

Original Paper

Socio-Economic Status of Women on Tharu's Community in Nepalese Society

Dr. Uttam Khanal (PhD)^{1*}

¹ Tribhuvan University, Kathmandu, Nepal

* Dr. Uttam Khanal (PhD), Tribhuvan University, Kathmandu, Nepal. Email: khanaluttam24@yahoo.com

Received: July 19, 2021

Accepted: August 7, 2021

Online Published: September 5, 2021

doi:10.22158/sshsr.v2n3p22

URL: <http://dx.doi.org/10.22158/sshsr.v2n3p22>

Abstract

Nepalese society has multi ethnic cultural variations so that the socio-economic status of Tharus' communities has also poor for comparison of other communities. In Nepali society, women are also left behind. The condition of women in that community living within this structure is even more deplorable. It is very difficult to find a woman as a head of household in this community. Since the head of household makes all the decisions, so that most of the men are the head of household. Similarly, women are suffering from poverty, illiteracy, unemployment, illness and household activities in Nepal. The burning issues of women empowerment on national integration are to expose in economic development. It can help on household condition likewise decision making process is very poor in the whole of south Asia, especially in Nepal, Bangladesh, India and Pakistan. The analysis focuses upon the status of women in terms of their socio-economic status, income pattern and household decision making power in comparison to their male counterparts. The economic contribution of Tharus' women has poor and traditional. The condition of Woman has lead to family and decision making process has been also backwardness factors. They want easy to access fortheir health facility, education, social participation, income increase, confidence buildup of decision making and policy forming on human rights of family.

Keywords

Poverty, community, decision, income, skill and training, empowerment

1. Introduction

Especially the Tharu's caste are living in the western Terai of Nepal belongs to the indigenous people there. Compared to other castes, the social-economic and cultural behaviors of those are very different. Their greatest social feature is to see a population of four or five generations under one of roof of house.

The oldest person in the house lives as a head of family. The head assigns the responsibility of daily work to all of the other members. It is the basic duty and responsibility of all to fulfill the responsibilities given to them. Due to the social culture of preferring to live in a joint family, their home looks very long. As the number of households increases, so does the size of the house. No matter how long the house is, there is only one main entrance. After entering from there, the house according to each generation can be seen. Maghi is considered as the biggest festival of this community. The government of Nepal has banned the Halipratha so they were celebrating one's independence on 1st Magh and going to work at the homes of various people from the next day. Sunsari in the east and Dag, Banke, Bardiya, Kailali and Kanchanpur in the west are predominantly Tharu. Despite this, the role of women in this community is very poor. They have not been able to play a major role in the economic, social and education sectors.

The half of the population of the world has Women but their equal participation in any development activities is not only desirable. In the development of a nation the women play vital role, however male dominated to woman because of low of life standard and less value. The People of the community have wanted to importance of women's participation for economic activities as well as expectation of social development and change. The socio-economic status of women greatly enhances the progressive development of a nation. The significance of Women as human resource was initiated only with the onset of the international waves and movement of backwardness women in development which took all the south Asian countries including Nepal. The narrowing concept of the society has traditional producers of women have managers of the domestic and subsistence sector were highly undermined, their activities being automatically labeled as non-monetized, Non-marketable and Non-productive (Bhusal, 2004).

Nepal has more than half of the total population engaged in agriculture. Every aspects of life are directly influenced by agriculture and illiteracy. The total population of Nepal is 26454904 in which the male occupies 48.49 percent and female 51.50 percent. The total literacy rate is 67.91 percent in which, the male literacy rate is 78.59 percent and female literacy rate is 59.72 percent (UNESCO 2018). The female headed household was 14.9 percent in 2001, and it became 25.7 percent in 2011. Similarly, female ownership of land in 2001 was 11.7 percent, and it increased to 19.7 percent. The women can play a major role in household activity for economic as well as agricultural activities which has both uses of labors in the family. The women have expended most of labor in farm activity but they get low wage and them bios from decision making process of their house (CBS, 2011).

