

**GENDER DISCRIMINATION AGAINST NEWARI WOMEN  
A STUDY OF GABAHAL 16, LALITPUR**

**A Thesis**

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**August, 2022**

## DECLARATION

I hereby declare the dissertation, "**Gender discrimination against Newari women: A study of Gabahal 16, Lalitpur**" submitted to Tribhuvan University's Central Department of Sociology, is entirely my original work prepared under the guidance and supervision of my supervisor. I have given proper credit to all ideas and material gleaned from various sources while writing my thesis. The thesis's findings have not been presented or submitted elsewhere for the award of degree or for any other reason; I guarantee that no part of the material of this thesis has ever been published in any form.

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**LETTER OF RECOMMENDATION**

This is to certify that Sushila Shrestha has completed the dissertation entitle "**Gender discrimination against Newari women: A study of Gabahal 16, Lalitpur** " under my guidance and supervision. I am satisfied with her dissertation. Therefore, I recommend the dissertation committee for final evaluation and approval.

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**APPROVAL LETTER**

The dissertation entitles "**Gender discrimination against Newari women: A study of Gabahal 16, Lalitpur** " by Sushila Shrestha has been evaluated and accepted for partial fulfillment of the requirement for the Degree of Master in Sociology

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## **ABSTRACT**

This thesis has been carried out for the partial fulfillment of Master's degree in Sociology. The research is based on the topic "Gender discrimination against Newari women: A study of Gabahal-16".

This study examines the status of gender discrimination in Newari community. The General objective of the study is to find out socio-cultural and religion discrimination among Newari women and to examine cause and effect on gender base discrimination among Newari women. The data has collected from 30 women. I have selected age 20 to 70 years to know more about gender discrimination from their point of view. For this study Gabahal-16 is site selection for data collection. The data was collected by in-depth interview. This study had adopted exploratory in its nature and followed qualitative research method.

Gender discrimination means when people are treated differently according to their gender rather than the basis of their individual skill and capabilities. Most of the time female are discriminated because of gender. Sustainable development is possible when gender discrimination ends. Female go through various kind of gender discrimination. The discrimination regarding religious, cultural and traditional practices is also major discrimination that women deal with. There are different discriminatory practices within different castes. In the same way in Newari community also women are dealing with discriminatory religious, cultural and traditional practices.

On the account of lack of education, societal values, norms, patriarchy social structure, cultural practices, discriminatory tradition, rooted belief system women are dealing with gender discrimination. Female have low decision-making power than males. They find obstacle in personal growth; they go through mental and physical harassment. They have lack of freedom, lack of dignity. They find problem in self-esteem because of gender discrimination. This study found that the entire participant has gone through the gender discrimination. Discrimination affects mental and physical health of everyone. Since the traditional practices are rooted in people's mind from so many years. We still need time to eliminate those discriminatory traditional practices

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## ABBREVIATION

UNFPA	:	United National Fund for Population Activities
UNIFEM	:	United Nation Development Fund for Women
UN	:	United Nation
MOPE	:	Ministry of population and Environment
LACC	:	Legal Aid and consultancy center
UNDP	:	United Nation Development Program
UNICEF	:	United Nation Children Fund
FWLD	:	Forum for Women, Law and Development
HMG	:	Human Menopausal Gonadoko
WHO	:	World Health Organization
GDI	:	The Gender Development Index
CERID	:	Research Centre for Educational Innovation and Development
MOE	:	Ministry of Education
NESAC	:	North Eastern Space Application Center
DVAW	:	Domestic Violence Against Women
VAW	:	Violence Against Women
FGM	:	Female Genital Mutilation
CEFDWA	:	Convention on the Elimination of all forms of discrimination on against women



## CHAPTER-ONE

### INTRODUCTION

#### 1.1 Background of study

The different biological and physiological of male and female including reproductive organ, chromosomes, hormones etc. is call sex but the gender means socially constructed characteristics of men and women- such as norms, roles and relationship of between group of women and men. The term sex refers "the difference biological and physiological characteristic of male and female, such as reproductive organs, chromosomes, hormones". Gender refers to the socially constructed characteristics of women and men – such as norms, roles and relationships of and between group of women and men (Little and Givern, 2013).

Parents, Teachers, Schools and the media are the influencer factor of process of gender socialization. Children start making their believe system and make their gender identity through the socialization. Family is the main and important factor of socialization .Then come division of labor between men and women also play vital role to the creation of gender role and that lead to specific gender social behavior. Gender socialization occurs through four major agents of socialization: family, education, peer group and mass media. Each agent reinforces gender role by creating and maintaining normative expectation for gender-specific behavior. Exposure also occurs through secondary agent such as religion and the workplace. Repeated exposure to these agent over time leads men and women into false sense that are naturally rather than following a socially constructed role (Vinney, 2019).

Characteristics of sex will not vary significantly between different human societies. For example, all person of female sex, in general regardless of culture will eventually menstruate and develop breast that can lactate. Characteristics of gender on the other hand may vary greatly. A relate matter in feminist theory is the relationship between the ascribed status of assigned sex (male or female) and their achieved status counterpart in gender (masculine and feminine).

Gender discrimination is unequal or disadvantageous treatment of an individual or group of individuals based on gender. Discrimination is not defined in the code but usually includes the following elements which are not individually assign the unique merits, capacities and circumstances of person, instead making stereotypical assumptions based on a person's presumed traits and having the impact of exclusion persons, denying benefits or imposing burdens. Many people wrongly think that discrimination does not exist if the impact was not intended, or if there were other factors that could explain a particular situation. In fact, discrimination often takes place without any intent to do harm and in most cases; there are overlaps between discrimination and other legitimate factors (OHRC, 2022).

In part of the world where women are strongly undervalued, young girls may not be given the same access to nutrition, health care and education as boys. Further, they will grow up believing that they deserve to be treats differently from boys. While illegal in Canada when practiced as discrimination, unequal treatment of women continues to pervade social life. It should be noted that discrimination that built into the social structure; this type of discrimination is known as institutional discrimination (Little and Givern, 2014). Basically discrimination means unfair or

unequal treatment of people and group based on characteristics such as race, gender, age or sexual orientation.

Female needs to provide equal opportunities for education as well as employment. Gender discriminations cause poverty and vulnerability in society. Society difference male and female and does discrimination to the females and this is called gender discrimination. More than half of Nepali's populations are women. In spite of this dominant majority, the irony of fate lies here. The pathetic condition of women in society itself an indicator of the low value set on women's life and their suffering is very much oppression all over the country. The educated women of urban area also dealing with gender discrimination. They are the victims of the circumstance, which have created due to gender discrimination.

Gender base discrimination is a discrimination that base on one's gender whereas Newari women are also dealing with gender discrimination. In Newari society the causes of gender discrimination are discrimination in religion, discrimination in cultural practice. The law does not favor the women. Outcome of gender discrimination in Newari society where educated women are also being victims are they have lack of social network, lack of freedom, lack of expose, lack of dignity and the lack of self-esteem.

Nepal has amongst the highest indices of son preference in the world son are desire because they carry on the family name and represent the old age insurance more over. Property transmitted through one generation to next. They are required to conduct ritual salvation. Among orthodox Hindu group, the birth of boy is occasion for

rejoicing while, the coming of a girl especially a third or fourth one is cause for disappointment "To born a daughter is a misfortune "and "let be later, but let it be a son "are common saying in Nepal's society (Sapkota, et.al, 2018) According to proverb among the Maithili people when girl born the earth sinks by foot but when a boy is born it raise up one foot to Greer him. The midwife gets twice the reward if she delivers a mother of son and at the naming ceremony five times as many things prepare as offering to god. Generally for baby boys; the rituals surrounding at birth, naming and introduction of supplementary food are more colorful and extravagant.

In Newari Community a women, when she come to her natal home cannot go back of her own accord. It is deemed indecent on the part of woman to go back to her husband home without being sent for. Many a time it so happen that the husbands do not sent for their wives with intention of deserting them. Such instances are rare in the one from Panga who are recorded under "desertion "in sample were actually cases where the husbands did not send for them. It was no hope of their being called back (Nepali, 1988). Similarly the parents of the boy didn't like their daughter in law to enjoy freedom of this kind. They therefore sent her to her parent's home, never to be called back. Divorce was affected later with the mutual consent of both parties. There is another instance in which a man was forced by his parents to divorce his wife on the ground, that she neglected domestic responsibilities (Nepali, 1988). This shows how the Newari women are devalued and discriminated in Newari cultural practices.

Lalitpur District, Gabahal 16 where most of the people are from Newari community; according to census 2001 it has got 337,785 population and census 2011 its population is 466,784 and according to census 2021 the population of Lalitpur is

548,401. Gabahal is one of the important cities of Lalitpur District. This is the market area also. Person of this area mostly depends on business. This is the city area so people are not poor. People of this city follow tradition, culture, religion very strong way. The tradition, cultural, and religion are a kind of identity of any group or community. That is a good aspect also but when we give continuity of the culture, religion or tradition that discriminate women is not good. In Gabahal the women of different age group are facing the gender discrimination in the name of continuity of tradition, cultural, religion. That affects their whole life. In this regard in this study I am going to study about status of gender-based discrimination and causes of discrimination based upon their gender status. In this study different age group of women are included who are facing gender discrimination in their home and surrounding.

## **1.2 Statement of the problem**

In Nepal the vast majority of girls children (0-14age) group are denied the opportunity to develop and realize their full potential as they are discriminated against in all spheres of life. The gender bias against them, which began from the movement of their birth, continues in one form or another throughout their lives, custom tradition and the harsh economic reality have conditioned the parents to perceive a daughter as a liability, both morally and economically. The sooner she became the responsibility of another family. A son on the other hand is viewed as an economic asset. From early in life, it is drummed into a girl child that her ultimate goal is life to get marries to bear children and serve husband and in laws parents. With all the best intentions in the world, accordingly train their daughter so that they can slip smoothly into the socially predetermined / approved role of wife mother and daughter in law. Parental

perception of the girl child's inferior status and subservient role has inexorably influenced her socialization her childhood experience in general available evidence indicates that the majority of girl children in Nepal have no childhood worth mention in (Singh, 1990).

Women are suffering within our lifestyle our culture and our values and our religion. Women are discriminated by birth and it remains throughout their life. Women are important part of society as well as Nation. Women contribute a lot for development of society and nation but women are not given values and important as they deserve. We must change mentality of thinking women are weak. Women are not given opportunities to move ahead. They are not involved in decision making process.

In everyday also women are supposed to do more work or responsibilities compare to men. Women do not prefer to get higher education. They preferred to marry sooner. Women face lots of difficulties because of lack of proper education. Women have to sustain their marriage in the difficulties also. Single women, who are widow, divorce etc. find their further life very difficult when it comes to single men family as well as whole society help him to live better life.

In the same way there is large number of Newari people in our country. Though Newar are considered as the privilege group because most of the Newari people are involved in business and they belong to business area. The Newari women's are facing various difficulties in the name of continuities of culture, religion and tradition etc. Different organization has done work to promote women but still the condition of women remains same. Somewhere women are empowered day by day but then also

when we do not talk about the problem regarding women the women empowerment programmed will not be success. Newer are rich in culture, religion tradition etc. but within Newar community Newari women are being victim and discriminated in the name of continuities of tradition culture and religion. In this problematic situation this study based on Gabahal focus on these research questions.

- What kinds of discrimination are happening in Newari Family?
- What is the cultural religious discrimination facing by Newari Women?
- What are the cause and effect of discrimination of women in Newari Family?

### **1.3 Objective of the study**

Based on research question the general objectives of this study are as follows:

- To analyze the situation of gender discrimination in Newari family.
- To explore socio- cultural and religious discrimination among Newari women.
- To examine the cause and effect on gender base discrimination among Newari women.

### **1.4 Significance of the study**

To develop entire world it is very necessary to empower women. While talking about the entire social, cultural religious, economical factor that creating difficulties to women. When we go deeper levels the difficulties that facing by women can't be neglected where we can find solution and worked for empowering the women. The studies consist of exploration and inspection of women's socio-economic status, role, activities and condition will be useful for planet and development practitioner to implement development successfully.

In this study I had mainly focused on the gender discrimination within the Newari women. Most of the study had written about the visible gender discrimination or difficulties of women but in this study will mainly focus on the invisible problem or gender discrimination in urban area of privilege group. This study hadn't focus on vulnerable women and their problem discrimination etc. This study aims to shed light upon how the educated and privilege group women are discriminated and facing various problem that cause by culture religious practices and so on. This study help further researcher to get information about how the women even who are educated one are suffering from gender discrimination in Newari community. In this research I had studied about the women who are dealing with gender discrimination in the Newari community. My issue in this research is to explore how and why the women of today are still dealing with gender discrimination and how does the gender discrimination in Newari society effect whole life of Newari women.

