

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background of the study

The Yolmo people are believed to have migrated into their present location in Nepal from Tibet, from the 18<sup>th</sup> century onwards. According to CBS 2002 the total population of Yolmo in Melamchi Valley is 4577. Now they are gradually shifting from their traditional occupation into national and international wage labour. The main settlements are Melamchi, Ghyang, Tarke Ghyang, Nakote, Kangyu, Sermathang, Norbugaun, Timbu, Kiul and Kutumsang. Among them Melamchi Ghyang, Tarke Ghyang and Sermathang are densely populated areas. These areas make a common name called Helambu. A few Yolmo houses are found in the Yangri and Larke valley to the north east of Sermathang. There are also Yolmo people residing at other parts of the country such as Gorkha district (Bishop 1998:14). The present study is confined in Takpakharka which lies in the upper part of the Kiul village development committee (VDC) of Sindhupalchok district. It is a part of Melamchi valley. It takes one day's walks from Melamchi Bazaar to reach Takpakharka. This study place is located moderately in sloped terrain. It is situated at an elevation of about 2700 meter high from the sea level.

There are 56 households of Yolmo community with a total population 220. Bishop records a significant population growth in such a settlement after the 1920s. The Yolmo are the numerically largest ethnic group of people in the upper part of the Melamchi Valley. The middle part of the Valley has predominantly Tamang population. The lower part of the Valley is populated by "high caste" and mixed group of people. The Yolmo have economic relation with caste groups of low land and they have both economic and marriage ties with Tamang people. They can be clearly distinguished from their neighboring non Yolmo such as Tamang, Magar and caste groups in terms of language social structure and shared history.

Desjerlais (2003,8) notes that Tamang families are poorest than Yolmo and they often serve as laborer for Yolmo . However, here are some sorts of commonalities between Tamang and Yolmo due to their some religious affiliation.

The term Yolmo is derived from the Tibetan language and means place screened by Snow Mountain or glaciers (Bishop 1998, 12). According to anthropological studies, it is likely that the Yolmo were settled here by 18<sup>th</sup> century and originated from Kyirung region of Tibet approximately a 3-4 days trek from Helambu(Clark 1980,Bishop 1998: 13-17).Yolmo region is rich in natural resources .According to LNP(Langtang national park,2001) less than two percent of the total land in Helambu region is under agriculture. The forest area is large occupying approximately 30 percent of the total land .The Yolmo people have their own culture , tradition, language , value , norms , beliefs and life styles. They are Buddhist and would be Tibeto-Burman family. They typically reside at the side of hill area's women are also participate sometimes in the gainful activities of this community, unfortunately due to the lack of education the Yolmo people decline to keep their own identity and adopted that of other community which has created some confusion and constraint for the proper identity and development of entire aspects of Yolmo indigenous people. The Yolmo people specially men are forced to go to foreign country and try to do something and earn to keep their family alive. Females are limited only in house hold area.

## **1.2 Statement of the research problem**

The government has always emphasized the value of women's activities but policies and actions do not support this. Women are still unable to participate fully in government job due to illiteracy. They are not completely free from home now-a-days too.

A wide range of factors including traditional value system, geographical situation, socio-economic condition, cultural practices are responsible for the

discouraging the literacy situation of girls and women in rural areas. They hardly play their social role. Women play a major role in the subsistence sector where majority of rural poor live. They spent more time in traditional, domestic activities such as cooking, child rearing and managing the house hold situation. Nepalese women are involved in agricultural sector. Most of them work in their own land. Landless women work as an agricultural sector .They have food production task and provide the fuel and water necessary for the family. They do not receive sufficient training in modern technology to work efficiently which result in low production and long hours of labor. The low status of women mainly due to illiteracy, religious believes economic dependence and lack of opportunities. The female literacy rate is much than the male literacy.

### **1.3 Research questions**

More specifically the present status attempts to address the following research questions.

1. How do women manage their time to contribute in agricultural works as well as in other household and social activities?
2. How is the educational and empower mental status of the Yolmo women in their society?
3. How is the role of the Yolmo women in their community?

### **1.4 Objectives of the study**

The whole thesis is based on the following set of objectives. The objectives are as follows:

1. To find out the women's status in the Yolmo community.
2. To identify problems faced by women in Yolmo community.
- 3 To find out the different roles as performed by women in Yolmo community.

## **1.5 Selection of research site/area**

The Yolmo region is not far from Kathmandu city. It takes hardly a day walks from Sundarijal and few hours from Melamchi confluence to reach the region which region encompasses the north west part of Sindhupalchok and upper north east part of Nuwakot district, Yolmo people residing in this particular region. The Yolmo region is famous for its excellent views and unique traditional interior decoration as well as tidiness Yolmo Darshan, 006). At present women are not in the scene. Their voices are not heard their works are not valued and their future is depended up on decision made by men leaders, government, committees and families. In Buddhist society's women are slightly in better position but not equal to their male counter parts. The Yolmo people are Buddhist indigenous group. This study is basically undertaken to explore the status of the Yolmo women and their contribution in household economy which makes this study significant. Many studies have been done about the Yolmo people both on national and international levels but so far no specific study has been done on the Yolmo women. Yolmo women are an integral part of the Yolmo society because the society could not understand without understanding them.

For all above mentioned reason I am focusing my research study Yolmo women living Takpakharka village of Sindhupalchok district Nepal.

## **1.6 Organization of the Study**

This dissertation has been divided into seven chapters. Chapter one is related with the introduction, which includes background of the study, problem statement, research questions, objectives of the study, selection of the research site and organization of the study. Chapter two is related with literature review.

Chapter three is related with research methods which include, research design, the universe and sampling procedure, nature and sources of data, data collection techniques and tools, focus group discussion, interview, key informants interview, questionnaire, conceptual framework.

Chapter four is related with social and economic condition of the study area which includes the social aspects, language, culture, dress tradition, economic aspects, political aspect, demographic composition, population composition of Kiul VDC by age and sex. It includes income status of Yolmo women, educational status of men and women, marital status, pattern of land holding.

Chapter five is related with economic role of the Yolmo women in household economy. It deals women's involvement and role in household activities, time contribution, women's role in agriculture, role in decision making by gender, view of women on prosperity right to daughter, personal property of women.

Chapter six is related with problems faced by women and chapter seven is related with summary conclusion and direction for the future research.

## **CHAPTER TWO**

### **REVIEW OF LITERATURE**

Most of the available literature on Yolmo people mainly deals with the region culture, tradition, values and norms of Yolmo community. Yolmo people remained backward due to the lack of education, IPSO factor, they were confined with in their traditional farming in high land were only single crop is possible with in a year. Due to this reality, Yolmo people specially men are forced to go to foreign country and try to do something and earn to keep their family alive (Yolmo Binod).

Prior to 2030 there were only few residing in Kathmandu and they strive with their best to accommodate in the Kathmandu city. During the period there were no such industries to earn foreign currency except handicrafts and carpet was one of the main products. But the production of carpet was in law quantity and markets were limited. Although Yolmo people being prudent to learn the technique of weaving Tibetan carpet supported them to settle down in Kathmandu and received an opportunity to earn their livelihood. The settlement of few Yolmo in Kathmandu created some short of confidence in other Yolmo and started to migrate from their villages to Kathmandu city. These days, there are more than 350 families residing in Kathmandu engaging in different occupation. Most of the Yolmo people are still engaging in carpet industries and doing well. Although, due to the lack of education and good connection with importers of carpet, they are not getting the maximum benefit that they are entitled to receive. Another important job for the Yolmo people is Thangka painting. There are many well known Yolmo Thangka artists and are showing their talent in Europe, America, Japan and Taiwan as well as other parts of the world. (Yolmo Binod Lama, volume 2, 2006)

As Mr. Sangay Lama (Yolmo Darshan, Year: 1 volume 1, 2004 nov) Beautiful, picturesque Mountain, "Yangrima" commonly Yangri is located at 15,000 feet above sea level to the North –east of the Kathmandu valley and has it,s own

historical and religious importance upon the natives of Yolmo. Yangri ma is believed to be the mountain of fortune and is worshipped as holy site by the Yolmos and as well as Tibetan Buddhism. Padinasambhavava chose the place as his divine resort, for his meditation. Many Buddhist devotees reside here for meditation. The view from Yangri presents the ever-a-refreshing panoramic view of the Himalayan range. A large stone-made stupa is the main attraction of the Yangri which has been nomenclature from the name of the deity itself. A Yolmo person regards deity Yangri as the mother of supernatural power, the protector. The credit of Yolmo woman being beautiful, is believed to of mother Yangrima, Yangri stupa is very much venerated and popular among Yolmo and Tibetan Buddhist, where pilgrim from allover throng to pay their homage almost throughout the year. Every year during special occasions on the month of April Yolmo people and many Buddhist devotee visit the place of pilgrimage hoists prayer flags, so the wind concentrates, spreads and expands the power of the prayers and to those in vicinity since it's inception, the Yolmo people have religiously preserved this festival and is still celebrated with it's original true spirit.

