

CHAPTER - ONE

INTRODUCTION

1.1. Background of the Study

Nepal is the land of multi-caste/ethnic, multi-culture, multi-lingual and multi-religious country. National Foundation for development of Indigenous Nationalities (NFDIN) listed 59 indigenous nationalities in Nepal and Rajbanshi is one of them. In spite of the fact that the Rajbanshis are the indigenous ethnic people of eastern Terai, their origin can be traced back to India's Assam, Bengal and Bihar states of India. Even today, most of the Rajbanshis are found to have lived in Assam, Meghalaya, Tripura, Nagaland, and Manipur India (Shrestha, 2007). But the largest settlement of koches with their name Rajbanshi is in Nepal only. It is conjectured that they belong to a mixed race of Astro-Asian or Dravidian and Mongolian. The language of Rajbanshi is called Rajbanshi bhasa. It is a mix-true of Bengali and Maithili (Bista, 1996). The language of koches who were considered the original ethnonym of Rajbanshi, has commonalities with the language of Garo (Bista, 1996).

The original name of Rajbanshis is Koch or koches (Bista, 1980). Worshippers of nature and followers of shamanistic religion these indigenous Koch people have changed their name to Rajbanshi after coming into contact with Hindus (Upadhyaya, 2040). They have a lifted bone over their throat a little higher than the average height. The structure of their eyes and forehead, etc is like those of mix of Aryan-Mongloid, Austric and Dravidian. A mix culture of worshipping nature and Hindu culture however seems to have developed among the Rajbanshi of Nepal.

Rajbanshi are the first settlers in Jhapa, Morang and Sunsari districts. The consideration of Rajbanshi is found most in Jhapa and Morang districts. The density of Rajbanshi population generally occurred in the southern part of the Mahendra High-Way. According to the census of Nepal 2001; total population of Rajbanshi is 95812 and the number of people speaking the Rajbanshi language is 1, 29,829(CBS, 2001). In Morang district the population of Rajbanshi is 34936. Whereas, the total population of Rajbanshi in study area Babiyabirta V.D.C is 1048(District profile (updated), 2064).

Gender issue currently is perhaps something most written, talked and heard about women have subject and the center of development, because historically even today women have the triple role of reproductive, productive and community managing activities, while men are involved active and community politics activities. Gender bias is a world-wide phenomenon. In Nepal, gender variation is found in excess, they put men in higher position than women. It is necessary that men as well as women need to be educated as social issues.

Nepalese society is based on patriarchy system according to the Hindu mythology. The word patriarchy means the rule of the father in the family where the role of the women is subordinate. The large household of the patriarchy was originally used to describe a specific type of male dominated family. The subordination that Nepalese women have to experience in daily life, regardless of their class takes various forms of discrimination, disregards, insults, control, exploitation, oppression, violence within the family, in society.

The patriarchy in Rajbanshis community is visible from the surface, with its kinship structure, within the patriarchal social system and a distinct

division of labor between the two sexes on ground of biology. Women bear the responsibility of looking after the children. Women have not been only confined to the four walls of the house but in additions have to collect water, fetch fodder for the animals and also work in the field along with the men. Women work longer time hours than men yet they belong to residual category in the society. Their identity and prestige in society is established through affirmed relationship with males.

‘Manu Smirit’ in Hinduism “yatra naryastu puhyante Ramante Tetra Devata”, in other says “side the treatments towards women orthodox Hindu mythology Dhol Sudra aur Nari yea sav tadan ke dhikari” “Goswami Tulshi Das”. The Situation of women in ancient time was not good because they were in the barrier of the social custody. A woman cannot decide how many children she has to have. She has to give birth to a child until and unless she gives birth to a son. A married woman who doesn’t bear a son is largely looked down upon (UNICEF, 1992). The socio-economic comparison for women, to give birth to at least one son, is for taking care of her during old age.

Nepal is the poorest country in the world. It is agricultural country. The majority of women in Nepal live in rural area where the choice of livelihood is limited to agricultural work. Although women contribute more in the agricultural activities the ownership of the land is usually given to the male members of the family either husbands, brother or father. The women are economically dependent and they have to ask to their male partners to spend their own income also. Women are heavily engaged in the domestic chores along with the socio-economic activities. They have major role in household management and they have to do most of the household work but they have low decision making power. They are discriminated since their childhood. In childhood they have to live

under their parents, in adulthood they should follow their husbands and in old age they are under their son. They have no liberty to decide even for their ownself.

When the new constitution was established, the constitution guaranteed Nepali women equal right to men. The constitution says that there shall be no discrimination against any citizen in the application of laws or on the ground of religion, caste, race or sex. It also requires that employers pay women equal wages with men and give women equal access to property. Other laws have also been passed to provide special provisions for women education, health and employment.

It reflects the situation of gender discrimination. Unless and until women are not brought into mainstreams of development with equal access as to men there is no chance for further advancement of society or community or nation.

1.2 Statement of the Problem

Gender issues, including women's rights are very significant because women comprise a little over a half of the 20 million population of Nepal.

Nepalese women are suffering from the problem of discriminatory practices on the ground of their sex. Although biology is not and should not be the destiny but in practice the male centered process of socialization such as conditioning is doctrinarian and imitation under patriarchy continue to reproduce these ugly relationships between men and women that make belief that biology is the destiny in Nepal. In brief, such a male centered controlled process of socialization results in the reproduction of existing discriminatory exploitative relationship between men and women.

In Nepal there is not equal opportunity for male and female in education, occupation, nutrition, social movement. The social status of Nepalese woman is still discharging their traditional roles such as looking after the children and aged parents in the family apart from the responsibilities in the kitchen. Their position is backward and conservative and also they are considered synonymous with household work. Women in Nepal contribute 50 percent of the household income and work 10-73 hours as against 7.51 hours for men (Acharya & Bennett 1981). They engaged more in households' chores but they have no decision making opportunities. They have to work according to others order. The role of women as a manager of the subsistence sector is shunned off as unproductive and the important opinion of women is hardly considered. The freedom of female within the household sphere is restricted. There is gender bias in terms of decision making. Females have to work more but they have less chance to decide. Decision making is an important factor which measures the relative status of the family members.

The conditions and status of Rajbanshi woman are not different from the rest of the Nepalese woman. From a gender perspective view female are more backward than male. In this Rajbanshi community most of the women are busy in the household and agricultural fields. From early in the morning till night they don't get any off time. They are unaware of the legal rights, lack of employment opportunity and lack of basic educational and other modern technology. In the urban area the social behavior, attributes have changed slightly but in the rural areas there is serious gender discrimination in socio-cultural field. The women are entangled into the traditional bondage, patriarchal system. Status of the women of study area (Babiya Birta VDC) is very weak because their socio-economic as well as political status is very low compared to their

counterparts. Higher the status in household and society directly or indirectly affects the living standard of people and make their voice sound.

The socio-economic status of Rajbanshi women is generally low due to the land and property universally inherited in all communities only through the male line. Therefore, also in Rajbanshi community unequal gender biased distribution of power and resources in the family and society .The economic status both in household and the community is lower than that of men Similarly due to restriction on mobility their access to education, training and consequently modern avenues of income are limited.

Hence the question arises that the gender discrimination has direct linkage with women, it is very essential to find out the real problems and its solution to make equal status of men and women in order to improve the quality of whole people of Rajbanshi community.

The major issues focused in this study are as following.

1. How is the division of labor organized in the community?
2. What is the role of the men and women in the Rajbanshi community?
3. What are the major factors that were responsible for affecting the gender disparity in Rajbanshi community?
4. What is the major sector of gender discrimination in the community?
 -) Such as women's education
 -) Women and employment
 -) Health including reproductive health
 -) Marriage and family

) Property right

) Decision making of women in households

1.3 Objectives of the Study

The general objective of the study is to analyze gender discrimination in Rajbanshi community. The specific objectives are as follows.

1. To identify the socio-economic condition of Rajbanshi women.
2. To analyze the gender based division of labor organized within the community.
3. To analyze the major sector of gender discrimination in Rajbanshi's household.

1.4 Significance of the Study

In the world as well as in Nepal; women cover a half of the total population. They are backbone of society. They have equal roles and responsibilities to make society developed. Women should be the subject and also actors of development because women have major duties to maintain at household as well as in society, if women are not treated equally in society, it is impossible to achieve sustainable development.

Gender analysis is the systematic identification and judgment of the social relation and evaluation of the social relationship. The gender examines the role of women, men and their responsibility and access and control over the resources. Therefore, gender approach explores discrimination and inequality in the basis of class, gender, caste/ethnicity and race. "Main Streaming" is therefore at the top of Nepal Government's agenda. However, in most of the society men have major roles and responsibilities in development activities but females are not enjoying with equal rights and responsibilities. They are deprived from their rights

and duties even though they work more than their male counterparts. There should not be gender disparity in the society. It is essential to bring them into mainstream of social improvement and national development. People should be aware about gender issue which is essential to protect the rights and duties of females. Their roles in household, in society and in nation have been great significance in terms of social justice. Integrated approach should be implemented to improve the women over all aspects, policy and programs should be directed to focus the issues of women which will be helpful to empower them socially and economically.

On the above circumstances the study signifies the following:

1. Only a very few studies have been undertaken on gender discrimination at community level. This study aims at finding gender discrimination in Rajbanshi community in Babiya Birta VDC.
2. This study might be helpful to the researcher; scholars and students for further investigation into gender discrimination in community level.
3. Findings of this study will be helpful for any development organizations, policy makers, planners and the communities to take appropriate strategy to remove the gender imbalance or discrimination in the Rajbanshi society or community.
4. This study tends to look into various aspects of gender equalities and discriminations prevailing between male and female.
5. Therefore, it is very important to look into the matter with the view of gender perspective in all families and household activities.
6. The most significance of this study is that it will partially fulfill my dissertation purpose to M.A in sociology.

CHAPTER-TWO

LITERATURE REVIEW

Nepal is a country of mixed culture where various and diverse ethnic groups have their own developed cultures, beliefs and traditions and they have been living together in harmony for centuries.

Different anthropologist/sociologist both indigenous and foreign has carried out various ethnographic studies in Nepal. But very few of them were found interested in studying about the Rajbanshi people of Eastern Terai of Nepal. Some studies have focused on demographic, behavioral, socio-economic and cultural change in Nepalese people (Bista: 1972 and Hitchcock 1966, Caplan 1970). There are few ecological, anthropological studies dealing with people culture and nature.

“The Rajbanshi, originally known as koch, are said to have been a very powerful nation during the 17th and 18th centuries. About that time however, they were absorbed and overcome by the British and India and in Jhapa and Morang their territories were annexed to the kingdom of Nepal by king Prithvi Narayan Shah in 1774. The original Koch, and now Rajbanshi, are among the very oldest people of their area. They are mentioned in the Mahabharata, the famous Hindu epic which is believed to be more than 3000 years old. Koch chiefs were recorded to have fought on the battlefield of Kurukshetra during the Mahabharata period” (Bista, 1996). Shrestha (2028:69-71) has also made an attempt to give an ethnographic picture of Rajbanshi community of Nepal describing the different aspects of their lives.

2.1 Gender

Gender is a social construct where “sex” refers to biological factors only, while gender refers to the roles, values and attitudes which are formed by the society.

In the depth, gender concept is a term of relations in society, which is taught in the process of socialization. Gender relations describe the social meaning of female and male and thus that is considered appropriate behavior or activity for women and men. Gender defines women and men and is the result of culture process. People’s right, responsibilities and resource management to a great extent are defined by gender.

The term ‘Gender’ refers to the social differences between male and female. It is socio-cultural and economic variable to analyze the roles, status, responsibilities constraints and opportunities of people involved and it considers both men and women. It describes the socially determined attributes of men and women, including male and female roles. As a social construct gender roles are based on learning manner of behavior and are flexible and variable across and within the culture.

2.2 Gender Discrimination

Gender discrimination is an obvious phenomenon in every stratum of Nepalese social structure from level through societal to national level. Women are marginalized and deprived from social upliftment. Despite government and non-government effort, women are reluctantly driven away from the main stream of development.

Gender discrimination refers to the prejudicial treatment of an individual based on biological sex. It is gender stereotype model, also referred to as sexism or sexual discrimination. Such practices have so on favoritism to a

particular child and in many cases it has resulted to the negligence or disregard to the female sex. Preferences of male child, opportunities and choices for the male child are some of the examples of gender discrimination. (Luitel Sameera, 2008)

Discrimination (the different treatment of individuals because of their gender), biological differences, individual and societal beliefs and attitudes about appropriate gender-specific roles, and the choices of individuals and households bases on all of these factors (and more, such as an individual own circumstances) play a role in determining gender disparity (King and Lant Pritchett, 1998).

Gender discrimination describes the socially constructed differences in women and men i.e. the gender division of labor, the relationship between men women, difference is role behavior. Gender changes according to age, time, place, culture, religion, and ethnicity.

2.3 Scenario of Gender Discrimination

The problem of gender disparity has been persisting within and among the country worldwide. The UN has been doing several works for woman since its establishment, (UN, 1945). As a result of continuous efforts, the UN formed a commission to study the situation of woman in order to promote their political, economic and social status in 1946. The UN passed various conventions regarding the woman's rights. The UN passed the convention that women should have the political right to convert citizenship in 1952. In 1974; the UN decided to convent the first world conference with policy observing women's year. In 1979, the convention on the elimination of all forms of discriminations against women (CEDAW) was adopted at the United Nations. A unique and path-breaking global chapter of the human rights of women, it upholds the

right to equality in public domain and in the private by focusing on equality in marriage, in the family and in the care children, civil and political rights and economic and social rights are recognized as having equal importance.

Lots of attempt has been advocated in terms of gender equality and equity internationally, but there exists gender discrimination worldwide. UNICEF has introduced the south Asian culture which has placed the women at inferior position. Culture practices place daughter in law lowest in the family hierarchy. Even during pregnancy then often bears the heaviest workload, but get least food.

UNICEF (2001) south Asia is often referred to as five most gender insensitive in the world. Girl in south Asia have lower social status and less value than boys who are preferred and invested upon.

2.4 Status of women

The socio-economic status of women of Nepal is generally low due to the unequal gender biased distribution of power and resources in the family and society. Nepalese women are also generally associated with poor health, illiteracy, and unemployment and overload and depriving themselves from their right due to the traditional beliefs, backward socio-customs and superstition. Women's socio-economic status varies from one group to another cast group.

“Women are becoming conscious of their own situation and are active in bringing about gender perspective changes in the existing discriminatory social, economic and political structures. The demand for gender equality has pervaded all spheres of life, including the design and content of development strategies, policies and programs.” (Acharya 1997:7).

A woman cannot decide how many children she has to have. She has to give birth to a child until and continually unless she gives birth to a son. A married woman who doesn't bear a son is largely looked down upon (UNICEF, 1992). The socio-economic comparison for women, to give birth to at least one son, is for taking care of her during old age.

Sharma (2054), states that the women have little role in family's decision making due to the illiteracy and non-involvement in direct income generating works. Nepal is male dominated society where women's decision-making authority comes only after the men's. Talk about the occupation and status of women in Nepal sadden said, "Women are confined into their domestic and subsistence activity "sudden (1987). In Nepal especially in rural environment, main occupation of the women is household chores and agricultural activities but the domestic work is not considered as economic activity. "The boundaries of household work are themselves not clearly defined. In most houses a women economic contribution is crucial for its subsistence; male earnings alone are by no mean sufficient.

Experiences shows that from the age of six or seven a girl begins to acquire the skills that force her to be woman. She helps to take care of her younger brothers and sister, while her mother works in the fields. As she grows up, she helps more with household chores, fetching water sweeping floors and learning how to prepare food and to treat illness. She also being to participation in agricultural work, so that when she marries she is already accomplished in all skills essential for her family. Most of the routine work inside the house is the responsibility of women, who cook clean and care for children and elderly family members (Lohani and Gyawali, 2003).

