomes for health, and overall well-being of men and women. Religion is changed of the Gurung respondents but not changed in Chhetri and Sarki respondents so that Christian religion is being popular in Gurung society.

In the participation of various institutions, majority of Chhetri respondents participated in many institutions followed by Gurung respondents but Sarki respondent are less participated of this institution. In the decision making process, Chhetri respondents take more decision followed by Gurung respondents, Sarki respondents less participate in household decision making process. Therefore, Sarki are poor and backwardness ethnic group in the study area. This study concludes that on an average all respondents (women) have low socio-economic status and poor decision-making power in the study area. So, it is essential to increase their knowledge, skill, attitude, practice and self-confidence to participate in decision-making process in every sector.

7.3 Recommendations

Basis on the finding and conclusion in this study, following recommendations can be suggested to improve the women's status and participation in decision-making process issue:

- Emphasis should be given to improve the educational level of women. For this purpose, the government should formulate policy to provide free and compulsory education for girls.
- Give priority to women in training for income generating activities.
- To reduce the early marriage practice, GOs/ NGOs/ INGOs should implement effective programmes to change the prevalent cultural norms and traditional values towards the early marriage.
- Informal education and women empowerment related programme should be given for women.
- Easily access of females to modern health facilities and family planning method.
- Incentive and disincentive programmes should be launched to change in the attitude of society for decreasing age at marriage.
- Government should launch policies and programmes which would make possible the people to shift from this occupation to non-agricultural occupation in their own country.
- To give an inherent rights like as ownership of land and property.

7.4 Recommendations for Future Research

This study examined the women's participation on household decision-making process in rural areas. Thus, further research should be conducted in urban areas.

This study has covered only three ethnic groups i.e. Chhetri, Gurung and Sarki. Hence, other ethnic groups can be taken into consideration as future researcher issues. This study is based on sampling procedure. Hence further investigation needed in census method.

This study has covered only selected demographic and socio-economic variables so that cultural characteristics or variables could also be used to cover the further researcher. And also other ecological, biological, religious and other variables can be taken for future research issue.

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QUESTIONNAIRE

**Women's Participation In Household Decision Making
(A Comparative Study Of Sarki, Gurung and Chhetri Married Women In
Phulkharka VDC, Dhading District)**

Survey Questionnaire

Central Department of Population Studies

Tribhuvan University

Kirtipur, Kathmandu

Date:

1. Demographic Information:

B. Personal Information

Name of respondent:, Age:, Sex... .., Marital Status... .., Religion:, Occupation:, Caste/ Ethnicity:, Family Structure, Educational Status:, Address: District:, Ward:, Tole:, Age at marriage:

C. Household Information

1. Family Information:

S.N	Name of the family members	Relation with household head	Age	Sex	Marital status	Education	Occupation
1							
2							
3							
4							
5							
6							
7							
8							
9							
10							

C. Birth Information

1. Have you given any live birth to a baby till now?
(i) Yes (ii) No
2. How old are you to give a first birth?... ..
3. Who decided for it?
(i) Self (ii) Husband (iii) Both (iv) Other
4. How many of them are living with you?
(i) Sons (...) (ii) Daughter (...)
5. Do any of your own children not living with you now?
(i) Yes (ii) No
6. How many of them are not living with you now?
(i) Sons (...) (ii) Daughter (...)

2. Economic Information:

D. House-Land Information

1. How much of land do your family using? In Ropani.

2. How many land have in your own name?In Ropani
3. Type of your roof of the house.
 - (i) Tin (ii) Stone (iii) Grass (iv) Other.
4. Who is landowner?
 - (i) Husband (ii) Father in law (iii) Self (iv) Other.

E. Agricultural Information

4. Are you engaged in agriculture?
 - (i) Yes (ii) No
2. Who make decision on cropping?
 - (i) Self (ii) Husband (iii) Other.
3. Is the food production in your land sufficient for consumption for a whole year?
 - (i) Yes (ii) No.
4. If no, from where do you fulfill food deficit?
 - (i) Service (ii) Livestock (iii) Wage earning (iv) Other.
5. Did you buy any food products by your own decision during the last year?
 - (i) Yes (i) No.
6. Did you sell any surplus food by your own decision during the last year
 - (i) Yes (ii) No.

F. Livestock Information

1. What kind of animal do you have and how many?

S.N	Animal	Yes (numbers)	No
1	Goat		
3	Buffalo		
4	Ox and Cow		
6	Hen		
7	Other		

5. Do you have any animal "Pewa"?
 - (i) Yes (ii) No.
6. If yes, which animal do you have and how many?
 - (i) Goat () (ii) Buffalo () (iii) Hen ()
 - (iv) Ox And Cow (v) Other ()
7. Did you buy any livestock by your own decision during the last year?
 - (i) Yes (ii) No.
8. Did you sell any livestock by your own decision during the last year?
 - (i) Yes (ii) No
9. Are you asked during selling purchasing of any livestock in your family?

(i) Yes

(ii) No

G. Fuel consumption information

1. Which type of fuel do you use for cooking?

(i) Wood (ii) Bio-gas (iii) Kerosene (iv) Other.

2. Who decide for it?

(i) Self (ii) Husband (iii) Both (iv) Other.

H. Income and Employment Information

1. Are you engaged in any income generating activities?

(i) Yes (ii) No

2. If yes, who decide for it?

(i) Self (ii) Husband (iii) Both (iv) Other.

3. If no, why?

.....

4. What is the main source of your income?

(i) Agriculture/ livestock (ii) Service (iii) Business (iv) Other.

5. What is the main source of income of your family?

(i) Agriculture/ livestock (ii) Service (iii) Business (iv) Other.

6. What is your family's monthly income? Rs.

7. What is your monthly income? Rs.

8. Who keeps the household income?

(i) Self (ii) Husband (iii) Both (iv) Other.

9. Have you any debt?

(i) Yes (ii) No

10. Has your family any debt?

(i) Yes (ii) No

11. Who make decision about it?

(i) Self (ii) Husband (iii) Both (iv) Other.

3. Social Information:

I. Information related to education of children and their marital status

1. Are you taking any formal or non-formal education these days?

(i) Yes. (ii) No

2. If yes, who decided for this education?

(i) Self (ii) Husband (iii) Both (iv) Other.

3. If no, why do not you taking education?

.....

4. Do your children (above 6 years) go to school? (Only, who have children)

(i) Yes (ii) No → 6&7

L. Information about household decision making

1. How many decisions do you make on the following household activities?

S.N	Particulars	Never	Seldom	Often	Always
1	Decision on management of HH				
2	Decision on family expenditure				
3	Decision on taking loan or deposits				
4	Involvement of political parties				
5	Women participation on development and social activities				
6	Decision about children education				
7	Others				

M. Information related to family planning

1. Have you ever heard about family planning method?

- (i) Yes
- (ii) No

2. If yes, from which source did you hear?

- (i) Friends (Neighbours)
- (ii) Media
- (iii) Husband
- (iv) Other

3. Does have your spouse ever used family planning method?

- (i) Yes
- (ii) No → 7

4. If yes, who decide for it?

- (i) Self
- (ii) Husband
- (ii) Both
- (iv) Other

5. Does has your spouse current used family planning method?

- (i) Yes
- (ii) No

6. If yes, who decide for it?

- (i) Self
- (ii) Husband
- (ii) Both
- (iv) Other

7. If no, what are the reasons for not using that method?

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