### **1.5 Organization of study**

This dissertation consists of five chapters. The introductory chapter presents the background of study, Statement of the problem, Objectives of study, Significance of the study and the organization of the study. The second chapter presents the conceptual review, Empirical review, Legal policy and conceptual framework.

The third chapter is of the Research methodology and this chapter include Rationale of selection of study area, Research Design, Nature and sources of Data, Universe and sampling, Data collection Tools and Techniques, Data presentation and Analysis and Limitation of the study. Likewise, the chapter four is about Data Presentation and Interpretation (Demographic Characteristics). Similarly chapter five includes

summary, findings and conclusion of the study. At last there is check list for in depth interview is used in this study.

## **CHAPTER-TWO**

### **LITERATURE REVIEW**

#### **2.1 Conceptual Review**

Gender is pre assume concept of society. Gender is socially constructed phenomena. Male and Female are the concept that created by society. Female does household work, female keep long hair, female are soft, whereas male are aggressive, male work outside the house and earn money, male don't cry these are some examples of giving tag to male and female that constructed by the society whereas sex is biological constructed. Sex determined before birth. Society picks the role for gender. Society, family, marriage and media are the agents who influence the gender role. Gender refers to the socially constructed roles man and women based on different gender role which cause unequal treatment. Education, economy and so many other fields are consequently affected by the discrimination. There is gender discrimination in work place as well. Women are paid less house after marriage. The color for the girls is pink. Male are supposed to be strong, behavior, activities and attributes that given society consider appropriate for men and women (WHO, 2022).

Gender discrimination means unfair rights between men and women for the similar work. The most enforcing cause of gender inequality is stereotypes. Again Female should be soft, focusing more into household work, they go to male's, focusing more into work outside the house, earn money, they are meant to be harsh. The color for the male is blue. Today's society is the modern society but still gender discrimination exist and make lots of people suffer its consequences. There are many reasons which lead to gender discrimination. Which cannot be solved easily? However with the

better education and the progressive thought we can end gender discrimination. In sustainable development gender equality is not a fundamental human right but necessary for a peaceful prosperous and sustainable world. There has been progress over the last decades: More girls are going to school fewer girls are forced into early marriage more women are serving in parliament and position of leadership and laws are being reformed to advance gender equality. Lots of progresses are made but there is still existence of gender discrimination (UN, 2022).

Main things to write "The covid-19 pandemic is having a devastating impact on women and girls and the fall out has shown deeply; gender inequality remain embedded in the world's political, social and economic system (UN, 2021). This means from the history to today's modern world women are dealing with discrimination constantly.

Human development report has yet again revealed that the country has deep chasm to fill when it comes to leveling the playing field for females with gender inequality index value of 0.476%. Nepal ranked 115<sup>th</sup> out of 162 countries. Nepal has made progress in other areas such as life expectancy, literacy rate and so on. But there still a long way go before it attains gender equality (Kathmandu Post, 2019)

Fifthly UNDP promotes gender responsive humanization action while making concerted effort to advance women as agent of peace and development in 2019. UNDP worked in 26 countries to ensure that 1.7 million women gained access to jobs and improved livelihood in crisis or post crisis. Gender equality definition by UNICEF: "Gender equality means that women, men, girls and boys all enjoy the same

right resources, opportunities and protection". Main things to write "Gender: Refers to socially constructed role and identities of men and women as well as the relationship between them. These roles change over the time and vary by culture. In Nepal women face unequal power relation and gender based barriers due to a patriarchal society (ADB, 2010).

In our country gender discrimination is mainly because of faith based, embedded with fear and myth and is deep rooted in culture and social norms. Lots of women are being discriminated from the history to these modern days also. Gender base discrimination happens everywhere around the world across all economic and social groups. While both boys and girls are negatively impacted, girls are particularly at risk. An estimated 1 in 3 women globally have experience the physical or sexual violence in their lifetime, mostly at the hand of their partners (Shrestha, 2015).

Women and girls in Nepal are disadvantage traditional practices like dowry system early marriage, son preference, stigmatization of widows, seclusion of women (purdah)family violence, polygamy and segregation of women and girls during menstruation (chhaupadi) ) (Care, 2022).

Pakistan is a developing country which is confronted with a numerous problems; Like poverty illiteracy, prejudice jobless and human rights violence and gender chauvinism. However, the most critical and emerging issue are gender inequality and disparity in Pakistan. It survives approximately in all segment of society. Women in Pakistan constitute more than half of the total population, but they are relegated to a secondary role. Global experiences have repeatedly established that gender base

violence is persistent across in Pakistan, and has its roots in a patriarchal social structural in which women are submissive to men, and are viewed as property. Their physical hard ship and their contribution to production are not acknowledged. Rather the realities of women's lives are neglected or ignored by the society's attitudes and treatment towards them. The discriminatory attitude towards women as inferior is observed even before their birth. Even a mother greets a girl child with guilt or despair. As a person, women's is denied her own identity. A mother's suffer from a neglect health, education and gender biased feeding. She is considered a commodity possessed by her father before marriage, then by her husband after marriage. She has no right to take independent decision that influences her life tremendously. Someone else take decision on her behalf regarding education, marriage or giving birth to a child, not by herself. It shows the structure that reproducing and promoting an unequal relationship between the two genders. The gender discriminatory structure has deep root. Women are often convinced that the work they do at home is their duty and that they don't need and should not expect any reward for it. While the work is done by men is considered more valuable in the sense of social and economic value. Similarly, women don't participate in decision making. To break this structure there is dire need to empower the women. (Hamid, Sainma, Mayara, 2012).

Although the constitution of India grants men and women equal rights, gender disparities remain. Research shows gender discrimination mostly in favor of men many realms including the workplace. Discrimination affects many aspects in the lives of women from career development and progress to mental health disorders. The major causes of gender discrimination are: Poverty, Literacy, Lack of Employment

Facilities, Social customs, Beliefs and Practices, Social Attitude and Lack of Awareness of women.

The world has passed many stages simple to complex from the history of human civilization and it's the process of development. Entire world is unique diverse and complex in its various characteristics such as society, culture, politics, religion, tradition, nationality and so on. The women occupied half of the world. To create this world women have done a big contribution. But this fact is over-shadowed because of patriarchy cultural. This is why women are being discriminated, devaluated and violated in different way both in domestic and public level even this is illegal in all over the world. In the most countries the male has been historically and traditionally considered the provider and more powerful figure and that is the basis for the exercise of control over the Female (Dahal, 2001).

Badi and Deuki practices have made a safe land for prostitution in Nepal. Some studies show around 5000 Badi sex worker in Nepal. It is reported that 35 to 40 percent of Badi women involve in prostitution are under the age of 15 (Hawkes. et.al, 2013). There are different kinds of discrimination in different castes and ethnicity group. We should need to address and eradicate them.

Silwal (2003) in her article literacy, education and women's empowerment describe about women's empowerment their literacy and gender equally. In her article, she focuses in providing universal primary education to participate women in all various activities.

American Indian adults are thought to experience significant depressive symptoms at rate several times higher than adults in the general population, yet we know very little about factors associated with depressive symptoms among this under studied group. Many researchers have argued that depressive systems are associated with conflicts between American Indian traditional cultural, values, practices and beliefs and those of the majority cultural. This report based on a sample 287 American of cultural effects: Perceived discrimination, as on Indicator of cultural conflict, and traditional practices as a measure of cultural, identification. The result indicate that discrimination is strongly associated with depressive system among American Indian adults and that engaging in traditional practices is negatively related a depressive symptom. Moreover, interaction effects between perceived discrimination and traditional practices indicate that engraining in traditional practices buffer in negative effects of discrimination among those who regularly participate in them (Whitebeck, et al; 2002)

It is noteworthy to remember that gender discrimination is a global practice which manifests itself in culture and is often justified in the name of culture. As gender discrimination is not intrinsic only in specific cultures, it cannot be said to be essentialized and embedded only in some cultures and others. The confusion arise due to the conflation of acknowledging the prevalence of gender discrimination practices with accepting, tolerating and essential gender discrimination as traditional manifestation of culture deserving of preservation (Abdul,& Moussa, 2015).

In China women from the Muslim Uighur minority are allegedly subject rape and forced sterilization in the so called reeducation camps where hundreds of thousands of

people are detained solely because of their religious affiliation. In Egypt, religiously justified family laws on marriage, divorce and custody of children discriminated not only against women but also religious minorities, leaving religious minority women as victim of double discrimination. In France, the ban on full-face veils disproportionately affects Muslim women's right to manifest their religion and belief (Petersen, 2019).

Girls and women are vulnerable groups in Nepal. They are lagging behind in education. The pace of their literacy rate is comparatively lower than that of their male counterparts. In spite of the effort made for development of education, there is high rate of disparity in education of male and females. Though there is no legal barrier for equal access to education, boys are given preference over girls for many socio-cultural and economic reasons. Till today, girls and women in Nepal are educationally most disadvantaged (CERID, 1990).

Nepalese society is predominantly patriarchal matrilineal and patrilocal consequently, gender disparity is bound to be intrinsically very wide. There is ample qualitative and quantitative evidence to indicate that women in Nepal lag far behind men in economic, social and political position. While women are largely poor due to share common poverty, their access to knowledge, skill resources, opportunities and power has been low. Female literacy rate (21.33%) is much lower than male Literacy rate of (54.32%). According to the 1997 estimates by ministry of education (MOE) female's enrollment in primary and secondary schools are lower than those of males and their dropout rates are even much higher (NESAC,1998).

Nepal's five years development plans have always emphasized too need for special strategies to promote girls and women's education and several effective have been undertaken. Both the proportion of girls and their absolute numbers have grown significantly while the relative increase in noteworthy; it is clear that now not enough girls are participating in education. Even though they are enrolled, girls are less likely to attend school more likely to drop out sooner than boys (Wal, 2006).

Cultural, belief, norms and values are the important part of our life. Different communities have different culture, belief, norms and values "If we say that gender discrimination began in the Neolithic or the copper age or any period. It means that's something culture it's not something biological determined" (Lewis, 2019). When we talk about discrimination it is not relate with biological it is relate with the culture. Today's modern world or modern age we still follow the traditional practices which does gender discrimination. It is because of rooted belief system. The cultural, belief, norms value that had been followed by so many years and it's not easy to remove soon. It takes time because it is rooted in our mind in our life style, culture, belief, norms play vital role in everyone's life. And throughout my field work I analyze that these culture, belief, norms and values are one of the important factors that causes gender discrimination.

Another important factor that causes of gender discrimination is our social structure. Our social structure is influence by patriarchy social system where men dominate over other. "In almost all regions, the practice is rooted in culture and economic of son preference, these factors playing a major role in the law valuation and neglect of female children. The practice of son preference emerged with the shift from

subsistence agriculture, which was primarily control by women, to settled agriculture which are prevalent in Asian region, the economic obligation of son towards parents are greater. Primate son is considers to be the family pillar, who ensure continuity and protection of family property. Sons provide the workplace and have to bring in a bride "-an extra pair of hand". Sons are the sources of family income and have to provide for parents in their old age. They are also the interpreters of religious teaching and performers of rituals, especially on the death of parents, which include feeding a large number of people, sometimes several villages. As soldier, son protects the community and hold political power. Son preference in the Asian region manifests itself either covertly or overtly. The birth of son is welcome with celebration as an asset, whereas that of a girl is seen as liability, an impending economic drain. According to an Asian proverb, "bringing up girls is like watering the neighbor's garden."(CEDAW, 1979).

"Gender discrimination has significant impact on mental and physical health worldwide. It can limit people's access to health care, increase rates of ill health and lower life expectancy" (Villines, 2021). Gender discriminations lead to anxiety, depression and low self-esteem.

## **2.2 Theoretical Review**

Gender perspective is very important to understand and analyze the distinction between male and female in a society. The social fact is only observed by learning the social relationship of men and women. The feminist theory do not only studies about the women's role in society but it also focuses on the unequal gender relationship in society. In this study I have explained about the gender discrimination that faced by Newari women. In this study according to gender perspective Newari women are

facing difficulties so I have reviewed on many feminist theories. In society female related problem don't address politically and legally. According to societal feminism in Newari community there is not ownership in property and Newari women are facing difficulties in the name of continuities of tradition, culture religion. So in this study I have explained different difficulties that facing by Newari women.

The extension of feminism into theoretical, fictional or philosophical discourse is call feminist theory. The argument of feminist theory is for understanding human behavior in social government by cantering women issues that women face in contemporary. Feminist theory is the important theory that explains female's right and freedom.

