

**CHANGING ROLE OF WOMEN IN NEWAR COMMUNITY OF  
KIRTIPUR MUNICIPALITY**

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**RECOMMENDATION LETTER**

This thesis entitled “**Changing Role of Women in Newar Community of Kirtipur Municipality**” is prepared by Ms. **Rasila Manandhar** under my supervision and guidance. I have found this thesis is original and qualified for the final evaluation. Therefore, I recommend this for its final evaluation and approval.

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## DECLARATION

I, Rasila Manandhar, declare that this thesis is my own original work and that it has not been presented and will not be presented to any other University for a similar or any other degree award.

\_\_\_\_\_

Rasila Manandhar

Date: \_\_\_\_\_

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## ABBREVIATIONS

B.S	:	<i>Bikram Sambat</i>
CBS	:	Central Bureau of Statistics
GAD	:	Gander and Development
GoN	:	Government of Nepal
IEC	:	Information, Education and Communication
ILO	:	International Labour Organization
PLA	:	Participatory Learning and Action
UN	:	Unite Nations
WAD	:	Women and Development
WID	:	Women in Development

## CHAPTER- ONE

### INTRODUCTION

#### 1.1 Background of the Study

Change and Newar society traditionally, the Newar society is highly structured by means of caste division and hierarchies. In present-day Nepal, this is still the case (Shrestha, 2015). The term Newar is applied to designate a number of former ethnic groups who have through, centuries of interbreeding, been welded into a homogeneous community with common traditions of language and other social heritage. It is, therefore, a gross over-simplification to regard them as belonging to one single racial origin (Nepali, 1988). The Newar people are the indigenous inhabitants of the valley of Kathmandu. They are the people seen in the greatest numbers in the capital city, and they are found in great numbers in every market town and village in the outlying districts, the hills and the Terai. They are small shopkeepers, big businessmen, importers, exporters, farmers, craftsmen and so on (Bista, 2015).

Total population of Nepal is 2,64,94,504 where male 1,28,49,041(48.50%) and female 1,36,51,423(51.50%)sex ratio is 94.16 (Census, 2011). Number of women is greater than the male. Nepal in context of women is not so satisfiable, from household to organizational level, "A bad women can do what she likes and say what she wants to say. But a good woman will always fear what others will say (Bennett, 1983).Inequality persists in society, where the women community is being deprived of equal rights like those enjoyed by men. This deprived women community is not getting the minimum so far human rights are concerned (Hasina, 1997). Nepal has faced and has been facing lots of problems regarding empowerment especially from the perspective of gender. Nepal advocates the UN convention on the rights of the women also advocates in the ILO 169. Focusing mainly on economic exploitation, discrimination, participatory rights and welfare of working women, our historical background and also legally playing negative and positive roles in changing patterns of women. The issue of women empowerment and women labour in household, locality and any organization (public or private) has been a popular focus on numerous organizations and local associations. There are many conferences advocated about rights and empowerments of women "WID, WAD and GAD" etc.

This research is focus on several factors which are related with women and participation of women among Newar community. Socially, culturally and emotionally, there is a wide gulf between the Newars and other communities of Nepal (Nepali, 1988). This research tries to find out changing role of women in various sector of Newar community.

## **1.2 Problem Statement**

The most deprived and disempowered people of Nepal are the vast majority of women of all communities, and Dalits (Gautam, 2016). The social status of women is no more than that of household slaves. Their role is institutionalized and clearly defined by the caste system (Devkota, 2008). Gender is socially and culturally constructed phenomena.

The status of women is low which reflects the weak decision making power in household as well as in society. Decision making power is important factor which measure the relative status of the household members. Women have access in important sector but they are still excluded from active role of decision making men have major role of decision making power beside the household as well as outside only very few women get opportunity to be leading decision maker (Mulguthi, 2014). Gender is the main way to determine role and responsibilities in Nepalese practice. Nepal has faced and has been facing lots of problems regarding empowerment especially from the perspective of gender. Gender indicates political, economic, legal and socio-cultural assignments, prospects, outlooks, manners, opportunities, fortunes, ethics, myths and outcomes allied with being female or male within a society. Gender is a basic structuring outlook for all social affairs, associations and relationships and thus is a way of separating and exercising power and power related relations for both men and women in society (Uprety, 2017).

Discrimination in the name of sex, age, gender, caste, class, race and education level is against of humanity. All nations/state declared that all human is equal. All human have equal rights, duties and obligations, according to constitutions of the world. Constitutionally, empowerment is also right of women in Nepalese condition. So, participatory approach is main theme of modern developmental practices at anywhere and at any time. The notions of changing role of women are used in different contexts. It is widely found in the field of education, social work, psychology as well as in the

work of feminist and development organizations. So far as rural development is concerned, people living in rural areas desperately lack sustainable income generating means for their livelihood. Poverty in rural areas is compounded by low education, limited development infrastructure, traditional social norms and values, discrimination in everyday social life, and lack of good governance and democratization. In such societal circumstances, empowerment of people, especially of women, dalit, ethnic minorities and other disadvantaged groups is a must for ensuring equity and justice (Pyakurel and Acharya, 2006).

This study tries to find out solution of the following questions:

- )What are the present social conditions of Newar women in Kirtipur municipality ward 3?
- )How a woman's socio-economic, level of education playing role in changing Role of women in Newar community?

### **1.3 Objectives**

Newar women are the central point of the study. The major objectives of this study are to understand about women in Newar community focused among people of Kirtipur Municipality ward 3. This research is tried to study following points:

- a) To understand present socio-economic structure of Newar women of Kirtipur Municipality ward 3.
- b) To analyze participation of women in decision making conditions in various sectors.

### **1.4 Rationale of the Study**

The last quarter of the twentieth century was a period of rapid growth in transnational linkage and flows affecting all areas of human life: economy, politics, environment, culture, society, and even interpersonal relations (Castles, 2001), Kirtipur itself a historical place with various cultural artifacts, in present Kirtipur is also popularly known as educational hub because of Tribhuvan University and university campus. Kirtipur is very old place to Newar settlement. It has long history of Newar settlement. Study about women of Newar is the great lesion and opportunity to me as

a student of sociology at the same time I am very grateful to put my insider views here is the next level of my understanding from sociological perspective.

Women are half of rights and duties holders in modern state. Women are the main active manpower in Nepalese agriculture because of male superiority and male's migration in abroad. Farmer is the backbone in Nepalese context. Being a resident and being a daughter of native Newar of Kirtipur, it was easy to study about role of women and their paradigm. Majority of women belonging Newar community mainly engaged in agriculture in Kirtipur. Peasants are the backbone to Nepalese society, because majority people directly or indirectly engage in agriculture. Labor in agriculture is determined by gender. But they are facing lots of problems and opportunities as well. Education is the field where new knowledge and its generation and regeneration are possible. But lack of education in decision making via democratic participation of women is discriminatory.

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

- i. This study included only the Newar women of Kirtipur.
- ii. Kirtipur ward 3 Samal is the ground of the study; the findings of this research will not be universal.
- iii. Only women are focused, there is lack others perspective than the gender.
- iv. The study has little review of literature. The study has methodological and budget limited.

### **1.6 Organization of the Study**

The thesis is organized into five chapters. The first chapter deals with introduction, statement of the problem, objectives, and rationale of the study, limitations and the organization of the study. Second chapter explores the available literature review, this chapter also discuss array of literature as possible to study. The third chapter discusses the research methodology applied during the conduction of the research. The fourth chapter discusses about interpretation and the analysis of collected data from study area. And the final chapter discussed about summary and conclusion.