The status of Nepalese women has been deeply affected by various religious and traditional ill customs. Social norms and ill practices have seriously affected the role and status of Nepali women. According to Nepali belief, birth of girl is the birth of bad luck. If a boy is born, the family rejoices, but if a girl is born the family laments. There is a general belief that if a man is not blessed with a son, the door to the heaven will not be opened to him. There is a saying that "let it take time but let a son born" (Ghimire, 2009). The economic factors are found as the most important which directly and indirectly affect the decision making process of women in market economy, it tends to raise their strength in decision making power as

an important factor. The convincement of women to the domestic and subsistence sectors automatically implies a low status that lessens their economic decision making power. Equality between men and women in such a situation can't be dreamt for, when half of the population is deprived of the basics right of life, it will be impossible to achieve the aim of prosperity and development.

There is very little freedom in social and economical movement for women in Terai communities. Women have low degree of opportunities for their education and have hardly any access to employment. There is lack of women participation in decision making from house to the executive levels. There is no positive attitude towards women's health and, women do not get appropriate nutrition even in the period of pregnancy. Women get married early and are considered as child-bearing machines. Due to early age of delivery, there is high maternal mortality rate in Nepal. Higher rate of maternal and child mortality shows the lower social status of women. Women have lack of economic power and also have lack of decision making role on her family (Singh, 2004).

2. Statement of the Problems

Tharus are one of the indigenous people of Nepal having in Terai. They are mostly concentrated in Seti, Bheri, Koshi and Rapti zones as well as in the western, mid-western and far western of Terai. They have scattered in the northern parts of Uttar Pradesh state in India along the Terai of Nepal. They usually live very close to heavily forested regions. They have their own dialect customs behavior pattern, life style and socio-culture of socio-economic life. Their dressing pattern is different from other ethnic groups of Nepal. A great majority of the Tharus are very hard working tenant cultivators. They are always engaged in agriculture. Most of them have been greatly exploited by ruthless zamindar and rich landlords. Their agricultural activities keep them isolated from outside world in their own localities.

Tharu's marriages are monogamous and patrilocal most marriages are early and are arranged by parents. They have their own tribal religion and employed their on *Guruwa* or priest. The joint family system is common in the *Tharus* community. They live in one stored huts with bamboo walls, however, in search of fertile land or due to their poverty, they migrate from one place to another. However, they are capable and potential, their capability and potentiality are not respected if they have low status. The economic, demographic and social factors have the strong role in term of decision making power in family. They have no leading role and are considered as second grade citizens and play sub-ordinate role in the society. They are less comfortable in decision making fields. They have low access to resources which make them dependent and it affects their role in households as well as in society with economic development.

The women are suffering from poverty, illiteracy, unemployment and household burden on present Nepali context. Relating to economic development of household and decision making is very poor in the whole of south Asia especially in Nepal, Bangladesh, India and Pakistan. The socio-economic status of women is an important factor that leads to economic development in Nation. The men are always in front

of each of decision by comparing of woman. The goals of development activities of mains streams can't fully attained by supporting of men to the women are equal development. Women's activities are generally connected with inside the house, and men's in the outside the house. The problems of women have cooking, washing, taking care of children and should not involved in traditional activities for male. Women's economic independence and awareness of their rights must be taught and forcibly implemented so those women may be able to exercise their right.

The key area of current development thrust is enhancing female participation on decision making process in different spheres of life. The people of woman are improving economic condition and decision making process will be so critical on Tharus' communities. So, this study attempted to explore answering the following research questions.

- What are the socio- economic statuses of Tharus' women in community?
- What are the roles of Tharus' women in household activities?
- Should Tharus' woman play vital role formaking decision?

3. Objectives of the Study

Nepal has multi ethnic and cultural society. Tharu is one of the most important ethnic groups of society in Nepal. The study has coverage to the socio-economic status of women, especially with Tharus' community. It attempt to find out the role of women for making household's decision. Thus, the objective of the present study is to explore and describe the Tharus' women participation in economic activities and making household's decision. The objectives of the study are:

- To explore the status of women in community.
- To describe the economic activities generate by women.
- To identify the role of women for making decision in household.

4. Review of Literature

In traditionally women's responsibilities have been restricted to the home, cooking, cleaning, child-caring and looking after the house. They are considered to be weak, vulnerable and dependent on men but there should not be any discrimination between men and women. The Constitution of Nepal 2015 states that No discrimination shall be made against any citizen in the application of general law on groups of religion, race, sex, caste, tribe or ideological conviction (Nepal's constitution, 2015). The majorities of women's populations are live in rural areas and their choices of livelihood are limited to agriculture and domestic work in the farms. They are owned in mostly cases either by their fathers, husbands, landlords or brothers since the daughter of Nepal are deprived of the inheritance of property right was the means of owing land. In the rural areas, women have to work in men's land from dawn to dusk for supporting themselves and their family members. This clearly shows how dependent they made for their live hood, or in other words we can say that the right for survival for women is laid on the hearts of women.