Liberal feminism is the movement which aimed at defending and establishing and giving equal social, political and economic rights for women as well as equal opportunities for them. Liberal feminism is the important theory of feminist theory. Liberal feminist theory focus at defending and establishing and giving equal social, political and economic rights for women as well as equal opportunities for them. This theory gave emphasis in female's freedom and development. Liberal feminist believe that female are not given equal freedom as male. Liberal feminist had always demanding equal right for women throughout the history. This theory focus on the "EQUALITY" liberal feminism is the feminism against the patriarchy. This feminist theory says that women are mostly involve in household work where they are not paid but men work outside the house and they are paid for their work. Liberal feminist believe that the socialization process that influence by patriarchy system should be changed.

Likewise Marxist or socialist feminist believe that social classes and maintain that these social classes are also becoming the reason of oppression against women. The Marxist feminist argues that there is the exploitation of female's labor in capitalist society. It mainly says that class relation and capitalist exploitation of women their role in household are cause of women oppression. Marxist or socialist feminist is criticizing by saying that women are facing with discrimination in not only home but at work place too. This theory believe that the exploitation of female is due to capitalist and patriarchy social system Psychoanalytical Feminism is a theory that argue about oppression which assert that men have inherent need to subjugate women and these feminist say that whatever the psyche of males towards females in the society is just because male have inherited that.

Similarly; Radical Feminist believe that the oppression of women as the most fundamental form of oppression, one that cuts across boundaries of race culture, and economic class. Radical feminist seek for revolutionary change in the gender relation and they believe that the cause of gender discrimination is patriarchy social system where women are subordinated position to men. These feminist especially a term that refers to the feminist movement which sprung out of the civil right and peace movement during 1967 to 1968. This theory believe that the gender discrimination start from the family. Radical feminist believes that the discrimination of gender should be politically addressed. Radical feminist believes that the supremacy of the male must be eliminated in social and economic contexts.

In the same way; Third wave feminism is influenced by the postmodernist movement in the academy, the target of third wave feminism is to question, reclaim and redefine

the ideas, words and media have transmitted ideas about womanhood, gender, beauty sexuality, feminist and masculinity in other things. The first wave feminism was about suffrage, whereas second wave feminism was about reproductive right but the third wave feminism was of the female heteronormality. Third wave feminism is the feminist activity which began in United States in 1990s.

Frederic; had cleared on his book "The origin of family, Private property and the state in 1984 that the condition of female development of capitalism institution of personal property and the family's innovation and changed before capitalism mostly the property used to be of whole family and community later on property belongs to mother and after that that goes to next generation. Once the capitalism started the authority of property went to men and female's authority of the property ends.

Engles (1889) said Female is discriminated by family itself. Same way Newari community also discriminated within the family in the name of continuities of tradition culture and religion. Male and Females have similar behavior. They both have almost similar kind of mental and physical abilities. According to liberal Feminism men and women need to give equal rights. According to Meri Bulstancraft (1972) John smart Mill (1869) in the book "On the subjection of women" has said society should be sincerely organized. The argument of the Liberal feminism got importance for my research. I want to relate my study with the liberal theory because this theory focuses on the changes of political, economic and social status of women. Liberal feminist doesn't believe on the revolutionary changes in society this theory argues that the women's need to give equal freedom and want reforms in existing social structure democratic system.

### **2.3 Empirical Review**

Reducing inequality strengthens economies and builds stable, resilient societies that give all individuals including boys and men. The opportunity to fulfill their potential UNICEF builds partners across the global community to accelerate gender equality. Nepalese women carry triple burden in the society. As a production worker, she contributes directly to subsistence and income. As a mother and wife, she cares for the family member and children as community worker she gives all her leisure hours and labor to society (Acharya, 1997).

Since human history women has been discriminating and led violence in social norms values and attitude even now. This fact is reflected from different religious books, which are written in ancient period. According to Hindu mythology Manu who looks left man and half God is consider as a founder of social norms and moral order. According to Hindu code 'Manu Smriti' is for both men and women organized from God. Men come out of his being and women and other half. However, a lot of discrimination had been made between men and women at that period. According to Manu women must worship her husband as God (Sharma, 1995).

Equality of girls and adolescents is everyone's responsibility. We shouldn't not look the other way when gender equality, which means that women, men girls and boys must enjoy equal right, resources, opportunities and protection. Reducing inequality strengthens economies and builds stable, resilient societies that give all individuals- including boys and men. The opportunity to fulfill their potential UNICEF builds partnership across the global community to accelerate gender equality (UNICEF, 2022). Women's role and influence in the society, political participation needs to be

analyzed from several angles. Conventionally, politics is understood to cover the science of governance in the public arena only but in women's context (Acharya, 1997). It is imperative that politics includes gender politics with the family and in the domestic scene, because that is where they are intensively exploited and repressed. It is said that a girl by many parents is still considered to be a liability rather than asset (Singh, 1986).

Domestic violence against women (DVAW) is included in violence against women (VAW) hence all those big conference and convention have well addressed domestic violence shall mean any form of physical, mental, sexual and emotional abuse perpetrated by any person to the other person with whom he has a family relationship. The definition also implies to the act of reprimand of emotional abuse (Saathi, 2008). Violence against women in family stem from the concept of male superiority and power. In most countries the male has been historically and traditionally considered the provider and more powerful figure and that is the basis for the exercise of control over the female (UNIFEM, 1998).

World Bank survey shows that where there is satisfactory report and data on women. In same country 20% women are tolerating violence in their own family. Gender based violence is "any act of individual or the state in private or public life, which bring harm suffering or threat to girls and women and reflect systematic discrimination-including harmful traditional practices and denial of human rights because of gender"(LACC, 2008). Girls and women face systematic discrimination, compare to boys and men from entrenched power relation that perpetuate the almost

universal subordination of females. This leaves them highly vulnerable to physical, sexual or psychological harm by man in their families and communities (UN, 2004).

Women have to be victimizing from pre-natal phase to old age which are pre-natal. Sex selective abortion, bettering during pregnancy, coerced pregnancy. In the infancy female infanticide, emotional and physical abuse, differential access to food medical care child prostitution, is trafficking in women. Where in adolescence dating and courtship violence, economically coerced sexual abuse in the work place, rape, sexual harassment, forced sex. Where in reproductive, abuse of women by intimate partners' marital rape, dowry abuse and murder, partner homicide, psychological abuse, sexual abuse in the work place, sexual harassment, rape abuse of women with disabilities. At the old age abuse of widows elder abuse affects women more than men (Heise, Pitaguy, Germain, 1994).

In Nepalese society, a strong preference for sons exists, in other words discrimination against girls start as soon as they are born. Thus they are deprived in the field of education, health and other sectors. HMG has taken both legal and social initiative to address the existing discriminatory practices; however the progress in the regard is slow mainly because of traditional patriarchal attitude, poverty and weak enforcement of legal provision (MOPE, 2004). Badi and Deuki practice have made a safe land for prostitution in Nepal. Some studies show around 5000 Badi sex worker in Nepal. It is reported that 35 to 40 percent of Badi women involve in prostitution are under the age of 15 (UNICEF, 2001). The maternal mortality accounts for the highest number of women's death each year, followed by suicide. Almost five hundred cases of suicide were reported to Nepal slapping, kicking, hair pulling, verbal abuse, used of stick or

knife causing bodily injury, burns including acid burns, etc. are common forms of physical violence against women (Deuba, Rana, 2005).

In Newari society if the wife dies husband is allow to marry again soon and have normal life where whole families as well as society help the man to have good life but when husband dies most women remain widow rest of her life. She is considers impure for every good work. She has to carry this stigma being widow and being impure in her whole life. It can effect badly to her mental health and she might get different torture from family. Even in laws and even society see her as impure thing. There is the big festival of our country called Tihar in that period Newari community celebrates MHA PUJA. While celebrating MHA PUJA widow mother is not supposed to sit at front of line; her son is meant to stay at front at puja. In a same way widow women can't welcome her daughter in law at her home very first time after marriage of her son. There is not such kind of rules in religious, cultural and traditional practices for male people.

The Tradition of 'sati pratha' started from 'madya yug' but it was not necessary for all social groups. There is a tradition of sati in high class social group. When the king Narendra died his 31 queens went sati. Same way when the 'Haku Joshi' of kirtipur died his wife went sati (Shrestha, 2066). This reference shows that the gender discrimination is not only issues of any phase of life. The discriminatory practice of tradition was there from the history. Women of today's modern age also dealing with gender discrimination in the name of continuity of traditional cultural practice. Many of our mothers, sister in laws, elder's and younger sister still feel pride in preserving the old tradition and beliefs. But many of these traditional conservation beliefs and

practices hinder women's development. For example menstruation is neither a curse nor a sin but is unfortunately still considered so many parts of our country.

While celebrating 'Indra Jatra' the living gods are created and they are called 'Kumari', 'Ganesh' and 'Velu' but only female god Kumari needs to follow the rule that where she can't marry in her further life. There is rumor that if Kumari gets married her husband might die sooner. But there is not that kind of rule for male god Ganesh and Velu. There is also another tradition in Newari community whenever there is a religious function there is the one kind of tika called 'Vushina' and that tika is only for the women who have got a husband. The women who have lost their husband can't receive that Tika. The widow women in Newari community need to go through double or triple struggle in their life.

The cultural discrimination of Newari community and the rules of culture, religion, tradition that belong to Newari community are so discriminatory. The unmarried girls or women and widow women are not supposed to involve in some pujas. Newari females are treated as impure in so many occasions.

#### **2.4 Legal policy**

According to the constitution of Nepal 2072; every woman has right of heritage without discrimination. Every woman has right to have safe healthy delivery and has right of motherhood. No woman should be mentally, physically, sexually, or face violence in the name of religion, culture, tradition. If anyone does that the person should get the punishment. Women can involve in all the sectors of the country. Women

should be given opportunities of education, health, employment and social security. In terms of property and family matter both husband and wife should have equal rights.

The 1995 Beijing platform for Action flagged 12 key areas where urgent action was needed to ensure greater equality and opportunities for women and men, girls and boys. It also laid out concrete ways for countries to bring about change. UN worked with government and partners to ensure such change is real for women and girls around the world. When women are poor, their rights are not protected and they face double discrimination, on account of gender and economic situation as a result their families, communities and economics suffer as well. Education and training of women is essential for gender equality and become leaders of change. Women and girls today are far more educated than ever before but the gap remains in the system. Educated women benefit entire society, contributing to flourishing economics and the improved health, nutrition and education of their families. Education and training are tools to help change harmful gender stereotype. Women need to be healthy in order to realize their full potential. This includes proper nutrition, sexual and reproductive right, and mental health as well as freedom from the violence. UN women advocates for states to better coordinate the provision of health services for women and girls including for survivors of violence and supports nongovernmental partners providing essential services. We work to end practices that bring danger to women and girls, including child marriage, female genital cutting, dietary restriction, and others. We act to ensure that women's needs are met during medical humanitarian crises and support. Violence hurt women and girls and hampers their abilities to thrive in multiple ways. Since the Beijing conference, an historic two third of countries have put laws on the book to stop domestic violence. Yet gaps in laws, implementation of legal protection

and lack of access to essential services remain for women globally. In wars and armed conflict it destroyed families and societies and leave women and girls particularly vulnerable. Sexual violence is widespread and often used as aware tactic. UN women's programmers on women, peace and security engage women in all aspects of negotiations, peace building and reconstruction to build inclusive societies. Whether in business, on farms, as entrepreneurs or employees or through unpaid domestic care work at home, women make enormous contribution to economics. Gender discrimination means women often end up in insecure, low wage job, and constitute a small minority of those in senior positions.

When a woman is in power and decision making as a leader they do make a difference. But they are underrepresented as voters and in top position, whether in elected office, civil service, corporate boardrooms or academia they always advocates for reform to ensure women's fair access to decision making. Specialized institution have played an important part in informing laws, policies and programmers and advancing gender equality, robust laws and policies coupled with stronger mechanisms to coordinate various actors and ensure their effective enforcement and implementation can push the agenda. UN works with governments to develop informed national action plan, ensure gender responsive budgeting and strengthen coordination among diverse actor for sustained and meaningful action. Specialized instructions have played an important part in informing laws, policies and programmers and advancing gender equality. Robust laws and policies coupled with stronger mechanism to coordinate various actors and ensure their effective enforcement and implementation can push the agenda.

UN works with government to develop informed national action plan, ensure gender responsive budgeting and strengthen coordination among diverse actor for sustained and meaningful action. Women and girls are entitled to full and equal enjoyment of all their human right. The Beijing platform for Action confirms that protection and promotion of human right is the responsibility of governments and core to the work of United Nation. They provides technical assistance to ensure that states national laws, policies and plans to ensure women's rights and protect them against violations. The media plays a significant role in perpetuating and challenging social norms that condone discrimination or violence against women. It can objectify women but also showcase strong women leader and protagonists who can became role models for their audience.

