

# **CHAPTER ONE**

## **INTRODUCTION**

### **1.1 Background of the Study**

Civilization begins with mankind shaping society, having its parts of men and women as its integral part. These two parts are called gender and have an inseparable relationship among each other which we call gender relation. Gender relation is such a core matter of everyday life. This gender relation is so essential that in absence of one, another can not be complete. The difference between male and female was not constructed and shaped by nature but by society. The society for centuries believed that the different characteristics of men and women exhibited were natural and unchangeable because they were determined by biological differences or were divinely ordained and included both ideas and values about what are masculine and what was feminine. People thought that women were emotional and men rational. The society even set the rules of behaviour, aptitudes or practices, such as women washing dishes and men working with machines. With regard to gender relation people define certain characteristics as masculine or feminine, certain activities as appropriate for men and for women, and certain norms for relationship between men and women. The conditions of womens' and mens' daily lives and their relative position within their societies embedded in social, cultural, political frameworks and institutions. Gender relation is not universal, but varies from culture, and sometimes community to community. It is dynamic and changes over time. (Acharya, R.P. 2000, p-1)

Before the last quarter of the nineteenth century, the view was that the male was the only representative of the social phenomenon and female were given less priority in shaping the society (Acharya, R.P. 2000, p-1). In the early period also there was the relationship between male and female but the females were considered as passive and male the active participants. This view which had been rooted deeply in every society was very partial against the female, gradually when women began to recognize themselves as an integral part in

shaping the society and late 18th century began to talk about their participation in the society; there were many obstacles which they had to face to change women's position in every aspect of life (Acharya, R.P 2000 p-2). This shows that women began to be conscious of their roles and responsibilities and they also began to realize that both men and women are responsible and capable of changing themselves and society, they also began to raise voices for liberating women, understanding gender relations as socially determined and knowing that what has been created, can also be changed. The Tharu women also realized that male and female have their own function, different life experience, knowledge, perspectives and priorities and one can not necessarily represent the interests of the other, and neither alone can fully represent their community or society.

When we talk about gender we come to know that it is almost about male and female, but when we deal with gender relations, we become aware that male and female may have various relations (such as: man-women relationship, man-man relationship, women-women relationship).

Gender concept is a term of relation which was coined first by psychologists and was first explored by American feminist to get away from the biological inference of the word sex (Acharya, R.P. 2000 p-5). It is a process of social construction, a system of social stratification, and an institution that structures every aspect of our lives because of its determination in the family, the workplace, and the state. It is a social difference between man and women, learned during the process of socialization. Its roles are affected by age, class, race, ethnicity, religion or other ideologies and by the geographical, economic and political environment the role of men and women within a given socio-cultural context may be flexible or rigid, similar or different and complementary or conflicting. It describes the social meaning of male and female and what is considered appropriate behavior for men and women. It shares social, cultural and psychological aspects linked to male and female through particular social context.

The main residence of Tharu's is the Terai belt of southern part of Nepal and India. In Nepal there are more than fifty nine indigeneous groups and Tharu

is one of them. The Tharu constitute 7.9% of Nepal's total population of which the Tharu form the largest group with a population of 1.2 million (In Nepal and approximately the same in India population census 1991) in Bardiya their numbers 153,322 or 52.8% (Gurung 1994:3, 13-14 quoted in O Skar Harald, 1999). They have own socio-culture, economic strategies, language, norms values, practices and they have own strategies to adapted in the Terai. They are continuing their life by the many years ago. At that time Terai was a wild Malaria ridden region. Only after the eradication of Malaria in the 1950s the Terai became accessible for outsiders to settle (Bista 1976:118, Hamilton 1819).

The study about the relationship between men and women in the Tharu community which is located Bardiya district's Sorahawa VDC. In Tharu community, women's and men's relation is determined by the gender relation. Tharu women are related with various aspects in household and public sectors which is determined by the gender relation. The studies focus on the status and decision making power of women in Tharu society which is determined by the power relation. Power determines the women's access in resources, politics, property right, life chances, and access in justices. The gender relation of women in their family and other institutions is determining by their cultural values and norms. The division of working pattern also determined the gender relation.

## **1.2 Statement of the Problem**

Gender relation is problematic and it is not possible to point out each and every problem of gender relations in a society in this limited study. Nepal is a multiethnic and multilingual as each community has its own rule and regulations for the mobility of women. Women do not enjoy the freedom that men do despite being the backbone of the society. Though, they are entitled to as much human rights and freedom of expression of speech. The rural women are encountering numbers of problems in compare to the women of urban area. Being Hindu society, women life is strictly restricted and governed by the patriarchal social system. The religious and cultural boundaries have handicapped the women. The women are confined to do the household workers,

nursing the child and looking after the family members. At the age of school going, the Tharu young girls assist in the accomplishing the domestic tasks and taking care of younger brother and sister.

Tharu society is suffering from not having equal participation of women in all sectors. This is threat in all the levels as political, social, cultural, and economic sectors. Both men and women have not enough access in education. Some of the high wealthy Tharu family members have been educating their children. But in the poor family have not sent their children school. Women's literate rate is low than men in Tharu community.

In Tharu society, the rate of population growth is high, so there is increase the important of wealth or resources. Men are success in control over resources and they became powerful in the society. Men also control over women in sexuality, decision making and freedom. Tharu women have played various types of role and responsibility in the family. They work more hours than men. Women could not give attention in education, political participation and so on. Their suggestions are considered in almost all sectors in household decisions.

The problem of this study specially focuses on to examine the gender relation and women's relation within their family and other institutions in Tharu society. The gender relation is the broad problem field which shall be addressed in this study. This field will be addressed in the way it is played out in a small two villages of Tharu in Sorahawa VDC. Bardiya district. The main research questions are as following.

- i) How does Tharu community divided their household work?
- ii) What is the pattern of decision making process in the Tharu household, especially in:
  - a) Generating and disposing (buying and selling) of economic assets.
  - b) In agricultural activities including livestock.
  - c) In the participation of community management.
- iii) What gender behaviours are distinct to show the pattern of domination and subordination in the activities within the household?

According to these research questions, the researcher focused his studies to find-out or solve these above three problems by taking many research tools and techniques.

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

The general objective of this study is to examine and analyze the gender relation in Tharu community and the role played by women in Tharu Household.

The specific objectives of the study are as follows:

- 1) To analyze the division of work within the household.
- 2) To make assessment of the decision making power within the household.
- 3) To look at the behavioural pattern of men and women within the household work.

The first objective requires that the research be focused on identifying the pattern of division of work and role of men and women in Tharu community. The second objective points to the need to explore the exploitation of women and their access in resources, property rights, trade, Job/employment, justice and decision-making power in household and community level. And the last objective of this study is to find-out the behavior of women's towards their family and kin groups, and also find-out the family and kinships member behavior towards the women.

### **1.4 Significance of the Study**

Addressing gender relation issues in community development and other aspect is not new in Nepalese perspective. Analysis of different dimension of gender relations at micro level have not been illustrated significantly. Though, at national level, different scholar, researcher and gender analysis explored these at significant level but as a master level students, my efforts is to explore the issues even within community and household level relating with different socio-cultural variables is new, innovative attempt which provided root, issues relation with the respective community.

Women should be the subject and put center of development, because historically and even in present day women take care of the basic needs of the society like food, fodder, fuel, shelter and rearing caring etc. Women have to be at the center of development, if it is to be sustainable. Hence the first step to move towards sustainable achievement is to conscientious people in gender issues, the issues of gender awareness between women and men, so that they develop gender sensitive in policies, plans and programme. So gender awareness is a must necessary in Nepal. It should be integrated into the whole system of policy making, planning and programming. This study certainly helped to find-out the relation of women and men in Tharu community and shows the status as well as their relationship in their society.

This study became very important document for the native and foreign researcher, who is interested to know more about the relationship of Tharu women of the study area (Sorahawa VDC; Bardiya district). This study may be help to understand other Tharu community but it is not any guaranteed that the study is generalize of other Tharu community in same case, it will be appropriate or not. It also helpful to formulate appropriate polices for governments, NGOs, INGOs, and other agencies to improve or develop women's condition through empowering them.

Gender examines the relation of women, men and their responsibilities and access control over resources. Women can play vital and key role for shaping the society. Realizing this, gender is the priority issue for development. We have a long history; gender is the main issue in underdevelopment country. Public policies can not be effective without the participation of women who make up half of the world's population. Their view needs to be incorporated into policy formulation. The study has identified the relevant information which will be more important for rural development. To implement the different development program, gender analysis is necessary. This study shows the level of gender inequality and discrimination prevailing in Tharu community. This shows the status of Tharu women as well as their relation in their own family and community.

Many studies/research have been done about the Tharu ethnic group. Various researcher focuses on the origin of Tharu and their cultural practices

Which are privileged in their society? Some researches have been done about the gender role in Tharu community. But I could not find any study about the gender relations in Tharu community. So I tried to trace the Tharu community about the gender relation.

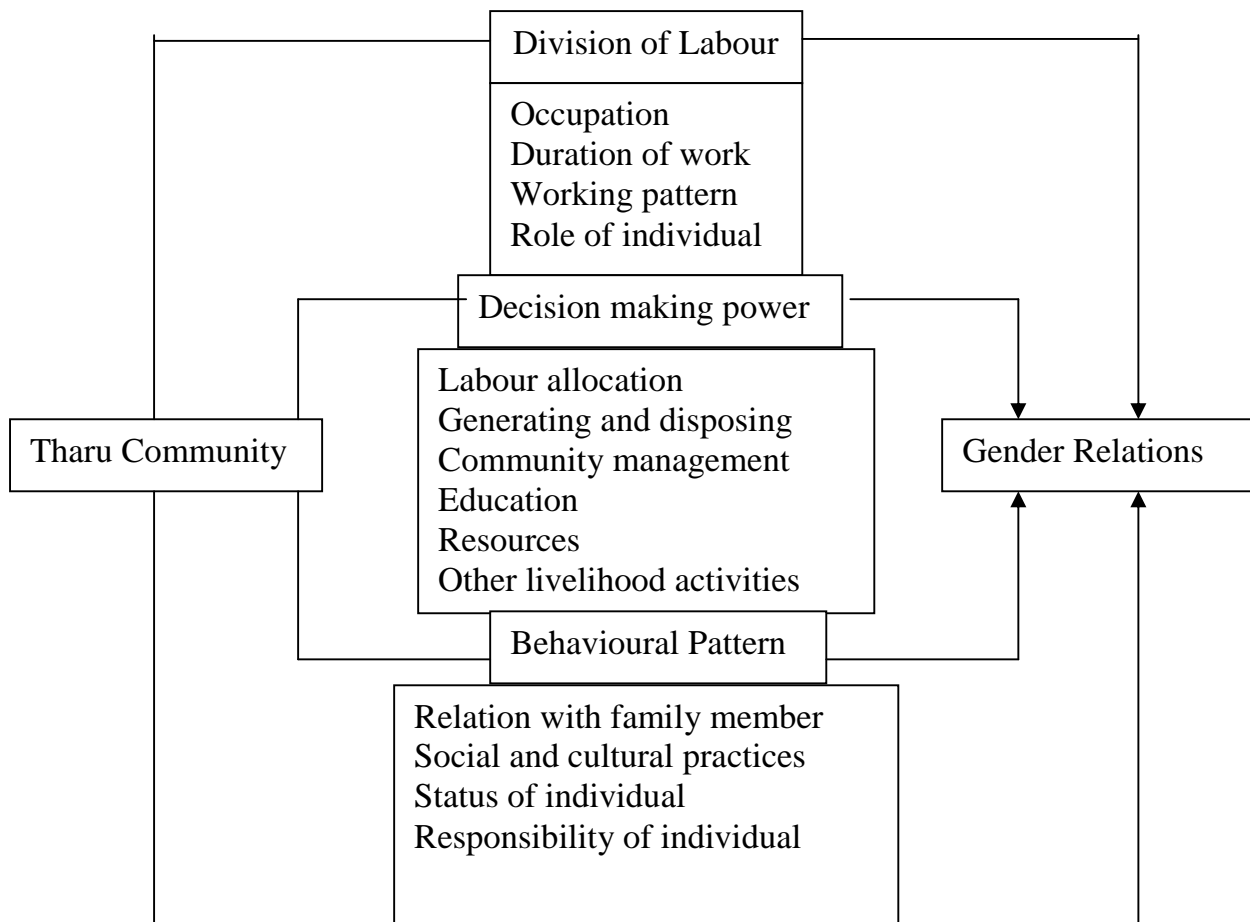
### **1.5 Limitations of the Study**

The research is conducted only a small village of Bardiya district. It operated in Sorahawa VDC's ward no. 2 and 3. And the study will be focused about the gender relation in Sorahawa VDC (one of the Tharu community). The study examines and analyzed the cultural pattern of the Tharu community which shapes their society. The study only concern with gender relation and other variables which link with gender relation. For example division of work, behavioural pattern, cultural values, economic, education, decision making power etc. and mostly focus on power relation of women and men which determine gender relation in their society.

No study can be free from limitations and short comings. This study also not escaped from this statement. The limitation of this study, in short terms as following:

- 1) I have to face problem of language, which is quite different from (my) researcher's language.
- 2) The problem of lack of economic resources and lack of time, I could not go in micro level studies (deep searching or analysis).
- 3) The finding may not be represented to the whole Tharu women in other communities.
- 4) The generalization of this study may be applied or not for other places in same subject and same case.
- 5) The study focuses on only in women and men relation and other variables which are nearly related with gender relation.
- 6) The study focus on decision making power of women and women's relation with their family, which is also related with gender relation.

## 1.6 Conceptual Framework



The framework clearly shows that there are two types of variables. The gender relation is dependent and other is independent variables. These independent variables such as division of labour, decision making power and gender behavioural patterns determine the dependent variable gender relation in the study. Gender relation in Tharu community is reviewed on chapter two. The evolved conceptual framework was tested empirically in the analysis and presented in the subsequent chapters.