Gender inequality still exists in Nepali's women life lag far behind the men's in economically, socially and politically position. Women's traditionally disadvantages status in the areas of education, health and on economic participation has restricted their mobility and divided them the basic needs or necessary for political participation. A girl, in Nepal is not a desired child and so she does not get chance to education, bears a low social and moral values in the society, performs the most arduous jobs throughout her life and, often posses a lower self image than her male counterparts.

The fact is that women are immensely oppressed and suppressed in Nepalese society. They are discriminated in all sectors of decision making and are not considered as main parts of development activities. Though men and women have equal right to live but there is social injustice due to which, women have weak decision making power. The status of women is low which reflects the weak decision making power in house hold as well as in the society. Women are still excluded from the active role of decision making. Men have major role of decision making inside the household as well as outside. Men ask women only for formality and their decision has not prominent part in any activities in household and in the society. Only few women get opportunity to be leading decision maker (Mazumdar & vina, 1982).

The women of south Asian countries of India and Nepal had different social problems on their way for gaining freedom. Indian and Nepalese women had to gain freedom, at first from social evils like sati system, child marriage, polygamy and prohibition of widow remarriage before gaining political freedom. In this regard Indian government and reformists had taken up steps towards eradicating the social evils earlier than in Nepal but the steps towards abolishing sati system and rising marriageable age of girls were taken only in the present century (Thapa, 2004).

The steps towards providing education for girls were taken in Nepal later than in India. Even those steps which had been taken in Nepal towards removing the social evils were not successful; only the steps towards abolishing sati system were successful in Nepal. Child was marriage and polygamy was not wiped out by the reformative steps which had been taken towards this direction process of life. Many others social evils and economic dependency which were harmful to the freedom of Nepalese women were not abolished till 1960.

The movement to secure equal rights for women has developed historically along major fronts, political, social, educational and economic. Women in development concept broadly came into existent when this term was first coined in the early 1970's by a women committee of Washington DC. The importance of women's contribution in achieving the national goals and economic development by objectively are first from articulated at the Nation's oriented. The international women's year of conference have had held in Mexico City since 1975 for the purposive aims. Since then there has been a considerable increase of interests on women issue around the world. Women's role have been stressed repeatedly in National and International forums throughout the United national Organization for women from 1975-1985.

The women's are contributed to social progress for household activities by economic strongest. The backwardness communities' women have limited access to education, feedings and health information

for a large proportion of women scenario. Many rural of women who are literate fewer but they have lost their skills because of few chances of opportunities for practice in life. Low levels of educational attainment among the women are prejudice in favor of male recruitment may also negatively affect by the formal employment of women. The government services of women have only 7% of gazette officers and 5% of the supporting staffs were evolving in 1982. They constitute less than 10% of decision making position at the national and local level. Most of the decisions concerning activities are made by men. The study shows about 50% of decision are made by men, 19% jointly and 31% by female, which shows very low percentage of decision making power on the part of women (UNICEF, 1987).

The United Nations has state about the women empowerment in economically with making decision. The Beijing platform of women had action oriented toemphasize for achieving goal or equal participation by men and women in political decision-making. It calls on government to monitor for evaluate progress in the representation of women at all levels in the public sectors and private sectors through the collection of information. The present information has increased women's representation in political sectors and office is now a widely held development goal by education. The Occupational data from labor force surveys have also been used to analyze gender disparities in access to making decision. The proportion of women for their choice of occupation that usually involved decision making such as legislators, senior official and managers can provide an indication of gender differentials in access to decision making and leadership buildup (UN, 2006).

The adult men spent 92.2% of their working time in productive work, while women has spend only 38.8% of their daily working time in the productive area. But, we again given that women work has increase more hour than men's participation. Men have about seven hours of free time while boys of 10-14 age groups put in about 5 hours of works per day and girls of same age groups have almost full work in a day (Acharya, 1981, p. 127).

