

## **CHAPTER -ONE**

### **INTRODUCTION**

#### **1.1 BACKGROUND**

Nepal is a geographical biological, social, cultural and cast diversified country. In the Glob of world, Nepal is located between 26<sup>0</sup>22" to 30<sup>0</sup>27" North longitude and 80<sup>0</sup>4" to 88<sup>0</sup>12" Eastern latitude. Total geographical area of the Nepal is 1, 47,181 square kilo meters. Average length of the country is 885 km east to west and the average width of the country is around 200 km from northern Himalayan region to southern plains (Enviroment Statistics, 2003, CBS).

Nepal is a multiethnic, multicultural, multi religious nation. Pluralism and diversity are its unique and notable features. Different Castes' People live in this nation. Kumal is one of the minority groups of Nepal. It is very difficult to study about Kumal due to the lack of books and proper study. The Word Kumal was developed from Kumbhakar, Kuumhar to Kumal. Khumbhakar means pottering. Kumals are different from one district to another. Some are Pahadi Kumals, Some are Nawari Kumals and some are Tharu Kumals. Mainly Nawar Kumals are from Bhaktapur and Thimi of Kathmandu Vally. Pahadi Kumals are in different hilly districts mainly they are in Palpa, Nawalparasi, Gulmi, Arghakhanchi, Pyuthan, Chitwan and Salyantar of Dhading district. According to the census of 2048 the total Population of Kumal was 76635 (39076 Female, 37559 Male) and in 2058's census their number was 99289. Main occupation of Kumal was pottering in all area. There were Kumals around Lumbini of Kapilbastu on 700 B.C. Who used to make statue (Murti). Kumals like to live together in thir own community (Population Cencus 2001, CBS).

Kumal is one of the smallest caste group, which is also known as the minority group of Nepal. This community is scattered in different parts of the country. Kumas were naming from the pottering but now all the Kumals do not make pottery. Kumals Local industres are getting down or reduced due to the lack of materials and high production of plastic materials. As Kumals are intersted for fishing and they like to live near the streams or river. They live densely in their own community. They are cutually dominated and disseminated. All Kumals are bacwarded but the wome of the Kumal community are more bacwarded. Therefore it is

very remarkable and essential to study the role of women in decision making Process in this community. Although all women in our nation have no such high position in decision making process (Madhu Sudhan Pandey, Nepal Ka Janajati Haru, Pairabi Prakasan, 2065).

Women's population covers more than half of total population. That's why, women's role is vital in the development of Nepal. In fact this is not applying in practical. There is low participation of women in infrastructure development and others creation. Analytically we can observe that, the real participation of women is low in state, society and country too. From the side of 50.4 percentage women, there is only a single woman as a member in the Planning Commission of Nepal. There is low number of women are in main part of state- Executive body, Constitutional Assembly and Legislative body. There is blocking their voice.

Human being is created from the women. We can not imagine the society with out women. There is no possibility for developing society with out involvement of women. It is almost impossible to drive society ahead with out women. In Hindu society, people use to worship Goddess Durga and Goddess Saraswati as source of power and education. But in the other hand many women are oppressed in the same society. Like wise, other religions also evaluate the women as a second-class human being. Women are far than human value.

At the starting of age of civilization, male had indicated as powerful. So the role was divided as hunter, food manager or collector for family but women had used to prepare food, feed with good hospitality to male and child. According to the division of role from society, women bounded within four pillars of house. Women could not get chance to be involved in the productive role. As a result, they tagged as a house worker; they could not be strength financially. Comparatively, Women are more active in Japan, America, Britain, Finland and other developed country than third world. So the ratio of development is growing there. It support in the empowerment of women. They led different revolution in the side of women. There is more freedom to women than Nepali women because they became able to break social, religious challenges of them although there are also discriminations between male and female. Women are more dominating in South Asian than Western country because of Religion, culture, traditional thought and patriarchic social system. Women are not trying to be free from such types of social barriers, that's why society dominating them. It has introduced them as second-class human beings. Majority women are involving in household and

agriculture related activities. According to Alfred Desuja (1980), there are 60 to 70 percentage women involving in agriculture sector in South Asian Country.

Hindu, Islam and Buddha are main religions in South Asian country. Comparatively Islam is seen unkind than other religions. Society is exploiting the women by using different trickery in the support of religions, tradition and ethics. There are using different exploiting traditions till now such as, to cover the face by using *Burkha*, be pregnant many often, not allow to apply family planning, accept to polygamy system.

According to K.B. Thapa, Pakistani women are not able to being free from exploited social behavior such as, Screen (Parda) system, double marriage, early marriage and one way divorcé from the side of husband.

According to Hindu religion, main propose of marriage is to be pregnant and product child. Son is more emphasized in Hindu religion and culture. Women are being pregnant many often to product son. Due to this situation, women are not only oppressed mentally and physically they are being victim of death. There is using modern technology to find out the sex in pregnancy and abortion by parents. It blocks to first rights of human, right of born to female baby. It also creates different physical problems in pregnant women.

Chupardy system is already in use in the areas of Far west region of Nepal. Like animal behaviour has applied in the period of maternity and menstruation for women. They should live alone in a small, dark and unsafe hut in this period. Reasons of this situation, such women are being obliged to suffer from different types of diseases.

Women are using offer to God in temple in some district of Far west region. According to tradition, they have no permission to get marriage. They should live in temple and serve to priest in temple. Like that Kumari system also in Kathmandu valley.

Women should be under of men in our patriarchy system. They are in this system, although this is not only reason of men. This is the reason of whole patriarchy social system, custom, culture and religion. Such types of injustice social behaviour are developing as culture in our society. Women have not decision-making authority about own safety of health and pregnancy. They are facing different sexual harassment and victim in different place and situation. Some time they have been sexual victim from family member, husband, neighbour,

staffs, boss and others. Many often we have read and heard such types of victim against women. Rap is the main crime against human body but law is not being active in our country. Society also evaluate from bad perception to rap victim women. They cannot live in that society easily. They should be further victim from social eye and mentally too. Therefore, they cannot go to door of justice and criminal can be free in society. They cannot forget mental pain of that victim all over the life.

Women have not own decision in their every activity. They have driven from other, such as they have driven from father and brother before marriage, from husband after marriage and from son after the death of husband or old age. They have on right to select own life partner according to our social law. Child marriage is already in practice in our different society. They should leave school and their mentally development process due to this social case. She burnt baby in her small age and she and baby may be dye. If she can product baby, their health may be bad.

Girl trafficking is increasing in Nepal. Trafficked girls are using in prostitution in India and Arabian country. Twenty percentages are under the age of sixteen in total trafficking number. They are suffering from HIV / AIDS and other sexual diseases. This disease is taking place as a terrible problem in Nepal. Women are using as a means of advertisement. They have been using in TV, film and fashion show for the benefits of some elite group.

Women are suffering by domestic violence. Mainly they are suffering from their husband. Husband may be free to take different enjoy but wife cannot say them "why" in our patriarchal society. Dowry system also reason of domestic violence. If father cannot provide Dowry to his daughter, she has to made victim from her husband.

Women participation in political sector is very low. They are not in the decision making power. They cannot influent to make law and order. Their low participation is supporting to make continue inequality in our society. There are ruling many discriminative laws until now due to the low participation of women in Parliament. Although, number of female parliament member is increasing steadily.

After the CA elections there are 3 members from kumals communities among them 2 are female and one is male.

### **Women participation in parliament**

Year	Women participation in parliament (%)
2015	0.32
2048 and 2051	3.41
2056	5.63
Interim parliament	58 Number
Constitutional Assembly	197 Number
Kumal Wome in CA	2 Number

Source: Newpane Surya, *Social Inclusion*, NEST, Pokhara (2065)

Comparatively participation in decision making of Nepalese women in government bodies is low than other development country. Interim Constitution of Nepal is supportive in present context of Nepal.

United Nation had celebrated Women's decade from 1975 to 1985 and women's year to the year of 1975. International Women Conferences have been celebrating. First conference was celebrated in Mexico at 1975, second in Copan Hagen the capital city of Denmark at 1980, Third, in Nairobi, the capital city of Kenya and forth conference was conducted in the Beijing of China at 1995 AD. Review meeting of Beijing (called Beijing plus five) had conducted in the New York city of America at 2000 AD. The discussion had focused in that meeting. After the declaration of meeting, Nepal is implementing it gradually. Nepal government had formulated National Women Commission in the occasion of 92nd International Women Day. This commission can not playing vital role for the promotion of women right due to the political instability. If we can make powerful and active to women commission, it can play an important role to mitigate the gender discrimination and violence against women. The need of separate family law is felt essential for women rights protection.

Some legal provisions have been developed but huge numbers of women are still unknown about it. Some women, who are known about it, can not go to knocking the door of court. They are blocked by economic, cultural and social barriers. Lengthy legal procedure is also being barriers to achieve justice. Therefore, family law and women court is seen essential.

The Civil Code 1910 BS is the first manuscript of law. That law was quiet about women right. Chandra Samser Rana had abolished the SATI PRATHA and slavery system in Nepal at 1977 BS. It was important historical steps for women and human right protection. The first written constitution of Nepal, The Constitutional Law of Nepal Government 2004 was developed in 2004. This constitution also could not address the rights of women. It was also silent about women. Nepal Interim Governing Constitution 2007 also remained silence about women right. The Constitution of the Kingdom of Nepal 2015 was developed in 2015 BS. Equality, as a fundamental right was enclosed in that constitution.