Ghimire had emphasized on the importance of female education. He had mentioned that a boy is to educate an individual, but to educate a girl is to educate the whole family and society. Education is therefore essential for women and girls to become self dependent, more productive skilful creative and to recognize their right place in the society and to enter the mainstream of development of the nation. (Ghimire, 2005).

2.5 Gender-Based Division of Labor

The division of labor in societies is directly tied to socio-cultural patterns, which determine the tasks that women and men should perform. Generally speaking, societies use the different reproductive roles that stem from biological differences between women and men as the basis to divide their tasks both in the home and in the public sphere

Strishakti (1995) observes that men are predominantly the ones who interact with the outside world while women's major sphere of operation is within the households. It is said that Nepali girls and women work more than boys and men, spending 25 percent to 50 percent more time on household's tasks, economic and agricultural activities.

In public spheres male domination is well recognized, while in the household economy and in the domestic sphere, it is necessary to analyze the division of labor and power relation of women and men in order to understand their dynamics. In all societies there is a set of norms that demarcate responsibilities for the decades; in some societies the division of labor between women and men has change (www.google.com.np)

In the household, men and women are involved in different activities to ensure the availability of goods and services for family consumption and well-being. Although these activities may be different they have a social

connectedness. An intricate and changing relationship of cooperation and exchange between men and women exists within the household. This is potentially conflictual. Despite the conflictual nature of this relationship, the gender division of labour in household is the main economic strategy used to meet family basic needs for shelter, food, health, and procreation and education. And yet, the nature of this division of labour is one that constrains development. (www.google.com.np)

Numbers of factors are responsible for the gender division of labour today: some are gender-neutral and others are gender-biased. For example child care, household care (cooking, cleaning, fetching wood and water.etc.) are activities ascribed to women that are gender biased. They have come about as a result of socio-cultural socialization, and not necessarily from ability based on comparative advantage and the maximization of household welfare is used to determine which partner does what. Other variables responsible for the division of labour, and more common in most rural societies, have to do with the allocation of activities to individuals based on kinship, age, descent ,culture, education, status and marriage. However, what is usually glaring is the division of market and non-market activities along gender lines. Market activities are tradable activities through interaction between consumers and producers, leading to the monetary valuation of activities. These activities may be formal or informal; this division leading to monetary incomes is particularly important because money income confers power on people. (www.google.com.np)

Thus, in a household where women command some money income, it gives them some say in decision-making in their homes. Education is increasingly becoming a major factor enabling women to break down barriers to some socialization factors giving rise to the division of

household labour. The more educated a women is, the more likely it is she is going to venture into spheres traditionally considered male areas. These factors have important implications for women's empowerment and their ability to contribute to the overall development of not only the household, but also the nation. (www.google.com.np)

The role of women in various farming activities is crucial not only because of the number engaged but also because of the variety of agricultural activities they perform. Women participated in all from of activities required to grow food grain vegetables, fruits and live stock farming. The role played by women is significant in the development of the nation, but all these work by women are considered voluntary. (Gautam, 1998).

The status of women report series (Acharya and Bennett, 1981) shows that women in the Tarai were equally active in the economic sphere, although invisibility, but that their activities were not reported as being economic. In fact, they were active in the household production system .e.g. in food processing and cooking from labor; post harvesting cleaning and storing of from products; kitchen gardening and cooking food for village shop run by male members of the family. In addition, women performed domestic chores as unpaid labor, which is not reflected in any economic statistics.

The role of men and women are interdependent. Women's inside activities are generally connected with men's outside sphere. It is seen that if women do not manage the household sphere properly, men shall not be able to work outside devotedly. But women's overall burden is higher than that of men. Though household works are not productive but for survival task, it not less important that a man's productive works. But

in our society this fact is not realized and women have been assigned a subordinate status.

2.6 Nepalese Context

The situation of women in Nepalese society and culture is subordination due to conservative tradition, illiteracy, poverty and superstition. Women are considered to be born to serve her husband smoothly without any comment. Our social myth is that women are basically inferior and their labor and effort are less valuable than men. Decision making in the Nepalese society is done by male. Women are heavily involved in agricultural production but the family decision making is mainly done by male members of the family.

The UN Beijing conference on women 1995 has emphasized different aspects related to the problems of women and passed platform of actions addressing twelve different critical areas of concern as poverty, education and training, health, decision making power, armed conflict, the girl child, economy, environment violence, human rights, media and advancement of women but they are still facing the problems of deprivation. They are deprived from their rights and responsibilities even their husband and family members are not ready to hear their voice.

"A new born baby is not only classified by sex but also assigned a gender by birth. In most of the cases a child is welcomed with the comments as 'smart boy' or 'pretty baby girl', 'congratulations you got a son', 'sorry you got a baby girl', but don't worry she is pretty. There are some of the expressions to connote the gender aspirations in most of the cultures and societies. The son's birth is celebrated to show the happiness and a moment of pleasure in the family while the birth of a daughter is mourned. She is brought up in scarcity and with limited options while the

son is highly privileged to achieve his desired goals. This very attitude has placed men in the ownership position in the household and in most of the decision making positions outside home. (Luitel Samira: 2008)

Popular sayings exemplify the gender discrimination on the various communities within Nepal. "Let it be late, but it should be a son," the birth of a son paves the way to heaven," "a daughter is born with doomed faith," "it's a sin if the groom kill the bride, charity if nurtured," and women are always shortsighted,". Nepalese women often are the most oppressed based on this ideology. (FWLD: 2000)

The main problem of gender based division of labor. That is women being confined in private spheres and men having privileges in public spheres, is primarily because of industrialization and urbanization. Therefore, in urban and industrial areas, men also should do work at private spheres and women also should do work in public spheres. On the contrary rural men and women do work at private sphere but the distinction is mainly concerned with less or more works. Often women do work about sixteen hours whereas men spend time lazily playing cards and drinking alcohol. (Bhattachan, 2001)

Shrestha, Shanta Laxmi (1994), published her work on "Gender Planning, What, Why and How in Nepal" as a resource for women's Awareness Center Nepal (WACN) and NGO emerged in 1990 for awaking critical awareness among people on women's subordination issues and take action for transformation. According to her view, the women of Nepal are so dependent to me, if the male partners deny giving shelter to them; it is a question of basic survival. This system makes women of helpless, baseless and dependent that without men's mercy they will not survive. In her belief, the decision making power of women may increase when there

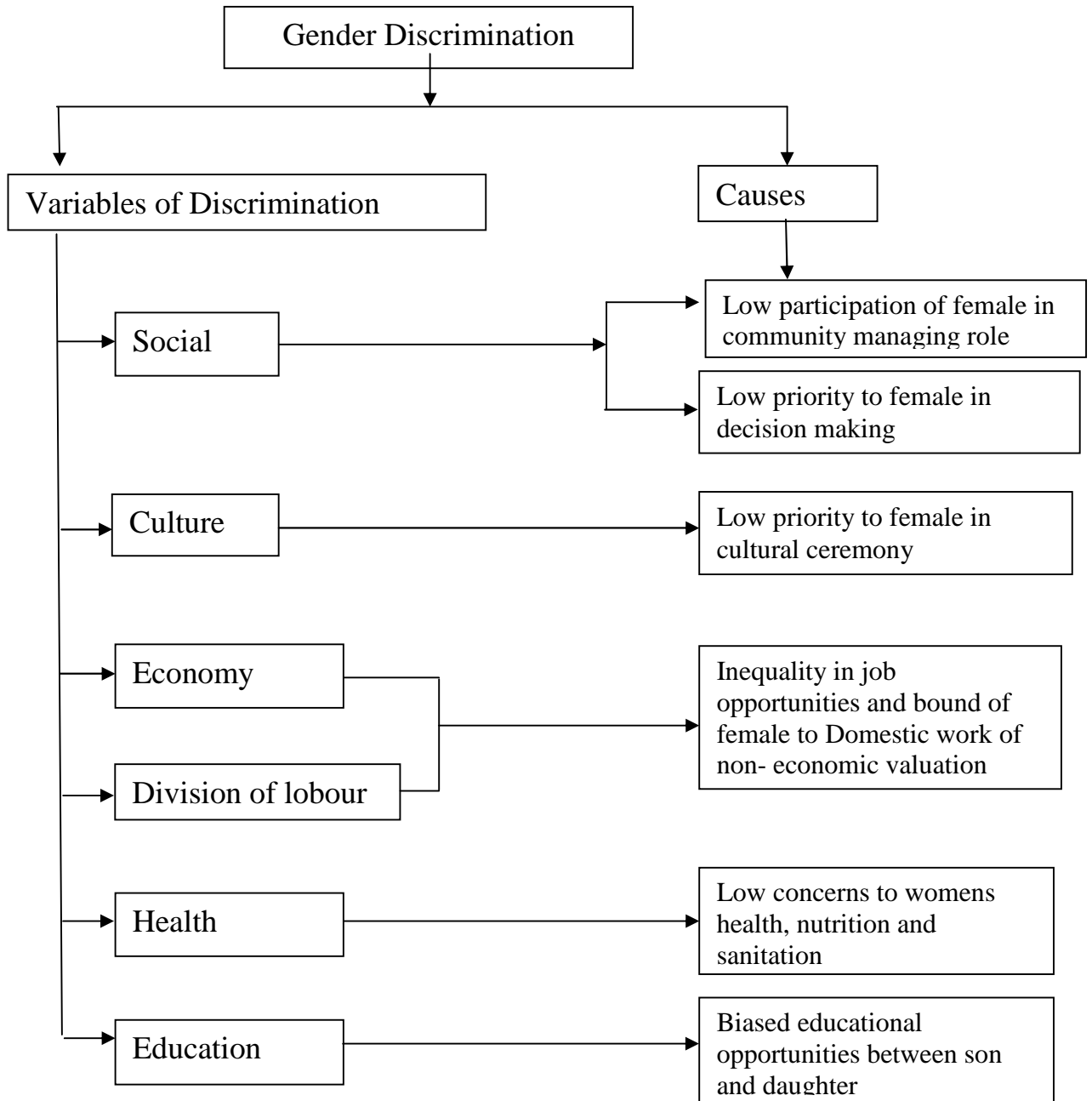
is an equality of participation at all levels of planning and policy making not as active change agent is the concern at this level. She urges for the involvement of women and men in the same proportion in decision making as their proportion in decision making in the community at large.

It is said that women and men complement each other (Subedi; 1997:1-12). In reality, it is a lopsided relationship with the women performing the role of protesters, nurturer, healer and guide. Nepali women are daughter, wives and mothers but are not recognized as individuals with their own identity, despite the fact that this discriminatory practice means that women's opportunities are very limited. If a woman is uneducated or unable to own a business then she has very few opportunities to make money to support herself or her children, they are as human as men. Society has relegated women to the lowest rank and their responsibilities are more or less material function. They are research discouraged and prevented from taking part in public life (Subedi, 1997).

This means that a woman is totally dependent on her husband's money to pay for her care. She will have difficulty leaving their home if she is unhappy with her husband if he beats her, or she is unhappy with her husband's family, because they force her to do the majority of the homework (Sharma Tilak, 2004).

2.7 Conceptual Framework

Conceptual framework of gender discrimination of the Rajbanshi community



The framework includes different variables of women discrimination and various causes that results to the discrimination variables.

There are different factors responsible for gender discrimination in Rajbanshi community they are as follows, social, cultural, economic,

division of labour, health and education. Due to the gender based socialization process female are backward in compared to male. Women are limited to the household work, so they cannot get involved in social and community activities and their decision making power is low. Similarly, traditional norms, values and believes determines the role of men and women in society and family. Where female are limited in the household work and male are involved in public sphere.

Education is another factor responsible for women which limits them in household work. Due to the lack of awareness women are compelled to follow the social norms and values. Women spend most of their time on unproductive activities; like cooking, caretaking washing clothes, so they are economically backwards.

CHAPTER-THREE

RESEARCH METHODS

This is a micro study due to which it may not be generalized at macro level. This chapter deals with the methodology adopted in the study. It contains the selection of study area sampling procedure, research design, and source of data collection, data collection tools and techniques, data analysis process.

3.1 Selection of Study Area

The study was conducted in indigenous people of the Babiya Birta VDC ward no-3 of Morang district. It is rural area which is 20 km east far from the district headquarter Morang. The total population of Babiya Birta VDC is 14486 among them, 7,192 are males and 7,294 are females. The main occupation of people in this area is agriculture and some people are engaged either in civil service or in small business.

3.2 Research Design

This study is based on descriptive as well as analytical research design to discover detail insight on gender balance or imbalance of the VDC. This study is based on both primary and secondary sources. It includes qualitative data and some useful quantitative data is collected.

3.3 Nature of the Data

Primary data were collected from field work through interview, questionnaires and observation. Secondary data were collected from various published and unpublished information sources i.e. related literature, library study, government reports and annual reports, government and NGO's document monitoring reports of DDC, VDC and other projects, published articles and journals of different organizations.

3.4 Sampling Procedure

There are 1271 households in the study area having different caste and ethnic group. Out of this, 220 households are Rajbanshi. Among of those 55 households (25% of 220 households of Rajbanshi) is chosen randomly as sample for interview. From each sample household only married woman is chosen as respondents.

3.5 Techniques of Data Collection

The data was collected through interview, observation and key informants.

3.5.1 Interview

Face to face interview was done with the respondent. Household interview was done by using structured and semi-structured questionnaire. An interview of the participant and household headed was carried out by using structured questionnaire. The questionnaire comprises of all relevant questions related to the gender based division of labor and the decision making process in household affairs and other socio- economic activities.

3.5.2 Observation

Non-participant observation method has also been used at the time of field study. The family practice of gender discrimination, gender role, and activities related to socio-economic and cultural practices was observed.

3.5.3 Interview with Key Informants

In addition to the individual respondent's household, interview was carried out with selected elderly people of the community who have knowledge about Rajbanshi community and their rituals have been interviewed. The checklist questions have been asked to male/female,

teacher, and social worker, Dewniyas' of the community, as key informants.

3.6 Data Processing and Analysis

Data analysis is very important task in research study. The data analysis has been collected through various instrument and sources like editing, coding, analyzing and tabulating using simple mathematical method like graphs, percentage figure, and chart. The result has been interpreted by dividing the main topics into sub heading according to the nature of data and according to the finding.

3.7 Limitation of the Study

Each and every work has its own constraints and limitations. The study isn't the expectation. The study is a part of academic activity. The topic is very vague and it requires various aspects of gender discrimination at national level including different development regions, ecological zones, rural/urban residence, different ethnic group or community and other sectors. It is not possible to include all of these in this study. Therefore, this study has some limitations, which are as follows;

- 1) The gender discrimination covers broad areas with many indicators but this study is based on limited areas with certain indicators, such as equality and equity between male and female, gender based division of labor.
- 2) Insufficiency of adequate time and financial problem to the researcher may be the limiting factors for the researcher.
- 3) Generalization may not be equally applicable to other community are because it will be limited to the specific area of Rajbanshi community in Morang district.

CHAPTER - FOUR

THE SETTING OF STUDY AREA AND SOCIO-ECONOMIC CONDITION OF RAJBANSHI WOMEN

4.1 Physical Setting

This study area is located in Babiyabirta village development committees of Morang district. Morang district, a part of Koshi zone is the second largest city of Nepal, with Biratnagar as its headquarters. It covers the area of 1855 Sq km with Jhapa and Illam district in the east, Sunsari in the west, Dhankuta and panchthar in the North and India in the south. Since, the district is known as terai district it is even extended to some hilly areas of mahabharat rang. Its average east-west length in 46 km and north-south width is 54 km. The elevation of this district range is from 140m to 2409m from the sea level. The total population of Morang district is according to population census in 2001 was, 8, 43,220, including 422,895 males and 420,325 females (CBS, 2001)

It has many historical evidences related to its formation. The name Morang is derived from the name of Limbu king Mawrong Mung Hang who established Morang kingdom in the beginning of the seventh century. His capital and fort was at Rongli, present day Rangeli. Morang was then annexed to greater Limbuwan by King Uba hang in 849 CE and ruled until 1584 CE when Limbu King Sangla Ing made Morang independent and ruled from Varatappa situated east of Modern Bijaypur. The Ing Dynasty was followed by Sen Dynasty then Khebang dynasty ruled Morang until 1774 CE. Morang name fell from use after the annexation of all the Kingdoms including Limbuwan Morang by King Prithivi Narayan Shah of Gorkha. The last King of Morang was Buddhi Karna Raya Khebang, who ruled from Bijaypur near Dharan.