Marital status makes women totally dependent upon her husband because her rights upon the family property are only through husband. Women have equal right upon family property. Regarding the property, Bennett wrote that "men are endowed with the right to property by virtue of the biological fact of birth". Women's right to property depend almost entirely upon the social fact of marriage (i.e., on their role as a wife). Therefore women's economic security is entirely dependent on their adherence to strict social norms of proper marital behavior (Bennett, 1980, p. 89).

Constitution will only confer naturalized citizenship to the child. For Nepalese men, however, these clauses do not apply (Malla, 2015). For decades, Nepal has faced diversity in poverty because one category of caste (Bahun and Chettri), class (upper class) and gender are more powerful than another with large access to resources; among them men occupy superior positions to women. Such historical constructions of gender norms and roles result in women having to face diverse poverty and unequal development outcomes in Nepal (ADB, 2010). In addition, rural women from certain caste and ethnic groups (particularly Dalit, Janjati, Madeshi, Tharu) experience larger exclusion because the state and

non-state actors have ignored to include right, needs and issues of these group in the mainstream of development (Nepal NGO Coalition, 2010).

To recognize the gendered challenges in post-conflict reconstruction and to promote women's participation in the public sphere, there has been some reconstructions program in Nepal. The 2015 Constitution extends affirmative action and the rights of women, Dalits, indigenous and other minorities. Independent constitutional commissions are provided for women and the Dalit, Janjati, Madhesi, Tharu and Muslim communities. The Human Rights Commission has been given the mandate to recommend reforms to laws, policies and practices to end discrimination (Mahat, 2015). Government and non-governmental agencies have worked to ensure the participation of women from various caste groups in electoral processes and in government through a variety of program (Dahal & Bhatta, 2008; Ramnarain, 2015). To further the aims set out by the Beijing World Conference 1995, there have also been endeavors to mainstream women's issues in Nepal's development agenda. All these have been done in tandem with the United Nations Security Council Resolution (UNSCR) 1325 on Women, Peace and Security, which supports local women's efforts in building sustainable peace. These attempts have also been made to foreground indigenous processes based on equitable distribution of social, economic and political power (Dahal & Bhatta, 2008). The Nepalese Ministry of Peace and Reconstruction is also working to engage women's organizations from different caste and ethnic groups in peace-building and reconstruction program in Nepal.

Tharu's women have more alternatives than women from many other Nepalese groups. If their life in their husbands' house is not happy or successful, in such situation, they can go back to their parental house. There they can be subsisted on by the food and "kharauni" provided to them in exchange for their labor in the economically productive family (Rajaure, 1981).

Poverty plays the vital role in social restriction on women's mobility. Families trade control over women's activities in exchange for increased income. At the same time, export industries trade have heavily feminize work force which ranges from fifty to ninety percent. While many jobs are described by liberal in the west as "sweets shop exploitation". The women who work in these units see them very differently. These jobs give young women a space where women are able to escape the supervision of families. The income from job often result in greater decision making power and experience of the wider world can embolden these women speak of for themselves (DEO, 2006).

The status of Nepalese women is very poor. They have very less access to health, security and other basic needs of life. Women have low degree of opportunities for their education and have hardly any access for employment. There is lack of women participation in decision making from house to the executive levels. There is no positive attitude towards women's health and they do not get appropriate nutrition even in the period of pregnancy (UNICEF, 1996).

The participation of women in decision making will be great steps towards ensuring women of their right to voluntary motherhood and in turn improve her status. The women high caste group (*Brahmin and Chhetri*) the authority structure is male dominated, women can't make their own decision and they have

no independent source of income and property. Among the women for Baraga, Loharung Rai and Kham Magar, they have liberal social structure, which permit in the accumulation of property. Likewise, the *Newar*, the *Tamang* and the *Tharus* women can have their own independent source of property. Out of that, among the *Newar* of Kirtipur women cannot make her own independent decision to take her sick baby even to the hospital, without prior permission of the senior adult male of the family (Shrestha, 1997).

5. Methods and Materials

For the study, it is necessary to take the data and explain it with a focus. The data has been collected in the form of information through face-to-face meetings, observations and questionnaires within the stipulated time. The collected data is analyzed using general statistical method. The details of the procedure adapted for the present research study describes the research design, summarizes the operational definition and operational measures of selected variables. It will be also provide the details of the nature and source of data, sampling procedures, techniques of data collection, analysis and interpretation of information by the purpose of study.