The population of women is 50.04 in Nepal but participation of different areas is low. Total literate percentage of women is 42.5. Only three women are executive body of government. Age ratio of women is 62.2 years. Only three women are representing in the different constituent bodies. Only 30 percent women have ownership in land but contribution in agriculture of women is 60.5 percent. Only nine percent women are in total government employee. Female legal activist are only six percent. Only fourteen percent women are working in Rising Nepal and Gorkhaparta Daily. Only twelve percent are women in total staffs of media sector. Female teacher are only twenty percent. Twenty-seven percent students are female in TU.

Arghakhanchi is a beautiful hilly district of Nepal. There are many historical, cultural and natural places in this district. Politically, this district is divided in 42 village development committee. There are 826 educational institute, among them 245 are child development center CDC, 269 Primary School, 54 Lower Secondary School, 55 secondary school, 17 Higher secondary school, 5 campus and 1 vocational training center. 42 post offices, 1 hospital and 41 health posts. Motorable road is 837.5 KM in this district. All 42 VDCs are connected by the Motorable road. According to the population census of 2058, total population of this district is 208391. Male population is 96349 and female are 112042. Total household in this district is 40869, population density is 175 per person per KM. Dang, and Pyuthan districts are in the western border, Gulmi in northern boarder, Gulmi and Palpa in eastern part and

Rupandehi and Kapilbatu district in southern part of this district. This district is located in the Lumbini Zone of western region. Literacy rate of this district is 56.11 % and women literacy is 46.94%. In Human Development Index, this district is 0.471. Bramin, Chhetry, Magar, Kami, Damai, Ghandarba, Kumal, Sarki, Thakuri and other casts are living in this district.

Thoolapokhara VDC is located at the Eastern part of Arghakhanchi district. It is 15 kilometer far from district head quarter Sandikharka. Bramin, Chhetry, Magar, Kami, Damai and Kumals are living in this VDC. Seven schools, one health post and one post office are in this VDC. Different NGOs are working in the sector of water supply and sanitation, health, family planning, youth empowerment, income generation, saving credit and cooperative in this VDC. Kumal are living in ward no 9 Chouwaha of this VDC near Ulbasi River. There are only 135 household in ward No. 9 among them 70 are Kumals. The main profession of Kumals is Labouring in daily wages.

## **1.2 STATEMENT OF PROBLEM**

Women are being engaging from early morning to night. They use to work 17 hours per day in their house. They work in-house and out door activities. Mostly, they use to expend most of the time in reproductive activities. A few numbers of women are involving in social and development activities. Their reproductive role is not evaluating in socially and nationally. Girl education is not in priority. They had been tutoring to be a good housewife. Society takes Women have not own decision in their every activity. They have driven from other, such as they have driven from father and brother before marriage, from husband after marriage and from son after the death of husband or old age. They have on right to select own life partner according to our social law. Child marriage is already in practice in our different society. They should leave school and their mentally development process due to this social case. She burnt baby in her small age and she and baby may be dye. If she can product baby, their health may be bad. simply for early marriage and sexual harassment. Decision making about to born child, use the means of family planning and education of child are controlling from men in this society. Kumals' women are facing different types of proplem and they are living in very high risk position than others' high class women. Decision making power of Women is dominated in this community. Only 2 person are SLC Pass out of 480 members in this community.

It is not possible to make success the development with out inclusiveness of women. Now society is evaluating to women as a second-class human beings in this location. So, it is necessary to address the problems of women for better development out comes. That's why this study will focus in following areas:-

1. The status of women's involvement in decision-making power and leadership in Kumal Community.
2. Involvement in household and social activities.
3. The situation of Kumal women participation in decision making process in economic, political, social, educational and family sector.
4. Condition of access and control of Kumal women in resources.

### **1.3 OBJECTIVES OF THE STUDY**

The overall objective of the study is to conduct an sociological study of the situation of the women of Chatragunj. This study incorporates the following specific objectives.

1. To study decision-making process of the women on social, economic, political, education and health sector in Kumal Community.
2. To study the condition of access and control of women on resources.

### **1.4 IMPORTANT AND RATIONALITY OF STUDY**

Development is the synonyms of equity, rights and empowerment. Similarly we aspect this for women sector also. In other hand, development is the synonyms of women empowerment. There has expected women participation as men in family and social activities. Society dos not accept equal participation of women, so development is not being effective. There might be low possibility to get good achievement from development activities with out women participation. Status of women should promote for women empowerment in Nepal. Thus, it is necessary to find out the present condition and problems. Solution can't be carried out with out analytical study of their social, family and personal condition and background.



That's why; this study is important to analysis the problem, situation and context and carries out the way of empowering and participation of the women of Chhatragunj VDC. It has attempted to visualize the real picture of Chhatragunj VDC in terms of socio-economic status as well as personal affairs of women of the village to a greater extend. Gender discrimination perceivers will be dicouraged by the proper implementation of the related strategies desired. The planndrs in gender issues of the districts of Arghakhanchi also will be careful and unbiased if this study is looked. Blind believers ,evil societies,male dominated groups and the like will be frustrated and disappointed after the proper implementation of the study's recommendations.

Kumal is one of the minority groups of Nepal.They are backwarded in all sector.Only Two kumals are SLC passed out of 480.They have very small scale of land.Women are very bacwarded in this community.It is very important to study the miserable condition women.Kumals women comes in this earth for others and pass out.

## **1.5 LIMITATION OF THE STUDY:**

The issue of role of women's in decission making process is very vague issue which cannot be studied at once. This study is concentrate to analyze the situation of women in decission making process of Kumal Community especially in study about decision-making power of the women on social, economic, political, education , health sector and others household activities. This study covers only the selected area of Thoolapokhara VDC in Arghakhanchi district. The study is focus the females of Thoolapokhara VDC ward no 9 having sample size 35 in total places with in limited time framework. The generalization of this research may be applied or may not apply for other places in same subject and same matter.

## **1.6 ORGANIZATION OF THE STUDY:**

This study mainly has been divided into five chapters. The first chapter consists of the descriptive background of women status pertaining to world and Nepalese scenario with the problem statement, objectives, significants and limitations. The second chapter has contained the review of literature and review of previous studies. The third chapter comprises the research methodology on which the research design, sample size, nature of data and collection of data and collection procedure, data analysis and an analytical tool is explained. The chapter four, the role of women in decision making process has been analyzed and interpreted statistically. The last chapter summarizes and concludes the entire study with the optimal model of recommendations required to fulfill gap found in analysis.

## **CHAPTER – TWO**

### **LITERATURE REVIEW**

Diversified society and different cultural components are activating together in Nepal. Researchers and writers have interpreted as a culturally rich country Nepal. They are attracting to do research in different sectors in this country. Many of them have centered in the sector of women.

This chapter deals with the variable literature about decision making roles of women and men. This section, efforts have been made to review past researches, publication and documents pertaining to area of study.

Kirk Patrick had studied and written in his book "An Account of the Kingdom of Nepal-1911" about ethnicity of Nepal (L Caplan 1970) had studied on conflict between Bramin and Limbu of east Nepal about the ownership of the Kipat land. A.P. Caplan highlighted the conflict between two generation on "Priest and Cobblers" A study of Social change in Hindu Village.

G.S. Nepali had studied The Newar (1965) of Kathmandu Kirtipur Panga in habituated Newar cast. He had studied through the Structural Functional perspective. He had written about Newar women of Kirtipur, Panga.

Dor Bahadur Bista had studied and written "Sabai Jatko Fulbari"(1996), Fatalism and Development (1991). Like that, Janak Lal Sharma, Narendra Sharma, Sita Ram Tamang, Prabhakar LalDas, Prem Kumar Khatri also have written about Nepali society.

Dor Bahadur Bista's contribution had taken front space for study on cast. He had covered in his publication "People of Nepal (1976)" about many casts. He had written with covering about social, economic, culture in his "Sabai Jat KO Fulbari).

Civil code 1910 BS was first civil written law. That law had was quite on Dalit and Women Equality. Civil code 2020 BS also was not supportive on the property write of women. The constitution of King Dom of Nepal 2047 had focused on Fundamental Rights of people. Civil code 2020 had avoided to the child marriage. It had promoted to widow marriage.

Present Civil code is supportive to women in the case of divorce and property rights. Women can take property from her husband as equal as he can. It has saved to the property rights of daughter. Daughter can take her property from his father as equal as her brother can.

Interim Constitution of Nepal 2063 has saved the Fundamental Rights of people in part three of constitution. In the article thirteen, there is written about the rights of equality. Like this, it has focused about women right is Article 20. According to this article:

1. Any discrimination on women will avoidable.
2. All Nepali women have reproductive rights.
3. Physical, mental and any types of violence against women will not have done. Violence against women will as a crime.
4. Property write to women will as equal as men.

There has written about the rights of girls in the Interim Constitution of Nepal 2063 article 22. The civil Code of Nepal 2020 has protected the rights of Abortion. According to this law, Reproductive right is the special right of women. As this point women can do abortion herself the twelve weeks pregnancy. Women can make abortion to pregnancy by rape and sexual intercourse with blood relation. In this condition, she can make abortion the pregnancy of 18 weeks. Like this, if there is any critical case for kids and pregnant woman, it is allow to abortion with the consultation of Physician.

According to the Tenth Five-year Plan, "Programs for Reproductive Health and safer motherhood will emphasize with high priority. It will support to promote women's health and balance the population."

"There is less focused in productive activities of women than men but many women and girls are involving in informal sector of Nepal" (Acharya, 1979). She further states, "Not only poor in also rich family, female should take responsibility of inner work by women. Men give less time to inner work in house" (Acharya, 1981). "Women have the right to mobility and choose of wears. Sexual harassment is not general or acceptable behavior. It is the example of Gender discrimination and miss use of power" (Tuladhar, 2059).

Some processes are positive in Nepal. Increasing literacy rate and education status, decreasing birth rate, decreasing child marriage, increasing political awareness are positive

points for women empowerment. Awareness and lobbying against wine and property right were supporting events for women rights (HDR, 1998).

