

Status of Employment Among Tamangs and Non-Tamangs Women in Sindhupalchowk District

Tulasa Devi Dulal¹

Abstract

This paper tries to highlight the women's working status in previous time to some changing status these days in Sindhupalchowk District. In the previous time women have to do all manual work, women reserve the grain, tend to the livestock, grow the vegetable in the kitchen garden, transplant the saplings at the start of the cropping season and then again reap, thresh and clean the harvest. Such activities are not restricted to the village economy alone; women are also equally involved in other development work of their community these days.

The family work could be defined as the total volume of physical and mental labour performed for the maintenance of a family. It incorporate all the endeavors applied for the person him/herself and for others. Indeed, the family work in total should be termed as the collective responsibility of all the members of family. However the burden of family work is usually greater for the women and for those people living in the marginalized economy of the household. The CNAS collected data suffices the ground to conclude that the women in Sindhupalchowk have miserable life .But now-days some women are changing their employment to government service and foreign employment.

Key Words: *Employment, Working condition, Discrimination, Tamang women, Sindhupalchowk*

Background of the Study

A large part of women's work is not considered as economic activity, although women work for more hours than men and take the major responsibility for maintaining the family. Available data (UNDP, 2004) indicate that women face higher levels of unemployment and underemployment in both rural and urban areas. Most women workers-over 70 percent- are confined to self-employed, unpaid and low wage informal sector serviced with their contribution - although extremely significant-often underreported and unrecognized.

1 Ms Dulal teaches Population Studies at Patan Multiple Campus, Lalitpur, TU.

The development of export industries, such as carpet, garment and woolen goods has opened up some avenues of formal employment for women. The number of women in non agricultural work force has increased from 20.2 percent in 1991 to 34 percent in 2011 (CBS, 2014).

women's economic activity is still low in non-agriculture sectors possibly due to a lack of education and a tradition of working in agriculture. Naturally, women engaged in self-employment activities and/or unpaid family labour is very high (64% of females in total). Nevertheless, there has been an increase in female international migration (12.4% in 2011) in recent years. Although the gender gap between males and females in many areas has improved compared to previous censuses, the change is not significant, To overcome the existing gap, allocation and implementation of the gender responsive budget (GRB) has been recommended.

However, here also women are concentrated in low income and low capital intensive jobs. Overall women earn about four fifths of what men earn in the agriculture sector and three fourths of men outside agriculture (NLSS, 1995/96).

Another dimension of the scale of gender inequalities in the Nepal labour market is the number of females per 100 males in each labour market category . For every 100 males in the working-age population, there were 125 females. However, when it came to employment, for every 100 employed males there were only 59 employed females. Gender disparities also existed among the unemployed and those who were not in the labour force (NLFS, 2018).

There were approximately 20.7 million people of the working age and approximately 7.1 million were employed while 908 thousand were unemployed. This translated into unemployment rate of 11.4 percent. Females reported a higher unemployment rate of 13.1 percent, which is 2.8 percentage points higher compared to males. There are huge disparities in other labour market indicators between females and males, in that female employment-to-population (EPR) is 22.9 percent, which is 25.4 percentage points lower than male EPR. The female labour force participation rate (LFPR) was 26.3 percent compared to the male LFPR is 53.8 percent (NLFS,2018).

Nepali women in general face the double disadvantage of discrimination by tradition and denial of the benefits of modernization. Emphasis is always placed on changing the attitudes, benefits and value systems of patriarchy rather than giving adequate attention

to ways of overcoming social and cultural constraints on women. The dominance of hill high-caste women in all public spheres is a clear signal that the inclusion of women in the modernization process could overcome traditional constraints.

Irrespective of the liberal family structure of the Tibeto-Burman group or the conservative social structure of Indo-Aryan groups, Nepali women in general lag behind men. Meena Acharya, a scholar who perceives gender relations in Nepal through the paradigm of the private/public domain once stated, "As far as women's access to property and modern avenues of education, skill development and knowledge is concerned, and Nepalese women in general lag far behind men (Acharya, 1997). The preference for sons is common to all and women of all caste/ethnic groups are over-burdened by domestic activities. Through gender relations vary between different cultural groups patriarchy is pre-dominant in multiple ways and at varying levels.