There are several Ghyang (Monasteries) and mane throughout the region. The Yolmo maintain all of the Ghyangs themselves. Besides, and Yolmo Language are also taught at the Ghyang. Training in Thanka painting and crafts is organized for Yolmo youth at the Ghyang. They have good source of cash income from hotel and wage labor but still they have continuing the rituals relating to transhumance although they have almost given-up zomo hearing (Pokharel Binod).

## **2.1 Theoretical Review**

Gender is a key locus of the cultural configuration in Nepal. The practice of gender and gender relations vary to same degree by age, Life cycle related positions with in the family, caste, ethnicity, class, religion etc. This gender practices are not based on equal status. The suborning nation of women in

Nepal irrespective of their caste /ethnicity and class is a fact. This results in an extremely unequal level of the life opportunities and attainment between men and women. The term gender relationship as used here refers to the relations of power between women and men which are shown in the range of practices, ideas, and representation, including the division of labor, roles and sources between women and division of labour, roles and sources between women and men and the ascribing to them of different attitudes desire, personality behavioral patterns and so on (Acharya & Bennet, 1981).

As Mr. Krishna Bhattachan (Rising Nepal, Nov, 1998) states in his article, "What happen to women are best indicators of the degree of development of Nepal." It is extremely difficult for a woman to be equally role. It is unquestionably important to do in depth and far reaching study on as assessment to the major changes in women's lives and their socio-psychotically background to grasp real life situation of women in order to have a better understanding of socio- economic status of women.

A woman has to maintain triple role reproductive role, productive role and social and community role. It is unquestionably difficult for a woman to be equally dedicated to her family, her professional duties and social duties. In the process of maintaining her role, anything can go wrong for problems may arise in the family or the world being men's world , She may has to face commercial exploitation and gender discrimination at her work place. ( Bhattachan,1999)

According to human development report (2004) the female infant and child mortality rates are significantly higher than of the male child. The girl child spends approximately 1.4 times more time to households and production responsibilities including than her male counterpart. The educational participation ratio shows discrimination among female. The relative intensity of public exclusion or women from the labor force is considerably less in degree and the division of labor by gender some what more relaxed than in other



countries of south Asia. The male-female discrepancies in the well-being are however pronounced.

Women in Nepal are heavily engaged in agricultural activities. Their participation in food grain and cash crop production and livestock raising are wide spread in rural Nepal. In crop production, women perform all operations, except ploughing, which are performed exclusively by men. Of the total household labor input in agricultural operation, female labor input is 75 percent in seed selection, 70 percent in fertilizer or manure application, 67 percent in weeding and irrigation, 58 percent in harvesting, post harvest cleaning and storing 41 percent in plantation and 32 percent in land preparation.(Acharya, 1991)

Nepalese women are also involved in professional management today. According to Dr. Arzu Deuba, 1996:6 “ They are economically independent and in decision-making positions in the work place seems to positively effect their status inside the home as well. However, they face obstacles and problems in their personal and working life due to unfavorable societal attitude and the underestimation of their abilities and skills with the organization.” From this ground an integrated efforts on women’s development by their participation in development appeared vis-à-vis appearance of IRDPs. When IRDPs started in Nepal in 1976 the objectives were to “increase production and productivity, equity, increase in employment opportunity. People’s participation in development, self development and environmental balance.(Kayastha,1987).

Realizing the condition of women the government has felt necessary to empower rural exploited and extremely poor women through skill development programme and enhance their economic opportunity. The main thrust of empower programmes for women in rural society is to enhance, their participation in various development programmers. In Nepal women’s programs were launched only from the decades of 70s. However, despite of the effort of three decades, 70 percent of women are still illiterate only 4 percent of

them have representation in parliament and only 2 percent are first class officers in civil service (Acharya, 1997). In this situation, empowerment efforts for women seem to be challenging only from the sixth five years plan (1980-85) the government address the issues of women's role in national development. The main policy of the sixth plan was to enhance women's efficiency through raising productivity imparting education and training. After that every five years plan gave priority to women's participation in development program. The policy statement of the seventh five years plan was equal participation of women on the same footing as men in the process of development. The main strategy of the eight five year was to enhance women's participation in the mainstream of development the main commitment of the ninth five year plan is to integrate women into the mainstream of development through gender equality and women's empowerment. In the world there are not only rich and poor and people high and low castes, educated and non-educated, old and young. There are also men and women. Within each group chosen for reasons like class, caste, age etc. there are men and women. The role, tasks and responsibilities, men and women have vary in each family and among families, in each group and among groups, with in societies and between societies (Wilma Bobbink and Ineke Boomsma, May 1995, p.2.).

The women's movement in the west has brought the realization that without recondition and use of women's potential contribution, the total or holistic development of humans in any country is impossible. With this realization, the movement for women's empowerment was begun, and it was endorsed in other countries through UN resolution and declaration on the elimination of all kinds of against women, (18 Dec. 1979) and through the UN convention on the right of children. Nepal has ratified both conventions. (Shanta Laxmi Shrestha).

Gender inequality has been a subjected of much concern in recent decades. Since the 1995 UN conference on women (MEXICO), the world community has acquired a great deal of knowledge about the situation of women world

wide, gained valuable insights in to the process of development frame a gender perspective. Women are becoming conscious of their own situation and are active in bringing about gender perspective change in the existing discriminatory social, economic and pervaded all shares of life, including the design and context of development strategies, policies and programmes. (Meena Acharya).

## **2.2 Role of Women in Household Economy**

A recent study of women (Strishakti, 1995) indicates that in rural area women's activity patterns in changing in favor of "convention economic" activities as defined by Acharya and Bennett in 1981. This group of activities included agricultural livestock raising, manufacturing at home and all wage / salaries work. Ascend group of activities which included hunting and gathering, fuel collection, water collection, house construction for self-use and food processing was defined as subsistence economic activities. Women are devoting more time to conventional economic activities in 1998 than in 1978.

Female migration for employment has also increased. This is indicated by the increased participation of women in the manufacturing service sector. The production of female works in the non-agriculture sector has increased to 20.2 percentage in 1991 compared to 16.6 percentage in 1981. Women's employment in the manufacturing sector has increased by 4 percent during the decade and women constitute almost 23 percent of manufacturing labor forces. (Acharya, 1994)

Thus, Nepalese women have greater role in the household economy. But their role in monetary term is very low. This is due to the fact that the very little of them are working in the income generation activities and also due to the gender discrimination and low social status of women. This causes the very low status of women in the Nepalese society. Thus, to uplift their status, we have to promote Nepalese women in the household economy. In this regard GON had formulated different policies at different time in the past and feminist movement had also begun.

The tenth plan gives due priorities for the participation of women in all the sectors of the economy. The government is trying to provide reservation for the women in the bureaucracy and other sectors. However, this concept was criticized from the various front of the society saying that this policy makes the women non-competitive and inefficient. Then the government started to provide free training to women to make them competitive on all the front of economy. This policy is quite progressive to increase the involvement of women in the various sector of the economy.

### **2.3 Women's Involvement in Household Economy**

Women in Nepal are heavily engaged in agricultural activities. Their participation in food grain and cash crop production and livestock raising are wide spread in rural Nepal. In crop production, women perform all operations, except ploughing, which are performed exclusively, which are performed exclusively by men. Of the total household labour input in agricultural operation, female labour input is 75 percent in seed selection, 70 percent in fertilizer or manure application; 67 percent in weeding irrigation, 58 percent in harvesting, post harvest cleaning and storing, 41 percent in plantation, and 32 percent in land preparation(Acharya, 1991).

Livestock rising is another activity, which is mostly taken care of by women. Beside grazing animals and clearing castle shed women collect fodder and take care of the stable feeding of animals. Women are also engaged in selling vegetable, milk and other dairy products in the weakly markets and in the nearby village towns. Most women from low and middle-income household work either in their own fields or on other are land as labourers or on labour-exchange basis (Perma). They generate additional income by working for the high income household in their fields, food processing and fuel processing, and as their domestic help and midwives (Ibid, 1991).

There are various factors, which impede women's involvement in economic activities. But women play a crucial role in the management of family enterprise, though this may not have been quantified yet. Their involvement in the household decision-making process for entrepreneurial activity depends upon the family's ethnicity as well as the place of activity.