## **CHAPTER- TWO**

### **LITERATURE REVIEW**

Traditional society was depicted as static, with but little differentiation or specialization, a predominance of mechanical division of labor and a low level of urbanization and literacy. In contrast, modern society was seen as possessing a very high level of differentiation, a high degree of organic division of labour, specialization, urbanization, and literacy and exposure to mass media; modern society was viewed as imbued with a continuous drive toward progress (Eisenstadt, 1974). The Newars are the ethnic groups of Nepal. Various unique cultural practices and ritual-rites created a separate identity for the Newars among many castes and ethnic groups of Nepal (Shreatha, 2011). Newars are the indigenous inhabitants of the Katmandu valley. They are living in Kathmandu valley since prehistoric times, immigrants that arrived at different periods in its history eventually merged with the local population by adopting their language and customs. Newars are a linguistic and cultural community of mostly Tibeto-Burman and some Indo-Aryan ethnicities. They are bound together by a common language and culture. Their common language is Nepal Bhasa (“Newari” according to statistic of Nepal) or the linguistic progenitor of those language scholars has also described the Newars as being a nationality (Mulguthi, 2014).

#### **2.1 Reviews on Changing Theory**

Social transformation studies can be understood as the analysis of transnational connectedness and the way this affects national, local communities and individuals (Castles, 2001). There was a noticeable increase in the visibility of women after the restoration of democracy in 1990, but it took more than a decade and a half for the major breakthrough that came with the Interim Constitution of Nepal 2007 guaranteeing women’s representation in varying degrees in all state structures (Mahato, et al, 2019). Sociologists are interested in social mobility for a number of reasons (Haralambos and Heald, 2008) this research stands with social changes through social mobility of Newar women of Kirtipur. Even though it is not possible to measure the status of Nepali women only by enumerating how many of them are active in the public arena one way to measure the institutionalization of women’s

rights is by looking at the increase in the number of women in politics (Mahato, et al, 2019).

A concept of social change that does not distinguish clearly between changes that relate to the structure of a society and those that do not- and, further, between structural changes without a specific direction and those which follow a particular direction over many generations (Elias, 1968). The report on progress of women in Nepal (1995-2015) also claims that there has been some key achievements in securing women's rights since the Beijing fourth world conference on women (Ghale, 2018). The task of national development calls for, fundamentally, the education of the masses. Indeed, education is the foundation upon which a nation base itself, and that includes all its aspirations. If it is our objective to ensure the economic emancipation of our poverty-stricken people, we will of course understand that a basic way of effecting such emancipation lies through making available to them the opportunity of education (Hasina, 1997).

The differences between females and males are perceived differently by different groups of people (Chhetri, 2006) which mean women empowerment programs are different according cultural groups, educational background and customs. There was a noticeable increase in the visibility of women after the restoration of democracy in 1990, but it took more than a decade and a half for the major breakthroughs that came with the Interim Constitution of Nepal 2007 guaranteeing women's representation in varying degree in all state structures, starting with the national legislature itself (GoN, 2007, cited from Mahato *et al*, 2019). Feminism is a social movement whose goal is to raise status of women (Lorber, 1998. Cited from Uprety, 2010). Theoretically, women empowerment is guided by different ideologies. Basically there are different theories like; Biological Feminism, Liberal Feminism, Marxist Feminism, Sociologist Feminism, Radical Feminism and Postmodern Feminism etc. feminist theories endeavor to work out the nature and source of discrimination, oppression, domination, power relation, and sexuality. Similarly, feminist theories also focus on analyzing gender inequality, women's rights, sexual objectification, domination, oppression and patriarchy (Uprety, 2010).

The United Nation's Decade for Women 1976-1985, focused on the name of "Equality, Development and Peace" (Rai, 2010). There are different movements and

conferences playing vital role in up-to-dating feminist theories. Some world popular conferences regarding rights and duties of women:

- ) The first world conferences on women held in 1975 in Mexico City.
- ) The second world conference on women held in Copenhagen in 1980.
- ) The third conference on women was held in Nairobi in 1985.
- ) The fourth world conference on women held on Beijing in 1995 was the largest conference and its main objective is the empowerment of women (Rai, 2010).

Constitution of Nepal (2072) clearly gives the rights of women as “Rights of Women- Article, 38”. According to the legal framework and legal provisions many policies were went in vain in the case of empowerment of women. To translate the policy provisions into implementation, the Government of Nepal has been preparing periodic plan since 50’s. The Table below shows how women responsive provisions are made in the periodic plans of Nepal so far (Ghale, 2018).

#### *Progression of Women Inclusion in Periodic Development Plans*

- 5<sup>th</sup> Periodic Plan (1975-80) - establishment of women’s service coordinating committee with inclusion of women focused programmes in different sectors including agriculture.
- 6<sup>th</sup> Periodic Plan (1980-85) - conceptualization of women inclusion in development programs with emphasis on meaningful participation of women.
- 7<sup>th</sup> Periodic Plan (1985-90) – active participation of women and quota for women, ensuring at least 10 percent of women participation.
- 8<sup>th</sup> Periodic Plan (1992-97) – women specific sub-sector programme such as group formation, training with the focus on institutionalization of inclusion provisions.
- 9<sup>th</sup> Periodic Plan (1998-02) – women in decision-making and post-harvesting programs.

10<sup>th</sup> Period Plan (2002-07) – gender mainstreaming through capacity building and entrepreneurship.

Three Year Interim Plan (2007-10) – inclusive development and targeted programs; women contribute 48.9 percent of the labor force managing agriculture and other economic activities; priorities for employment to women.

An Approach Paper to the 13<sup>th</sup> Plan (2013-16) – participation of women in targeted programmes, involve women in the development process and ensure they benefit from the results, improve access to employment opportunities, exemption in land registration fees, establish women entrepreneur's development fund, promote gender equality and women'

By practices subaltern of Nepal is still in back form, but present situation of backward section of societies are in tract to gain their rights, duties and obligation. Different modes of production gave and still giving the rights to women, which is not sufficient in case of empowerment. Constitution gives all legal powers to all people in equal form. The empowerment of women is not only the source of rights; it is the source of decision making, power, leaderships, and quality of life. Due to the different political movements and changes people getting their political consciousness to achieve empowered situation in decision making level from gross root to central level of governance. Embracing multi-caste, multi-lingual, multi-cultural and diverse geographical specificities, by ending discriminations relating to class, caste, region, language, religion and gender discrimination including all form of racial untouchability, in order to protect and promote unity in diversity, social and cultural solidarity, tolerance and harmonious attitudes, we also express our determination to create an egalitarian society on the basis of the principles of proportional inclusion and participation, to ensure equitable economy, prosperity and social justice (Preamble, 2072- Constitution of Nepal).

Institutions are playing roles in women empowerment. No matter direct or indirect, institutional roles more effective than the personal. Pyakuryal and Acharya(2006) mentioned:

Women empowerment programs in Nepal have aimed at institutionalizing development activities through organizing the target groups into local organizations and strengthening them for women empowerment, and use these institutions as platforms to implement production and income generating activities for poverty alleviation. These programs are also aimed at strengthening women groups and cooperatives and aim at economic and social empowerment of women achieved through the provision of sustainable financial and non-financial services. The programs are focused on capacity building of the women groups and cooperatives and have emphasized promoting organizational linkages and increasing female literacy and awareness on legal rights. Beside these activities, the programs have also emphasized food production and development of resource centers. Women empowerment activities like participatory learning and action (PLA), information, education and communication (IEC), women group formation and mobilization, saving/credit operations, and micro-enterprise development are found widely practiced.