The main objectives of the present study are to describe the status of tharu's women for their society to making decision power. The study of itscommunity women at micro level who are settling from Dang and Kailali district among the other living community has been selected. This study has presented both primary and secondary sources of information for the brief analyzing. It has used both of primary and secondary sources of data that were collected from by the field works. Primary data were collected from the sample respondents getting key informants. The secondary data are taken from the published and unpublished literature such as books, journals, articles, research reports and other different sources. Structured interview schedule is prepared on the basis of research objectives before going to field for data collection. On the basis of that schedule, interview is performed with the respondent of sampled household to collect the required information. The Observation method will be used to collect the observable information such as women's participation in day-to-day activities, their role in household activities, and their relationship with family. The data are analyzed and interpreted presenting in table as far as possible and necessary, simple statistical tools like average and percentage are also used during the analysis.

6. Discussion and Analysis

The Dang district lies on Lumbini province on the mid western part of Nepal. It is located in the west of Arghakachi and Kapilvastu district, the east of Banke, Rolpa, Pyuthan, Salyan are in the north and Uttar Pradesh (UP), India and Banke in south. The total area of the Dang district is in about 2955 square kilometers and having east-west length is about 90 kilometers and north-south width is about 72 kilometers. It is situated between the *Mahabharat* and *Chure* range having of 20% mountain and 80% plain land. It has tropical to sub-tropical climate and the temperature is recorded in summer up to 39°C

and minimum in winter is up to 2°C. The district has inhabited by different caste and diverse ethnic group. The major languages are Nepali and *Tharus*. Hinduism is the main religion of all caste and ethnic groups. The economic bases of the people on this district are agriculture, livestock, trade, service and traditional occupation.

The origin of Tharus claims that they become migrants from the Thar Desert in Rajasthan, India. Others say that these are descendants of the children that were born out of the liaisons between the *Rajput* women and their servants who fled the Muslim invaders (Chandra, 2018). After living without their spouses in these areas for long periods they ultimately cohabited with their servants thus giving birth to the breed known as the *Tharus*. The *Tharus* are a mixed tribe whose ancestors had migrated into this area seems relevant to the *Rajput* women and servants migration aspect. But in spite of so much trouble taken in trying to associate the above theories with the presence of the Tharus people in the Terai and Duns of Nepal, none of them seem to be able to hold the picture as they profess to be a bit too farfetched, though highly romantic; There is one theory that seems to explain the presence and pedigree of these people who are considered the aborigines of the areas lying within the Inner Madesh or Duns and the Malarial forest areas of the not plains south of the *Mahabharat Lekh* and around the *Chure Range*. One point to note here is that had the Tharu people been migrants, they would definitely not have been foolish enough to settle in the unhealthy flat land of the Terai, but would have naturally chosen a better site for habitation.

Tharu is one of ethnic among from different castes, ethnicity and tribal groups of Nepal. They encompass 50.86% of the total population. In terms of absolute number their population is 1737470 (6.6%). Among 77 districts of Nepal Tharu people mostly live in Bardiya, Kailali, Dang, Nawalparasi, Chitwan, Sunsari and Bara (CBS, 2017).

The status of Tharu women is higher than that of other Hindu women. They are free in their society. Their socio-economic status is determined by their cultural practices, traditions, economic condition and other activities. The involvement of Tharu women in different areas like politics, education, etc., is not still satisfactory (Malla, 2006).

Tharus have greater no of population among other ethnic groups in Kailali. They have been living on the banks of river, forests, malarial valleys and fertile lands of Terai from eastern to western Nepal. Some people have named this caste as Mongol, some say Aryan and some claim mixed group as Aryan-Mongol. There are lots of debates found about the native place of Tharu people like who were it? Where are they come from? One of the young informants from non-Tharu community said that they were the migrated people belonging to Rajput clan that came from Thar Desert in India. He also added about their faith and origin. According to him, Buddhists were located in two different kinds of state-stationary and mobile states. Due to the war, stationary states people migrated here and there from the Shakaya republican. Later on, this people come from it, changing from sthivar to thivar and finally became Tharu (Pokhrel, 2009).

The occupation of Tharus' has agriculture firstly and then livestock rearing. The women catch fish in small rivers, streams and pools using nets. They made distil alcohol at home by using wheat, barley and rice. They are seen to practice an ancient form of sustainable agriculture with the breeding of animals on one side while cultivating the land on the other side. They have two to four cows and same amount of goats, sheep, oxen, pigs and a whole lot of chickens. They say must be present for their various feasts and festivals where the demand for blood sacrifices of a variety of animals is essential.