## **CHAPTER THREE**

### **RESEARCH METHODS**

#### **3.1 Research Design**

Descriptive ethnographic research design was applied to this research. So it explored the role of the Yolmo women in household activities of the study area. This research was conducted in Kiul VDC's Takpakharka village of Sindhupalchok district of the study place.

#### **3.2 Universe and sampling procedure**

Women of Kiul VDC's Takpakharka village are the universe of the study area. One elder female selected from every house selected household to get information about Yolmo women, while selecting the household, the suggestions from the local teachers, leaders and the chief of the Yolmo community are taken so that these household could properly represent the whole Yolmo community.

#### **3.3 Nature and sources of data**

Both primary and secondary sources of data were used for the study. The primary sources of data were collected from the field study, questionnaire, interviews and non-participant observation and the relevant secondary sources of data were gathered from external sources such as public documents, phone, literature, reports, journals and census publications.

#### **3.4 Tools of data collection**

The total population Kiul V.D.C. has 3580 whole population. It was quite difficult while conducting this survey by myself. That's way I selected only a ward no. 6 for household survey. I went and provided my questions to the selected population to get information of my study. If nobody was able to answering the questions at home I tried to visit next time.

For the household serve, a standardized format (family composition) was prepared containing questions to be asked at both individual, household and topic level. I recorded the demographic composition of household for instance age, sex, occupation and educational attainment of family members.

#### **3.4.1 Focus Group Discussion**

I conducted two separate focus group discussion, one group was community's leaders, teachers and knowledgeable persons and another was the housewives and other family members were also invited in the discussion were held in the evening at leisure time. The main issues of discussions were reasons of woman's illiteracy, no interest in politics and different problems and roles. At last stages of discussion the participants were asked to express their experiences along with necessary comments. People were in open and frank mood and there was a quite friendly and familiar environment on that discussion so it became as an important and meaningful tool for data collection after this discussion were held.

#### **3.4.2 Interview**

For the primary data collection open ended and closed ended questions were also included in the interview schedule. From these primary sources of data the information such as socio-economic condition, activities performed by the women, role of women were also collected.

#### **3.4.3 Key informants interview**

The interview by key informants was conducted and became helpful to fulfill the gaps. The key informants were the knowledgeable persons of the Yolmo community.

#### **3.4.4 Observation**

Non-participant observation is that performed to find out gender discrimination at work place. The observation conducted as for primary data collection which

applied to get the relevant information. Simple observations were made on the type and pattern of the house situation and social situation on study area.

### **3.4.5 Questionnaire**

A questionnaire with both open and closed ended questions was prepared to obtain both qualitative and quantitative data on income and expenditure women's problem different roles as performed by women and discriminatory socio-cultural practices etc. The questionnaires were collected from Telephone and personal interview. A qualitative research method was applied to get information regarding males view towards Yolmo women and respondents view on current national crisis over agricultural and domestic activities and Yolmo women. Both open and closed ended questionnaire have been used to collect these information two set of has given in Annex (ii).

Process of data analysis: To analyze the collected data, categorization, ordering and ranking were done to obtain answer of research questions editing of the secondary data, classification, tabulation and comparison of data were done and necessary statistical tools were used and presented in the form of tables to present the situation concisely and clearly. After the processing data, inferences were drawn.

Limitation of the study: This study is related to find out the women's role in Yolmo community at the Yolmo region Takpakharka village of Kiul VDC. This study is a micro level study that would not be considered representative of other Yolmo communities' because of the large area of Kiul VDC. Therefore I have selected only one ward no-2(Takpakharka village) and included and collected in the study area. This study is confined only to the selected area to get information about women, teachers, political leaders and knowledgeable person of that area.

### **3.4.6 Semi-structure Interview**

For the primary data collection, open ended and closed ended questions were included in the interview schedule. From these primary sources of data the information such as socio economic condition, activities performed by the women, role of women were collected from selected area.

### **3.5 Operational Definition of terms**

The topic of this research is, “Women’s Role in Yolmo community of Takpakharka village” In this research the term “rike” denotes the contribution made by women in various household activities for the smooth running of their home.

A household activity means all the activities that help for the smooth running of their home. A household activity means all the activities that help for the smooth running of their home. Household activities includes all the activities doing inside household such as cooking, weaving, bring water, clearing or washing clothes and dishes, making dung bars and outside the house like animal husbandry, plantation and other actives like wage –labor, construction labor, business, service, selling vegetables, etc.

The term “women” denotes the Yolmo women of Kiul VDC, ward no. 6.

### **3.6 Field experiences/Difficulties**

It was quite difficult to conduct fieldwork being an outsider in such a rural area of Sindhupalchok district. I faced very difficulties to reach the study area because of no facility of transportation so it took me one day on foot from Melamchi. The Yolmo area where I got very few facilities which are necessary for our daily life even it spending the large amount of money. So there were many practical as well as daily life problems while collecting required date.



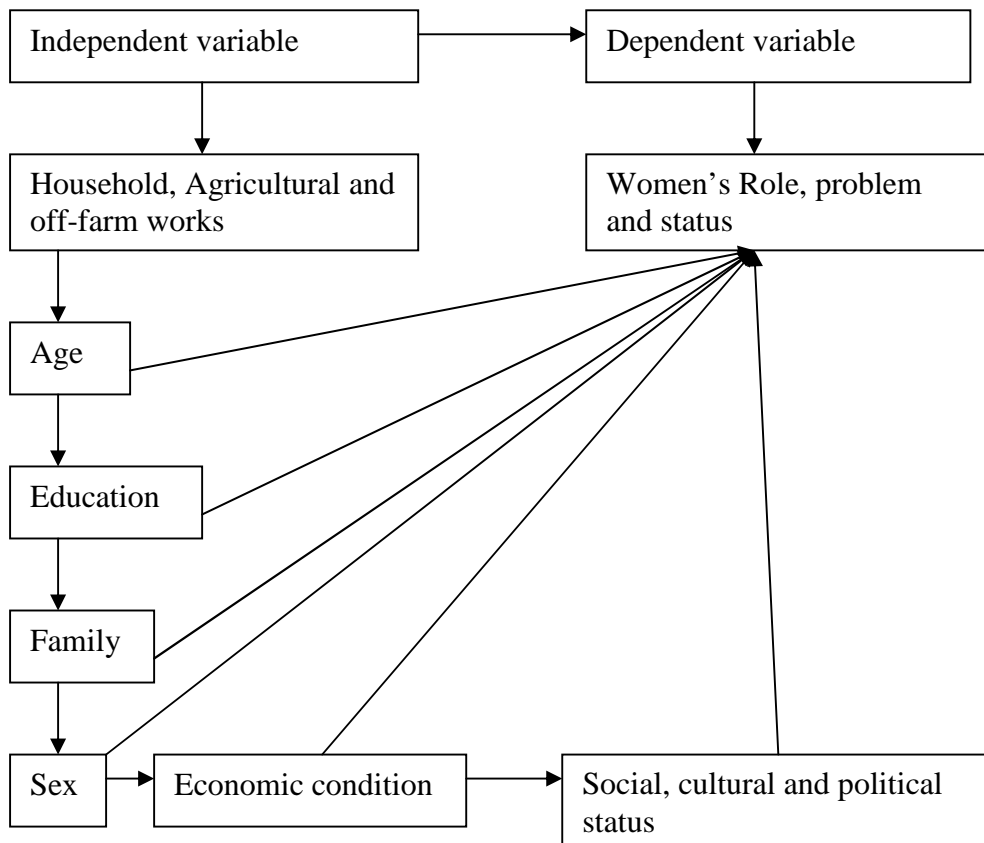
It was quite difficult to make the respondents go in to deep in detail about their family background, their income, economic condition, husband wife relationship and their role and problems. Some of the respondents were very innocent and passive but some of them were very fantastic, frank and confident. Some of the respondents were very high tempered and angry type person to whom it was very difficult to convince but most of the respondents' gave their information being happy and freed.

### 3.7 Conceptual Framework

The conceptual framework adopted for this study is gender analysis. Gender refers to the social differences that are learned, changeable over time and have wide variations within and between cultures. It is a socio-economic variable to analyze role; responsibilities, opportunities and constrains of the people involved (Zwarteveen, 1993).

**Figure: 1**

**The key issues involved in gender analysis are:**



Based on the review of the available literature an attempt has been made to develop a conceptual framework for the present study by identifying possible factors affecting the women's role in Yolmo community. The framework includes age, sex education, family, economic condition and social, cultural and political aspects. These independent variables have been taken directly which influence the dependent variable. The review of the relevant studies suggests some factors that affect the role of Yolmo women at household economy.