In terms of climate and vegetation, this district is the most fertile land for the paddy, maize, millet, wheat, barley, oil seed, potato, sugarcane. (District profile (updated) 2064).

4.2. Climate

As Morang districts covers both hilly and Tarai region the climate of the district varies according to the region. It is subtropical type of climate; during the summer season the temperature is measured nearly 34.30°C, while in the winter it is 8°C. Annual rainfall has been recorded 1812.mm in the monsoon period which originates from the Bay of Bengal. Even though, the climate is not good for health it is suitable for agricultural purpose. (District profile (updated) 2064).

4.3. Natural resources

Land, forest and water are the main natural resources of Morang district. Most of the people depend on agriculture, so land is the most exploited and utilized natural resource. Morang district occupied 1, 85,500 hectare of land. Only 105270 hectare of land is able for cultivation (District profile, 2064).

Different people define forest in different way according to their purpose of use. Basically, forest is the source to provide fuel, fodder, medicinal herbs and grazing land for cattle. Important tropical rain-forest plant and herbs are found in this forest. Sisau, Tik, karam, Simal, Harro-barro, Nim, Sal, Sati-Sal, Kadam, Mango, Pipal, Bamboo, Khayar and Rajbrikshsa are the trees found in the forest of this area. Similarly, many wild animals are found in the forest of Morang. Wild animals like elephants, tiger, bear, leopards, ghorals rabbits, mithum cows are found there. Consequently, the population of Morang has been increasing day-by-day

that brings pressure on forest and the inhabitants of that place have been disappearing until now.

4.4. Rajbanshi: Origin and History

In spite of the fact that the Rajbanshis are the indigenous ethnic people of eastern Terai, their origin can be traced back to India's Assam, Bengal and Bihar states of India. Even today, most of the Rajbanshis are found to have lived in Assam, Meghalaya, Tripura, Nagaland, and Manipur in India (Shrestha, 2064). Different scholars have expressed their own opinions about their origin. But one opinion is widely accepted among the Rajbanshis. According to this opinion, Bodo people had entered India during the period of the commencement of the Bikram Sambat and they got settled along the bank of the Brahmaputra River and gradually migrated to Assam and north and east Bengal. Finally, they moved to Bihar of India and Nepal's various Terai districts such as Jhapa, Morang and Sunsari and settled there.

The meaning of the word 'Rajbanshi' is the "dynasty of king". According to the local myths, their ancestor Koch king 'Hajo' established the kingdom of Kamrup by the end of the 15th century. Hajo's grandson Bishwo Shingh, the king of Koch, was powerful. Bishwo Singh had a significant contribution to the establishment of Kamatapur or the kingdom of Kochbihar. As Bishwo Singh, the Koch ruler, was found to be doing the heroic deeds, he was given the title 'Rajbanshi', indicating the Chhetri caste status by the Brahmins. At that time, Bishwo Singh is reported to have converted into a Hindu. Not only did he convert into a Hindu, but also worked to make his relatives and people as the Hindus. In other words, the mighty king Bishwo Singh is said to have adopted the

Hindu religion and culture and changed his name into 'Bishwo Singh', Hindu name (Snyal, 1967:11).

There is also another legend concerning the ancestry of the Rajbanshis. When Parshuram had started destroying the Chhetria dynasty in India as his father's revenge, the Chhetri kings and their people escaped to save their lives. Ancestors of Rajbanshis themselves being Chhetries fled and started living in the forests of Nepal's Morang and Jhapa by hiding (Upadhaya, 2060:56). In context of Nepal, King Prithvi Narayan Shah annexed the kingdom of the Rajbanshis into a unified Nepal state.

From the perspective of physical anthropology, the body structure of the Rajbanshis of Nepal looks like that of Mangol-Dravid people. However, in complexion, they bear a resemblance to the Aryas.

4.5 Language

The ethnicities found in the study area are Brahmin, Chhettri, Tharu, Rai, Limbu, Rajabanshi. They speak their own language with the people of their community. However, most of people speak Nepali language (according to VDC profile 55% of the people speak Nepali language). Many Rajbanshi speak own language most of the time.

Most of the words used while greeting the relatives are related with Bengali and Hindi native speakers. Besides these some terms which are used widely in their own words. The original greeting words are changing with the influence of other languages.

The terms of address are definite and vary in relation to the marital status, age, generation and sex of the person concerned. They use words like 'Tamha' ('you') for the respectable persons. They use the word 'Tuhi' to

the colleagues and intimate friends. They also use to greet using the word 'Tor' while greeting their smaller ones on the basis of age and relation.

Some terms they used to address kinship relation:

Rajbanshi	English
Ai	mother
Bap	father
Dada	elder brother
Bhai	younger brother
Mai	younger sister
Bai	elder sister
Nanadh	younger sister-in-law
Pisa	father's sister
Bahanu	husband of elder sister
Bhaji	wife of elder brother
Sashree	mother -in-law
Sasur	father-in-law
Nandeshi	elder sister-in-law
Dadi	father's mother
Dado	father's father
Nani	mother's mother
Nana	mother's father
Mama	mother's brother
Masi	mother's sister
Kaka	father's younger brother
Sala	brother-in-law

4.6. Demographic condition

4.6.1 Population

According to population census Of 2001 the total population of Morang district is 8, 43,220 including 422,895 males and 420,325 females (CBS, 200). The total population of Rajbanshi in Morang district is 34936. Among them 17799 are males and 17137 are females. Similarly, the total population of Babiyabirta VDC is 14486 among them, 7,192 are males and 7,294 are females. Whereas, the total population of Rajbanshi in study area Babiyabirta V.D.C is 1048(District profile (updated), 2064).

Table 1: Population of BabiaBirta VDC according to Wards

Ward no	Total on of hhs	Male	Female	Total
1	157	379	411	781
2	177	431	434	865
3	1271	3038	3109	6147
4	250	649	652	1301
5	143	389	376	765
6	214	550	561	1111
7	223	554	546	1100
8	212	562	556	1118
9	247	649	649	1298
Total	2894	7192	7294	14486

Source: District profile Morang, 2064.

4.6.2. Caste/Ethnic Composition

Morang, due to the continuous migration has remained as a plural society. The total population of Babiyabirta VDC is 14486 among them, 7,192 are

males and 7,294 are females. Whereas, the total population of Rajbanshi in study area Babiyabirta V.D.C is 1048(District profile (updated), 2064. Table shows the caste/ethnic composition of the study area Babiyabirta VDC.

Table 2: Population compositions by caste and ethnicity

S.N.	Caste/ Ethnicity	No of HHs	Total Population	Total %	S.N.	Caste /Ethnicity	No of HHs	Total Population	Total %
1	Tharu	430	2121	14.85	27	Baniya	12	64	0.41
2	Chhetri	335	1655	11.57	28	Sanyashi	12	63	0.41
3	Jhagar	323	1624	11.16	29	Panjabi/sikha	12	62	0.41
4	Brahman pahad	315	1546	10.88	30	Karuwa	11	60	0.38
5	Satar	233	1171	8.05	31	Brahman Tarai	11	59	0.38
6	Rajbanshi	220	1048	7.6	32	Gurung	10	53	0.34
7	gharti/bhujel	181	911	6.25	33	Sonar	10	53	0.34
8	Musahar	132	667	4.56	34	Dusad	10	51	0.34
9	u na jati	81	407	2.79	35	Bing/bida	10	51	0.34
10	Rai	62	313	2.14	36	Kewat	9	55	0.31
11	Muslim	55	278	1.9	37	Churaute	8	50	0.27
12	Batar	54	274	1.86	38	Thami	6	44	0.21
13	Newar	54	240	1.86	39	Sarki	5	33	0.17
14	Teli	38	183	1.31	40	Thakur	5	29	0.17
15	Damai	28	142	0.96	41	Majhi	5	26	0.17
16	U na dalit	26	135	0.89	42	Rajputh	4	26	0.13
17	Tamang	24	110	0.82	43	Thakuri	3	22	0.11
18	Kumal	21	109	0.72	44	Nuniya	3	19	0.11
19	Magar	21	102	0.72	45	Malaha	2	17	0.06
20	Chamar	18	88	0.62	46	Gangai	1	14	0.03
21	Haluwai	17	88	0.58	47	Kurmi	1	8	0.03
22	Limbu	17	86	0.58	48	Dum	1	7	0.03
23	Bangali	16	83	0.55	49	Tatma	1	6	0.03
24	Badhai	12	76	0.41	50	Barai	1	6	0.03
25	Kami	12	65	0.41	51	Rajbhar	1	5	0.03
26	Yadab	12	64	0.41	52	Other	3	17	0.11

Source: District profile Morang, 2064.

4.6.3 Population structure of the sample household

The age is most important factor in demography and it makes difference in working hours, types of work social relation and responsibilities, decision making power. Age determines the social status of people. Age groups are divided as 0-5, 6-15, 16-45, 46-60 and above 60 years of age. The following table shows the age composition of sample household in study area.

Table 3: Population distribution in sample household

Age group	No of male	No of female	Total
0-5	11	9	20
6-15	37	35	72
16-45	80	82	162
46-60	9	7	16
60 above	2	-	2
Total	139	133	272

Source: Field Survey, 2009.

Table no 3 shows the population distribution of Rajbanshi on the basis of gender. The CBS record shows female's population in Nepal is high then male but in this study area in sample household male population is high. Most of the families are based on patriarchal system. Father has full right on decision making and budgeting.

In this study area active/working population is high but not such higher its only 60.29 percentage higher. It is also not sufficient population. Independent population has double responsibility. They have to earn money and survive themselves as well as dependent population. So third is not good situation on far economic development. The family size is

also irregular. There is no fix number of family. Some family has 2 family member and some have 8 family member. But every family has more daughters. Because they think son is the most important for family and have great tradition to wait for son. In the want of son, people bear more children until the son is born in the family; which results in the negative impact on health of the women while producing more children in the want of son and leads in the increment of female population. This is also one of the indications of gender discrimination in Rajbansi community.

4.7. Social condition

4.7.1 Settlements and housing pattern of Rajbanshi

Rajbanshis have settled along the southern part of Mahendra high-way of Morang district across the Indian border. The Rajbanshi' are found to have settled in most of the villages in Morang. They are professionally agro-based people. They have settled in the most fertile land. Their nucleated settlements are located at the upland. There are 10-15 households in the smaller villages and 50-60 houses in the bigger villages. They prefer to live in groups so that they help each other during the period of emergency or urgent needs. In past time Morang district has suffered from many undesirable things such as robbery, malaria, wild animals. So Rajbanshis used to settle in a group to keep safe from these enemies. Even these days, they would like to settle in a group more than a family has settled in a single village. They like to co-operate with each other in a village. Sometimes social disputes may occur in their community due to that pattern of settlement. Dewniyas(head of the community who takes all decision of community) of that community

resolves the social problems most of the time. The villagers also hope that 'Dewniyas' to keep the power to solve their community problems.

Rajbanshis use local resources while building their houses. Only richer people of their community have made their houses using wooden corrugated iron sheet and more than one storey. Otherwise, most of the Rajbanshi houses use to be thatch roof, wall made of bamboo. The outer part of the wall use to be smeared with cow-dung and mud. They keep their houses neat and clean.

The traditions of building more than a single house divide a Rajbanshi house into two parts. An outer portion is known as 'Darbaja' or 'Bahiri Ghar' and is used for sitting, gossiping, receiving guests and other purposes. The inner portion of the house which is surrounded with the wall made of bamboo and jute sticks. It is a real living part with sleeping room, cooking sheds and wide courtyard called 'Agena'. Visitors are not given direct entry to such houses.

Instead, they are kept outside and if the purpose of coming is fulfilled there, they are sent back from there. However, the important people, if necessary, are taken to inside of the houses. In Rajbanshi community, it is also common that people consult Panjiyar (priest) while building a house. Devaniya (Dhani) Rajbanshis, who are generally well-to-do, are found to have their houses built on the basis of the traditional Bastushatra (architecture) as per the religious tradition. But it is not possible for the poor families to do so. While building houses in the traditional pattern, the Rajbanshis focus on the following things: (i) north guwa (be a nut garden in the north); (ii) south dhunwa (be open land in the south for smoke access); (iii) east hans (be a pond in the east where ducks swim); (iv) west bamboo (be a bamboo grove in the west that may block the

afternoon sun) (Sanyal, 1967). A Rajbanshi generally builds 3-7 houses as per the need and economic status. For instance, a rich family builds Thakbar (sleeping house), Nadanghar (kitchen house), Andighar (storehouse), Bhojawanghar (guest house), Bahiraraghar (meeting house), Gwalighar (shed), Thakurwadi (deity house), Mutherghar (grain house), etc. Poorer families have also compulsorily built 3-4 houses such as bed houses, kitchen houses, outer houses, sheds, etc.

At the north east corner of the inner yard there is a 'Thakur Bari'. Thakur is the clan god of Rajbanshis. The shrine of Thakur is being kept in a hut. The position of the Thakur is kept in middle while keeping Bramani (kali) and Hanuman in both sides.

Rajbanshis use to worship other deities like Gram Devta Gaj-Kali, etc. their places are kept far distances from their village. They plant fruits like mango, lichi, katthar.

4.7.2 Family structures

Family is a universal social institution which plays important role in building society. But its structure changes over the period of time due to the impact of urbanization, industrialization, modernization, globalization and other various factors. Family structure has determined the status of male and female in the household activities. There are two categories of family structure mainly nuclear and joint family. Nuclear family refers that family which consist husband, wife and their unmarried children while joint family consist husband ,wife, married and unmarried children as well as other relatives who share the kitchen for meal and reside under the same roof. Among Rajbanshi joint and nuclear family frequently observed.

The following table shows the family structure of Rajbanshi.

Table: 4 distribution of household by family structure

Family structure	No .of H.Hs	Percentage of HHs
Nuclear	46	83.64
Joint	9	16.36
Total	55	100

Source: Field Survey, 2009.

Studied this topic to know how the families are in the community and the effect of nuclearization of the families. Most of the Rajbanshi live in nuclear family now a day. The table no.1 shows that 83.64 percent of the 55 households were nuclear, 16.36 percent were joint family. This means nuclearization of families is in practice. There are several reasons behind on the issues of increasing the nuclear families. Everyone does not accept traditional concepts and values. They use to enjoy freedom on their own life. Some of the rich cultivators do keep extended family system among them. They think that there is lack of good care of child in joint family. Most of the time, conflicts between women causes to separate the families. Married son likes to live in a separate house. Educated and poor people are shifting towards the market areas and other place to earn their livelihood. The occupational acts determined the structure of their family. Traditional values should not exist in the changing world so they left their ancestral homes and settled in new places for earning.

4.7.3 Life rituals in Rajbanshi

Life rituals mean the rites and rituals practiced by the people from their birth to death. The Rajbanshi of Morang has their own unique life rituals which are distinct from their neighboring other caste/ethnic groups.

Consequently, they have been influenced by the orthodox Hinduism. But most of the rituals have been practiced on their own traditional still these days.

4.7.3.1 Birth rituals

Birth is the natural phenomena of human life. The birth of a child in a house brings happiness and pleasure in that family. The real life of a person begins after being married and having given birth to a child. The birth ritual of the Rajbanshi is an important ceremony. Rajbanshi society has the norm that women in pregnancy should not be physically and mentally tortured and troubled. They have the concept that if pregnant women have tension and trouble, it will badly affect the baby in womb. They take caution thinking that ghosts may affect troubled and tortured women in pregnancy. The belief is that a woman in pregnancy should avoid seeing bad stuffs, hearing abuses, lifting heavy thing, and looking at animals like monkeys and horses (these animals are considered as bad omens). They put a knife under the mattress and wear amulets in order to avoid ghosts and evil spirits. They have the custom that the natal home feeds a pregnant daughter or sister rice pudding before she has a delivery.