## CHAPTER –TWO

### REVIEW OF LITERATURE

#### 2.1 Origin of Tharu

There are numerous views regarding the origin of the Tharus. They are generally believed to be the original inhabitants of the forest regions of the Terai. Supporting to this view, Prof. Bista (1967) states that: "the Tharus are probably the oldest and the original inhabitants of the Terai." They usually live very close to the heavy forest region. A great number of the villages of Tharu are found in small clearings in forest itself. Most of the large compact Tharu settlements are found in tropical, malarial areas, infected with wild animals such as elephants, rhinoceros, bears, tigers, and poisonous snakes". (Dr. Luitel, S. 1988)

The origin of Tharu, give many different reasoning by different sociologist, anthropologists, ethnographers, historians, politicians, travelers, legends, and so on. So there is considerable controversy about the origin of the Tharus. Some of the earlier writers tried to trace their origin through etymologies (or give reason by the word). While others giving importance to a legend indicating their Indian origins from the Thar desert of Rajputana in north-western India. According to this, when Mohammedan invaders captured Rajputana and murdered the men, the royal women fled away to the forest of the Terai taking their servants as new husbands. Thus the offspring of these Rajput women and their low cast servants became Tharus. These writers derive the word "Tharu" from Thar, the desert in Rajputana from where their ancestors supposedly come (Risley, H.R. 1892, p- 313). This derivation seems to be a pure hypothesis which serves only to trace their point of origin to the south. Risley had another view, based on the Tharu dialect tracing. The origin of the Tharus to the original Dravidia population of India (Chaudhari, P.C. Roy 1960, p-115). The physiognomy of the Tharus does not support this hypothesis. Their physiognomy shows them to be largely Mongoloid in features although there is a slight difference of colour between Tharu and Magar (Mongoloid), this seems natural science and they live in quit different environments, the people who live

in the low-valleys, where the climate is hot, remain almost naked while working in the sun and so become darker than others.

All these studies of Tharu origins were based on general observations and not on anthropometric or ethnographic surveys. So, the fashion of claiming that these people were of southern (Indo-Aryan or Dravidian) origin continued until there was an anthropometric and blood group survey of them in 1941 by Majumdar, Rao and Mahalanobis. This report demonstrated their mongoloid features, thus contradicting all previous views (Majumdar, D.N. 1942, p-33). According to S.K. Srivastava, this anthropometric and blood survey proves that Tharus are definitely a Mongoloid tribe and they should not be placed in any other constellation of tribes, and castes of the province, Indo-Aryan or Australoid. In features they possess, more or less oblique eyes, mostly brown or yellow-brown complexion, vary scanty and straight hair on the body and the face, thin nose of medium size, while in other features they resemble Nepalese more than any of the Austroloid or pre-Dravidian castes and tribes (Srivastava, S.K., 1958, p-16).

In these indigenous groups, recently, we can see many types of Tharus people by their language, culture, and their other behaviours. They are spread from Mechi to Mahakali in Nepal and some parts of India. There is another view origin of Tharus. According to Iman Sing Chemjong “The Tharu of Kochila family of Morang and Saptari districts of Nepal” seem to be the survivors of Koch Kirat people of north Bengal and who must have migrated from north Bengal to Morang and Saptari with Khan, their Royal family members and spread all over the Terai districts of Nepal (Chemjong, I. S. 1967, p-195). Mr. Chemjong’s views seems reasonable and tallies with the anthropometric and blood survey made by Majumdar and his group.

## **2.2 Review Related Literature**

The fact data and analysis of the word proves that women in every society are socially, culturally and economically backward rather than men because of the gender inequality. According to study of Meena Acharya, women spend

much of their time in unpaid activities whether these are identified as economic and production; they carry a triple burden (work load) in the society, as a production worker she contributes directly to the subsistence and income; as a mother and wife she cares for the family member and the children; as a community worker she gives all her leisure time and labour to society (Acharya, M. 1997).

Thus in most of the accounts written by the foreigners, the people of the Terai, especially the Tharus, were mentioned in one or two paragraph only. All of these short descriptions bear the same type of hearsay accounts about Tharus. The Tharu are one of the major tribal peoples, with dark mongoloid complexion, having a good knowledge of black magic, witch-craft and sorcery, and able to live in the highly Malarial plains since they are immune to Malaria (Rajaure, D.P. 1978 p-10).

In 1969 Prof. A.W. Macdonald published an article on two Tharu festivals, which he had observed in Dang valley of the western interior Terai. This article was the first to present the Tharu festivals of Nepal in a truly anthological perspective (Macdonald, A.W. 1969, p- 69-88 quoted by Rajaure, 1977).

Dor Bahadur Bista on his book “People of Nepal” in one of its chapters gives more detail information on different aspects of the socio-economic life of Tharu (Bista, D.B. p: 118-127)

In the study of tribes (the back ward people who are excluded from the development mainstreaming and have their own language and culture are called tribe) they consider women and men are very different. Most of the study of tribal communities stress, their social, economical, and political differences from other communities and castes It is more complex to identify issues of identification and the processes by which communities and people choose to represent themselves (Unithan M.K, 1997).

Tharu society follows a strongly patrilineal ideology. Hence most of its rules regarding succession and inheritance give an unequal status to its females and males. However, in practice there is some flexibility in the application of the

rules. Further more, although women may not own land or an estate in their name, they may enjoy and have control over land and property through their husbands, sons and grand-sons (Rajaure, D.P 1981). But Tharu women have own a little personal property, which are give by her parents after her marriage.

The most significant role played by Tharu women on making decisions on investment, borrowings and other resources allocation is on the disposal of household resources (i.e. Food/grain, vegetables and small animals). Women make 42 percent of these decisions, men make 33.2 percent and the rest of the decisions are made either jointly by both sexes or by tradition. In major investment decision, women play almost no part at all 4.0 percent as opposed to 58.7 percent for men (Rajaure, D.P. 1981)

Tharu prefer to get their children married at an early age (during their early teens). But occasionally this is not possible owing to the system of “marriage by exchange”. Among Tharus there are two possible ways of obtaining a girl in marriage. One must either give a girl in exchange for another or pay the bride price (Rajaure, D.P. 1977).

The condition of marriage by exchange, makes it occasionally difficult for the early marriage, for, if a brother of a girl is too young, and there is much age difference between them, the girl might have to wait little longer for marriage till his brother for exchange marriage, becomes old enough. Furthermore, there are chances that a pretty young boy might be married with an adult girl or vice-versa. An adult daughter might be kept waiting until her young brother approaches the minimum marriage age of about 10 or 12 years (Rajaure, D.P. 1977).

Tharu women are not mere shadows of their husbands, as they are in a Hindu society. Interests and suggestions are also considered when making household decision. A husband tries to keep his wife happy and satisfied; otherwise she might take another husband or run away to her parents. The newly married wives, who are more sentimental and emotional, have a greater tendency to do this (Rajaure, D.P. 1977, p- 76).

A Tharu family is very local since women move into their husband's households after marriage. The descent system is patrilineal; children belong to their father's clan and women take their husbands clan name, giving up the clan name of their parents at marriage. Property, except food grains and other farm produce, is owned and inherited through the male line. Women do not inherit any cash or immovable property. They are supposed to share the property inherited by their husbands. A widow inherits a share from her dead husband to be held in trust for her son. In most cases a widow without a son has little chance of inheriting any kind of property from her husband's house. In fact, however, it is rare to find a widow of child-bearing age who has no son. A woman is not entitled to inherit any property from her parent's house unless her parents have no male successor. However her parents may give her ornaments, utensils and a few farm animals (i.e. goat, sheep, and cow) as dowry. Regarding the sharing of food grains during the time of the splitting of a family, usually each member of the family receives an equal share, regardless of age and sex (Rajaure, D.P.1981)

Most of the Tharus live in joint families. This helps to them in many ways, primarily in providing man-power for their every-day farming and gives them the benefit of skilled, specialized labour. Some supervise grassing or looking after domestic animals (cows, buffaloes or sheep) others plough, dig or drive the pack animals. While others again look after the domestic and religious affairs of the house (Rajaure, D.P.1981 p- 73).

Relations among the house-wives in a Tharu family are generally speaking better than in comparison to Hindu families. Relations between a mother-in-law and her daughter-in-law/s are usually cordial and peaceful. A mother-in-law does not misbehave or injustice to her daughter-in-law, for she fears that in retaliation the same treatment will be meted out to her own daughter or whatever other girl from her own household was given in exchange for the daughter-in-law. Moreover, in joint Tharu families, there is often more than one daughter-in-law/s in a house. So it is not so easy for a mother-in-law to dominate or be unfair to a daughter-in-law. Again, making a daughter-in-law unhappy, results not only in driving her away but her husband also and he is one of the

most important earning members of the family. An unhappy daughter-in-law might convince her husband to move away or split off from the family, this means a severe blow to an agrarian Tharu family ((Rajaure, D.P.1981 p- 78).

Relations between daughters-in-law/s too, are quite cordial. The Tharu family context leaves very little scope for tensions among them. According to the Tharu concept of property, each member of the family is a co-owner of the property. So its income and resources too must be utilized for the equal welfare of all members. All persons of the same age group, same sex and same status in the family hierarchy, get the same case and an equal share of any family privilege (Rajaure, D.P.1977, p- 79).

A social relationship is called Sohri, among the Tharus, there are three types of social relationships by marriage, blood and ritual friendship (Mit) (Rajaure, D.P. 1977, p-79). There are some Joking relationships among the Tharu. The most common of there is the relationship between a Bhatu (elder sister's husband) and a Sali (Wife's younger sister). There is also Deur-Bhauj relationships called joking but a Bahurrya (younger brother's wife) and Jethaju (husband's elder brother) is completely opposite to that between a Deur and Bhauji (Rajaure, D.P. 1981, p- 53).

S.K. Srivastava written the Tharus – A study in culture Dynamics (1958), describe the Tharu's culture and changing patterns. In "Nepal: Tharu and Tarai Neighbours". By Harold O. Skar et al. (1999), describe their problems of culture contact. How the Tharus were copped Hindus culture and they increased their life style. On the other hand, the interaction with the Hindus and other non Hindu people they have lost their land and became Kamaiya (bounded labour).

Many studies have been done in many other caste and ethnic groups, to stay on gender theory. Lynen Bennet, on her "Dangerous wives and scared sister", studies high caste women's condition of their society, and their different status and roles in their birth-house and husband's house. They played dual role in their life time. One role which is in her birth place is high and respected and other role on her husband house is low, done forcefully and feel dominated.

Kathryn S. March has been written - "Weaving, Writing and Gender" to study the Nepalese women in their society. In Tamang society women feel themselves lower than men because men's work is writing and women's work is weaving which is not important than writing. Writing is symbols of their legend which directed their cultural norms and values. It could not be written by the women because there is not allowed to do this work by women by their own culture. This study shows that women are inferior in their society than men.

Many other ethnic groups like Newars, Thakali, Magar, Rai, Dhimals, Chepang are studies by many researchers by take many theories. Janawali, D.- "The Tharus of Bardiya district in Nepal Terai", (1999), on his Ph. D. Thesis, Jnawali study the Tharu's ecological condition. How they are living in Terai by adapting their culture in that environment. He also studies their population and how the population serves in this environment due to the lack of resource. He used the ecological perspective on this study.

K.N. Pyakurayal, "Ethnicity and Rural Development", A sociological study of four Tharu villages in Chitwan, Nepal, on his Ph. D. Thesis, mention various aspect of Tharus. Pyakurayay on his study focus on Tharus are one of the ethnic group and backwarded society. They have to need reformed in many areas to develop their society.

Christian E.J. S. McDonaugh, "The Tharu of Dang". A Ph.D. Thesis in 1984, is to present a descriptive analysis of the social organization myth and ritual of the Dangaura Tharu of the Dang valley in south-west Nepal. She also study kinship relations and categories, examine Tharu distinctions between different kinds of kin and affinity (Christian E.J.S. McDonaugh, The Tharu of Dang, 1984).

### **2.3 Theoretical Framework**

The term "Framework" means methods of research and planning, assessing and promoting gender issues in institutions. The choice of a suitable framework will depend on the task in hand, the context, and the resources available. A framework selects a limited number of factors as important, out of

the huge numbers of issues that actually influence on any situation; each framework can only produce a crude (raw) model of reality. The selection of factors in any particular framework reflects a set of values and assumptions on the part of the authors or researcher's of the framework.

Gender relations are context specific; they vary considerably depending on the setting. They are shaped by other aspects of relationships between people, including economic status, race, ethnicity or disability. All these social categories play a part in determining an individual power and status in their particular community. So, for instance (single fact, event etc.) in any village, gender relations differ between the richest and the poorest community members (March C. et al. 1999, p- 23).

A gender analysis which focused on relations sees a community mainly in terms of how members related to each other: What bargains (an agreement) they make, what bargaining power they have, what they get in return, when they act with self-interest, when they act altruistically, and so on (March, C. et al., 1999, p-23)

An analysis which focuses on relations draws a map or diagram of how all the components work in relation to each other in society. The Gender Analysis Matrix (GAM) was developed by Rani Parker, The GAM is a transformatory (changeable) tool, in that its use is intended (future plan or purpose) to initiate a process of analysis by community members themselves. It encourages the community to identify and constructively (useful or helpful to develop or improve) challenge their assumptions about gender roles.

According to Rani Parker, the GAM is based on the following three (3) principles:

- i) All requisite knowledge for gender analysis exists among the people whose lives is the subject of analysis.
- ii) Gender analysis does not require the technical expertise of those outside the community, except as facilitators.
- iii) Gender analysis cannot promote transformation unless it is carried out by the people being analyzed. (Parker, R. 1993).



The GAM is filled in by a group within the community which, preferably (better or suitable), should include women and men in equal numbers. The GAM features two main concepts on a matrix which focuses on the impact of a development intervention (an act or area). For example, one GAM tool is 'analysis at four levels of society', women, men, household and community, and other GAM tool is 'analysis of four kinds of impact', labour, time, resource and socio-cultural factors.

Example of GAM				
	Labour	Time	Resources	Culture
Women				
Men				
Household				
Community				

Sources: Rani Parker, 1993.

In GAM, when the boxes have been filled with the data every box should be verified on each review of the GAM. Unexpected results, as well as expected ones, must be added to the Matrix. After the boxes have been filled in with data brought by the researcher, the researcher should go back to the Matrix and add the following:

- i) A plus sign (+) if the outcome is consistent with research goals.
- ii) A Minus sign (-) if the outcome is contrary to the research goals or objectives.
- iii) A question mark (?) if they are unsure whether it is consistent or contrary.