In view of the findings to the part research studies as motioned above as well as the religious, cultural, social and economic characteristics of the community under study a conceptual framework has been developed to see the role of Yolmo women in household and agricultural works.

## **CHAPTER FOUR**

### **THE SOCIAL AND ECONOMIC CONDITION OF THE STUDY AREA**

In this chapter a brief description is made on the social, economic and political setting of the study area. A brief description of the cultural construction of gender in the Yolmo society of the study area has also made so as to conceptualize the analysis of the findings within the cultural settings of the Yolmo community of Kiul VDC. Both primary and secondary data have been employed in this chapter.

#### **4.1 Social aspect**

Yolmo is a minority as well as one of the underprivileged indigenous people among many other such indigenous communities residing in Nepal. The hardworking and religious nature of the community enables them not to live in absolute poverty. In retrospect, after the establishment of Democracy in 1950, Yolmo people were kept completely out of the regime and not provided ample opportunity to take part in the processes of national building. Those who were little enthusiast to do something for their village and country were kept under the threat of different rules and regulations as well as jurisdiction by the cunning and so called superior people. Only so called high level caste and privileged people were provided ample opportunity to participate in political and administrative jobs. In some places they so called high caste people behaved Yolmo people as lower caste and threaded badly not allowing participating in social and political activities. In the past they were identified as “Bhote” and discriminated not providing them equitable opportunity in the process of developmental activities of their community and region. In retrospect in to the history, the Yolmo people had no tradition to identify with any distinct identify except their own family title. Later on, due to the various reasons the identification of the community became essential and the indigenous Yolmo people being unaware of their own distinct Yolmo identification, started to identify with the identification of other communities.

Afterwards, Yolmo people started to identify themselves as Sherpa and some assimilated themselves into Tamang too. The main objective of identifying themselves by the identification of other communities is to emancipate from the nick identification as 'Bhote. Unfortunately not paying much attention on this fact, many so called intellectuals, sociologists and anthropologists have randomly tried to include these Yolmo people with in the branch of Tamang community. However, at present the Yolmo people have realized that the social discrimination against them is the main constraint on the route of enhancement of all the aspects of their community. Now, the Yolmo people are realizing the imperative need to identify themselves as Yolmo and showing an inspiring concern with their community engaging in various activities lunch by their own organizations. Despite all these identification and misidentification Yolmo community has their own unique and distinct identification but sometime it is difficult to identify different communities at a glance therefore to identify them it is essential to go thoroughly into their culture and tradition, which explicitly reveal the facts of their differences. There are few communities who claim that Yolmo community lies under their sub branch. We have had enough discussion and deliberation over this claim. Although, we are in the firm belief that Yolmo community does not lies within any communities but has their own distinct and unique identify. There are few fundamental facts, which overtly reveal that Yolmo community is not a sub-branch of any community but it is a distinct indigenous community residing in Yolmo region.

### **A. Language**

Yolmo people have their own distinct language called (Yolmo Tam) Yolmo language, which lies within Tibeto-Burman language family. Actually, Yolmo community follows Tibetan Buddhism and therefore they generally use Ume letters in their script and nearly 90 percent of Yolmo literature may coincide with the Tibetan literature, but the dialect that the Yolmo community use are quite different with that of Tibetan. At the same time, even the structure of the speaking language is quite different that of the Tibetan. The language that

Yolmo people speak is not understandable by the Sherpa community and vice versa. Similarly, there are even no common words between Tamang and Yolmo except a very few common words within Tibeto-Burman language family. These linguistic differences clearly show that Yolmo community does not fall within any other community rather than their own Yolmo identity (Yolmo Darshan).

## **B. Tradition**

As we all know that the tradition is a social system evolved as a rule and custom in a long period of time and readily followed by the members of the communities to give an identity of their custom, which governs the entire social aspect of all human beings. Among different components of tradition the most important component is kinship and marital system. Different caste and communities have their own believe and traditions. The tradition as such is not an outcome of just 40 or 50 years. It could have followed by the community since long time or time immemorial. So, realizing something bad or someone as the product of consciousness and if changed would not be considered as tradition. To be a tradition it should be established and followed by our forefather or ancestor try to correct the tradition followed by the community with their own, so called legitimate version.

Indeed, the fact is that in Yolmo community there is a system of cross-cousin marriage (marriage between the children of paternal aunty and maternal uncle) tradition, but it is not permitted in the Sherpa Community, which shown that Yolmo and Sherpa are two different communities. However, Tamang community follows the same tradition and there are communities pursuing the same tradition (A short introduction of Yolmo indigenous people).

### **C. Dresses**

It is not possible to differentiate different nationalities just observing their appearance and this situation is not prevailing only in Nepal but also around the world but sometime it is possible to guess their identify or nationality through their dresses though, it may not be possible all the times to identify the community on the basis of dress. However, in especial function it is possible to identify different community or nationality, if they are using their own traditional dress. Therefore, the dress can be taken as another important component of a community to show their uniqueness. In this connection in Nepal, Yolmo community has their own traditional dress, which differ absolutely with the Tamang community, but may have some commonalities between Yolmo and Sherpa dresses, although the pattern of dressing differ in many ways. The uniqueness of the Yolmo dress again presents the testimony that Yolmo indigenous communities have their own separate entities and identities. However, some time it's little difficult to make understand even our own community the traditional dress and they try to grab the attire of other communities, which in real term can be said as unawareness of their true history(Yolmo Darshan).

### **D. Culture**

Culture is another important constituent of a community. Each and every community follows their own culture without it there would not be possible to identify oneself of the belongingness of any particular community. Sometime, the culture also helps to understand about the cultural richness of a community. The cultural performance of the community also tells us more or less about the past history and the evolution of the particular community. Therefore the culture is the last but not the least part of any community or nationality and differs and identity with other similar looking communities. There is no doubt that Yolmo community is adequately rich in their predominant cultural heritage. Truly speaking in this fast changing world the firm adherence of the

cultural activities alone enable Yolmo community to save their language, religion and tradition despite the lack of modern education and economic opportunities. Being the follower of Tibetan Buddhism the rituals and other religious activities go in accordance to the Buddhist religion and directed by Lama. Basically, without religious activities there would not be any cultural activities in Yolmo community. The very fact, Yolmo people have made the culture and religion as part and parcel, which kept them intact with their religion despite huge proselytizing effort of different religious group (Yolmo Darshan).

#### **4.2 Economic Aspect**

Economic condition of a community is another significant component, which determines the social standard and the capability of preservation of their identity, language, culture and tradition, Contemplating over this component, due to the adverse condition and lack of developmental activities in their home land the Yolmo community remain under poverty. However, as mention earlier they go to foreign countries in search for job and return with the little money that they earned and try to maintain their family requirements. This situation clearly indicates that the financial situation of Yolmo community is in vulnerable condition, although they became successful to preserve their language, custom and tradition apart from their distinct identity due to the lack of education and identity awareness.

Right after the restoration of democracy, the improvement of financial situation together with education brought a surge of inspiration in Yolmo community to bond their hands together within order to uplift their community. And many social associations have been emerged to mobilize the indigenous people for the promotional activities of their own community. These associations are supported by the donation and contribution made by Yolmo people, which also indicates the creation of awareness and improvement of financial situation in the community. In spite of encouraging participation and effort of Yolmo

community, they are not being able to move forward for the enhancement of their community due to the lack of coordination within the community and lack of government support in their activities. Unfortunately, on the contrary the government seems reluctant to provide state support. The government has formulated a policy, which does not include the minority community within their categories. In fact, the government should focus more attention on these minority communities, whose identity is in the verge of extinction. Therefore, the government should formulate integrated package program to enable these communities to preserve their social heritage and identity (A short introduction of Yolmo indigenous people).

### **4.3 Political Aspect**

Politics is a means of power for the formulation of the essential plans and policies for the development and enhancement of any targeted group or community. Similarly the political power only can ensure the preservation and promotion of the language, culture, tradition and religion of a particular excluded and minority community from the brink of extinction. Unfortunately, Yolmo people residing in close proximity of the capital city and having the opportunity of understanding the state politics have shown no interest to involve themselves in state affairs, which repel them achieving the power of the state. Since the establishment of democracy in B.S. 2007 only few Yolmo participated in local politics and remained confined within their own periphery knowledge.