"Education supports to women to be aware about HIV/AIDS and to identify different opportunities to economical growth. It makes strong her against direct and indirect barriers" (Basnet, 1994).

Lynn Bennett (1993) has highlighted on how sister are made sacred and wife made dangerous in her book, *Dangerous wives and sacred sister*. Similarly, Indian famous feminist Kamala Vasin has highlighted the ways to victimized female. They are as following:

1. Control on the productive power of women.
2. Control on the biological reproductive role of women.
3. Control on the sexuality of women.
4. Control on mobility of women.
5. Control on property.

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

Economic participation and household decision making in Nepal has highlighted that women are the primary supporters of the domestic and subsistence sector. The decision-making data show women's major role in agricultural production both as labourers and managers of the production process. It has been singled out 'Decision making from multi-dimensional concept of status which reflects the internal dynamic of sexual stratification within the household. In the Study, the village women were actively participating in the four activities: household domestic work, agriculture production activities, local market economy and shorter migration to employment in the wider economy beyond the village (Acharya, Bennett, 1983).

The finding of the model reveals that women participation in farming and domestic activities constitutes 86% of the total work force participation. Women input accounts for 57% in agro production but it is 38% and 25% respectively in the third and fourth sphere. Their total contribution to the household income remains at 50% as opposed to 44% for men. The remaining 6% of income is contributed by the children aged 10 to 14 years. There is different degree of female participation in market economy in different communities, which subsequently relates to their decision-making power within the household.

The more the dowry has the greater influence in decision-making, small size of children of women has higher economic participation and greater decision making power. According to the economic data, women from upper economic strata are earning more in market activities. But women from bottom economic ground are involved in agriculture sector (72.9% out of total working day). Labour-intensive work mainly covers the low cast women. Women also play role in decision on domestic expenditures but not as high as in farm. Such as caste groups Maithili, Tamang, Newar, and Parbaiya are captured in this study.

Pyakurel and Thakuri's Survey is an important source which shows that as soon as a male is born it generates position expectations. He has certain stereotype role waiting for him when he reaches adulthood. In Nepalese society, social status of women is always thought to be subordinate to men. A survey conducted by UNICEF on the status of women and children in Nepal reports that gender disparity starts right from the birth and continues through various rituals (Ghimire, 1996). On the other hand, unequal rights and benefits are legitimized by traditional societal norms which confine women to cooking, washing, taking care of children and restricts them from the domain of traditional male activities.

'Another Development with Women' A view from Asia stressed on the Asian women who have been subjected to acute social, economic and political prejudice and oppression in the past and which continues even to this day, may be to a lesser degree. There are three components to balance the inequality i.e economic, political power and knowledge. Asian women's works are considered as unproductive. It is closely associated with their inferior social status and also the loss of personal freedom. She has

also added non-socialist countries where the the extension of capitalism has further marginalized the economic and social roles of women. She has concluded her study by identifying the diterminants of decision-making which include family constraints, illiteracy, traditional barrier, attitude and women's ability. She has suggested to form grass root level of organizations responsive to the needs of the poor, local women. She suggests such groups to study the social organizations like families and households (Mazumdar 1982).

'Another Development with Women: Development Dialogue' so as to bring women's issues into forefront of development strategies. Women constitute the largest number of food production—approximately 50% in Africa, 30-40 % in Asia and slightly less in Latin America. Least qualified jobs are filled by women. Women get low wages in comparison to the average men. Women are only engaged in reproductive system. One billion women in the third world countries cannot read. Besides, the female drop out rates increase as they move up the educational status psychologically dominates the power of autonomy in decision making. She recommended establishing a pool between men and women as indispensable human resources to balance the development of a nation (Ahojja 1982).

'Children and Women of Nepal' highlighted the women's contribution to economy and social progress is still constrained by their limited access to education and information, which restricts the full development and utilization of their intellectual and productive capacities. Many rural but literate women have loosened their skills because of low practical opportunities (UNICEF 1990).

A case study upon the female decision-making especially in the area of home and farm affairs among the rural families. She has emphasized on women education as an important factor in the matter of decision-making process. Except the cases for food and nutrition of children no women are seen as final decision-makers. She has stressed, "women having greater inputs in household decision-making if they are from medium status". And socio-economic strata is also closely linked to the power of decision-making to the power of decision-making to women. Illiterate women have limited access to income and cannot take good care of their children (Kaur 1987).

They use their daughters for generating/saving income which constrains them from having good education and training. And they always are in vicious circle of poverty. As such women are more involved in making day-to-day decisions as to what is to be done that day and by whom. She has concluded that women are not bestowed with adequate status (in terms of decision-making) in proportion to the task they perform. Therefore, planned programs should be designed which support women's potentials as capable and worthy decision-makers.

'The Social Inequalities evident with the Household Unit' has stressed that women have to struggle even to pursue their personal goals and simple survival in the face of strong restricting social, economic and legal forces which confine them to merely reproductive roles and nurturing their children. Men's preference for sons were rising the risk and insecurity faced by women (Bruce 1989).

In the article 'How poor women earn income in sub Saharan Africa and what works against them, has highlighted on the condition of women who are involved mostly in household based agricultural activity. About 30 percent of women were supporting the household works and about 80 percent of agricultural labour was mainly as unpaid labour. They produce 60 percent of the food consumed by rural household and contribute over one third of all household income via small business, trading and casual labour. But despite their major inputs to household food and economic security, 'Patriarchal' family and social structures deny women's real property rights in land, limit women's access to control over the process of their own labour and constrain their decision-making roles. Their activities were under stress and they have got government incentives, provisions for services and market support. They have less access to credit and social support. As such unequal household responsibilities have worsened their position. He has suggested strengthening women's position in labour process as independent wage earners within the households (Jiggins 1989).

"Women in agriculture, what development can do" as the unpaid activities of women are very time consuming. The poorer the country, more hours women work and provide greater contribution to the economy and family welfare. The women from rural areas work more hours than the women of urban sectors (Buvinic 1990).



Pradhan and Shrestha conducted their study on 'Reproductive Behaviour of Women'. The study showed the decision-making role within household system as an indicator of the status of women. The women from higher status were restricted from the involvement in economic gainful employment. Due to cultural norms and traditional belief, the household head is the powerful in decision making process. This study was mainly based upon the cotton cultivation and women fertility behaviour which shown that the cotton farming was much labour intensive than other crops and had increased women's working activities. It also showed the relationship between gainful employment and total fertility rate Pradhan and Shrestha (1990).

A higher percentage of male was more inactive in comparison to women because they had been engaged in labour force. Out of 24 hours women were found to be investing 11 hours giving household works like cattle grating, fodder and fire wood collection, fetching water and cooking. This absorbed 75 percent of the time worked, with the 20 percent allocated to farming and remaining being devoted by 5 percent income generating activities. Hill women were found contributing more labour in farming than Terai women which may be the manifestation of socio-cultural differences of the population, constraints imposed by topography and level of socio-economic development including level of mechanization existing in different districts. As per the study on decision-making information, the decisions mostly concerning to farm were made by men. It was shown that 58 percent of decisions were made by men, 11 percent jointly and only 31 percent of the decisions were made by women (women Development and Publication Center 1992).

Rana mentioned in his thesis of 'Women Awareness in Income Generating Activities Through Education' in Ugratara Jangal, Kavre that women had been discriminated in terms of recruitment, promotion, work assignment, overseas travel, outside job positing and sexual harassment. The highest proportion of complaints about discrimination had been recorded as cited in the office book of personnel service (Rana 2002).

"Bound by Tradition many Women Expressed that They Lack Knowledge, Skills and Confidences to Speak out or Make Decision (Earth Consult, 1995). This study shows that there is little or no economic independence and awareness of their rights which

disable women from exercising their rights. One such traditional male activity involves decision-making is understood as men's domain and women's role or involvement have simply gone unnoticed because of such social norms.

The statement that when thought they played a role in the decision-making process. They did not bother to register their disagreement though they clearly felt (Stree Shakti, 1995). This also implies that women are starting to comprehend the awareness about decision-making process within their own household. They understood least on their own, what needs to be done is initiation, consultation, having the final say and express disagreement as far as decision-making is concerned.

In role of women in household decision, reviews that the Brains/Chettri community dominates over the other ethnic groups in their population distribution. Literacy rate among the women is negligible in comparison to male except in urban area. Women are responsible for household chores and activities. According to research, all kind of the facilities is not provided to the women. That is why their decision-making power remains weak. So opportunities should be given to the women for the strong decision-making power (Niva Shrestha 1991).

"Women's participation in decision-making activities", Bahuram Pandit, (2003) mentioned in his dissertation that community based development and welfare programmers should focus on increasing women's representation in decision making procedure. They should also be added in some relevant training in community for money.

It is necessary to implement effective programmers to increase their awareness, remove social mobility, enhance economic independence and confidence to make important decision. Obviously, there has not been any dearth of programmers working for women's course but the situation has not improved education which helps to build confidence. Programmes launched for their welfare should also incorporate this concern of women's literacy so that they will at least be able to know the contents of the papers that they sign. Women's participation in economic activities is comparatively minimal. Therefore, programs should be launched with special attention in income generating activities and women's better access to resource.

'Women in the World Economy' revealed that by the time of the Nairobi Conference making the end of the Decade in 1985, any suggestion that women are the mere beneficiaries or victims of development was firmly set aside, women were then seen as participants and against of the process. All members of society stand to benefit from a process of development that incorporates women. The success of oral re-hydration helps to reducing child mortality in many countries is an example: it is programme that possesses control and administration of a vital procedure to women themselves (Susan P .Joeke 1987).