In Rajbanshi community, pregnant women are used to do some of the events. They should not cross the big rivers. They don't jump over the ropes used to tie animals. They do have a belief that if a pregnant woman jumps over such a rope the child going to be born from her becomes exactly alike with the animal tied with that rope in its character and habits. They also believe that in the period of child birth a mother has to face more difficulty due to the labor pain. Because of the fear of ghost's attack, pregnant women don't go to the market and far from their houses. They use to say that pregnant women should provide all food items she

wants to eat otherwise the child going to take birth be saliva out the mouth all of the time. This type of saying superstition is found in most of the Nepalese society.

From helping during labor pain to the time of getting cleaned of birth pollution, the Rajbanshi women Dhayani or Hadi group (a group in rajbanshi cast who helps in delivery) play a special role. After the birth of the child she must cut the naval string of new baby with a split cane of bamboo. If they don't be able to manage the women from the Hadi caste, the grandmother of the new baby cut it. After the delivery, baby is kept on kula (the flat basket) to greet family god, sun god, village god and all other gods in order to get blessings. Touching the Kula and the well with a rope and worship of water tank by using 'sindur' and the baby is kept all the four directions to show him/her this earth. Likewise, the 'nau' (barber) has been given a great role in the birth rituals. A woman in delivery is supposed to be ritually pure after five days regardless of the sex of the baby.

There is a tradition of causing the women to sleep in child birth on a mat, on the straw or thatch or on the bag made of jute called 'chatai' until she becomes pure. After doing all above formalities, the hair of the baby is cut by the 'nau' putting two tufts of hair, according to Ojha' is that one is cut after the death of the baby's father and the other on the turn of mother. In the traditional custom of purification, if the child is born on Sunday the birth pollution is cleaned on the same day, otherwise it is done after five to seven days. In order to purify the women in childbirth pollution the barber must cut her nails and give the child a hair-cut. The naming is done by parents or Brahmin within 15 days. The child is named after the nature, events, months, days, time, seasons, cultural and social events and names of objects, birds and animals. Imitating the hills people,

they also name a child on the basis of the names of gods and goddesses. Popular names are given by neighbors.

4.7.3.2. Marriage customs

The Rajbanshi community is found to marry according to the Hindu traditions. Both monogamous and polygamous marriages have been practiced within Rajbanshi community. People marry within their own community but outside their lineage. Marriage also does not take place within the three generations of the Mit (fictive kin) and seven generations of Guru (religious preacher). The Rajbanshi called marriage as *sadi* or *biha*. Rajbanshi marriage is caste endogamous and clan exogamous. In matters of marriage the Rajbanshi are in a state of transition. They have been practicing their own customs of marriage while there is some influence of Hindu customs in the marriage as well. The Rajbanshi of Morang has been practicing forms of marriage in their society. In Rajbanshi society arranged marriage called 'phul biha. In the present, arranged marriage is being popular.

Arranged marriage is generally preferred in the Rajbanshi community, albeit there is the occasional occurrence of love marriage. In the case of arranged marriage, Karuwa (matchmaker) initiates the marriage proposal and Gasain Thakur performs the rituals. Once the zodiac of the prospective partners is found to be auspicious, the program of meeting the girl proceeds. Five people including the groom's father and his relatives on behalf of the groom visit the bride's home. The groom's father puts a pair of betel and nut (*pansupari*) on the bride's hand. At the same time, the groom's father examines the bride's nature, wisdom, and practical knowledge. Likewise groom visit program by bride's father takes place at the groom's home. The bride's father puts betel and nut Rs. 101, shirt,

dhoti, watch, finger-ring, on the groom's hand. Then the auspicious marriage day is fixed. Marriage is not certain until Darahaguwa ritual is fulfilled. Decision is made on the day of Daraguwa. On this day, the clothes and jewelry as demanded by the bride's father are brought and the decision is made. On the day of marriage or just before leaving for the marriage procession, Kasakuta ritual is to be held according to which married sisters, aunts, and sister-in-laws prepare a mixture of turmeric, a bhojo (a herb) and oil and anoint it on the groom's body. Kasakuta is, in fact, a ritual for soul purity. Before leaving for the marriage procession, Aam Mohaliwa ritual is performed in which the groom has to go around a mango tree for five times and money, betel, nut and holy grass (dubo) are offered to worship the deities.

On the day of marriage procession, Gashain Thakur takes the groom to a temple of family god and administers mantras in his ears for soul purification. Along with the preparation of the marriage procession, an object called Jivanchhuri (a full nut with a pierced knife) is placed on the hand of the groom. After this, the procession begins with bands and gunfire by riding buses or elephants in the past. Just before reaching the bride's home, children on behalf of the bride block the path to the people in the procession. They discontinue it only after the groom gives them some money. When the procession reaches the bride's home, the groom and bride get seated on Maruwa (dais or platform). Then, the bride's father offering his daughter to the groom asks-" Have you got my daughter?" and the groom says-" Yes, I have." These sentences get repeated thrice. Then the father-in-law hands over his daughter to the son-in-law and utters him," Sin if killed and piety if cared for". After this, the groom puts vermillion on the forehead of the bride three times.

At the time of putting the vermillion, the bride's younger sister and the relatives prevent the groom from doing so by blocking the bride's head with a piece of cloth. When the groom gives them some money, they stop doing it. Thus, the marriage is held. In the evening time, the procession returns home. Then, with much fanfare, the groom's mother makes the entry of the daughter-in-law including the procession to her home. At the marriage party, relatives, neighbors and villagers are invited for a meal. On this day, the newlywed couple serves Haldibhat (yellow rice) especially to the people present there. This practice helps to establish the new bride's identity and social acceptance and be socialized in the new social ambience.

4.7.3.3 Death rituals

The death is regarded as an ultimate truth in human life. Among the Rajbanshis, dead body is either buried or cremated according to the Hindu tradition. A baby with no teeth is buried and there is no observance of mortuary rite for him/her. Three to five day long mortuary rite is observed for other minors with teeth. During the death of other people, it is observed for the 13 days. The eldest son sets fire to the corpse of father or mother. The eldest or youngest son performs Malaluwa (mortuary rite) and other sons are just considered as ritually impure only.

They inform the neighbors, relatives and mourners on the funeral otherwise they would not come in spite of getting information about it. After the arrival, all of them offer coins to the dead body. The corpse kept facing the head towards north in their graveyard.

As in Hinduism, the eldest son of the dead person burns the fire in dead's mouth which is called "Dagbatti. After burial or cremation at the funeral spot, the people in the death procession have a bath in the river and return

home. Before a man participating in the procession enters his home, the dung or hay fire has to be placed in front of the main gate to his house for ritual purification. Along with it, a pot full of water with Tulasi (a holy plant) leaves is placed. All the men who have taken part in the funeral procession wash their hands and legs and touch fire and enter their homes. All the participants in the procession are served tea and breakfast.

In the Rajbanshi society, the person who is the 'kartiya' (kriyaputri), has to tie a small piece of cloth in his neck taken from the cover cloth of the corpse (katro) which is called 'Halka' and it is a symbol of a mourner. The death pollution is observed for 13 days in the family of the dead person. The other neighbors and relatives used to be purified within 3 days after the corpse buried or burnt which is called the day of 'Tin Sinan'. On this day, all the persons who might take part in the funeral act must go to the cremation ground together with 'kirtiniyas'. After reaching the 'Ghat', a barber shaves the hair and beard of the every person. One who does not cut the hair must cut the nails compulsorily. After that all of them have to bath using or rubbing oil cakes as shop. After the completion of this day activity the relatives and neighbors would get purified whom they termed as 'Tindiniya'.

On the 12th day of the death all of the 'Guthiya' used to shave the hair and get purified after performing 'Dhemali' on the 13th day. On this occasion, Gosai Thakur, 'Kantha Thakur' and Thakur (barber) perform the purification rituals. It shows that the Thakur plays a great role for the life cycle ritual among the Rajbanshi community.

4.8 Household headed by male and female:

In Nepal, although in most of the families both husband and wife are senior members but, both are not considered as household head.

Similarly, in the study area Babiabirta VDC, gender wise household headed are male 2569(88.77%) and female 325(11.23%). It is also found in Rajbanshi community which is presented below in the table.

Table: 5 household headed by male and female:

Household head	No.of HHs	Percentage
Male	51	92.73
Female	4	7.27
Total	55	100

Source: Field Survey, 2009.

Among 55 household 51(92.73%) were male headed household and 4(7.27%) were female headed. These shows male were considered as superior in their household.

In most cases, the head of the family is an eldest active male of the household. He bears the final responsibility and sole authority for the family's well being and everyone is supposed to work and act according to his direction. (The wife of the eldest male, regardless of whether the latter is living is the head of household chores and of the female component). Rajbanshi society is a patrilocal one and can be seen from the fact that after the death of the household head ,the responsibility and authority are both transferred naturally to the eldest son ,but eldest women of the household becomes rituals head of the household upon the her husband's death.

4.9 Marital Statuses of Respondent

Marriage is one of the universal social institutions. Marriage is the single most important event in the life of men and women. According to Hindu tradition, marriage is compulsory for the all whether man or women. A man's life is not considered complete without a wife. In our society

marriage determines the social roles and responsibilities of people. It is essential for legitimate both. Female's roles also increase in family only after marriage.

The following table shows the marital status of the respondents.

Table: 6 distributions of respondents by marital status of women

Marital status	No of respondents	Percent
Married	51	92.73
Widow	4	7.27
Total	55	100

Source: field survey (2009).

The table no 6 shows the marital status of women of Rajbanshi in sample household. Among the 55 respondents, 92.73% female respondents are married. Similarly, 7.27% are widows' category. Ever married women were taken as the respondents in this research. Hence the data of married women are only shown.

4.10 Educational status of respondent in sampling households

Education plays an important role in human life. It develops abilities, attitudes and forms of behavior with practical to the society in which they live. It empowers both men and women and improves their socio-cultural status and quality of life. It has positive relationship with socio-economic status of women. It is frequently mentioned that educational status of female plays a decisive role towards all the sectors of human life. In this study, a marked difference is found in educational status of male and female in sample area.

This is presented in the following table.

Table 7: Distribution of male and female by educational status

Level of education	Male		Female		Total	
	No	%	No	%	No	%
Illiterate	10	8.26	43	30.94	53	20.3
Literate	5	4.13	20	14.39	25	9.4
Primary	42	34.71	40	28.77	82	31.4
Secondary	45	37.20	32	23.03	80	30.4
Higher secondary	15	12.39	4	2.87	19	7.1
Bachelor	4	3.31	-	-	4	1.4
Total	121	100%	139	100%	260	100%

Source: Field Survey, 2009.

This above table shows that the number of people and their educational status. The study shows that most of the females are illiterate. Their total percentage is 30.94 and only 8.26 percentage of male are illiterate. 4.13% of male and 14.39% female are literate. Likewise the percentage of male and female in primary level are 34.71 and 28.77 respectively. In secondary level there are 37.20% male and 23.03% female. 12.39 % male and 2.87% female in higher secondary level. The percentage of male in bachelor level is 3.31 where as there are no female members in bachelor level.

Female population in primary level is higher than other educational level, Social and cultural beliefs, practices and attitudes often do not favor girls in their pursuit of education to the same extent as boys. Discriminatory values and norms against girls and women are deeply rooted in Nepali culture and society. A tradition of early marriage is also barriers to girl's higher education. In the study area it was found that girls have to busy in

daily household work and they did not get time to study. Many Rajbanshi children dropout from schools and there are various reasons for doing so. Most of Rajbanshi girl's children dropouts as then-parents force them to do household chores and take care of their younger brothers or sisters.

4.11 Economic condition

4.11.1 Occupation of respondent

Occupation is another key indicator in determining the socio-economic status of women, if women's economic dependence can be reduced by their own monetary income there will be a great change in the overall status of women. Based on survey like other area of the country agriculture is the major occupation in this community. Occupation and source of income represent the economic status of people. Occupation is considered main source of income. In Rajbanshi community agriculture and animal husbandry has become the main sources of livelihood. Beside, service, business, wage earning, transportation etc. also the secondary source of income. The following table shows the access of female in occupation.

Table 8: Access of women in occupation and income source

S.N.	Occupation	No of Female	Percentage
1	Agriculture & livestock	51	92.73
2	Business	2	3.64
3	Wage earning	2	3.63
4	Total	55	100

Source: Field Survey, 2009.

Table no 8 shows that 92.73% of women are involved in agriculture and livestock farming. Whereas, only 3.64 percentage women are involved in business and 3.64 percentage women are in wage earning.

Female are not access in other occupation like transportation, service and foreign employment. It shows that female is bounded in domestic work and agriculture. Their works are not comparing with economic valuation. Women only engage income generating activities that can be done at home. In study area majority of the household earning come from (Agriculture and livestock) sales of animals and manure. Women use most of the proceeds from sales of vegetables and fruits.

4.11.2 Livestock

Livestock are the necessity of the rural areas in Nepal. Animals are inseparable entity of the whole crop production. In villages each family has their own livestock. In Rajbanshi community also does animal husbandry. In study area, Rajbanshi people are engaged in livestock farming except agriculture. Rajbanshi of the study area raise the livestock as cow, ox, buffalo, goat, chicken/duck and pigeon. The table below shows the total number of livestock and average livestock in household.

Table 9: Average no of livestock by Households

Livestock	Total No	No of HHs	Average
Cow	110	51	2.15
Ox	70	35	2
Buffalo	22	10	2.2
Goat	125	55	2.27
Chicken/Duck	300	55	5.45
Pigeon	625	55	11.36

Source: Field Survey, 2009.

An average of 11.36 pigeon and 5.45 duck per household is raised in the study area. Women raise duck and pigeon as a source of income generation, which is low cost and cheap source as animal protein. Women

keep goat as a ‘pewa’ and this study shows that there is an average of 2.27 goats per households. Similarly, cow is also regarded as the main source of income in this community. They keep cow as ‘pewa’ and later sell it at higher price. Whereas, ox are only used for ploughing field.

4.1.3 Land ownership of Respondent

Nepal is agricultural country where more than 80 percent people dependent upon agriculture as main occupation. So land area contribution in agriculture and it measures the economic status of people. In Rajbanshi community of the study area, most of the families have their own land even it is small amount. According to agriculture center, soil of this babiyabirta V.D.C is suitable for agriculture. Following table shows the sine of land ownership of the respondent in sample households.

Table 10: access in land ownership of respondents

Land owner	No .of HHs	Percentage
Male	42	76.36
Female	4	7.28
Both	5	9.10
Land less	4	7.27
Total	55	100

Source: Field Survey, 2009.

The table 10 shows that out of the 55 households most of household have male land owner. There are 76.36 percent household have male land owner and 7.28 percent household have female land owner and 9.10 percent have both male and female land owner. Similarly 7.27 percent households are land less. It shows female have low access in land ownership.

In rural society, the control over land determines the status and prestige of individual. Rajbanshi community is agro based community, so land is very important and largest property for them. But only few women have ownership in their land among the large amount of land. In this way, almost all the men have right and control over their family property. So it is clear that women have less authority in compared to male over their family property.

4.12. Health status of Rajbanshi of sample household

In the lack of health awareness, people became the victims of different disease. People's economic, social and educational status determines the awareness of people about health. In the study too, while researching the information about the respondent's attitude and behavior about the health has been achieved that changes are not appeared in women's traditional concept. There is not any improvement in their health status, because of the lack of awareness. In any family if female become healthy, the whole family will become healthy. In the same way most of the women do not go to hospital or health post in the period of pregnancy or delivery (or in the time of health problem). Still few women go to ojha (Dhami, Jhankri) or suduni for their treatment.