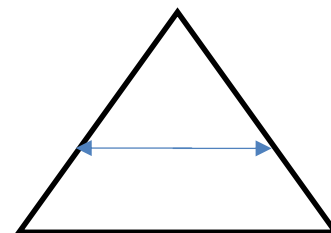
Before implementing gender mainstreaming policies, firstly, any country must assess how and why gender differences and inequalities exist, and identify opportunities to narrow these inequalities (South Asian Journal of Policy and Governance, 2018: vi). There is no question that there is a longstanding and deeply rooted structural violence of power, inequality, exclusion and marginalization in Nepal (Gautam, 2016). Inclusion is very hot discourse in present social science literature and development fields. In contemporary social science literature, the term 'inclusion' is misunderstood as equivalent to the concept of integration (Devkota, 2008). Inclusion is legal practices based upon the theory of equity. Nepalese society is characterized by diversity in caste/ethnicity, language, religion, customs, social organizations, institutions, myths, legends, morals, values and traditions (Rai, 2010). Inclusion helps to manage such types of diversity. Representation of voice of the voiceless is main principle of inclusion. It is also democratic practice to establish good governance in all over the world.

The ultimate goals of inclusion are to meet empowered social 'structures'. Social structures are changing in day by day due to several causes which may be spontaneous and compelled. Nobody can success to abolish the social structural

change absolutely because it is a law of nature but the speed of social structural change can be increased and decreased in the given time and situation through plan. It is sure that the prediction of social structural change is not possible. Social structure is not at all a static phenomenon but it is a dynamic entity (Khatri, 2017). The meaning and practices of inclusion also dynamic, the nature and form of inclusion is changing according to time. Inclusion is just opposite than the exclusion. Inclusion, in real sense, can be defined as a wider process of promoting equitable access to economic, political, social and cultural benefits of development without any discrimination of caste, descent, gender, religion, race, region, ethnicity, sexual-orientation, opinion and other characteristics. This is also means widening the choices of the poorest and powerless citizens of a country (Devkota, 2008). ‘Inclusion’ is phenomenological and multi-dimensional process; because it is demand of specific political changes i.e in Nepalese contest only after great political change of 2062/63 BS brought inclusion/inclusive democracy in more practical form then before.

### **Three Dimension of Development Inclusion**

Producing Inclusive Evolving Inclusive Practice



Creating Inclusive Culture

A reciprocal balance between three dimensions must be maintained to make inclusive development more people friendly not only in our thought and words but also in actual practice. It is important to remember that first the state as a whole and then people are be transformed to become inclusive for the benefit to both (Devkota, 2008).

Gender mainstreaming is not only essential for protecting human rights and social justice for men and women; it also has been recognized as a strategy to achieve gender equality in politics, administration and in achieving socio-cultural, economic and political development. It leads to changes in laws, politics, projects, organizations, structures, procedures and cultures in order to be conducive for achieving gender equality. All South Asian nations have accepted gender equality as a

goal of their development. However, there are gender inequalities in numerous areas, mainly in the representation of elected political bodies and other decision making levels, using economic and other resources and opportunities, and facing gender-based violence, sexual harassment and cultural restrictions all over South Asia. Gender mainstreaming in politics, administration and development in South Asia is, therefore, a crucial issue. Achieving gender equality requires changes at various levels, including changes in attitudes and relationships in all social organizations, from family to the state, changes of laws, policies, structures of all institutions, and changes of structures, representation and procedures, of all decision making institution (South Asian Journal of Policy and Governance, 2018).

## **2.2 Women and Participation**

The womenfolk become more ill-fated due to poverty (Hasina, 1997) participation of women in each and every level of governance will start stepping in the field of empowerment. In the context of Nepal, women's role in decision-making process is very low through their population covers more than half sky of the country. Traditional norms and values and socio-cultural setting are major responsible factors for decision-making process. Women's participation in decision-making remains negligible in the Nepalese context less than 20% representatives of political parties working committee are women. Women constituted only 5% of appointees in the civil service bureaucracy (CBS, 2011)

The participatory approach, in contrast to the top-down model, was supposed to be “bottom-up” and effective in uplifting the rural poor, minorities, and vulnerable and disadvantaged groups (Pyakuryal and Acharya, 2006). The cardinal truth about politics is that people are always masters of their destiny, and government is forever a matter of trust (Hasina, 1997) participation helps to determine own destination, from government to local governance level.

Nepal is the male dominated society (Rai, 2010). Issues of women empowerment and patriarchal historical situation in Nepalese context are big concern in participation. It's also issue in gender equality and democratic norms/values. To Kate Millett (1972), patriarchy is a socially conditioned belief system. She states that patriarchy refers to a society which is organized according to two sets of principles: (a) that male shall dominate female; and (b) that older male shall dominate younger male. (See

Chhetri2014 pg. 59) Empowerment and patriarchal social systems are opposite practices in Nepalese society.

The participation of women in agriculture is distinctive due to the variety of activities that they perform in a long stretch of time. Rural women's agricultural activities are highly influenced by external forces such as temporary out margin of village men and men's involvement in the civil services and other non-agricultural occupation to farm production system in Nepal is becoming more and more important due to the fact that the male members of the family are seasonally or temporarily moving to urban areas for job, and increasing number of males are being absorbed into non-agricultural sector (Bhatta, 2013).

**Participation:** It refers to the participation of diverse group of stakeholders including citizens, specially vulnerable group's either directly or through legitimate representatives. There have to be the mechanisms to ensure informed participation, freedom of expression and best interests of the people. There has to be the inclusion of the stakeholders in the policies, processes and institutional set ups (Ghale, 2018).

The notion of empowerment is used in different contexts. It is widely found in the field of education, social work, psychology as well as in the work of feminist and development organizations. So far as rural development is concerned, people living in rural areas desperately lack sustainable income generating means for their livelihood. Poverty in rural areas is compounded by low education, limited development infrastructure, traditional social norms and values, discrimination in everyday social life, and lack of good governance and democratization. In such societal circumstances, empowerment of people, especially of women, dalit, ethnic minorities and other disadvantaged groups is a must for ensuring equity and justice (Pyakurel and Acharya, 2006).

**Empowerment-** Support to acquire ideas, knowledge, skills and resources to build their self- confidence (Ghale, 2018). Empowerment is a vibe to create egalitarian society ultimately. Empowerment in the conceptual stage/program of rights holders, which is mainly concerned with access and control over means of production, participation and representation in decision-making forum and influence the decision to make their livelihood option more recognized and feasibly sustained.

Empowerment is the product of educated society. Educated manpower and development is the cornerstone in empowerment. The task of national development calls for, fundamentally, the education of the masses. Indeed, education is the foundation upon which a nation base itself, and that includes all its aspirations. If it is our objective to ensure the economic emancipation of our poverty-stricken people, we will of course understand that a basic way of effecting such emancipation lies through making available to them the opportunity of education (Hasina, 1997).

Gender indicates political, economic, legal and socio-cultural assignments, prospects, outlooks, manners, opportunities, fortunes, ethics, myths and outcomes allied with being female or male within a society. Gender is a basic structuring outlook for all social affairs, associations and relationships and thus is a way of separating and exercising power and power related relations for both men and women in society (Uprety, 2017). Gender is socially and culturally constructed phenomena.

Famous anthropologists of 21<sup>st</sup> century, Carol R. Ember, Melvin Ember and Peter N. Peregrine (2015) clearly mentioned about Sex, Gender and culture:

We all known that humans come in two major varieties- female and male. The contrast between them is one of the facts of life we share with most animal species. But the fact that males and females always have different organs of reproduction does not explain why males and females may also differ in other physical ways. After all, there are many animal species- such as pigeons, gulls, and laboratory rats- in which the two sexes differ little in appearances. Thus, the fact that we are a species with two sexes does not really explain why human females and males typically look different. Also, fact that human reproduce sexually does not explain why human males and females should differ in behavior or be treated differently by society. Yet no society we know of treats females and males in exactly the same way; indeed, females usually have fewer advantages than males. That is why in the last chapter we were careful to say that egalitarian societies have no *social groups* with unequal access to resources, power, and prestige. But within social groups (e.g., families), even egalitarian societies usually allow males greater access to economic resources, power and, and prestige.