The marriages of children are quite young when a boy has age of thirty to fourteen years and will be married to a girl age of seventeen to eighteen years were common. This sort of unbalanced age of marriage has claims because of their practical belief that an extra worker is made available by this union. Another reason offered is that the girls' sexual appetite increase as she grows older and the boy will be able to accommodate her as he will also be growing proportionally and thus, the balancing of this sexual high is possible. This also serves as a buffer to control the desire for extra material sex is supposed to satiate this unfulfilled craving.

Hinduism is the main religion of the Tharu's community. But nowadays, their belief and practice is gradually changing because of the education as well as interaction with Hindus and the houses are in traditional types. But some houses are built in modern style because of the developing of village-market. They are very poor opportunities of health, sanitation, education, family planning situation and employment situation for Tharu's community women.

The most important element of human development is education which affects every aspects of human's life. Like income, living standard, occupation, etc. The education attainment level of population is an important indicator of social development. It plays vital role for the development of people, national economy as a whole. It is principal mechanism or agent for fulfilling the awareness and change of the people. Education of the sample respondents was measured in terms of literacy status. Those who were not even able to read and write were considered as "illiterate" and those who were able to read and write without any formal education were considered as non-formal schooling. Those who had received formal education were graded as Primary, Lower secondary, secondary educations have completed but the majorities 80% of Tharu women are illiterate.

The status of occupation of an individual plays an important role of her social identity, so all are known by their working status. The working status of the people is also determined the fertility behavior. In view of this, occupation of respondent has been taken as an important characteristic into consideration. Out of total respondent, 62% respondents were engaged in agriculture, 32% were involved in household work and 32% respondents were not earned any income from outside. The service holder respondents were two percent and 4% respondents were other work like wage labor or servant.

Family is one of the social institution, concerns mainly with love, affection, sexual relationship, reproduction, child bearing, child care and socialization belongs to a family either by birth or by affinity. The activities of an individual revolve around his or her family. The 74% of the sample household consisted of joint family. Those families have included husband, wife and their married and

unmarried children living together and having meal in same kitchen. There are 26% of the sample household consisted of nuclear family. That family has husband, wife and their unmarried children.

The economic characteristic of rural parts of the country of people has based on agriculture. Besides the agriculture, animal husbandry and poultry farming as supplement to agriculture based work for household income. The ownership of land or landholding size is the main indicator of relative economic status of people. Land was found to be the main source of living in Tharus community. A person is called wealthy or rich who possess large size of land, economically and socially he/she has a high position. The people were cultivating in *Zamindar's* land were considered as (half) '*andhiya*' system. Only the 6% household were landless and 10% of the sample household was staying in the *Ailani/Bagar*. The 56% land owners have less than 10 *Kattha* land and 72% households were either landless or owned less than 10 *Kattha*, 24% household have 20 *Kattha* land and remaining 4% household have 40 *Kattha* of land.

According to the field studies only 30 percent households have sufficiency of food while 70 percent households are facing the food deficiency. It is because of the low agricultural land. Those who have deficiency of food it's fulfilling their food requirements from other income sources as business, services, livestock farming, wage earning. For analyzing the household decision, 53.33% of decisions was made by husband and 13.33 percent decision made by herself to sell such surplus products and 6.66 percent of the household were decided both husband and wife commonly. Beside this, 26.66 percent of decision was made by other people of the family. Females rarely go to market to selling activities because the house is related to outside and far from their residence area. It is considered that male and female are equal in family and they have equal roles and responsibilities. But males have dominance in decision making process and other social activities. Male alone have greater contribution over the purchasing of household things and its consumption and the case of livestock purchase, the decision of female is higher than male member.

By comparison of decision making process of income, 35% of the women kept their income with themselves and 45% of the women decided for utilizing the income by husband. Likewise, the decisions regarding the utilizing the income of 7.5% of the women was in the hand of mother in law. In the same way 12.5% of the women had the authority to utilize their income by father in law. Similarly, 12.5% percent of women are save their income and 87.5% of women can't save their income. They spend their income in food. Out of total respondent, only 17.5% of the women spend their income in family health and 12.5% were in their child education.