In B.S.2036 a few Yolmo have shown their interest in central politics and participated in Rastriya Panchayat in the panchayat regime and parliamentary election after the restorations of democracy, but failed to achieve the post of policy maker. However, the involvement of Yolmo people in politics shows an explicit indication of the creation of awareness with in the community, which should be consider as a positive sign for the community. It is also note worthy that the involvement in politics by Yalmo people merely do not bring any



change uncles and until they could reach out the targeted goal, which seems still impossible due to the pre power euphoria or arrogance of power as well as nature of Jealousy. Indeed, advancement of particular community in all the aspects of all the people and social workers of power and efforts of all the people and social workers of the same community. For the purpose, very farsighted and liberal community leaders are becoming more experienced in community leadership and approached community leaders are needed, which we still lack. Now-a-days Yalmo community leaders are becoming more experienced in community leadership (A short introduction of Yolmo indigenous people).

#### **4.4 Demographic Composition**

Total population of Kiul VDC was 3580. Among them 1818 were male and 1762 were Female.

**Table 1: Population composition of Kiul VDC, word no.6 by sex.**

Number of House	56
Male	104
Female	116
Total Population	220

Source: Population Census, 2001 CBS.

The population of Yolmo in Kiul VDC word no. 6 was 220 in which, 104 were male and 116 were female. The population of female is rather higher than male. Originally this area was of Yolmo community and simply they are residing in this particular region. Actually the word 'Yolmo' has been transliterated as Helambu at the beginning and further in to Helambu in Nepali. The Yolmo region is not far from Kathmandu. This encompasses the northwest part of Sindhupalchok and upper northeast part of Nuwakot district. But unfortunately Yolmo people remained backward due to the lack of education. They think that

the education became inaccessible for their community by the adaptation of discriminatory policies of the government in the part. They declined and could not keep their own identity and adopted that of other community, which has created some confusion and constraint for the proper identity and development of entire aspects of Yolmo indigenous people.

**Table 2: Population composition of Kiul VDC by Age and Sex.**

Age group	Total population	Male	Female
0-4	401	215	186
5-9	456	233	223
10-14	435	222	213
15-19	357	178	179
20-24	283	139	144
25-29	220	96	124
30-34	213	115	98
35-39	303	97	106
40-44	183	88	95
45-49	169	91	78
50-54	143	78	65
55-59	128	163	65
60-64	108	61	47
65-69	101	60	41
70-74	94	44	50
75+	86	38	48
Total	3580	1818	1762

Source: Population census 2001, CBS.

The table no. 2 gives the picture of population of Kiul VDC by age and sex. Among the total population of 3580, there are 1818 males and 1762 females.

There are 1292 children who are below the age of 15. This shows that population growth is rapid in this area.

#### **4.5 Income status of Yolmo women**

Income is one of the most important basis of social differentiation in contemporary society. In the case of women it signified more than simple monetary gain to a working women, women's earnings bring financial stability to the family and prestige, power in dependence in women.

**Table 3: Income status of Yolmo women**

Income Rs. (A Month)	Number	Percentage
Below than 1500	29	25
1500-2500	40	34.48
2500-3500	22	18.996
3500-4500	20	17.24
4500 and above	5	4.32
Total	116	100.00

Source: Field survey, 2008.

The table no. 3 also gives the women's economic condition. The people of Kiul VDC involve in different occupation with agriculture. There are 25 percent below than 1500 rupees income. The majority of the people are involved in agriculture, livestock rising and weaving. The second popular jobs are business, tourism sector and foreign labor. As a whole, Yolmo women's economic status is better than male. There are 34.48 percent female has been 1500-2500 rupees. Income, 18.96 percent has been 2500-3500Rs. Income , 17.24 percent has been 3500-4500Rs. Income and 4.32 percent females are 4500Rs and above rupees income in a month.

#### 4.6 Educational status of Men and women

As we have saying that education is wealth to run the life smoothly. Education is compulsory for us. It makes human life easy and comfortable. Without education in any part of human residents, change and developments can not be there. Social status is directly depending with the educational status of that society. As being that here I have tried to clarify the educational status of men and women Yolmo community in Table 4.

**Table 4: Educational status of Men and women**

S. No.	Education	Male	Percentage	Female	Percentage
1	Unable to read and write.	45	43.27	52	44.83
2	Only able to read.	35	32.69	40	34.48
3	Primary	10	9.62	9	7.76
4	Lower secondary	7	6.74	8	6.89
5	Secondary	6	5.76	5	4.32
6	10+2	2	1.92	2	1.72
7	Bachelor and above	0	0	0	0
Total		104	100.00	116	100.00

Source: Field survey, 2008.

There were 220 total populations in the study area. Among them 104 were male populations, 45 people were illiterate which is 43.27 percent of the total population. The total population of female were 116 among them 52 were unable to read and write, which was 44.83 percentage of total population, and only 34.48 percent were able to read. 7.76 percent has finished primary education, 4.32 percent has finished secondary education, 1.72 percent has been running 10+2 and nobody has been bachelor and above. The Table no. 4 has shows the level of education of Yolmo people. The less participation of people in education is because of their low economic status and superstitions. The Yolmo people could not attend the higher education and female had less privileged among them. This study has been prepared above the age group of

15. There are only 20 percent literate people of total population. It is very low status of education.

#### **4.7 Marital Status**

Marital status is a significant social indicator for understanding the participation in household economy. The roles of married and unmarried male and female also differ in the household economy. The marital status of the sampled households has shown in the Table no. 5.

**Table 5: Marital Status of Yolmo women.**

S. No.	Marital status	Number	Percentage
1	Married	45	38.79
2	Unmarried	35	30.17
3	Separated	15	12.93
4	Divorced	11	9.48
5	Widowed	10	8.63
Total		116	100.00

Source: Field survey, 2008.

In total population, 116 women are sampled. There are 45 married, 35 unmarried, 15 separated, 11 divorced and 10 are widowed. As seen in the Table 5, the married population, therefore, constitutes 38.79 percentage of a large majority, the unmarried constitutes 30.17 percent, the separated constitutes 12.93 percent, the divorced constitutes 9.48 percent, and widowed constitutes 8.63 percent of the total population.

#### 4.8 Pattern of Land Holding

Land is the most important resource of the Yolmo community. The pattern of the land holding not only influences the economic status of households but also conditions the gender pattern of works with in households and beyond households.

**Table 6: Status of Land Holding.**

S. No.	Types of land	No. of HH.	Percentage
1	Self-owned	19	33.92
2	Self owned and Tenancy	15	26.79
3	Adhiya	15	26.79
4	Any others	7	12.50
Total		56	100.00

Source: Field survey, 2008.

The table 6 shows, they did not hold big plot of land and shows the type of land holding in the survey area. Out of 56 households, only 19 households cultivated their own land, which constitute 27.78 percent. There were 15 families who were doing share-cropping except their own land. This constitutes 26.79 percent of the 56 households, 15 had landed their land totally or partially to others, which constitute 26.79 percent of the total number.

As indicated in the Table 6, there were no landless families in the sampled household. However, some of the families had very little land and they had to do share-cropping with others.

## **CHAPTER FIVE**

### **ROLE OF THE YOLMO WOMEN IN HOUSEHOLD ECONOMY**

The chapter focuses on the pattern of household economy of the Yolmo community in the study area. Household economy has conceptualized as the social process of the production, exchange and distribution of resources for subsistence of family. This also includes the patterns of the social relationships especially between male and female family members and the way they are organized within household to sustain the economic life of the household.

As described in the previous chapter agriculture was the basis of economic life of the Yolmo. Therefore, land, labor and livestock comprised the three main components of the Yolmo agricultural system within which, we could find the gender division of labor. Other off-farm activities like wage labor, handicraft, tailoring, construction works were supplementary to the household economy of the Yolmo household. Since land was the most important resources, landholding size of household was important variable for the Yolmo households and the possession of land as my analysis also determined their level of productivity and level of household income.

#### **5.1 Women's Involvement in Domestic Activities**

Gender roles are socially and culturally constructed. Gender practices vary according to culture and society (Haslanger, 2000). In the Yolmo community of the study area, the distinct pattern of gender division of the labor within households exists.

##### **5.1.1 Women's Role in Household activities.**

Household activities denote to the activities which are limited with in the house only. When we see in our society, in most of the cases female are found fully

engaged in household activities which shows serious gender partition .As here too, I tried to declare the role of Yolmo women in household activities.

**Table 7: Women’s Role in Household activities.**

S. No.	Household activities	Number	Percentage
1	Cooking	30	25.86
2	Weaving	20	17.24
3	Cleaning/Washing	20	17.24
4	Bring water	15	12.93
5	Child rearing	15	12.93
6	Buying/Selling	10	8.63
7	Others	6	5.17
Total		116	100.00

Source: Field survey, 2008.