UN women collaborate closely with the media as a key ally in advancing women's right. Women are among the most affected by climate change. They are often the ones gathering water, fishing or farming land affected by flooding. Meanwhile their voices are often ignored in environmental planning and management. They also have less access to land and productive resources. It also seeks to ensure women are involved in environmental decision making at all levels, integrating their concerns in policies and programmed. Specific forms of violence and harmful practices, including female genital mutilation and cutting, breast ironing and child marriage, affect girls in particular, including child sexual abuse. They also work to empower girls and young women to pursue their dream, confront discrimination and prevent violence of all kind.

The total population of Nepal is 2,31,51,423 out of which 1,15,87,502 are women constituting 50.05 percent of population. However women face discrimination on the basis of sex and gender in various walks of life. The overall literacy rate of women is only 42.5percent that is grossly low than that of men, which is 65.1 percent. Studies on women's status in Nepal reveal their secondary status and resulting oppression because of dominant Hindu religion and prevailing social and cultural norms in the country. Patriarchy persist as the dominant ideology under Hindu religion and cultural. The religion and its associated cultural, norms and values have prevailed for hundreds of years. Ram Charit Manas states "Drums and idiots, outcaste, beasts, and women are fit only for beating". Hindu scriptures also suggest that fathers, husbands, and even sons should control women (FWLD, 2006). His Majesty's Government of Nepal has taken several other positive steps by establishing the ministry of women, children and social welfare in 1995, now renamed as Ministry of women, children and social welfare. The goal of the ministry is to bring women in the mainstream of development through their empowerment on the basis of gender equality. The women ministry has prepare it concept paper stating ten points creating a policy for national women's development and integrate with all other policies of national development support women's units/section/division of various ministries to create women's participation.

There need to have efforts to increase development budget and government grants for women's development programs. It takes necessary action to eliminate institutional barriers, gender disparity, legal, administrative and policy improvement concerning women development. Strongly advocate for gender equality and women's empowerment. Conduct training and discussion on gender analysis from local to

national level. Promote affirmative action for women's upliftment, review, monitor, evaluate and coordinate all women development activities conducted by governmental and nongovernmental organization. Primary objectives of the tenth plan (2002-2007) is to create egalitarian society based upon women's right by improving the gender development index, and by abolishing all sort of discrimination against women for realization of economic growth and poverty goals of the tenth plan. Since the Nepalese women are economically dependent on their Families, they are forced to live in abusive relationship and endure both physical and mental violence result of the economic dependency.

There are many direct and indirect impact areas. However, in this study important impact areas for both qualitative and quantitative analysis have been identified which are: on the economic front, the significant issues are inheritance, economic decision making and participation, work load, employment, human resource development, and access and control to economic resources. On the social front, the significant issues are: marriage and family, trafficking literacy and education, health including reproductive health, rural life violence against women, and access and social position. On the political front, the significant issues are: political and public life, nationality (citizenship) and violation of human right. On the psychotically front, the significant issues are: mental torture, personality disorder, and depression. On the legal front, the significant issues are restricted access to legal remedies and denial of recognition to women as par with men (Anonymous, 2006). Economically women should have right to decision making and participation work. They should have access to economic resources as well. Women should have right for higher education, right to have health services, rights for violence and rights for social position. Women should have equal

rights to favorable law as men. But in reality and practical level women are highly discriminated in various strata in the family and community comparative with male.

Discrimination happens all over the world. Discrimination is major issue of not only our community but major issue of all over the world. There are various kind of discrimination. I have reviewed different theories concepts and empirical studies related to my topic. There has been so many research done about gender discrimination by different scholars and there has been many research about discriminatory traditional practice among different caste but there are not been done much study about traditional, religious, cultural discriminatory practices against Newari women. So, I chose this topic for my research. My research is different from other research in terms of relation to its objectives. There has not been done much discriminatory research on religious, cultural and traditional practices against Newari women. In this research I had study about how educated women of this modern age also dealing with discriminatory practices in the name of continuity of traditional practices. Therefore this research is different from other research study where there has been much research studied and published about women of other community, caste, ethnicity and religion but not much about the women of Newari community that is why I choose this topic in my research gap.

## 2.5 CONCEPTUAL FRAME WORK

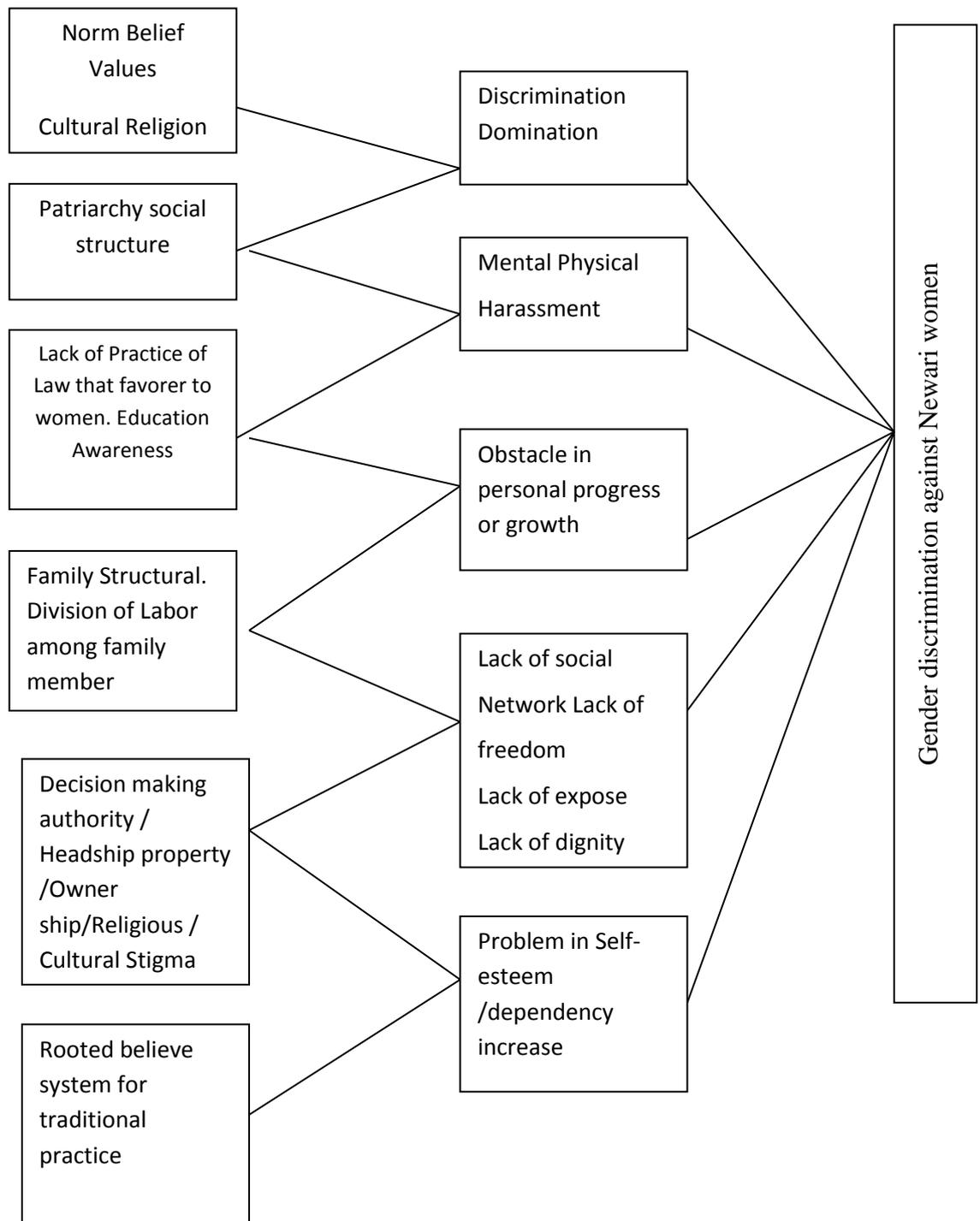


Figure I Conceptual Frame Work

The conceptual framework shows: What are the factors that causes of gender discrimination in Newari women, their consequences despite of being in privilege group and being educated. Women go through gender discrimination within different

caste and ethnicity. And that discrimination discusses in various ways in earlier but in this study I had research about cultural, religious, traditional discrimination in Newari family. We have patriarchy social structure and our norms, belief, cultural, religion tradition are influence by patriarchy. The other major cause of gender discrimination is our rooted belief system, family structure, division of labor, decision making authority. Gender discrimination and harmful traditional practices affect people mental and physical health in which directly impact in anyone's personal progress or growth. Discrimination create problem in self-esteem and which cause increase in dependency. The other effects of gender discrimination are lack of social network, lack of freedom and also lack of expose and dignity.

## **CHAPTER-THREE**

### **RESEARCH METHODOLOGY**

This chapter deals briefly with the method which is used in this research work. The overall research study depends on the selection of the sampling research design and the data collection and interpretation of data. Research methodology includes mainly sources of data methods of data collection, sample selection and interpretation of data.

#### **3.1 Rational of Selection of the Study Area**

This study has been conducted in Gabahal, ward no 16 Lalitpur district. Most of the populations of this area are from Newar community. The rational for the selection of the study site is to know how the Newari women are discriminated in the name of continuity of cultural, religion and traditional practices. This study also does research of cause and impact of gender discrimination against Newari Women. Newar people are rich in cultural, religion, and tradition. Newari community follows all the cultural, religion and tradition very well. That's the good part of Newari community but in the name of continuity of these tradition, religion and cultural doing discrimination is the negative side of Newari community. I have selected women above the 20 years to 70 years old who shared the discrimination of the past life and how they gone through trouble in life.

Today's modern women are also dealing with the discrimination. In Newari community even educated women also follow the discriminatory cultural, religion because of the rooted belief system. In this research I had interviewed 30 Newari women that how I got real data to analysis the actual condition of discrimination.

When we visit field and interact with respondents directly then we get the real situation of discrimination. This is the important sources of research. From the field we get true data. Qualitative data has been found from meeting, analyzing, talking in direct conversation which shows real scenario of discrimination in today's modern time. I had seen so many women being victim throughout my life and feeling very bad for it because the sorrow of other people also touch my heart. This is why I had selected this topic for my research.

### **3.2 Research Design**

To achieve the main objective of the study this research followed descriptive method. It was based on detail investigation and description of the study area. In the same way the study has adopted exploration research design and made an attempt to investigate the cause, effect and concern of discrimination upon Newari women. Through the exploratory research I had gone to depth of scenario of the women who are facing discrimination and how discriminatory religious, tradition, cultural still in practice in Newari community. There are so many factors that cause discrimination, but here I did research about discrimination that causes of tradition, cultural and religion. People have research about discrimination earlier but my research had studied about discrimination of cultural, religious and traditional practice of Newari community.

### **3.3 Nature and Sources of Data**

This study is based on primary and secondary sources of data. Different tools and data collection are used to collect primary data. Primary data collection is the major sources. Secondary data has taken from books, articles, online sources, journal etc. Qualitative data had been collected to make the research more reliable and valid.

Qualitative data has been collected from direct observing, meeting and making conversation with respondents. That's how I got the real data to analyze the actual condition of discrimination. When we visit field and interact with the respondent directly then we get the real situation of discrimination.

### **3.4 Universe and Sampling**

Newar community of Gabahal of Lalitpur district ward 16 had been selected on the basis of purposive sampling for the study to acquire authentic data from the field. I have selected 30 respondents above 20 years old to 70 years old. Where I got to know how the aged women of around 70 deals with the discriminatory practices and the women of around 20 to 40 who are consider as modern women still facing the discriminatory practice.

### **3.5 Data Collection Tools and Techniques**

In other to obtain necessary data for the purpose of this study I have done face to face interview with respondent. The major tools for this research are in-depth interview. I have applied following tools and techniques to get information from respondents in the study area about the gender discrimination in Newari family.

#### **3.5.1 In-depth Interview**

Interview was conducted to get in-depth qualitative information about the discrimination against women their condition, cause, consequences of discrimination etc. While doing interview face to face we can figure out the feelings of difficulties, sorrow and the different other emotion regarding the issue which play important role to get depth of the issue. This study also had been followed the in-depth interview for

collecting required qualitative data. From the in depth interview we can figure out the discriminatory practice of religion, cultural, tradition, rooted believe system, Respondent's view their problem, the cause and effect of discrimination.

### **3.6 Data Presentation and Analysis**

For quantitative data analysis tabulation and simple statistical tool were adopted in this study. However for qualitative data analysis information such as perception and experiences of respondents were thematically analyzed and interpreted in words. When I have collected data I kept those data in my laptop so that I can edit it. The data was analyzed in calculation and got its percentage. After analyzing in detail and interpretation of data I conclude the research.