These signs are intended to give a picture of the different effects of intervention; they are not intended to be added in an effort to determine its net effect. This would over-simplify the picture of complex reality and misrepresent the mix of positive and negative effects which all interventions have.

The social relations approach is a method of gender-relations analysis. It examines how power is structured and negotiated (Talk for an agreement) and analyzing the relationship between people, relationship of power related to class, race, ages and so on and of course, gender. Naila Kabeer produces the social

relation approach, in collaboration (with each other) with policy-makers, academics, and activists. The social relation approach is intended as a method of analyzing existing gender inequalities in the distribution of resources, responsibilities, and power, and for designing policies and programmes which enable women to be agents of their own development. The framework uses concepts rather than tools to concentrate on the relationships between people and their relationship to resources and activities.

Kabeer states that a narrow application of the social relations approach, examining a particular institution, will highlight how gender inequality is formed and reproduced in individual institutions. A broader application, focusing a number of institutions in a given context, will reveal how gender and other inequalities cross each other through different institutions interaction, thus producing situations of specific disadvantage for individuals (Kabeer. N. 1994).

Gender relations are one type of social relations (sometimes known as the social relations of gender). Naila Kabeer uses the term “social relations” to describe the structural relationship that create and reproduce systemic differences in the positioning of different groups of people such relationships determine who we are, what our roles and responsibilities are, and what claims we can make, they determine our rights, and the control that we have over our own lives and those of others. Social relations produce cross-cutting inequalities, which ascribe each individual a position in the structure and hierarchy of their society (Kabeer. N. 1994).

Kabeer defines an institution as a framework of rules for achieving certain social or economic goals. Institutions ensure the production, reinforcement, and reproduction of social relations and thereby create and perpetuate (to make, or continue to exist for a long time, or preserve) social difference and social inequality. For institution analysis, Kabeer suggests that the four key institutional realms (an area of activity, study etc.) the state, the market, the community, and family/Kinship (Naila K. 1994).

Most of the studies have been done depending on many theories. Many theorists developed various theories and methodological tools to study various types of cases and problems. Based on these above theories, to analyze the relation, the study has focused on occupation, labour, working duration, access, and control over resources, power relation, cultural norms and values, traditions and family structure within household level in the study area.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

To carry out the successful research, proper research methodology was required. Various methods were used in gathering different information, no single method was enough to collect all kinds of information and therefore different methods and techniques were used in this study. This chapter discussed the research design, sampling procedure, tools and technique of data collection, reliability and validity and data analysis.

#### **3.1 Researcher Design**

A research design was the logical and systematic planning and directing of a piece of research. For this study descriptive and exploratory research design was adopted. The study was descriptive because all the events/phenomena's had been described. It was exploratory too, because the study tried to explore about the gender relation in Tharu community, kin relation of their house and condition of their education, income, political participate, age, sex etc, which directly related to gender and kin relations.

#### **3.2 Selection of Study Area**

Two wards (2 and 3) of Sorahawa VDC's of Bardiya district was selected as study area. There were various aspects to select this area:

- i. This area was obviously populated by the Tharu and it may be representative to study the gender-relation in Tharu community.
- ii. There were few sociological studies about the Tharu women, therefore the area was selected.
- iii. Most important reason for selected the study area was the Tharu community which was one of the indigenous and ethnic group in which gender analysis was not carried out yet.
- iv. These two wards were very old or primitive village rather than other Tharu villages of Bardiya.

- v. Other villages of Sorahawa were mixed population with various castes but on these two villages only Tharu people were living.
  - vi. There were not any researches done except government's census which was held on every ten years. But there were not any research done by applying the sociological perspective, especially gender perspective.
- Because of these many reasons, this study area was choused for the study.

### **3.3 Universe and Sampling Procedure**

The universe of the study area was homogeneous, so the sampling should apply or represent the universe. In Sorahawa VDC there were 9 wards and the selected wards were 2 and 3, which were consists of 200 and 300 household respectively. In ward no. 2 and 3 there were five and seven clusters respectively. Among them Jagatiya ward no 2 and Butaha ward no 3 were chosen for study. In these two clusters Jagatiya and Butaha there were 90 and 70 households. Form the selected clusters, total household 160 was study universe. Therefore, the study sample was limited in 40 households or 25% of total universe/population. In some cases the sample was limited in 15 and 25 households/respondents because some cases were concerned with only male and some were concerned with only female. So the sample size was different in different cases. The study area was selected for applying proportionate stratified sampling method.

From the total population 25% sampling were chosen from systematic random sampling method. This sampling was a variation of simple random sampling. This required a systematic numbering/ ordering of each part of population so that each could be identified by its systematic number.

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

The nature of data based on qualitative but some quantitative data also used where necessary. To fulfill the necessary of data for this study, both primary and secondary data were used. Primary data was collected in the field, with the help of different techniques and tools such as household survey, questionnaires, interview, observation, case study, focus group discussion etc. In

the other hand secondary data was gathered from library, research center, published and unpublished books, articles, documents, magazines, Journals, news-paper, office record etc.

### **3.5 Data Collection Tools and Techniques**

#### **3.5.1 Household Survey/Social Survey**

The study carried out in Sorahawa VDC of ward no. 2 where 25 households were selected and ward no. 3 where 15 households were selected for the study. Survey was done with the help of both structured and unstructured questionnaires. The basic household survey, data were gathered from structured questionnaires and other necessary data were gathered from unstructured questionnaires in field. I collected all kind of data applying various methods which were necessary for the study.

#### **3.5.2 Observation**

In this study both participant observation and non-participate observation were used to get data but in this study fully participate and fully non-participate observations were not possible for my observation. Participant observation was the best and successful technique used in sociological/anthropological study. It helped the researcher to establish good relation in a new community very easily. It was used to collected both qualitative as well as quantitative data, observation method had been used to observe the women's conditions cultural patterns, norms, values, roles of women and men in household and public sectors, women's relationship with family and kin, decision-making power, political participant etc. In participant observation, villagers thought that the researcher as the member of their own villager, so researcher could get more true information for his study. The major aspect of the research was entirely based on participant observation.

### **3.5.3 Interview**

Interview was a face-to face conversation. There were two types of interview, structure and unstructured or standardized and unstandardized Interview.

In the standardized interview, the questions were in sequence and their words were fixed. An interviewer might be allowed some liberty in asking questions, but relatively little. Structured interview used interview schedules that had been carefully prepared to obtain information pertinent to the research problem.

Unstandardized interviews were more flexible and open. Although the research purposed govern the questions asked. Their context, their sequence and their wording were entirely in the hands of the interviewer, ordinarily no schedule was used but some questionnaires were made to guide the interviewer for control on their subject.

In this study the non-directive or unstructured interview was used to get information from the respondents or interviewee. Those types of interviews did not follow a system or list of predetermined questions. It was mostly used to know about cultural aspect of Tharu community. Respondents were encouraged to give answer related to their relation of kin and gender by their own perception. It was taken at any time where people of all ages, sex and backgrounds, when meet with interviewer. In this research the methods of interview helped to get data about the perception of Tharu people in gender and various perceptions of different people, women and men in their own culture.

### **3.5.4 Questionnaires**

In this study, questionnaires had been used for collection of personal preferences (choose any liking things), social attitudes, belief, options, behavior patterns, group practices and habits and much other data from large, diverse and widely scattered group of people. The questionnaire was generally sent through postal and through researcher himself.

### **3.5.5 Case Study**

To intensive and depth study of Tharu community's gender relation, three (3) different persons were chosen for case study. They were represents of the whole Tharu community in Sorahawa VDC because they were taken from different households and different status in their family are selected from both sex, male and female. This case study method helped to give an actual picture of Tharu community, which was our objective of the study.

### **3.5.6 Focus Group Discussion**

Focus group discussion was one of the major tools of obtaining data. It helped researcher to get information about different respondents views, attitudes, believes at one time. The separate age groups of female consisting ten members were carried out to find out their above three matters and women's roles, status and relations in their family.

### **3.5.7 Discussion with Key Informants**

Information was gathered from the key informants such as VDC chairman, representative male and female members of word no. 2 and 3 and elites of the village. This information was used to check the data which were gather from other respondents. From the key informants researcher could get various data about Tharu such as their values, beliefs, traditions, cultural practices and their history.

## **3.6 Reliability and Validity**

Reliability and validity were one of the most important points in research. In order to ensure reliability and validity of information and data gathering tools, various techniques were employed. First of all attempts were made to cross questions, check the information's gathering from a person by asked the same questions twice or more time at different times to the different respondents and their family members.

The questionnaire was pre-tested among 10% of total respondents. If their necessary some corrections, alternatives and additions were made on the basis of the result of pre-test. The questionnaires were prepared in English but to examine the respondent's capacity questions were asked in Nepali and Tharu language. These information were received from respondents and converted in English by the researcher.

### **3.7 Process of Data Analysis**

After, collection of data the researcher shifts his centre of attention to their analysis. Analysis of data involved a number of closely related operations (the condition or process of working). That was performed with the purpose of summarizing the collected data and organizing those in such a manner (method) that they were give answer to the researcher questions.

To achieve research goal, different data had been collected through various instruments. The data had been analyzed both descriptive and statistical method. Various aspects of qualitative data were analyzed by descriptive method and statistical data which could be code in statistic was analyzed by the help of table. The information obtained from questionnaire, observation, survey and few case studies and from secondary sources were organized systematically to ascertain (discover, to make certain) the objectives of the study.



## CHAPTER- FOUR

### Setting of the Study Area

The setting comprises the geographical, demographic, educational attainment, social structure and livelihood of people in this area.

### 4.1 Geographical Setting of Study Area

#### 4.1.1 Location of the Study Area

Nepal is administratively divided into five regions, fourteen zones and seventy five districts. Out of seventy five districts, Bardiya lies on south-west of Nepal. In Bardiya district there are thirty three VDC and "Sorahawa" is one of them. It lies on south-east of the district. Various castes, ethnics and groups are living harmoniously in this area. The total population of the district was 3,82,649 (Census, 2058) which was 1.65% of the total population of the country. The population of male and female was 192,649 and 18,9994 respectively. Total area of this district is 2025 sq/km and population density (person/sq. km) was 189 sq/km various castes and ethnic groups were living in this area. The largest population of district was covered by Tharu population.

Among the 33 V.D.C Sorahawa lie south-east part of the district. The east-west highway goes through north-east part of this area and Hulakisadak called Nepalgunj-Gulariya goes through the centre of this VDC. Out of 12874 population 5495 were from Tharu population. (VDC Record, 2062 B.S.).

The composition of Population in this VDC was 5495 Tharu, 1665 Hilly Brahmins, 1100 Muslim, 641 Chhetri and other various castes/ethnics. There are 9 wards and 1900 people were in ward no 2 and 2845 in ward no. 3. In ward no. 2 (Jagatiya), has five small clusters, such as Sorahawa, Nayabasti, Jagatiya, Jagatpur and Sikteriyar. Among these Jagatiya cluster had the largest population of Tharu and the study area of researcher. In ward no. 3 (Butaha), there are seven small clusters like: Chhatrnagar, Kandrabasti, Khaireniphant, Sikteriyar, Butaha, Man-kinar and Pushpanagar. Out of them Butaha cluster is one of the largest population area of Tharu and it was also chosen for the research.

#### **4.1.2 Climate**

The climate of this study area was tropical and recorded maximum and minimum 48.2<sup>o</sup>c and 6.2<sup>o</sup>c respectively. The recorded rainfall of this area was 200-800 ml per year. It was suitable climate for agriculture.

#### **4.1.3 Natural resources**

Land, forest and water were the main natural resources of this VDC. The maximum area was used for agriculture and some area, approximately (10%) was covered by forest. Land was important as well as the most exploit and utilizable natural resources for this area. It has been playing vital role in Nepalese agricultural economy. Although the agricultural system based on subsistence (the term subsistence is concerned primarily with the production of food for consumption at the family/household) type. In Nepal, more than 43.87% people were based upon agricultural economy. Even in these two villages, most of the villagers depend upon agriculture. Agriculture was mainly based on land or soil and the soil of these areas was fertile.

Forest is another main natural resource for people. In study area there were only one community forest named Volagaudy Samudaic Ban (Volagaudy Community Forest). The main trees (flora) of this area were Sal, Sissau, Pipal, Bar, Harro, Barro, Khyar and etc. The available fauna (wild and domestic animals) are also available there.

Water is a basic substance of natural resource. In this area a small river named "Man-Khola" flew by separating Banke and Bardiya district. The small amount of water of this river was used for domestic animal during their grazing time. In this area only one canal and irrigation channel had been made and these are used only in rainy season. The water of "Babai" river was brought in these canals. But it was not running properly because of unfinished project.

## **4.2 Social Composition of Study Area**

### **4.2.1 Community Structure**

Tharu life strategy was lying congested (crowded) in this area. Location was fertile land, sufficient drinking water supply, nearby jungle and safety from wild animals. The village is divided by street in various clusters. The houses of Tharu are congested. They lived according to their affinity and consanguinity and they lived together because of their cultural and religions norms and values. As others almost Tharu villages were separate from other caste and ethnic groups. Likewise some other people from different castes are also made their house outside the Tharus.

### **4.2.2 House structure**

Mostly, Tharu house was constructed by central pillars and other pillars are constructed to determine the length and number of the rooms. The roof was thatched and walls were made of straw (stems of wheat and paddy that had been cut and dried) again most of the houses were used bamboo sticks to partition and decorate. The walls were plastered by using mixed clay with cow dung, water and chaff of wheat. The rooms of houses were depended upon the no. of family members. They made cattle shade to put their domestic cattle behind the house. The interior size and quantity largely indicate the extent of well being. Usually, the houses had only one main door.

### **4.2.3 Religion**

Earlier ethnographic literatures have shown Tharu religion was based on Ghost, demons and spirits of dead with whom they fear and worship. They are religious as well as conservative. In both wards (2 and 3) all the Tharus celebrate Hindu religion but they worship god differently than other Hindu society. They believed on two different spirits like malevolent (having or showing a desire to harm other people) and benevolent (kind, helpful and generous). They prayed, worshipped and offered to benevolent spirit whereas they discard the pray to malevolent spirit. Malevolent spirits are controlled by averting by the Guruwa

(person who cares the spirits). Malevolent caused great harms or damages like natural calamities (disasters), destructions, tribal misfortunes and so on.