Agriculture is major economic sources of Tharu's people. They have engaging into agriculture long a time of the year for living and In addition the major occupation is also concerned. In agriculture practices, male and female both are engaged cultivation by the same time and period they have different roles for practices according to their capacity to access. The decision making process of female were inferior to male but the situation has been changed due to various factors. The female is

derived from the land ownership certificate. It is not only concerned to study but it remains in all over the country of Nepal.

The female of Tharu's community of Nepal has less access than the male in agricultural making decision process. The land purchase has 39.16% decision are made by male and 17.23% by female and remaining are both of themselves. When they are going to selling of land to making have decision are also the same criteria mentioned as in land purchase. The practices had selection process of 67.63% of decision are made by male and 9.15% by female. Off course, 26.13% of decisions are taken by both of them. Similarly, we can find out the inequality in decision making process of male and female were most of the activities on household members.

Skilled man powers are the most demand in all fields. They can easily finish their work and earn money in comparison to the unskilled manpower and social status becomes high. Tharus women have involved in different types of training, like cutting/sewing, weaving and agricultural training. The studies show that 18.75% of the respondents were involved in cutting and sewing training, 12.5% are weaving and 68.75% are in agricultural trainings. All the trainings have received in their local area and no one has received on Computer training. The decision making for taking training for women have only 31.25% other women have decided to take trainings on her husband.

Animal husbandry has played important role in Tharu community but they have kept domestic animal for economic reform. By the perception, the ownership of large number of oxen way sign of well-being which raised the prestige of the owner of house. All of these domestic animals remain in the name of the head of the male of family members. There is no needed to making place for female of their ownership of rights to domestic animals. By the concept of community forest, they have very little number of domestic animals due to the lack of grazing land are deprived of the pasture needed to serve their domestic animals by themselves. Animal husbandry sectors of female have started to get ownership of right and sense of analyze situation has changed in status of women only from male members come under the management. According to the study, the size and types of animal are buying and selling by different dominants. By the study reports say that 17.15% of size and type of animals' decision are taken by women 45.26% by male members and 29% decision are taken by both of them. In the case of buying and selling 9.21% of decision are taken by women, 72.5% decision are decided by male and 21.31% are both of them. The data are clarifies that female has very less access into animal husbandry.

There have been different roles and responsibilities for the household activities for betterment of its system. Each family member should play different role according to their ability for labor and policy making within the small territory. The most of the society have general and particular difference between male and female on the position. The difference between male and female in each household activity are compared to use of income decision by male of 64.32% and by female of 16.15% and by male-female of 29%. Similarly, 30% of decision are making to schooling child by women, 49.18% by male and 18.08% by getting together. By the 16.15% of health decision are taken from female, 35.82%

by male and 44.16% of decision are getting together. The marriage is main role of life but 5.15% of child marriage decision made by female when 75.35% by male and 19.5% of decision are taken jointly. The people of the study area are low of economy on income and expenditure ratio comparison between with other people. The compare between male and female with income and expenditure ratio are different by the respondents female have very poor condition. The income and expenditure ratio can generalized with economic status of female in their society. The total incomes of household of 22% are per year comparatively in good conditions. Only of 19% households have earned 60 to 70 thousand incomes in per a year. Similarly, 12% households have getting forty thousand incomes in a year. This income is not only by male member but it is contributed by the female member of household. Those household have good economic condition where female are equally participate in economic activities by contribution of women gradually achieved in good economic and social status of life.

7. Conclusion

The government of Nepal has improvement of women role and responsibility for main streams to making change of social, political and economic activities of Nation. The Nepal's government has already draft and assign of Constitution of Nepal that give women equally participation by the rule and legal system. The government has signed international agreements to promising implementation of policies that help to women empowerment. The relationship between women's education and their role on decision making process had more important and illiterate women have poor role on decision making process for household and community. The women are literate then they get to make decision for household family and community. Beside it, illiterate women don't have access on the decision making process for household and every community.

It was also conclude that females have low socio-economic status and thus lag behind men in household decision making. So it is essential to improve their ability and capacity to participate to economic improvement process. The female have to work more than the men in household but having less making decision power have the another issue of society. Although they have responsibility to complete the work but they haven't chance to decide itself for it selling and purchasing of goods. If there is any difficulty to complete the work, they can't decide at that moment and they have to ask for it. The *Tharus* women are basically guided by their traditional rules and regulations.