### **3.7 Limitation of the Study**

Every research has certain limitation. There are various kind of discrimination in all over the world. In this research I had chosen Gabahal 16 Lalitpur for my research. In this research I hadn't covered all kind of discrimination. I had research about cultural, religious, traditional Practices that causes gender discrimination. I had chosen 30 respondents of who are above 20 years and selected women of 20 to 40 years of age whom they know firsthand about discrimination in today's modern life. I chose gender theory to address my research. I could have talk about other kind of discrimination too but me as a researcher had deal with discrimination that cause cultural, religion and tradition. There is the limitation of time and sources too. This research is about gender discrimination in community regarding cultural, religion and traditional practices so this research doesn't represent all kind of discrimination among various areas. This

research is educational purpose so it has got limited time and sources. So my research would not be answering all kind of discrimination of different area.

## CHAPTER –FOUR

### DATA PRESENTATION AND INTERPRETATION

#### 4.1 Demographic Characteristics:

Demographic characteristics disclose the characteristics of the respondent by age, family composition, income generating activities, religion, occupation, marital status, literacy statutes, and educational status.

##### 4.1.1 Age of Respondents.

Respondents are major factor of every research. This sampled population sketches our real report. The sample population composition of this situation has been presented under the age composition as given below.

**Table No 1. Distribution of Respondents by Age Group.**

S.N	Age group	No. of Respondents	Percentage.
1	21-30	4	13.33%
2	31-40	5	16.66%
3	41-50	6	20%
4	51-60	9	30%
5	61-70	6	20%
	<b>Total</b>	<b>30</b>	<b>100%</b>

**Source: Field survey 2022**

These table shows age groups of 51-60 respondents are following discriminatory practice more. The above tables viewed as the respondent of age group of 21-30 are 13.33%, respondent of 31-40 are 16.66%, respondents of age 41-50 are 20%,

respondent of age group of 51-60 are 30% and respondents of age group of 61-70 are 20%.

#### **4.1.2 Types of family composition**

There are two types of family one is nuclear family and another is joint family. Every person lives either in joint family or in nuclear family. Type of family composition also plays a crucial role in gender discrimination

**Table No 2: Distribution of Respondent by Types of Family.**

<b>S.N</b>	<b>Types of family</b>	<b>Number</b>	<b>Percent</b>
1	Joint	18	60%
2	Nuclear	12	40%
	Total	30	100%

**Source: Field survey 2022**

The research shows the joint family is 60% and the nuclear family is 40%. Joint family are practicing discriminatory religious, cultural traditional practices more than nuclear family because most of the joint family member have senior member and those senior member have so much faith on the traditional practices. Since Newari people have so much faith on cultural, tradition, religion and so on. Even people who are in nuclear family also deal with gender discrimination.

#### 4.1.3 Distribution of Respondents on the Basic of Their Involvement in income Generating Activities.

**Table No 3: Income Generating Activates**

S.N	Involvement in income generating work	Number	Percent
1	Yes	26	86.66%
2	No.	4	13.33%
	<b>Total</b>	<b>30</b>	<b>100%</b>

**Source: Field survey 2022**

The above table shows 86.66% respondents are in income generating work and rest of the respondents are involve in such kind of household work where they are not paid for their work. This table shows whether the income factor does matter to social issue like discriminatory traditional practices or not. And this table shows people who are more into an income generating work they are following discriminatory tradition more.

#### 4.1.4 Distribution of Occupation Status of Respondent

The occupational statuses of respondents refer the kind of work that they are engaged.

**Table No 4: Occupation Status of Respondent**

S.N.	Occupation	Number	Percent
1	Services	6	23.07%
2	Teaching	2	7.69%
3	Business	14	53.84%
4	Others	4	15.38%
	<b>Total</b>	<b>26</b>	<b>100%</b>

**Source: Field survey 2022**

When we analysis above table it shows 23.07% of respondents are into various service. 7.69% of respondents are into teaching jobs. 15.38% of the respondents are in other different job or work. 53.84% respondents are in business. Most of the Newari people are in the business they earn good money, they are literate but then also they give continuity of discriminatory practice.

#### **4.1.5 Distribution of Respondents on the Religion**

**Table No 5: Religion Composition of Respondent**

<b>S.N.</b>	<b>Religion</b>	<b>Respondent</b>	<b>Percent</b>
1	<b>Hinduism</b>	<b>22</b>	<b>73.33%</b>
2	<b>Buddhism</b>	<b>6</b>	<b>20%</b>
3.	<b>Christian</b>	<b>2</b>	<b>6.60%</b>
	<b>Total</b>	<b>30</b>	<b>100%</b>

**Source: Field survey 2022**

The above table shows 73.33 % are Hinduism, 20% are Buddhism and 6.60% are Christian. The table also shows Hinduism religion followed the most discriminatory practice.

#### **4.1.6 Distribution of Respondent by Marital Status**

Marriage is important institution of life. The status of marriage also plays important role in gender discrimination. Marriage represents a major transition from a life with relatively less responsibility to more responsibility and control. It is also universal demographic component

**Table No 6: Distribution of Respondents by Marital Status.**

<b>S.N.</b>	<b>Marital Status</b>	<b>No. Respondents</b>	<b>Percentage</b>
<b>1</b>	<b>Married</b>	<b>19</b>	<b>79.166 %</b>
<b>2</b>	<b>Divorces /Separate</b>	<b>2</b>	<b>8.33 %</b>
<b>3</b>	<b>Widow</b>	<b>3</b>	<b>12.5%</b>
	<b>Total</b>	<b>24</b>	<b>100%</b>

**Source: Filed Survey 2022**

This table shows that the respondents of 79.166% are married 8.33% of respondents are Divorce/Separate and 12.5% of respondents are widow rest are unmarried. Above table shows married people are following discriminatory traditional practices more.

#### **4.1.7 Literacy Status of the Respondents.**

If the person is educated, there might be less gender discrimination compare to uneducated. So literacy status is also play vital role in gender discrimination

**Table No 7: Distribution of Respondent by Literacy Status.**

<b>S.No</b>	<b>Literacy Status</b>	<b>No. of Respondent</b>	<b>Percentage</b>
<b>1</b>	<b>Literate</b>	<b>25</b>	<b>83.33%</b>
<b>2</b>	<b>Illiterate</b>	<b>5</b>	<b>16.67%</b>
	<b>Total</b>	<b>30</b>	<b>100%</b>

**Sources: Fields Survey 2022**

The above table shows that the 83.33% of the respondents are literate and the 16.67% are illiterate. This table also shows that the women are more literate than illiterate but being literate also female are dealing with discrimination. The women who are highly educated find less impact of gender discrimination that cause by cultural, tradition and religion but at the same time the women who are less educated are more affected by

the discrimination. Some of the educated women also follow discriminatory practice because of rooted believe system.

#### **4.1.8 Respondent by Educational Status**

Educational status or level of education is also important variable in gender discrimination. To some extent gender discrimination depends on the level of respondent's education (Educational status). Education is the major factor of life. It is the backbone for the prosperity of human life.

**Table No 8: Distribution of the Respondent by Educational Status.**

<b>S.N.</b>	<b>Level</b>	<b>Population</b>	<b>Percentage</b>
<b>1.</b>	<b>Primary</b>	<b>9</b>	<b>36%</b>
<b>2.</b>	<b>Secondary</b>	<b>6</b>	<b>24%</b>
<b>3.</b>	<b>SLC</b>	<b>5</b>	<b>20%</b>
<b>4.</b>	<b>Intermediate</b>	<b>3</b>	<b>12%</b>
<b>5.</b>	<b>Graduate</b>	<b>2</b>	<b>8%</b>
	<b>Total</b>	<b>25</b>	<b>100%</b>

**Sources: Filed Survey 2022**

The above table shows that there are fewer respondents who are highly educated. 36% of respondents have primary education. 24% respondents have secondary education. 20% of the respondent had done SLC. 12% of respondents have Intermediate degree and 8% of respondent are Graduate. Since my research is in city most of the respondents are educated at least they have primary education. The respondents who have only primary level are more practicing discriminatory practice.

## **4.2 Gender discrimination**

Gender discrimination exist in both develop as well as developing countries. In case of our country there is discrimination in every sector like education, health, economic political participation etc. Therefore the proportion of men and women is very unequal in these sectors. While men are highly enjoying in all sectors and women are depriving. Gender discrimination is an obvious phenomena increasing status of Nepalese social structure from family level through societal to national level. Women are marginalized of deprived from social upliftment. Despite of Government and non-government women are reluctantly driven from the main stream of development.

Our country is developing country with patriarchal societies women are discriminated and controlled by men. Most of the cases the female are depending on male economically. They are discriminated in every steps of their life. Patriarchy has put all kind of resources whether they are mental, physical, financial spiritual, decision making etc. in control of men. The problem of gender discrimination has been persisting with and among the country worldwide less development countries are more affected then develop countries in form of gender issues. Women are facing lots of problem in comparison to men.

To create the modern world, women have done great contribution but this reality is over shadowed due to patriarchy culture. As a result women are fund being discriminate, devaluated and violate in various activities both in domestic and public level although it is illegal from national to international level.

### 4.3 Knowledge and attitudes towards gender discrimination

This topic explain and analyze on respondents knowledge about different type of gender discrimination against women means, of information, knowledge and attitude about legal provision to control such act major responsible factor and their perception to women from gender discrimination. Gender refers to the social difference and relation between men and women. Basically gender discrimination is a preference towards one gender over other. Gender discrimination is unequal treatment in different factors. The main issue of this research is discrimination regarding cultural, religion, traditional practices and rooted belief system. Discrimination is rooted in our patriarchy society. Today's modern societies we hardly find discriminations in our practices when we observe in surface but when we go into deeper level we find the discriminatory practices which affect females. It revealed the real issue of cultural, traditional and religious discrimination. Traditional attitude is the main reason of gender discrimination

**Table No 9: Distribution of Respondents by Knowledge about Gender**

#### **Discrimination**

<b>S.N.</b>	<b>Knowledge of Gender Discrimination</b>	<b>Number</b>	<b>Percentage</b>
<b>1.</b>	<b>Yes</b>	<b>18</b>	<b>60%</b>
<b>2.</b>	<b>No.</b>	<b>12</b>	<b>40%</b>
	<b>Total</b>	<b>30</b>	<b>100%</b>

**Source: Field Survey 2022**

This table shows most of the respondents are aware of gender discrimination. That means 60% respondent know about discrimination and rest 40% of respondent views discrimination as the normal things as the part of life. They think that people do discrimination and we can't help it.

### 4.3.1 Sources of information on Gender Discrimination

The following table shows the different sources from where the respondent got information about gender discrimination. Respondents were asked about sources of information of gender discrimination. The data are obtained as follows

**Table No 10: Distribution of Respondents according to sources of Information of Gender Discrimination**

S.N.	Types of Sources	Number	Percentage
1.	By Online	10	33.33%
2.	By friends	5	16.66%
3.	By family Member	7	23.33%
4	By Newspaper/ Books	8	26.66%
	<b>Total</b>	<b>30</b>	<b>100%</b>

Source: Filed Survey.2022

Since the internet makes the world like a one village. In my research respondents get knowledge of discrimination through online which includes 33.33%. By the friends circle also respondents get information about gender discrimination which includes 16.66%. 23.33% respondents of the study area were acknowledged information through the discussion among family members. Likewise 26.66% respondents were known about gender discrimination by reading newspapers or books as well.

### 4.4 Cause of Gender Discrimination

Every caste has their norms, values, culture, religion. These cultural, norms, values, religion are practiced from the time of immemorial. Values mean something we find important in life whereas norms are something that is acceptable behavior in our society.

Parents share their belief of gender by providing guidance to their children and they reinforce gender type behavior by encouraging their children's involvement in gender stereotypic activities. Our norms and values are somehow influenced by patriarchal society. There is discriminatory factor in our religion and cultural also and these discriminatory religion cultural, norms and values make women feel inferior.

Women are being only limited to the household work due to stereotypical division of work. The works done by most of the female don't reflect in countries economic and devalues the effort and work done by females. Female are given the work where they are not paid. Even the women are equally able to do most of the work that men can do there is the discrimination in family structural division of labor among the family.

Women have fewer opportunities for economic participation, decision making authority, headship and property ownership. Women have less access to have better education and these are the major factor of gender discrimination. Aged women of Newari family try to fix fear in our mind that if we don't give continuities of traditional practices something wrong going to happen in our future life. They also say that if we are dealing with any difficulties it means we did not follow the tradition properly. During my field work I found the important factor of practicing discriminatory tradition is rooted belief system.

Now we have improved laws that favor to women's right. According to law there should not be discrimination regarding gender. If anyone does gender discrimination they will be punishable under the law. But in reality the laws that favor to women are not practiced. In real life people don't like to talk about rights about the female. This

means the gender discrimination is still happening because of the lack of practice of the law that favor to women.

Education and awareness are very important for our life. Education gives strength to life. Education and awareness shows the right path to the life. In our community there are more educated women than earlier generation. But then also there is lack of higher education and awareness and that cause gender discrimination. Around the world, women still have less access to education than men. 1/4 of young women between 15-24 will not finish primary school. That group makes 58% of the people not completing that basic education. Of all the illiterate people in the world 2/3 are women. When girls are not educated on the same level as boys it has huge effect on their future and the kind of opportunities they will get.