The deities (Gods) and spirits are also personified to other natural forces. Tharu also worshipped hill spirits, cattle shed, tiger etc. The adoption of spirits revealed the inherent nature in Tharus to worship the immediate surrounding of their livelihood and those who are significant in their life. Tharus traditional worshipping method and deities and spirits are gradually in the process on other group. Tharus' traditional worshipping methods, deities and spirits are gradually in the process of modification due to many causes such as dependency on other group, mass illiteracy minority in group, poverty and close contact with Hindus. Tharu of these villages believed in Hindu God but interpretation is still Tharu.

#### **4.2.4 People and Their Livelihood**

The Tharus of various group and place have some similarities and some different in their behaviour. These Tharus were called them "deshaure" they thought they were settled there earlier than other Tharu. Tharus of the study area were predominantly agricultural by occupation, which was further supported by animal husbandry and other agricultural related occupation. A simple and unexposed life was generally preferred by most Tharus. Only handfuls were engaged in service, business and industry. Educationally they were very backward and only few of them were highly educated and working in prestigious positions. More than sixty percent of Tharu people are illiterate in Bardiya and approximately same in study area (Jagatiya and Butaha). Economically Tharu depend on agriculture but some of them were tenant cultivators.

In Jagatiya village, some household have not any land except their house. Their male people used to go for wage labour within own country or foreign country (India) for survival of their family. Women were also going to wage labour, who didn't have any-land (sukumbasi). Some female used to go town for constructing building and some go to their village landlords for wage. But very few people of this area were surviving their life being a Kamaiya (a bounded labour).

Previously, Tharus were as other tribes heavily depended on hunting, fishing, stock rising etc. but at present agriculture and livestock has become the main sources of livelihood. Rice, wheat, maize, various types of vegetables, dal and oil were the main crops in this area. Besides, basketry, fishing, rope-making, pottery were also the secondary sources of income. Agriculture system of this area was depended on subsistence type. They were not started cultivation of cash crops. Now, some farmers of this area are started making fish-pound and applying this occupation. All of the above occupations are applying by different people for their survival, at in this atmospheric, environmental and geographical situation.

#### **4.2.5 Gender Relation in Study Area**

The gender relation is also known as social relation, which is found in human society. Gender relation in Tharu community of study area was described variables, which were helped us to find out the social or gender relation in the study area. The present study was related to women's status in Tharu community, gender relation, decision making, power of women, and gender division of labour at household and knowledge of gender in Tharu community. To analyze of various sub-variables which are related with this community education, occupation, working pattern of the household participate in village activities, family altruism and behavioural pattern, cultural norms and values and traditions, access in resources, women's rights in inheritance property, power of decision making in household and political level, marriage system etc. These sub-variables help us to analyzing the people, society and their inter-relation within the household. Therefore we came to know about the gender relation in Jagatiya and Butaha village.

Before analyzing the gender relations of Sorahawa, the prevailing ideology has to be analyzed. In ward no. 2 (Jagatiya) and ward no. 3 (Butaha) like other. Tharu society, patriarchal norms and values are prominent. Women of theses two villages were not awareness of their rights and unknown about the term gender. Most of the women were controlled by their husband and father in

law. They were not free to do any work without permission of their husbands and father in laws. But it was less dominant society comparing with caste groups society, such as Brahmins, Chhetri etc. Most of the decision making of household level was done by jointly both sexes. More than five women said that all kind of decision take by male, but before taking decisions they asked their wife about opinion then they make decision. This description shows that in Tharu society, women were as much powerful as man in decision making. Culturally there was not any restriction for women to do any work. They were as free as men in every field. But without any restriction women were not move forward comparing with men. In these two villages, some women were simply literate and other was illiterate but male number was high in literacy. Women were not participating in village meeting and other development activities in community. Some women were involved in community forest and women's groups (Mahila Samuha).

Most of the women are engaged in agriculture. Though, men also helped them in agricultural work comparing to other activities. Their work in agriculture can not be termed intensively as compared to the women folks. Eventhough women of this community have a major role to play in productive activities of the household and their decision making vis-à-vis men was absolutely low, when it comes to selling the agricultural products. But it was wrong that they have not taken any decisions in economy, their position was relatively low than their male counterparts. It was affected by education. Women, who were educated, have more decision making power in all sectors.

In almost household women have to caring and rearing tasks domestic animals like goats, cows, buffaloes, poultry birds, pigs, ducks, were cared by both men and women, but case of human being, like old persons, and small children caring and other whole family members lodging, fooding management have to be done by women alone. There was inadequate and unfair representation of women in various sectors of development. Some socio-cultural traditions and lack of access and control over the resources is the main cause of low participation in various sectors such as, politics, organizations,

administration etc. It does not mean that women are not capable of working in these fields. Women are equally capable but due to lack of education and mainly by traditions, many women are unable to participate in these various fields.

### 4.3 Demographic Features

The demographic features analyzed in this section which covers age, sex, family structure, household size and educational levels of the sample population.

#### 4.3.1 Population

According to CBS 2002, the total population of the Bardiya district was 3,82,649 and female population was 18,9991 and male was 1,92,655. The total household number of district was 59,569 and average size of household was 6.42 and population density persons /sq.km were 189/sq.km.

Sorahawa VDC, there was 12,874 total and 6538 male and 6336 female populations were lived. Table no. 1 shows the population by their age groups of the V.D.C.

Table 1  
Population by 5 Years of Age Group and Sex for Sorahawa V.D.C

S.N.	Age group	Male	Female	Both sex	Total	
1.	0-4	850	833	1683	Male	6538
2.	5-9	931	887	1818		
3.	10-14	908	815	1723	Female	6336
4.	15-19	695	736	1431		
5.	20-24	566	635	1201	Both sex	12874
6.	25-29	478	491	969		
7.	30-34	430	424	854		
8.	35-39	373	342	715		
9.	40-44	276	266	542		
10.	45-49	224	242	486		
11.	50-54	216	167	383		
12.	55-59	161	165	326		
13.	60-64	141	128	269		
14.	65-69	123	98	221		
15.	70-74	74	61	135		
16.	70 Above	72	46	118		

Source: CBS, 2002.

### 4.3.2 Population of Jagatiya and Butaha Village

Table 2

Population of Jagatiya and Butaha Village

S.N.	Sex	Number of People		total	Percentage
		Jagatiya	Butaha		
1.	Male	435	370	805	50.31
2.	Female	465	330	795	49.68
Total		900	700	1600	100.00

Source: VDC Report of Sorahawa, 2007

In the study area Jagatiya and Butaha village total population was 1600 and male and female population was 805 and 795 respectively. The table shows that the numbers of both sexes population was equal approximately.

### 4.3.3 Sample Population of Jagatiya and Butaha Village by Their Age Group

Table 3

Sample Population of Jagatiya and Butaha Village by Their Age Group

S.N.	Age group	Sex		Percentage
		Male	Female	
1.	10-20	2	4	15
2.	20-30	2	8	25
3.	30-40	5	3	20
4.	40-50	2	3	12.5
5.	50-60	2	3	12.5
6.	60 Above	2	4	15
Total		15	25	100.00

Source: Field Survey, 2008

The total population of Jagatiya and Butaha was 1600. There were 160 households and the sample household was 40. The age distributions of sample respondents were done by the gaping of 10 years. Samples were not chosen than 15 years below. More samples were chosen in age of between 20 to 30 years.



Than 30 to 40 years population were also large than other and other age group population were equal approximately. The cause of taking higher population of 20 to 30 age groups was the most affected and more energetic and active population than other population. So it was more affected to study this group to known the condition of society in various subject.

#### 4.3.4 Sex distribution of Sample Population

Table 4  
Sex Distribution of Respondents

S.N.	Sex	Number of respondents	Percentage
1.	Male	15	37.5
2.	Female	25	62.5
Total		40	100.00

Source: Field Survey, 2008

The table 4 shows that the numbers of female respondents are higher than male number. 62.5 percent female and 37.5 percent male respondents were chosen for study. Because the study was highly related with women but it was wrong that the study neglected the men.

#### 4.3.5 Family Structure of Sample Household

Family is the main institutions which have to play vital role to determine the person's characteristics and their position. Studied the family, we came to know what types of family were situated in that community and how they effect on person's various sectors by the various types of family.

Table 5  
Types of Family in Sorahawa VDC

S.N.	Types of Family	Number of Household	Percentage
1.	Nuclear	15	37.5
2.	Joint	20	50
3.	Extended	5	12.5
Total		40	100.00

Sources: Field Survey, 2008

The table 5 clearly reveals that the majority of family type by numbers was joint family in this area. The number of extended family was very low than other types of family. In this community nuclear family was growth by day to day. Its' number were also high in this community. It exposed that the Tharu community, which had extended family in past. But the situation was opposed now, the number of extended family was very low than other type of family. This community also raising towards the nuclear family because of the external context and link with various caste group and also impact of family planning and awareness of population.

#### 4.3.6 Occupational Involvement of Respondent in Study Area

Tharus of the study area were taken various type of occupation to survive themselves. Most of the Tharus were engaged in agriculture and livestock. The table 6 also clarifies the occupational involvement of 40 sampled respondents.

Table 6  
Occupational Involvement of Respondent in Study Area

S.N.	Occupation	Sex		Percentage
		Male	Female	
1.	Agriculture and Livestock	8 (53.34%)	17 (68%)	62.5
2.	Student	3 (20%)	4 (16%)	17.5
3.	Job	2 (13.33%)	2 (8%)	10
4.	Business	2 (13.33%)	2 (8%)	10
Total		15	25	100.00

Source: Field Survey, 2008

The total sample was 40, whereas 25 or 62.5% people were engaged in agriculture. The percent of agriculture were slightly higher than here show because the samples were divided for all occupation so the numbers of farmer were taken low than their exact percentage. More women were involved in agriculture than male but the number of male involving in agriculture were not be much less. 17.5% respondents were student and very few only 4 male and 4 female were involved in Job and Business respectively. In the field of job,

business and study, female's percentages were less than male. It shows that the more respondent either male or female were farmer of this study.

#### 4.3.7 Educational Attainment

Tharu of this VDC was conscious of education to develop knowledge and adjust in the changing life style at present modern age. The Tharu were also deeply influenced by such prevalent attitude towards education. Though all Tharu was not educated. Their attitude towards their offspring has positively changed.

Table 7  
Population 6 Years and Above by Literacy Status and Sex

S.N.	Sex	Can't read and write	Can only read	Can read and write	Total
1.	Male	3328	313	2794	5441
2.	Female	3156	325	1663	5167
Total		5484	637	4457	10608

Source: VDC Report of Sorahawa 2007

Table 7 shows that the VDC literacy rate was still could not improve as much. The population of 6 years and overage was 10608 and male 5441 and female was 5167 respectively. More than 50% people of this area were simply literate. But, some of them were just can read and only 42% people were can read and write and 9% people were just can read only. 49% people of this area were illiterate. The analysis of this table shows that there have to do done more improve and stress on education which could help them by improving their status.

Table 8  
Educational Level of Respondents

S.N.	Level of Education	Sex		Percentage
		Male	Female	
1.	Illiterate	1	7	20.0
2.	Literate	9	12	52.5
3.	Secondary level	3	4	17.5
4.	Above high school	2	2	10.0
Total		15	25	100.00

Source: Field Survey, 2008

Table 8 clearly shows that the majority of respondents were in literate number. The percentage of above high school was very low and the secondary levels of the respondents were just 17% and only 20% respondents were illiterate. The table shows the higher percent of literacy than compared to whole VDC report because I chose respondents who gave more effective data for study and it was also easy to obtain information from literate than illiterate. So, the percent of literacy was more high then VDC whole percent.

## CHAPTER-FIVE

### DATA ANALYSIS AND INTERPRETATION

This chapter deals with the relationship between male and female in Tharu community. It also describes the division of household working pattern, decision making process and the gender behavioural pattern of domination and subordination in the day to day activities within the household in Tharu community of Sorahawa VDC of Bardiya district.

#### 5.1 Division of Labour

In every society it is important to know about the daily duties. The main occupation of this area is agriculture, so we need to know who was involved in which job. The below table also clarify the Tharu of Sorahawa V.D.C. ward no. 2 Jagatiya and ward no 3 Butaha village, described the pattern of labour which sexes are landing in which sectors or what male and female actually did.

Table 9  
Division of labour in 40 households

S.N.	Sex	Working description					
		Involved in Kitchen	Animal Husbandry	Ploughing	Cutting grass	Washing clothes	Looking children
1.	Male	1	10	40	5	5	5
2.	Female	39	10	-	20	30	25
3,	Jointly	-	20	-	15	5	10
4.	Total	40	40	40	40	40	40

Source: Field Survey, 2008

The table 9 shows the involved of male and female of Jagatiya and Butaha village on different household works. Out of 40 population, only 1 male involved in kitchen work whereas 39 women were busy on same job. Almost in society all male was ploughing no single female were involved in this job. Likewise male and female were equally involved in looking after livestock. But

slightly females were involved over time than male in animal husbandry. More females were involved in grass cutting, washing clothes, and looking after children. Males were not enough involved in these jobs. Males were involved in outside works like when animals were sick, male went to veterinary doctor for calling doctors or their animals at veterinary. Sometimes they washed their own clothes but they never washed their wives clothes. Men used to look after their children if their mother had gone to outside. It was reverse in female she should take care their children whether the male were in house or not.

The data shows that the division of work was varied or unequal. Females were obligated to work in every sector except ploughing field. Males were always involved in prestigious or outside work where they could easily dominate the female. Beside this, females were always involved in indoor works like caring and raring.

### 5.1.1 Occupation

They were working different tasks in household level. But the cultural values and practices also impact upon them. How male and female divided the work in their household mostly in which occupation they were involved. This is the important thing to know their livelihood. It also clearly reveals their social status. The table 10 shows the division of occupation in household level.