Women are systematically disadvantaged even if their economic and social position qualifies them for special consideration. But support is due to them in all project and programmes, not just in a separate category of women only projects and programmes, not just in separate category of women only projects. Women's domestic role in rearing children and managing household resources is considered to be central value to society. The economic importance of the informal sector and of women's labour and enterprise there in are also acknowledged, in spite these activities often falling into a gray middle ground between the extremes of formal fully recorded production on the one hand and the household sphere on the other.

'Women organization and Development' reveals that in these days of inflation rich people positively started to believe that female members of the family also should do some job to earn extra income that is more appropriate in present day urban life. This belief has been widely accepted when people decide to send their young girls for obtaining some education or employment orientated training. In view of this, people inspire their female children to join such institutions which impart this type of training. Thus "In urban areas more and more girls are going for vocational or technical education (B.A. Pandey 1984).

People also seem to have firm belief that young women should be made self supporting so that she can face the hard days in future, if necessity arises. In recent times, many social problems have been faced by young married women at their in laws house. In many cases young married women face problems arising from the issue of dowry, psychological and existional between husband and wife, social imbalance due to family ties and separation due to some reason Thus "girls themselves remain miserable

because of their ill-treatment by in laws".She is driven away by husband in this critical situation and time of social miseries.Indian married women prefer not to go to their parent's house but to live separately.If situation like this arises in future,young girl should be provided with some short of weapon by which she can face these problems,some sort of training in advance to their female children and send them to these institutions.

The article of The Kathmandu Post (8 March 16,2005),all UN Agencies are committed to advancing gender equality and women empowerment as well as fighting discrimination against women and girl children at all levels,especially in remote and rural areas.We believe that gender equality should be guiding people throughout the year rather than a one day celebration.

On the International Front, the importance of gender equality is reflected in the Millenium Development Goals (MDGP) and in the Convention on the elementation of all froms of discriminative against women (CEDA) endorsed by all member status of the UN.The challenge yet remains in implementing effectively all the gender related specific conversations ratified by Nepal, and in ratifying the optional protocol to (CEDA).

Further, the forty-nine session of the commision on the status of women (Beijing+10), also attended by the Nepalese delegation has reiterated the all call for increased attention to equality between men and women in all areas of society.

On the national front,the constitution of Nepal contains special provisions for education,health and employment of women in all the sectors.Ensuring women's right is a greater challenge which needs to be implemented without any kind of discrimination.

Over the last decades, women have made significant gains in areas such as health, work and work education.However, the current situation of conflict and internal displacement in Nepal is a serious setback for the country which increase women's vulnerability to violation of civil rights, unsafe migration and trafficking.

All of us have a stake in providing choice and opprtunities for those who have never had them: education for girls who have been deprived of it, proctction from abuse at home and in the work place for wives and mother who have had to endure it silently, access to real political and economic power for all women in every country.If we can

achive these goals than we will have created a better world for all children, girls and boys alike.

After reviewing all the concerned books ,articles and previous thesis,it is needless to say that women have'n got the full autonomy in decision –making process except in some major cases.A bit differential gaps could be found between the women of Mongoloid origin(MO) and Indro-Aryan Orgi(IAO).MO is found a bit freer than IAO.Therefore the unparallel discrimination between male and female couldn't be undermined.But in speech everywhere we may find that men and women are equal but there is bridgeable gap between them.

Finally, Krishna Ahooja-patel concludes on a questioning note”can we afford to trace any path of development without pooling the untapped resources of women?” She emphasizes upon women as an indispensable human resources and the necessity to mobilize them for any significant and balanced development of a nation.

Different books and prospectus supported a lot for my study.I have consulted various writings and magazines which inspired me to study about the women of a typical VDC which finally gives the national status of the women as a whole.Some of the references are :World Bank Reports,Human Rights in Nepal(A Status Report,2003),economic participation and household decision making in Nepal,Dangerous wives and sacred sisters,women in rural development ,Shtri Shakti,WDO Arghakhanchi,NGO Fedration Nepal etc.

Nepal is a multiethnic, multicultural, multi religious nation. Pluralism and diversity are its unique and notable features.Different Castes' People live in this nation. Kumal is one of the minority groups of Nepal. It is very difficult to study about Kumal due to the lack of books and proper study.The Word Kumal was developed from Kumbhakar,Kuumhar to Kumal.Khumbhakar means pottering.Kumals are different from one district to another.Some are Pahadi Kumals,Some are Nawari Kumals and some are Tharu Kumals.Mainly Nawar Kumals are from Bhaktapur and Thimi of Kathmandu Vally.Pahadi Kumals are in different hilly districts mainly they are in Palpa,Nawalparasi,Gulmi,Arghakhanchi,Pyuthan,Chitwan and Salyantar of Dhading district.According to the census of 2048 the total Population of Kumal was 76635(39076 Female,37559 Male) and in 2058's census their number was

99289. Main occupation of Kumal was pottering in all area. There were Kumals around Lumbini of Kapilbastu on 700 B.C. Who used to make statue (Murti). Kumals like to live together in their own community.

Kumal is one of the smallest caste group, which is also known as the minority group of Nepal. This community is scattered in different parts of the country. Kumals were named from the pottering but now all the Kumals do not make pottery. Kumals' local industries are getting down or reduced due to the lack of materials and high production of plastic materials. As Kumals are interested in fishing and they like to live near the streams or river. They live densely in their own community. They are culturally dominated and discriminated. All Kumals are backward but the women of the Kumal community are more backward.

It is very difficult to find out the history of Kumal. Hiramani Sharama Poudel was studied micro research about Kumal Language on 2046 B.S. T.U and Asian Study Center of Nepal. Jointly studied about Kumals on 2056 B.S. Many Kumals live in small huts made by the grass. Their huts are very close to each other therefore in the dry season especially in Chaitra and Baisakh many huts destroyed from the fire. Some Kumals of Dang speak their own language and others Kumals speak the same language as their neighbouring community like Nepali, Tharu and Nawari. Kumals celebrate different types of festivals their main festivals are Dashain, Magi and Tihar. Many Kumals are Hindus. There is a Patriotic system in Kumal Community.

## **2.1 STATUS OF WOMEN:**

According to the constitution of Nepal, all citizens of Nepal are equal under the law, regardless of sex, caste and ethnicity, nevertheless, in actual practice, illiteracy, poverty, deep-rooted socio-cultural values and traditions, especially caste prejudices and political factors have all often combined to prevent women from exercising their human rights. While human rights are common to men and women, there is a large area in the human rights of women that are either not recognized or neglected.

Human rights is the right by birth being a human. Thus there should not be any biasness in ethnicity, sex, language, religion, politics, socio-economic and cultural aspects

regarding human rights. So to honour one's respects and development of human UNO in 10<sup>th</sup> December 1948 announced worldwide layout about human rights.

“The constitution guarantees all citizens the equality before law and equal protection of law. No one shall be discriminated against on the basis of sex. Despite these constitutional and legal provisions, Nepalese women are suffering from social, economical and political discrimination. Major areas of discrimination include citizenship rights, property, employment, reproductive health rights, marriage, family relations and punishment and legal proceedings. Deep-rooted cultural norms and patriarchal values are themselves unfavorable to women. As a result, social preference for sons in schooling, neglect of women's health needs, child marriage and unmatched marriage bigamy/polygamy are still part of the reality. Dowry and domestic violence are still other problems” (CEDA, 1995).

“Discrimination between males and females starts in the family. Females are not included in the decision making process, and the opportunities and benefits available in the society are monopolized by males. Women's Participation in socio-cultural and political activities depends upon the attitudes of their husbands/fathers/parents/male relatives” (HRD, 2003).

To avoid any social, economical and cultural discrimination to the women UNO in 18<sup>th</sup> December, 1997 prepared convention on the elimination of all forms of discrimination against women known as CEDAW. Nepal also signed this treaty in April 22<sup>nd</sup>, 1991.

“Nepalese society being patriarchal, people still don't see women politicians as their leaders, no matter how capable they are. They tend to see them through the prism of social roles as sister, wife and daughter-in law etc.” (Roshan Karki, RPP member quoted in the Kathmandu Post, 5<sup>th</sup> January 2003).

To talk, share advice and solve the worldwide problems of women four worldwide women conferences have been held. First women conference was in Mexico, second and third in Nairobi. Similarly fourth in Beijing government of Nepal established the women, children and social welfare ministry in 2052 B.S.

The Fourth world wide women's conference organized by UNO in 1995 in Beijing is the historical milestone of women's empowerment and their rights. From 5<sup>th</sup> to 9<sup>th</sup> June in 2000 A.D. UN organized the 3<sup>rd</sup> conference regarding women which is also known as Beijing+5. To ensure the layout of Beijing+5 and to improve the hindrance and face the present challenges National Women Commission in 24<sup>th</sup> Falgun 2058 was established in the chairmanship of Mrs Durga Pokharel.

Education is most important factor for the development of human personality as well as for the development of a nation. As women make half of countries population, education of women is very important and it should receive top priority in the context of development of modern Nepal.

Mahatma Gandhi said, "Education a man and you will have a person educated but educate a woman and you will have a whole family educated."

The study undertaken by Meena Acharya and Lynn Bennett reflects that in Nepal people express less desire to educate girls than boys. This is manifested in two ways (i) fewer people were willing to send girls to school and (ii) even among those who do send girls to school there are very few who want as much education for the girls as for boys (Scharya, 1982).

The economy of Nepal is totally dependent on agriculture production and women play a major role as they actively participated in the various farm activities. 98.1 percent of the economically active rural women are agriculture workers, hence women's importance.