The traditional Tharu's communities are concerned with the low prerogative social position in society. It is not possible only from the backwardness society has opposition group like female members. When the minorities-female group had feelings of their dominance by male to social members and organized by themselves. They can challenge against the male for social member that could achieve their lost position. These minorities' people have got supported to become aware about their suppression by different factors more conscious from their group-in terms of women's organizations. By the help of those organizations have face external factors and achievement of their goals increase in social value as

well as social status to support from other institution. It was easier to reach on their destination of women for its community.

Acknowledgement

I like to thankful for all respondent to providing information in this research works and my thankfully goes to those researchers for review of literature to get related information and cited it.

References

- Acharya, M. (1995). *The Status of Women in Nepal* (pp. 44-49, Vol. v), Kathmandu: CEDA.
- Acharya, M., & Lynn, B. (1981). The Rural Women in Nepal. An Aggregate Analysis and Summary of Eight Village Studies: The Status of Women in Nepal. *Field Studies*, II(9), 127-143.
- Acharya, M., & Lynn, B. (1982). *Women and The subsistence Sector Economic Participation and Household Decision making in Nepal*. World Bank Staff Working Papers 526, The World Bank USA.
- Ahojja, P. K. (1982). *Another Development with Women Development Dialogue. A Journal of International Co-operation, The Dag Hammarskjold Foundation, Uppsala, 1982(1-2)*, 17-28.
- Bennet, L. (1980). *The Status of Women in Nepal* (Vol. I, Part 1, p. 89).
- Central Bureau of Statistic. (1995). *Population Monograph of Nepal*. CBS Kathmandu.
- Central Bureau of Statistic. (2011). *National Population and Housing Census 201*. Nepal, CBS Kathmandu.
- Dahal, D. R., & Bhatta, C. D. (2008). *The relevance of local conflict resolution mechanisms for systemic conflict transformation in Nepal*. Berghof Foundation for Peace Support. Retrieved 2 March 2017.
- Dang, D. D. C. (2008). *District Profile of Dang*. District Development Committee, Dang.
- Deo, N. (2006). "Is Globalization our Friend?" *Current History. A Journal of Contemporary World Affairs*.
- Gautam, R., & Asoke, K. T. (1994). *Tribal Ethnography of Nepal* (Vol. II). Book Faith, India.
- Ghimire, S. (2009). *Role of Women in Household Decision Making in Tharu Community*, A Dissertation Submitted to The Department of Economics, Birendra Multiple Campus, Chitwan.
- Gurung, J. (1999). *Searching for Women's Voice in the Hindu Kush Himalayan*. ICEMOD, Nepal.
- Kaur, S. (1987). *Women in Rural Development: A Case Study*. Mittal, Delhi.
- Luitel, S. (1992). *Women and Development*. BP Luitel, Kathmandu, Nepal.
- Mahat, R. S. (2015, September29). *Positive Constitution* (p. 1). Republica. Retrieved February 19, 2017, from <http://admin.myrepublica.com/opinion/story/28980/positive-constitution.html>
- Majupuria, I. (1990). *Nepalese Women*. Tecpress Books Co. Ltd, Pratuman Bangkok.
- Mazumdar, V. (1982). *Another Development with Women: A view from Asia, Development Dialogue. Dag Hammarskjold Foundation Uppsala, V(1-2)*, 65-73.

- Nepal NGO Coalition. (2010). *Periodic review on human rights* (Working Paper, pp. 1-19). Nepal: Human Rights Council.
- Pandey, T. R. et al. (2006). *Forms and Patterns of Social Discrimination in Nepal*. A Report UNESCO Kathmandu Series of Monograph and working Papers: No. 8.
- Pokharel, D. R. (2009). Present ethnicity and its issue of Chitwan: Brief description. *Kailali Smarika*, 7, 137-139.
- Shrestha, S. L. (1994). *Gender Sensitive Planning What, Why and Who in Nepal*. Women Awareness Center, Kathmandu, Nepal.
- Shtrii, S. (1995). *Women Development Democracy: A Case Study of the Socio-economic Change in the Status of Women in Nepal (1981-1993)*. Shtrii Shakti, Kathmandu, Nepal.
- UNICEF. (1987). *Children & Women of Nepal: A Situation Analysis*. Kathmandu, UNICEF.
- UNICEF. (1996). *Women, Higher Education and Development*. Jessica Kingsely.