Table 10  
Occupational Distribution of Respondents

S.N.	Division of Occupation	Sex		No. of total	Percentages by sex		Total
		Male	Female		Male	Female	
1.	Agriculture	8	17	25	53.34	68	62.5
2.	Students	3	4	7	20.00	16	17.5
3.	Service Job	2	2	4	13.33	8	10.0
4.	Business	2	2	4	13.33	8	10.0
Total		15	25	40	100.00	100.00	100.00

Source: Field Survey, 2008

The table 10 shows that most people were involved in agriculture and they gave less priority to education. Because of lack of education they have only limited chances to do job in government sector. In this study, only few numbers were involved in business. Besides this, this table reveals that more females were involved in agriculture but not in education, service, governmental job sector and business than male population.

### 5.1.2 Duration of Work in Various Sectors in Daily Life

Like other variations, duration of work in various sectors in daily life is also an important question mark to jump onto the fact of Tharu villages like Jagatiya and Butaha. According to gender relation, it was important to know about the involvements of jobs. Tharu women and men were involved in various sectors which shows the pattern of work loaded in this community and who have more leisure time to maintain and manage him/herself.

Table 11

Working Period of Time in Day -To -Day Activities

S.N.	Sex	Working period in hours			Total hours
		Household or indoor work	Agricultural work	Livestock work	
1.	Male	1	5	1	7
2.	Female	6	5	2	13
Total		7	10	3	20

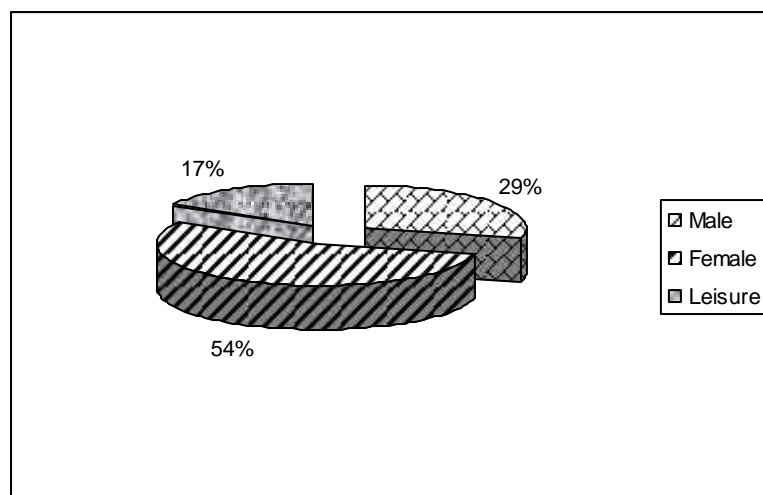
Source: Field Survey, 2008

In overall comparison table 11 shows the working period of time in household, agricultural and livestock work. In household activities, most of the household works like cooking, washing, serving, caring, house repairing, water collection were done by women. Like this fuel collection was also an important job for female to do.

Very few households, where men are involved in these above jobs. Males gave 1 hour and females gave 6 hours per day in household work. The main occupation of Tharus was agriculture where they spent a lot of time as a daily life. In this

field male and female were spend equal time in farming. Livestock was also main occupation in this area so men and women were involved in take care of animals. In this area women were spend double time than male.

Figure 1  
Working period in hours



To easily understand the pie-chart 1, shows the period of time, who are involve more time in 24 hours of per day in their daily life. 24 hours supposed 100% and female covered 54% where male covered 29% and the leisure time is 17%. The time of working hours by male and female were separated and even added as a day.

Case Study (1)  
Women's work load

*Lalumati Chaudhary was 43 years old female living in Sorahawa VDC ward no. 3 Butaha village. Her family members were nine. She used to prepare meal and feed her whole family. She had also kept some animals like ox, goats, poultry hens, pigs etc. She had to take care of these animals by providing them water, grass etc. Some time if she had leisure time she used to grazing the animals. In the mean time of cultivation she had to wake up early in 4 am and do her daily household work cooking, feeding, and taking care of the animals. Finishing of the household works, she used to go her field where she had to do agricultural work which is depended upon their farming season. She worked until 5 or 6 pm and went to house with their working friends. She had to do more work in house for giving food for her animals and cooking meal and washing dishes. She worked until 7-8 pm in night and go to bed for sleep. This way she works more than 13 hours per day but her husband does the seasonal works of cultivating (ploughing) and other wage work outside. Her daughters and sons are smaller than 14 years and an eldest son was already separated (split) from house. So there was none to help her.*



The above case study proved the work load of women in Tharu community. The whole analysis of this above data explored the Tharu of Jagatiya and Butaha villagers who were involved in various works. Approximately women had to do double task than male in this study area. Women were involved 13 hours in their work whereas male worked 7 hours in their day to day life. Cause of the work load, women had no more time for maintenance herself which improved their lifestyle. So, in this society women had to provide empowerment and giving chance to involve in outside work where men should share household work which decreased the women work load.

### 5.1.3 Working pattern of men and women within household

In household level, there are various types of work and how many males and female were involved in household work in the study area is the main concern of this title. The table 12 shows the working pattern of men and women within household level.

Table 12  
Working Pattern by Sex Within Household

S.N.	Activities	Sex		Total in percentage
		Male	Female	
1.	Cleaning the house	5%	95%	100%
2.	Cooking food	10%	90%	100%
3.	Serving food	5%	95%	100%
4.	Cleaning utensils	5%	95%	100%
5.	Bringing fuel (wood)	50%	50%	100%
6.	Bringing fodder	30%	70%	100%
7.	Washing cloth	15%	85%	100%
Average total percentage		17.15%	82.85%	100%

Source: Field Survey, 2008

Above table shows that female percentage is always higher than male in varieties of works. Numbers of male and female were equally involved in

bringing the fuel (wood). Wood must be taken from the jungle which is far away from the village. Works like cleaning utensils, bringing fodder, cooking food, serving food, washing cloth seem more loaded to female than male. Almost in these works female were more participated than male because in the context of Nepalese society those activities are preferable for women. These works are household work or soft work. Similarly, male had to go for other paid work for the survival of their family. So, the involving percentage of male in household works seems less than female.

#### 5.1.4 Gender involvement in take care of livestock and agricultural work

In the study area, the major occupation was agriculture. Similarly they were domesticated cattle also as their capacities. For the sake of agriculture, the dung is necessary for high production. Similarly, the grass and grain were used for the cattle. There were linkage between agriculture and cattle. The table 13 shows the involvement of male and female in agriculture and livestock.

Table 13

Gender Involvement in Take Care of Livestock and Agricultural Work

S.N.	Sex	Number of respondents	
		Take care of livestock	Agricultural work
1.	Male	10 (25%)	12 (30%)
2.	Female	18 (45%)	24 (60%)
3.	Jointly	12 (30%)	4 (10%)
Total		40 (100%)	40 (100%)

Source: Field Survey 2008

Table 13 clearly reveals the involvement of male and female in livestock and agricultural work. Among these respondent in agricultural work, female were more involved in transplanting crops, weeding etc. As well as male were more involved in ploughing, digging in agricultural activities. Likewise both (male and female) were equally participating in harvesting, threshing, storing etc activities.

Among the respondents, female were more involved in clean dung, milking, to give fodder etc. in livestock activities. Likewise male were involve in cattle caring on the time of sickness, grazing and making cattle shed etc.

However, in this study area, both male and female were sharing many work, help to each other. They were taking more benefits from agriculture and livestock which is the major source for their livelihood.

### 5.1.5 Gender Involvement in Productive and Reproductive Activities

The major occupation of the respondents was agriculture which was already mentioned. In the study area, mostly women were involved in indoor activities more than half working time. In the society, the direct labour which input on the time of production called productive work whereas when the labour change to make raw production for consumption is called reproduction. The table 14 shows the involvement of male and female in production and reproduction activities.

Table 14  
Gender Involvement in Productive and Reproductive Activities

S.N.	Activities	Sex		Percentage		
		Male	Female	Male	Female	
1.	Productive Activities	Agriculture	10	17	66.66	68
		Animal husbandry	10	17	66.66	68
		Wage labour	8	12	53.33	48
		Manufacturing	4	2	26.66	8
		Job	2	2	13.33	8
		Business	2	2	13.33	8
2.	Reproductive activities	Cooking/serving	1	20	6.66	80
		Washing Dishes	1	20	6.66	80
		Cleaning House	3	22	20	88
		Laundry	5	20	33.33	80
		Shopping	10	10	66.66	40
		Child care	3	23	20	92
		Fuel collection	8	18	53.33	72
		Water collection	2	22	13.33	88
		Food processing	1	24	6.66	96

Source: Field Survey, 2008

Table 14 clearly shows that the male percentage was more high in productive activities as wage labour, manufacturing, job, business than female

percentage as well as female percentage was slightly higher than male in productive work such as agriculture and animal husbandry.

As well as in reproductive activities female were more involved than male in these activities as: cooking, serving, washing dishes, cleaning house, laundry, child care, fuel collection, water collection and food processing. Likewise in reproductive activities male were more involved in shopping activities than female percentage.

Above mentioned table 14 shows that the cultural practices of Nepalese society also had impact in this study area. In productive activities male were highly participate than female. As well as female were more involved in reproductive activities than male percentage. In our context, women are wastage their fruitful time on those reproductive activities. Productive activities were closely related with earning (cash) and reproductive activities value is less than productive work. But female were more time in work than male. So, female's reproductive work supported the male productive work.

## **5.2 Pattern of Decision Making Process in the Household**

In this study area, there were different participators in decision making power in different subject matters. Comparatively the different studies show that in Tharu community female decision making power was good than other high caste (e.g. Chhetri, Brahmin). But there is also patriarchal value system. Mostly, all the household head were male. Among the study household (40), 37 household heads were male and only 3 household heads were female.

On the time of crisis, the household head took the advices of other family members but the last decision making power was dependent upon household head. In this Tharu community the representation of few households head were female. But they helped the husband in different fields of taking decision.

The lack of household head female had no good access in decision making power because spontaneously some decision must be done by household head. The decision making power has been interpret the status of Tharu community of the study area in various subtitles.

### 5.2.1 Decision-Making in Labour Allocation

In the study of gender relation, it is important to know who took the decision for allocating the labour. In every institution they had their own rules and regulations for conducting the organization. But it is different in every institution either it is formal or informal. Similarly household was an institution which had different rules and regulations in different types of household in different society. Its norms and values are different in every castes and ethnic groups. Different types of labours were allocated according to age and sex. To mobilize this labour who took the decision within the household is important matter where those labour were expensed and who control the labour within the household.

Table 15  
Gender Decision Making in Labour

S.N.	Types of work	Decision maker			Percentage		
		Male	Female	Jointly	Male	Female	Jointly
1.	Household or indoor work	5	20	15	12.5	50	37.5
2.	Agricultural work	10	5	25	25	12.5	62.5
3.	Job	15	10	15	37.5	25	37.5
4.	Wage labour	10	10	20	25	25	50
5.	Go to outside for income	5	15	20	12.5	17.5	50
Average		9	12	19	22.5	30	47.5

Source: Field Survey, 2008

Table 15 reflects the process of decision making in total sample household in Sorahawa V.D.C. ward no 2 and 3. The labour allocation is done by the Tharu men and women in jointly more than separate. In the indoor work women were more powerful than men. Men were play vital role in deciding labour allocation in agricultural work and job sectors than women. In wage labour and go to outside for income men and women have equal power to decided either done this work or nor.

By the above table we can concluded that in the Tharu household decision making in labour allocation is done by the agreements of both sexes. Women are more powerful in household labour because they had have knowledge about household work and they used to do household work more than men. The labour allocation in the outdoor work e.g. agricultural work, job, wage labour and go to outside for income is decided by the taking advice each other and decide who does what in the household. The overall decision making power of female is higher than male in this mentioned topic.

### 5.2.2 Decision Making in Generating and Disposing

Tharu of Sorahawa V.D.C. was done agriculture taking subsistence economic system. The main aim of their farming was to produce food-grain which they have needed. Their production system was not oriented towards market. They used to produce food grain which was produced by them. They used to cultivate various types of crops which were needed for feed their family. Lack of the new systems and technology the Tharu of this area could not take a lot of advantages from agriculture but they survived them by doing this occupation. In every household of this area, the farmers sell the surplus food grains, domestic animals and buying goods of basic needs which were needed in their family. In gender study it is important issue to know who (women or men) took the decision in disposing and generating. The following table shows the patterns of decision making, generating and disposing of Butaha and Jagatiya village.

Table 16

Decision Making of Economic Asserit in Generating and Disposing

S.N.	Sex	Economic items				Percentage			
		House	Land	Grains/food	Animals	House	Land	Grains/food	Animals
1.	Male	10	20	10	10	25	50	25	25
2.	Female	5	2	5	5	12.5	5	12.5	12.5
3.	Jointly	25	18	25	25	62.5	45	62.5	62.5
Total		40	40	40	40	100	100	100	100

Source: Field Survey, 2008

The power of decision making in generating and disposing was done by the both sexes jointly. They took decision in household by taking advice each other. More decisions were taken jointly then separate. In small household expenditure such as, food, clothes, pots, were decided by female than male. The decision making power in generating and disposing in land, house, animals, grains were done by male than female. Analysing of whole data we concluded that the women's decision making power in generating and disposing was very low than men in separate but they supported the male decision seriously. Various numbers of Tharu household had taken decision by discussing each other and decided jointly. But the male power of decision making, generating and disposing was more than female.

**Case Study II**  
**Role of Women in Generating and Disposing**

*Sovarani Chaudhary was 37 years old and lived in Sorahawa V.D.C. ward no. 3, Butaha. She had two daughters, three sons, and husband in her family. Their main occupation is agriculture and they cultivate their 1 bigah land and they were used 1 bigah for sharing of crops.*

*She used to work hard. She did her household task and worked with her husband in field. They survived their family by doing agriculture. Sovarani gave advice to her husband for food grain that they need for family survival. They sold their surplus like grain and cattle which is enough for them. She advised her husband about what they need and not. Then, she told her husband to sell the remaining. She said that I couldn't sell the small poultry birds without asking her husband. If I sold in his absence he can quarrel with me. So, I have never sold any goods without asking my husband. There was not any tension in what cost did he sell.*

The case study also proved that the decision making power of Tharu women in generating and disposing were very low than men.