The Nepalese Women's health condition is miserable in the sense that they are quite neglected from their very childhood stage. The cultural norms, economic conditions and preferential attitude of parents towards the boys are in the center of the ill/poor health of women (Luitel, S.1992)

Age is important factor determining the working load of women. Aged women have to work more than young girls. Among men and women of some age group, women have to work much more than men.

Marital status makes women totally dependent upon her husband because her rights upon family property Bennett wrote "Men are endowed with the right to property by virtue of the biological fact of birth. Women's right to property depend almost entirely



upon the social fact of marriage( i.e. on their role as an wife).” Therefore, women’s economic security is entirely dependent on their adherence to strict social norms of proper marital behavior (Bennett, 1980:89)

Economically, women have no rights to parental property as well as in the husband’s home.They bear 70 percent of the household work burden and yet have no access to economic resources.Even doing the same work, they get lower wages as most of the women work as unskilled labour in carpet and garment factories and get low paid due to illiteracy (Luitel, 1992)

Women still have fewer social options for survival other than marriage.According to culturally defined ideals,getting married and producing children are the ultimate goals for women.All other options including education and employment are only secondary (Acharya,1997)

In the Nepalese society the status and position of women depend on their economic condition.Women play significant role in the development of the nation.In the past,women were considered a second grade citizen in most of the countries including Nepal.The status of Nepalese women is very poor.They have very less access to health,security and other basic needs of life.

Women in Nepal ,as elsewhere,hold the triple work responsibilities of reproduction ,house holding and farm work.However,reproduction is not treated as work and house holding is not considered as productive work by government system.Women also suffer from discriminatory practices in opportunities for education,personal mobility,which is required among other for skill development and independent decision-making(UNDP, 1995).

When daughter grow up, they will become wives.In other words,a laborer for another family sooner or later,more over,if girls is not good at household and farm work owing to exposure to education,she might be looked down up in her husband’s family when she gets married.So, investment in a girl’s education is discouraged.Generally,there have been more girls drop out than boys at the primary level (Gurung,1999).

Nepali women are daughters, wives and mothers but are not recognized as individuals with their own identity, despite the fact that they are as human as men. Society has relegated women to the lowest rank and to a submissive role, confined to the home and farm and their responsibilities there due to their maternal function. They are discouraged and prevented to take part in public life (Subedi, 1993). Women's economic dependence on men, mainly stemming from the fact that men earn cash incomes, contributes to their social status. The few women who earn a salary are often held in higher esteem than women who do not (Gurung, 1999).

The movement for women's status all over the world has emphasized the role of education. It is believed that education will bring about the reduction of the inequalities between sexes and uplift women's subjugated position in the society. In general, educated women have a higher status in the society and the family size becomes smaller as the education level of the mother rises. In fact, women's education is low in Nepal and the lowest is in SAARC countries that is adult female illiteracy is 88 percent for Nepal compared to India 71 percent, Pakistan 81 percent, Bangladesh 78 percent (World Bank, 1991).

Equality in society cannot be achieved either through slogans, demands, conflicts or through wishes and blessings alone. Experience has also shown that laws and regulations are not adequate. What is indeed required is a climate of public opinion where a feeling of equality emanates from the hearts of all. Women are bounded by socio-cultural norms. Even parents discriminate against the girl child. This is because of lack of knowledge, awareness and education.

So, if the nation wants to gain something from women, their first duty should be to give equal opportunity of education, health, empowerment etc. and control of family, by the use of family planning measures and drastic change will come in the nation automatically in every field like economic development, status of women, women's decision-making power etc.

Kumal Community itself is a backward community. The condition of women in this community is very miserable. Many children of Kumals are out of school till

now. The drop out number of kumal student is high in different schools. Due to the lack of education and awareness there are many superstitions in this community . The first victim of superstitions are women. They are suffering from many problem. Due to the lack of proper Knowledge of family planning the number of children is high in this community. Child mortality rate is high in this group. Average age of women in this community is 47 years.

## **CHAPTER- THREE**

### **RESEARCH METHODOLOGY**

This section describes the research design, study area sample design, tools of data collection, process of data collection and data processing and analysis technique in details.

#### **3.1 INTRODUCTION OF THE STUDY AREA**

The study is based on the role of women in decision-making process in household activities in Kumal Community of Thoolapokhara VDC Ward no 9 Chouwaha of Arghakhanchi District. It is lies in Lumbini zone, which is in the western development region. This district is surrounded by Gulmi and Palpa in the east, Kapilbastu, Dang and Pyuthan in the west, Gulmi in the south and Kapilbastu in the south.

Location of Arghakhanchi District.

Latitude: 27.45 to 28.6

Longitude: 80.45 to 83.23

Area: 1193 sq K.M.

Total no of Population: 208391      Female: 112042      Male: 96349

*Source DDC (2008), District Profile, Arghakhanchi*

Thoolapokhara VDC is situated in the north eastern part of Arghakhanchi from the district headquarter sandikharka. It is 20 kilometer away from district headquarter. It is a historical village. Thoolapokhara was naming from the name of two big Pokhari (Pound) which were dugged by late Rabilal Pandey around 1950 B.S. There is beautiful garden around these pound which looks very beautiful. According to the history of Nepal Thoolapokhara was the center of 6000 Gulmi on 2007. There was a beautiful Palace of King in Dhairani but later on this Palace was destroyed by the fire. We can find some residential building and temples of that time till now. Kerunga VDC is in the east part Diverna VDC in the western part, Chatragunj and Bhagawati VDCs are in the northern part and Wangla VDC is in the south part of Thoolapokhara VDC. It is 950 to 1200 meters' height from the sea level. Dhairani, Dahanata, Mahalai, Koldada, Lakuridada, Thoolapokhara, Kisana, Chouwaha, Aaratari and Sattary are the famous place of this VDC. Different castes' People live in this village mainly Braman, Chhatri, Newar, Bishokarma, Pariyar, Nepali, Thakuri, Magar and Kumals are living

in this VDC. It takes two and half hour to reach from district headquarter by foot and 1 hour in motor. All wards of Thoolapokhara is connected by motorable dusty road. There is one higher secondary level school, One Secondary Private School, two lower secondary schools and three primary level's school in this VDC. Malika Mandir and Dhairani may be attractive spot for Tourism in this village.

Ward no 9 of Chouwaha is the last and low part of Thoolapokhara. There is Ulbasi (Chouwaha Khola) river in Chouwaha. Chouwaha is like Terai of Thoolapokhara. There is hot climate in hot season and very cold in climate with fugg in cold days. There is Kumal Gyaw (Living of Kumals) in Chouwaha. Main Profession of Kumala is daily wages. Many male are working as Balighara (Fixed worker) ploughmen in different bramans' (Upper cast) houses. There are only 135 household in ward No. 9 among them 70 are Kumals. The total population of Kumal in this community is 480 out of them 257 are women and 223 male. The main profession of Kumals is Labouring in daily wages, fishing in the river and some male are in india in search of job. The acadamic, economic and social level of Kumal is in very low status. Many Women of Kumals are dying from different diseases due to the lack of medicine. Their children looks very dirty, ugly and thin due to the lack of proper food and care.

### **3.2 REASON FOR STUDY AREA SELECTION**

I have selected to Arghakhanchi district, Thoolapokhara VDC Ward No. 9 as a study site for this study. Study will be limited only in this site. The reasons of this area selection are as following:-

1. Researcher is the permanent habitant of this area. It makes easy to study of this side.
2. This community is very backwarded community and the miserable condition of women impressed me to select this area.
3. This is Kumal Community where proper numbers of Kumals are available for sampling.
4. Kumals are marginalized community they are out of the mainstreming of the state therefore it is necessary to study about them and provide different types of aid and facilities from different GOs and NGOs therefore i select this area and group.

### **3.3 STRUCTURE OF STUDY**

This research is exploratory in nature. It tries to explore and investigate the socio-economic and familiar issues of the study area intended decision making process of women as compared to their counterparts men. This research is slightly descriptive as well as analytical. It means that the data interpretation has been supported by tabular analysis followed by their explanation. It does not represent the situation of all Nepali women because of diversified society, culture, economic, political, religious and geographical context of Nepal although, it research can cover the problem of mid hilly areas women of Nepal.

### **3.4 NATURE OF DATA AND SOURCE**

This study was based upon primary source of data. The secondary data was also used to complete this task. The primary data had obtained from the field survey which obtained through simple random sampling. The secondary data was used from various publications published by journal educational statistics, book previous study, census data survey reports and different governmental or non-governmental institutions or agencies.

### **3.5 COVERAGE AND SAMPLING**

There are only Seventy Kumals' houses in selected site. Out of Seventy fifty percent houses were selected by using lottery tool and one woman per house will be selected as a participant of this study. Structured questioner will be used to collect information from them. The questioner is enclosed in annex: one. Observation and interview with selected person will be done for verifying the information.

### **3.6 METHODS OF INFORMATION COLLECTION**

To collected the required information the researcher has visited the selected community household for household survey and fills up the question per the further and supplementary information, interview with key information of related area, focus group discussion at settlement case study and observation method were carried out. To stretch the real change the researcher has used same tools and techniques.

### **3.6 .1 INTERVIEW**

The researcher visited the study area and fill up the questionnaire from respondents married female members of each sample household were the respondents of this survey. Through interview a number of primary data were acquired from respondents. To get such primary data the researcher has conducted door to door visit with the member of this community.

### **3.6.2 INTERVIEW WITH KEY INFORMANTS**

To have reliable data and also for tringulation of information the researcher met the community people, teacher and neighoours of the community and head of the community. The focused group discussion were conduct one at Sarbajanik Higher Secondary School and another in Chhatragunj sub-Health Post and interview guideline were used as tools for observation and case study there tools have help to get primary data and qualitative nature.