The share of women age 15 years and above in wage employment in the non-agricultural sector was 19.9 percent in 2008 which is only 1 percentage point increment from 1990. Overall, 78.5 percent of women 15 yrs and above are employed. The gender gap in labor force participation is 7.4 percentage points for males and females aged 15 years and above (CBS 2009). Women often work for no monetary compensation: 74.8 percent of unpaid family labour force is female (CBS 2009). The high representation of women in unpaid labour suggests that a large proportion of economically active women still have no access to economic resources. The gender gap in average daily earnings either cash or kind is wide in the non-agricultural sector at NRs 148.9 per woman and NRs 212.5 for men (Bhattarai 2009). This suggests that women are either not paid equally with men for the same job or that there are more women in jobs that require a low level of academic qualifications or skills, which pay less. Although women are still mostly employed in traditional sectors, their participation in the non-traditional work force such as the armed forces and overseas employment has increased rapidly in recent years. Women score lower than men on all indicators, although it is often noted that some ethnic groups allow for relatively greater equality between men and women than other groups.

As a process, women's empowerment is described as a woman's strengthened agency that enables her as an individual and/or member of a group to access services, utilize resources, and make informed decisions. It also builds women's confidence in questioning and standing up against gender norms and structures that are discriminatory, and holding service providers accountable to provide gender-responsive services. As

an outcome, women's empowerment results in greater access to a control over social, economic, political, and cultural capital. It further enhances the ability to understand and analyze the terms and conditions of gender discrimination (Martinez, 2006)

Convention on the Elimination of all forms of Discrimination Against Women in the preamble recalls that discrimination against women violates the principles of equality of rights and respect for human dignity, is an obstacle to the participation of women, on equal terms with men, in the political, social, economic, and cultural life of their countries, hampers the growth of the prosperity of society and the family and makes more difficult the full development of the potentialities of women in the service of their countries and of humanity (BBC,2005). Although women are still mostly employed in traditional sectors, their participation in the non-traditional work force such as the armed forces and overseas employment has increased rapidly in recent years.

Another area of employment that is expanding for women in the education sector. The proportion of female teachers is gradually increasing, particularly at primary and secondary levels; however there is still a huge gender gap at higher secondary and tertiary levels (MDG, 2010). There are also large regional disparities .The gender parity index for teachers at primary level ranges from 1.18 in Kathmandu valley to 0.34 in the Mountains of the Mid-western Development Region (DOE, 2009).

On the bureaucratic front, the planning commission, there are only one or two women working in comparatively less significant ministries. Out of 93,716 civil services posts only 14 percent are occupied by females. So far only one woman has served as an ambassador and as a judge of the Supreme Court. In university job still there is no any women vice chancellor and Registrar yet in Nepal. The Supreme Court decisions have categorically stated sections 2 (f), 5(b) and section 14 of CEDAW while making orders to the government to remind its international obligations. However, the achievement received on this regard has not been enough. The main reason for inequality between men and women is the patriarchic structure of the society.

The Gender Empowerment Measure (GEM) under the Human Development Report of 2009 indicates that women's share of earned income was about one third of that of men. Women's ownership on house can be found very low (only around 11percent). This system leads to discrimination against girl children in food distribution, provision of clothing, health-care, education, and entertainment. This is because the girl children are

many of the times and places viewed as having no lasting value to the family (FWLD, 2010). However, she is seldom considered as an equal partner within the family of her husband and happens to be a junior or inferior partner in there.