According to Goffman there are main three types of stigma: Stigma associated with mental illness, Stigma associated with physical deformation and Stigma attached to identification with particular race, ethnicity, religion, ideology etc. There are so many types of stigma including self-stigma, public stigma, professional stigma and institutional stigma. Culture included a system of shared belief, norms value and attitude and culture is also one of the factors which influence the stigma. Social and cultural stigma can affect not only physical health but it affects mental health too. Culture stigma is culturally shared attitudes and beliefs which negatively affect the one thinks about self-other and society.

#### 4.4.1 Cause of Gender Discrimination

Responsible factor means cause of Gender discrimination against Newari Women. If the people are aware about responsible factor for gender discrimination there was high chance to control gender discrimination.

**Table No 11: Cause and Impact of Gender Discrimination**

S.N.	Cause	No	Percentage
1.	Culture, Religion, Patriarchy Social Structure	10	33.33%
2.	Education Awareness	16	53.33%
3.	Family structure Division of labor	4	13.33 %
	Total	30	100%

**Source: Field survey 2022**

33.33% Respondents think that cultural, religion which influence by patriarchy social structure is the biggest factor that causes gender discrimination. The large number of respondents which is 55.33% considered lack of education and awareness is the biggest factors that cause gender discrimination. 13.33% respondents see the family structure division of labor is the factor that causes the gender discrimination.

#### 4.4.2 Discrimination regarding Cultural, religion, traditional Practices and rooted belief system in Newari Family.

In Nepalese society because of cultural, tradition, religious beliefs women need to suffer a lot. There are many forms of cultural, traditional discrimination. Women are not allowed to take meal before their husband. Women of Newari society are taught that they need to touch their husband's feet like we touch God's feet and worship. Normally the issue of discrimination is ignored by community and tolerances always encourage discrimination. Newar are rich in culture and tradition. Newar are the one

who always want to celebrate and there is nothing wrong about it. The culture, traditional practices are the factors which are one of identity of any community and country as well. Wrong culture and harmful tradition effect or does discrimination beyond our imagination. We all human have right to have good health. Good health as physical and mental too.

In Newari society our culture, tradition are somehow influence by patriarchy system. Aged women of Newari women spear fear like if we don't follow our cultural and tradition god will get angry and anything wrong may happen in our further life. There is nothing wrong to follow tradition by own choice. If anyone raise question about these practices they are disliked by others. From my field work I got to know that even educated women of Newari community follow the practices without making queries.

Age women try to control new generation in the name of continuing of traditional practices. deuki, jhuma, child marriage, chhaupadi, blaming witch are those custom which harm humanity. So in this research I study discrimination in Newari traditional practices which is also like other harmful practices which reflects from the following case study:

*"Mero nam Bina Pradhan ho (pariwartit naam). Mero bibaha 19 barsa ko umerma lalitpur ko ramro parihar ma bhayako thiyo. Mero buwa ko 4 choriharu ra 2 choraharu chan. Mero shreeman ko ghar ma pani thulo parihar cha. Hami pach buhariharu chau ra sasu sarai kada hunuhunthiyo. Hami sabai buhari haru ghar dhanda gardai samay biththiyo. Mero pahilo santan chori ko rupma jamiyo 20 barsa ko umer ma. Dosro santan arko chhori 22 bars ko umer ma janmiyo. Jaba mero*

*sano chori 6 mahinako thiyo yakdin shreeman picnic janubhayako thiyo. Ra picnic janubhayako shreeman farkanubhayana. Uhako tehi mitru bhayo. Tetikera sawastha sambandi teti suvida ra jankari navayakole uhako mitru ka karan le bhayo kulna sakena. Uhako mitru pachi maile vawanatmak pida matra navayra thuprari kupratha lai pani jelnuprayo. Teti khera ko samayma kupratha haru kada rupma palana garnuparthyo. Shreman ko bitepachi malai aachut ko rupma liyo. Maile barsa vari seto kapada lagaunu parne sada khana khanu parna. Jiban var ramro rang ko kapada lagaunu naparne bhayo. Ma ra ma jasta thuprai mahilaharu lai dheari chunauti haru ko samana garnu parthyo. Tetikhera ko samaj dheari kada thiyo .Biduwa mahila lai sabaile bivinna kisimale yatana dine garthyo hamro jamana ma. Tara shrimati biteko bidhurlai teso garidaina thiyo. Uniharu ko jiban shrimati ko mitru pachi pani ramri chalthiyo.Samaj ghar pariwar le ramri garthyo uniharulai".*

(My name is Bina Puradhan (Name changed). I got married in the at the respective family of lalitpur at the age of 19. I am the one of 4 sisters and two brothers at my parent's house. There is big family where I got married too. We are five daughters in laws at my husband house. My mother in law was very strict. Whole day we do our household work. I got my first daughter at the age of 20 and second daughter born when I was at the age of 22. When my second daughter was 6 months, One day my husband went for picnic but he never came back because he die on that day. In those times medical field was not very developed so we couldn't figure out what went wrong with him and suddenly died. Then after that my life completely changed. I was not sonly going through the emotional pain but I have to deal with all the discriminatory cultural religious practices for widow. After my husband's death I was consider as impure. I have to wear plain clothes and can only eat plain food. The women need to deal with lots of challenge and have to go through lots of struggle

after her husband's death. The challenges emotional pain and grief, raising children without father, going through the discriminatory traditional cultural practices. The women have to face torture by not only family but whole society make her life difficult. When men go through same situation family as well as whole society help them to resettle their life).

*"Mero naam Shena Amatya ho(Naam pariwartan). Ma ahile 32 barsha ko Vaya. Mero buba sarkari jagire ra aama school ko sicchika hunuhuncha. Mero aama buba ko ma ra dai gari dui jana santan cchan. Mero Dai America Basnuhuncha. Ma chai "Ka" bargako bank ma H R manager ko rupama kam gariraheko chu. Maile aafno master degree 2070 saal ma sakayako ho. Mero bibah vayako 7 barsa vaiskyoy. Tara ahile ma sreeman sanga divorce garera baseko chu. Mero Bibah nam chaleko Doctor ko chhora sanga vayako thiyo mero shreman pani engineer hunuhuncha. Maile aafno pariwarlo sujab anusar bibaha gareko thiya. Pariwarle ramro keta cha vanera bibaha garidinuwayako tara testo vayana. Bibaha pacchi garo vayara maile divorce gare. Bibaha pacchi srimanle ma mathi hath uthaunu vayo tara pariwarlo sadasya harule pani mero navai Srimanko sath dinuwayo. Mero Swaviman ma thes lago. Mero bivinna kisimale apman garinthiyo. Maile dherai mihinat garera padera jagir garekoma pani malai garmi rakhana kosthiyo. Divorce gareko mahilalai samajle ramro rupma herdaina. Ghar pariwar ma kunai karyakram athwa vetghat vayako belama aafanta haru kura kathna thalcha. Aafno iccha nahuda pani arko bivah ko lagi dabab dincha. Samajma divorce gareko mahilalai divorce ko jimmedar mahilalai nai thancha manau mahilalai kehi naramro cha hola tehi vayara divorce vayo vanera pariwar samajle dos lagaucha. Ahile ma aafno buba aama sanga baschu ro aafno kaam garchu. Hamro samaj ma keti manche le divorce garera baseko ramro*

*manidaina. Ma ahileko pdelekheko aafai kamaune mahila hu. Tara pani samajle divorce gareko mahila vanera ramro mandaina. Divorce gareko purus vanda mahila lai samaj le naramro najale herne garcha".* (My name is Shena Amatya (name changed). I am 32 years old. My father is government service holder and my mother is school teacher. My parent had two children me and my brother. My brother lives in America and I am the H.R. manager at the A listed bank. I had finished my master level studies in 2070. It had been 6 years that I got married but I am single now. I got divorce. I got married to the family of well-known doctor and my husband himself is the engineer. I got married to him because my families consider his family as the good family for me but when I got married I gone through the difficulties. One day my husband beat me and the entire family member also support my husband. It hurt my self-respect. My husband's families do not want me to go office they want to keep me at house and only spend time in house hold work. So I decided to get divorce. Now I am living with my parents and doing my job. Being female facing divorce is the big thing because society does not see it as normal thing. I am highly educated, independent women but then also family as well whole society want female stick to the marriage no matter how hard it. Whenever there is any family function people make gossip about me. People give pressure to me for remarriage. When it comes to Male people do not judge.)

#### **4.5 Effect of gender discrimination.**

Gender discrimination harms mental and physical health of women. It harms in a wide range through direct and indirect ways. So many research shows that effect of gender discrimination are quite serious and gender discrimination creates by male dominated patriarchal society. Gender discrimination has its roots in different between men and

women in society. These are the result from social construction on relation. Women suffer most of negative impact of rigid gender norms and roles.

Gender discrimination has a substantial impact on emotional, mental and physical health of women. Gender discrimination devalues women and privilege men that create low self-esteem, negative body image exposure to chronic stress and trauma. Gender discrimination can limit people's access to healthcare.

Gender discrimination is harmful for long term development and personal growth. Discrimination in access to quality education between girls and boys adversely impacts the girl's ability to build opportunities. Gender discrimination is a severe obstacle to personal progress or growth. The discriminatory practices don't only affect individual it affects as the whole. Gender equality is human right and women are entitled to live with dignity with freedom.

Gender discrimination has serious and long-lasting consequences for women. Discrimination against women from or even before birth guaranteed them marginal role. The ascribed and achieve role and status of women, the relative power of men and women is discriminative in our society. Studies have shown that adolescent tend to have lower self-esteem and more negative assessment of their physical characteristics and intellectual abilities than boys have. These finding may explain why the incidence of suicide attempts, depression and eating disorders is higher in girls.

Gender discrimination is a source of stress and like any other stress it can directly affect mental health. Depending on the situation facing discrimination can also result in anxiety and psychological trauma. As the World Health Organization notes, gender discrimination is a risk factor for gender base violence. Girls and women suffer most of the negative impact of rigid gender norms and roles. They experience restriction of their freedom and mobility. They experience epidemic levels of violence and harassment across the globe and have fewer opportunities to choose how to live their lives such as :

*"Mero naam Samjana malla ho (Naam pariwartan). Mero umer ahile 30 barsa ko bhayo. Mero shreeman ko kirana pasal thiyo. Ma aafno ghar ko kaam sakayapach shreeman ko pasal ma sahayog garghu. Mero dichariya yastai gari bihiraheko thiyo. Maile pani +2 pass gareki chu. Shreeman le bachelor degree join garna lagaunu bhayako thiyo tara kaam ko bestatale garda bachelor degree padna sakina. Mero dui santan chhan chora haru. Uniharu school janchan. Mero jiban ramrai chaliraheko thiyo. yak din achanak mero sreemanko heartattact ko karanle mitrue vayo. Tespachi maile dheari dukha paya. Sreeman ko mitrue ko pida, jethani, aamajuharuko durbebar, samajik kuritharu ra mera sana sana chora haru jaslai maile yaklai palnuparne aawastha thiyo. Mero lagi jibanma dheari chunautiharu aayako thiyo. Mero vagya ma j hunuthiyo tyo vayo tara jun pariwar, samjle ra samajik kupratha thiyo tyo sahan garo vayo. Thupari choti maru jasto lagyo. Tara aafno choraharu ko maya lagera marna sakin. Biduwa mahila lai jun pariwar ra samajle dharma saskriti ko naam ma yatana diyincha tes bata ma lagayat mero santan ko puari barbadi hune dherai samvaona thiyo".* (My name is Samjana Malla (Name Change). Now I am 30 years old. My husband had grocer shop. I help my husband in the shop once I finish my household work. I have finished my +2 studies. My husband told me to join the

bachelor degree but being busy in household work I could not complete my bachelor degree. I have two children and they are sons and they go to school. My life was fine. One day all of sudden my husband die because of heart attack. Then I suffer lot; the grief of husband's death, mental torture from in laws, discriminatory traditional practices. I had also my responsibility that I need to raise my children by myself without my husband. For life was full of challenges. I got so much pain and difficulties and that was my destiny but trouble I got from family, society and discriminatory practices is unbearable. So many times I feel that I want to kill myself but I have to survive for my children.)