The above table shows the findings of the research. Almost all the activities in domestic affairs came under the responsibility of the women. There were 116 sampled women population. 25.86 percent involved in cooking, 17.24 percent in weaving, and 12.93 percent is clearing/washing, 12.93 percent in fetching water, 8.63 percent in buying and selling and 5.17 percent Yolmo women has involved in other works. After finishing their household works they do agricultural works. They had not good income sources due to the lack of education and opportunities.



### 5.1.2 Time contribution in Household works

Time contribution in household works by Yolmo women has shown in table 8.

**Table 8: Time contribution in Household works**

S. No.	Time contribution in hours/day	Activities							Percentage
		Cooking	weaving	Clearing/washing	Bring water	Child rearing	Buying/selling	Others	
1	0-2						10		8.63
2	2-4				15				12.93
3	4-6		20			15			30.17
4	6-8	30		20					43.10
5	8-10							6	5.17
6	10+above								
Total		30	20	20	15	15	10	6	100.00

Source: Field survey, 2008.

The above table shows that the time contribution made by females in household activities. Everybody in the house has contributed to their time according to age and social norms. There were 116 total populations among them, 8.63 percent women works 0-2 hours in a day, like wise 12.93 percent works 2-4 hours in a day, 30.17 percent women work 6-8 hours in a day, 50.17 percent women work 8-10 hours in a day. In total, women involved in household activities such as cooking, child rearing, regular house maintenance, grinding, weaving, clearing, bring water, milking, feeding to animals etc.

From the above analysis, It was clear that the contribution of women in household activities was greater than that of the male which eventually had contribution in the economy of the family. This phenomenon was generally

true in most of the households of rural Nepal. Yolmo women did not get any facilities to go far from house because they gave first priority to male so all Yolmo women involved in household activities.

## 5.2 Women's Role in Agriculture

Agriculture is the backbone of the Nepalese economy. Women's role in agricultural production is the main input. Women took substantial contribution to uphold domestic economy. Study of the Yolmo women confined that their contributions to Nepalese agriculture were over 53 percent. The Yolmo women used to do everything expect ploughing, like transplanting rice, digging, wedding, spreading manure, threshing millet and harvesting crops etc. All the women in the study were area based in the agriculture. They do other works only when they do not have farm activities.

**Table 9: Women's Role in Agricultural Works**

S. No.	Agricultural works	Number	Percentage
1	Plantation	25	21.55
2	digging	13	11.20
3	Cutting	20	17.24
4	Harvesting	15	12.94
5	Ploughing	0	0
6	Grassing	20	17.24
7	Livestock	15	12.94
8	Others	8	6.89
Total		116	100.00

Source: Field survey, 2008

The above table shows that women involved in all agricultural activities. Only the ploughing is the work that male but both male and female do the rest of the farm activities. Among these works, the farm and off farm activities were the seasonal but the household work where the burden of women was more than

the Yolmo women fully participated in agricultural works because this did not easy them to go out of society due to the lack of education. And they did not get a good opportunity to income.

**Table 10: Time contribution in agricultural works**

S. No.	Time in hours/day	Activities								Percentage
		plantation	Digging	Cutting	Harvesting	Ploughing	Grassing	Livestock	others	
1	0-2						20			17.24
2	2-4		13							11.20
3	4-6							15		12.94
4	6-8	25		20						38.79
5	8-10				15					12.94
6	10+above								8	6.89
Total		25	13	20	15		20	15	8	100

Source: Field survey, 2008

There were altogether 116 women's populations under the study. Among them 17.24 percent work 0-2 hours in a day, 11.20 percent work 2-4 hours in a day, 12.96 percent work 6-8 hours in a day, 38.79 percent work 8-10 hours in a day, 12.94 percent work 8-10 hours in a day, 6.89 percent work 10+above hours in a day out of the total population. In totality, the time contribution of female was greater than that of male. Because they had played an important role in household and agricultural activities and male use to go foreign country to earn money.

**Table 11: Role in decision making by Gender**

S. No.	Activities	By Male(No of HH)	By Female (No of HH)	By Both	Total
1	Loan	6	4	3	13
2	Business	14	15	17	46
3	Education	15	20	10	45
4	Family planning	10	11	20	41
5	Marriage	20	15	15	40
6	Politics	56	-	-	56
7	Social works	20	20	16	56
8	Agricultural works	10	7	25	42
9	Cultures	7	5	44	56

Source: Field survey, 2008

Table 11 shows that women in the Yolmo Community has greater responsibilities in production and income generating activities. They alone had very role in decision making in business, education marriage and social works etc. and politics decision is made only by male. This analysis shows that they have equal responsibilities in deciding of every work . From the table no. 11 we know that the Yolmo women are not interest in politics. Because they had not any types of knowledge abut politics. So they did not interest in politic but Yolmo women did fully participate on other sectors.

### **5.3 View of Women on Property Right to Daughter**

So many people were supported of property right to daughter in the research area. They were all positive about property right to daughter. The table no. 12 reflects that only 7.14 percent of the Yolmo women were against the property right to daughters. In the total 56 households, 48 houses or 85.72 percent of the Yolmo women were supported the property right to daughters.

**Table 12: women on property Right to Daughter**

S. No.	Yes/No	No. of HH	Percentage
1	Agree	48	85.72
2	Disagree	4	7.14
3	No response	4	7.14
Total		56	100.00

Source: Field survey, 2008

The table 12 shows that the Yolmo people are positive about daughter. In total 85.72 percent Yolmo people agreed on women's property so we can say that there are not bias between daughter and son. Only 7.14 percent people disagreed about women's property and 7.14 percent people did not respond about it. But most of them people agreed about women's property.

#### 5.4: Personal Property of Women (Pewa)

Many women are not getting the good service in the Yolmo community. They are unable to get different income generative training and quality education. So, most of them are handicapped due to the lack of money. But they have pewa(personal property of women) like animal, jewellery, land and money. Some of them have land and money. All the women had animal and jewellery.

**Table 13: Private property of women (pewa)**

S.No.	Properties	Number	Percentage
1	Jewellery	50	43.10
2	Land	10	8.62
3	Animal	40	34.4
4	Money	16	13.79
Total		116	100.00

Source: Field survey, 2008.

Every woman had pewa either in terms of cash and jewellery or animals and land. Table no.13 shows that among 116 population of Yolmo women, 43.10 percent have jewellery, 8.62 percent have land, 34.4 percent have animals and 13.79 percent have cash as their pewa they have collected the pewa (private property) by hard labor. They are interested in jewellery than in education. The pewa have been most important for them.

## CHAPTER SIX

### PROBLEMS FACED BY WOMEN

The Yolmo female are not facing family's problems in their community of study area but found facing geographical problems. Mostly the decisions were in the fever of female and they were liberal than Hindu female. We can get equality between male and female in different factors like religious, culture and rituals in Yolmo community. There are no domination of their husband and their family's member to Yolmo women. They are facing 25.86 percent economic problem because of poverty. But most of the Yolmo women faced health problems in the lack of their education.

**Table 14: Problems faced by women**

S.No.	Types of problem	Number	Percentage
1	Economic	30	25.86
2	Health	58	50
3	Religious	0	0
4	Cultural	0	0
5	Objection from the Husband	7	6.04
6	Objection from the Laws	3	2.58
7	Marriage	12	10.35
8	Others	6	5.17
Total		116	100.00

Source: Field survey, 2008.

The table 14 shows that most of the women faced health problems in the Yolmo community, which is the 50 percent of the total population. There were 25.86 percent women in economic problems in these community but not cultural and religious problems. Most of the health problems faced by Yolmo

women are found due to the lack of education. They believed in traditional treatment.

### 6.1 Women's Problems by Age Group

Yolmo women are facing many problems of different age groups like economic, cultural, religious etc. Let's see the table 15 to classify it in detail.

**Table 15: Age Problem**

S.N.	Age	Economic	Culture	Religious	Health	Marriage	Objection from the Husband	Objection from the Laws	Others	Percentage
1	14-19	0	-	-	15	0	0	0	0	12.94
2	20-29	7	-	-	20	3	1	2	0	28.45
3	30-39	7	-	-	13	0	2	1	0	19.82
4	40-49	14	-	-	10	9	4	0	0	31.89
5	50-59	2	-	-	0	0	0	0	2	3.45
6	60+	0	-	-	0	0	0	0	4	3.45
Total		30	-	-	58	12	7	3	6	100.00
Percentage		25.86	-	-	50	10.35	6.04	2.58	5.17	

Source: Field survey, 2008.