Social inclusion refers to effective participation, both socially and economically by an individual in all aspects of society. It relates to the capacity of an individual to consume (purchase goods and services), produce (participate in socially or economically valued activities), politically engage and socially interact (Saunders, 2003) At its optimum, social inclusion is about having access to opportunities, options and choices in life and having the personal capacity, self condense and individual resilience to make the most of them. Individuals experience ‘social exclusion’ through the process of being alienated from the social, economic, political and cultural systems that contribute to a person being part of their community (Newman, 2007:11). Social exclusion can also be used to describe the circumstance of geographical areas that experience multiple forms of disadvantage (Silwell, 2004).

World’s large portion of women is still being discriminated in each community, religion or country directly or indirectly in different stages of life. Brahme cited by Das (1989) have revealed that though both male and female are hired for same type of job, female are discriminated to get equal pay to male. Such type of practice is more common in the developing world. According to Dhital cited by Pokharel (2007) gender discrimination in education, employment and health accelerates economic burden. Discrimination against women affects their capacity to participate freely and fully in society and in turn brings psychologically harmful consequences. Due to the fear of being deserted by husband women don’t even hesitate to abort the female embryo inside their womb before it turns into a baby. A report reveals that seventy eight thousand of fetuses were aborted in Mumbai, just because they were known as female fetus (Bastola, 2007).

Half of the population of the world consists of women, whose large portion is still discriminated in different phase of life directly or indirectly, though there are some differences in each country, religion, society or ethnicity. Scholars have reported different types of discrimination in their work. During 1890s, 85% of the Canadian women were involved in low paid job.

Despite decades of equal pay legislation, age gaps remain wide and persistent across all regions and sectors. Based on available information from 83 countries, the ILO reports

that women are generally paid between 10 and 30 percent less than men (UNWOMEN, 2012). According to the International Trade Union Congress, the average gender pay gap is 29 percent in Argentina, 22 per cent in Poland and 24 percent in the Republic of Korea (UNWOMEN, 2012). These wage gaps reflect the fact that women doing the same or comparable jobs are paid less than men for the same work, but they are also indicative of the fact that women tend to be concentrated in low-paid work.

In those days employers and the male worker were influential to restrict women to compete with men in certain occupations. One labor organization suggested, “We think that women should not be allowed to work in the foundries, as it has a tendency to degrade them, to lower the wages of the men and to keep a number of young men out of work”. During 1990’s women were not treated like human being at work place and no male wanted to work with females (Poharel,2007).

Unpaid work, including housework and care of children and the elderly in homes and communities, contributes to well-being and to economic growth by producing a labor force that is fit, productive, knowledgeable and creative. Yet national statistics, including gross domestic product (GDP) and gross national income (GNI), ignore the home production activities carried out mainly by women in all economies and cultures. Similarly, despite the importance of unpaid care work and meeting many of the Millennium Development Goals do not mention it (HDR,2010). The United Nations Research Institutes for Social Development estimates that the omissions equal 10-39 percent of GDP incorporation unpaid work in national accounts would better reflect the realities of time use especially for women (UNRISD,2010).

Getting unequal pay by women for equal work is a common practice in the developing world. Discrimination against the women in the payment of wages is widespread in India. However the constitution promises equal pay for equal work, females are getting 18% less pay than males. The highest pay differential between male and female was for supervisory staff according to Chakrabarti 2003 cited by Pokharel 2007).

The wave of women rights movement gradually raised in other group such as in working class women, black women and other minorities women. It was mainly the influence of Merry Wollstonecraft. However, her thoughts were concentrated on the liberation of the upper class women but influenced the trade unions and middle class women movements. Later the liberal feminists separated their movements from the other class movement

and centre on the liberation movement of women of the bourgeois class .After 1960, the women liberation movement began which is regarded as the second wave of feminist. Friedan analyzed how the middle class lifestyles hinder in the intellectual and emotional development of women (Tamang, 2004). The liberal feminists raised the voice on the equality, expansion of limited role of women in society, traditionally occupied attitude of society on women and thus, demanded the rights of education, political, reproductive and equal wage. This feminism never sought theoretically to change the social structure nor tried to change practically. They have the reformist or bourgeois character.