Because many of the differences between females and males may reflect cultural expectations and experiences, many researchers now prefer to speak of **gender differences**, reserving the term **sex differences** for purely biological differences. Unfortunately, biological and cultural influences are not always clearly separable, so it is sometimes hard to know which term to use. As long as societies treat males and females differently, we may not be able to separate the effects of biology from the effect of culture, and both may be present. As we focus our discussion on differences and similarities between females and males, keep in mind that not all cultures conceive of gender as including just two categories. Sometimes “maleness” and “femaleness” are thought of as opposite ends of a continuum, or there might be three or more categories of gender, such as “female”, “male”, and “other”.

Masculinity and femininity were socially constructed and distinct from biological differences (Uprety, 2017). If we talk about very grassroots level of women in Nepal, Nepal still has a lot of scope to excel in achieving peasant and women’s empowerment with proper implementation of those policy provisions (Ghale, 2018). Weak implementation policy related to women empowerment is very poor condition that meant power exercise and empowerment are not in satisfied level. Participation should be bottom-up approach to meet real practice of empowerment. The present connotation and meaning of participation should base up-on equity, due to the heterogeneous social phenomenon. Participation refers ideal based distribution of labour from household to central level governance. State is the ultimate duty bearer, accountable to ensure the fulfillment of the rights of the rights holders (Ghale, 2018).

### **2.3 Gender and Politics**

If democracy does not become meaningful to the people, its foundation remains weak (Hasina, 1997:69). Masculinity and femininity were socially constructed and distinct from biological differences (Uprety, 2017). If we talk about very grassroots level of women in Nepal, Nepal still has a lot of scope to excel in achieving peasant and women’s empowerment with proper implementation of those policy provisions (Ghale, 2018). Weak implementation policy related to women empowerment is very

poor condition that meant power exercise and empowerment are not in satisfied level. Participation should be bottom-up approach to meet real practice of empowerment. The present connotation and meaning of participation should base up-on equity, due to the heterogeneous social phenomenon. Participation refers ideal based distribution of labour from household to central level governance. State is the ultimate duty bearer, accountable to ensure the fulfillment of the rights of the rights holders (Ghale, 2018).

Uprety (2011) clearly mentioned about sexuality and relation with present context on her article entitled with “Gender and Society”:

Human sexuality is a more comprehensive and crucial aspect of human life (hetero, homo, bisexual, transgender/transsexual and intersex persons or groups). And it is highly regulated by societies and societies control and legalize sexuality through construction of a dichotomized or gendered (male-female) sexuality and sexual identity. So, human sexuality incorporates sexual identity and personality, sexual attraction and orientation, sexual morality and trust, sexual perception and practice, socio-sexual attitude and socio-sexual norm, and cultural, economic, political, regional, spiritual and legal structure controlling individual/people or groups (hetero, homo, bisexual, transsexual or intersex) identities and behaviors. Society’s rules, regulations, ideologies, trusts, ethics or lifestyles and about gratification seeking and constructing are/were imposed by socio-cultural norms about “right and wrong” or “so-called right and wrong” male and female personality, identity and recognition. Again and again, there is no a single description is globally accepted, and the various debates and movements are more vigorous in the context of gender, sexuality and gender identity. Many theoreticians, researchers, activists and practitioners have looked upon instances of homosexual/intersexual or non-hetero births as problems for the binary model that they have identified of sex, gender and sexuality.

Gender is universalized as Socio-cultural construct. Oppression on women has historical connection. Before the dark age of the history, women were more

powerful. From the renaissance and industrial revolution, women issues aroused vocally. After the world conference on women, governments of the world have made important contribution for the empowerment of women (Dahal, 2011).

The binary opposition between men and women construct to antithetical sets of characterizes that position men as superior and women as inferior. This scheme includes dichotomies between rational/emotional, assertive/passive, strong/weak, or public/private. These are strategic opposition, which privilege men in the superior position of the hierarchy and women in the inferior position or as second sex (Best & Kellner, 1991. Cited from Uprety, 2017).

The social construction of gender roles has not changed and women are still viewed as incapable of talking the lead, a fact that became very evident in the taking the lead, a fact that become very evident in the run-up to the 2017 local election, the parties put up very few women candidates to contest the position of the head of the local bodies, relegating them mostly to positions of the deputy (Mahato *et al*, 2019).

## **2.4 Research Gap**

It clearly shows that among all, women are less influential in the public policy processes. In claiming their rights and being a part of the policy processes, it is of utmost importance to make investment in capacitating them in understanding the forms of power (Ghale, 2018). All above mentions literature mainly focus only in theoretical ways. By practice women who spend their valuable time in insurgency are facing problems. Many political changes happened in our history. Those political changes helped to establish new system, but only system no reality has happened. Education is the one of the useful weapon to change and uplift women status, and also education helps to get meet empowered condition. Uprety (2017) observe about issues related strata between genders:

The social principle and belief of the sexual division of work between women and men plays a fundamental role in constructing gender recognitions, identities, behaviors and personalities in Nepal. The sexual division of labor both in rural and urban or educated and uneducated societies assigns women and men with different roles, responsibilities, desires, privileges, obligations, right and duties. In most of the cases, women's roles are commonly defined as more energetic and laborious mothers

and good looking and lovely wives within the private sphere of home rather than public figures, whereas men are commonly defined as producers, controllers and property owners in public spheres including private one. Those types of sexual division of work and duties not only construct women's socio-economic dependency but also refutes them access to and control over resources and authorities and which is not measured compulsory in term of performance of women's roles/women's reproductive roles or raring and caring roles. It has prevented in complete education for competitive labor market and specialized expertise to better career. Similarly, these also construct a fake and artificial hierarchy between productive and reproductive roles and contributions.

## **CHAPTER THREE**

### **METHODOLOGY**

To make more sociological techniques are discuss, in this chapter outlines the research methodology that was used to collect qualitative and quantitative data for the study. The major objective of this chapter is to present the methodology used in this thesis. Both primary and secondary data collection methods are discussed in detail.

#### **3.1 Research Design**

Research method concerns research conducts process, analyses of the available data and ultimately creates new ideas and knowledge. Every scientific study follows a certain research approach; it is either qualitative, quantitative or mixed in nature. Every scientific study follows a certain research approach; it is either qualitative, quantitative or mixed in nature. Qualitative research emphasizes the "study of things in their natural setting, attempting to make sense of, or to interpret, (an event or experience) in terms of the meanings people bring to them." (Denzin and Lincoln, 2000). Typically qualitative study designs use research questions and semi-structured methods such as open-ended and in-depth interviews, ethnographic field notes, focus groups, open-ended questions on surveys, and participant observation (Kattel, 2010).

#### **3.2 Rationale of Site Selection**

On the basis of nature of data (both qualitative and quantitative) data has been gathered. Because of various changes the role of women in around study site was selected. The basic goal of this study is focus to document the situation of women in Kirtipur, Samal Tole. This research focuses site, peasant women and their social status and other site women from other profession and their social status. So, it is based on comparative study as well. The main objectives of this study are found out the relationship among Newar women's background, social norms and level of employment. Gender perspective is focus to study empowerment. As a category of anthropological research, ethnography is characterized by the first-hand study of a small community or ethnic group (Uprety, 2009).

This research may be the first in my area from the gender perspective where the present conditions of Newar women are described. Although so many researcher has

attempted to explore the overall situations of women, farmer women and their laborers in peri-urban area of Kathmandu valley. No research has been conducted about women of Kirtipur ward 3 from sociological perspective. So, this study is significant as it attempts to explore the overall situation of women laborers employed in locality of Kirtipur and also provide reliable information for researcher and concerned parties too.

The finding of the research may be useful to new researches who are seeking for the study of Newar. The outcomes of the study will be local governance and political parties to make new plan and strategies regarding women in general Newar women in particular.