*"Mero naam Srejana Shrestha (Naam pariwartan). Mero ghar Lalitpur ma ho. Tin dajuharu ra tin didiharuko ma kanchi chhori hu. Mero bivaha 22 barsako umerama nai vayako thiyo. Ramrai pariwar samjera mero ama buwa le malai bihe garera pathaunu vayako thiyo. 23 barsako umerama mero chora ko janma vayo. Tespachi Srimanko ko gharma vayako kathinaile garda maile Sriman ko ghar chode.6 mahinako chora liyara ma maiti aaya. Buwa aama sangai basera maile silai katai ko kam suru gare. Ahile pani gardai chu. Sreman chodera baseko vanera sabaile malai garo banauchan. Aama buwako satha vaya ta pani maile aafno chorako vabiseko lagi sangarsa garnuprne awastha thiyo. Newari samjma mahilahrulai aarthik samajik saskritic kathinaiharu chan. Suru suruma dhearai garo vayo. Bivinna darmik kriyakalap wa puja ajaharuma mahilahrulai vedvab garera niyamharu banako huncha. Avivahit tatha viduwa mahilahrulai bivinna pujaaajaharuma sahavagi garaidaina. Aathik rupma sabai sampati paisa purusko niyantranma hune huda newari mahilahrulai dheari kathinaiharu chhan. Uchit sikchha tatha support system nahuda newari mahilahrule dheari kathinaiharuko raheko cha. Yasari Srejana*

*shrestha le aafno yaklo jiban tatha aafno chorako vabisyako lagi thulo sangarsa garnupareko cha. Newari samudayako mahilaharu aafanai saasu aamajuharubata pidit vayaka huchhan. Ghar pariwarwa j jastha naramra kuraharu vayata pani buharilai dos dine ra garo banaune kura raheko cha. Kehi kamharu bigrema buhari lai dos dine garincha. Ghar pariwar ma kunai samshya aayama tesko karan buhari lai dhukha dine garicha. Buhari lai sadai kajayara rakhana khojcha. Buhari lai harek kurama roktok garincha Darma saskriti ko naam ma pani newari mahila haru lai garo vairaheko hunch".* (My name is Shreejana Shrestha (Name changed). My home town is Lalitpur. I am the youngest daughter among three brothers and three sisters. I got married when I was 22 years old. It was arranged marriage. My son was born after one year. After facing difficulties in my marriage I decided for moving to my parent's house. I left my husband's house and i came my parent's house with my 6 months old son and never return back to my husband's house. I have tailor where I sew the clothes and earn money for me and my son. People in the society make the gossip just because I don't live with my husband or I am separate with my husband. My parents are with me but I have to do struggle for my son. In Newari society people create more problems when women go through the difficulties but in same situation men are supported by all. Society family, relatives do not see as a good way for single women. There are discriminatory rules in religion also which are followed by Newari society. Unmarried and widow are not supposed to involve in different pujas. Widow are consider as impure for whole their rest of life. They need to go through double struggle)

#### 4.5.1 Knowledge on different forms of gender discrimination

Respondents were asked the question "which of the following act do you think gender discrimination? At the time of field works. The perception was measured and shown in table below

**Table No 12: Gender discrimination and perception was measured**

S.N.	Forms of Domestic Discrimination Against Women	Yes		No	
		Number	Percentage	Number	Percentage
1	Verbal Assault	10	33.33%	20	66.66%
2	Sexual Harassment	26	86.66%	4	13.33%
3	Dowry Related	22	73.33%	8	26.66%
4	Discrimination in the name of continuity of cultural, religion,	27	90%	3	10%
5	Discrimination that cause by rooted believe system	25	83.33%	5	16.66%
6	Force to abortion	15	50%	15	50%
7	Humiliation due to different factor.	12	40%	18	60%
8	Unequal day for equal work	20	66.66%	10	33.33%
9	Misbehave for unnecessary things.	10	33.33%	20	66.66%

**Source: Field Survey 2022**

66.66% respondents consider verbal assault do not cause by the discrimination. When it comes to sexual harassment less respondents 13.33% viewed as non-discrimination because even men go through the sexual harassment. 73.33% respondents face the dowry related thing is also cause discrimination. Even people do not talk openly talk about the discrimination cause by religion, culture, traditional practice. When

question were raise more respondent 90% accept that there is discrimination in traditional, cultural, religion practice. Still more respondent 83.33% agree that even today's modern women also follow tradition because of rooted believe system. There is one respondent in my research who was force to abortion. For this matter only half people consider it as cause of discrimination. 40% viewed humiliation is the impact of discrimination. 66.66% consider unequal pay as because of gender discrimination. Few respondents say women are weaker and can't give sufficient time for work so they are paid less and it's normal. When it comes about misbehave only 33.33% see it as discrimination. Other respondent consider as normal. Misbehave happens with anyone.

#### **4.5.2 Knowledge about legal provision to control Gender Discrimination**

To control any gender base discrimination legal provision can play important role. Legal provision means the legal treatment if any women go through discrimination. When people are aware of legal provision there will be reduce gender discrimination.

**Table No 13: Distribution of respondent about the legal provision to control gender Discrimination**

<b>S.N</b>	<b>Knowledge of legal provision</b>	<b>Number</b>	<b>Percentage</b>
<b>1</b>	<b>Yes</b>	<b>13</b>	<b>43.33%</b>
<b>2</b>	<b>No</b>	<b>17</b>	<b>56.66%</b>
	<b>Total</b>	<b>30</b>	<b>100%</b>

**Source: Field survey 2022**

The above table shows 43.33% of respondent are aware that there is provision for discrimination and 56.66% are not aware of it. I think most of the people know about legal provision when it comes to violence but my personal experience is the

discrimination can turn into severe situation. Here I want to mention one example mental torture could not be seen immediately in the community until it became severe mental illness like suicide.

#### 4.5.3 Effect of Gender Discrimination

Gender discrimination affects the happiness of individual and the wellbeing of community. Gender discrimination affects women's sense of self-esteem and ability

**Table No 14: Effect of Gender Discrimination**

<b>S.N.</b>	<b>Effects</b>	<b>No</b>	<b>Percentage</b>
<b>1.</b>	<b>Mental Physical Harassment</b>	<b>6</b>	<b>20%</b>
<b>2.</b>	<b>Obstacle in Personal growth</b>	<b>8</b>	<b>26.66%</b>
<b>3.</b>	<b>Lack of social Network/ Lack of Freedom/Lack of Expose /Lack Of Dignity</b>	<b>9</b>	<b>30%</b>
<b>4.</b>	<b>Problem of self-esteem/dependency increase</b>	<b>7</b>	<b>23.33%</b>
	<b>Total</b>	<b>30</b>	<b>100%</b>

**Source: Field survey 2022**

20% respondents find mental physical harassment is the effect of gender discrimination. 26.66% respondents find obstacle in personal growth as the effect of gender discrimination. 30% respondents find lack of social network/lack of freedom/lack of expose/lack of dignity as the effect of gender discrimination. Rest see problem in self-esteem/ dependency increase as the effect of gender discrimination.

#### 4.5.4 Time of occurring Gender discrimination against Newari Women

To know the status of respondent the questions were asked to all as "how often you have been through the gender discrimination?" Which is shown below?

**Table No 15: Time of occurring Gender discrimination against Newari Women**

S.N.	Frequency of Discrimination act	No	Percentage
1	Quite often	14	46.66%
2	Often	12	40%
3	Sometime	6	20%
	Total	30	100%

**Source: Field survey 2022**

As we all know that discrimination is not the issue of our community, our country but it happens all over in the world. According to the 46.66% respondent discrimination happens quite often. 40% of the respondents view is discrimination happen often and 20% say discrimination is matter of only sometime.

#### 4.5.5 Mental / Psychological Health Problem.

Gender discrimination affects entire life of women. When women needs to deal with gender discrimination if it affects that women are often unable to properly look after themselves and their children or to pursue jobs and careers.

**Table No 16: Distribution of respondent's views on Impact of gender discrimination**

<b>S.N.</b>	<b>Impact of Gender discrimination</b>	<b>Number</b>	<b>Percentage</b>
<b>1</b>	<b>Depression</b>	<b>10</b>	<b>33.33%</b>
<b>2</b>	<b>Lack of sleep</b>	<b>2</b>	<b>6.66%</b>
<b>3</b>	<b>thought of suicide</b>	<b>2</b>	<b>6.66%</b>
<b>4</b>	<b>Unwilling to go to work</b>	<b>5</b>	<b>16.66%</b>
<b>5</b>	<b>Headache/ Irritation</b>	<b>6</b>	<b>20%</b>
<b>6</b>	<b>Suffering entire life</b>	<b>5</b>	<b>16.66%</b>
	<b>Total</b>	<b>30</b>	<b>100%</b>

**Source: Field survey 2022**

In today's world most people are suffering from depression. Whether people openly talk about it or they hide it. It is the big issue. Same way among 30 respondent (33.33%) have gone through depression in different phase of life. There is 6.66% respondent who found the problem like lack of sleep. 16.66% respondents feel not going to work because of discrimination. 20% respondents find regular problem like headache/irritation and 16.66 % even me researcher feel suffering entire life because of gender discrimination. Social, culture, traditional practices, rooted belief systems which are propelling women in the hardship of life and women have to suffer a lot.

#### 4.5.6 Prevalence of Gender Discrimination

**Table No 17: Distribution of respondents view on prevalence about gender discrimination at the friends /neighbor /Relative**

S.N.	Prevalence	Number	Percentage
1	Yes	16	53.33%
2	No	14	46.66%
	Total	30	100

**Source: Field Survey 2022**

Most of the respondents share their problem to close people of their life some point of time like here 53.33% respondent react about discrimination but according to 46.66% respondent bear it as the regular kind of thing of life.

#### 4.5.7 The sharing behavior of respondent

To know the sharing behavior respondents were asked "Do you keep act of gender discrimination secret or you share?" while in field work.

**Table No 18: Sharing or reporting behavior of gender discrimination among respondents.**

S.N.	Sharing behavior	Number	Percentage
1	Keep secret	18	60%
2	Share /report	12	40%
	Total	30	100%

**Source: Filed Survey 2022**

In my field survey most of the respondents were not easy with open up with their issue and it was quite difficult to make them talk about the issue again important thing is most of the respondent 60% prefer to keep secret and only 40% of respondent do

not mind to share their issue and there was no respondent had report about the issue. Respondents are unable to cross the boundary of society, they are threatened by terrible incidences after crossing the line of patriarchy.

#### **4.5.8. Distribution of Respondent According to their reporting or sharing gender discrimination against them with different person.**

**Table No 19: Distribution of Respondent According to their reporting or sharing gender discrimination against them with different person.**

<b>S.N.</b>	<b>Place /person</b>	<b>Number</b>	<b>Percentage</b>
<b>1</b>	<b>Family member</b>	<b>12</b>	<b>40%</b>
<b>2</b>	<b>Relatives</b>	<b>8</b>	<b>26.66%</b>
<b>3</b>	<b>Friends</b>	<b>10</b>	<b>33.33%</b>
<b>4</b>	<b>Civil Society</b>	<b>-</b>	<b>-</b>
	<b>Total</b>	<b>30</b>	<b>100%</b>

**Source: Field survey 2022**

If any person shares their problem they might find the way through it. If the person keeps within themselves it may turn into serious problem. Here the above table shows 40% of respondents share their issue with their family member. 26.66% respondent's shares with relatives and 33.33% of the respondents share their issue with friend but I did not find even the single respondents who share the issue in the civil society.

#### **4.5.9 Distribution of Respondent by the Reason of Keeping secret of Gender Discrimination.**

Most of the respondents prefer to keep secret their matter because of the ethics of their house. There are other factors also which make respondents keep secret their

matter. The following table shows the other factors which make respondents to keep their matter secret.

**Table No 20: Distribution of Respondent by the Reason of Keeping secret of Gender Discrimination.**

<b>S.N.</b>	<b>Reason of Keeping Secret</b>	<b>Number</b>	<b>Percentage</b>
<b>1</b>	<b>Family Prestige</b>	<b>12</b>	<b>40%</b>
<b>2</b>	<b>Fear from husband</b>	<b>6</b>	<b>20%</b>
<b>3</b>	<b>Fear from Society</b>	<b>8</b>	<b>26.66%</b>
<b>4</b>	<b>By not getting solution</b>	<b>4</b>	<b>13.33%</b>
	<b>Total</b>	<b>30</b>	<b>100%</b>

**Source: Field Survey 2022**

As far as I know in Newari community we are said that we should keep our things within us. We are not said to share our thing. Being educated I feel responsible to address this problem of society but people do not think like as I do people prefer to keep things secret and sometime that may lead negative things. The above table shows that 40% respondent keep secret because of family prestige. 20% respondents do not share their issue in fear of their husband. 26.66% keep secret because of the society's fear and rests of respondents do not share for not getting solution.

#### **4.6 Distribution of Respondent According to Response towards their problem with whom they share / report.**

Helping and supporting system also play important role to reduce the gender discrimination. The following table shows whether the respondents are helped or ignored.