The table no. 15 shows that most of them problems faced by 40-49 age groups' women and the women who faced less problems were 50-59 ages's which percent was 3.45. They crossed age of 60 are facing least problems. Percent was also 3.45. Most of the problems have faced by 40-49 age groups' women

because they have an important role in the family and their society because of the different social boundaries.

## 6.2 Women's problems by educational level

As a whole, female are back in education than male. The fact is found source to the female in the Yolmo community also. The problems in their educational backless are different which are shown in table 16.

**The table 16: Educational Problem**

Education	Types of Problem									
	Economic	Culture	Religion	Rights	Marketing	Health	Marriage	Decision Making	Total	Percentage
Unable to read and write		-	-	15	12	20	-	5	52	44.83
Only able to read	3	-	-	5	7	20	-	5	40	34.48
Primary	2	-	-	2	-	2	1	2	9	7.76
Lower Secondary	4	-	-	2	-	1	-	1	8	6.89
Secondary	2	-	-	1	-	1	-	1	5	4.32
10+2	1	-	-	0	-	1	-	-	2	1.72
Bachelor+	0	-	-	0	-	0	-	-	0	0
Total	12	0	0	25	19	45	1	14	116	100.00

Source: Field survey, 2008.

The table no. 16 shows that 44.83 percent women are unable to read and write, 34.45 percent can only read, 1.72 percent has studied to 10+2 who faced lowest problem of them. So many problems are facing the women who are unable to read and write. The lowest problems are facing by women having above 10+2 qualification.



### 6.3 Problems Faced by Women as Compared to Men

The degree of facing problems depends on the various social factors by men and women in their community. Mostly women are facing problems in comparison to men in different sectors. Here the table 17 shows the problems faced by women and men in Yolmo community.

**Table 17: Problems Faced by Women as Compared to Men**

S. No.	Types of problem	Male	Percentage	Female	Percentage
1	Economic	50	48.07	30	25.86
2	Social	-	-	-	-
3	Health	20	19.23	58	50
4	Religious	-	-	-	-
5	Household	3	2.88	3	2.58
6	Cultural	-	-	-	-
7	Marketing	7	6.74	7	6.04
8	Marriage	10	9.62	12	10.35
9	Others	14	13.46	6	5.17
Total		104	100.00	116	100.00

Source: Field survey, 2008.

The table no. 17 shows that the males have economic problem than female this showed the female condition was good than male. Most of the female are back in their health due to the lack of education being based in traditional treatment, low economic status and other different factors. Most of the economic problems are faced by male than female. The status showed women are based on personal property (Pewa).

## **CHAPTER SEVEN**

### **SUMMARY, CONCLUSION AND DIRECTION FOR THE FUTURE RESEARCH**

#### **7.1 Summary**

Nepal, though a small country, contains fifty-nine ethnic groups. These belong to Indo-Aryan and Tibetan Burmese group. Among them, Yolmos are one of the indigenous ethnic groups of Nepal. They had come to Nepal from Tibet. Actually the word 'Yolmo' had been transliterated as Helmu at the beginning and further in to Helambu in Nepali.

As the major objectives of this study was to find out the women's status and identify problems faced by women and to find out the different roles as performed by women in the Yolmo community.

My entire analysis focused up on the role of Yolmo women in household economy. To undertake this study, here I have tried to study the role of the Yolmo women in agricultural production and their contribution in off-farm activities.

My study is included the Yolmo household from ward number 6 of Kiul VDC, Sindhupalchok district of Nepal. To analyze the collected data, categorization, ordering and ranking are done to obtain the research activities. Due to the time and resources constraints, this study has covered only the 56 households of Yolmo community.

Descriptive ethnographic research design is applied for this research. Both primary and secondary sources of data are used for the study. I have conducted two separate focus group discussions, one group is community's leader teachers and knowledgeable persons and another

is the house wives and other family members. Open ended and closed induced questions were included in the interview and questionnaire for this study.

With in these prescribed limits, women's role in household economy, income generating activities and in household decision making have been analyzed. Further, the demographic, educational and health status of the target group have been analyzed to draw the inference.

I found that the literacy rate of the target group is lower than the national average and their educational attainment is very low. Further more their economic status is subordinate and their main occupations are agriculture, livestock rising, business, foreign labor, and wage labor etc. Due to the very low pattern of land holding they are unable to produce agricultural products, which is sufficient for the fulfillment of their subsistence for annual needs. So, the people used to do other off-farm activities. We know that Yolmo women relatively have more freedom and power than other caste group's women. They might have a significant contribution in the decision of many important issues and they do not fully depend on their husband. Indeed, Yolmo region is famous for its excellent views and unique traditional interior decoration as well as tidiness. Unfortunately, due to the lack of education, Yolmo people decline to keep their own identity and adopted that of other community which has created some confusion and constraint for the proper identity and development of entire aspects of Yolmo indigenous people.

Whatever are their in making decisions at household level they contributed more than male counterparts in the household economy. The data shows that in average women worked 12-18 hours per day. Their contribution is more than 75 percent.

## MAIN FINDINGS

**The major findings of our study on the role of Yolmo women in household economy are listed below:**

- ) Yolmo is a minority as well as one of the underprivileged indigenous people among many other such indigenous communities residing in Nepal. So many called intellectuals, sociologists and horologists have randomly tried to include there Yolmo people with in the branch of Tamang community. But Yolmo community has their own unique and distinct identification. They have own different culture and tradition so that Yolmos are not a sub-branch of any community.
- ) Overall, Literacy rate is less than the national average standard. The female literacy rate is less than that of male. Even though, the female child literacy rate in the study area is found higher than the national average.
- ) Major occupations are agriculture, livestock, foreign labor, business, weaving Tibetan carpet and wage labor. Yolmo people especially men are forced to go to foreign country and try to do something and earn to keep their family alive.
- ) Out of total Yolmo people in the study area 52.73 percent is female and 47.27 percent is male. The Yolmo women have faced 58 percent health problem. They believe in Dhami, Jhankri, Lama and Baidhya as a method of traditional treatment.
- ) Though, the Nepalese Yolmo women are very active in household and field works. They have played a major role in their family. They are confined in to their domestic and subsistence activities. The main occupations of these women are in each household works and agricultural activities.

- ) There is early marriage system and usually girls are older than boys at marriage. In need the fact was that in Yolmo community there is a system of cross-cousin marriage (marriage between the children of paternal aunty and maternal uncle).
- ) The women have contributed 4-8 hours per day in household activities. They are highly responsible for household activities. The male have also participated in household activities of study area.
- ) Usually, women spend their off-farm time in business (marketing their domestic production). They produce Tibetan carpet.
- ) According to study reported that Yolmo women have main role in household decision making and their status is better than male. The Yolmo women are liberal than other caste group women.
- ) Yolmo women were unable to get different income, generative training and quality education. So most of the women are handicapped due to the lack of money.
- ) Every woman has pewa (private property of female) either in terms of cash and jewellery for animals and land in the Yolmo community. Among 116 population of Yolmo women which, 43.10 percent has jewelley, 8.62 percent has land, 34.4 percent has animals. And 13.79 percent has cash of women's pewa.
- ) Most of their age problems face by 4-49 age groups' women and the lowest problems face by 50-59 ages' women in the study area.
- ) Yolmo women have greater responsibilities in production and income generating activities. This study has shown that they decide in every

work by both (male and female) in Yolmo area. But the Yolmo women are not interested in politics.

) The majority of the people have involved in agriculture, livestock rising and weaving. The second popular jobs are business, tourism sector and foreign labor.

## **7.2 Conclusion**

From gathering of all the information related to Yolmo women, it is obvious that the socio-economic status of the Yolmo women is higher in comparison to the other Nepalese Hindu caste women. Many so called intellectuals, sociologist and anthropologists have randomly tried to include these Yolmo people with in the branch of Tamang community. But they have their own unique and distinct identification so that, Yolmos are not a sub-branch of any community but it is a distinct indigenous community residing in Ylmo region.

This shows that women have low literacy rate and low income earning opportunities. It is a known that women from ethnic group are found to be enjoying more freedom in comparison to caste group. There are not gender discrimination and gender division of labor within household activities in the Yolmo community. They have open-minded, self-determined, motivated generous and confident professionals. Man and woman are equally participated in their social and cultural, traditional works.