Marxist believes that they argue the female exploitation is rooted in forces and relation of the production and the ultimate solution for them to get rid from the oppression is to break such mode of production. They opine that roots of this oppression must not only be sought in economic structure but also in social / cultural structure. Similarly, source of women's exploitation must not only be sought in her productive life but also in her reproductive life (Upreti,2012).

Status of Tamang Women in Nepal

Nepal's ethnic diversity has been regarded as one of the most typical feature of Nepalese population. Unless realities of society and culture are not perceived, no development is possible. So it seems significant that there should be through study of each ethnic group.

Nepal, the debate on social exclusion has been concerned with characteristics of excluded groups- ethnic, religious or caste groups- intra-group gender exclusion has been a lesser concern (CNAS, 2009). The gander in a singular focus on groups is that it risks blurring crucial intra-group dynamics and exclusion mechanisms. For example, in terms of socio-economic background elites have perhaps more in common than the "rich" and "poor" within each group. Hence as a concept informing social policy measures social exclusion may benefit from a more nuanced analysis of intra-group dynamics.

There are a number of sets of domestic work, such as: domestic works of cooking, maintaining the cleanliness, fetching the water, looking after cattle, maintaining the agriculture, care of children, work in shop kept by the family, buying and selling of goods are the major work of the member of family. However, the burden of family work is usually greater for the women and for those people living in the marginalized economy of the household. But now a days some women are trying to go foreign employment.

Statement of the Problem

In most of the rural areas, their employment outside the household has generally been limited to planting, weeding and harvesting. In the urban areas, they are being employed in domestic and traditional/feminine jobs as well as in the government sector, mostly in low –level positions.

Women’s decision-making role and control over resources is negligible in most households. Issues concerning property, marriage, expenditure and education are men’s business and women can exert little or no influence over the outcomes.

Tamang women involve themselves in domestic chores such as less pleasant tasks like feeding, cooking, cleaning etc. Apart from this most of the women in this community involve themselves working as a wage labours in nearby village to earn some money to support to their family member. Therefore, a study on the gender discrimination in Tamangs community is very essential as it may throw light on the low status of these ethnic groups.

Objective of the Study

- To analyze the access to employment status by Tamang and non-Taman women in Sindhupalchowk District.

Research Methodology

Data for this thesis derived from part of a larger survey of Center for Nepal and Asian Studies (CNAS) on Social Exclusion and Group Mobilization in Nepal carried out in 2007/08. The larger survey covered four districts namely Sindhupalchowk district. The reason for selection of the ethnic groups of people in those districts was that those areas were identified as the most populous for these Tamang ethnic people by the Census 2001 of Nepal. Sindhupalchowk is backward as compared to other districts of Nepal. Similarly, women have no access to power policy making, decision-making level, higher level government post and authorities.

Data for the study of Tamang in Sindhupalchowk was collected from household survey, focus group discussion and case studies. Sindhupalchowk district has 79 VDCs. Among them 20 VDCs were selected for the purpose. For each selected VDC a total sample size of 33 households was fixed for the survey. This consisted of 22 households from target group i.e., Tamang and 11 households from other groups from the same VDC.

Occupational Status of the Study Population

Occupation is a primary indicator of economic status of people. The primary work of an individual gives special identity at both households and community levels. The level of income and the living standard are ultimately determined by the occupation of the household members. In a traditional rural society, occupation of the households' heads determines the main role in decision-making, which influences each aspect of the household activities. In the study area the majority of 40.6 percent participants were engaged in farming. Distribution of respondents by occupational status is given in table.

Table 1: Distribution of population aged 10 years and above by occupational status of respondents in Sindhupalchowk District.