### **3.6.3 FOCUS GROUP DISCUSSION**

Focus group discussion with the community members were also conducted to get data and to tringulate primary data from interview. For this process the permant resident of community, social worker and local leaders had supported and provided some crucial primary data.

### **3.6.4 DATE ANALYSIS**

Data analysis is very important task in research study. The data analysis has been collected through various instruments and sources like editing, coding, drawing and tabulated using simple mathematical method like graph, percent, figure, charts etc. The result has been interpreted by dividing the main topics into sub-heading according to the nature of data and according to the finding.

## **CHAPTER -FOUR**

### **ANALYSIS OF SOCI-ECONOMIC CHARACTERISTICS OF THE RESPONDENTS**

Thoolapokhara VDC is situated in the north eastern part of Arghakhanchi from the district headquarter sandikharka. It is 20 kilometer away from district headquarter. It is a historical village. Thoolapokhara was naming from the name of two big Pokhari (Pound) which were dugged by late Rabilal Pandey around 1950 B.S. There is beautiful garden around these pound which looks very beautiful. According to the history of Nepal Thoolapokhara was the center of 6000 Gulmi on 2007. There was a beautiful Palace of King in Dhairani but later on this Palace was destroyed by the fire. We can find some residential building and temples of that time till now. Kerunga VDC is in the east part Diverna VDC in the western part, Chatragunj and Bhagawati VDCs are in the northern part and Wangla VDC is in the south part of Thoolapokhara VDC. It is 950 to 1200 meters' height from the sea level. Dhairani, Dahanata, Mahalai, Koldada, Lakuridada, Thoolapokhara, Kisana, Chouwaha, Aaratari and Sattary are the famous place of this VDC. Different castes' People live in this village mainly Braman, Chhatri, Newar, Bishokarma, Pariyar, Nepali, Thakuri, Magar and Kumals are living in this VDC. It takes two and half hour to reach from district headquarter by foot and 1 hour in motor. All wards of Thoolapokhara is connected by motorable dusty road. There is one higher secondary level school, One Secondary Private School, two lower secondary schools and three primary level's school in this VDC. Malika Mandir and Dhairani may be attractive spot for Tourism in this village.

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status. Many Women of Kumals are dying from different diseases due to the lack of medicine. Their children looks very dirty, ugly and thin due to the lack of proper food and care.

This chapter deals with the socio-economic as well as demographic aspects of respondents of the study area. Out of 70 Kumals household 35 households were taken as sample and structured questionnaires were asked to the respondents' females. In this chapter age sex composition, ethnic composition material status, family structure, land distribution, occupation and other activities are included.

#### 4.1 AGE COMPOSITION OF RESPONDENTS

The age is most important factor in demography and it makes difference in working hours, types of works, decision making roles, social relation and responsibilities. Age determines the social status of people. Age has great influence in terms of decision making and talking part in social activities.

The age groups divided as 15-25, 25-35, 35-45, 45-55, 55-65 and above 65 years of age. The following table shows the age composition of respondents of study area.

Table 4.1: Distribution of Respondents by Age

Age Group	Number	Percent	Others
15-25	4	11.42	
25-35	8	22.85	
35-45	10	28.57	
45-55	8	22.85	
55-65	4	11.42	
65+	1	2.85	
Total	35	100	

Source: Field Survey 2009

Above table shows the age distribution of respondents in the study area. Out of total 45 respondents all were female. There is highest proportion of the respondents in age group 35-45 years. The lowest proportions of the respondents are age group 65+ years. In our society age factor plays dominant role in decision making and other responsibilities. The proportion of female respondents is highest in age group 35-45 years.

## 4.2 CASTE/ETHNICITY COMPOSITION

Nepal is a multi-ethnic country where there are different caste/ethnic groups. Each caste and ethnic has their own language, culture and tradition. Nepal is full of cultural diversity. Caste is also main factor in society and it plays important role in terms social activities. The following table reveals ethnic composition of the respondents in the study area.

Table 4.2: Distribution of Respondents by Caste/Ethnicity

Caste	Number	Percent	Others
Kumals	35	100	
Total	35	100	

*Source: Field Survey 2009*

Above table shows the ethnic distribution of respondents'. Among the total respondents' households are from the Kumal Community. 100 percent respondents are from the kumal community.

### 4.3 RELIGIONS AND LANGUAGE

All the respondents were from Hindu Religions that is so because all households follow the Hindu Religion in the study area. All respondents speak Nepali language. Kumals of this area can't speak their own Kumal Language.

### 4.4 MARITAL STATUS

Marriage is the single most important event in the life of men and women. According to Hindu tradition, marriage is compulsory for all whether man or woman. A man's life is not considered complete without a wife and a woman is married before 15 years of age (Acharya, 1995). Marriage is one of the universal social institutions. In our society, marriage determines the social roles and responsibilities of people. It is essential for legitimate both. Female's role also increases in family only after marriage. It enhances their decision making power.

Table 4.3: Distribution of Respondents by Marital Status

Marital Status	Number	Percent	Others
Married	35	100	
Unmarried	0		
Total	35	100	
Widow	6	17.14	
Divorced/Separate	0		
Total	6	17.14	

Source: Field Survey 2009

Above table shows the marital status of respondents. Out of the total 45 respondents, 100 percent respondents are married. 17.14 percent are widow.

## 4.5 FAMILY STRUCTURE

Family is basic unit of the society and it is an institution which plays important role in building society. Family structure has dominated role in decision making process. There are two categories of family structure mainly nuclear and joint family. Nuclear family refers that family which consist husband, wife and unmarried children while joint family contains husband, wife, unamrried and married children as well as sther relatives who share the kitchen for meal and reside under the same roof. In most of the cases it was recorded that the women from the nuclear family and female headed household have higher responsibilities for decision than joint family and male headed household.

The following table shows the family stucture of the respondents as:

Table 4.3: Distribution of Respondents by Family Structure

Family Structure	No of Households	Percent	Others
Nuclear Family	25	71.42	
Joint Family	10	28.57	
Total	35	100	
Women Headed Family	9	25.71	
Men Headed family	26	74.28	
Total	35	100	

*Source: Field Survey 2009*

Above table shows the family structure of respondents. Out of 45 respondents 71.42 percent have nuclear families and 28.57 percent have joint family. 74.28 percent families are male headed family and 25.71 percent families are women headed family. Women headed families are very low than male headed family.

## 4.6 TYPES OF HOUSE

Basically there are three basic needs of human being which are fooding, clothing and housing, though now a days education, health, employment and human rights are also considered as basic needs. Housing has great contribution in maintaining the quality of life of people. It emphasizes the standard of living. In this study, mainly four types of housing are considered, such as: concrete (Pakki), Semi-Concrete (Ardha-Pakki), Not Concrete (Kachhi) and Hut. The Pakki house is defined as having stone and cement wall and state or link roof, Ardha Pakki consists stone and mud wall having Jasta roof, Kachhi consists stone and mud wall having stone roof and Ghupadi consists mud or bamboo's wall and having grass or plastic roof.

The following table shows the types of house of the respondents as:

Table 4.4: Distribution of Respondents by Types of house

Types	No of Households	Percent	Others
Pakki	0	0	
Ardha pakki	5	14.28	
Kachhi	11	31.42	
Ghupadi	19	54.28	
Total	35	100	

*Source: Field Survey 2009*

Above table shows, out of 35 households 54.28 percent houses are Ghupadi (Hut), 31.28 are Kachhi, 14.28 are Ardha Pakki and there is not any Pakky house in these selected households.

## 4.7 LAND OWNER

Nepal is agricultural Country where more than 80 Percent people dependent upon agriculture as main occupation. Land has great contribution in agriculture and it measures the economic status of people. The question had been asked regarding the possession of land (as cultivated and household). But both types of land is combined due to which every household has their own land.

The Following tables shows who are land owner of land by respondents.

Table 4.5: Distribution of Respondents by Land Owner

Owner	No of Households	Percent	Others
Male	21	60	
Female	6	17.14	
Both	4	11.42	
Land Less	4	11.42	
Total	35	100	

*Source: Field Survey 2009*

Above table shows out of the total 35 households most of the house have male land owner. There are 60 percent household have male land owner and 17.14 percent household are female land owner, 11.42 percent household have both land owner and 11.42 percent are land less.

## 4.8 OCCUPATION AND SOURCE OF INCOME

Occupation and source of income represents the economic status of people. Occupation is considered as main source of income. Occupation and source of income directly effects to the decision making process. The given table shows the engagement of womens' involvement in different occupation and their incomes from different occupation.

Table 4.6 : Distribution of Respondents by Occupation and Source of income

Occupation	No of HHs	Percent	Others
Agriculture and Livestock Farming	2	5.71	
Business	0	0	
Services	0	0	
Wages Earning	33	94.28	
Total	35	100	

*Source: Field Survey 2009*

Above thable shows 5.71 percent of respondent are engage in agriculture, there is not only one in business and service and 94.28 the huge percentage are engage or depend in daily wages earning.

## 4.9 PROMINENT HOUSEHOLD WORKERS

In Nepal most of the females are engaged in household workers and agricultural activities. They have less access to education and hence lower proportions were involved in gainful economic activities. They are surrounded by household activities. The following table shows the involvement of prominent household workers as :

Table 4.7: Distribution of Respondents by Prominent Household workers

Members of Households	No of Households	Percent	Others
Male (Husband)	3	8.57	
Female (Wife)	30	85.71	
Others	2	8	
Total	35	100	

*Source: Field Survey 2009*

Above table shows that out of the 35 sampled households more than 85 percent female are involve in household activities.

## 4.10 FAMILY PLANNING

Rapid growth of pouplation is creating big problem at present in most of the developing countries. Rapid population growth has caused degradation of the quality of life as well as enviroment.