### **5.2.2.1 Decision in Household Expenditure and Children's Education**

In the Tharu household there were different decisions making power in female and male in different area. In this chapter, the study focused on who decided the household expenditure and children's education. In household expenditure, various things such as food/grains, clothes, salt, oil, sugar, meat,

fish, and other small household basic needs were necessary. They decided about where they had to send their children for study and which level is suitable for them. Small school necessities such as: copy, pen, pencil, dress, fees etc. are also included in a decision making power. Table 17 shows the decision making power of male and female in Jagatiya and Butaha village.

Table 17

Decision Making Power in Household Expenditure and Children's Education

S.N.	Decision Makers	Household Expenditure	Children's Education	Percentage	
				Expenditure	Education
1.	Male	5	20	12.5	50
2.	Female	20	8	50	20
3.	Both sexes	15	12	37.5	30
Total		40	40	100	100

The table 17 exposes the pattern of decision making power by sex. It is usually the household head, men in most cases, who make the final decision about the children education and household expenditure. In household expenditure such as food grain (dal, rice, wheat, maize, potato etc.), clothes, meats, salt, oil, utensils, and other small things are the main expenditure of house. Women were the main initiators for the expenditure in food and household management. So the decision makers of these things were made by women than men. In children's education like choice of school, levels of education, and other small things (fee, books, copy, pen, dress) for education were decided by male than female.

We concluded by above analysis that the decision in household expenditure was done by female more than male because woman were more involved in household work and they could estimate the household expenditure for certain period. Such as food grain is the main expenditure which was stored in every Tharu household until another crops were not prepared. In this case women could do actual estimate than men so more women were involved in decided the household expenditure whereas very few male were involve in



decision making of household expenditure. Other decisions were made by both sexes.

Like other lower caste community, Tharu is also the caste which had the low literacy rate. Most of the Tharu of this area were not very much interested in high level of education but they wanted to forward their children in learning. More than 50% decision in children's education was made by male than female whereas female made only 20%. Only few of the female were able to decide about their children's education. Some decisions were made jointly by both sexes by asking each other. The decision making power of women in education is very low because they hadn't get better education to proceed their children for further reading.

### **5.2.3 Decision-Making Power in Business Investment**

Except busy on agriculture Tharu hadn't any alternate to do new jobs like business and others. So the Tharus of this area were not impressed by business. Only few household were established this occupation in the study area and they did not take it as a main occupation. In this two villages only four household had keep the small shop (two Ghumty and two teashops). They did this job only on leisure time and if they hadn't any time to run these shops when they had to cultivate the crops. Their main occupation was agriculture. They only run those shops to give some financial supports for their family.

Looking decision making power in business investment is less effective for all household because only four household were take this occupation in two villages. Most of the decision on business investment is done by the suggestion of both male and female. In this village one male were decided separately for keeping shop and three were decided in jointly.

In this analysis we concluded that women power of decision making in business investment is less than men. The decisions of business investment women were involved only as an adviser of men.

#### 5.2.4 Land Cultivation and Decision in Cropping Pattern

In Tharu society it is essential to decide in agricultural work because their main occupation is agriculture. The role of women and men in land cultivation and cropping pattern is also important. Ploughing work was done by the male in almost all society. So the decision of cultivation was done by male usually. In decision of cropping pattern, more decisions were made by the advice of all family members. Table 18 shows the pattern of decision making in cropping.

Table 18

Land Cultivation and Decision in Cropping Pattern

S.N.	Decision makers	Respondents	
		Number	Percentage
1.	Male	15	37.5
2.	Female	10	25
3.	Both sexes	15	37.5
Total		40	100

Source: Field Survey, 2008

The table 18 shows that the more decision on cropping is done by both sexes and male also done the decision separately more than female. Usually land cultivation was done by male. They decided, when the field ploughed, how many times should be ploughed, which instruments should be used for ploughing and from what to be ploughed like by ox, buffalo, tractor etc. Male member of the household were decided because they were usually did this sort of work and have a good knowledge in preparing fields. Decision about the cropping pattern means that which crops should be sown or transplanted in which field like local seeds, hybrid seeds or imported seeds and when the seeds were sowing and transplanted. In this case more decisions (37.5%) were made by male separately other (37.5%) decisions were made by the taking advice with each other and (25%) decisions were done by female. At last we concluded that women had fewer chances to decide in cropping pattern but they spent their more time in cultivation than male.

### 5.2.5 Decision Making in Animal Husbandry

Animal husbandry was the main occupation of Tharu in Sorahawa V.D.C. usually the entire households kept animals for various purposes. First of all they need animals for agricultural purpose which they made by animal husbandry. Besides they kept animals for ploughing the field and they had also needed animals for the purpose of milk and meat for the nutrition. To fulfill the above surplus every household kept some kinds of animals which seemed essential for basic life strategy. In gender studies it is not important what kind of animals they keep and how many of animals they need. But it is important to know who decided about the keeping of animals and what sort of animals should be kept. Table 19 shows the decision making on livestock raising of Tharu community.

Table 19  
Decision in Livestock Raising

S.N.	Decisions makers	Respondents	
		Number	Percentage
1.	Male	8	20
2.	Female	10	25
3.	Both sexes	22	55
Total		40	100

Source: Field Survey, 2008

Table 19 shows that more decisions in animals raising were decided by both sexes. In most cases of the animals about keeping in the house were decided by the consensus of male and female. How many numbers of animals should be kept in house was decided by female than male? Female's decisions were more considerable in raising any kind of animals than male. In small kind of animals like poultry birds, ducks were kept in household on the willing of female. The overall studies of decision in animal husbandry shows the more power of women than men in the study area. The main cause of the low power of male decision was that men were no more interested in care and rear of animals. Men were more involved in outside work so their decision making power was less in

animal husbandry. But it is true that most of the decision were finalized by taking advice from family members than one to one.

### **5.2.6 The Participation of Tharu Women in Social Sectors**

Various efforts have been made to narrow down the gaps of participation between men and women in every field. Nepal is a patriarchal and male dominated society. Most of the women are discriminated and they are obligated to secure their low status. There is inadequate and unfair representation of women in various sectors of development. Various socio-cultural constraints and lack of access and control over the resources is the main causes of low participation in various sectors such as politics, social organization, community management, development programs and government level. In this above matter, women had very rare accessibility of decision making power in these sectors. It does not mean that women are not capable of working in these various field. Women are equally capable but due to lack of empowerment, education and socio-cultural norms and values were made restriction for women to participate in these fields.

Similarly, like Nepalese women, Tharu women were also back in participating social sectors. Most of the Tharu women were illiterate in this area. Their involvement in social sectors was very weak. They have not any knowledge about this field. Occasionally very few women were participating in village meeting and other village development programme. But women were highly participating in public construction in village level. The participation and decision making power of Tharu women will be presented in next subtitles.

#### **5.2.6.1 The Participation of Tharu Women in Community Management**

In every community, there are different rituals, laws and customs. These play the important role in community. Different organizations play important role on giving continuity of Tharu community. On the time of social works like clean canals and irrigation channels, make small bridge and to help on social need women were highly participated. They gathered in the house of Budghar

(head of the village) to solve social disasters. In these activities Pancha, Kacharil (male or female) played the vital role to solve social problems and only a few numbers of women showed the participation.

### 5.2.6.2 Involvement of Tharu Women in Politics

Politics evokes the consciousness upon people. As a present modern world, it was also necessary for people to know the world context also. Without politics human being is like an animal. In this Tharu community, there was scarcity of political consciousness. Among them, female condition was miserable than male in political knowledge. Lack of education and lack of consciousness, back them from politics. In the study area, who did the decision of involvement in which political party (taking membership, voting, and other political activities)? The table 20 shows the decision of involvement in political party.

Table 20

Decision Making in Involvement in the Politics

S.N.	Decision makers	Respondents	
		Number	Percentage
1.	Male	25	62.5
2.	Female	5	12.5
3.	Jointly	10	25
Total		40	100

Source: Field Survey, 2008

Table 20 clearly reveals that the majority of male had taken the decision of involvement in political party. In their family, female were obligated to involve in the same party. Only few women (12.5%) were self decided about involvement in political party. Only few (25%) were jointly decided. They took advises from each other and decided about their involvement. This table also reveals that majority of female were compelled to involved their male family member's decision.

### 5.2.6.3 Decision Making Pattern of Tharu Community to Involve on Community Based Organizations

In Tharu community, there were different kinds of organizations such as indigenous, religious, political, community based and others. Among those organizations, community based organization was the used one. Small farmer development programme was launched by government of Nepal in study area. In this program, goat exchange program for farmer, water pump given program to increased vegetable production and loan program in cheap interest for small farmer to increase their agricultural production were launched.

Community forestry program was conducted by user groups in this area where people were facilitated by this forest to manage the community forest both male and female were involving in management committee. All the Tharu family was involved in above mentioned community organizations.

In this pattern of involvement, whether male or female was made the decision to involve in those organizations. The decision making part is important to look gender relationship. The scenario of decision making is given the following table.

Table 21

Making Decision in Involvement on Community Based Organization

S.N.	Decision makers	Respondents	
		Numbers	Percentage
1.	Male	15	37.5
2.	Female	10	25
3.	Jointly	15	37.5
Total		40	100

Source: Field Survey, 2008

Table 21 shows that more decisions were made by male than female. To made the decision to involve those organizations more family had decided with the agreement of both male and female. Few decisions were made by female separately to involve those organizations. Eventhough, organizations were only female related where they had decided such as; mothers group, goat tame group

and female deposit group etc. It shows that the female were dominated position in decision making to involve in community based organizations.

#### **5.2.6.4 Decision Making in Development Programme**

To develop the society, the role of both male and female is important. Different types of development were launched in Sorahawa V.D.C. In the study area, i.e. Jagatiya and Butaha village different development programme were implemented such as rural road construction, construction of irrigation canals and channels, construction of different buildings, health post, school, community building and constructing of bridges etc. In those development program different questions emerged such as when this program to be launched? How to be launched? Where to be launched? To solve those problem right decisions play important role. But, who had did such decision, either male or female?

The social survey and key informant interview shows that male had made most of the decision in development program. Only very few decision were made by female. Because female were involved only inside dichotomy. They were not involved in public meeting, and other public programmes as well.

### **5.3 Behavioural Pattern within Tharu Household**

Every society has its own social and cultural norms and values by being based on norms and values, human beings do their daily activities. As so, Tharu community has also its own customs, traditions and social and cultural norms and values. Those social and cultural patterns effect in every behaviour of Tharu. To know the behavioural relation of male and female in Tharu family, this chapter is concentrated behaviour in household between members is the main factor to find relationship of them. Especially, the condition of female is weaker than male in Tharu community. Main cause of this condition is the oppressive behaviour of male. The other hand, in some cases, female is being oppressed by female themselves. There was some violence by female to the female in Tharu community.

However, female are facing backwardness in Tharu community. But comparatively, domestic violence is less in Tharu women rather than other caste group. Overall Tharu women are living by facing the male domination less or more. Tharu female can't do their preferred job, can't visit properly, and can't do other social work without permissions of male. If they are married, they have to get permission with their husband, father-in-law and mother in law. If they are unmarried, they have to get permission with their father, mother and brother to do some important job, visit and other social work. But, there is no restriction for female to do their preferred jobs in religious, cultural aspects.

However, patriarchy is one of the major systems, existing in Nepalese society which helps male to dominate female. As so, Tharu community helps male to dominate female. That's why Tharu community had also the shadow of patriarchy, which had pushed this society towards female domination.

### **5.3.1 Relation of Tharu Women within Various Types of Family Structure**

Family is an institution in a society. All the members of the Family should work by cooperating one another. There are different roles in the family. Family is common organizational property that's why there is the need of one's sacrifice. A family in which there is good division of labour can manage the family properly. The management of the family also became good. These types of devotion and working environments were also sound good among the Tharus. They were all busy according to their age and sex. These were their role in the other works too. The chief of a family made schedule of work, decides and directs while others move with his finger. His brothers and sons worked in the field, plough, carry load etc while women did the housework and field work as well. This tribe was below the poverty as well. This tribe was below the poverty line, so small children aged of 5 and 7 were also engaged in works. From age 8 and 10 the children were send to landlord house as cow-herds while the daughters helped their mothers and sisters in law at house.



Women had to do household works, harvesting, carrying, husking, bringing water, dry dung for fuel, grinding etc which had been already mentioned above. Children, especially boys took the cattle out for grazing and girls cut grass and help their elders. In this way the work was done in a Tharu family.

The main characteristics of this society were the concept to live together. All the members of the family lived together. All the members of the family of 3 to 4 generations lived harmoniously. The off springs of brothers e.g. sons, grandsons, great grandsons, sisters-in-law, unmarried sisters, daughters etc live together co-operating with one another. At a glance, it seems to be complicated, though the family was driven very smoothly by the oldest male of the family, who is called "Gharmuli". Joint family which had up to 2 to 4 generations or 10 to 20 family members was having meal together. In this sort of family, women had to make meal for more family and other household management. So, they have to do hard work. Although joint family is the character of the Tharu family life, more nuclear families were also found in the course of this study. In nuclear family, family members were few and women have to do easy for cooking meal and other household management. The study focused on the type of family and their relation. The table 22 shows the family structure of Tharu community.

Table 22

Women's Relation with Family Structure

S.N.	Condition of women	Types of family		
		Nuclear	Joint	Expanded
1.	Good	12 (48%)	6 (24%)	5 (20%)
2.	Medium	10 (40%)	14 (56%)	10 (40%)
3.	Bad	3 (12%)	5 (20%)	10 (40%)
Total		25 (100%)	25 (100%)	25 (100%)

Source: Field Survey, 2008

The table shows that, in nuclear family more women's condition were good then other two types of family and in extended family, more women's relation were bad than nuclear and jointly family. In joint family, more women

have medium relation. The cause of to be so, in nuclear family women have less load of work and they also have decision making role because there have not other old male member except her husband. So her husband took decision asking and advising from his wife. On the other hand, there is not any other female member to dominant and exploited the women. But in other two types of family the matter is converse than nuclear family. As a whole in all type of family more women's relation was medium not so good and bad.

### 5.3.2 Relation of Tharu Women with Their Husband

All the family members of Tharu family's relation were peace and cordial. They were nearly related to each other. The relation of husband and wife were very closed than other various type of relation. In traditional family, there were various family members and if women had have any problem. They asked first her husband and solved this. These days, Tharu families are converting in small or nuclear family and have not various numbers in their family. So the women and men also solved their problems by advising to each other. In most of the family, husbands were forced to do any matter by told her wife. If he didn't so she might be threaten her husband, saying that she will run away and divorce him. Showing this pattern, it shows that there was wife dominant society. Her husband had to devote for fulfilled her desire. The table 23 shows the relation fifteen (15) wives with their husband.

Table 23

#### Husband-Wife Relation

S.N.	Types of relation	No. of wife	Percentage
1.	Good	8	53.33
2.	Medium	5	33.34
3.	Bad	2	13.33
Total		15	100

Source: Field Survey, 2008

Table 23 clearly shows that most wives of study area were happy with their husband and they have good relation to each other. Very few wives were

bad relation with their husband and some wife (33.34%) were medium type of relation with their husband. In this situation we concluded that most of the Tharu husband-wife relation was harmonious. They always did every work by their advice and consensus. Every husband was more laborious to fulfill their wives' desire. They were able to do these matters. In study area only two wives were usually beating by her husband and their life was not happy in family. Some of the husband never helped his wives but other husband helped their wives in their work and usually they considered their feeling and desire.

### **5.3.3 Relation between Daughter-in-law and Mother-in-law**

Like other family, in Tharu family there was various type of kin-relation with different persons. One person has to play two or more kin role in family. Women have to play dual role in natal house and her husband house. Women were worshipping and respectful to in natal home whereas in husband house they have to do more work and secure their low status. In the period of time one female has to be a daughter, sister, wife, daughter in law and mother-in-law. She has to play different role in every different stage. They have to behave different for different kin relation. Among these kin-relations, daughter-in-law and mother-in-law were a relation of two female members which is famous for contradiction and competition of two female. In almost family of various caste and ethnic groups, there are some kind of conflict between mother-in-law and daughter-in-law. But in Tharu family, there was not any conflict between these female except very few family. If mother-in-law misbehave or dominant her daughter in law she might be told her husband and she could split their household. In other traditional cause, in Tharu society there were prevalent exchange marriages, if one family dominant her daughter in law then the next family will also dominate his/her daughter. Other main causes of being peace relation between mother-in-law and daughter-in-law is if mother-in-law dominant or misbehave she might be split from house. To do so, the main labour of household was gone and there will be decrease their agricultural production. So, Tharu family always desired to live together because their main occupation

was agriculture. To do agricultural work they might be needed more labour. Because of these above causes the relation of mother-in-law and daughter-in-law was peace and cordial than other society.

Table 24

Relation of Daughter- in-law and Mother- in- law

S.N.	Relation	Member		Total	Percentage
		Daughter in law	Mother in law		
1.	Good	3	2	5	33.33
2.	Medium	4	3	7	46.67
3.	Bad	2	1	3	20.00
Total		9	6	15	100

Source: Field Survey, 2008

Table 24 shows the 15 daughter-in-law and mother-in-law's relation. Some relations were more peaceful and cordial. More mother-in-law and daughter-in-law's relations were medium type. They had not any major conflicts between these kin. In this village (33.33%) daughter-in-law and mother-in-law had very good relation and only in two household the relation of this kin was bad. Usually they quarreled and they did not co-operate each other. The analysis of above data concluded that the relation of daughter-in-law and mother-in-law was general and comparing to other caste group, they have good relation. The main cause of this fact is the needed of agricultural labour in this community.

#### **5.3.4 Relation of Tharu Women with Their Family Members**

In every society marriage plays a vital role in establishing relations. Good marriage relationship can create the harmony and increase the number of relatives in society. There is equal contribution of men and women in continuing a society. A new life begins only after marriage. Marriage strengthens relations in a society and also established other relations for the new generation. The children of a couple are connected with blood relation to their maternal and paternal ancestry. This process continues from generation to generation. As a result, a community as a family is made up of individuals but it is also a part of

constraint supervision of the kin who feel to free to criticize, suggest, order, cajole, praise, or threaten so that one can carry out real obligations. This kind of process also found in a Tharu society. The descendants of a couple after a long time make a whole community. The relationships on both sides are equally accepted.

There is various type of member in one family. To know about the condition of Tharu women in family, it was not complete studies to know only their relation of women with their husband and mother-in-law. It also needed to know the relation of women with other family member such as father-in-law, son, daughter and the relation between daughter-in-law and senior daughter in-law (Deurani and Jethani). By the study of this kin we came to know women's condition and relation within their family.

Almost all Tharu family member were lived with the spirit of cooperation. They were devoted to improve their family. In family, they had their own work and duties. Women and men also had their different role and duties which were fulfilled by setting their own situation. Especially, when women inter a house as a bride or newly married women the other family member thought that one new child was coming in their house because she was coming later than other family members. So, other family member thought she could not know anything. By the time, the newly coming women were also understood about the family environment and she secures her seat in that family. Here, we try to say that there was a little bit different between women and men in family because women were came from other family and men were lived in their own family until they died. So men were more powerful than women in each family.

In Tharu family there were not vast differences in son and daughter. More respondents said that there was not any different in daughter and son. They have equal desire for both kids. Showing, their behaviour it was seems as an ideal matter. In real sense there was some bias on women. They had not equal chance in going outside, studies etc. In Tharu family there was various types of kin-relation; the oldest male who was usually household head was more powerful

and respected person of the family. The oldest female was also loved and respected to her family, if there was any senior male member then she must lost the power. Who earned more money was respected by all family members either person young or old. His/her power of decision making is also high and all family member were followed his/her matters. Daughters shouldn't respect their father and family members even they couldn't neglect the respected elders. In Tharu family it seems wife are always devoted and respected to her husband. But husbands were obligated to accept their wife's issues. Daughter-in-law had to show respected behaviour for father in law and mother-in-law. They had to accept every matter asked by her mother and father in law. Women had to respect the brother in law (Jethaju). The relation of sister-in-law (Nanda) and daughter-in-law was found as a friend. The relation between brother-in-law (Dewar) and Sister-in-law (Bhauju) were also seemed friendly. Traditionally, it was told funny relation. In some cases if older brother died then his young brother can accept his sister-in-law as a wife. But nowadays, the system is dying slowly.

The overall analysis shows that the relation of Tharu women within their family was peace and cordial comparing with other high caste women. The conditions of women were also good in Tharu community.

### **5.3.5 Sharing of Work by Husband to Wife**

In Tharu community, there was work division between male and female. They divided their work and mostly they categorized the different responsibilities. Female supported the male of busy time even male also helped the female on their work. Sometimes male and female requested to each other for work. Similarly they helped each other without any request and obligation.

#### **Case Study III**

*Shova Tharu was 25 years old lived in Sorahawa V.D.C. According to her, she was suffering from Kidney problem as well as she mentally felt weak. Her two daughters were smaller in age (4, 7 years). According to her, her husband did house work like cooking, washing dishes, washing clothes as well as to care up cattle and to work in field also. Without any obligations and requests he is managing his house properly and helps in her work. She told that sometimes she did housework. But because of her physical problem she had never gone to field for work.*

The sharing of works on husband and wife of Butaha and Sorahawa is shown in the table 25.

Table 25  
Sharing of Work by Husband to Wife

S.N.	Types of works	No. of respondents	Percentage
1.	Indoor work or household work	4	16
2.	Outdoor work or work in field	20	80
3.	Not help any work	1	4
Total		25	100

Source: Field Survey, 2008

Table 25 clearly reveals that the majority of male helped in the outdoor work (work in field). Without any compulsion, commonly, male did not work in indoor activities. The male percentage which did not help in any work is very low. It also shows that Tharu male didn't waste their time without work.

### **5.3.6 Income Contribution and Comparison of Woman with Men in Tharu Family**

In this study the major occupations of the Tharu community were agriculture and pastoralist. According to observation, comparatively, female gave more time in work than male. Female invest their usual time in housework. After housework women gave their time to work in field and rearing and caring to cattle also. The women were less involved in business and job sectors. The major works of the female were caring children and feeding for their family members etc. These kinds of work have been taken as unproductive work in that community. But directly or indirectly those works helps to promote to increase the income of male. In this community, the people took the women as for agricultural and pastoralist work but their income becomes more than the male if work counted as an income work. In agricultural and pastoralist work women contribution was more than or equal with male contribution. On the other hand, female helped in various works like pottering, small business, job, wage labour and other works etc. Male were more involved than female in earning works. In these activities, the male are taken as a major source of income in this

community. The comparative income of the female and male of the study community has been shows in the table 26.

Table 26

Income Comparison by Sex

S.N.	Income comparison	Female	Percentage
1.	Equal to male	10	40
2.	Less than male	12	48
3.	Higher than male	3	12
Total		25	100

Source: Field Survey, 2008

Table 26 shows that the 40% female earned equal income to whereas 48% female earned less than male. Likewise 12% earned more than male. Female were less earned than male because may be it was the cause of less involvement of women in business and job sector than men.

### 5.3.7 Status of Tharu Women within Family

In the study area, Tharu women were backward in education and in average 50% female were illiterate. The major factor like lack of education pushes them in the backward condition. In the study area, like a whole Nepalese context, there was also patriarchal system. Married daughter had not property right in inheritance property. Mostly Tharu women were involve in household work which was counted as reproductive activity. As well as Tharu women were less in percentage of household head. The decision making power was low of Tharu women than Tharu men but Tharu women were advisor of men in decision making. Comparatively Tharu women were forward in decision making power than other higher caste group of Nepalese women.

Tharu women were less involved in outdoor activities as social work, community management etc. Because they had to spend 12 to 14 hours time in household activities.

Mostly, Tharu families had more than one daughter in law. According to field study, it was not so easy to dominate daughter in law by mother in law. If



they did such behaviour, the daughter in law might be split household and stay separate from house. If son and daughter in law stay separately, there was scarcity of agricultural labour. Because of this the production decreases than ever before that's why mostly mother in law did not misbehave towards daughter in law. This analysis shows that Tharu women were more time engaged in agricultural work but they were less dominated from mother in law than the high caste group of Nepal. They have less chance of separation of family than high caste group.

#### **5.4 Marriage System in Tharu Community**

In Tharu community marriage has been taken as an important role for the beginning of life. As a traditional concept Tharu parents married their children in early age. Parents decided their children's' marriage. First of all parents engaged of their children at the age of 5 to 7 years and conducted normal party. They got married when they became the age of 10 to 15.

The related people of groom had gone to bride house and return back to groom house after one day with bride. After the one day on groom's house she returned back to her natal house. This trend of bride would be continuing until she gave birth to a child. After the birth, Bride has to stay permanently in her husband's house. In this system, groom must give money or labour to bride natal home for the sake of take care of his wife. There was exchanged marriage system in Tharu community also. If one gave his sister to other male then he could marriage his sister himself. In this system, by the cause of age bar, one person may be waiting for a long time until his sister or brother became grown up for minimum marriage age.

In Tharu community, arrange marriage and love marriage are also in popularity. Now, parents got marriage of their children at the age between 15 to 20 or above than that and also dowry system had different impact on this community. Dowry should be given to groom. Bride had also value and preciosity so bride price system is still on this community. In new generation, sometime the intercast marriages also held on which was easily accepted in this

community. According to observation, only limited number of female gave birth to child before marriage. If it happened the villagers conducted a meeting and they married if the boy was unmarried, but if he was married or reject her than he had to pay an amount of money for her marriage. Illegal child are also accepted as a legal child.

In Tharu community divorced system was conducted like other communities. Early marriage system was the main cause of divorce. Now, in modern marriage system, there were many causes to increases the divorce. Sometime divorced was held by the cause of family, cause of husband and cause of wife. According to study the main causes of divorce were lack of education and misunderstanding.

## **5.5 Culture and Rituals**

Generally, the people followed the Hindu religion. But they were different in doing religious behaviour than other Hindu people. There were no differentiation between male and female in religious activities. Female had freedom also as male in every ritual activity. In this community, people believed in prophecy. Person who are devoted themselves in religion couldn't have any sort of meats and alcohol. Intoxication is banned for them. Some Tharu people followed the different sectors of Hindu religion e.g. Bishnumaya followed the Baishnavi religion. In this Tharu community, traditionally they did not celebrate on the time of child birth but now they did. If the child was died then they buried the dead body and if the dead person is mature or adult then they burned the body or buried. Majority of the society believed upon ghost, demon, witchcraft (supernatural power) and spirits of dead with whom they fear and worship. They believed on these things that's why they call the Guruwa as a treatment and a witch doctor. They also went medical for treatment of natural diseases like diarrhea, dysentery, fever, tuberculosis and so on.

Similarly, like another caste/ethnic group, Tharu people celebrate different festivals. The main festivals of this community are Dashian and Magi. In the study area one respondent told that the Gudia (Nag Panchami) was also

important festival for Tharu community. They consume delicious foods, wear new clothes and dance on festivals. They told that these festivals are economically expensive for poor family.

### **5.6 Views about Women's Property Rights**

In Tharu community, there were limited rights on property for women. Female are dependent upon male because of rights on property. The key informants were also agreeing that the women had no any rights to selling and buying of property. In this community, women had no property rights from their ancestors. In the context of Nepal, law gives the property rights to woman but it is not applied in behaviour. If women were not provided any property rights then they will not able to buy and sell the property. It will be established equally between women and men. For equal rights education should be provided to women. If women have access upon property, they are success to live independently, it secure the gender equality and equal existence between male and female in society.

## CHAPTER SIX

### Summary

Gender relation is varied according to different social settings. Settings like demographic, cultural, occupation and education systems affect upon the decision making process, division of work and behavioural pattern within the Tharu household in the study area. The main theme of this study is also related with the above mentioned issues.

The main objective of the research was to make assessment of the decision making power within the Tharu household of Sorahawa VDC (Jagatiya-2 and Butaha-3) of Bardiya district. It had also attempted to analyze the division of work and behavioural pattern of men and women within the household level.