Occupation	Tamangs				All Others				Total			
	Male		Female		Male		Female		Male		Female	
	N	%	N	%	N	%	N	%	N	%	N	%
Agro Farming	420	37.9	445	43.2	179	30.2	193	35.7	599	35.2	638	40.6
Business	124	11.2	55	5.3	79	13.3	32	5.9	203	11.9	87	5.5
Service	74	6.7	22	2.1	48	8.1	14	2.6	122	7.2	36	2.3
Student	289	26.1	230	22.3	171	28.8	161	29.8	460	27.1	391	24.9
Household	12	1.1	63	6.1	10	1.7	44	8.1	22	1.3	107	6.8
Dependents	53	4.8	84	8.2	22	3.7	25	4.6	75	4.4	109	6.9
Others	28	2.5	11	1.1	23	3.9	7	1.3	51	3.0	18	1.1
Inapplicable	107	9.7	120	11.7	61	10.3	65	12.0	168	9.9	185	11.8
Total	1107	100.0	1030	100.0	593	100.0	541	100.0	1700	100.0	1571	100.0

Source: Social Inclusion Survey Data Files, CNAS, 2008.

Table shows that agriculture is a common occupation for all study population. About 35.2 percent of males and 40.6 percent of females were involved in agriculture followed by male students 27.1 percent and 24.9 percent were female's students. Agriculture was the main occupation of both Tamang and non-Tamang. Wage labor comes second among Tamangs and professional service among non-Tamang. Business comes third among non-Tamang and professional service among Tamangs. However, among non-Tamang, wage labour was also equally important occupation and its share is almost close to business. The focus group discussion also reveals that most of the women participants in Chautara Municipality were involved in household and agricultural work and wage labours and other some of them were involve in small business like

Nanglo Pasal, Chatpate Pasal, Tarakari Pasal in Tamang and non-Tamang women of the both communities. Now a-days Women development Office has been giving seed money for the poultry and goat farming for the poor women.

Skills and Trainings

Skills apart from farming are important means to earn a better livelihood. In the agrarian context, people equipped with various life- skills are able to compliment household economies. Among surveyed population the majority of them do not have extra life —skills beyond farming. Among those whom have skills had notable skills including bamboo work, knitting and weaving, masonry, carpentry, driving and so on. This applies to both the Tamangs and non-Tamangs. Distribution of respondents by skill and training status is given in table.

Table 2: Distribution of skill and training in Tamang and non-Tamang above the age of 15 years in Sindhupalchowk District

Occupation	Tamangs				All Others				Total			
	Male		Female		Male		female		Male		Female	
	N	%	N	%	N	%	N	%	N	%	N	%
No skill	942	78.8	976	92.3	516	81.3	509	91.3	1,539	79.7	1485	91.9
Manson worker	37	4.6	1	0.1	15	3.4	5	1.3	52	4.1	6	0.5
Tailor	0	0.0	4	0.6	7	1.6	5	1.3	7	0.6	9	0.8
Carpenter	36	4.4	0	0.0	10	2.3	0	0.0	46	3.7	0	0.0
Blacksmith	0	0.0	0	0.0	1	0.2	1	0.3	1	0.1	1	0.1
Weaver	20	2.5	37	5.1	7	1.6	14	3.6	27	2.2	51	4.6
Driver	18	2.2	2	0.3	8	1.8	0	0.0	26	2.1	2	0.2
Goldsmith	0	0.0	0	0.0	1	0.2	0	0.0	1	0.1	0	0.0
Clay work	1	0.1	1	0.1	0	0.0	0	0.0	1	0.1	1	0.1
Bamboo work	53	6.5	9	1.2	28	6.3	7	1.8	8.1	6.4	16	1.5
Total	1107	100.0	1030	100.0	593	100.0	541	100.0	1700	100.0	1571	100.0

Source: Social Inclusion Survey Data Files, CNAS, 2008.

Skills such as knitting and weaving were primarily confined to females. While carpentry, masonry and bamboo work were largely confined to male. No sharp differences on life-skill training between Tamangs and non-Tamangs were apparent. However, the proportion having carpentry skills is higher among Tamangs than others. The focus group discussion also reveals that most of the women participants have no skills and training. They are illiterate, agricultural workers and homemaker. Some of the participants were

found taking tailoring training. Now a day's some of the NGOs perform some tailoring, beauty parlor, making candle and house wearing training but that is not sufficient for the participants as of cleared the condition of Sindhupalchowk district.