Poverty, illiteracy, consistency in conservative attitude plays the important role for their lack of awareness. But nowadays, new generation of the Rajbansh community are being conscious or aware about their health problem. In their society most of the people were consulting to doctor for their illness because they are conscious about their health and medical facilities is also available in the market now a day.

The table shows the places where respondents go for their treatment

Table 11: distribution of respondent towards of health treatment

Health treatment	No of.hhs	Percentage
Hospital and ojha	30	54.55
Hospital	20	36.36
Ohja	5	9.09
Total	55	100

Source: Field Survey, 2009.

According to the above table, few respondents have the tendency of going to both doctor and Ojha(Dhami) for their treatment. Rajbanshi believe in Ojha as there is traditional system of treatment. First of all they concern doctor for their treatment. And if doctor's medicine could not cure they go to ojha. In this way, 54.55% of respondents follow the same treatment method. Rajbanshi women go to ojha or treat themselves by using herbs which are found in local area in the time of normal sickness according to Rajbanshi women. Similarly if the case is severe such as big accident, severe sickness, snake biting, they go to hospital for their treatment, which is 36.36% in practice. In the same way, because of the lack of education, awareness Rajbanshi women who go to ojha only for treatment are 9.09%. The high cost of medical treatment, poverty; illiteracy, traditional attitude etc are the causes which compel the Rajbanshi women to go to ojha instead of hospital or health post. Not only has this till now Rajbanshi women hesitated to go to hospital for their pregnancy test or delivery process. But they take the help of mid-wife for their treatment.

CHAPTER - FIVE

GENDER BASED DIVISION OF LABOUR ORGANIZED WITHIN THE RAJBANSHI COMMUNITY

The division of labor in societies is directly tied to socio-cultural patterns, which determine the tasks that women and men should perform. Generally speaking, societies use the different reproductive roles that stem from biological differences between women and men as the basis to divide their tasks both in the home and in the public sphere

This chapter is the main part of the study. In this chapter efforts have been made to analyze the extent of women's and men's role in the household. The roles of women differ from one community to another community. So to find the role of women in the communities first of all gender analysis will be done then identify the status of women in the society.

In every society, there is some sort of division of labour between and among the male and female. A division of labour by sex exists among Rajbanshi households in the study area. In the poor households, plugging, roofing, climbing the trees to lop the fodder, threshing rice, sowing, making bamboo baskets and bamboo mattress, manufacturing agricultural implements, etc are the major tasks of the males whereas transplanting millet and paddy, grinding maize and millet, husking and winnowing of crops, cooking rice and washing utensils, child care are the female's works. Digging, wedding, harvesting and carrying load are common for both sexes.

The status is multidimensional concept and it has many important factors or indicators, which measure the status of male and female. But here for

the study only specific indicator, the role of the women in household management and the decision making process is taken. This study is done in the specific area of babiyabirta VDC of Morang district of Rajbanshi community.

In analyzing the role of the Rajbanshi women, attempted all relevant aspects which reflects women' decision making power in different matters within and outside the household. According to this the major areas for decisions making are comes under indoor and outdoor activities.

5.1 Participation of gender in indoor and outdoor activities and decision making.

5.1.1 Indoor activities

In Nepalese subsistence economy, labor use analysis is very useful as time is viewed as resource, which is applicable for alternative uses and each member of the household allocates his/her resource 'time' in such way that the household achieve its maximum welfare. Labor use of different agricultural activities by gender differs according to the nature of the work, type of the crop in addition to the socio-economic status. On average, the number of working hours each day for women is (12.07 hours) which is 47% higher than the man (8.21 hours). However, daily working hours generally vary according to household size, socio-economic status and physiographic condition (Acharya and Bennett,1981) Besides, there is some evidence that women in mountain and hill areas work longer hours (including farm work and other activities) than in terai (bajrachrya and cecelski, 1990; timsina et.al. 1989), because women's work is relatively more important in the subsistence economy of the hill and mountains where less capitalist development, commercialization and markets. The working pattern varies between communities and season. It has been observed that both men and women work longer hour in the monsoon than winter. Women spent much more time than men on

subsistence activities and domestic work, and work burden of women exceeds that of men by about 25% (World Bank, 1990). Women contribute about 43 percent of the day, of their time to their domestic work as compared with only a 21% contribution from men (Chandrapanya et al. 1990). This indicates that women's work constitutes half of labor force in crop production, in addition to their domestic responsibilities. Therefore this heading is divided into two i.e. household work and agriculture activities.

5.1.2 Gender participation in households activities

In Nepal females are engaged in household activities while very few males are engaged in these activities. Females spend more time in household chores than males. In the study it was found that more females are engaged in household chores than males. The household work comprises cooking, and serving food, child rearing and caring, clean the house. Females have to think what to cook today. For cooking, she has to plan and prepare food and serve to all the family members. Besides as mentioned above she has to bring fodder and fuel wood, clean utensils and wash the cloth etc. The analysis of gender participation in household activities is shown in the table below.

Table: 12 distribution of gender involvement in household activities.

Activities	Male%	Female%	Both%	Total%
Cooking & serving food		90	10	100
Clean utensils & house		80	20	100
Bring fodder & fuel wood	20	80	-	100
Child rearing & caring		80	20	100
Washing clothes		80	20	100

Source: Field Survey, 2009.

Table: 12 shows that women's contribution is more in the household chores. Cooking food, cleaning utensils, child rearing, washing clothes

are basically the responsibility of women in this community and the percentage of female in this work is 90, 80, 80 and 80 ,Whereas male contribute 20 percentage only in bringing fodder for animals. However both male and female involve in these activities is 10, 20, 20 and 20 percent respectively.

This data shows that household work is the responsibility of the women and result clearly indicates that respondents have their own preferences based on their gender. Women spent most of the time on household-related activities daily. Men assist in household work during the crop production season, when women’s labour is in high demand. The percentage refers to share of men’s and women’s total labour for each activities. Most of the women were involved in inside the household work. But of the male member were actively involved in outside the household work like, agriculture work, and go to market to buying things. They were rarely involved in inside the household work.

Besides, labor allocation is decided by either male or female household head which is presented below.

Table: 13 the labor allocation decision maker in household work

Decision maker for labor allocation	No. of HHs	Percentage
Male	11	20
Female	33	60
Both	11	20
Total	55	100

Source: Field Survey, 2009.

Table 13 showing that in household work, female household head decides more i.e. allocated or divide the labor to the household members. As a whole female household head is the final decision maker 60 percent.

Similarly, male household head are 20 percent decision maker in labor allocation. Likewise, out of total households 20 percent household decision were made jointly. Table showing that in household work female head is more responsible for planning and implementing household work.

5.1.3 Responsibility in child's rearing

According to the study that was done in Rajbanshi community, women have great role in child's rearing then of men. Though men and women, both have equal responsibility in fostering of the child but in family women have to do the tasks of bathing, feeding and clearing after the birth of new born child. In this way, women have to spend their most of the time in their household works. In our society, the work of men and women are prescribed socially and culturally, where women are limited within their domestic circle but men are busy in their public areas. In the selected household gender participation in rearing of the child is as following.

Table no 14: Responsibility in rearing of the child in sample family.

Activities	Female		Male		Both		Total	
	No	%	No	%	No	%	No	%
Feeding	50	90.91	-	-	5	9.09	55	100
Child Care	33	60	7	12.73	15	27.27	55	100
Cleanliness	44	80	-	-	11	20	55	100
Education	11	20	33	60	11	20	55	100

Source: Field Survey, 2009.

According to the table, women are feeding their children in 90.91% family among the selected household, whereas men and women feed their children together in 9.09% family. Similarly, women take care of their

children in 60% family and men take care of their children in 12.27% and in 27.27% family both work together in caring of their children among the family of selected household. Women alone do the sanitary activities of their children in 80% family and in 20% family men and women do the works together. Men have greater role than of women in the education of their children in selected family where women give the education to their children in 20% family and men in 60 % family. Similarly, in 20% family man and women both give the education to their children.

In this way, according to the analysis of the table, we can reach to the conclusion that women do the works of family such as caring of the children, sanitation etc. they are limited within their domestic area socially. But, men do not have any role in such activities. That's why; we can say that women of Rajbanshi community are fully devoted in their local/household activities.

5.1.4 Gender Participation in agricultural activities

Most of the people in Nepal are fully or partially engaged in agriculture. The ways of doing agricultural work are differ from one region to another region. This is due to different factors such as soil condition, weather, area, and it is also affected by culturally. In study are of Rajbanshi community men and women are interdependent in agriculture. Their work divided on their gender in this community man clear the land and plough, while women take on other work in the field. Women are also involved in agricultural activities such as, weeding harvesting. Both men and women look after the animals. This subject divided in two parts.

A. Crop production activities

B. livestock management activities

a) Participation of gender in Crop production activities

In Rajbanshi community both male and female involve in agriculture production activities. The lively hood of them is sustaining by agriculture however, gender involvement in crop production activities such as land preparation, transplanting, showing harvesting and maturing etc. is different which is presented below.

Table 15: Gender involvement for crop production activities

Activities	Male (%)	Female (%)	Total
Land preparation	100	–	100
Transplanting	80	20	100
Applying manure	75.36	24.64	100
Weeding	10	90	100
Harvesting	50	50	100
Threshing	60	40	100
Storing	80	20	100
Drying	20	80	100

Source: Field Survey, 2009.

Table no 15 showing that male household head more involve in land preparation, storing, and transplanting product. Which are covers 100%, 80% and 80% respectively. Female house hold head involve in more in uses of weeding drying and harvesting product. This is covers, 90%, 80% and 50%. It is clearly seen that in farm management, male involve more than female in Rajbanshi community. The behind more male involvement

is due to house hold burden of female. But both male and female have equally important in farm management.

In addition to this the final decision maker for cropping, in different aspects is differing in male and female. It is presented in table 12

Table 16: Decision maker for cropping by gender

Decision maker	No of HHs	Percentage
Male	33	60
Female	7	12.73
Both	15	27.27
Total	55	100

Source: Field Survey, 2009.

As a whole out of 55 household of the study are 60 percent of the decisions for cropping pattern were made by male while 12.73 percent decision for cropping pattern were made by females. Even in comparison to male member, female member of the family in cropping, the decision making power of female has lower then male member. And among 55 households in 27.27 percent household, decision were made by jointly.

It is clearly evident that in Rajbanshi community the wives of the household have lowest in put in decision making process on cropping activities. Women have been assigned a subordinate status to men in our society. They are not allowed to act as a decision-maker in the family. When they enter in the status of role of daughter-in law, their status is very low. In their role of daughter or daughter-in-law, women are not accepted as a decision-maker. When particularly at their old age, performing the role of mother or mother-in law she can take part in decision making process.

B) Gender Participation in livestock management

Next important activity of the rural community is the livestock management. Animals are inseparable entity of the whole crop production .livestock, integrating farming system in Nepal 90 percent of the country's population have livestock for multi-profitable purpose. In villages each family has their own livestock. In Rajbanshi community also does animal husbandry. In study area, Rajbanshi people are engaged in livestock farming except agriculture. In this community mostly, females are engage either in household chores or in agricultural activities. Both rich and poor women in the study areas are involved in agricultural works and household's works such as digging, fetching water, collecting firewood, etc. The gender involvement in livestock management is presented below.

Table: 17 Gender involvements in take care of livestock

Take care of animals	No. of HHS	Percentage
Male	11	20
Female	33	60
Both	11	20
Total	55	100

Source: Field Survey, 2009.

Out of the total 55 household, in 33 households 60% livestock were taking care by female members, including grass/fodder collecting is considered as the female's main responsibility. Most of the females engage in this activity. Beside they tack care of animals, milking. Male are seen as least involve in caretaker and grass collecting activities, they totally take care the domestic animals if other family member engage in other work. Female as well as male member also involved in take care of animals, which is covers only 20 percent. However, females members input in overall caretaker of livestock are seen highest percentage (60%)

than follow the male members of the family with (20%). In addition to this both male and female jointly taking care of the domesticated animals have 20 percent of the total. From this data, clearly showing that more control on livestock is comes under female household head

5.2 Outdoor activities

Outdoor activities includes step out from the house. It includes participation in the different social activities in the community, beside participation in the meeting such as VDC meeting and others. It also includes going outside the house to do some job and buying and purchasing the goods, in their household for daily uses.

5.2.1 Gender Participation in social activities

As noted in the village, women were seen passive in the large assembly, only men gather for these activities. But at the family level all women are certainly present and actively taking part in discussion. The following table showing the situation of the involvement of male and female in social activities of Rajbanshi community.

Table 18: Gender involvement in the social activities in sample hhs

Social activity	Male		Female		Both		Total	
	No	%	No	%	No	%	No	%
Attending village meeting	45	81.81	-	-	10	18.18	55	100
community development work	45	81.81	-	-	10	18.18	55	100
Attending local fares	15	27.27	25	45.45	15	27.27	55	100
Attending festivals	-	-	-	-	55	100	55	100

Source: Field Survey, 2009.

The above table indicates that the public participation of male is greater than female. This study was found that the participation of male is

81.18% in both village meeting and community development work. Whereas, there is no participation of female only in village meeting and community development work but there is 18.18 % participation of both male in female in village meeting and development work. This shows that females are busy in households and they don't get any opportunities to take part in public activity and they are socially and traditionally dominated. At the same time if we look at activities like attending fairs and festivals and marriage the women participation is satisfactory, which is 45.45%. Both participating in fairs and festivals is 100%.

Women participation in Village meeting and development work seems to be less than man. Females were not supported by family members and they didn't get time to involve themselves in the village meetings and development work. The female participant of the meeting mentioned that men would hardly listen to women ideas regarding any decision in community welfare. Due to this female are unaware and do not have the self confidence to involve themselves in the talks and to suggest.

5.2.2 Decision for involvement in social activities

A social activity is the important part of human life. It is generate the human beings and to gain for knowledge and awareness. The following table shows the situation of decision making on social activities.

Table: 19 Decisions making according to gender on social activities

Decision maker	No of hhs	Percentage
Male	22	40
Female	-	-
Both	33	60
Total	55	100

Source: Field Survey, 2009.

Among the 55 sampled households, 60 percent decisions are done by both members whereas, 40 percent decisions are made by male member. But the decision making power of only female on social activities was nil.

It clarifies that the women of Rajbanshi community lack the decision making power on social activities due to their low education level, bounded within the domestics work and lack of knowledge about the outer world.

5.2.3 Gender participation for purchasing and selling

The participation of the purchasing and selling of the household goods is divided according to the indoor and outdoor activities. Food, cloths, jewelries/ornaments, land buying/selling, household expenses, livestock are the major requirement in most of the household in Rajbanshi community. The decision making in the purchase of these goods is shown in the table below.

Table: 20 gender participation in purchasing and selling

Purchasing & selling	Male		Female		Total	
	No	%	No	%	No s	%
Foods	52	94.54	3	5.46	55	100
Cloths	45	81.81	10	18.18	55	100
Jewelries/Ornaments	25	45.46	30	54.54	55	100
Land buy/sell	55	100	-	-	55	100
House Hold expenses	10	18.18	45	81.81	55	100
Livestock	35	63.63	20	36.36	55	100

Source: Field Survey, 2009.

The decision making in the purchasing and selling of the household need is shown in the above table. Most of the decisions are made by male where as only few decisions are made by female. In most of the household decision of food (in large quantity) are made by male only in 5.46% household decision of food are made by female. The decision

made by male in cloths, jewelries/ornaments, land, household expenses, livestock are 81.81%, 45.46%, 100%, 18.18% and 63.63% respectively. This shows that female's decision in the outdoor expense is very less. The highest decision making power of female is in household expenses which is 81.81%. But the decision of the land is totally done by male since male are mostly the land holders in this community. This shows that decision in purchase and selling of indoor goods is done by female and outdoor is done by male. Therefore in this sphere male seems to have more mobility in outdoor activities.

5.3. Access to and control over resources

In this sphere analyzed the Rajnabshi men and women's access to and control over the resources such as house, land and money matter etc. beside, women's role in household money keeping and control the household money for domestic expenditure/transaction but sale, purchase, burrowing and landing of necessary materials it is seen very low.

In Rajbanshi community men and women both have access to the resources house, land, jewelries/ornaments, agricultural farm etc. however, final decision or control over the resources is under male member of the family.

5.3.1 Control and keep the household money & income

In this sphere analyzed men and women's control over the money though access to the money and the final decision maker indicates control over the money. Both male and females need to have equally responsible for household activities and they need to share equal benefits in family principally both are equal having equal rights and duties but, in our

society males have dominant role. Females have only supportive role. They have to follow their husband in decision making. Females are engaged in more household activities, livestock, caring child and agricultural work and males go outside and earn. Therefore, males have more opportunity to keep their property & income than females.

The following table shows the situation of the Rajbanshi community in access and control on the household money or income.

Table 21: Gender participation in spending and keep the income or money.

Control & keep	No of hhs	Percentage
Male	33	60
Female	11	20
Both	11	20
Total	55	100

Source: Field Survey, 2009.

Among the 55 hh sample household of Rajbanshi families, in 11 (20%) household wives or female control the household cash or they keep the money. In 40 percent households male keep and control the money and it is followed by in 40 percent household male and female member both keeps and control the saving money indicates joint decision of male and female to keep the money and spend to buy necessary materials and household need.

CHAPTE-SIX

THE SECTOR OF GENDER DISCRIMINATION IN RAJBANSHI COMMUNITY

Gender discrimination refers to the prejudicial treatment of an individual based on biological sex. It is gender stereotype model, also referred to as sexism or sexual discrimination. Such practices have so on favoritism to a particular child and in many cases it has resulted to the negligence or disregard to the female sex. Preferences of male child, opportunities and choices for the male child are some of the examples of gender discrimination. (Luitel Sameera, 2008)

Gender discrimination describes the socially constructed differences in women and men i.e. the gender division of labor, the relationship between men women, difference is role behavior.

In the Rajbanshi community maximum members of males and females knows about gender discrimination and is also against it. Males agree that the women should get opportunity to come outside and work like male counterparts. Rights without due incentives for women are useless. Constitutionally the women have got equal right but in practice they have not. The social relations of male and female are in gradually changing in the Rajbanshi community.

6.1 Discrimination in Occupation and source of income of the Rajbanshi community

Occupation is another key indicator in determining the socio- economic status of human. If a woman's economic dependence can be reduced by their own monetary income there will be a great change in the overall status of women. Based on survey like other area of the country

agriculture is the major occupation in this community. Occupation and source of income represent the economic status of people. Occupation is considered main source of income. In Rajbanshi community agriculture and animal husbandry has become the main sources of livelihood. Beside, service, business, wage earning and transportation etc. also the secondary source of income. The following table shows the access of male and female in occupation.

Table 22: gender based access in occupation and income source

S.N.	Occupation	Male	Percentage	Female	Percentage
1	Agriculture & livestock	18	35.30	51	92.73
2	Business	9	17.65	2	3.64
3	Wage earning	3	5.88s	2	3.63
4	Transportation	6	11.76	-	
5	Service	4	7.84	-	
6	Foreign employment	11	21.57	-	
7	Total	51	100	55	100

Source: Field Survey, 2009.

The table 22 showing that 35.30 percent male are involved in agriculture and livestock farming, 17.65 percent involved in business, 21.57 percent in foreign employment for income, 11.76 percent are involved in transportation, similarly 7.84 percent covers in service and only 5.88 percent occupied by wage earning. According to table 5, female work more in agricultural field which is covers 92.73 percent. It is followed by business which 3.64 percent. Similarly 3.63 percent only occupied by wage earning.

Female have no access in other occupation like transportation, service and foreign employment. It shows that female is bounded in domestic work and agriculture. Their works are not compared with economic valuation. Women are only engaged in income generating activities that can be done at home. In study area majority of the household earning

come from (Agriculture and livestock) sales of animals and manure. Women use most of the proceeds from sales of vegetables and fruits.

The need for women to care for sick family members, coupled with cuts in social spending, limits women's ability to engage in productive and income-earning activities that determine not only their families wellbeing but also their own social and economic status.

Overall, the negligence of women's need and rights undermines the potential of entire community to grow and develop. Poverty is therefore deeply rooted in the glaring imbalance between what women do and what they have in terms of both assets and rights. As women's status increases, so do the benefits to society.

6.2. Discrimination in Education

Education is the fundamental element which assures the future by leading people, family, society or nation in the path of development. Because of the lack of education women are deprived of getting their rights in the society. In this respect, in this area of study women of Rajbanshi community are discriminated by the cause of education according to the information achieved from group centered discussion.

Because of the lack of education women are in backward position and engaged only within their domestic circle in this Rajbanshi society. They say the duty of women is to conserve social and cultural norms and values, rituals and to support their family. They prefer the works which have been done by their forefathers in spite of studying. Before few years, limited children of rich class family of Rajbanshi had access in education. Among them also only boys were used to send into school and girls were used to teach their household behaviors. But in this community

importance of education has been increasing since few years. Boys and girls both are sent to school. But, in the time of this research it has been seen that most of the parents have sent their sons into the private school and daughters into the public school. In the same way, it was observed that daughters of their family were taught only in school level and after that they were got engaged in their domestic works. Most of the women of their community have achieved only primary level education and get engaged in their household works. Women cannot do their daily life activities without the help of men because they have no more education. By this reason, women are limited within their domestic circle.

Likewise, daughters are given less importance than sons in Rajbanshi community. They take their sons as the person who gives continuity to their heritage and as the helper of their old age. But, daughters are said to be the person who have to go to other and house. So, we can find educational dissimilarity existing among their sons and daughters in their society. Similarly, they think their daughters have to teach household activities behaviors instead of giving education. Because of such assumption also, women are less educated then men in Rajbanshi society. But, in the present time women are also being educated with the help of increasing awareness.

6.2.1 Educational opportunities between son and daughter

Rajbanshi of this VDC is conscious of education to develop knowledge and adjust in the changing life style. The Rajbanshi were also deeply influenced by such prevalent attitude towards education. In present day their attitude towards education has positively changed. The opportunity to educate in Rajbanshi children of both sex of community is due to general awareness of the importance of education. This significant change

in attitude towards education shows the social awareness among Rajbanshi. Views of Rajbanshi towards education for their son and daughter have been recorded. Most of the respondent realized the education is the most important for their children to success. However little bit discrimination between son and daughter is found among them while providing education. This is presented in the following table

Table 23: Enrolments of girls and boys in public & private school

School	No of son	%	No of daughter	%	Total %
Public school	28	26.42	35	33.02	59.44
Private school	29	27.36	14	13.2	40.56

Source: Field Survey, 2009

Given table shows that the total school going children are 106 .out of them 26.24, percent boys are goes to public school, and beside this 33.02 percent girl are goes to public. The percentage of girls' enrollment in public school is found higher than that of the boy's percentage. Similarly 27.36 percent boys are goes to in private school and 13.20 percent girls are goes to public school. As with the public schools the percentages of boys are enrolment in private school is higher than that of the girl's percent. But it is found just, opposite from the enrolment of the government school that girl's enrollment is found lower than that of the boy's.

The reason of having girl's enrollment lower than that of the boys in privet schools is because most of the parents of Rajbanshi still believe that girls' education is a waste of their money. They still hold a strong belief that investment on girls means no future return because after marriage they will go and stay their parents for earning. Due to this

reason, parents invest a least amount of their income to their daughters. That is why most of the parents enroll them in less expensive public schools compared to more expensive private ones.

6.3 Gender discrimination in marriage

Marriage is one of the social institution which gives continuity to society. Marriage changes the status (own individual's) role, situation and authority of own individual. After marriage individual reaches to different status that is given by society. People have to play different roles and must fulfill different responsibilities. For example, one girls become the wife, daughters-in-law, sister-in-law etc after her marriage by which her roles, responsibilities and status are changed.

There is important role of marriage in this Rajbanshi society. They marry within their own community but outside their lineage. The Rajbanshi called marriage as *sadi* or *biha*. In Rajbanshi society arranged marriage called '*phul biha*'. There are different types of marriage in this society. The research shows that arrange marriage is famous among them now a days. They have been practicing their own custom of marriage while there is some influence of Hindu custom in the marriage as well.

Different questions related to marriage were asked in this research in order to find out the gender discrimination in marriage in this community. In the period of research different information about marriage such as, type of marriage, process of their son and daughter's marriage and age, system of dowry and widow marriage have been achieved

In this study it was found that the decision making about their son and daughter's marriage has been done by their father. Previously, mother's had the power to take such decision. But now, the situation is changed. In their family mother is asked about their son and daughter's marriage but

the last decision of marriage is taken by their father. In daughter's marriage the father and brother's decision is most important in comparison to the son's marriage. The daughter's are free to obey or disobey such decision but this only remains in theory not in practical level, so they have to obey their father's decision occasionally. But in the case of son, they are not forced to take decision without their agreement. In this way, the decision making power of marriage goes to men and women are obliged to obey men's decision. In the same manner, the men are free to do next marriage if the first wife becomes unable to give birth of child but in the case of women, they are not given such option.

In the Rajbanshi community there was tradition of doing marriage by widow. And after her marriage she was given permission to stay in her ex-husband's home, which is called 'Dunguwa' marriage. According to Rajbanshi women but in the present time such tradition is not in practice because of the influence of culture of other's caste. Similarly while taking about the marriageable age of their daughter's, almost all of the women gave the opinion of about the suitable age of marriage after the complete of secondary level education. But in the case of son's marriage, they gave different opinion that son's are free to marry according to their wish. Dowry is not compulsory while marriage in this Rajbanshi community but the practice of dowry system has been increasing because of the influence of other's community.

Now the people judge the social and economic status of family through dowry. So, in this community too, dowry system has been increasing. In the question of bad and good aspects of dowry system, almost all of the women have the opinion that if their daughter is given dowry in their marriage she should not bear any physical and mental torture but she can get prestige on her husband's home. But, few women of this community

have different opinion that this system is pollution the environment of the society. (Group-centered discussion)

6.4 Family planning practice in sample household

Family planning is main factor for not only controlling women birth but also enhancing the standard of living of people. Rapid population growth degrades the quality of life of the people and resulted different kind of problems as food deficit, illiteracy, poverty, unemployment, health nutrition, bad sanitation etc.

UN developing countries, the food production is low and there is a lack of proper utilization of available resources. Therefore use of family planning is essential to balance and manage population and environment properly. The contraceptive prevalent rate is 39.1 in Nepal (NDHS, 2001).

Family planning method is related with family size limited. Family planning tools play an important role in fertility determination and help to control the family size. In a family husband play an important role in fertility decision. In this study it is tried to collect information by asking various questions about related to topics to the respondents.

Table: 24 distributions of respondents who used FP devices

Use of FP devices	Male		Female		Total	
	No of hhs	%	No of hhs	%	No of hhs	%
Yes	5	33.34	30	75	35	63.64
No	10	66.66	5	12.5	15	27.27
Not stated	-	-	5	12.5	5	9.09
Total	15	100	40	100	55	100

Source: Field Survey, 2009.

The question was asked to the respondents regarding the use about FP of the total 63.64 percentage respondents are using family planning and

27.27 percentage respondents did not use it. Similarly 9.09 percent did not provide any answer about it. Out of total FP user 33.33 percentages are male and 75 percentages are female user. This shows that mostly female used FP device in study area. It shows that there is discrimination in practice of FP in the Rajbanshi community. Due to the belief that the FP device will have impact on their health and they cannot do the heavy work so male refuse to use the contraceptive.

6.4.1 Decision for family planning

Use of family planning is burning issue in the present world and it is considered to be the main factor for reducing rapid population growth. Family planning tools play an important role in fertility determination and help to control the family size. In a family husband play an important role in fertility decision. It is also found in the Rajbanshi community of the study area.

At present there various types of family planning devices are available for both males and females. But male played dominant role in deciding to practice family planning methods. It presented in the following table.

Table: 25 decision making of respondents for family planning

Decision makers	No .of respondent	Percentage
Male	24	54.55
Female	5	11.36
Both	15	34.09
Total	44	100

Source: Field Survey, 2009.

It is found that 44 respondents are using family planning devices. However 54.55 percent decision is made by males and 34.09 percent

decisions are made by both male and females, where as only 11.36 percent decisions to family planning are made by females. The women have to take the permission from their husbands to undergo family planning.

Social pressure and family obligations to be get a son coupled with the fear of losing husbands favor also play important roles in women's fertility decision. Couples give first priority for son and then in second priority they took daughter. Sex preference can be measured by various ways, such as desired sex for the first child, desired additional children, use and non use of family planning methods by living children, at least child desired by sex. The larger number of children in a family of this community may be the result of son preference, because for at least one son or for minimum number of sons parents give more birth if new born baby takes place female sex.

Socio-cultural and religious stigma has born thinking of sex preference in couples. Such preference varies by cultural setting of the society. In the Rajbanshi community (sons) are valued for economic gain and foundation of the family regulation. Religiously (sons) are valued for funeral custom at one's death, not to have a son is a kind of social degradation for couples. (Field survey; 2009)

6.5 Views of respondents towards property right

The constitution has given equal right discriminated women by giving more preference to son. The son are born with their right of this parental property where as the daughter has to remain unmarried up to the age of thirty-five to acquire parental property is one of the major causes of women's backwardness.

In one hand the property right is given equal right to women for socio-economic legal and political upliftment on the other hand the property right has disturbed the social harmony in the Nepalese society. The respondents were asked “Is it corrects to provide property to daughter?” most of the respondents replied negatively while some replied positively answer. The following table reveals view of respondents on property right to daughter as well as son.

Table 26: Views of respondents on property right to female

Respondents view	No of respondents	Percentage
Yes	16	29.09
No	19	34.55
Don't know	20	36.36
Total	55	100

Source: Field Survey, 2009.

According to the study 34.55 respondents didn't support the idea of women equal right on parental property .only 29.09 percent support and 36.36 percent could not give any idea. Most of respondent are not favored of property right to women, it may be due to cause of lack of education and awareness.

6.5.1. Discrimination in Authority over family property

Rajbanshi community is a patriarchal society. In this society, men have total ownership over total authority. In this way, authority over family transmitted in son after his father. Son has right over total property of father's. The status of the individual in the family is determined by the access over family's property. In this Rajbanshi community, the lack of access over property women's position is different in social, economic and educational sphere. Whenever an individual have access and control

over property she/he can make the decision himself/herself in every sphere. An individual can't fulfill his /her desires in the lack of economic power. In this study, family property means land, ornaments, money, capital and pewa etc. We can see discriminatory nature while analyzing the access and over control property. The access of men and women over family property is followings:

Table 27: Control over family property of respondent

Area/source of property	Male		Female		Both		Total	
	No	%	No	%	No	%	No	%
Land	40	78.43	4	7.84	7	13.73	51	100
Cash money	34	61.82	10	18.18	11	20	55	100
Ornaments	-	-	33	60	22	40	55	100
Pewa	-	-	44	80	11	20	55	100

Source: Field Survey, 2009.

The Control over family property of respondent is shown in the above table. Out of 55 household surveyed 4 household were landless. Therefore the analysis of only 51 household is done. Among 51 household 7.84% family women have control over land property whereas 78.43% family men have control over land property. And in 13.73% family men and women both have control over land property. In the same way, in 61.82% family men have control over cash money, and in 18.18% family female have control over cash money. Likewise, in 20% family men and female have both controls over cash money. Among the total survey household 60% female have control over ornaments and 40% family men and female both have controls over ornaments. Mostly female have keep pewa, which is 80% of the household. And 20% of both male and female keep pewa as their property.

The analysis of the above table suggests that women have low access over family property. In rural society, the control over land determines the status and prestige of individual. Rajbanshi community is agro based community, so land is very important and largest property for them. But only few women have ownership in their land among the large amount of land. In this way, almost all the men have right and control over their family property. So it is clear that women have less authority in compared to male over their family property.

Women of Rajbanshi community are not economically safe and strong so they are obliged to depend over their husband and father. The relationship between gender and property' is one of the gateways to understand the crux of women's subordination. Women's property status in any society is one critical issue deserving due attention in order to understand the specificities of gender relations in that particular setting. This is, therefore, one of the crucial political domes of women's empowerment process

6.6 Social and cultural discrimination

This study is done in rural area. This Rajbanshi community is run by its own social and cultural norms, values and traditional rituals. According to the analysis of Rajbanshi community it becomes clear to us that the role of men and women, their situation, authority and work division among them are determined by social, cultural, economical, educational or traditional norms and values.

In their society, the formation of gender starts through socialization. And from that discriminated behaviors are started among men and women. For example, sons and daughters are taught different behaviors form their early childhood. Society expects different behaviors from son and

daughter where son is expected to have the characteristics of confidence, brave, labor, courage. And they have the assumption that their daughter should be shy, obedient, pitiable and practical. Son is provided gun, ball, bus etc toys in the process of socialization whereas daughter is provided doll, tika, utensil and like toys in their family. By taking for granted their social position, son caricatures his father's behavior and daughter caricatures her mother's behavior.

If we analyze the data that were collected from the Rajbanshi society, we reach to the conclusion that this society is a patriarchal society. Patriarchal norms and values guide the society and family. Although women have great role in household sphere, but men have dominant role in decision making process. While studying it was found that most of the important decision of family such as marriage of their sons and daughters, education and economic activities is done by men.

In their society, daughter is given less importance than of son. They take their son as the person who gives continuity to their heritage or as the helper of their old age. Son is given more importance because of such concept. Similarly; they have religious belief/assumption too which enlarges the importance of son in their family. They think at least one son is needed for their way to heaven because son does the last ritual practices and through this door of heaven will be open. They give more freedom to their sons in every sphere whereas they want their daughter to remain within limited circle obeying norms and values of society. Daughter depends on others decision for their lives' settlement whereas son makes all the decision of his life by himself. (Group-centered discussion)

Women of Rajbanshi society are limited within their indoor activities such as food making, agricultural work, rearing or caring of their children or family. They have to do the tasks which have been prescribed by their society. But men of Rajbanshi society are busy in outdoor works such as business, service or public activities. In the same way women of Rajbanshi community have low movement in public areas because they are not completely free to attend this field. So, there is semi-participation of women in conference, meeting, discussion or interaction that are held in their society. In this way if we observe the social status of women in Rajbanshi community, we can find they have been living in limited circle since the ages. (Group-centered discussion)

The original culture of Rajbanshi community of this study area has direct influence in gender discrimination. Son is given much priority in their cultural norms and values, because son is the person who gives continuity to their heritage. So, in the process of socialization, from their childhood, they give qualitative education; make their son engage in different social activities. Whereas daughters are trained for household activities, they are taught how to run family and how to obey social rules and regulations. It is because they have to go other's house after their marriage.

In this way, there is no women's movement in this community but women have much role than men in the cultural activities which are done within their family in the festivals, puja and marriage. However, the decision of these social and cultural activities is done by men. So this study shows that, women are limited within their house of the rules, regulation, and customs and the lack of education.(Group-centered discussion).

CHAPTER-SEVEN

SUMMARY AND FINDINGS

7.1. Summary

Nepal is the land of multi-caste/ethnic, multi-culture, multi-lingual and multi-religious country. National Foundation for development of Indigenous Nationalities (NFDIN) listed 59 indigenous nationalities in Nepal and Rajbanshi is one of them. Rajbanshi are one of the indigenous ethnic groups of Nepal settled in Morang, Jhapa and Sunsari district. According to the census of Nepal 2001; total population of Rajbanshi is 95812 and the number of people speaking the Rajbanshi language is 1, 29,829(CBS, 2001). In Morang district the population of Rajbanshi is 34936. Whereas, the total population of Rajbanshi in study area Babiyabirta V.D.C is 1048(District profile (updated), 2064. The language of Rajbanshi is called Rajbanshi Bhasa. The origines name of Rajbanshi is Koch or Kches (Bista, 1996).

In this chapter, the summary of the findings generated from the data analysis and interpretation has included. In this study includes the Rajbanshi households from one ward of Babiya Birta VDC, Morang district of Nepal. To analyze the collected data, categorization, ordering and ranking was done to obtain the research objectives. Due to the time and resources constraints, this study covers only the 55 households of Rajbanshi society.

The major conclusion drawn is strictly based upon gender issues and role of Rajbanshi women in indoor and outdoor activities and decision making process in household management. This study also focuses to the gender discrimination in Rajbanshi household as well as community, in terms of

education, economy, occupation health, family planning, property right, ownership of assets. Even the findings of the socio-economic characteristics of the sample households were also presented.

Our entire analysis focuses upon the gender issues and relative status of Rajbanshi women in terms of their household decision making power and contribution in households and agricultural work with their male counterparts.

To explore the target issues, some specific objectives has been made, the objective of the study is to analysis the gender based division of labor in Rajbanshi community in terms of household activities, agricultural work live stock management, selling and purchasing of households needs etc. To undertake this study, here we try to study the interconnection between gender identity, cultural tradition and economic activities.

Through this analysis it is and aimed at identifying factors affecting the role of women in decision making process and its consequences in their adaptive strategies in terms of household's activities as well as management.

According to the census report of Nepal, the total population of women in Nepal is 1, 15, 86,502 (Census, 2001). As it is women comprises more to than 50 percent of total population (CBS, 2003). Women total population is slightly higher than male however status is very low. This is due to different factors; among them one of the affecting factors is male dominating society. Apart from this factor, among the other affecting factors, lack of the education and impact of the Hindu religion (which is more conservative than other religion) are also important factor for determining the status women. According to the CBS report of 2001 only 42.8 percent of the female are literate. Literate females are more than 22

percent lesser than literate male. But this percentage mostly covers urban women then rural women, because women have more facilities for education. The study area is predominantly inhabited by Rajbanshi, where they still maintain traditional, socio-cultural practices.

This study is based on descriptive as well as analytical research design to discover detail insight on gender balance or imbalance of the study area. At the time of field studies the family practice of gender discrimination, gender role, and activities related to socio-economic and cultural practices was observed.

Some useful quantitative data is collected from socio-economic and gender sensitive data. Both primary and secondary data were used for the study. Primary data have been collected from the field survey, through interview, questionnaires and non participation observation. Similarly, secondary data were collected from various resources i.e. CBS records related literature, library study, DDC profile different published and unpublished articles, journals and books.

The study area is moderate populated with people of diverse caste and ethnic groups. Here we try to analysis the total population of the sample households. In 55 sample households total population of Rajbanshi is 220. Among them 139 are male and 133 are females. In total population of sample households, active age groups (16-45 years) constitute 59.55 percentages.

All these caste group people are interconnected and interrelated with each other but their settlement is concentrated to their own community. They have settled in a group, more than a family has settled in a single village. They like to co-operate with each other in a village.

Rajbanshi use local resources while building their houses. Structure of all households of the village is similar but some parts of the house are different. Among Rajbanshi household is thatched type. The traditions of building more than a single house divided a Rajbanshi house into two parts. An outer portion is known as 'Durbaja' or 'Bahiri Ghar' and is surrounded with the wall made of bamboo and jute sticks. It is a real living part with sleeping room, cooking sheds and wide courtyard called 'Agena.'

Study the topic family structure in Rajbanshi community is to know the families are in the community and the effect the nuclearization of the families. Most of the Rajbanshi live in nuclear family now a day. It was found that 83.64 percentages were nuclear family. This means nuclearization of families is in practice.

The Rajbanshi of this VDC is conscious of education to develop knowledge to adjust in the changing life style. However, little bit discrimination between son and daughter is found while providing education. In this study, a marked difference is found in educational status of male and female in sample area. Female population in primary level is higher than other educational level, which is 28.77%. In this study area, most of children are in school either government school or private boarding school.

It is found that the primary as well as major occupation of Rajbanshi community is agriculture. Beside, service, business, wage earning transportation also the secondary source of income. Here, we analysis only household head husband and wife of occupation. In study area, female work more in agricultural field constitutes 92.73%. Female are

low access in other occupation like business, service and foreign employment.

In this study also analyzed the healths towards of Rajbanshi community. People are even depending upon the traditional method for treatment of disease. Rajbanshi believe in Ojha as there is traditional system of treatment in their society. But in the study area, most of the people were consulting to doctor for their illness. The higher 40 percentage of household believe in health post.

It is found that 76.36% household male land owner and 7.28% have female land. It shows female have low access in land ownership. Behind of this most of the family had inherited land from their parents.

Gender analysis was done in indoor and outdoor activities. The situation is analyzed on discrimination between male and female regarding mobility, who does what in indoor and outdoor activities and who controls over the resources. Accordingly study conducted from household matter. In analysis of Rajbanshi community, male considered as household head. Among the 55 households 51 (92.73%) were male headed household and 4 (7.27%) were female headed. Female headed is due to expire of their male counterpart.

In the study area, women's contribution is more in the household chores. The percentage of female is higher than male in household work. Female are more active in indoor activities.

Among the 55 sample household of Rajbanshi families, in 11 (20%) household wives control the households' cash or keep the money. In 33 (60%) household male keep and control the money and in 11 (20%)

households' male and female member both keep and control the saving money.

As a whole family female household head is the final decision maker for labor allocation in household work constitute 60%, male household has constitute 20% out of the labor allocation decision and joint decision on constitute 20%. It is analyzed that in household work, female head is more responsible for planning and implementing household work, which is due to the traditional.

In Rajbanshi community, male and female goes out for selling and purchasing. Most of the decisions are made by male where as only few decisions are made by female. The highest decision making power of female is in household expenses which is 81.81%. This shows that female's decision in the outdoor expense is very less. In this study shows that decision in purchase and selling of indoor goods is done by female and outdoor is done by male. Therefore in this sphere male seems to have more mobility in outdoor activities.

One of the important and interesting pattern emerged from our investigation is female members have a comparatively less power of decision making than their male counterparts. They might have a significant contribution in the decision of many important issues but they heavily depend on the approval and consent of their husband on the approval and consent of their husband for the execution of both important as well as less important matters. This is due to the many factors. The major affecting factors are their tradition, male dominated culture and lack of education.

7.2. Findings and Conclusion

The findings of the study based on the gender discrimination of Rajbanshi community are as follows

-) Rajbanshi society is a patriarchal society so, it is male dominant society where male are involved in public sector and women are bounded within a household work so that is inequality between male and female in this community.
-) Rajbanshi women are deprived from the opportunity for education, employment, politics etc. due to the traditional rules, cultural and religious beliefs.
-) Rajbanshi women are backward in education. Only about 28.77 percentage women were educated in primary level and they are dependent upon their male counterparts for every social activity.
-) The main economic source of Rajbanshi is employment & business. The male are mostly involved in economic activities so, the distribution & income among men and female is unequal.
-) The decision making power are more on male members then female because Rajbanshi women still follow the social and cultural norms and value .
-) Due to the ownership of male in fixed and non-fixed property the decision making power of women in the household activities is very low.
-) Though the Nepalese Rajbanshi women are very active in household and field works they have been assigned subordinate status then men. They are confined into their domestic and subsistence activities. The main occupation of these women in each household chores and agricultural activities.

-) Basically work has been divided between male and female according to social culture, tradition, norms and value. So, female are discriminated inside and male has social outreach.
-) Son's are the decent of family so from childhood boys are given proper education and actively participated in other social activities while girls are trained well in household work because they have to go to others house after marriage.
-) Due to awareness in this community these days while girls are also given education like boys.
-) Since Rajbanshi community is male dominated community, female have no freedom in reproductive health.
-) Still the community following the traditional values, norms and culture so female of Rajbanshi community are still in social barriers.
-) Though other ethnic community has been modernized these days but still Rajbanshi community is backward due to its socio-cultural norms and values.
-) Women work more than men.
-) Women have no say in major decision-making.
-) Women have no control over the property.
-) Women have no equal access resources education, power etc.
-) Women are in sub-ordination positions.

7.3. Conclusion

This study focuses on the gender discrimination in Rajbanshi community. Rajbanshi community is a patriarchal society so; it is male dominant society where women have been assigned subordinate status then men. Patriarchal norms and values guide the society and family. This community has also been influenced by the cultural, religious and

traditional gender based norms and values of the society like the other community. Women of Rajbanshi community are not economically safe and strong because they have low access over family property. So they are obliged to depend over their husband and father. Due to lack of education, employment and information women are dependent upon their male counterparts.

It also studies about the gender based division of work in the study area. The study shows that male are mostly involved in public sector and female are bounded within the household work. They are confined into their domestic and subsistence activities. The division of labour is done according to the sex in the society. It influences educational, economic and social status of women in the community.

The assigned role of male and female in this community influences the decision making power of male and female. Even in the reproductive health female have no decision making power. Although women are included in every family matters they have no independence to make decision. Like other communities of Nepal, in Rabanshi communities also sons are given more importance than daughter. In the process of socialization, from their childhood, they give qualitative education; make their son engage in different social activities. Whereas, daughters are trained for household activities, they are taught how to run family and how to obey social rules and regulation. In this way, women have been dominated in the entire field in this community.

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[GENDER BASED DIVISION OF LABOR RETRIEVED 2010-8-20](#)

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7. Where do your children study?

S.N.	Name	Sex	Institution
1			
2			
3			
4			
5			
6			
7			

8. Do you provide equal opportunity for sons and daughter in education?

a) Yes b) No c) only son

d) Both son and daughter

9. Up to which level do you want to give education to your children?

Level	Son	Daughter
Primary		
Secondary		
Higher Secondary		

10. Do the school going children take part in the work?

a) Yes b) No c) Sometimes d) Not
very often

11. Who often, school going children take part in the work?

a) Son b) Daughter c) both

Health

12. Where do you go for treatment?

a) Health Post b) ojha c) Hospital

13. Do you have any vaccination for small child and pregnant women?

A) Yes b) No

14. Where do you take pregnant women for delivery?

A) Home B) mid wife C) hospital

15. Do you have knowledge about nutrition diet?

- a) Yes b) No

16. Do you think, do your family members give more primary to son and daughters?

- a) Yes b) No

17 Whom they give priority?

- a) Son b) Daughter c) Both

18 Do you think son is more important than daughter?

- a) Yes b) No

19. If yes why?

20. What is your role in your family activities?

- a) Kitchen b) Child and parents rearing and tendering c)
Animal husbandry d) All of the above work e) none of the
above work
f) Any other

21. Are you the member of any social Organization?

- a) Yes b) No

22. Do you think women should have equal right in her parental property?

- a) Yes b) No c) I don't know

23. Do you have your pewa, dowry and other private property?

- A) Yes B) No

If yes, give me details

S.N	Type of pewa	Type of dowry	Other

24. Do you have your own land?

- a) Yes b) No

25. If yes how much?

- a) Bigha b) Kattha c) Dhur

26. Do you have land in your name?

- a) Yes b) No

.....

27. What is the family source of income?

- a) Agriculture b) Animal c) Small shop d) Vegetable Gardening e) Service f) other

28. Livestock

Type	Cattle	Buffalo	Goat	Hen or person	Others
1					
2					

29. Who perform the following economic transition in the household?

Transaction in the household?

Transaction	Gender of the performer		
	Male	Female	Both
1. Seeking/taking debt for the house			
2. Landing loan others			
3. Sale and purchase of land			
4. Sale and purchase of livestock			
5. Sale or purchase of farm products			
6. Sale or purchase of Farm product			
7. Control and regulation of festival expenditure			

30. What is the appropriate age for the marriage of girls and boys?

31. Who plays the dominant role in the family decision making?

- a) Husband b) Mother in law c) father in law d) yourself

32. Who participates and or makes decision related to the

Following matters in the household?

Matters	Gender of the decision in the household?		
	Male	Female	Both
1. Decision on issues of arranging marriage of family members			
2. Participation in public programmes and activities			
3. Decision regarding economic transaction of the family			
4. Others (specify)			

33. What type of fest and festivals you observed?

.....

34. How many festivals do you celebrate in a year?

.....

35. How did you perform birth ceremony?

.....

36. How did you celebrate the marriage ceremony?

.....

37. What type of marriage ceremony is performed in Rajbanshi community?

A) Arrange marriage B) love marriage C) other

38. Do you have a dowry system?

A) Yes B) No

39. How did you perform death rites?

40. Who is the participant and decision maker in following activities in your family?

S.N	Activities	Participation			Decision making		
		Female	Male	Both	Female	Male	Both
A	Crop production						
	Land preparation						
	Transplanting						
	Applying manure						
	Weeding						
	Harvesting						
	Threshing						
	Storing						
	Drying						
	B	Livestock					
Take care							
Buying & selling							
Treatment							
C	Indoor activities						
	Cooking & serving food						
	Clean utensils& house						
	Bring fodder& fuel wood						
	Child rearing caring						
	Washing clothes						
D	Outdoor activities						
	Social activities						
	Attending village meeting						
	Development work						
	Attending festivals						
	Purchasing &selling						
	Loan						
E	Marriage/health/education						
	Use of family planning						
	Treatment						
	Marriage of son/daughter						
	Education of son/daughter						

Key informants

1. What is the existing gender discrimination in your village?
2. What do you know about the present situation of gender discrimination in Rajbanshi society?
3. What do you are the possible boys to eliminate such on evil practice from society?
4. What are the major problems of Rajbanshi women? In your opinion.

Check list

- 1) Origen and history of Rajbanshi.
- 2) Role of male and female in Rajbanshi community.
- 3) Culture and festival of Rajbanshi.
- 4) Discrimination in son and daughter.
- 5) Social relation, behavior among male and female.
- 6) Status of male and female in family and kinship.
- 7) Socialization between son and daughter in the community.
- 8) Division of labour between male and female.

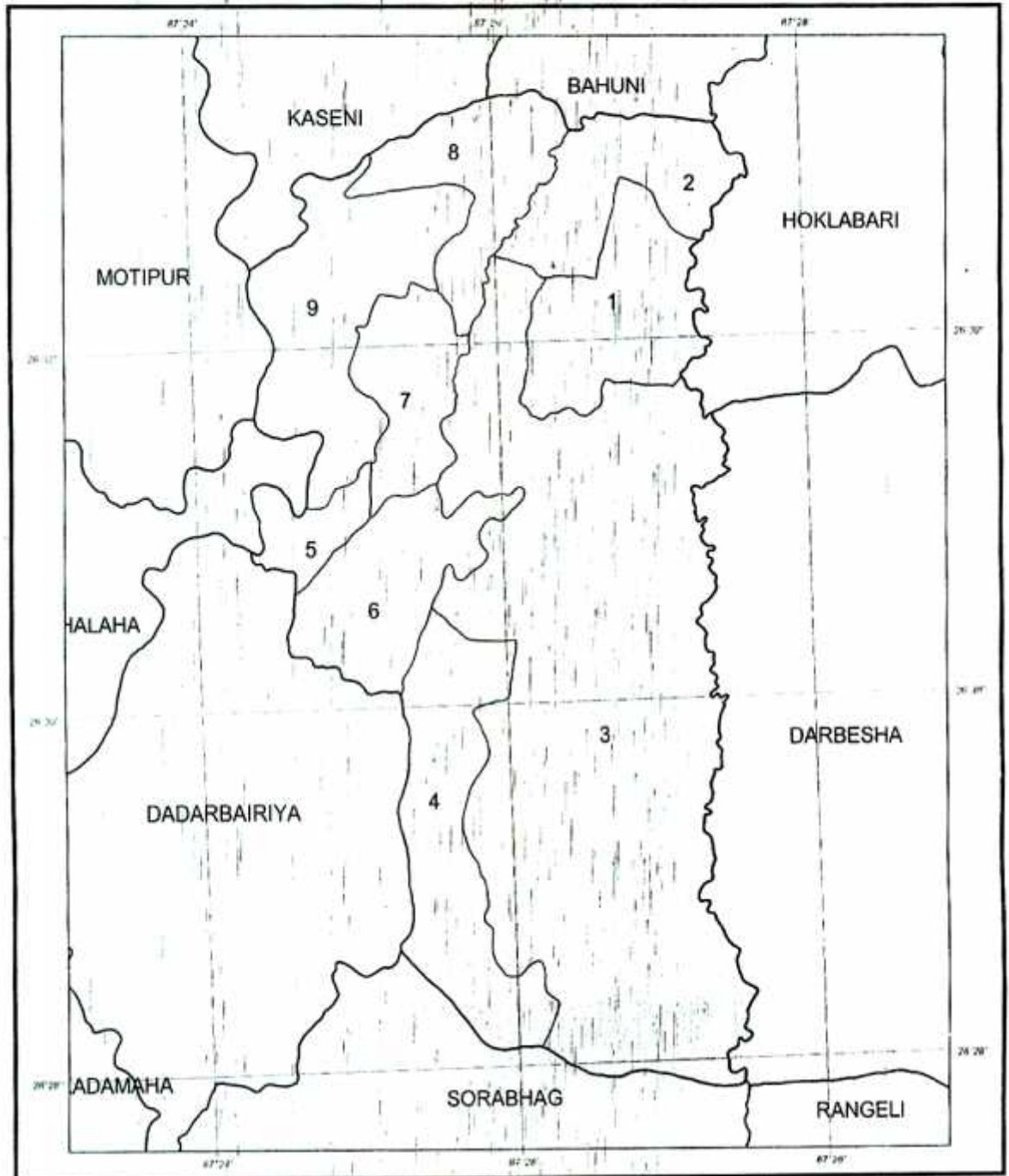
मोरंग जिल्ला



BABIYABIRTA VDC

DISTRICT : MORANG

VDC Code : 5004



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SCALE 1 : 60000

1200 0 1200 2400 Meters

MORANG DISTRICT
VDC Location Map

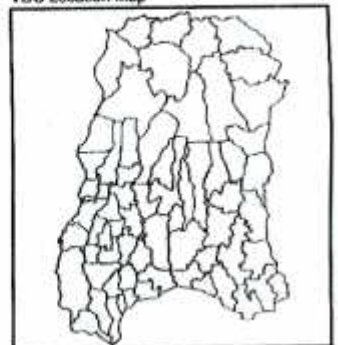
LEGEND

- VDC Boundary
- Ward Boundary
- BUKHEL VDC Name
- 5 Ward Number

HORIZONTAL DATUM

Spheroid Everest 1830
Projection MUTM
Origin Longitude 84° E., Latitude 0° N.
False coordinates of origin 500 000 m. Easting, 0 m. Northing
Scale Factor at Central Meridian 0.9999

Map compiled from National Topographic Database at scales 1:25 000 and 1:50 000. Internal administrative boundaries are not demarcated on the ground. Map produced by the Survey Department, National Geographic Information Infrastructure Programme, (NGIIP), Kathmandu, 2003



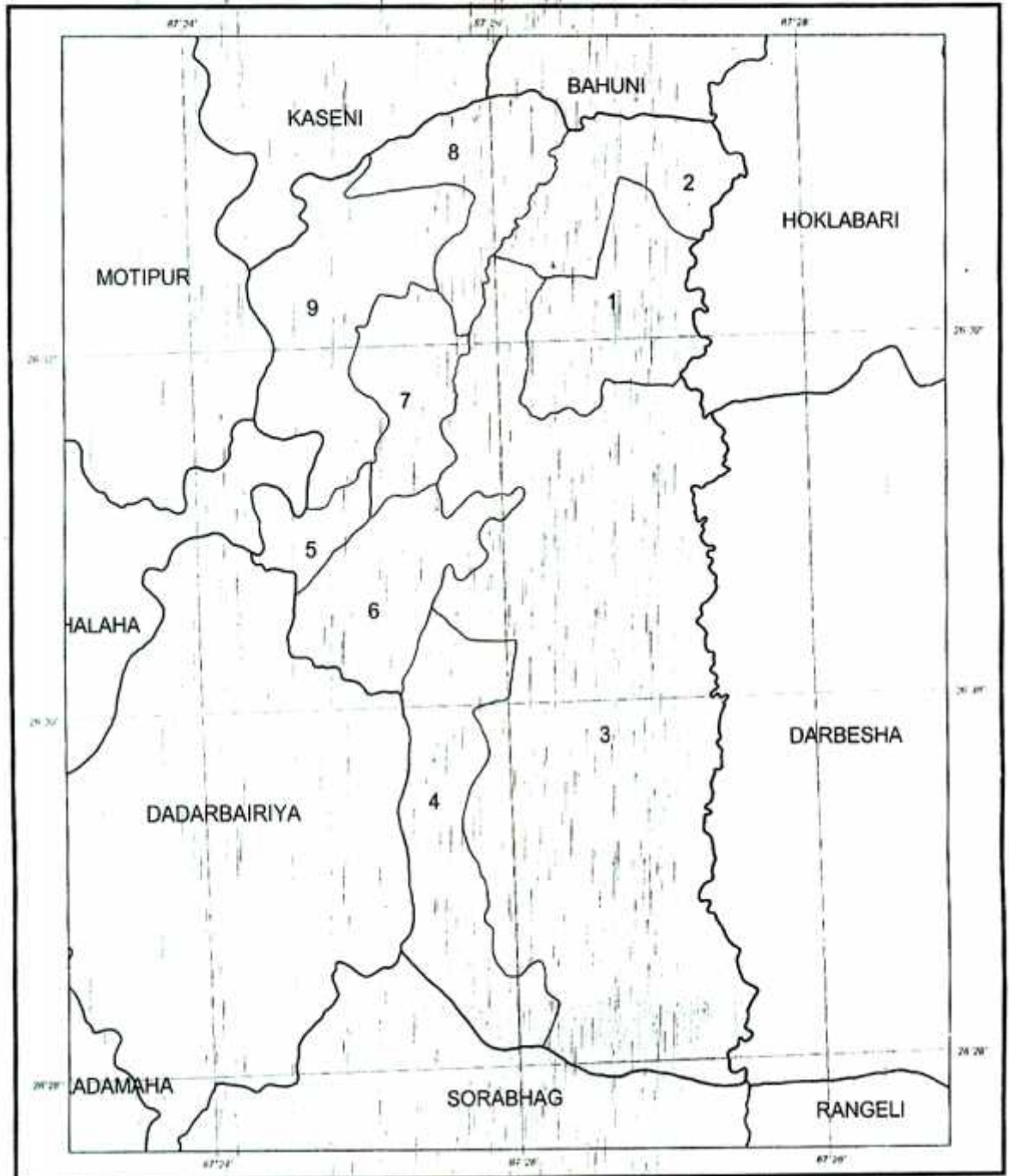
BABIYABIRTA VDC

Area :39 Sq.Km.(Approx.)

BABIYABIRTA VDC

DISTRICT : MORANG

VDC Code : 5004



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SCALE 1 : 60000

1200 0 1200 2400 Meters

MORANG DISTRICT
VDC Location Map

LEGEND

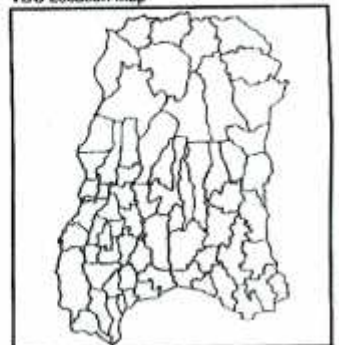
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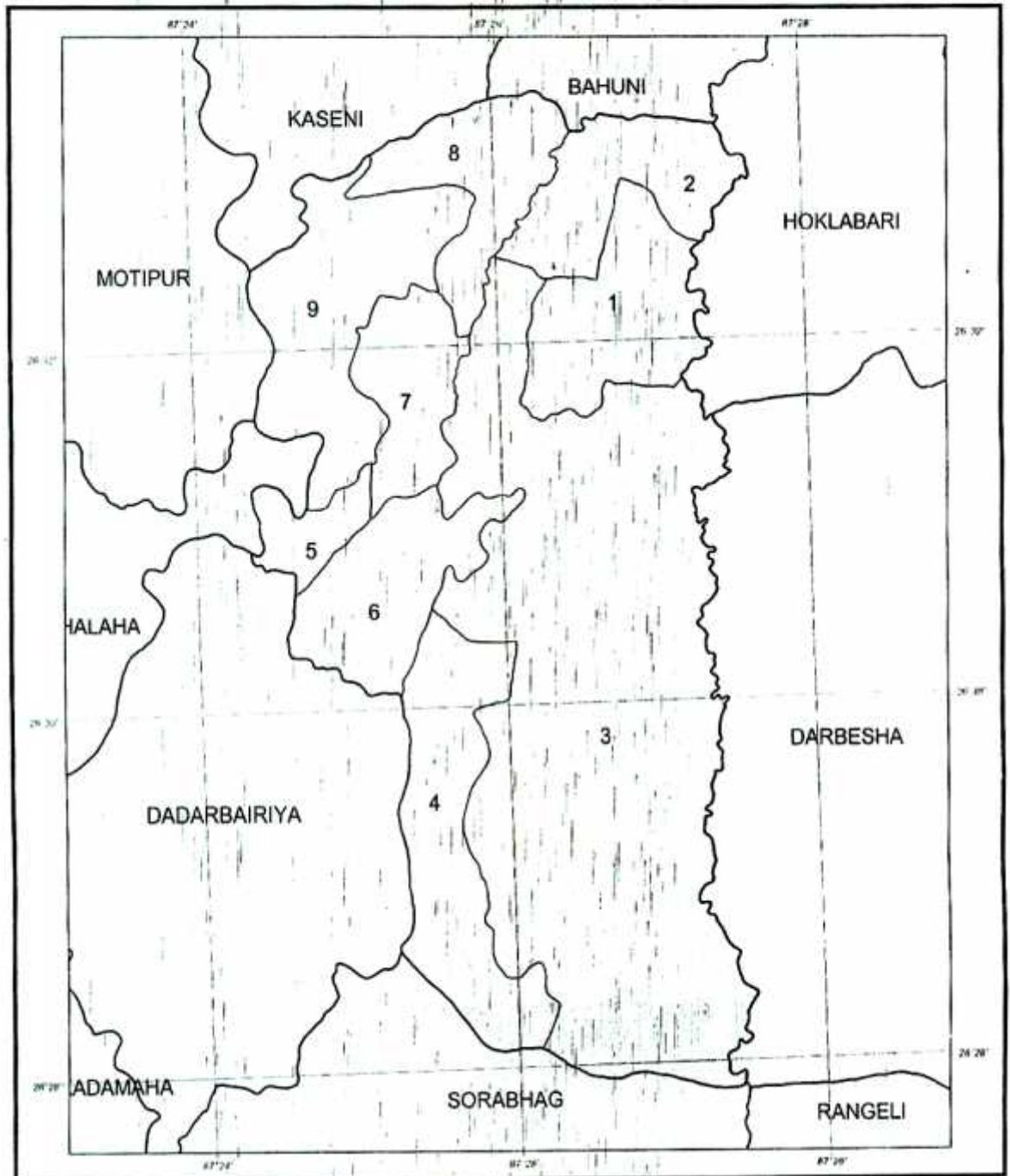
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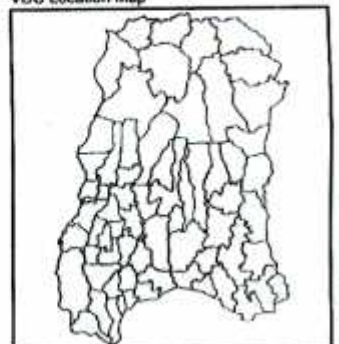
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