### **3.3 Universe and Sampling**

Total Population- 134

Sample size- 25

Process- non Probability method –Convenience.

Who disclosed their willingness to participate in the research was only included. Universal populations of Newars in study area were 134 where the number of women were 62 and as per my accessed 25 respondents were selected as sample size. Convenience non-probability sampling method was used, because respondents were selected as by their wishes.

### **3.4 Source of Data**

#### **3.4.1 Primary Data**

Various tools were hired to collect primary data. Primary data were collected through field work close observation and in-depth interview with the respondents with the help of structured, semi-structured, and unstructured questionnaires to attain first hand data and information. As a member of study area there were no any difficulties in data collection process. Primary data was first hand source to my research.

#### **3.4.2 Secondary Data**

Published- unpublished, journals, books, reports and archive. The previous literatures will be the key materials for the study. As extensive desk study was conducted for the

collection of relevant secondary information. The secondary data sources involved array of materials such as books, published or unpublished related thesis/dissertations, study reports, annual reports, and journals and so on. Apart from library research, authentic websites for the relevant materials also proved to be of immense help to understanding the regarding women empowerment.

### **3.5 Data Collection Process and Instrument**

This study was based on sociological perspective where various sociological lenses were put. This study based on mixed data (qualitative and quantitative). Other following, are instruments employed in the study.

Structured Interview

Semi-structured Interview

#### **3.5.1 Structured Interview**

Questionnaire and interview with respondents were first step of data collections in this research. Structure interview, used with some educated women, because they understand the spirits of my questions. It was most reliable source to collect fact data. Structured interview was based on objective answers.

#### **3.5.2 Semi-structured Interview**

Being daughter of Newar was dividend for my study. I used to talk Newar women in Newari language because of my Newari background. All respondents gave their kindly helps during research. This was very related descriptive from of interview. It's also long time consummating than structured interview. Subjectivity opinions and narrations are answer of this interview.

#### **3.5.3 Case Studies**

For this study I carry three case studies. Thought case study many changing theme were seen in case of Newar women of study site.

## **CHAPTER FOUR**

### **DATA ANALYSIS**

#### **4.1 Demographic Characteristics of Respondents**

Demographically, respondents are divided into different forms. Demographic characteristics mean stratifications of age, sex, religion and ethnicity of the respondents. The age distribution of the respondent plays an important role in a particular research. This chapter helps present all collected data from field. Different tools and techniques were used during data collection; those data are present here in this chapter. The major goal of this chapter is to present data which were collected from field work via; interview, participant observation. This chapter helps present all collected data from field.

Respondents and their social, political, educational, decision making level in their households all are present in this chapter.

##### **4.1.1 Composition of Newar in Kirtipur (Specific with Study Area)**

Society is a heterogeneous in nature. Different stratifications are seen within particular society, those all differentiated are known as social status. From the formation of any society and social structure, there are certain factors that are essential. Such as population and composition of population which is comprised of age, sex, education, profession and political power etc. So a society's social, economic, and political and other aspects are directly and indirectly influenced by its composition, its population and composition of different social groups.

Total population of Nepal is 2,64,94,504 where male 1,28,49,041(48.50%) and female 1,36,51,423(51.50%)sex ratio is 94.16 (Census, 2011). Number of women is greater than the male.So, first of all we have to know about population composition about study area, before going further on the social status let's take a look at the population of Kirtipur.

**Table No. 1:Composition of Newar in Study Area**

SN	Sex	Population	Percentage
1	Male	72	53.73
2	Female	62	46.27
	<b>Total</b>	134	100

*Source: Survey, 2020.*

According to the table 1 the total population was 134, in which the total male population was 72 (53.73%) and the total population of female was 62 (46.27%). Sex ratio was 116.13, in comparison to the females the male population was more (7%). Among 62 Newar women 25 respondents were selected.

#### **4.1.2 Academic Qualifications of Respondents**

Education is the key factor for women empowerment, prosperity, development and welfare. Discrimination of women from womb to tomb is well known. There is continued inequality and vulnerability of women in all sectors and women oppressed in all spheres of life, they need to be empowered in all walk of life. In order to fight against the socially constructed gender biases, women have to swim against the system that requires more strength. Such strength comes from the process of empowerment and empowerment will come from the education. And rural development will come from women empowerment (Shunmugaet al, 2015).

Education is considered as the backbone of any country, the level of education determines the delivery of knowledge and its utility (Dangol, 2019).

**Table No. 2: Distribution of Respondents According to Education**

Level of Education	Frequency	Percentage
Illiterate	3	12
Literate	5	20
Primary	2	8
Lower Secondary	7	28
Secondary	3	12
Higher Secondary	5	20
<b>Total</b>	25	100

*Source: Survey, 2020.*

The above table shows that 12% respondents are illiterate, 20% respondents are literate, 8% are up to primary level, 28% are up to lower secondary level 12% respondents are passed secondary level and 20% respondents' got higher secondary level's education.

The roles of educated women of Newar are more empowered. Nowadays, boys and girls are given equal priority to go to school, no gender discrimination in education. For the decision making on sending the children to school, both the husband and wife sit and decide together some women (according to the field work: two) attended the adult literacy classes. They told; they were inspired by their family. About the opinion towards opportunities of female education all the women expressed that it should be equal to male (Dangol, 2019).

#### 4.1.3 Respondents' Age Distribution

The age distribution of the respondent plays important role in particular research. The age distribution of the respondents has been shown in the following table.

**Table No. 3: Distribution of Respondents According to Age Group**

Age	Respondents	Percentage
21-30	3	12
31-40	7	28
41-50	8	32
51-60	5	20
61-70	2	8
<b>Total</b>	<b>25</b>	<b>100</b>

*Source: Survey, 2020.*

The above table shows that age of the respondents, out of total respondents 12% was from age group 21-30. Age group 31-40 was content by 28% respondents. 32% respondents were from age group 41-50. at the same moment 20% respondents were from age group 51-60. 8% respondents were from age group 61-70 years. From 41-50 age groups majority of respondents were selected. No matter respondents from which group because all respondents were women. Age group between 21-30 and 31-40 women's role are changing than the past.

#### **4.1.4 Guthi and Religious Status of Respondents**

“Guthi” is main socio-cultural institution to run different religious and cultural programs. Various rituals from birth to death of Newars are- Nwaran, Pasni (Rice feeding ceremony of the new born child), Basaka (Chudakarma or hair cutting), ketpuja, BelBibaha/Ehi, Baraha/Gufa ,marriage, Janku (at the age of 77 years 7 months and 7 days) and deaths rituals. Guvaju is main person to run those ceremonies. There is the “Guthi” which was the socio-economic organization of the Newars. Some religious Guthis devoted to the worship of the deity extended its membership to a family of common decent, which gathered occasionally to share the offerings of the deity. There were some Guthis, which were organized specially for cremating the dead, conducting funerals and maintaining temples. Finally if a person of the Guthidied, all the families of the caste were strictly obliged to attend his funeral. The rules of the guthis were very strict. If a member was found violating the rule he was fined in accordance with the rules (Masky, 2002).

Heritage properties are main concerned of socio-religious aspect of Newar of Kathmandu. In the Kathmandu valley, those heritages have been maintained by the traditional social association of people known as “Guthi” whose continuous activity can be traced back to the 5<sup>th</sup> century. Many expressions of tangible and intangible have survived for centuries because of this unique form of community association. Among the numerous festivals of Kathmandu valley (Maharjan, 2016). Nepal is a secular country and it is also fundamental right of the people (Constitution of Nepal, 2072) Religion is a part of most of individuals/social groups from all over the world. Nepal is a land of multi-lingual, multi-culture and multi-religions. According to 2011 census, 81.3% of the Nepalese population was Hindu, 9.0% was Buddhist, 4.4% Muslim, 0.3% was Kiratist (indigenous ethnic religion), 1.4% was Christian, 0.2% was Siks, 0.1% Jains and 0.6% follow other religions or no religion(CBS, 2011).Different religious groups are existence in Nepal and those types of diversity in religion is unique identity among other countries. Religion plays vital role to maintain social harmony. Different religious groups are living in Nepal without any social clash this is the one of the best example of harmony among diverse religious groups from all over the world.