#### 4.10.1 KNOWLEDGE OF FAMILY PLANNING

The family planning is getting popular recently to maintain the small family. People don't like to create burden having large family. So they are attracted towards family planning.

FP is main factor for not only controlling birth but also enhancing the standard of living of people. In developing countries, the food production is low and there is lack of proper utilization of available resources. Therefore use of FP is essential to balance and manage population and environment properly. The contraceptive prevalence rate is 39.1 in Nepal (NDHS, 2001)

Table 4.8 : Distribution of Respondents by Knowledge of Family Planning

Knowledge on FP	No of Respondents	Percent	Others
Yes	27	77.14	
No	8	22.85	
Total	35	100	

*Source: Field Survey 2009*

The question had asked to the respondents 'regarding the knowledge about FP'. Among 35 respondent 77.14 percent respondents give in positive answer and 22.85 percent in negative answer. Most of the respondents have knowledge about family planning methods and they have heard either about temporary or permanent method.

#### 4.10.2 USE OF FAMILY PLANNING METHOD

Though people have knowledge about family planning, they may not use family planning methods properly. Among the 35 respondents 77.14 percent have knowledge about family planning but only 34.28 percent are using family planning and 28.57 percent respondents did not use it. Similarly 37.14 percent did not provide any answer about it. The following table shows the distribution of respondents who used family planning devices.

Table 4.9: Distribution of Respondents who used FP Devices

Use of FP devices	No of Respondents	Percent	Others
Yes	12	34.28	
No	10	28.57	
No stated	13	37.14	
Total	35	100	

*Source: Field Survey 2009*

#### 4.10.3 METHOD OF FAMILY PLANNING

There are mainly two types of family planning methods, permanent and temporary. The temporary method consists of different devices of contraceptives. Among 35 respondents who had knowledge about family planning, 34.28 percent respondents had used family planning. Among them majority are temporary method. It is 28.57 percent while 5.71 percent temporary had used temporary method. Similarly 65.71 percent respondents are not using any method.

Table 4.10 : Distribution of FP Users bu FP Method

FP Method	No of Respondents	Percent	Others
Temporary	10	28.57	
Permanent	2	5.71	
Not use	23	65.71	
Total	35	100	

*Source: Field Survey 2009*

#### 4.10.4 ADOPTION OF FAMILY PLANNING

Among the 35 respondents the family planning users are 77.14 who had knowledge about family planning, 34.28 percent respondent had used family planning. Among them male and female are equal .Condom was found popular among males. Similarly, injection and capsul was being practiced by the females. The following table shows the respondents by adopted of family planning.

Table 4.11: Distribution of Respondents by Adoption of Family Planning

Adopted of FP	No of Respondents	Percent	Others
Males	6	17.14	
Females	6	17.14	
Not Use	23	65.71	
Total	35	100	

*Source: Field Survey 2009*

#### 4.11 REPRESENTED AT SOCIAL ORGANIZATION

The Nepali society is traditional and most of the traditional and cultural aspects play effective role to enhance the status of women in the society. Females have no proper rights and low access to education and economic activity. Indeed it is ridiculous in modern society where both males and females are equal having equal rights and responsibilities. Though males and females are considered equal, female have low access to education, employment and in other gainful activities and they have low status in the society. But different social organization females generated low social status. Out of 35 respondents the represented at social organization shows the following table.

Table 4.12: Represented at Social Organization

Represented	Number	Percent	Others
Yes	8	22.85	
No	27	77.14	
Total	35	100	

*Source: Field Survey 2009*

Above table shows that out of 45 respondents' 22.85 percent respondent are represented in social organization. 77.14 percent respondents are not involved in social organization, because of lack of knowledge and lack of awareness. There are 5 co-operatives in this VDC but few numbers are from this community.

#### 4.12 MORE DECISION IN HOUSEHOLD WORKS

Out of the total 35 household, more decision in family planning are male dominated. 58.33 percent decisions are from male 25 percent from female and 16.66 percent decisions are joint decisions.

Table 4.12: Distribution of Respondents by Decision of Family Planning

Member of the HHs	No of HHs	Percent	Others
Male	7	58.33	
Female	3	25	
Jointly	2	16.66	
Total	12	100	

*Source: Field Survey 2009*

#### 4.13 DECISION ON BORROWING MONEY AND GOODS

Respondents were asked “who decide for borrowing money or essential goods?” Among 35 sampled household all replied that they borrowed from others to fulfill their needs. Regarding borrowing money and goods, in most of the households decisions were made by both out of 35 household, in 25.71 percent household, decision were made by both member while only 37.14 percent households decisions were done by males. Similarly, in 37.14 percent households decisions were made by females members. Many men drink wine therefore women are clever to decide about borrowing money. It can see in the following table.

Table 4.13: Decision on Borrowing Money and Goods.

Decision makers	No of HHs	Percent	Others
Male	13	37.14	
Female	13	37.14	
Both	9	25.71	
Total	35	100	

Source: Field Survey 2009

#### 4.14 DECISION ON HOUSEHOLD EXPENDITURE

Most Women are engaged in household works and they spend more time for this activities. Males played dominant role in decision on household expenditure. The following table shows the situation of decision making in terms of household expenditure.

Table 4.14: Decision on Household Expenditure

Decision makers	No of HHs	Percent	Others
Male	13	37.14	
Females	13	37.14	
Both	9	24.32	
Total	35	100	

Source: Field Survey 2009

Among the 35 sample households, 37.14 percent decisions on households expenditure are made by male members, 37.14 percent of decisions are done by females where as 24.32 percent decisions are made by both male and female members. It shows the equal decision making power of male and female in household activities with regard to household expenditure. Males are mostly engaged for drinking wine therefore the role of women is equal.

#### **4.15 DECISION ON EXPENDITURE OF CHILDRENS' EDUCATION**

According to the field survey out of 45 sampled household, male members have dominant role in deciding childrens' education. The decisions about children's education and expenditure for them were made by males in most of cases. It was found that 42.22 percents decisions were made by males and only 26.66 percent by females. Similarly, 31.11 percent decisions were made by mutual consent of both members. Though both are equally responsible for the children's future but only males members decide in most of the cases. It may be due to the low educational statuses of female and their economic dependency.

Table 4.16: Decision on Expenditure of Childrens' Education

Decision Makers	No of HHs	Percentage of HHs	Others
Male	16	45.71	
Female	10	28.57	
Both	9	25.71	
Total	35	100	

*Source: Field Survey 2009*

The following table illustrates the dominance of male role on decision for children's education and expenditure for them. Many children of this community are as child labour.

#### **4.17 DECISION FOR FAMILY PLANNING**

Use of family planning is burning issue in the present work and it is considered to be the main factor for reducing rapid population growth. Most of the people are worried about large family size, since they wanted to manage their family with higher living standard. Rapid population growth degrades the quality of life of the people and resulted different kinds of problems as food deficit, poverty, unemployment, health hazards, bad sanitation etc.

At present there various types of family planning are available for both males and females. Family planning methods are available for females than for males. But male played

dominant role in deciding to practice family planning methods. It presented in the following tables.

Table 4.16: Distribution of Respondents by Decision of Family Planning use

Decision makers	No of HHs	Percentage of HHs	Others
Male	7	58.33	
Female	3	25	
Both	2	16.66	
Total	12	100	

*Source: Field Survey 2009*

It is found that respondents are using family planning devices. However 16.66 percent decisions are made by both males and females and 25 percent decisions were by female members, where as 58.33 percent decisions to family planning are made by males. Thus male's role is vital for deciding to use family planning methods.

#### **4.18 DECISION ON TO GO SOCIAL ACTIVITIES**

Social activities are important part of human life. It is generate the human being and to gain from knowledge and awareness. The following table shows the situation of decision making on to go social activities.

Table 4.17 : Decision on to Go Social Activities

Decision Makers	No of HHs	Percentage of HHs	Others
Male	16	45.71	
Female	10	28.57	
Both	9	25.71	
Total	35	100	

*Source: Field Survey 2009*



Among the 35 sample households, 25.71 percent decisions are done by both members where as 45.71 percent decisions are male members and 28.57 percent decisions are female members. It shows the decision making power of male and female are not equal on go social activities.

#### 4.18 MICELLANEOUS

Respondents were asked to know their views towards property right for women, education for women status of family life, causes of family backwardness and view toward women's decision making power.

The Nepalese society is traditional and most of the traditional and cultural aspects play effective role to enhance the status of women in the society. Females have no property right and how access to education and economic activity. They are considered as the supporter to the males and they have to follow their male counterparts. Husband is considered as god for wife and she has to respect him in every step of life. In deed it is ridiculous in modern society where both males and females are equal having equal rights and responsibilities. Though males and females are considered equal, females have low access to education, employment and in other gainful activities and they have low status in the society. There is vast gender disparity in socio-economic status as well as decision making power.

##### 4.18.1 EDUCATION FOR FEMALE

Views of respondents towards education for female had been recorded. Most of the respondents realized that education is the main factor which keeps the females to raise their status in the society. They are in favour of women's education. Few are against it. It is presented in the following table.

Table 4.8: View towards Education for Female

Respondents View	No of Respondents	Percent	Others
Yes	23	65.71	
No	12	34.28	
Total	35	100	

Source: Field Survey 2009

Out of the 35 respondent 65.71 percent have positive yes answer towards education for female and 34.28 percent have stated negative no answer. The following reason were also reported by the respondents. Thus, the reason to provide the education for and against to the females are as follows.

**Resons for favouring female education:**

- ) Knowledge and awareness building.
- ) Employment oppurtunities.
- ) To improve socio-economic status.
- ) Easy way to live.
- ) Son and daughter are equal.
- ) Bright future for themselves as well as children.
- ) Demand of Time.
- ) To read and write letter

**Reason for not favouring female education.**

- ) Property of others.
- ) Not work in household activities.
- ) Go to other house.
- ) Culture and tradintion.
- ) Busy in household activities.
- ) Who go to daily wages ?
- ) We were not reading and writing why now read and write ?