Naila Kabeer, Candida March and Rani Parker's gender analysis approaches had been applied to analyze the division of work, assessment of decision making power and to look the behavioural pattern of men and women within the household level of the study area. Candida March focused on gender relations which were context specific beside they were considerably depending on the social setting. Parker focused on four things like labour, time, resource, and culture within household and community level to analyze the gender relation. Kabeer focused on social relations produced cross cutting inequalities, which ascribe each individual a position in the structure and hierarchy of their society. For institution analysis, Kabeer suggest that the four key institutional realms, the state, the market, the community, and family/kinship. Based on these arguments, the study also focused on occupation, labour, time, access and control over resources, power relation, cultural norms and values, family structure and traditions within the household level in the study area.

In this study descriptive and exploratory research design were used to meet the objectives of research. Formally 160 households of Jagatiya-2 and Butaha-3 of Sorahawa VDC, Bardiya were universe of this study. Among them 40 households were selected for samples for this study. In this study, the study area was selected by proportionate stratified sampling method as well as

numbers were taken by systematic sampling method. Both qualitative and quantitative data were taken from primary and secondary sources. Interview, household survey, questionnaires, observation, and case study were used for the data collection. Similarly simple tabulation, charts and simple statistical tools were used for data analysis.

The division of work between male and female was varied in different field. Majority of women were involved in indoor activities while male were involved in outdoor work. In the question about agricultural activities and caring livestock, male and female were contributed equally. But women were involved more than male in these activities. Women were not involved in ploughing activities so it shows that male were more responsible for ploughing activities. Very few percent people were involved in business, job and study sectors. Majority of percentage were involved in agricultural sector than others. In agricultural sector female representation was high than male. Similarly, in average female work load was 13 hours per day whereas male work load was 7 hours per day. Observation of work load shows that female is highly loaded than male.

The decision making power was less on female during buying and selling economic asserts (house, livestock, land etc). But women were powerful to decide about indoor activities. Women were backwarded in community management and political decision making power. In average almost males seemed the head of household. Internally women were successful to give decision but externally it has been shown that male is deciding on every aspects of daily life. Because of being the leading member of house male seems too responsible about household decisions.

The behavioural pattern shows that the relationship was good between women and men in this community than the overall context of Nepal. The relation of women was good in nuclear family than joint and extended family. Usually, Tharu husband and wife relation seemed good as well as proper. It clears that the success behind husband was in wife's understanding. The relationship between daughter in law and mother in law seemed good because

mother in law love and accept daughter in law as agricultural labour whereas daughter in law loved her mother in law by respect, rules and regulations of the society. Beside this, mother in law were accepted as caring and raring of small children. It shows that the separation was low and family was happy with joint family style. Similarly the relation of women in Tharu community was peaceful and cordial with other family members. To manage and maintain the family properly Tharu women were playing vital and significant role.

### **Conclusions**

Gender relation refers to the relationships of men and women in their society which is also known as a relation of power. Such relationships determine our details, our roles and responsibilities, and what we can claim that determine our rights, and the control that we have over our own life and those of others. Gender relations produce cross-cutting inequalities, which ascribe each individual as a position in the structure and hierarchy of the society. Nepalese society is Patriarchal and women are more dominant in most of the higher caste group. Since ancient time men have been controlling the women but the gender relations of the Tharu women is comparatively in better position. It was also varied in different persons according to their education, occupation, access and control over resources, and decision making power etc. The relationships between women and men were also determined by the social and cultural norms, values and traditions which are different in every caste and ethnic groups.

Gender relation of Sorahawa VDC was also known as describing and analysing above various factors. It focuses upon male and female relations with the community. All the members of the family are living harmoniously. They lived with the sprite of co-operating and altruism. Tharu men and women are living by helping each other and continuing their family. Tharu families, who are poor, become happier in a daughter's birth than that of a son due to the tradition of exchange and bride price marriage system in society. Divorce and widow marriage were easily accepted without any constraints. The relation of women with family member like mother in law and daughter in law, father in law, and

daughter in law, sister in law and daughter in law, etc. was peace and cordial. Husbands were compelled to accept wife's matter was also proved the low domination and subordination of Tharu women than other Nepalese women. Comparatively, Tharu women's relationships with men seemed good and their status was also relatively higher than other Nepalese women.

The main occupations of this area were agriculture and livestock. Most of the people were engaged in this occupation. Only few people were involved in other occupation like business, job and manufacturing sectors. Female work hour was highly loaded than male in Tharu community. Almost female were involved in household (kitchen) work, whereas male were not seemed in this job. Men were involved in outside work and it was counted in productive activities whereas women were involved in household work and counted in reproductive activities. Tharu women worked double then men counterparts. If women's works would also counted in productive activities, women contributions didn't seem less than men. So, it should be counted in productive activities to improve the women's income in society.

In decision making process Tharu women had more power than other caste-groups women. Initially (internally) decision were made by women. If men decided, he should take advice from his wife and being household head men made the final decision. But in the case of buying and selling of economic assets, women had not provided power. Lack of the awareness and education, only few Tharu women were involved in politics, community management and other development programmes. Other main cause of low participating of women in these sectors was the cause of over work load. To increase women's participation in social sectors, men should share women' household work. Religiously there was not any restriction for women to do any work but cultural practices were different than ideal.

To sum up, Tharu women were backward in education, economy, and political field than their male counterparts. In the context of decision making process Tharu women were forward and normally accepted.

### **Future Research Suggestion**

- ) In this research I saw the gender relation especially focused on women. Therefore future researcher would pay their attention to men from sociological perspective.
- ) This research was an effort to understand the division of work, decision making power, and behavioural pattern of men and women in a small group of household living in specific location. I found the field interesting but I could not find many things due to lack of time and other constraints. However, this is an interesting and challenging subject matter for the future researcher to find out other aspects of Tharu people.
- ) In this research, I have tried to find out gender relation by applying gender theory in this Tharu community. However, as a master degree student I could not claim that my effort is sufficient. This approach however is appropriate to analyze the gender relation. Thus I recommended further researchers to apply this approach to analyze other social issues.



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## Appendix

### Gender Relation in Tharu Community of Social Survey

#### Identification Profile of Respondents

Informant's Name.....

V.D.C..... Ward No.....

District..... Religion.....

Religion..... Family member's numbers.....

Occupation..... Age.....

Sex: Male  Female

Marital status: Married  Unmarried  Widow

Divorce

Household head name.....

Kin Relation with Household head.....

Educational Status: Literate  Illiterate  High School level

Above High School

#### A. Questions about the Family Relationships

1. Are you loving by your husband?

a. Yes  b. No  c. To much  d. neglected

2. If you asked for your husband to do any work or any matter did he easily accept?

a. Yes  b. No  c. Sometimes

3. Which way are you treated by your husband?

a. As a friend or equal  b. As a working partner   
c. As a competitor  d. As a servant  e. Others

4. Do you have a peace relation with your mother in law?

a. Yes  b. No  c. Sometimes disturbed

5. Comparing mother-in-law and father-in-law who does well behaviour to you?

a. Mother in law  b. Father in law

6. If your sister in law goes against you?  
 a. Yes                       b. No                       c. Sometimes
7. What types of behaviour do you treated with brother in law?  
 a. I respect him/them                       b. I take him as a friend   
 c. I take as a funny/joking relation                       d. None
8. What types of behaviour do you treated elder brother in law?  
 a. I respect him/them                       b. I take him as a friend   
 c. I take as a funny/joking relation                       d. None
9. Do you have any funny relation with your family members?  
 a. Yes                       b. No
10. If you have, with whom do you behave as joking or funny relation?  
 a. Elder brother in law                       b. Younger brother in law  
 c. Elder sister in law                       d. Younger sister in law                      e. Others
11. Have you ever misbehaved by your family members?  
 a. Yes                       b. No
12. If yes who does that?  
 .....
13. What types of family do you have?  
 a. Joint                       b. Nuclear                       c. Extended                       d. Complex   
 e. Others
14. What types of family you prefer most?  
 a. Joint                       b. Nuclear                       c. Extended                       d. Complex   
 e. Others
15. Who is the chief household of the family?  
 a. Eldest male                       b. Eldest female                       c. Others
16. What are the common problems in the family?  
 .....
17. How do you solve the problem?  
 a. Discuss together and find solution   
 b. The household head finds solution and others follow it   
 c. Taking advice from village elite people

d. No problems arise in the family at all

18. What is the normal marriage in the Tharu community?  
a. Below 10 years       b. 10-15 years       c. Above 10 years   
d. 15-10 years       e. Above 20 years

19. Is their caste marriage in your family?

- a. Yes       b. No

20. Is it accepted by the family?

- a. Yes       b. No

21. Is there divorce in the family?

- a. Yes       b. No

22. If yes, is it accepted by the family?

- a. Yes       b. No

23. What are the main reasons of divorce?  
.....

24. Are their illegal births in the family?

- a. Yes       b. No

25. Are these illegal births accepted by family?

- a. Yes       b. No

26. Is there dowry system in the Tharu community?

- a. Yes       b. No

27. What is the prevalent method of bride payment?

- a. Cash       b. Goods       c. Land       d. Others

28. What makes you a happy parent?

- a. Birth of a son       b. Birth of a daughter   
c. Birth of a both sexes

29. Does your husband ever share your work?

- a. Yes       b. No       c. Sometimes

30. If yes, which way does he share?  
.....

31. How do you regard your husband?

- a. As a friend, therefore equal  b. Very respectful person   
 c. As a competitor or rival  d. As a sexual partner
32. Being a women what is your main work in the family?  
 a. Looking after children  b. Share work with man   
 c. Working in the kitchen  d. All of the above   
 e. None of them
33. Do you have decision making power in the family?  
 a. Little bit  c. Yes  d. No
34. What kind of role played by education in women's decision making power?  
 a. Important  b. Little bit  c. No more
35. Who consume the inheritance property?  
 a. Women  b. Man  c. both sexes share
36. Can women earn more than men?  
 a. Yes  b. No  c. Less than Man  d. Higher than man   
 e. Equal to men
37. To carry on household or community activity does both gender need equal involvement?  
 a. Yes  b. No  c. What there is right  d. Need to change
38. What is your suggestion to improve women status in family?  
 .....

**C. Questionnaires about culture and education**

1. Which religion do you applying?  
 a. Hindu  b. Muslim  c. Christian  d. Buddha
2. Have you find any differences between male and female religiously?  
 a. Yes  b. No
3. Are there any social/cultural restriction from tradition to do any work?  
 a. Yes  b. No
4. In your family/community, women are as free as man to do work outside the house?  
 a. Yes  b. No

5. Are women as free as men in participation to every field?  
a. Yes                       b. No
6. In your opinion, who are backward?  
a. Women                       b. Men                       c. Both sexes
7. If women are backward why they are back?  
.....
8. If men are backward why they are back?  
.....
9. How many people in your family can read and write?  
.....
10. How far is the school from your house?  
a. Far       b. Near                       c. Not so far
11. Do you send your children to school?  
a. Yes       b. No
12. Are there any obstacle/restriction from tradition to send girls to school?  
a. Yes       b. No
13. If no, do you have a financial problem to send school?  
a. Yes       b. No
14. Do you think education is important for both male and female?  
a. Yes       b. No
15. If you like to educate your kids what level is necessary?  
a. For boys higher level                       b. For girls higher level   
c. For girls, just literate                       d. For boys just literate
16. If there is no school in your area, would you like to send your children to other villages/towns?  
a. For boys                       b. For girls                       c. Both of them
17. Do you think education can bring change in person's life style?  
a. Yes                       b. No
18. What are the main festivals in your culture?  
.....



19. How do you celebrate them?  
 a. By enjoying feasts                       b. Wearing new clothes   
 c. Dancing and singing                       d. Others specific
20. Which of the festivals involve much express?  
 .....
21. How do you spend your leisure time?  
 .....
22. Do you celebrate new birth?  
 a. Yes                       b. No
23. How do you dispose the dead?  
 .....
24. What do you think the cause of the disease?  
 a. Bhutpret                       b. Bokshi                       c. Weather   
 d. Hot and cold food                       e. God's angry                       f. Others
25. What are the common methods of cure in the community/family?  
 a. Allopathic                       b. Jantra                       c. Mantra                       d. Herbs   
 e. Doctor                       f. Others

**D. Division of Labour**

1. Who is cooking meals usually?  
 a. Women                       b. Men                       c. Children   
 d. Oldest of the family
2. Who is often go fetching water?  
 a. Man                       b. Women                       c. Children   
 d. Mother in law                       e. Daughter in law
3. Who is washing the dishes?  
 a. Man                       b. Women                       c. Daughter in law   
 d. Mother in law
4. Who is going to the marketing for consuming goods?  
 a. Women                       b. Men

5. Do you help in your work by men?  
a. Yes                       b. No
6. Who takes care of small children usually?  
a. Man                       b. Women                       c. Old men   
d. Old women                       e. Children
7. Who look after children when women are involve outside the work?  
a. Old women/men                       b. Children                       c. Mother-in-law  
d. Other member of family
8. Who takes care of domestic animal most often?  
a. Men                       b. Women
9. Who is spends more time in field to do the agricultural work?  
a. Men                       b. Women
10. Who is do seed selection?  
a. Man                       b. Women
11. Who is always goes to shepherding or animals herding?  
a. Women                       b. Men
12. Who is often go to grass cutting?  
a. Women                       b. Men
13. Who is do ploughing and digging?  
a. Women                       b. Men
14. Who does house repair?  
a. Women                       b. Men
15. Who is do washing clothes?  
a. Women                       b. Men
16. Who does spend more time in domestic work?  
a. Women                       b. Men
17. Who have more contribution in family income?  
a. Women                       b. Men                       c. Both of them
18. Can women go to outside for income?  
a. Yes                       b. No

**E. Questionnaires for key informants**

1. What is your name?  
.....
2. How old are you?  
.....years old
3. What is your occupation?  
.....
4. What is your marital status?  
a. Married       b. Unmarried       c. Divorce       d. Widow
5. What is your sex?  
a. Male       b. Female
6. What do you mean by gender?  
.....
7. What do you understand about gender relation in your society?  
.....
8. Can you feel any changes in gender relation now (compare your past days)?  
.....
9. Do you feel that women can improve their management skill, knowledge and decision making power if they have given opportunities?  
.....
10. How is gender relation effect on women in their family life?  
.....
11. What is your view on women's property rights?  
.....
12. For what gender balance is important and necessary?  
.....