## **7.3 Direction for the future research**

In Nepal, women constitute more than one half of the total population who can play an imperative role in the society. It's true in the survey area too. Where women are also contributing to their household economy significantly and their shoulders have greater responsibilities than their male counterparts in the household activities. Though are their involvements in household decision

making in each and every sector is very important. There is not gender discrimination. This research has only studied on these aspects of the Yolmo women due to various constraints. There are still various areas of study that this research has not touched. For example this research has not dealt in detail the cultural and religious aspects for the under valuation of women for the poverty of Yolmo in general. The future researchers can develop in this subject as well.

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## **ANNEX- I**

### **Name list of Informants**

1 Pasang Dolma Lama

2 Thilen Lama.

3 Dawa Sangbo Lama

4 Palma Lama (Yolmo)

5 Galbo Lama (Yolmo)

6 Yangrita Yolmo

7 Onam Lama

8 Tenjing Lama

9 Rinchhen Lama

10 Nima Yolmo

11 Chhiring Yolmo

12 Topke Lama

13 Dandul Yolmo

14 Dawa Futi Lama

15 Pema Lama

16 Rinchhen Lama

17 Palden Lama

18 Phursang Lama

19 Chhesang Lama

20 sarala Lama

21 Puspa Lama

22 Chheden Lama

23 Sabina Lama

24 Yangi Lama(yolmo)

25 Dawafuti Lama

26 Ngawang Yolmo

27 Roji Lama

- 28 Dondup Dolmo
- 29 Bimala Lama
- 30 Laxmi Lama
- 31 Gyurmi Lama
- 32 Jimi Lama
- 33 Phurpa Dolmo
- 34 Chhowang Dolmo
- 35 Kesang Lama
- 36 Dindu dolma Lama
- 37 Lhanam Yolmo
- 38 Pema Dolma Lama
- 39 Wangchhug Dolma Lama
- 40 Chhemmen Lama
- 41 Sonam Lama
- 42 Gyamjo Lama
- 43 Pemba Dolma Lama
- 44 Yangien Lama
- 45 Jasmbu Lama
- 46 Dolmaya Lama
- 47 Rinchhen Lama
- 48 Chhiten Yolmo
- 49 Norbu Dolmo Lama
- 50 Nuree Lama
- 51 Hangma Lama
- 52 Ansu Lama
- 53 Mamata Lama
- 54 Gandip Lama
- 55 Ganbo Lama
- 56 Phuri Yolmo

## ANNEX- II

**Household Survey Questionnaire-2008**

**Date:**

### 1. Family composition

No.	Name	Relation with household head	Sex		Age	Marital status	Education	Occupation	
			Male	Female				Primary	Secondary
		01.Father 02.Mother 03.Husband 04.Wife 05.Son 06.Daughter 07.Granddaughter 08.Grandson 09.Any other 10.	01. Male 02. Female		01.Married 02. Unmarried 03.Divorce 04.Separated 05.Never married 06.Any other	01.Unable to read write 02.Read only 03.Primary 04.Lower secondary 05.Secondary 06.10+2 07.B.A. and above	01.Teacher 02.Govt. service 03Private service 04Business 05Labor 06Foreign employment 07.		

## ECONOMICS ASPECT

2. How many persons are working in your family?  
a) One-two      b) three-four      c) other (state)
3. Who are the earning persons in the family?  
a) Male      b) female      c) both
4. What is your main occupation?  
a) Agriculture      b) industry      c) business      d) survive  
e) tourism sector      f) other state
5. What is your monthly salary?  
a) Rs 1000-2500      b) Rs 2500-4000      c) Rs 4000-6500  
d) RS 6500-8000
6. What is your secondary source of income?  
a) Agriculture      b) service      c) industry      d) business  
e) labour      f) others
7. Do you have own Khet and Bariland ?  
a) Yes      b) No
8. If yes, please mention the area in Ropani.  
a) Khet .....      b) Bari .....
9. Who cultivate land in your family?  
a) Only male      b) only female      c) both      d) other
10. Who owns the house/ land and immovable properties?  
a) Own      b) husband      c) father      d) mother      3) other
11. Who keeps the income?  
a) Own      b) husband      c) son      d) daughter      e) daughter in law      f) other state
12. Do you have any private properties? If yes  
a) land      b) money      c) jeweler      d) cattle      e) other      f) No

Comments

Suggestion

- |    |    |
|----|----|
| 1. | 1. |
| 2. | 2. |
| 3. | 3. |
| 4. | 4. |

## SOCIAL ASPECTS

13. What is your social position?-

- a) Mother      b) daughter      c) daughter in law

14. Do you help for your neighbors?

- a) Yes      b) No

If Yes/No give reasons.

.....

15. How much support do you receive from your husband in your household work?

- a) Full support      b) supportive      c) no support

16. Do you have polygamy practices in your family?

- a) Yes      b) No

17. If yes, who and why?

.....

18. What are the main duties of females in your family?

- a) Cattle rising      b) household duties      c) wage laborer  
d) weaving      e) agriculture works f) other

## CULTURAL ASPECTS

19. Which religion do you believe?

.....

20. What different festivals do you celebrate in your community?

21. Is any particular women's festival here?

a) Yes      b) No

22. Which types of marriage do you prefer?

a) Arrange marriage      b) love marriage

23. What types of marriage do in your community?

a) Arrange    b) love      c) cross cousin marriage    d) any other

24. Is child marriage practiced within the community?

a) Yes      b) No

25. Does your society still practise dowry system?

a) Yes      b) No

26. What is your mother tongue?

a) yolmo      b) Nepali      c) others (state)

27. Which language do you speak with your own clan?

a) yolmo      b) Nepali      c) both      d) other

Comments

1.

2.

3.

4.

Suggestion

1.

2.

3.

4.

## POLITICAL ASPECT

28. Are you participated in any political parties?

- a) Yes      b) No

29. Are you interested in political sector?

- a) Yes      b) No

30. Have you participated in any empowerment program targeted to women?

- a) a) Yes      b) No

31. Have you taken any training?

If yes, what?

.....

32. Can you take any decision in about your family?

- a) Yes      b) No

33. Do you think that girls should go to school?

- a) Yes      b) No

Comments	Suggestion
1.	1.
2.	2.
3.	3.
4.	4.



## PROBLEMS

34. Does your husband give advice for you on every issue?

- a) Yes   b) No

35. What kind of problems will you face when you have to spend a night outside for office work?

- a) Not facing any problems
- b) Objection from the husband.
- c) Objection from the laws.
- d) Family members feel worried.
- e) Others (state)

36. How many times do you go to market and why do you go there?

.....

37. Do you get to decision about your life?

- a) Yes   b) No

38. If no, who decide it and why?

.....

39. Do you have any problem in household work?

- a) Yes   b) No

40. If yes what types of problems?

.....

41. Do you need any permission from family member?

.....

42. How many months are you being in agriculture period?

.....

43. What are your problems in you pregnancy period?

.....

Comments	Suggestion
1.	1.
2.	2.
3.	3.
4.	4.

**ANNEX- III**

**CHECK LIST**

**With Yolmo Women**

**FGD**

1. Working time
2. Concept of property
3. Economy status
4. Social position
5. Household activities
6. Own problem
7. Political interest
8. About festivals
9. Social work
10. Types of work

Comments	Suggestions

## ANNEX- IV

### FGD for Family Member

1. Household works of family member
2. Women's culture role
3. Women's duties
4. Manage of household
5. Traditional belief
6. Pewa
7. Women's status
8. Culture practices
9. Education
10. Role of decision making

Comments	Suggestions

## ANNEX- V

### **KEY INFORMANTS INTERVIEW CHECK LIST**

1. Main cause of female illiteracy
2. Women's interest in political sector
3. Women empowerment
4. Yolmo culture
5. Discrimination between male and female
6. Concept of society about women
7. Traditional custom
8. Women's condition

Comments	Suggestions

## ANNEX VI

### GLOSSARY

**Pewa-** Private Property of women such as money, land and livestock given by natal family of these own income earned outside the regular work.

**Adhiya-** A type of crop sharing system, production is equally divided.

**Ropani-** Unit of measurement of hill

**Dhami /Jhankri** – The person who treats the patient with stell.

**Baidhya-** The person who treats the patient by following the method of Ayurved.

**Pathi-** Unit as measurement of rice (about 3 kg)

### CHECK LIST

### **With Yolmo Women**

#### **FGD**

1. Working time
2. Concept of property
3. Economic status
4. Social position
5. Household activities
6. Own problem
7. Political interest
8. About festivals
9. Social work
10. Types of work

### **For Family Member**

#### **FAMILY FGD MEMBERS**

1. Household works of family member
2. Women's cultural role
3. Women's duties
4. Manage of household
5. Traditional belief
6. Pewa
7. Women's status
8. cultural practices
9. Education
10. Role of decision making