**4.17.2 REASONS OF FEMALE BACKWARDNESS**

In the study area, females are found deprived from their rights and responsibilities. They have low access to education, employment and decision making. They are dominated by males in each and every step of life. The followings are the main resons for their backwardness in the study area as given by the respondents.

Table 4.8: Reason of Female Backwardness

Reason Given By The Respondents	No of Respondents	Percent	Others
Lack of Education	15	42.85	
Lack of Awareness	7	20	
Low Economic Status	7	20	
Tradition and Culture	6	17.14	
Total	35	100	

*Source: Field Survey 2009*

As reported by the respondents, the main reason of female's backwardness is lack of education 42.85 percent. It followed by lack of awareness 20 percent. The stated third reason, which makes female as backward is tradition and culture 17.14 percent. Then Low Economic Status 20 percent contributes to keep women low status.

## **CHAPTER: FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **5.1 SUMMARY**

The present study entitled “Women's Role in Decision Making Process of Household Activities: A Study of Kumal Community of Thoolapokhara VDC Ward No.9 Chouwaha of Arghakhanchi District” is based upon 35 sample out of total 70 households of the study area.

The total population of this VDC, according to CBS, 2001 is recorded at 3995. Out of the total 1646 were male and 2349 were females. There were 70 HHs of Kumals and their Population is 480. To carry out the study effectively questionnaire related to household decision-making were implemented. By adopting the purposive sampling method questionnaire was administered to 35 respondents assessing the women's role in household decision-making.

Women are involved in many activities and decision-making relating to household and other activities. As majority of women do not have the land title and lack of other source of income, they are dependent upon their husband. Thus, when it comes to using access to land resources the women lack accessibility. However, when it comes to control of benefits of the resources the males still exercise the control because our society is male dominated society where major decisions are taken by the male household head. Unequal rank and power in decision making and benefit are legitimizing by traditional society norms.

The specific objective of this study was to assess the status of women in the basis of socio-economic condition in Kumal Community of Thoolapokhara VDC and to identify the participation of Women in different household decision focusing on autonomy at Thoolapokhara VDC in Arghakhanchi and lastly to identify the constraints and opportunities of women.

The decision making role of women seems very low level in Kumal Community. Some very important decisions of women are controlled by men. Women are not free to decide about their own body also. Women role in reproduction is very important but when her child grows up and starts to study the decision making role about children is very low level. Sexuality, mobility and many others activities of women are controlled by men.

Thoolapokhar is not so backwarded area in Arghakhanchi district but the condition of Kumal women in decision making process is miserable. Women life is the symbol of hardness in this community. According to this study we can say women are treated as second grade citizen in this area. Women can use the resources but they can not controlled them, they are wearing ornaments but they can't sell them without the permission of their husband. Women are treated as domestic animals in this community. Many opportunity in this VDC are captured by upper class family.

## 5.2 CONCLUSION

The entire analysis focuses upon the status of Kumal women in terms of their households' decision making power vis-a-vis their male counterparts. Households decision making encisaged to be a strong indicated of the different powers and positions held by different members and positions held by the different members written the household.

Our stud was focused in Kumal Community. We find a distinct of women as the main initiators and final decision makers of many aspects of the household. A point to be considered here is that women may have a grated say in many issues, but which may be lower importance, for example decision making only in small expenditure households.

The general observation shows a vast difference in the manner, in which the small minority of literate women should greated confidence in their approach and seemed to command a greaer part within the household as compared to the literate family household heads." The conclusion derived from analysis and women role in decision making process are as follows.

- ) All selected respondents are females.
- ) All respondents are from Kumal Community
- ) All respondent are married.
- ) 6 Resopondents are widow or single women.
- ) With regard family structure 71.42 percent household have nuclear family and 28.57 percent household have joint family.
- ) Most of the respondents are involving in Daily wages earning 94.28 and rest 5.71 Percent are in agriculture and livestock farming.
- ) Out of 35 respondents only 28.57 use of family planning's Means.
- ) Most of the users use temporary method and only 5.71 Percent have practice permanent method.
- ) Male's decision has dominant role in household works compared to female.
- ) Both are in borrowing money 25.71, males are 37.14 and females are 37.14
- ) More than one third percent decision for household expenditure is taking by males.
- ) Regarding expenditure on children's education more than 45 percent male make decision.
- ) Many respondents know about the FP but very low percentage of them use it.

- ) Large percentage of respondents replied that education is the main cause of the Kumal Female backwardness.
- ) 65.71 percentages of women are in favour of girls' education but the 34.28percentage of women are against it.
- ) Males' role is dominated for the decision of Social Activities.
- ) Many males are drunkard and women are suffering from them.
- ) Domestic Violence upon the women is in very dangerous condition in this community.
- ) There is peace in women led family comparing the men.
- ) Women are treated as second grade's Citizen.
- ) There are so many superstitions in this community.

### **5.3 RECOMMENDATIONS**

In order to promote women's role in household decision making of Kumal community with gender equality they should be provided with adequate knowledge and skill on these matters. After this study, recommendations are made regarding various educational, managerial measures and future areas of research for promoting women's role in household decision-making issues.

- ) To achieve better literacy status of women, literacy program should be implemented.
- ) To provide employment opportunities to the women proper management should be made to increase girl's enrollment in educational and training institutions.
- ) Women's participation in household decision-making issues must be encouraged. They should be further motivated to have such decisions even in the matters of all round development of the family.
- ) To support ever married women in decision –making, there should be access to guidance and counseling program in the community.
- ) To empower women in decision-making issues women should have access over land and property.
- ) Education mother –in-law is necessary to overcome women's fear, shyness and hesitation regarding decision making issues.
- ) Findings of the study can be used by GOs and NGOs to develop programmes relating to household decision making and women empowerment.

- ) For those researchers in days to come are heartily requested to study in different areas of decision making issues?
- ) For the Promotion of womens' role in household decission making process it is nessary to conduct awareness programmes for the men.
- ) Governmental and Non-governmental organizations should organize awareness programmes for men and women about re-productive health.  
.
- ) Mostly women are engage in household activities but the key of the decission making prower is controlled by men.
- ) It is necessary to reform existing law as gender friendly law.
- ) VDC & DDC should provide Budget to Kumal Community in first priority.
- ) It is necessary to provide land for those families who have not landy yet.

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## SURVEY QUESTIONNAIRE

Name of Respondent:

VDC: Ward No :

Age: Occupation:

Cast: Religion:

Family: Nucleare / Joint Number of Family :

Education: or Read and Write /Illterate

1. What is your marital status?

a) Marreed b) Unmarried

2. What is your designation ?

a) Mother b) Sister c) Daughter in law

3) Do you have independent source of income?

a) Poultry b) Shop c) Weaving

4) How Much Land do you have on yours family's ownership?

a) Landless b) 0-1 Ropani c) 1-3 Ropani d) More than 3 Ropani

5) Do you have authority to spend, as you like?

a) Yes b) No

6) If yes for What Purpose?

.....

7) What do you plan to use the money?

.....

8) In Which Category do you keep yourself?

a) High Status b) Medium Status c) Low status

- 9) Whose role are prominent household workers in your family?  
 a) You b) Household Head c) Others
- 10) Who does the more decision in household works in your family?  
 a) You b) Husband c) Others
- 11) Who is the responsible successful or failure in household works?  
 a) You b) Husband c) Others
- 12) What are the constraints to perform the role in household work? Designing?  
 a) Family b) Culture c) Social
- 13) What can you do if you have got good opportunities in household works?  
 a) I would reform economic conditions better than present  
 b) I would guide family members in proper way
- 14) What is the reason to do household works in your family?  
 a) Being women b) Male dominating c) Others
- 15) Who does the main decision in economic activities in your family?  
 a) You b) Husband
- 16) Who is responsible of successful or failure in economic?  
 a) You b) Husband c) Others
- 17) What are constraints to design the expending in your family?  
 a) You b) Husband
- 18) Who decides for the marriage of family members?  
 a) Father b) Mother c) Girl/Herself  
 d) Boy Himself e) By Decision of all members f) others
- 19) Did you give or take dowry in marriage?

a)Yes            b) No

20) If Dowry is given in daughter's marriage did you give dowry of your desire?

a) Yes            b) No

21) Do you have poly gamy practice in your family?

a) Yes            b) No

22) If Yes,Who and Why?

.....

23)Do You know about means of family planning?

a)Yes            b) No

24) If Yes What kind of means?

a) Permanent      b) Temporary

25) Who has adopted?

a)Male            b) Female

26) Who decide for it?

a)Male            b)Female

27) Do you know about abortion?

a) Yes            b) No

28) Do You have any group committee in own society?

a) Yes            b) No

29) Have you represented at social organizations and user commitees?

a) Yes            b) No

30) Do you have your equal right at all sector in your own house?

a) Yes            b) No



a) Family                      b) Culture                      c) Social

37) Who decides whether your children should go to school?

.....

38) Are there any Local traditional “Female Solidarity Groups”?

a) Yes                              b) No

39) Do the village women involve themselves in community decision?

a) Yes                              b) No

40) Is any women of your household of participant of these activities?

a) Yes                              b) No

41) Do you have any freedom to decide upon such participation?

a) Yes                              b) No

42) Is second marriage good after the past of husband?

a) Yes                              b) No

43) Are you involving in voting process?

a) Yes:                              b) No:

44) Who suggest putting the vote?

a) Self:                      b) Husband:                      c) Son                      d) Friend:                      e) Others:

