

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Nepalese history is witness to the sub-ordination of women in the society. Life of Nepali women is shaped by patriarchal structure of the social order. Her role is defined by social, cultural and religious norms. The male dominated institutions governing the family, society and economy discriminate women in relation to inheritance, education, employment, labor, wage, personal security, leisure time and reproductive health right (Tamang, Swarnim, 1998).

Constitutional provision of the kingdom of Nepal 1990 has positively guaranteed the fundamental right to all citizens without discriminations in the basis of ethnicity, caste, religion, race, sex, tribe and ideology, but gender discrimination has been the burning issue among different caste\ethnic groups and different societies across the nation. Women are discriminate in various aspects of life including education, decision-making authorities, and income generating activities, property right, and politics and so on (Ibid, 1998).

The United Nations has been doing several works for women since its establishment (UN, 1945). Because of continuous efforts, the UN formed a Commission on the status of the women in order to promote their political, economical and social status in 1946. Then, UN passed various regarding the women's rights. Since 1975, United Nations has been organizing women's conferences in different countries to raise mass awareness on women's issue and mainstream gender equality program in national as well as international agenda. The first conferences held in 1975 Mexico City marked the starting point for achieving international consensus on women's rights. The United Nation Decade for women 1976-1985 whose themes; "Equality, Development and Peace" highlighted global issues of women's rights and women's role in development and inspired a wide range of activities throughout the world, especially the establishment and reinforcement of national bodies to monitor and promote the advancement of women. The second world conference on aforementioned issues of women was held in Copenhagen in 1980, (UNDP, 2002).

In 20th century, women acquired the right to vote and hold elected position in most of the countries. In democracy, the right to Franchise is the first basic right, but it is surprising that in a majority of countries women did not enjoy the right to vote until the end of World War

II. There are great regional disparities in this regard. In most of the developed regions, women enjoyed the right to vote from the early 20th century. New Zealand was the first country, which had granted the right to vote to its women as early as 1893, followed by Australia in 1901. Up to 1945, 35 countries out of 96 had granted the right to vote to women, but these were mostly developed regions (S. Aleem, 1996:68).

International women's conference which were held in Mexico City in 1975, Copenhagen of Denmark in 1980, Nairobi of Kenya in 1985, ICPD, Egypt in 1994, Beijing of China in 1995, have given the women to participate in all sector of development as equal to men, and brought an advancement of women, and employment respectively, (United Nations, 2000).

Nepal is characterized by multi-ethnic and multi-caste society. Among the different Nepalese ethnic communities, Tamang is one of the ethnic communities. They are also one of the major Tibet–Burman speaking communities of Nepal. They live in the hills around Katmandu valley and it is believed that they originally came from Tibet (Bista, 1967). Tamang constitute 5.53 percent of the total population of Nepal (CBS, 2001). Almost all are the owner –cultivators of their land. They are not able to grow enough food on the marginal land. Tamang people cultivate, and usually found going out to earn wages as porters', coolies, muleteers, and grooms (care taker of horse). Tamang are generally very skilled and hard worker. There are carpenters, masons, house builders, load carrier and wooden plough makers. Some women are involved in weaving woolen sweaters, gloves, socks, carpet, and thick jacket etc. (**Ibid**, 1967)

Nepal has an immense amount of diversity both ethnically and geographically. Around above the 79 different ethnic groups with non-ethnic groups speak more than 102 different languages in Nepal. Total population of the country is 2, 32, 14, 681 of which 1, 15, 87, 547 (49.9 percent) are male and 1, 16, 27, 134 (50.1 percent) are female (CBS, 2002). Thus, female covers more than half of the country's population. However, socio-economic and political condition of female is very poor due to the traditional values, which gives higher importance and favor to male. Bishnu Budhanilkanth VDC is located near the Katmandu city but it is far from overall development including social, economical, educational, political and human resource sector. Bishnu Budhanilkanth VDC has lowest level of literacy i.e. 43 percent, where only half of the population aged 5years and above is reported to be literate. Male literacy is found to be higher than the female literacy level (43 percent female literacy against 57 percent male literacy).

Tamang have less access to education, politics, and government services, high income generating activities etc., compared with other caste/ethnic communities such as Brahman, Chhetry etc. They are more traditional and do believe on God power. So, they have not been able to promote themselves in the different aspect of life (Khanal, 1999). Majority of Tamang of rural villages are far from the main stream of development. They get opportunities to enhance their living standard. They are less interested on national issues in terms of politics, development etc. They are simple in living and have been struggling for subsistence.

Tamang women are much affected by socio-cultural customs. They do not have much access to education and income generation activities. Majority of rural Tamang women have been affected by various kinds of discrimination in comparison of urban Tamang women. Their participation in decision – making in household activities are not highly valued but not less too. They, usually, have been taken as domestic worker and they have fewer possibilities to go outside their village for involving in any income generating activities. Women workers in cities are mostly involved in low paid and bad working condition's job such as at carpet factories' and hotel/restaurants. Due to their unawareness and illiteracy, they are being victim of various kinds of social crimes like trafficking, domestic violence, and sexual abuse. Such social crimes are directly related to poverty and discriminatory practices. They spend their whole time primarily as unpaid family workers in subsistence agriculture with low level of technology and primitive farming.

Bishnu Budhanilkant is one of the main homelands of Tamangs. It is one of the ethnic communities of Kathmandu District. However, they are socially, economically, politically and educationally marginalized than other caste/ethnic groups. They have less access to new avenue of development. In terms of human resource development they are far behind. Majority of Tamangs are less educated. And, their attendance in higher level education and technical education is very low. Gender discrimination is alive strongly in various aspects of life. Female's position in society has been taken as second class citizen. There are several cases of selling their daughter by fathers, brothers are selling their sisters and even husband are selling their wives (ABC/Nepal, 1998). Actually, these are the consequences of illiteracy and unawareness of life. This is not their intention to earn money by selling their siblings but wants to make their livelihood better by getting better job.

Bishnu Budhanilkanth is one of the VDCs of Katmandu, where large number of Tamangs is residing, but, both male and female are deprived from the human resource development, educational attainment, economic progress and social status. Hence, this study is conducted to determine the educational status of the Tamang women and its impact on household decision-making power residing in the Bishnu Budhanilkanth village along with social and economic conditions.

1.2 Statement of the Problem

Women's participation in education was almost nil prior to the political change in 1951 in Nepal. Since then, women allowed access to education as well as other opportunities like employment. The National codes (Muluki Ain) of 1963 brought about significant changes in family property law and the legal status of women. It rose the legal age of marriage for women for 16 years made polygamy and child marriage illegal and broadened women's capacity to inherit property. In the area of education, primary education was made free since 1975 and textbooks were distributed free since 1975. These developments in legal and education systems contributed to a rise in female literacy and their access to other opportunities. Females' literacy was about 12 percent in 1981 and reached about 25 percent in 1991 and at present; it is about 43 percent (CBS, 2001).

Women in Nepal are generally less educated than men with a median of less than one year of schooling compared with man. More than one in two (53 percent) women age have only some primary education, 5 percent have complete a secondary or higher level of education. Women who are older and reside in rural areas are more likely to have no education (NDHS, 2006). The urban rural difference in the level of education is pronounced at the secondary or higher levels for examples: A time as many women in urban areas as in rural areas have completed secondary or higher level of education (24 percent and 6 percent) respectively. There is a regional differential in educational attainment. Women in the far western region have the highest proportion with no education (62 percent) while lowest proportions live in the western region. Similarly, about 42 percent of women have never received formal education. Among sub-regions, nearly three in four (73 percent) women living in the western mountain sub-region have no education compared with more than three in ten (34 percent) women living in the western hill (NDHS, 2006).

Level of Education is very low among married women in Tamang Community compared to other higher castes' women. The participation of girls in S.L.C. examination and higher education examination is also very low in Janajati especially in Tamang Community compared to other higher caste and to the boys of same caste. Bishnu Budhanilkanth has

10,636 total population, out of them Tamang 7constitute 85 percent (CBS, 2001). In spite of their majority, they are socially, economically and politically deprived of various development activities of women compared with other castes. Agriculture is their main occupation but they do not have the proper land for production and not supported even a single year by their own food production. Majority of Tamang people have been facing hand to mouth problem. So, they have need to occupy into others measures for survival and usually are found to going out to earn wages as porters and making local alcohol. Due to their illiteracy, unawareness and poverty, they do not have access to official jobs. They are deprived and marginalized in terms of educational opportunities and income-generating activities in the society and are mainly involved in domestic and own agriculture works.

Gender discrimination in Tamang community is rare. Male and female are considered equal in decision-making power in household activities. Very less discrimination such as in political and social development is found to be existence. Women are not given priority in such decision-making. It is due to lack of education and awareness about the women right. Considering these issues, this study intends to clarify economic and educational status of Tamang married women in Bishnu Budhanilkanth VDC with special reference to decision-making authorities. And the analysis the finding that has been done to complete this research work through a gender perspective.

Tamangs have their own language, unique lifestyle and religious beliefs. Their history has been largely ignored and therefore lost. Compared to the other ethnic groups, they have not been able to promote themselves in the different aspect of life. May be their backwardness is one of the major factor behind the reason of no remarkable study and research work been made on this caste's women until now.

No significant study still yet is conducted in different aspects of life like culture, economy, social status, politics, legal existence and other factors of the Tamang women in the Bishnu Budhanilkantha VDC. By considering their problems this study addresses the currently married women in Tamang community of Bishnu Budhanilkantha VDC in terms of their entire status. More specifically, the present study has the following research questions.

- * What is the educational and political status of currently married women of Tamang in Bishnu Budhanilkantha VDC /cluster?
- * What is the role of women in household decision-making power in Tamang community?
- * What is the social economic status of Tamang women in the research area?

- * Are there any cultural factors that push Tamang community backward in the issues of development?

1.3 Objectives of the Study

The main objective of the study is to explore and analyze the status of educational and political activities among currently married women of Tamang caste in research area. However, to make the research more authentic some of the specific objectives are taken as;

1.3.1 Specific Objectives:

-) To explore and analyze the educational and political status of married women among Tamang caste.
-) To explore and analyze the role of women as household decision-making.
-) To describe traditional customs in Tamang community.

1.4 Significance of the Study

There are various ethnic/caste groups in Nepal. Every ethnic group has its own important role in the national development. However, they are not equally developed in every sector. If we study based on education we can find vast difference between caste and ethnicity. According to 2001 Census, the most deprived groups in terms of education are Terai Dalit and Janjatis of Mountain and Himalayan. The literacy rate of Janajati is not significant. The literacy rate of sum of the numerically and politically dominant Hill and Terai Janajati groups are Newar, Limbu, Gurung, Rai, Magar etc. However, Tamang, Tharu, Chepang and other many Janjatis are deprived of social, economic, education and politics. Among them literacy rate of Tamang is very low. The total population of Tamang in Nepal was 1,018,252 in 1991 (5.51 percent), of total population which reached 1,282,304 in 2001 (5.64 percent), of Total population. But, literacy rate of Tamang in country is only **34.40 percent that shows worst condition of Tamang**. It can be seen in table 1 given below.

Table 1.4.1 Literacy Rate in some Major Ethnic Groups

Ethnic Groups	Capable to Write	Incapable to Write	Total Percentage
As Per Census, 2001	65.8 percent	34.20 percent	100 percent
Newar	72.50 percent	27.50 percent	100 percent
Gurung	55.90 percent	44.10 percent	100 percent
Rai/Limbu	50.60 percent	49.40 percent	100 percent
Magar	55.60 percent	44.50 percent	100 percent
Tharu	46.70 percent	53.30 percent	100 percent
Tamang	34.40 percent	65.60 percent	100 percent
Ratio of Above	55.00 percent	45.00 percent	100 percent

Source: CBS, NLSS, 2004.

Above mentioned table has clearly shown that the position of Tamang is lowest i.e. only 34.40 percent are capable to read and write. We can estimate that the literacy rate in Tamang community is 34.40 percent according to CBS, NLSS 2004 mentioned in table 1, what will the position of Tamang women? It is clear that Tamang women's literacy rate is not only very poor but in bottom. Whenever, literacy is the most important single means of attaining the socio-economic progress, development of knowledge and of opening door to innovative ideas and actions for the individual. Literacy enhances access to information that may be necessary to conduct various essential activities in daily life and work. Education enables women to improve their knowledge to establish in society, helps to make their social status in community and helps to make capable to decide their own decision according to their interest and situations. But, unfortunately the situation of Tamang women is different. Not only this, we can see another table that what is the economic position of Tamang as caste based distribution. See table no. 2 given below.