All Newar except “Jogis” belonging to the tailor caste cremated their dead on the banks of the rivers. Normally the Newar wrapped the body of the deceased on red or

orange satin cloth. The bereaved family mourned for 12 days but the sons and daughter including the widow of the deceased observed the mourning for a year. They put on white clothes for a year. If the deceased was female, her husband needed no restrictions in the matter of wearing clothes. During this period, the sons and the widow observe no festival or any other kind of festive ceremonies (Nepali, 1988).

Behind, many social occasions religion play role in community. Different religious groups create heterogeneous social practices.

**Table No. 4: Distribution of Respondents by Religion**

<b>Religion</b>	<b>Respondents</b>	<b>Percentage</b>
Hindu	13	52
Buddhist	7	28
Christian	5	20
<b>Total</b>	<b>25</b>	<b>100</b>

*Source: Survey, 2020.*

No religions in the world are giving equal rights to women. Women are basically second gender among every religious groups. If we concerned the data male are exercising their power in the name of the religions, and women are facing domination. How much educational qualification is not matter in front of religion? Marx clearly state “religion is an opium”. To somehow, religions also playing the role in disempowering in the name of gender (Deo, 2019).

Above table shows that the majority of respondents were followers of Hinduism (52%), second followers were Buddhism (28%) and Christian respondents were third (20%). Finding shows that no religion plays rigid role in Newar women and their role.

#### **4.1.5 Family Structure**

The backgrounds of respondents were heterogeneous in nature. Respondent’s family structure also heterogeneous. Social, cultural, political, geographical and educational condition helps to determines structure of family. Basically Nepalese society are patriarchal so, nature of family also guided by patriarchy.

**Table No. 5: Distribution of Respondents According to their Types of Family**

Types of Family	Household	Percentage
Nuclear	10	40
Joint	13	52
Extended	2	8
<b>Total</b>	<b>25</b>	<b>100</b>

*Source: Survey, 2020.*

According to above table 40% respondents were from nuclear family, 52% respondents were from joint and 8% respondents were from extended family.

A household of the nuclear families was considered with the members of 4 or less than 4. The household of joint families with 5 to 9 and the least of households are those with extended families with 10 and above.

#### **4.1.6 Marriage Status of Respondents**

Marital status makes a woman totally dependent upon her husband because her rights upon the family property are only through husband. About the women's right upon family property, Bennet (1980) wrote, "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. Polygamy, the custom of having many wives at one time, was well established in society. It is important to deal with in detail with marital status, because it is through the marriage that women change from the status of daughter to daughter-in-law. (Acharya, 2000). Men could have as many wives as they wished every male member of the ruling family possessed his own harem which would accommodate hundreds of girls (Acharya.2000) among the higher and the landed classes it was a luxury.

Usually a man who had enough land took more than a wife. Sometimes polygamy becomes a compulsion especially when the first wife failed to give birth to a male child. In a tradition bound society like that of Nepal, people often contracted polygamous marriage when there was no male issue. The birth of a son was very much valued in the contemporary society (Sharma, 2009).

**Table No. 6: Respondents and their Marital Condition**

<b>Status</b>	<b>Respondents</b>	<b>Percentage</b>
Married	18	72
Unmarried	4	16
Separated	1	4
Widow	2	8
<b>Total</b>	<b>25</b>	<b>100</b>

*Source: Survey, 2020.*

Nepal is the male dominated society (Rai, 2010). Marriage in Nepalese context is the process of power transformation on the basis of gender. Gender is a basic structuring outlook for all social affairs, associations and relationships and thus is a way of separating and exercising power and power related relations for both men and women in society (Uprety, 2017).

Above table shows that majority of respondents were married (72%), 16% respondents were unmarried, 1 respondent was separated due to family conflicts and 8% respondents were widow.

#### **4.2 Occupation Status of Respondents**

Various occupations were holding by my respondents. Majority of respondents were engaging with agro because, Kirtipur is semi-urban in nature. Majority of respondents were engaged with agriculture.

**Table No. 7: Distribution of Respondents by their Occupations**

<b>Occupations</b>	<b>Respondents</b>	<b>Percentage</b>
Agriculture	12	48
Handicrafts	2	8
Business	7	28
Services	4	16
<b>Total</b>	<b>25</b>	<b>100</b>

*Source: Survey, 2020.*

Directly or indirectly all respondents were engaged with household work due to the patriarchal social practices. The above table show that 48% respondents were engaged

with agriculture, for them agriculture is their main occupation; no matter agriculture system is modern (market oriented) or traditional (consumption oriented). Handicrafts are cottage industry to them and 8% respondents were engaged with their domestic industry. Handicrafts help them to become as empowered, due to their self dependent practice. 28% respondents were engaged business that may different in the scale of business. And 16% was engaged in service. Service means job or official works.

### 4.3 Respondents According to Relation with Head of Household

Household is first step of women empowerment. From house to organization level women are second or back in decision making power. Decision making power is political, rational and educational influences in very activities. There is no question that there is a longstanding and deeply rooted structural violence of power, inequality, exclusion and marginalization in Nepal (Gautam, 2016).

**Table No. 8: Distribution of Respondents According to Relation with Head of Household**

Head of Household	Respondents	Percentage
Self	3	12
Husband	12	48
Father/Mother	4	16
In-laws	6	24
<b>Total</b>	<b>25</b>	<b>100</b>

*Source: Survey, 2020.*

In the Nepalese context head of household is the superior level within family. Superior in decision making, superior in power relation, superior in financial matter and superior in cultural function. All governance of household is run under male ideology in most of Nepalese society.

Only 12% respondents had enjoyed their decision making power in household. Because they were free to take decisions. 48% respondents were under their husband's commanding in house. 16% respondents had father/mother as head of the house. 24% respondents were in-laws in their household decisions.

#### 4.4 Structure of House

In study area most of the Newar houses are either made of mud or unbaked/raw bricks. The doors and windows are of old types and the roofs are thatched with *Pakha*. But some of the houses are of new style, constructed with *Dhalan* and pillar system.

**Table No. 9: Distribution of Household According to its Types in Study Area**

Types of House	Numbers	Percentage
Old Style	7	28
New Style	18	72
<b>Total</b>	<b>25</b>	<b>100</b>

Source: Survey, 2020.

Above table shows that majority of respondents from new style of houses (72%), few respondents were from old types of house's structure (28%). Due to the newly constructed building in Kirtipur, old type of house's architecture being out from cultural heritage. After mega earthquake in 2072, total structures of Kirtipur becoming new in the name of reconstruction.

## CHAPTER FIVE

### CHANGING ROLE OF WOMEN PART AND CONTEMPORARY SOCIETY

#### 5.1 Respondent's Engagement in Social Activities

Traditionally, women are confining in domestic activities child rearing and bearing. In recent years role of women is increased in Nepalese society. In some cases women are participate in the social activities. The following table shows the involvement of women in social activities.

**TableNo. 10: Respondents' Engagement with Social Activities**

Activities	Frequency	Percentage
Participating in political meeting	4	16
Participating in local organization's activities	6	24
Taking part in social work such as, help children, women	8	32
Other institutional involvement	7	28
<b>Total</b>	<b>25</b>	<b>100</b>

*Source: Survey, 2020.*

Above table shows that, 16% respondents were enjoying political powers with Participating in political meeting. 24% respondents were engaged in participating in local organization's activities. Taking part in social work such as, help children, women were 32%. 28% respondents were engaged other institutional movement.

#### 5.2 Decision on Money, Goods and Household Expenditure

**Table No. 11: Distribution of Respondents by Decision on Money, Goods and Household Expenditure**

Decision Makers	No. of HHs	Percentage
Male	14	56
Female	5	20
Both (Male and Female)	6	24
<b>Total</b>	<b>25</b>	<b>100</b>

*Source: Survey, 2020.*

From above table, we can conclude that, 56% respondents were facing gender discrimination in domestic decisions, 20% respondents were enjoying their rational power in domestic decisions, and 24% respondents were enjoying their win- win relations with male in domestic household decision making practice.

It is essential to empower women to make them able in decision making process in the household and society as well. Unless, the females' participation in decision making has increased, their status in the family and society will not increase. It is possible to develop the society properly with social justice in the society. This will also enhance the gender disparity and women's backwardness. Females have low decision making power in all the other aspects. Though females have participation in decision making process and in some household, played a leading role, but in most of the cases, males have a dominant role. It is due to the lack of education and low socio-economic status of female in Newari community. Our society is male dominant and it is considered that female are the subordinates to males and they have to follow their male partner. They are engaged in household activities and surrounded by household boundaries. The finding of this study shows that females have a low decision making power and they are not capable of exercising their right and responsibilities. More or less this situation can be seen in other society and all over the country.

### 5.3 Respondents and their Accessed on Decision Making Level

Women empowerment needs the access in decision making level. If women getting benefits from the spirit of empowerment they must playing role on decision making and they become as key element in policy level. Respondent's accessed on decision making level is asked in yes or no question, the outcomes of result is documented in following table.

**Table No. 12: Accessed of Respondents in Decision Making Level**

<b>Response</b>	<b>Respondents</b>	<b>Percentage</b>
Yes	5	20
No	20	80
<b>Total</b>	25	100

*Source: Survey, 2020.*

Nepal is patriarchal country and the majority of women are dominating by men, women playing great role in overall functions of society and there are no questions about it. Most of the respondents are seen not interested or they were not getting any chances to run this level in political aspects. Result showed that only 20 % respondents have reached on decision making level. If we talked about empowerment from the perspective of politics, finding of this research is not satisfyble, because majority of respondents still far from decision making level.

#### 5.4 Respondents Level in Decision Making

It the context of urban and semi-urban areas of Nepal, number of participant women in political decision making is comparatively low than other developing countries. Respondents and their political career are determined by their level in decision making board. Data obtained from field is presented by following table.

**Table No. 13: Respondents According to Level Reached in Decision Making**  
(N=5)

Level	Respondents	Percentage
Local	4	80
Provisional	1	20
Central	0	0
International	0	0
<b>Total</b>	<b>5</b>	<b>100</b>

*Source: Survey, 2020.*

Out of 5 respondents 4 reached in decision making level of local level and 1 reached in local level's decision making level. No one reached in central and international level of decision making level.

#### 5.5 Socio-Economic Structure of Newar Women

The development of infrastructure and the growth of technological advancement have given rise to unprecedented economic changes of Newar Women of Kathmandu in general and Kirtipur in particular. These changes have had great consequences for the subsistence agriculture of the local farmers, traditional occupation of the artisans, and the economic and social relationship between the artisans and the farmers. Change in

traditional occupation of Newar community is caused because of the economic change of in the women in this study area.

The replacement of women of Newar community of Kirtipur, from their traditional occupation may have the flow of ready-made cloth and may be their inefficiency to stitching perfectly as per the demand of people. Development and technology is another factor to drop out the traditional occupations, is Development of New Tools and Technology. In ancient time, the Newar people had monopoly over such traditional occupations but the development of technology in various sectors such as communication, transportation, etc. started working as the substitute of the women of Newar community which are more responsible to drop out their traditional work. Different kinds of development infrastructure joined the Newar community to outside. After that they were attracted to other strategies for livelihood.

Gender and caste as an ideal respected hierarchical system has clearly fallen from grace. The globalization and the triumph of democratic ideas in the international arena have challenged its principles. Case does not fit in with the modern world and the widely recognized values of equality and inclusivism which prevail today in most educated values Westernised spheres (Toffin, 2013). So, others influenced their own culture. Some respondents reported that another cause of change in traditional occupations is surrounding environment of present days.

## **5.6 Newar Women and their Governance after Changes**

Now Nepal is in the way of progress in the form of system and governance. Federalism is the sharing of power between national, province and local governments. In post-conflict Nepal, federalism was introduced to build an inclusive nation by addressing longstanding grievances of the poor and oppressed people. However, federalism issue divided the Constituent Assembly till the end of the promulgation of the new constitution, and now it is dividing the people. Throughout, the arguments have focused on number and delineation of federal units. There have been hardly any discussion at the political level on local development, territorial integrity and national identity. This raises a serious question whether we are heading toward centralized provincial federalism, weak common identity and potential break-up (Manandhar, 2015). Changes in public administration today is in large part a reflection of the changing nature of the functions of governance specially in the

developed world. The practices of traditional Public Administration came under persistent attack from neo liberal economist, interest group, theories and rational choice scholars who have spearheaded the philosophical arguments for reducing the size and spending of the public sector.

**Table No. 14: Respondents’ Perception on the Role of New Governance to Change Traditional Occupation**

S. N	Statements	Frequency	Percentage
1	I feel changes	16	64
2	Changed but not Satisfied	5	20
3	Not Changed	4	16
Total		25	100

Source: Survey, 2020.

Decentralization brings the state closer to the people and helps to develop a sense of ownership among its citizens (Hegen, 2012). This question was asked to respondents ‘of my study area to map their perceptions on the Role of New Governance to Change Traditional Occupation.

The figures in above table exposed the fact that 64% respondents were strongly feels that the role of new governance to change their old daily lifestyle. 20% respondent’s feels changed but not in satisfied level. 16% respondents were still feels not changed. From the findings of the study we can conclude the women in around study site are in progressive way then the past.

## 5.7 Case Studies

Case Study One
My name is Bimala Maharjan, I am 49 years old from Samal Toal of Kirtipur. I follow Hindu as my religion. Formally I passed 6 standards. Now our main occupation is business, we used to engage in agriculture as main occupation but now time has changed. We are under joint family structure. I am in vital post of women group. I am directly engaging with various social activities. In case of household decision of own I and my husband are collectively or commonly doing decisions. In

case, if husband is busy somewhere all decisions are dependent upon me. All my decisions are accepted by him.

In case of changing theme I feels paradigm in women participation in many social and household practices than the past.

#### Case Study Two

My name is Gyani Shova Maharjan now I am 35 years old and my formal education is 6 class pass. My head of house is father in law. Main occupation is agriculture but as part time work I am doing handicraft. My husband is trained electrician.

As member of women group I am engaging in cultural program but till not in any social works. Handicraft is source of income for me. All household decisions are taking by him. All big decisions are taking by collective form, but no need any consent for small decisions. Comparatively my role in decision making is not vital. My husband gives me full authority in children's educations and all decisions but in case of outside than the house all decisions are taking by him. I am under the in-laws and husband. But all internal decisions are done by me. I feel changes in the role of gender in Newar community than the past. In past we (Now I 35 years) as women had no vital role in any decision making process. But I am now doing all internal decisions.

#### Case Study Three

I am engaging in women group and World Vision. I am also engaging social activities. I am Keshar iManandhar and 36 years old. I just feel little changes in the name of gender because all decisions are taking by my husband but he also provides me good space in all decisions. Inside decisions are my wise but outer all decisions are conducting by him. I am 6 pass women and housewife. I don't feel much change in daily life of Newar women in Kirtipur. This place is educationally advanced but in practical way still women are treating as secondary gender. This is very fact.

Now very little changes are occurring but we are sounding it as big changes. Reality is different than what we are thinking, reading and doing in gender politics.