House-Holding Task

Water Collection as Women's Responsibility

There were some questions of household work responsibility. The study shows that most of the female had to collect the water. About 59.8 percent of females were reported that they must collect the water in family. Non-Tamangs female water collector's percent was higher 65.1 percent than that of Tamangs females 57.0 percent. Female water collection percentages were higher in both cases. Only 5.0 percent of Tamangs males and 4.8 percent of non-Tamangs males collected the water. Distribution of respondents by water collector is given in table.

Table 3: Distribution of household according to water collector in a family in Tamangs and non-Tamangs communities in Sindhupalchowk district

Water Collector in Family	Tamangs		Others		Total	
	N	%	N	%	N	%
Male	18	5.0	9	4.8	27	5.0
Female	205	57.0	121	65.1	326	59.8
Male & Female both	138	38.0	56	30.1	194	35.3
Total	361	100.0	186	100.0	547	100.0

Source: Social Inclusion Survey Data Files, CNAS

Chi-square Value = 21.046 P= .002(sex and water collection in family)

Chi-square Value = 73.905 P= .610(caste/ethnicity and water collection in family).

Table shows that among the total of 547 Tamangs and non-Tamangs respondents, 35.3 percent respondents were reported that both adult males and adult females were jointly collected water in family. Tamangs males and females both water collectors were higher 38.0 percent than non-Tamangs 30.1percent. The percentage of both Tamang and non-Tamangs males and females in collection of water was higher than that of non-Tamangs.

It means higher number of Tamangs males helped to collect water than non-Tamangs males in the family. High percentage of 65.1 percentages of non-Tamangs females were carried the water in family. The chi-square test suggests that there is high association between sex and water collection in family but there is no relationship between caste/ethnicity and water collection in family. Here my argument is that in terms of water

collection, there is no difference in Tamangs and non-Tamangs. It is determined by other factors rather than cultural ethnicity. The participants of Focus Group Discussion also revealed that water collection is as the women's responsibility in family. Nobody help them fetching water in family.

Preparation of Food in the Family

Among all study population, 79.7 percent of women were found to be preparing food in family. Only 3.2 percent of men were prepared food in families. Among Tamangs 78.5 percent of females and 2.5 percentages of males prepared food in family. A small number of boys and girls also prepared food in families. Situation of preparation of food in family is given in table.

Table 4: Distribution of person who cooked food at home in family in Tamangs and non-Tamangs household in Sindhupalchowk district

Prepared food	Tamangs		Others		Total	
	N	%	N	%	N	%
Male	10	2.5	8	4.3	18	3.2
Female	284	78.5	153	81.0	435	79.7
Both Men & Women	69	19.0	25	13.6	94	17.2
Total	363	100.0	184	100.0	547	100.0

Source: Social Inclusion Survey Data Files, CNAS, 2008.

Chi-square Value = 10.238 P=.037(caste/ethnicity and prepared food in family)

Chi-square Value =268.911 P=.000(sex and prepared food in family)

Among non-Tamangs, higher percentage of adult females 81.0 percent and small percentage of 4.3 percentages of males were prepared food in family in both communities. High percentage of females used to prepare food in family in both communities .It means small number of males were helped in the kitchen work. This figure shows that only women have been taken working responsibilities of kitchen in both of the communities and they have to spend all time in kitchens. The chi-square test suggests that there is highly association between caste/ethnicity and sex and preparation of food in family. Here the null hypothesis “there is no association between caste/ethnicity and gender role” is rejected with 0.037 P value. It means there is gender discrimination in both Tamangs and non-Tamangs community. Similarly, the focus group discussion of the Tamangs and non-Tamangs women reveals that women take the responsibility to prepared in family. Nobody helps them in kitchen. Here my argument is gender discrimination is not caused by cultural practices but it is the gender role universally.