Table 1.4.2 Caste wise Poverty or Economic Distribution in Nepal

Racial Class	Ethnic/Non-ethnic Community	Existing Poverty Line	National Poverty Line
Upper	Brahman	10 percent	31 percent
	Chhetri	25 percent	31 percent
Dalit or	Kami / Black Smith	48 percent	31 percent
Untouchable	Sarki / Cobbler	48 percent	32 percent
	Damai / Tailoring	39 percent	31 percent
	Others (Dom, Musahar etc)	47 percent	31 percent
Indigenous People (IPs)	Newar	14 percent	31 percent
	Magar	35 percent	31 percent
	Gurung	19 percent	31 percent
	Limbu	41 percent	31 percent
	Rai	48 percent	31 percent
	Tamang	61 percent	31 percent
	Others	42 percent	31 percent

Source: CBS, NLSS, 2004

Table 1.4.2 has shown that the existing economic position of Tamang is 61 percent whereas; the national poverty line is 31 percent only. In another hand, it is clear that the existing economic position of Brahman is only 10 percent, Newar is 14 percent and of Chhetri is 25 percent. Economic position of Gurung 19 percent, Magar 35 percent, Damai, 39 percent, Limbu, 41 percent, Rai and Dalits like Kami, Sarki, Musahar and Dum, Dusadh are about 48

percent whereas the status of Tamang is 61 percent that is worst than Kami, Sarki and Dum, Dusadh. Therefore, we can understand the present status of Tamang that where they are.

This is universal truth, if a single woman in any household is educated, she makes all the members of family educated and if female of any house is illiterate, the members of that family are hardly become literate. On the other hand, illiteracy and discrimination are the hindering factors for the development of nation. After finding the causes, we know that what the hindering factors for the education are. Then it is easy to remove the hindering factors for the education. This study shows the educational status of married women in Tamang community in Bishnu Budhanilkanth VDC.

No one until has done any research at this existing phenomenon neither any analytical study. Hence, this study has attempted to bridge the gap. Besides, this study will provide some useful information for the researcher (and any one interested on this topic) for his/her further studies. Hence, this study helps to understand the situation of Tamang women in research area and helps to make plan and policies to improve the educational and socio-economic status of them, because education is the key factor to improve the status of any women. Therefore, importance of this study is very significant.

1.5 Organizations of the Study

This study has been organized into six chapters with different dealings. The organization of this dissertation paper is presented as follows.

1. Chapter I give introduction, general background of the study, statement of the problem, research questions, objectives, significance and organization of the study.
2. Chapter II deals about the literature review focusing on the status of women education in Tamang community and decision-making.
3. Chapter III organized methodology of the study. Methodology includes the introduction of study area, sample population and design, selection procedure, sources of data collection and procedures, questionnaire design for interview as well as data collection, analysis and presentation of findings and limitations of the study.
4. Chapter IV deals with the background characteristics of study population and individual characteristics of respondents and family background of respondents. This chapter focuses on educational level as well socio-economic conditions of respondent.
5. Chapter V is the main chapter deals about the household decision-making power of female in different sectors along with traditional beliefs as cultural factors.
6. Chapter VI deals the conclusive chapter. It gives the summary of findings, conclusion and further recommendations.

CHAPTER TWO

LITERATURE REVIEW

The reviewed literatures have helped to understand the problems, issues of women in Nepal. Similarly, the literatures were very helpful to analyze the findings of the present study. The present study also adds something new in the field of women literatures.

Regarding to the rights of women have been made the major issue through the world. Many agencies, organization and individuals have carried out several studies regarding the issue and status of women and gender discrimination in various aspect of life including economy, education property right, decision-making wage, politics etc. Various scholars have given their best effort to develop theoretical aspect of gender discrimination between male and female. Based on that aspect related literatures have been reviewed and cited below.

2.1 Gender Disparity in General

Literacy level of Nepalese women is still low, and gender gap in the literacy rate remains enormous (Male 65.5 percent and female 42.8 percent Nepal in Figures, 2008). Urban / rural differences in literacy level and male / female rations are quite noticeable. While 87 percent of adult urban women can read and write, only 17 percent of adult women can do so in rural areas. Disadvantaged caste / ethnic groups have much higher gender gap than other groups. Enrollment level still shows a severe gap in access to education. The net enrollment was reported at 80 percent for boys and 60 percent for girls. A girl has more than two and half times the chances of not attending school. Household chores and registration fees accounted for 45 percent of non-attendance at school. Similarly, dropout rates are higher for girls than boys. For each two boys, four girls dropped out. Girls in the 6-9 age groups have been working 2.6 to 4.5 hour per day compared with the 1.7 to 2.9 hours of work per day undertaken by boys. In fact, women were active in household production system, e.g. in food processing and cooking for farm labor, post harvesting , cleaning and storing of farm products, kitchen gardening, and cooing for village shops run by ,male members of family. About 55 percent of women, workers had permanent job, about 17 percent were temporary employed and 29 percent were casual labor (ADB, 1999).

Gender disparities in education and heath are often greatest among poor. Gender inequality in education and health has increased noticeably ever the past 30 years in today's less developed countries. Disparities between male and females in school enrollment are still

greater in those countries. Gender inequalities harm well being and hinder development. Gender inequalities impose large costs on the health and well-being of men, women and children and affect their lives. Gender inequalities also weaken a country's governance. Gender inequalities reduce productivity in farms and enterprise and thus lower prospects for reducing poverty and ensuring economic progress (World Bank, 2001).

The overall plight of Asian women remains unsatisfactory, unaddressed and discouraging. Social, political, and economical inequalities persist in much of the region. Literacy rate for females remain as low as 16 percent in some countries. Only 10 percent of women were participated in the formal labor market, although they make a crucial contribution to the informal labor market and agriculture activities. It is estimated that women provide between 60-80 percent of the region laborers. Women continue to be discriminated and marginalized from the Mainstream of development. Women's integration into formal wage employment in export-oriented industries has exposed them to greater health risk and higher incidence of industrial diseases arising from poor working condition. Prostitution is yet another unconventional income-earning opportunity embraced by many poor Asian women. One of the disconcerting features of prostitution is the increasing instance of young girls being sold or mortgaged into prostitution by poor families, as collateral for credit and debt repayment or simply to ease the family out of poverty (ADB, 1994).

Gender discrimination in different aspects of life is not limited only in Tamang community. It is highly evident among the different ethnic communities throughout the nation like Urau community of Sunsary district and Tharu community of Dang district. Women of such communities are far behind backward from the main stream of development. This is because of discrimination and prejudices in educational opportunities, better economic progress and social status. They are primarily responsible for household works and agriculture practices rather than outside work.

Urau and Tharu is ethnic community of Nepal and they are living below poverty line. They are largely deprived from the education, awareness and politics. They have limited size of productive land and they suffer from food deficiency. They have been dominated and exploited by the rich and elite group. Gender participation is not equal in every aspect of life. The women are not incorporated in decision - making position. Women have less excess to education and income generating activities than male. Women are involved only in domestic work (Neupaney, 2000). These are some of the example of Nepal like Tamang.

Although Bishnu Budhanilkanth is located nearer the capital of Nepal and majority of the population is occurred by Tamangs, the biggest ethnic community of Bishnu Budhanilkanth, no significant research has been done till regarding the different aspects of this community. So, these literatures suggest to the need of research to better understand the gender dimension on economic and educational activities among Tamang community.

2.2 Educational Status of Women in Nepalese Context

In Nepal 'The status of women studies series, published between 1979-1981 by Center for Economic Development and Administration, (CEDA), established that women constitute the backbone of Nepalese agriculture, especially in the hill areas. Their contribution to household production and income was found to be at par with men, both in terms of labor input as well as in decision- making roles (Acharya, 1995:441).

In Nepal 42.8 percent, women against 65.5 percent of male are literate (CBS, 2008). Women in Nepal contribute 50 percent of the household income and work 10.73 hours as against 7.51 hours for men (Acharya and Bennett,1981). In the absence of her male partner who usually goes out for employment, her burden of work and responsibilities also, increase ever more. Women are more disadvantages than their counterpart due to inadequate access to exposure technology, credit and environment. Nepal is agriculture country and majority of the people engage in agriculture production where women have more work burden than men due to the household work and out of the household work in rural areas. In each case, women have less leisure times than men either in rural or urban areas. They spend a great proportion of their time on domestic activities (UNICEF, 1992).

Women in Nepal are generally less educated than men, with a median of less than one year of schooling, compared with 1.4 years among males. This gap in gender has not narrowed in recent years. The net attendance ratio which indicates participations in primary schooling among those age 6-10 years and secondary schooling among those ages 11-15 years shows as 13 percent point different at primary school level and an 8 percent point difference at the secondary school level (NDHS, 2001).

Literacy and educational qualification are other vital indicators of women's social status. These are crucial factors for not only availing of employment opportunities created in the process of modernization but also for communication with the outside world as with increasingly educated males within the household .An educated wife and mother naturally

have better communication with her educated male counterparts in the family and commands greater respect than one without education. Hence, in addition to marriage options, educational attainment has become a most valuable indicator of a women's social status (Acharya, 1995:459).

Women have lesser access to avenues of education and modern knowledge and less mobility too. Getting married and producing Children are the ultimate goals for women (Acharya, 1997:1). Education is one of the most important means of empowering women with the knowledge, skills and self-confidence necessary to participate fully in the development process (MOPE, 2002:84). Low enrollment, lower attends and high dropout rates for girls are the main features of women education. They have no professional occupations .At the collage level out of 100 students, five are females. Hence, women are for back from education view (UNICEF, 1991). Literacy level of Nepalese women is still low. Urban / rural differences in literacy level and male / female rations are quite noticeable. According to NPC, 1996, 47 percent of adult urban women can read and write; only 17 percent of adult women can do so in rural areas. Disadvantaged caste / ethnic groups have much higher gender gap than other groups. Enrollment level still shows a severe gap in access to education. It is shown by the statistic of population survey that at present the educational status of Nepalese people is 54.1 percent in total. Among it, male education rate is 65.5 and female education rate is 42.8 (CBS, 2008). This statistic shows that there is vast different between male and female education. Therefore, it is absolute that female are less literate than male. They do not get equal opportunity in education because the female must bear other responsibilities such a looking after their siblings, looking after their livestock, household chores, agriculture etc. Women have less access to social activities. They are not allowed to work outside their house and village. There are vast difference in daily routine of life between male and female. Female spend 15to 18 hours daily in household work, agriculture work and other domestic work, whereas most of the male pass the day by gossiping in "Chowks" gambling and being alcoholic. Their family members and husband treat female badly. Women have been bearing physical as well as mental tension in their family and society (Shivakoti, 1997).

In the context of Nepal parental attitude determine the educational status of their child. Educated parents can encouraged and provide favorable environment for their child to study, but illiterate parents have taken their child as worker on their own work. Different factors play an important role for lack of education of child including poverty, bad perception of

parents towards their child's education, high work burden for the girl child etc. Educational status also depends on religion, caste/ethnic group superstition etc (Shrestha, 1991).

Investments in women are recognized as crucial to achieving sustainable development these days. Economic analysis recognizes that low level of education and training, poor health and nutritional status and limit access to resources not only depress women's quality of life, but also limit their productivity and economic efficiency and growth. Investment for girls in society lasts for generations. Likewise, improving women access to financial services contributes to poverty reduction as it enables women to contribute to household income and family welfare.

2.3 Political Participation of Women in Nepalese Context

Prior to 1990 very few women reached positions of power with only eight women in the last national government. Since then the women's organizations, which existed before 1960, helped in ensuring a remarkable participation in the February-march, 1990 movement. The future of women's organization will depend on the alliance of political forces despite differences in issues all these organization agree on the vital principle of equal constitutional right for women in all spheres of life women's organizations have evolved from welfare – oriented approach to a phase demanding equal political and economic rights for women (UNICEF, 2002).

Besides, in 2017 B.S. adult women have received the rights to vote along with men to elect member of the town and village Panchayat. This right to adult franchise has given equal opportunity to men and women. Despite this provision, if we exclude the number of the lady members in National Panchayat and Lower bodies representing the reserved seats for women's organization and nominated lady members the number of women representative almost nil; similarly the number of women in policy-making bodies of the country are extremely small. Mona Shrestha (1977) writes that though political rights are equally granted to both men and women are not yet able to contribute equally in various fields of national life is that women have an unequal position in the family the basic unit of the society. According to her, "The movement of women for equal rights should be based on a struggle for equal economic right. It is define that only by enjoying full economic right can women have free existence in the society"(Shrestha,1977).

2.4 Women's Legal Status in Nepalese Context

The "Muluki Ain" of code 1963 brought about revolutionary changes in the status of women. It realized inter- caste marriages, banned polygamy, and strengthened the position of divorce-seeking women. According to the constitution of the kingdom of Nepal 1990 states the right of equality under part 4; article (ii) as follows:

Article 11 (1), All citizens shall be equal. No person shall be deny, the equal protection of the laws. Article 11 (2), No discrimination shall be made against any citizens in the application of general laws on the grounds of religion, race. Article 11 (3), the state shall not discriminate among citizens on the ground of religion, race, sex, caste, tribe or ideological conviction or any of these.

Nepalese legal system and practice are based on patriarchy. The women and the girls are manifestly subjected to discrimination and exploitation various forms. The gender based discrimination against females originates at home and is institutionalized as culture, girls are known as others belonging. Therefore, the parents do not want to invest for their up bringing. Not only the society but also the law is equally responsible for not providing to equal production to men and women.

2.5 Empowerment of Women in Nepalese Context

Women empowerment means their capacity to participate as equal partners in cultural, social, economic and political system of a society. In Nepal as women have been suppressed in all occupations for generations, women empowerment is far easier said than done. This is a certain respect demands a revolutionary change in socio-cultural values of the society, where women have been indirectly treated as second grade citizens. For examples, women have been legally denied rights and have problems in areas such as citizenship and patriarchal property from paternal side.

The 1994 International Conference on Population and development (ICPD) held in Cairo has also emphasized women empowerment as a basic tools for a country's overall development and improving the quality of people's life. The ICPD has declared that advancing gender and the empowerment of women and the elimination of all kinds of violence's against women, and ensuring women's ability to control their own fertility are cornerstones of population and development related programmers"(UNFPA,1998).

ICPD, Cairo (1994) recommends that the full participation and partnership of both women and men is required in productive life, including shared responsibilities for the care and nurturing of children and malignances of the household. In the parts of the world, women are facing threats to their lives, health and wellbeing because of being over burdened with work and of their lack of power and influence. In most regions of the world, women receive less formal education than men do and at the same time, women's own knowledge, abilities and coping mechanisms often go unorganized. The power relations that impede women's attainment of healthy and fulfilling lives operate at many levels of society, from the most personal to the highly public. Achieving changes requires policy and program actions that will improve women's access to secure livelihoods and economic resources, alleviate their extreme responsibilities with regard to housework, remove legal impediments to their participation in public life, and raise social awareness through effective programs of education and mass communication. In addition, improving the status of women also enhances their decision-making capacity at all levels in spheres of life especially in the areas of sexuality and reproduction.

2.6 Women in Household Work in Nepalese Context

Women in rural Nepal have always been intimately involved in Agriculture production process. Traditionally, a broad division of labor existed in which field base agriculture works were done by men and women were responsible for all activities carried out within the homestead. Although there have been some changes in this rigid gender division, women continue to carry out diverse activities in homestead agriculture. In addition, due to war, migration and death caused by HIV/AIDS, women as a head of household are also responsible in food production and income generation. Women also play an important role in the decision making related agriculture production in the marginal and small holding families, while in the medium and large holding families, male heads take the decisions. Women still have more limited access than men to information, credit and employment services do. Women have responsibilities for child-care and household work and for collecting fuel wood and water, which requires several hours daily (MGEP/UNDP/MWCSW, 2002). Majority of the women (82.8 percent) are involved in agriculture sector than their male counterparts (47.46 percent). However, they are less involved in non-agriculture sector than male. Women are mainly involved in domestic work. Society does not encourage women to take job out side their homes because they are regarded as being more responsible for their home. They do not get equal opportunity in education sector because female must bear other responsibilities such as food processing

activities, looking after livestock and child minding. Their work is not viewed from the economic perspective. Women are spending 15-18 hours per day for agriculture and domestic work, whereas males spend few hours for these works.

Women produce half of the food in some parts of the developing world. In addition to income generating activities (in cash and kind), women's household activities include caring for the sick, house maintenance, and other vital works such as caring for children, preparing food and fetching fire wood and water. Yet, because of women's more limited access to education and other opportunities, their productivity can contribute to growth, efficiency and poverty reduction-key development goals everywhere. Investing proportionally more in women than in men in education, health, family planning, and access to land could directly reduce poverty through sustainable economic and social payoffs. The intergenerational gains are particularly striking: the mother's education has a stronger impact on the health and education of children than the father's (World Bank, 1994).

Women are overburdened with domestic works and other economic activities. In the agriculture peak season, women of the cultivating families have to work more than 14 hours a day both at home and agricultural fields. Particularly, they have no rest before going to bed. Most of the women are engaged in earning activities in the family farms and some in the outside earning jobs. The women perform all such works without any grumbling. The drudgery of hard routine work coupled with malnutrition lead to various diseases. Women lag far behind men in employment in salaried jobs, which is primarily due to neglect of female education in the past. The manual workload is very heavy for women, especially in case of women of lower groups (Saikia, 1983).

2.7 Tamang Women's Decision-Making Role in Tamang Community

Several complex factors including social, demographic and economic factors affect women's decision-making role in both society and household. Women's labor is heavily concentrated in household domestic work and agriculture production. Women are responsible for 86 percent of the domestic work (Acharya and Bennett, 1983). Women primarily are homemakers. Only few percent of women are jobholder. Different reproductive and non-reproductive works like cooking, house cleaning, grinding, child minding, washing and fire wood collection are majority works performed by women. Comparatively, higher age group women are mostly homemaker, but recent generation of female are a little changed, they are full-time worker and part time homemaker (Tamang, 1998).

Gender discrimination is the main cause root of backwardness of women. It pushed female back in the dark and behaved as second-class citizen. There is some bias in household decision-making in Tamang, too. Gender discrimination in different aspects of life is not limited only in Tamang community. It is highly evident among the different ethnic communities throughout the nation like Urao community of Sunsary district and Tharu community of Dang district. Women of such communities are far behind backward from the main stream of development. This is because of discrimination and prejudices in educational opportunities, better economic progress and social status. They are primarily responsible for household works and agriculture practices rather than outside work. Not only Tamang women but men also deprived of nation in the sector of education and social development.

2.8 Identification of Tamang

Tamang are the third largest ethnic group in Nepal and are of Indo-burman extraction. They have their own language with its own script. Tamang originally live in the mid-hills of Nepal but many have migrated to different parts of the country. Tamangs are Buddhist or animist and have their own priest called Lamas or Bonpos. Traditionally, Tamang communities have their own leaders who are both their cultural and elected representatives, called "Mulmi" (Gautam and Thapamagar, 1994). The Mulmi is entrusted with festival management, tax collection, forest protection, and settling disputes. In Tamang community "A Laftawa" who knows the social and cultural rites that how it performs in a special occasion is very popular. Laftawa found in every Tamang society, because Laftawa regarded as well known person to perform the ritual rites of Worshipping of House God or Goddess and wedding ceremonies. Nowadays, however, this traditional system of organizing Tamang communities is gradually disappearing, although ethnic organizations such as "Tamang Ghedung Sangh" have been trying to restore traditional culture values and practices (K.C., and Parajuli, 2003).

Most of Tamang women are illiterate. Old aged women are more illiterate than young girl. Now a days, boys and girls are given equal priority to go school. Parents also think their daughter should go to schools like their son. But parental attitude is different to provide same level of education among sons and daughters. Boys have been given high level of education than girls. However, in Tamang community, they thought to send their sibling to school, but due to economic problems, unawareness and poverty they are not able to send the children instead of interest to send school.

This ethnic group inhabits the high hills in east, north, south and west of Katmandu valley. Their main profession is agriculture, husbandry, carpentry, masonry, etc. If a man has only one daughter he can marry her to someone in away that he can make her heir to his own property. Such women's husband cannot take a new wife. If the wife leaves the husband he is not entitled to her father's property. If the girl dies, the widowed husband can marry other women with the permission of her parents and the property given his daughter can be transferred into his name. These rules of property are only traditional. Majority of young Tamang girl marry the boys they fall in love with and marry with the consent of their parents.

Tamang women wear simple cotton saris and blouses. They wear less ornament. Tamang women, make half-sleeved of sleeveless open fronted woolen jackets. They also make several types of bamboo baskets, and leaf umbrellas (locally knows as ghoom) which are large and look like a giant size folder. Generally, child marriage does not take place among Tamangs.

From the above literature, we can conclude that overall condition of Tamang women remains uneducated, household working with farming, unsatisfactory decision-making role and deprived of political activities and backward in economic development. Women are discriminated in terms of educational opportunities, income generating activities, adequate health facilities and better social status. How ever, gender discrimination is not only in Nepal, but also massively exists in various less developed countries. In such societies, women are mostly involved in domestic and agricultural work, but people seldom recognize their significant contribution to agriculture sector. In such situation they felt frustration, harassment, hopeless and may go out side of home to earn cash, and may trapped in trafficked or prostitute.

CHAPTER THREE

RESEARCH METHODOLOGY

This Chapter deals with the techniques, which are applied for the study. It describes the selected study area, selection of respondents, sampling procedure, target population, sources of data, data collection method and procedure, and limitations of research. The aim of this study is concentrated to obtain information related to the status of education and its impact on household decision-making power.

3.1 Selection of the Study Area

The study area has been selected purposively where different castes and ethnic groups are residing from an immense time. This study area is Dandagaun of Bishnu Budhanilkanth VDC of Kathmandu district which is out of 57 VDCs of Kathmandu district comprised of Tamang, Gurung, Magar, Chhetry/Bahun, Newar, and Dalit like Damai, Kami and Sarki with its total population 10,636 (male, 5,372 and female, 5,264), and 2,269 households. The research area is about 9 km far from Narayan Gopal Chowk of ring road.

3.2 Selection of the Respondents

Currently Married Women (Women who are living together with husband after marriage), of 15-49 years age group in this VDC were 3,037. It was not possible to conduct the research covering all the respondents of research area in this small study. Therefore, to make this study easy, convenient and authentic the researcher has made it specific minimizing the size of respondents. Based on sociological research methodology and the principle; the researcher thought to take all the currently married women of two wards where the majority of Tamang are residing. According to this method, researcher has chosen the ward no. 9 where the majority of Tamang was about 28.8 percent. In a ward, there are 372 households with total population of 1,662 (male 828 and female 834). Total populations of Tamang in ward no. 9 is 475 (male, 244 and female, 231) with 132 households and out of the 231 female, currently married women (married women who lives with husband) of 15-49 age groups were selected for the study as a sample.

3.3 Target Population

Target population (100 respondents), for the study is selected from currently married women of 15 to 49 years age groups i.e. those women who are living together with her husband after marriage in Tamang caste of Budhanilkanth VDC – 9.

3.4 Sampling Procedure

There were all together 231 female in ward no. 9, and among them 63 were less than 15 years, 46 were above 49 years and 122 were from 15 to 49 years. Again, we filtered the number of women between currently married women living with husband and unmarried girls, single women who are living separate, and divorced, or widowed. From this method, 100 were found to be currently living with husband, 15 were unmarried and 7 were single. To make the research authentic 100 percent of total respondents i.e. 100 respondents were selected as universe sample that it could represent the whole respondents of VDC.

3.5 Nature of Data

The nature of data is both qualitative and quantitative. Quantitative data are tabulated in tables using percentage where as the qualitative data are explained in detail as the feeling, experiences, and behavior. The data were collected from both primary and secondary sources.

3.5.1 Primary Data

Primary data were collected from the field study through structure and open-ended questionnaires and interview.

3.5.2 Secondary Data

Secondary data were taken from annual reports of Division of Health Service Kathamndu, MoH/Population Kathmandu, publications of different offices, newspaper, reports of I/NGO, previous dissertations, relative books and libraries.

3.6 Tools for Data Collection

The following tool of data collection was used to get adequate and proper information.