## **CHAPTER SIX**

### **CONCLUSION, FINDINGS AND SUMMARY**

#### **6.1 Summary**

From the findings of this research the role of women are changing every sphere but those are just incremental changes. We have to meet totally participatory social phenomena through different educational programs. In most of the cases women have low roles in decision making power in comparison to males though women role is equally vital to the male. In each household decision women involved and equally participate with male counter parts. For example 48% female were capable in decision making regarding cropping pattern.

Status of woman is determined by many factors such as education, economic situation of herself and family, health, cooperation of husband, decision making process and so on. So, the status of women is differing in different family background, caste/ethnicity, urban and rural region. Similarly, by summarizing the world women conference, report prepared by UN stated in the title of women and poverty that “more than one billion people in the world today, the great majority of whom are women to unacceptable condition of poverty. Mostly in developing countries including Nepal, poverty have various causes including structural one. Poverty is a complex: multidimensional probes with origin in both in national and international dimension” (UN, 1995).

#### **6.2 Findings**

There is no question that there is a longstanding and deeply rooted structural violence of power, inequality, exclusion and marginalization in Nepal. Inclusion is very hot discourse in present social science literature and development fields. In contemporary social science literature, the term ‘inclusion’ is misunderstood as equivalent to the concept of integration. Inclusion is legal practices based upon the theory of equity. Nepalese society is characterized by diversity in caste/ethnicity, language, religion, customs, social organizations, institutions, myths, legends, morals, values and traditions. Inclusion helps to manage such types of diversity. Representation of voice of the voiceless is main principle of inclusion. It is also democratic practice to establish good governance in all over the world.

Some summary of findings are:

- J Total population of Nepal is 2, 64, 94,504 where male 1, 28, 49,041(48.50%) and female 1, 36, 51,423(51.50%)sex ratio is 94.16 (Census, 2011). Number of women is greater than the male. But in study area, total population is 134, in which the total male population is 72 (53.73%) and the total population of female is 62 (46.27%). Sex ratio is 116.13, in comparison to the females the male population is more (7%). Nepal is patriarchal country and the majority of women are dominating by men, women playing great role in overall functions of society and there are no questions about it. Most of the respondents are seen not interested or they were not getting any chances to run this level in political aspects. Result showed that only 20 % respondents have reached on decision making level. If we talked about empowerment from the perspective of politics, finding of this research is not satisfyble, because majority of respondents still far from decision making level.
- J 12% respondents are illiterate, 20% respondents are literate, 8% are up to primary level, 28% are up to lower secondary level 12% respondents are passed secondary level and 20% respondents' got higher secondary level's education.
- J Majority of respondents were followers of Hinduism (52%), second followers were Buddhism (28%) and Christian respondents were third (20%). No religions in the world are giving equal rights to women. Women are basically second gender among every religious groups. If we concerned the data male are exercising their power in the name of the religions, and women are facing domination. How much educational qualification is not matter in front of religion? Marx clearly state "religion is an opium". To somehow, religions also playing the role in disempowering in the name of gender (Deo, 2019).
- J Out of total respondents 12% was from age group 21-30. Age group 31-40 was content by 28% respondents. 32% respondents were from age group 41-50.at the same moment 20% respondents were from age group 51-60. 8% respondents were from age group 61-70 years. From 41-50 age groups majority of respondents were selected. No matter respondents from which group because all respondents were women.
- J Findings show that 48% respondents were engaged with agriculture, for them agriculture is their main occupation, no matter agriculture system is modern

(market oriented) of traditional (consumption oriented). Handicrafts are cottage industry to them and 8% respondents were engaged with their domestic industry. Handicrafts help them to become as empowered, due to their self dependent practice. 28% respondents were engaged business that may differ in the scale of business. And 16% was engaged in service. Service means job or official works.

- J 40% respondents were from nuclear family, 52% respondents were from joint and 8% respondents were from extended family.
- J Majority of respondents were married (72%), 16% respondents were unmarried, 1 respondent was separated due to family conflicts and 8% respondents were widow.
- J Only 12% respondents has enjoying their decision making power in household. Because they are free to take decisions. 60% respondents were under their husband's commanding in house. 28% respondents were in-laws in their household decisions.
- J Majority of respondents from new style of houses (72%), few respondents were from old types of house's structure (28%). Due to the newly constructed building in Kirtipur, old type of house's architecture being out from cultural heritage. After mega earthquake in 2072, total structures of Kirtipur becoming new in the name of reconstruction.
- J Out of total respondents 16% respondents were enjoying political powers with Participating in political meeting. 24% respondents were engaged in participating in local organization's activities. Talking part in social work such as, help children, women were 32%. 28% respondents were engaged other institutional movement.
- J We can conclude that, 56% respondents were facing gender discrimination in domestic decisions, 20% respondents were enjoying their rational power in domestic decisions, and 24% respondents were enjoying their win- win relations with male in domestic household decision making practice.

### **6.3 Conclusion**

The task of national development calls for, fundamentally, the education of the masses. Indeed, education is the foundation upon which a nation base itself, and that

includes all its aspirations. If it is our objective to ensure the economic emancipation of our poverty-stricken people, we will of course understand that a basic way of effecting such emancipation lies through making available to them the opportunity of education. It can also be concluded that Newari women 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 major in decision making process. Unless Newari women are brought in the main stream of development process, it is impossible to develop community, society as well as the nation. For this education and empowerment plays an important role. This study shows that Newari women have to work more in household having less decision making. They have to respect their male partner's decision in most of the cases. Though they have responsibilities to complete the work, they got no chance to decide about it. If there is any difficulty to complete the work, they can't decide at the moment, they have to ask for it.

Nepal has faced and has been facing lots of problems regarding participation especially from the perspective of gender. Nepal advocates the UN convention on the rights of the women also advocates in the ILO 169. Focusing mainly on economic exploitation, discrimination, participatory rights and welfare of working women, our historical background and legally also playing negative and positive roles in women. The issue of women empowerment and women labour in household, locality and any organization (public or private) has been a popular focus on numerous organizations and local associations.

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## Appendix

Namaste, I am Rashila Manandhar from Central Department of Sociology, University Campus- Tribhuvan University, and student of Masters of Sociology. I am here to collect some data for my academic propose. I need your help. All those data will be secret, because all data will use only for my thesis work. You can leave this interview if you feel hesitate in any time.

### 1) Introduction

Full name of Interview: .....

Age (Complete year): .....

Ward no.: .....

### 2) Head of Household

Name: .....

Sex: .....

Occupation: .....

Education: .....

Relation with Head: .....

### 3) What is your religion?

- a) Hindu
- b) Buddhism
- c) Christian
- d) Other

### 4) What is your education qualification?

- a) Illiterate
- b) Literate
- c) Primary
- d) Lower Secondary

- e) Secondary
- f) Higher Secondary

**5) What is your Main Occupation?**

- a) Agriculture
- b) Handicrafts
- c) Business
- d) Services

**6) Types of family**

- a. Single ( ) numbers of members.
- b. Joint ( ) numbers of members

**7) Relation with Household Head?**

- a) Self
- b) In- Laws
- c) Own Parents
- d) Husband

**8) Are you engaging in Some Institutions/Organizations related with Empowerment?**

.....  
.....

**9) What is your main occupation?**

- a) Agriculture
- b) Handicrafts
- c) Business
- d) Services

**10) In which type of houses are you presently staying?**

- a) Old
- b) New

**11) Do you engaging in other social activities?**

- a) Yes
- b) No

**12) If, yes which types of activities do you engaging?**

- a) Participating in political meeting
- b) Participating in local organization's activities
- c) Taking part in social work such as, help children, women
- d) Other institutional involvement

**13) Do you reached in any decision making level?**

- a) Yes
- b) No

**14) If, yes in which level do you reached?**

- a) Local
- b) Provisional
- c) Central
- d) International