**Table No 21: Distribution of Respondent According to Response towards their problem by whom they Share / Report.**

<b>S.N.</b>	<b>React</b>	<b>Number</b>	<b>Percentage</b>
<b>1</b>	<b>Respond and did help</b>	<b>10</b>	<b>33.33%</b>
<b>2</b>	<b>Ignorance</b>	<b>20</b>	<b>66.66%</b>
	<b>Total</b>	<b>30</b>	<b>100%</b>

**Source: Field Survey.2022**

From the data after sharing their matter only 33.33% were responded and rest are ignorance. Most people do not consider discrimination as the major matter or issue so people do not show involvement in it but discrimination may turn into major thing so that no matter what ever kind of discrimination it should be address.

## CHAPTER-FIVE

### SUMMARY, FINDING AND CONCLUSION

#### 5.1. Summary

This study is about the gender discrimination in Newari community of Gabahal 16, Lalitpur. Most people mainly Newar of valley have strong belief for the traditional practices and most of Newari people are not aware of discriminatory practices. The culture, religion and traditional practices are very important part of Newari community. There is not an issue for following tradition but when it comes to harmful tradition we have to address and eliminate those harmful traditions. In Newari community people are following tradition from last so many years. So it became part of life. No one dares to talk about harmful tradition. Even knowing about discriminatory tradition people do not want to address it because if anyone raise question about discriminatory practice the person is disliked by community. There are so many research had been done about gender discrimination. But there is not much research done about the discriminatory tradition practice of Newari community. In this research I had used primary data and these data were taken by field work. The tools for the data collection were in-depth interview and face to face interview. All the data that collected from field were shown in different tables and with the help of simple statistical tools (percentage) data were analyzed. In the Gabahal 16 most of people are Newar and less people who are outsider are belongs to other castes.

The main objective of this study is to find out the gender discrimination in Newari community. Which is cause by traditional practice, religion, rooted belief system and cultural. Female status is weaker as compare to the male. In each and every aspect females have to bear inferiority than male. They have to play subordinate roles in the

society. They have low status in education, occupation, health, political participation, ownership in assets, weaker in household decision making. Women are deprived from their rights, discriminated socially as well as economically, politically within the nation. They are regarded as the second degree citizen of the country having subordinate role. They get lower opportunities to involve in mainstream of development. Discrimination is not only issue of our community or our country it is major issue of all over the world. The discrimination of gender has been discussed various way earlier as well. But the lack of research which includes cultural, traditional practices, religion, and rooted belief system that causes gender discrimination. So I have decided to do my educational research about it. This research is all about cultural, traditional practices, rooted belief system, which is discriminatory against women in Newari community. Being educated women I find myself responsible to address the social issue also.

This is modern age and everything's seems fine but when we go to deeper level women are still dealing with gender discrimination. Historically women and girl are discriminated in different way. Discrimination carried out on the basis of thought relation or cultural and custom or tradition. In our country we have male dominated patriarchy social structure. The patriarchy social structure is the major factor for gender discrimination.

The major reason of traditional discrimination is rooted belief systems. For the search I chose 30 respondents from ward no 16 of Gabahal, Lalitpur. The most population of this city is Newar. The most of the respondent are educated at least the respondents had primary education. In this field female are involve in different work some are

busy in their household work and other are busy in the work which help their family business where they are not paid. Today's women are educated and aware to compare to earlier generation. Respondents are hardly open up with their issues. In Newari community it is taught that they should not share their issue and another thing is some respondents share that if they disagree to follow conservative tradition they are disliked by other and their community. While doing my research among 30 respondents what I found is people see discrimination as not the new things. They see it as it happens and some extent it is as normal. In my field work some respondent have less education also and some of respondents of my research are not aware of discriminatory factor of tradition and lack of awareness lead the continuity of the traditional practices.

However, the main objective of this study is to reveals the gender discrimination that causes by cultural, religion traditional practices in Newari community. The study compassed about the women above the age 20 to 70 years for interview. At present, the constitution of our country guarantees gender equality without discrimination on the ground of religion, race, gender, caste, tribe in the application of law. It also provides for the right of freedom and right of property.

## **5.2 Findings**

I got following data (information) from my field research. From the age group above 20 to 70 years (51-60) age group share the most of the discriminatory practices. In terms of family types, the joint families give more priority to the traditional practices. That means 60% of my respondent who are in joint family are more into following the discriminatory practices. In nuclear family 40% respondents are following

discriminatory practices. When it comes to occupation 46.66% are doing business, 6.66% are in teaching field and 20% respondents are in other different work. In Gabahal Lalitpur most of the 86.66% are in income generating activities and only 13.33% of respondents are doing such kind of work where they are not paid. The respondents who are in practicing the discriminatory tradition are most married. It means 63.33% are married and rests are single.

When we go for the Literacy status 83.33% literate females are still dealing with discriminatory practices and 16.66% respondents are illiterate. 36% of respondents which means more of the respondents have only primary education. Another 24% respondents have secondary education which is the second highest group in educational status and 8% are graduates. The respondents who have knowledge about discriminatory practice are 60% and the 40% respondents see the discriminatory practices as part of our life which we have to deal with it and we can't help it. The sources from where the respondent get information of gender discrimination regarding cultural, religion and traditional practices is from online is more which means 33.33%, 16.66% respondents get knowledge about discriminatory practices by friends 23.33% get information by family member and rest get information from newspapers. When respondents are asked "Which kind of act they consider are gender discrimination"? Answering this question the most of the respondents which means 83.33% said that the activities that causes rooted belief system are gender discrimination. 33.33% respondents see verbal assault as form of discrimination. 86.66% respondents say sexual harassment is also form of discrimination. 66.66% of respondents say unequal pay is also major form of discrimination. 40% respondents take force to abortion as discrimination.

Only 43.33% respondent knows legal provision for discrimination. Rest more respondent that means 56.66% don't have knowledge about the legal provision. The frequency of discriminatory act is quite often which means 46.66%. 40% respondents say that they have to go through discriminatory practices and 20% respondents said they have to go through discriminatory practices only sometimes. When I talk about the impact of discrimination most of the respondent 33.33% feel depression because of discrimination. 6.66% respondent shared that they have problem of sleep other 16.66% respondents said they feel unwilling to go to work. Other 16.66% shared that they have to suffer whole life because of gender discrimination. Whether the discriminatory practice prevalence in friends, neighbor, and relatives. In these question 53.33% respondents give positive answer and rest 46.66% respondents said "No". Women in Newari community prefer to keep secret about their issues. In my field work 60% respondent share that they keep secret about their issues and 40% respondents share they don't keep secret and they share their issue discriminatory practice with their family members. Most of the respondents 40% keep secret because of prestige issue. 20% respondents don't share their issues in the fear of their husband. 26.66% respondents don't share their things because of societal fear and rest do not share because of not getting solutions. When the respondents are asked "Did u get help and did your issue respond or it is ignorance?" While answering this question 66.66% answers that they are ignore for their issues.

### **5.3 Conclusion**

This research "Gender discrimination against Newari women" is the study of Gabahal 16, Lalitpur. In this research 30 women above 20 to 70 years are selected to express

their experience on cultural, traditional, religious and rooted belief systems that cause gender discrimination. From this research I came up with these conclusions.

Most of the respondents had gone through the discriminatory practices. Newari people have rich culture, tradition but in the name of culture, tradition there should not be a discriminatory factor within it. The old women of Newari community spread rumors that if we do not follow the tradition we may have difficulties in our further life. In my research I found some educated women also follow the discriminatory practice because of the rooted belief system.

The discriminatory practices are still happening in the Newari community. There are so many researches done for different kinds of gender discrimination. But there is not much research done about the gender discrimination that is caused by traditional, cultural, religious, and rooted belief systems. In this modern era many females are educated than earlier generations but then also the women of the Newari community still follow the discriminatory practices.

From this study I came to know that the most of the Newari women are not aware of discriminatory practices. They follow the practices as compulsion. But some of the Newari women do not follow the discriminatory practices. The women who follow the tradition are liked by everyone and women who do not follow such women were disliked by family and society. There is still a need of time to understand, to change and to remove such kind of discriminatory practices.

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## ANNEXES

### ANNEX -I

#### **CHECK LIST FOR THE IN- DEPTH INTERVIEW GENDER DISCRIMINATION IN NEWARI SOCIETY**

**(To be asked all age group)**

Namaste,

I have come to you in obtaining the information on the condition of women, gender discrimination in Newari society. The purpose of this visit is to accomplish MA degree in sociology. This required comprehensive research report in any social topic. Hence I will request to share to detail information and experience you have face about "Gender discrimination".

#### PERSONAL DETAIL

Name of respondent:

Age:

Sex:

Literacy status:

Household no:

Ward no:

Tole:

Religion:

Material status:

Caste/Ethnicity:

Family type : (Joint /Nuclear)

Home district:

## CHECKLIST FOR IN-DEPTH INTERVIEW

1. What is your birth date?
2. What do you do?
3. What is your experience of childhood? Can you please explain in detail?
4. Are you married?
5. If yes, what type of marriage was it?
6. What was your age when you got married?
7. What did you do at the time of marriage?
  - i) Study
  - ii) Services
  - iii) Training
  - iv) any other.....
8. After marriage have you taken any formal or informal education?
9. Are you satisfied with your education?
10. Do you involve in any income generation work?
  - i) Yes
  - ii) No
11. If yes how much income do you have per month?
12. What types of income generation work it is?
13. Do you have land? if yes how much land do you have?
14. Do you have children?
15. Who make decision to have children?
  - i) Husband
  - ii) Wife
  - iii) In-laws
16. Is your husband literate?
  - i) Yes
  - ii) No
17. If yes what is his qualification?
  - i) Primary
  - ii) SLC
  - iii) IA
  - iv) BA and Above?
18. What is your husband's occupation?
  - i) Service
  - ii) Business
  - or Others

19. Do you know about gender discrimination?
- i) Yes          ii) No
20. Do you know about women's right?
- i) Yes          ii) No
21. Have you ever heard the women's right?
- i) Yes          ii) No
22. Have you ever heard about gender discrimination against women?
- i) Yes          ii) No
23. If yes. Can you please tell in detail?
24. What is Gender base discrimination against women in your opinion?
25. Have you ever face gender discrimination?
26. Do you have Knowledge about gender discrimination?
27. From where do you heard about gender discrimination?
- i) By online    ii)by friends    iii)by Family member
- iv)By Newspaper ,Books
28. Which of the following you think as gender discrimination?
- i) Verbal assault    ii) Sexual Harassment    iii) Dowry related
- iv) Discrimination in the name of continuity of cultural ,religion
- v) Discrimination that causes by rooted belief system
- vi) Force abortion    vii) Humiliation due to different factor
- viii) Unequal pay for equal work    ix) Misbehave for unnecessary things
29. What are the main causes of Gender discrimination on in your opinion? Can you please explain?
30. How can you overcome gender discrimination?
31. Do you know any kind of legal provision for gender discrimination?

- i) yes
- ii) No

32. What is the effect due to gender discrimination?

- i) Mental
- ii) Physical
- iii) Both

33. Is there any organization [NGOs which are community based working in awareness raising activities on gender discrimination?

- i) Yes
- ii) No

34. If yes, name the community organization?.....

35. Are you a member of any community organization?

- i) Yes
- ii) No

36. If yes which positions do you in?

- i) Member
- ii) Executive

37. Have you ever observed gender discrimination?

- i) Yes
- ii) No

38. What kind of gender discrimination you have seen?

39. Please tell me about your experience relating gender discrimination?

40. Do you know about discriminatory tradition culture practices? if, yes Can you please tell us in detail?

41. How does discriminatory traditional, rooted believe system, cultural or religion effect whole life of women? Please explain in detail?

42. Which of the following do you think as the effect of gender discrimination?

- i) Mental and physical harassment
- ii) Obstacle in personal growth
- iii) Lack of social Network//Lack of Freedom/ Lack of expose/ Lack of dignity
- iv) Problem of self-stem /Dependency increase

43 How often you have been through the gender discrimination?

i) Quite often      ii) often      iii) Sometime

44. Which of the following do you think the impact of gender discrimination?

i) Depression      ii) Lack of sleep      iii) thought of suicide

iv) Unwilling to go to work      v) Headache /Irritation vi) Suffering entire life

45. What is your opinion in prevalence about gender discrimination?

i) Yes      ii) No

46. Do you keep Secret or share with other about gender discrimination?

i) Keep secret      ii) Share/Report

47. If yes whom or where?

i) Family member      ii) Relatives      iii) Friends      iv) Civil society

48. How did they react?

i) Response and did help      ii) Ignore

49. If you keep secret, Why?

i) Family prestige      ii) Fear from husband

iii) Fear from society      iv) By not getting solution

50. What kind of gender discrimination have you gone through?

51. What kind of problem or situation you have gone through because of gender discrimination?

52. Can you please share in detail how the discriminatory traditional cultural, religious practice affects your life?

53. Can you please tell in Detail; what are the causes of those discriminatory traditional cultural, religious practices you had gone through?

Thank you