3.6.1 Questionnaire

Questionnaire method is very popular and convenient tools for information collection. This method helps to obtain quantitative information of respondents. To collect required data and information the schedule of questionnaires were distributed to the respondents to fill up the questions and were collected after one week.

3.6.2 Interview

It has made the structured and unstructured questionnaire and interview are taken from the respondents to know their population size, educational income sources, family size, the

socio-cultural norm values and traits way of live and other things that related to socio-cultural and economic aspect of the Tamang of the study area. Local people have good knowledge about the local areas and various aspects of local people. So, the face-to-face interview is the most important method for obtaining information from respondents. This method helps to collect qualitative facts and information from respondents. For the interview the schedule of questions were set out and designed as follow.

3.7 Research Design

Questions constitute the major tool of this study. This study utilized quantitative as well as qualitative research approach to collect information from the respondents. Questions were mainly constituted into three parts. These were:

1. Individual Characteristics of Respondents as Individual Identification,
2. Socio-economic Conditions of Respondents as their Family Background,
3. What is the Practice of Gender Disparity in Decision Making Role in Tamang Women.

Individual schedule was designed to collect the information about the age of respondents, marital status, age at first marriage and age at first birth, as an individual identification. Similarly, information about level of education, occupation and income sources of respondents were collected as Socio-economic Conditions as their family background through questionnaires. This information was collected through questionnaire based on structured questions. On the other hand, information about Practice of Gender Disparity in decision-making role of women in household activities was collected through the face-to-face interaction and conversation on the spot of interview.

3.8 Data Collection Procedure

First, researcher had prepared the schedule for the field visit with necessary material like questions and other instruments to collect the data from the field. According to the schedule, researcher proceeded to field with a formal letter from the department and visited the secretary of VDC. Then after explained the purpose of visiting and ask for permission to visit the site. Taking permission, researcher with her assistants entered the research area to visit selected respondents. The information about different aspects like age at marriage, age at first birth, educational background, occupation, income source and expenditure were obtained from questionnaire, which was supplied, to all respondents.

Similarly, practices of decision-making role of respondents in different sectors were obtained from face to face interview. During the time of data collection permission for interview were taken from respondents. Interview and interaction with respondents were done in very co-operative environment. In the beginning, they were not ready to response but later when the researcher convinced them, they were found helpful and interested in this connection.

3.9 Data Analysis and Interpretation Procedure

The filled questionnaires were edited thoroughly to see if there any mistake in skipping as well as other errors. After all correction, quantitative answer was tabulated into the master chart and converted them into the percentage. The data were categorized into different tables separately under the selected issues and topics with numerical and percentage. Tables were used for processing, analyzing and interpreting the result of data. Qualitative answer was described in a descriptive and simple interpretative procedure.

3.10 Limitations of the Study

Limitations in any research are necessary. It helps the researcher guiding the perfect way to complete the research with appropriate methodology, tools and techniques. It avoids the unnecessary information from affect the research and brings it in right track. To make the research more strong, authentic and informative, limitations are mentioned as under given.

- ⌋ Study was based on currently married women age of 15-49 yrs. Therefore, it does not represent the situation of all married, unmarried, and widow or single women.
- ⌋ Study was carried out among the Tamang caste only. Therefore, it does not consult another caste and ethnic groups.
- ⌋ Study covered only one ward of Bishnu Budhanilkanth VDC of Kathmandu district. Therefore, it may not represent the whole district.

CHAPTER FOUR

SOCIO-ECONOMIC CHARACTERISTICS OF RESPONDENTS

This chapter consist the introduction of research area along with social and economic conditions and demographic characteristics of population in research area. This information helps to understand the geographical structure of research area and social and economic characteristics as family background of them. Distribution of age, age at marriage, castes and ethnic group, religion and educational attainment taken as social characteristics whereas occupation and income were taken as economic status of respondents in this research.

4.1 Introduction of Bishnu Budhanilkanth VDC, (Research Area)

This study was carried out in Bishnu Budhanilkanth VDC of Kathmandu district. The study area has been purposively selected and the study was conducted in. Bishnu Budhanilkanth VDC is situated to the north of Kathmandu valley. The research area (Bishnu Budhanilkanth VDC), is about 9 km far from Narayan Gopal Chowk of ring road. There are 59 VDCs and two municipalities i.e. Kathmandu and Kirtipur. Bishnu Budhanilkanth is one of the 57 VDCs comprised of Tamang, Gurung, Magar, Chhetry/Bahun, Newar, and Dalit like (Damai, Kami and Sarki). This area covers with 4 sq km lies in the lap of Shivapuri Wild Life Reservation with its total population 10,636 (male, 5,372 and female, 5,264), and 2,269 households (CBS, 2001). The boundary of this VDC is Jhor-Mahankal to the north-west, Tokha-Chandeshwori to the west, Khadka-Bhadrakali to the south and Chapali-Bhadrakali to the east (Village Profile, 2062 BS).

Katmandu district is one of the districts where the Tamangs have been residing from a very ancient period. Danda Gaun a small cluster of Bishnu Budhanilkanth VDC is ward no. 9. The Tamangs inhabiting in this particular areas seem to be a bit different from other communities. Maximum Tamangs inhabiting in Bishnu, Budhanilkantha VDC are to be found in Danda Gaun. However, the majority of population here is of Chetries. Then come Newar, Brahmins, and Tamang respectively. Since minor population of Tamangs is living among major population of Newars and Bhrmans, Chhetri, naturally their originality is fading slowly. However, they have developed a cordial relationship among themselves.

There are many monasteries and a famous temple named of Bishnu Narayanthan, where thousands of people come every year to see the God Bishnu Narayanthan. People from this village enthusiastically take part to celebrate Thulo Ekadashi Jatra (15 days festival), and

thousands of people from another places of country even from India too, come to take part in this festival. Even though, the land is some flat and some hilly, there are many uphill and downhill places. In the world map, it is located in 28°39' north to 28°41' north latitude and 85°23' east to 86°24' east longitudes. The total area of this place is around 11 kilometers. In the north and west there is Jhor mahankal VDC, In the west there is Tokha Chandeswory VDC, In the south there is Bhadrakali and Mahankal VDC. And in the east there is Chapali Bhadrakali VDC. The area is divided into nine VDCs. And this VDC is surrounding Shivpury wild reserve and the Nuwakot VDC. The natural beauty of these places has contributed to attract and increased tourist flow in this place.

Regarding to subsistence of life and being close to the city of Kathmandu most of the people of this VDC come to work in Kathmandu city. Kathmandu city is the main market for them and come there for their fulfillment of needs. The people of this area are very laborious and honest (Village Profile of Budanilkant VDC, 2062 BS). How ever, the people of research area as being very close to the capital, they are very back in every sector like economic condition, educational status, government services, politics, business, health facilities etc.

Regarding to study this research area the geographical structure, population, occupation, education and social development is essential to understand. Hence, here, ward wise population with male and female and households are tabulated.

Table 4.1.1 Distribution of Ward-wise Population of Bishnu Budhanilkant VDC

Ward No.	Households	Total No.	Male	Female
1	202	990	486	504
2	483	2,240	1,145	1,095
3	459	2,168	1,120	1,048
4	166	810	405	405
5	200	1,006	504	502
6	128	602	316	286
7	111	493	238	255
8	148	665	330	335
9	372	1,662	828	834
Total	2,269	10,636	5,372	5,264

Source: CBS, 2001

Table shows that ward no. 2 has the highest population and second highest population occurred by ward no. 3 whereas ward no. 7 has the least population followed by ward no. 6, 8, and 4 respectively. Ward no. 9 is third highest ward in research area that comprised of total population with 1,662 (male 828 and female 834). To know more information about selected VDC, age and sex wise distribution of population is presented here under.

Table 4.1.2 Age and Sex wise Distribution of Population in Bishnu Budanilkant VDC

Age Group	Male	Percent	Female	Percent	Total	Percent
0—4 yrs	495	4.65	519	4.88	1014	9.53
4—9 yrs	646	6.07	601	5.65	1247	11.72
10—14 yrs	623	5.87	610	5.72	1233	11.59
15—19 yrs	648	6.09	640	6.02	1288	12.11
20—24 yrs	629	5.91	703	6.61	1332	12.52
25—29 yrs	531	5.00	572	5.38	1103	10.38
30—34 yrs	479	4.50	419	3.94	898	8.44
35—39 yrs	324	3.05	297	2.79	621	5.84
40—44 yrs	263	2.47	235	2.21	498	4.68
45—49 yrs	205	1.93	171	1.61	376	3.54
50—54 yrs	160	1.50	130	1.22	290	2.72
55—59 yrs	130	1.22	99	0.93	229	2.15
60—64 yrs	77	0.72	87	0.82	164	1.54
65—69 yrs	61	0.57	62	0.58	123	1.15
70 -74	42	0.40	57	0.51	99	0.91
75 and above	59	0.56	62	0.58	121	1.14
Grand Total	5,372	50.51	5,264	49.49	10,636	100

Source: CBS, Population of Nepal, 2001

Table 4.1.2 has clearly shows that percentage of 20-24 age group out of the fifteen age group of 5 years interval is very high i.e. 12.52 percent following by 15-19 (12.11 percent) and 4-9 (11.72 percent) age group respectively. Similarly, age group of 10-14 (11.59 percent) and 25-29 (10.38 percent) yrs are in fourth and fifth position respectively. In this table least percentage of population is in 70-74 years age group i.e. 0.91 percent following by 1.14 and 1.15 of 75 years and above age group and 65-69 years age group respectively.

4.2 Literacy Rate of Population in Selected VDC (Research Area)

Literacy rate always denote the living standard of people. The status of literacy rate of population in Budhanilkant is shown in table 4.2.1 in detail.

Table 4.2.1 Literacy Status of Population by age of 6 yrs and above in Research Area

Literacy status	Male	Percent	Female	Percent	Total	Percent
Can't Read and Write (Illiterate)	440	22	1,588	78	2,028	22.04
Can Read Only	514	51	491	49	1,004	10.91
Can Read and Write	3,692	60	2,477	40	6,169	67.04
Not Stated	0	0	6	0.1	6	0.1
Grand Total	4,645	49	4,556	51	9,201	100

Source: CBS, Population of Nepal, 2001

Total people by age of six and above in Budhanilkant is 9,201 and among them 67.04 percent are capable to read and write whereas 22.04 percent are neither capable to read nor write. In addition, very few percent i.e. 10.91 percent are capable to read only.

Table 4.2.2 Population of 6 yrs and above Currently Attending School in Selected VDC

Status of School Attending	Male	Percent	Female	Percent	Total	Percent
Currently School Attending	1,202	50	1,214	50	2,416	100
Currently Not Attending School	865	44	1,088	56	1,953	100
Grand total	2,067	47	2,292	53	4,369	100

Source: CBS, 2001

Table No. 4.2.2 shows that percentage of male and female currently attending the school is equal that is 50 percent / 50 percent. Another scenario of male who are not attending school is only 44 percent whereas the percentage of female is 56. In this figure, we can see that the percentage of not attending school is high in female. This scenario gives a glimpse that still there are discrimination in son and daughter in rural area.

4.3 Caste/ethnic wise Population of Selected Ward No 9 (Research Area).

There are several caste and ethnic group residing in research area i.e. ward number 7 and 9 of Bishnu Budhanilkant VDC. These castes are tabulated with its number and percentage.

4.3.1 Distribution of Caste/ethnicity of Ward no. 9 of the Research Area

Caste/Ethnicity	Male		Female		Total Number		Total HH
	No.	Percent	No.	Percent	No.	Percent	
Tamang	244	14.68	231	13.90	475	28.58	106
Chhetri	368	22.14	369	22.20	737	44.34	165
Brahmin	115	6.92	138	8.30	253	15.22	57
Kami	32	1.92	32	1.93	64	3.85	15
Newar	35	2.11	36	2.17	71	4.28	16
Magar	16	0.96	16	0.96	32	1.82	7
Rai	12	0.72	9	0.54	21	1.26	4
Thakuri	6	0.37	3	0.18	9	0.55	2
Total	828	49.82	834	50.18	1,662	100.00	372

Source; Field Survey, 2010

Table shows that majority of Chhetri is 44.34 percent, followed by Tamang 28.58 percent, Brahmin 15.22 percent, Newar 4.28 percent and Kami 3.85 respectively. Similarly, the population of Magar in the research area is 1.82 and Rai is 1.26 whereas the Thakuri is only 0.55.

4.4 Age and Sex Composition in Research Area

Age and sex composition is one of the most important factors in research. No all population can cover in research, so, it is necessary to find the actual number of population to take a certain percentage of population for the study. In this study, the number of married women who are currently living with husband is to find. Because, respondent of the study is taken from 15-49 age group of married women currently living with husband. Therefore, to find

the respondent for sampling, age group and sex was necessary to determine. Here, age and sex composition of total population of ward no. 9 is distributed in table 4.4.1.

4.4.1 Distribution of Age and Sex Composition of Total Population of Ward –9.

Age Group	Male	Percent	Female	Percent	Total	Percent
0 – 4 yrs	53	2.37	54	4.02	27	6.39
5 – 9 yrs	54	2.74	54	3.79	31	6.53
10 -14 yrs	109	6.74	110	6.47	58	13.21
15 – 24yrs	177	10.95	179	10.47	97	21.42
25 – 34 yrs	142	8.55	143	8.59	84	17.14
35 – 44 yrs	98	6.53	98	5.26	56	11.79
45 – 49 yrs	35	2.32	35	1.89	20	4.21
50 and above	160	9.62	161	9.69	92	19.31
Grand Total	828	49.82	834	50.18	1,662	100.00

Source: Field Survey, 2010

Table shows that percentage of female in research area is more than male i.e. male percentage is **49.82** percent and female is **50.18** percent and highest population found in 15-24 yrs age group i.e. 21.42 percent following by 19.31 percent of 50 and above, 17.14 percent (25-34), yrs age group, 11.79 percent of 35-44 yrs age group and **13.21 percent (10-14)**, yrs age group respectively. The least percentage in the age group found in 45-49 (4.21 percent), years and 0-4 (6.39 percent) years age group. This is due to old aged and children.

4.4.2 Distribution of Age and Sex of Tamang Population of Ward –9.

Age Group	Male	Percent	Female	Percent	Total	Percent
0 – 4 yrs	15	2.37	15	4.02	30	6.39
5 – 9 yrs	16	2.74	14	3.79	30	6.53
10 -14 yrs	32	6.74	34	6.47	66	13.21
15 – 24yrs	52	10.95	46	10.47	98	21.42
25 – 34 yrs	42	8.55	41	8.59	83	17.14
35 – 44 yrs	29	6.53	26	5.26	55	11.79
45 – 49 yrs	11	2.32	10	1.89	21	4.21
50 and above	47	9.67	45	9.64	92	19.31
Grand Total	244	51.37	231	48.63	475	100.00

Source: Field Survey, 2010

Table shows that percentage of female in research area is less than male i.e. male percentage is **51.37** percent and female is **48.63** percent and highest population found in 15-24 yrs age group i.e. 21.42 percent following by 17.14 percent (25-34), yrs age group and **13.21 percent (10-14)**, yrs age group respectively. The least percentage in the age group found in 45-49 (4.21 percent), years and 0-4 (6.39 percent) years age group. This is due to old aged and children.

4.5 Individual Characteristics of the Selected Respondents

This chapter consist the demographic and social-economic characteristics of respondents. This information helps to understand the individual background of the respondents as

individual identification. Besides, basic characteristics of respondents, this chapter include the distribution of age of respondents, age at marriage, age at first birth, castes and ethnic group, religion, educational attainment, occupation and income sources.

4.5.1 Age Composition of the Respondents

Maturity is the most important thing to learn more things. To obtain the information from respondents, they were selected from 15-49 age groups as found in research area, which is given below. Total 100 respondents were selected from every group like given below in table.

Table 4.5.1 Distribution of Women by Age group of 15-49 yrs.

Age Group	Married Respondents	Unmarried Women	Single/Divorced	Total
15-19	14 (14 percent)	10	-	14
20-24	17 (17 percent)	5	-	22
25-29	22 (22 percent)	-	-	22
30-34	19 (19 percent)	-	-	19
35-39	13 (13 percent)	-	-	13
40-44	8 (8 percent)	-	2	10
45-49	7 (7 percent)	-	5	12
Total	100 100.00 percent	15	7	122

Source: Field Survey, 2010.

From table 4.5.1 it is clear to see that the highest number of respondents from age of 25-29 years (22 percent), followed by 19 percent of 30-34 age group and 17 percent of 20-24 years respectively. Similarly, 14 percent, 13 percent, 8 percent and 7 percent are followed by the age group of 15-19, 35-39, 40-44 and 45-49 respectively.

4.5.2 Age at Marriage

According to census marriage is defined as man and woman who are married either consensually or religiously or legally and live together in the same place or sometimes different place as husband and wife are know as married person. Age at marriage plays a vital role to determine any things in their individual life such as knowledge, attitude and practice to bring in practical life. It affects the sexual health of women to have the children and not only this, sometimes it drags to the problem of STIs and HIV/AIDS, too. Because, this is starting point of any new married girl to introduce the real family life. Here, we can see the distribution of age at marriage of respondents.

Table 4.5.2 Distribution of Respondents by Age at Marriage.

Age at Marriage (in years)	Number	Percent
15-19	45	45
20-24	52	52
25 and above	3	3
Total	100	100

Source: Field Survey, 2010.

Table shows that in the study area higher number of respondent have marriage at age 20-24 (52 percent), following by 45 percent and 3 percent by 15-19 and 25 and above age group respectively.

4.5.3 Age at First Birth

Age at first birth in the life of any women keeps most importance. It makes any women more aware and responsible in every step of life. It changes the girl into a perfect woman pushing towards to maturity. The age at first birth of the respondents is shown below.

Table 4.5.3 Distributions of the Respondents by the Age at First Birth

Age at first birth	No	Percent
15-19 yrs	27	27
20-24 yrs	65	65
25 and above	3	3
Not given Birth	5	5
Total	100	100

Source: Field Survey, 2010.

Table shows that out of the 98 married women the highest no. of women given birth at the age of 20-24 years (65 percent), followed by at the age of 15-19 (27 percent), and 25 above (3 percent). It is also shows that five respondents (4 percent) have not given any birth until the time of survey. The cause of delay in birth giving was newly married and some were using contraceptive devices.

With educational level of people improving, people have started to get late marriage than before and give late birth. This shows not so better improvement in women's status in education. However, the tendency of giving birth very late could also bring health problems for the women and the problem of conceiving. Giving birth late in life could also endanger life of mother and the child.

4.5.4 Sex Composition

In this study only female are taken as research sample. Therefore, there is no sex composition.

4.6 Social Factors

4.6.1 Religious Composition

In recent years particularly after the onset of multi-party democracy in Nepal in 1990 religion has become a sensitive topic in ethnically diverse Nepali society. A lot of people of different ethnic backgrounds claim that they are simply written as “Hindu” by the census enumerators without even asking about their religions. The Hindu population in the country has been consistently over 80 percent since 1950s. Actually, this data is wrong, not trustful and believable. However, we have to follow the rules of CBS. However, in this study the respondent taken as sample were all Buddhist.

4.6.2 Educational Status of Respondents

Education is most important factor. It is the indicator of development and awareness in every aspects of society. In this study, about 100 responds of married women of aged 15 to 49, are taken and given below in detail.

Table 4.6.2 Distribution of Respondents by Level of Education

Level of Education	Number	Percent
No Education	43	43
Primary/ (1- 5 class)	25	25
Secondary (6 – 10 class)	15	15
SLC Passed	11	11
Intermediate passed	4	4
Bachelors and above	2	2
Total	100	100

Source Field survey, 2010

Table shows distribution of respondents (married women age 15 to 49). According to their level of education, it seems that respondents of primary education in study area are high, i.e. 25 percent and 15 percent of the respondents of the study area have secondary education whereas 43 percent have no education. Only 11 percent of respondents have education of SLC, and very few i.e. only 4 percent of intermediate and 2 percent have bachelor of education. Overall the literacy rate in research area is found 70 percent which is very high than national education level.

4.7 Economic Factors

4.7.1 Major Occupation of Respondents

Occupation is one of the most important factors in women's life. Most of the study shows that the occupation of women determines that how many children they want to have. What their attitude and level of knowledge is determined by education. In this study, farming,

animal husbandry, vegetation and gardening are taken as main occupation or factors, and trade and business, government or private services, social worker or politician and education level that plays a vital role to determine the condition and knowledge and attitude of individual is as second factor. Occupation is that factor which helps to improve socio-economic status of the people, which affects the entire life of people.

Table 4.7.1 Distribution of Population by Major Occupation

Occupation	Number	Percent
Agriculture (farming, animal husbandry, vegetation)	79	79
Govt. Service (school teacher/peon)	4	4
Private Service (telecommunication, NGO project)	5	5
Business (teashop/groceries)	5	5
Daily wage (seasonal labor, poor family)	7	7
Total	100	100

Source: Field Survey, 2010.

Table 4.7.1 shows the distribution of occupation of respondents are 79 percent are involved in agriculture activities following by daily wage (7 percent), small business (5 percent), like grocers, tea shop, meat shop and hotel, Private service (5 percent), and government service 4 percent respectively. This table shows a vast majority of population is depending in traditional activities like farming and agriculture still yet.

4.7.2 Land Holding of Respondents' Family

Land ownership is one of the most important economic factors that help to people stand in society with high prestige and respect if her family is rich. In other hand, if some one is poor or landless they are treated as a lower people in society. So, wealth or property is so valuable and important factor for human being. Here, land ownership of family of respondents in research area is tabulated.

Table 4.7.2 Distribution of Family of Respondents by Land Holding

Access of Land	Number	Percent
Landless	2	2
Up to 5 Ropani (poor family)	25	20
Up to 10 Ropani (medium family)	35	35
Up to 20 Ropani (rich family)	20	25
More than 20 Ropani (well-rich family)	8	8
Total	100	100

Source: Field Survey, 2010

Table shows 35 percent family of respondents has 10 ropani lands. This is the big proportion of landholder. Similarly, 25 percent has five ropani and 20 percent has 20 ropani and 8

percent has more than 20 ropani means known as well-rich person in village, and 2 percent were found landless. Though the modern technology has highly developed, the traditional agricultural system still exists in this area. Therefore, it is still in a critical condition. It lacks the developed methods of agriculture and the utilization of modern equipment and fertilizers. Therefore, the production is still very low.

If the produced crops is sufficient for a whole year to some household to some it is sufficient for 6-7months while for the rest it is hardly sufficient for 4-5months only. For the rest of the months they earn their living through agro-labor and wage labor. The men work in the office and some are in to teaching.

4.7.3 Annual Production

Annual production indicates the status of household. If production is high, the living standard of people will be high and if low, the status of people will be bad or poor condition.

Table 4.7.3 Distribution of Annual Productions (Major Crops) by Households (HH) of Respondents

Cereal Crops	Rice	Maize	Wheat	Potato	Vegetables	Total HH
1-4 pathi	(27 HH)	(33 HH)	(16 HH)	(23 HH)	Seasonal	(6 HH)
5-9 pathi	(20 HH)	(25 HH)	(14 HH)	(12 HH)	Onion	(4 HH)
10-14 pathi	(15 HH)	(14 HH)	(12 HH)	(8 HH)	Garlic	(3 HH)
15-19 pathi	(10 HH)	(10 HH)	(10 HH)	(6 HH)	Beans	(4 HH)
20 (1 Muri) and above	(8 HH)	(6 HH)	(8 HH)	(5 HH)	Chilies	(3 HH)
					Chyappi	(9 HH)
					Peas	(2HH)
					Pumkin	(3 HH)
					Lentils	(2 HH)
1-4 muri	(7 HH)	(5 HH)	(6 HH)	(2 HH)		(28 HH)
5-9 muri	(8 HH)	(3 HH)	(4 HH)	(1 HH)		(25 HH)
10-14 muri	(2 HH)	(2 HH)	(2 HH)			(6 HH)
15-19 muri	(3 HH)	(1 HH)				(4 HH)
20-24 muri	No	(1 HH)				(1 HH)
25 and above	No	No				
Total	100 HH	100 HH	72 HH	57 HH		100 HH

Source:- Field survey, 2067

The above table shows the different productions made by different household in year. There are three households, which grows more than 20 muris of rice in a year. Likewise, there are two households, which produce 10-14 muris of rice, yearly. Then there are eight households produce 5-9 muris of rice in a year. Lastly only seven households produce 1-4 muris rice. Therefore, this table shows that almost all households i.e. out of 23 households are able to produce rice whereas rice is an unsuccessful crop production in this ward.

The second major crop is maize in this village. More than rice there is total 88 households, which produce maize less than 20 pathis in a year, while 12 household produce 1-4 muris. Then two households produce 10-14 muris in a year. There are 13 household produce 5-9 muris and 1 household produce 15-19, 20-24 muris respectively, maize in a year. There are 12 households altogether, which produce wheat here. 2 HH of them produce 10-14 muris in a year. In addition, 3 household produce 10-14, 20 pathis above respectively and 4 household produce 15-19 pathis. There are about 35 households producing potatoes. In which, 23 households produce 1-4 pathis and 12 households produce 5-9 pathis respectively. Finally, there are 51 households, which grow vegetables in their land besides cereal crops. Vegetable like's onion, tomato, garlic, beans, peas, pumpkins and lentils are main. However, maize is major planted crops in this village. The above table shows the product is not sufficient for every household.

4.7.4 Food Sufficiency

Generally, Tamang found to be poor, uneducated, unemployed and based on farming. Due to these causes, almost they found to be suffering from food insufficiency. See the table below.

Table -4.7.4 Distribution of Food Sufficiency in a year/HH)

Food Sufficiency	Percentage
Surplus	7 percent
Sufficient for a year (10-12 months)	13 percent
7-9 months	23 percent
4-6 months	32 percent
3 months	15 percent
Below 3 months insufficient	10 percent
Total	100 HH

Source:- Field survey, 2067

According to the above table, there are only 7 percent households as a whole, which have surplus food supply annually. There are 13 percent households that get a sufficient food supply for a year and 23 households whose sufficiency is up to 7-9 months whereas 32 percent households get enough food for 4-6 months in a year. Fifteen percent households get sufficient food for up to 3 months and there are ten percent households who have food stock for 3 months only.

4.7.5 Income Source of Family of Respondents

Income source affect the behavior of any individual. If some one has the money, that family can purchase goods whatever they need and fulfill their own desire. In this study researcher has tried to show the annual income of respondents from their different types of sources such

as selling by agricultural products, cattle, vegetables, income of business and service salary and earning by daily wage or labor works.

Table 4.7.5 Distribution of Family of Respondents by Annual Income

Annual Income in NRs	Family of Respondents	Percentage
Up to 50,000.00	20	20
At least 100,000.00 to 2,00,000.00	65	65
Up to 300,000.00	10	10
Up to 400,000.00	5	5
Up to 500,000.00	No.	No.
Total	100	100

Source: Field Survey, 2010

Table mentioned above has clearly shown that only 5 percent respondents are capable to earn up to Rs 400,000.00 whereas majority of total i.e. 65 percent were found to be earned Rs 100,000.00 to Rs 200,000.00 annually. But 20 percent are found very poor that they are not capable to earn more than 50,000.00 per annum and 20 percent are capable to earn up to 300,000.00 annually.

4.7.6 Expenditure Pattern of Family of Respondents

Expenditure indicates the behavior of an individual and family interest that what they do from the earning. What proportion of income they expense in which work or topics. It is clear that the amount of income is insufficient to fulfill their needs but how they manage the gaps of deficits is the major things to analyze the situation of respondents. However, here, researcher has tried to explain the expenditure habit of family of respondents. It is due to almost respondents are living in joint family.

Table 4.7.6 Distribution of Expenditure of Respondents in Education for Children

Amount in Rupees per Annum	No. of Family	Percentage
Up to 5,000.00	45	45
Up to 10,000.00	25	25
Up to 15,000.00	20	20
Up to 20,000.00	10	10
More than 20,000.00	No	No
Total	100	100

Source: Field Survey, 2010

Table shows that very few amounts (5000.00) can afford to their children's education. About 45 percent respondents are eligible to provide this amount whereas very few respondents i.e. 10 percent are capable to provide sum of 20,000.00 for their children education per annum. It means the people of research area are still not aware about the education and their siblings for better future and livelihood.

Table 4.7.7 Distribution of Expenditure Pattern of Respondents in HH expenses

Amount in Rupees per Annum	No. of Family	Percentage
Up to 25,000.00	15	15
Up to 50,000.00	58	58
Up to 100,000.00	27	27
Up to 150,000.00	No	No
Total	100	100

Source: Field Survey, 2010

Table shows that 58 percent respondents are capable to afford NRs 50,000.00 per annum for clothes, food and household expenses whereas no body is eligible to provide NRs 150,000.00 per annum. Similarly, 27 percent are capable to expense 100,000.00 and 15 percent are for 25,000.00 respectively. This table shows that the economic condition of that area is not so better, because, a single family needs at least 50,000.00 per annum for house expenses.

Table 4.7.8 Expenditure Pattern of Respondents in Festival and Entertainment

Amount in Rupees per Annum	No. of Family	Percentage
Up to 10,000.00	55	55
Up to 25,000.00	35	35
Up to 50,000.00	10	10
Up to 100,000.00	No	No
Total	100	100

Source: Field Survey, 2010

A religious and non-religious function celebrated by family members in a whole year is known as festival and entertainment. Due to poverty, 55 percent respondents could expense about 10,000.00 only for the festival and entertainment whereas 10 percent are capable to expense about 50,000.00 for the same and 35 percent are capable to afford up to 25,000.00 per annum for the festivals and entertainment.

Here, expenses in sanitation and medicines are presented that how much they can expense.

Table 4.7.9 Expenditure of Family of Respondents in Health, Sanitation and Medicines

Amount in Rupees per Annum	No. of Family	Percentage
Up to 5,000.00	65	65
Up to 10,000.00	20	20
Up to 15,000.00	10	10
Up to 20,000.00	5	5
Up to 25,000.00	No	No
Total	100	100

Source: Field Survey, 2010

Health and sanitation is one of the most important parts of life. However, they expense NRs 20,000.00 on it per annum. Some of 65 percent respondents expense only 5,000.00 per annum on it from their total income. This is due to lack of knowledge and unawareness of the health.

Table 4.7.10 Expenditure Pattern of Family of Respondents in Smokes, Wine, Tongba

Amount in Rupees per Annum	No. of Family	Percentage
Up to 5,000.00	12	12
Up to 10,000.00	40	40
Up to 15,000.00	25	25
Up to 20,000.00	17	17
Up to 25,000.00	6	6
More than 25,000.00	No	No
Total	100	100

Source: Field Survey, 2010

Tamangs are one of the 59 ethnic groups and well-known liquors drinker or Matwali. Without Jand and Raksi (A liquor made of corn), no any program such as wedding ceremony or death, is performed or complete. It is not essential but compulsory. Therefore, they do not hesitate to expense wealth in such program or for their individual or household fulfillment. In this table we can see about 40 percent respondents expense at least 10,000.00 rupees every year in liquor drinking and 6 percent respondents were ready to expense up to 25,000.00 rupees in a single year. Indeed, this is the main cause of backwardness of Tamang in education, economic development and political fields.

Table 4.7.11 Annual Surplus of Family of Respondents

Amount in Rupees per Annum	No. of Family	Percentage
No Surplus	15	15
Up to 10,000.00	50	50
Up to 25,000.00	25	25
Up to 50,000.00	10	10
Total	100	100

Source: Field Survey, 2010

Table shows that 15 percent respondents are not able to remain their income as a surplus. About 50 percent respondents could surplus 10,000.00 rupees only per annum that is very low percentage. In research area, the people are almost farmer and depend up on traditional farming methods, so they are not able to product more that they could save for surplus.

4.8 Households Characteristics of Respondents as their Family Background.

4.8.1 Types of Family

Types of family of any individual affect the life style of any member of the family. Here, researcher has tried to explain the types of family of respondents.

Table 4.8.1 Distribution of Family Types of Respondents.

Types of family	No. of Respondents	Percentage
Extended Family (more than 10 members)	20	20
Joint Family (6 -9 members)	50	50
Nuclear (Less than 5 members)	30	30
Total	100	100

Source: Field Survey, 2010

Table shows 50 percent families are living together with father and mother in law along with other members as a joint family in Tamang community, whereas 30 percent are separated or nuclear and 20 percent are extended. It means Tamang people preferred joint family in research area.

4.9 Decision Making Role

Decision making of women plays an important role to drive the family. In the context of Nepal, Hindu patriarchal system of decision-making is still in practice. Women considered as second grade citizen and their decision in household activities are not given priority, female are badly dominated by their male counterpart. But, in Tamang society female are found not to be badly dominated by their husband, because, there is no hard and fast rule as in Hindu caste system. Please see in table given below.

Table 4.9.1 Distribution of Decision Making Role in Respondents

Activities performed in House	Male percent	Female Percent	Percent
Selection of Bridegroom	20	80	100
Selling and Purchasing Goods	50	50	100
Rising of Animal Husbandry	40	60	100
Keeping Money	45	55	100
Participation in Social Function	50	50	100
Use of Family Planning Devices	60	40	100
Having the New born	60	40	100
Education for Children	70	30	100
Political Participation	90	10	100

Source: Field Survey, 2010

Table shows that decision-making is not so vast different in this caste. Nevertheless, female are found to be slightly dominated, but they share and make discussion before perform any new work. In above table we can see that selection of bridegroom for the bride is deserve in women i.e. 80 percent followed by animal husbandry and money keeping is high in women

but the rights of political participation and child education is deserved by male partner. And the above table shows also 60 percent male take decision for having the new born baby and 40 percent female take only their own decision to having new born. Whereas in social function male and female both are equal participate and also selling and purchasing goods both male and female both are equal participate. And 60 percent husbands decide to use family planning services by their wife. Therefore, determination power regarding to family planning service is high in men, because they make decision of using services.

CHAPTER FIVE

CULTURAL NORMS AND VALUES IN TAMANG COMMUNITY

5.1 Historical Background of Tamang

Most of the Tamangs residing in this place do not know their origin, where their ancestors lived or where they migrated. They insist that they have been living in this place from the very beginning from the time of their grandfathers and great-grandfathers. In general, nobody was able to tell where he or she exactly migrated. According to the key informant, their ancestors had migrated from a village called Sindhupalchowk and some even migrated from Nuwakot. They say that they have been living in this village for long time. In addition, as far as they know their father and grandfathers too have been living in this place from the very beginning.

About their caste and surnames, they mention Tamang is only one caste and they have about 36 surnames. Among them some of the surnames are as; Moktan, Syandan, Rumba, Waiba, Thing, Singar, Pakhrin, Thokar, Kinsoor, Marwa, Jimwa, Sumba, Kyaba, Singdan, Ghising, Lo, Lungba, Dimdung, Himdung, Tuwa, Gongba, Bal, Blon, Goley etc.

Defining the word 'Tamang' the informants say that the word 'Ta' means a horse and 'Mang' means ghost. Ta = horse, in the sense that they can carry as much weight as a horse, and they are laborious too. They are equally strong so they can manage all kind of toughest works too. Mang = ghost (devil), in the sense that through they are very meek and innocent in nature, once they lose their temper, they can even be worst devil. However, the literary meaning of 'Ta' is a horse and 'Mang' a merchant. Some book has even defined as soldiers on horse back. However, the people here disagree with all these facts and insist on their statement being genuine.

5.2 Glimpses on the Status of Women

The Tamang females of this village are advanced neither in the field of education nor in the administrative and in other official works. Besides agriculture, if time permits, the women here engage themselves in other domestic activities like carpet and basket weaving, sewing, knitting and most probably serve as homemakers. All women out here equally participate in their festivals and especial ceremonies. Solely the women do most of on the occasions. The men have very less work to do. The females here have admitted the feeling of being dominated by the males because all the household labors or domestic works and the extra activities at times are female oriented.

The Tamang women here have an equal access and control over most of the resources like land, forests, animal products, pewa-pat, ornaments, own skills etc. The role of a woman on economic production is very important. They are the major enterprise of the economic enlistment and home management. Though, daughter is not considered as successor, because the son becomes the natural owner of their father's property. If there is no son, in such condition the daughter becomes as a successor of the father's property. In this society, 'Pewa' (the goods given to the daughter or sister in not refundable basis), is never feels unnecessary but feels to give in any condition. People say that 'Pewa' is some thing that given away which helps the receiver to aid herself with its profit. This can be in the form of a land, domestic animals or even ornaments and cash money.

Therefore, a girl's father in her marriage mostly gives this. So that, after marriage she can raise the animals (like goat, sheep, cow, chicken etc), and sell them for cash that can help to aid her household economy. So, "Pewa" is felt to be economically helpful and useful.

5.3 Participation of Women in Decision Making in Household Activities

Before marriage, female as a daughter is high rate in decision-making power and status in the family, which will change into daughter in law with low decision-making power after their marriage. As a daughter-in-law, women involvement in decision-making is rare because they are not accepted as a decision maker. Women have to involve in households activities and reproductive activities. Women performing the role as a mother or mother – in-law, she can take part in decision-making process. Except for a few percentages, most the women have no authority of economic decision-making. Women who have subordinated status by patriarchal society, they are not allowed to out as a decision -maker in the family. A less number of women only have decision-making power in political sector. Role of women in decision-making power also affects educational status of women. Below table shows the respondents involvement indecision-making level.

5.4 Family and Local Environment in Research Area

The entire women have various opinions on their preferences of family. Some prefer the joint family, some medium and some prefer small family. In reality, also there are all the three type of family in the community. In the village almost all women has heard about family planning. They have heard and seen it through radio, television or from their friends and neighbors and some even from the school where their children study.

As surveyed, there is no any single health post, neither any police posts nor any temples in this ward. For the matter of safety, legal and other social problems, and health services the people have to walk up to Bishnu Budhanilkanth VDC, which is in a distance of an hour of walk. They have a sacred large tree under which they pray and worship by the help of the Bonpo (Tamang priest related to faith healer). For the celebration of the major festivals, people walk up to Bishnu from place (Danda Goun village/cluster). Since there are properly, built roads there is transport facility. In Bishnu Budhanilkanth there are temples of Bishnu Bhagawan, Narayansthan where the people of ward no. 9 known and called **Danda Gaun** come to pay homage on certain festival and ritual occasions. All the women out here are homemaker and they all are in their domestic works from dusk to dawn. They do all the managements and arrangements of the whole household and they are the ones to run errand for their household activities and attend their guests usually and in the celebrations too.

5.5 Animal Husbandry in Research Area

Besides agriculture, animal husbandry is another major occupation of the Tamangs in the Danda Gaun. They mainly keep domestic animals like cow, buffalo, ox, goat and chicken. Mostly all the household consists of one buffalo each and only. Because they say that, it is too expensive to buy a buffalo. They keep cows and buffalos for milk and dung. Similarly, oxen for plugging their field and chickens and goats for meat and eggs are tamed.

5.6 Culture of Tamang in Research Area

Various rituals from birth of the Tamnang are - Nwaran. Nwaran means purifying of mother and newborn by cleaning / bathing in the ninth day of birth. When the new born reach the six month of born for son and five month for daughter the first rice feeding ceremony is celebrated. This celebration is called 'Pasni'. Similarly, Chewar' or Bratabandha (head shaving or hair cutting), ceremony is done for the son if he reached the age of at least five years. In Tamang caste for the daughter if she reach the age of at least 13 years or period of first menstruation 'Gunyu Choli' (Sarees and Blouse), provided by her parents. So, they equally perform Pasni, Chhewar, Bratbandha, Gunyu Choli as a ritual for both son and daughter. There is no bias between son and daughter in Tamang caste. But for the son he should stay with the parent for life long to look after in old age. One positive aspect found here is that, both the son and the daughter's marriage are performed with equally great pleasure. There is no such attitude that the son's marriage be done more properly and lavishly. Indeed, this is the best example for any other non-ethnic caste or groups

To attend various rituals like death, wed; Nwaran, Pasni, Chhewar and other they have their own priest called Lama and Bonpo known as Lafthawa. The death rituals are performed by the Lamas (Tanangs priest). They burn the dead body after their rites. After the 13th day of the demise, the Lamas purify the house. In such a function, all the men and women equally participate. In addition, Bonpo or Lafthawa involve in wedding ceremony including the worshipping work of god or devil regarding to purify the home and healing of sick. People here speak in their own mother tongue among themselves but they can also speak in Nepali with the outsiders.

In Tamang community there is a famous culture of song and dance called Tamang Selo. Although, no one of the people even the key informants were able to define 'Tamang Selo' (a Tamang typical dance with song). They say that slowly and gradually the people have started avoiding this entire thing i.e.: ritual and ceremonies. To some extent they blame their fathers and ancestors for not having them tough and telling them about these dances and their genuine culture. All the tradition, culture, rituals and facts went along/decayed with them after their death. So now, as a result they are unable to teach their children and grand children about their culture. By the impact of Hindu culture and religion the Tamangs here besides their own festivals like Losar, Buddha jayanti and Bonpo religion also celebrate Hindu festivals like Dashin, Deewali, Holi, First Baishak, Chaitya Dashin and many more.

5.7 Political Status of the Tamang Women in Research Area

About politics, few women had a negative thought on female participation. But the others said they found it equally apart and important for the women to enter the politics. Before 3 women participated in politics but at present there are no women engaged in politics in this village. All women have the same request / appeal to the government for the development of their village. They said they wished that the government would facilitate them with proper drinking water, main roads, school, hospital, or health posts and police for their safety.

5.8 Participation in Social Activities

There has been no "female solidarity groups" or "association" so far in this village. But women do involve themselves in community decision making, though they are not participate off these community activities. The women here say they do not have any liberty to decide upon such participation. According to the existing policy, women here little bit engage themselves in any community and meetings.

5.9 Male - Female Relationships in Research Area

Almost all women have a similar feeling on working with their male partner. Though it is hard to work with men since them, (women) cannot come up to their speed and capacity of working. Women find it more lightened of burden when male or husband helps them. On another hand, women have a very rich concept to their male partner. They say, without male the life of female is incomplete. They alone would never have managed the entire family. They see their male partner (husband) as a savior, a guide and more precisely, everything. None of the women felt being dominated by their husbands. They admit they have an equal respect and place as their husbands. Nobody seems to have fights and quarrel in the family for minor misunderstanding.

5.10 Gender Division of Labor in Research Area

Different reproductive and non-productive works like cooking, house-cleaning, husking, grinding, baby care, washing, fodder and firewood collecting are majority performed by females. The males usually do taking care of the patients. As for the productive works like plighting, wedding, harvesting, storing, blending, wage labor - both the male and the females do the later three. The male only does the former three. In a village 35 percent females are involved in saving/credit groups formed by Swabalamban Bikas Kendra, Budhanilkantha and males are involved in other co-operatives that show there is no gender bias in this research area.

5.11 Believe in Doctor or Faith Healers in Research Area

Nepal is deeply rooted in the religious beliefs, superstitious dignity and conservative ideas. However, the world has implemented different scientific technologies in medical sectors but Nepalese people are still in 18th century believing upon the faith healer. Still, almost people in Tamang community found to be practiced in faith healer at the time of illness. They do not go to doctor to check up the sickness. They go first to the Dhami/Jhankri to find the causes of sickness or illness. Dhami/jhankri treats with their chants to cure the sick persons with essential herbal medicines. Some times they told to care taker of sick person to sacrifice the animals like he goat, she goat, cock, and pigeon and so on. If the sick person does not cure Dhami/jhankri allowed to visit the doctor, but some them used to tell not to consult the doctor. They tell them if you consult the doctor, your god or devil will become anger and the situation of sick will come more dangerous.

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Summary of Findings

The purpose of this chapter is to summarize the major findings of the study related to present status as well as educational status of Tamang married women and role of decision-making in household activities in Bishnu Budhanilkanth VDC along with the conclusion and recommendations.

In the study area, the women of 15-49 years age group was 122, and out of them 15 were unmarried, seven were widow and divorced. For entire study, total 100 respondents of 15-49 years age group currently living with husband were selected. All they were Tamang women.

Majority of respondents in research area found to be involved in agriculture sector. Therefore, their sources of income also were the agriculture. Literacy rate in women found satisfactory i.e. 57 percent. Overall, decision-making role of male and female was in ratio of 55:45. Therefore, literacy rate and decision-making power of women found satisfied.

All most of people of that VDC believed on faith healer more than doctor still yet. If someone falls into sick, first they visit the faith healer to identify that what happened and what will they do further. Therefore, conservative feeling and customs still found to be deeply rooted in Tamang community.

Early marriage, before 19 years is prevalence in the study (45 percent), area whereas 20-24 are found 52 percent. Literacy and educational qualifications are vital indicators of women's social status but respondent's educational status is not so satisfied because maximum respondents are concentrated in primary level (25 percent), and 43 percent respondents are illiterate.

Most of the respondents (70 percent) have use family planning while 60 percent husbands decide to use family planning services by their wife. Therefore, determination power regarding to family planning service is high in male, because they make decision of using services.

No body of respondents has their own agricultural land registered in their own name. Not only this, the husband who is living separate from his father has not registered the land in his own name. Due to joint or extended family the land is registered in father's name and land is

given to separated son for plough or farming but registration is not given until the marriage of all brothers and daughter is complete and start to living separate.

6.2 Conclusion

This study has discussed and analyzed the educational status and household decision-making power of Tamang married women age group of 15-49 years. Large numbers of respondents (57 percent), are literate but most of the respondents concentrated in primary level. Early marriage in research area is in existence. Large numbers of respondents have agricultural works, rising of livestock and involved in household activities but they have few power to make decision to sell them without husband's permission.

As discussed in the study, the majority of respondent's main source of income is agriculture (79 percent). Study shows that the positive relationship between educational status and decision-making power of married women is high. Large numbers of their male partner have registered the land in their own name. They are tied by the cultural norms of the Nepalese society where females are not considered as the owner of the property. Before their marriage, they have to tell their property is the property that has been registered in the name of their father and after their marriage; they have to tell the registered property of their husband is their own due to the designation of patriarchal norms, system, and continuity.

Use of family planning is highest in female than male. Maximum male partners do not use of family planning cause of health problem, cultural norms, family pressure and others reasons, majority of respondents take decision with their counter part or their husbands themselves.

In study area, decision-making power of women is low but not in every sector. Likewise, about ownership of land, family planning, fertility, education, economic and social aspects are the major causes. Majority of respondents have not taken part in such type of female social group due to the low education, lack of time and household burden. Men have major role of decision-making inside the households as well as outside, too.

The decision making power of women in study area is weak because their socio-economic as well as political status is very low compared to their counterparts. Lack of decision-making power, majority of respondents is engaged in household surroundings. Few respondents found self decision-making power in limit sector.

Hence, the lower literary status of women, traditional and conservative thinking and feeling, belief in traditional faith healer and cultural taboos and prohibition of outside involvement

are the reasons of backwardness, that push back the women, and unable to hold the right of decision-making power which was to be under hold of women.

6.3 Further Recommendations

-) Education for female is most to empower the female that aware them.
-) There should be motivation in education equally for male and female that leads their family to the prosperous and happy life for completely family members.
-) Maximum females have dropped out in primary level. They did not give continuity due to workload of agriculture. Therefore, it should be made healthy environment to conduct the formal education for the girls who are unable to go to school.
-) Non- formal education conducted by different organizations / institution has not found relevant for the long - term process. They should re-organize the course of study.
-) There is low numbers of female participants in female social-groups due to lack of education, unsupported of their husband and family members. So, social awareness and empowerment should be lunched equally for both sex male and female.
-) There is a big hand of male to increase the decision making power of female should be supported by them.
-) Most of the female found they are involved in agriculture tradition. In addition, in unproductive activities skill labor training should be lunched using modern technology.
-) Along with the saving and credit facility, other employment oriented training programs should also be introduced to the women farmers in order to boost up their economic productive ability. Special emphasis should be given on agricultural training since majority of the people are dependent on agriculture.
-) In view of low participation of girls in higher education, they should be provided to encourage those providing facilities like hostel facilities, seat reservation etc.
-) Social workers and local leaders should play active role to motivate girls and women for getting education.
-) They are not participating more in community and political activities having better social status in the community than women outside the programmed. Therefore, increasing women's political power through women's organizations, solidarity, collective action and effective voice and presence in decision-making positions should be emphasis.

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Annex-I

QUESTIONNAIRE FOR DATA COLLECTION

(A Case study of Tamang Married Women in Bishnu Budhanilkanth VDC 9 of Katmandu District)

Section-1

A. Individual Characteristics.

General Information

Form No.....:

Date:

101. Name of Respondents -

102. Education:-

- | | | |
|---------------|-----------------------|-----------------------|
| 1. Illiterate | 2. Literate / Primary | 3. Lower Secondary |
| 4. Secondary | 5. Higher Secondary | 6. Bachelor and above |

103. Age:-

- | | | | |
|-----------|-----------|-----------|------------------|
| 1. 15- 19 | 2. 20—24 | 3. 25-29 | 4. 30-34 |
| 5. 35-39 | 6. 40-44 | 7. 45-49 | 8. 50-54 |
| 9. 55-59 | 10. 60-64 | 11. 65-69 | 12. 70 and above |

104. Marital Status:- 1. Married 2. Unmarried

105. Age at Marriage

Age.....

106. Age at First Birth

Age.....

107. Religion:-

- | | | | |
|----------|-------------|----------------|----------|
| 1. Hindu | 2. Buddhist | 3. Chistianity | 4. Other |
|----------|-------------|----------------|----------|

108. Occupation:-

- | | | | | |
|----------------|-------------|-------------|-------------|----------|
| 1. Agriculture | 2. Business | 3. Service, | 4. Politics | 5. Other |
|----------------|-------------|-------------|-------------|----------|

Section-2

(Economic and Income Status)

B. Household Characteristics.

201. How many members are there in your family?

- | | |
|---------|-----------|
| 1. Male | 2. Female |
|---------|-----------|

202. What is your Family's Land?

- | | | |
|------------------------|--------------------|--------------------|
| 1. Up to 5 Ropani | 2. Up to 10 Ropani | 3. Up to 20 Ropani |
| 4. More than 20 Ropani | | |

203. What is your Family's Occupation?
1. Agriculture 2. Business 3. Service (1 Private, Government)
4. Daily Wage 5. Student
204. What is your Family's Annual Income?
1. Up to 50,000.00 2. Up to 100,000.00 3. Up to 200,000.00
4. Up to 300,000.00 5. Up to 400,000.00 6. Up to 500,000.00
205. What is your Family's Expenditure Pattern
1. Health and Sanitation 2. Education 3. Food and Beverage 4. Festivals and Entertainment
5. Smokes, Wine and Other
206. What is your Family's Surplus Amount per Annum
1. Up to 10,000.00 1. Up to 25,000.00 1. Up to 50,000.00
1. Up to 100,000.00 1. Up to 150,000.00
207. Which of the following facilities are there at your home?
1. Electricity 2. Radio 3. TV 4. Phone 5. Other

Section-3

Decision Making Role

- 301 Who make decision about rising of animal husbandry?
1. Male 2. Female 3.both
- 302 Who make decision about selling of animal husbandry?
1. Male 2. Female 3.both
- 303 Who make decision about purchasing of ornament and clothes?
1. Male 2. Female 3.both
- 304 Who make decision about selling or purchasing of agricultural land?
1. Male 2. Female 3.both
- 305 Do your household guardian take your decision when they buy and sales the land, house or other property?
- a) Yes () b) No ()
- 306 What is your opinion towards property right?
- i) Son should have all the right ii) Both the son and daughter must have an equal right iii) Either of them should have.
- 307 To what extent do you think the law has been bias to the women folks?
- Answer.....

Section-4

Political Background

- 401 Did you involve in any party politics?
a. Yes b. No
- 402 If yes, Which party do you have involved?
a. leftist b. Rightists c. Others
- 403 When did you start politics?
a. Before 1990 b. Since 1990 c. Since election of 1997
- 404 Who inspired you to participate in politics?
a. Family members/Relatives b. Colleagues
c. Political coders d. yourself by understanding ideology
- 405 any of your family members involve in active politics? Who is he/she?
a. Male b. Female
- 406 es your family co-operate you in politics?
a. Yes b. No
- 407 In connection with your political activities, when you have to interact with stranger male, do you feel uncomfortable?
a. Yes No.
- 408 If yes, what is the main reason?
a. Untrustworthy behavior of men b. Physical attraction between men and women
c. Traditional social values and beliefs d. others
- 409 How far do you know your roles and responsibilities s an elected member of VDC/DDC body?
a. Most b. Fair c. Patricia d. Very less
- 410 Do you know the composition of VDC/DDC?
a. Yes b. No
- 411 Do you know the number of elected member in VC?
a. 11 b. 45 c. 47 d. 53
- 412 Have do you attended all the meetings of VDC/VC (DDC/DC)?
a. Yes b. Mostly c. Rarely d. Never
- 413 How often do you raise your voice in the meeting?
a. Most b. So and so c. rarely
- 414 What subject your voice is concerned with?
a. Development issues b. Women's right and welfare

- c. Only for male's subordination d. Both (a) and (b) e. Others
- 415 Do male members support you voices?
a. Yes b. No c. Rarely d. Mostly
- 416 What do you think the main reason for low participation of women in your council?
.....
- 417 What should be done, in your view, to raise political participation of women?
.....
- 418 What do you suggest for the policy makers for raising overall status of women?
.....

Section 5
(Social and Cultural Pattern)

- 501 What kind of marriage do you usually have?
a. Arrange Marriage b. Love marriage c. Eloped Marriage
- 502 If in case of arranged marriages, who usually decides about the bridegroom?
a. Father b. Mother c. Yourself
- 503 Does your society still practice dowry system?
a) Yes b. No
- 504 If yes, who decides how much to give away?
Answer.....
- 505 If in case of less dowry, are women looked down upon?
a. Yes b. No
- 506 Is child marriage practiced within the family?
a. Yes b. No
- 507 Is polygamy practiced within the family?
a. Yes b. No
- 508 Are you consulted in these matters?
a. Yes b. No
- 509 In your opinion, what should be the age of a woman at marriage?
a) 15 year to 18 years b) 19 years to 22 years c) 23 years to 26 years
d) 24 years to 30 years e) Above 30 years
- 510 In your opinion, what are the reasons for a woman to get married?
a) Companionship and to share joys/sorrows of life.
b) Biological and social necessity and status.

- c) To have a family of your own to get security and respect in the society
d) Traditional necessity and to have children.
- 511 What type of marriage do you prefer?
a) Family arranged marriage b) Love marriage c) Mutually consented marriage
- 512 After marriage, are you in favor of legal separation/divorce are the event of mental disharmony?
a) Yes b. No
- 513 Do you have any divorce or divorced in your family?
a) Yes b) No
- 514 Does the family take your decisions on these matters? (Are you consulted?)
a) Yes b) No
- 515 What type of family do you prefer?
a) Joint family b) Medium family c) Small family
- 516 Have you heard about family planning (F.P.) measure?
a) Yes () b) No ()
- 517 If yes, through what source?
i) Media i) From friends and neighbors iii) From school
- 518 Do the men and women equally participate in festival Ceremonies?
- 519 Is there any behavioral difference between a newborn baby girl or a boy?
a) Yes () b) No ()
- 520 Does your daughter's marriage ceremony take place as lavishly and with equal enthusiasm and pleasure as in the case of a son?
a) Yes () b) No ()
- 521 Which languages do you speak?
i) Mother tongue ii) Others (Specify)

Annex II

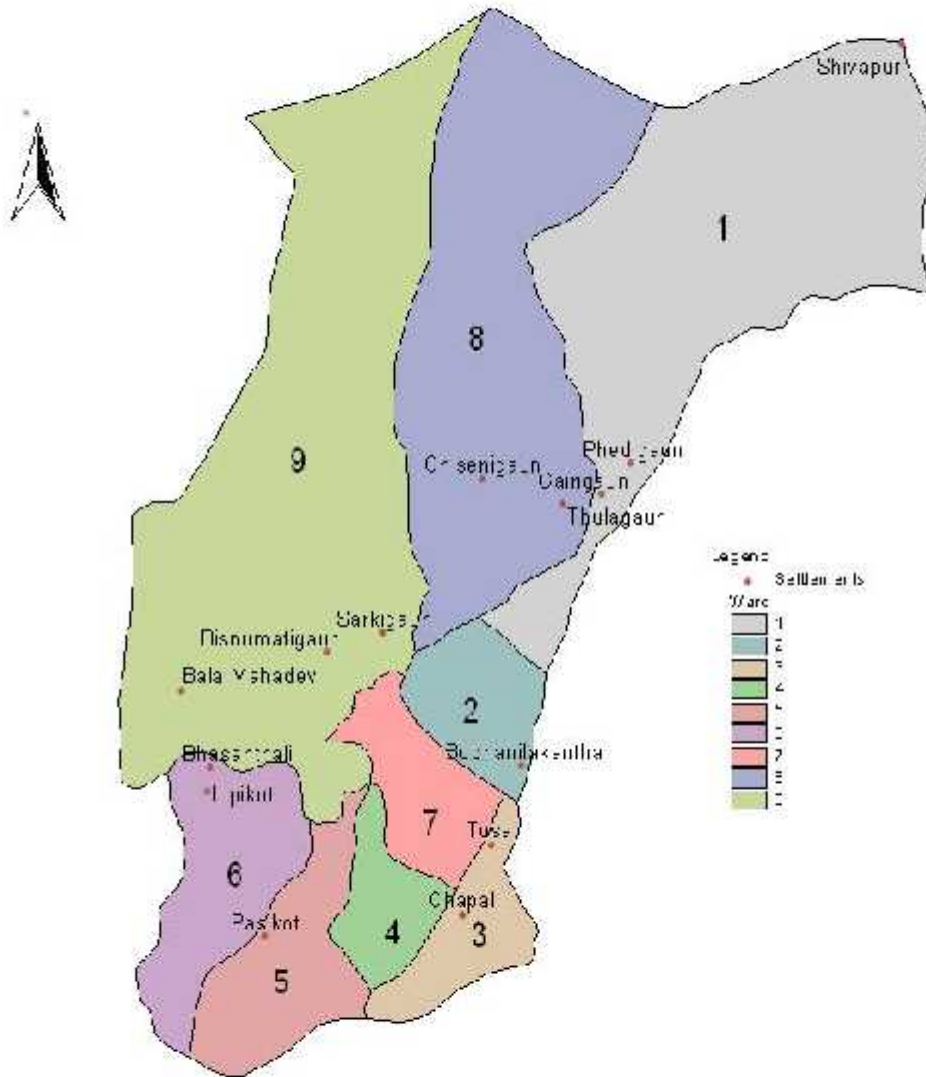
Check list for focus group discussion/Key Informant Interview

1. How necessary is education for upliftment of society?
2. How do you examine the educational status of Tamang people?
 - a) Educational status of female
 - b) Educational status of male
3. Education for girls is essential as equal as boys, why?
4. Have you discriminated between your son and daughter to provide the different level of education? If so, why?
 - a) Primary Level b) Lower secondary level
 - c) Secondary level d) Higher education
5. Have you realized any differences between the children of educated parents and uneducated parents for educational attainment?
6. Are there any discrimination on between boys and girls in type of school attended?
7. Have women got opportunity to participate in vocational training and non formal education as equal as men?
8. How domestic work is related to lower participation of girls in educational attainment?
9. What is the reason for high school dropout rate among girls?
10. What are the responsible factors for lowering educational status of Tamang female?
11. Who is the source of motivation for the education of children?
 - a) Mother b) Father c) others
12. What are the best measures to reduce the gender discrimination on educational opportunity?
13. How do you evaluate the economic status of Tamang household?
14. Are there any differences between work performed by male and work performed by female in Tamang community?
15. What types of work are mostly performed by male? Why?
16. What types of work are mostly performed by female? Why?
17. Females are mostly responsible for household work than male, why?
18. Women have not been given equal opportunity to involve in any income generating activities, why?
19. In comparison, which sex will be given more priority on wage labor by community and why?

20. If there any difference on wage between male and female for same type and duration of work?
21. What is the reason for difference on wage?
22. What type of wage labor is available for male and female?
23. Females have been given much less priority to go to outside the village for work, why?
24. What are the best measures to lessen the gender disparity on economic activities?
25. How do you evaluate the social status of Tamang community?
26. Do women get opportunity to involve in any social institution/CBO, saving and credit groups?
27. Do women get equal opportunity to participate on decision making in society and household?

Map of Bishnu Budhanilkanth VDC

Ward boundary and Settlements in Budhanilkantha VDC



Source: National Geographic information Infrastructure Project (NGIP), Survey Department.