Discussion and Conclusion

Tibetan-Burmese Janajati women have considerably greater freedom in matter of marriage, such as choice of partners, age of marriage and freedom etc. in comparison to Indo-Aryan women. Women of the Janajati communities hold liberty in selecting the economic activities they wish to pursue. However, women have to bear three responsibilities as households, reproductive and economic activities, different superstitions, illiteracy and blind faith on religion, early marriage child bearing and rearing are the factors responsible for gender discrimination in Tamang women. They are mostly limited to household activities like cooking, caring, children feeding, farming collecting woods and grass cutting which are considered as unproductive works.

Tamang women have normally fewer possibilities to go outside their villages for income generating activities. In cities, Tamangs are mostly women involved poor working environment such as at carpet factories and hotel/restaurants. Due to lack of awareness, they suffer due to patriarchy, social crimes like trafficking, domestic violence, and sexual abuse. Such social crimes are directly related to poverty and discriminatory practices. They spend their all time primarily as unpaid family workers in subsistence agriculture with low level of technology and primitive farming methods. Now a day's some of the Tamang women of Sindhupalchowk reach in Gulf countries as domestic workers (Ghedung, 2015).

There is still a trend of spendthrift by mothers in most of the Tamang families. They save little amount of money for the emergency from their daily expenditure. The mothers seem to be active in micro-enterprise development activities to earn money. They are enterprising even being in agricultural activities. They have upper hands in fiscal affairs. They sell their products in the neighboring markets and keep money with themselves. They spend money in purchasing goods and other needs for the family members. It shows that their status is better and stronger in this economic affairs. Gender discrimination is the unfair or unequal treatment of people based on their gender.

Agriculture was common occupation of Tamang and non-Tamang. Among Tamangs, Wage labour comes second and professional service among non-Tamangs. Tamangs farming comparatively higher 49.9 percent followed by wage labour 13.8 percent followed by trade and business males 11.2 percent and females 5.3 percent in Tamang community. No sharp differences on life-skill training between Tamang and non-Tamang are apparent.

It is observed that majority of 91.5 percentages of study population have earned less than Rs 1000 per month. There are no considerable differences in income level of women between Tamang and non-Tamang communities. The difference against was clear among males and females. The money keepers were more females than males in Sindhupalchowk. Tamangs male slightly higher responsible for control over household money. This indicates that female have access to money for households activities.

Women are burden with domestic works in both Tamang and non-Tamang communities in Hill districts. In facts, this also holds even for the other communities in Nepal. Water collection has become the major responsibility of women that consume a large amount of their productive and reproductive time. Non-Tamang male's involvement in the household job for collection of water is negligible.

Some 90 percent of food was prepared by the women in both communities. Universally, women take care of kitchen work and men are the 'breadwinner'. Even with a small proportion (3.2%), Tamang women have more responsibilities outside the kitchen compared to non-Tamang women. This indicate that caste some impact in the variation of occupation among Tamang and non-Tamang women in Hill of Nepal. Considerable gap between men and women in income is found in both communities.

Conclusion

This study finds that, Tamang and nn-Tamang women's economic status is low in Sindhupalchowk District. The focus group discussion also reveals that most of the women participants in Chautara Municipality were involved in household and agricultural work and wage labours and other some of them were involve in small business like *Nanglo Pasal*, *Chatpate Pasal*, *Tarakari Pasal* in Tamang and non-Tamang women of the both communities. Now a-days Women development Office has been giving seed money for the poultry and goat farming for the poor women. Most of the women participants have no skills and training. They are illiterate, agricultural workers and homemaker. Some of the participants were found taking tailoring training. Now a day's some of the NGOs perform some tailoring, beauty parlor, making candle and house wearing training. Household task, water collection and preparing food is as the women's responsibility in family. Nobody help them fetching water in family. So gender discrimination also exist in Tamang's society. Most of the women spend their all time primarily as unpaid family workers in subsistence agriculture with low level of technology and primitive farming methods. Now a day's some of the Tamang women of Sindhupalchowk reach in Gulf countries as domestic workers.

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