

## **CHAPTER-I**

### **INTRODUCTION**

#### **1.1 Background of the Study**

Women's population has occupied the half of the total population all over the world. It can be explained that they have the capacity to build the society by their populated strength. .It means women can play the vital role to govern the society. .We can see in our society, here is the sexual division between men and woman basis on gender role. The society has created the hierarchy between men and women. It shows that there is social discrimination between men and women so the mentioned matter is more debatable issues in Nepal. At the same time, we should understand about the cultural diversity of Nepal. Nepal is a multi-cultural, multi-religious and multi-ethnic country. The national integrity preserving peoples identity and cultural diversity by developing their languages, literature, religion and culture by creating special opportunities for education, health service and provide employment. The women's equal participation and sharing of advantage are necessary for positive progress of society.

Gender, which is about socially and culturally constructed differences and relations between men and women, varies across space, cultures and societies through time. The study on the role and position of women in various communities in Nepal could be cited to argue that gender perceptions, roles and relations tend to vary markedly among different cultural groups (Acharya and Bennett 1981).

Although 19th century medical theories suggested that female personality was determined by female anatomy and reproductive functions, feminists have challenged this view. Anthropologists have shown cultural specificity of notions about gender. Margaret Mead in a number of cross-cultural studies has shown that, although gender differentiation is wide-spread, social tasks of women and men are highly variable.

The term gender in Sociology is used to refer to the different roles men and women play in society; to the different ways they are expected to think and act. “Male” and “female” are biological categories; “masculine” and “feminine” are cultural classifications. It is socially assigned status, produced by culturally agreed-on definitions. A person begins to acquire gender at the moment of birth, when the parents announce the sex of the baby. Gender then continues to develop through socialization as parents themselves serve as children’s main models for appropriate gender roles. Beyond family, Schools and Media support and supplement cultural notions about male female differences. Social Psychologists treat gender-identity as the product of childhood socialization.

The women of third world are backwards themselves of their women rights due to traditional beliefs, conservative socio-cultural customs and superstition. It shows that they are comparatively backward as comparison with their male co-partners. However, the continuity of the natural creation, it is said that women and men are complement with each other.

Nepal is the common place of different caste, color, creed, religion and culture. Nepalese society is based on unity in complex diversity in socio-economic and cultural sector. multi-ethnic, multi-culture, multi-racial and multi-linguistic is the main characteristics of this society . It is a common habitat for different ethnic groups having their own way of socio-economic and cultural lives. It is a common garden of different races and castes with their own culture, tradition and language. It is a small representative museum of cultural world. Among different ethnic groups, Danuwar s are one of them. Danuwar is listed as indigenous people (NFDIN 2003, p.54). They inhabit in inner Terai region and small valleys and stream banks in the hilly region. They are called Danuwar because they live in the Dune or lower valleys. The term D refers to both ethno name (People-name) and glossonym (language name). Danuwars call themselves 'Done' and their language 'Done Bhasa'. Their language is known as the Danuwar language along other language groups.

People have made their specific identity with their social beliefs and culture. They have their own mother tongue and lifestyle. Although they are rich in tradition, they are

still backward in education. It happened due to their negative attitude and superstitions towards education. The presence of students in schools is very less or they are not attracted towards the formal school education. Early marriage is still there as their culture. Due to the contact of other races and outer society, their attitude towards education is changing day by day and most of them have started to send their children to the schools. The 2001 Census has recorded the Danuwar total population 6 years of age and above 44,056 and their literacy rate is 41.20 percent. Among 53,229 Danuwar people, 52,833 are Hindus followed by 141 Buddhist and 108 Christian.

According to National Population Census 2011, total population of Nepal reached 2,64,94,504 where 1,28,49,041 male and 1,36,45,463 female in the year 2011 which shows the increase of population at the rate of 1.4 percent per annum. Female population of Nepal is 796,422 more than male According to the census of 2001, the population growth rate of Nepal was 2.25 percent per annum. According to 1989, Danuwar indigenous group was living in 57 districts with common culture. According to this statistics of 1989, It shows highest population of this indigenous group living in Sinduli and secondly in Kavre districts. According to census of 2001 this indigenous group have been scattered to 74 districts of this country. There are 84,115 number of Danuwar where 39986 male and 44129 are female in 74 districts of Nepal according to census of 2011 AD. Only 67.6 male and female have evaluated as economically active population 51.4% female only activated in agricultural and 32.1% female in enterprise. It shows that the less involvement of women in economic activities according to CBS report. is one of the ethnic groups of Nepal living in central and east part of country, They are mainly living in koshiarea and near of Kathmandu valley.

Social life of Danuwar and impact of change A Doctoral thesis, Lamichhane has described social life of Danuwar of Panchkhal where he has described totally about their occupation, religious life and different customs. They had their own identity but due to change of them and society .they are following their rituals of Bramins various rules are also being common to with Hindu rules. They used to say that they were worshiper of nature. Now rituals followed by them are similar with Hindu Bramins and other they used to believe in Dhami and jhankri. But now they are also involved in treatment with doctor due to awareness and various external causes. He has said the Danuwar society is being

patriarchal from matriarchal, where we can know role of women in being deprived due to influence by various external change.(Lamichhane,2060)

Women's population is cover more than half of total population. Therefore, women can play importance role in the development of whole country. However, the reality is that there is low participation of women in infrastructure development and more other sectors. We can find that the real involvement of women is low even in family and society also. Specially, the women of Danuwar, they are more suppressed than women of otherscommunities because they have very less opportunity in social and economic activities of the society.

## **1.2 Statement of the Problem**

Danuwar is one of the ethnic groups of Nepal. They are living in central and east part of Nepal mainly, around the koshi area. They have very less opportunity in economic sector. Obviously, economics condition determines the social status of the people in the society. Likewise,Danuwar community has low social and economic status according to the difference CBS reports. Women do nothave equal opportunities in decision-making sector of family. The women usually work more than men do. Mostly they are busy in housework and indoor activities, they spends most of the time in household activities. Very less member of women is participating in social and economic activities. Their indoor valuable role is not evaluating in our society.

In Danuwar community, the girl education is not in priority. Societytalks, women have not own decision in their every activities. They have driven by other such as; they have driven by father and brother before marriage, from husband after marriage then son after the death of husband. Even they do not have right to choose own life partner according to the social assumption. We should know it is not possible to make the society better without inclusiveness of women. If we want to make the progressive society, there should not be social discrimination between men and women.

From that kind of social and economic status of Danuwar women, it is necessary to address the problem of women for equality and equity development outcomes. That is why this study will focus in the mentioned problem. From that kind of present scenario,

what should we learn about the socio economic status of Danuwar women in Nepal? How affected the cultural activities of Danuwar because of the modernization or globalization? How difference their socio-economic status than others community? How is the relationship with family and neighbor of Danuwar women? The study specially focuses on these kinds of debates and on answering some of these questions.

### **1.3 Objectives of the Study**

General objectives of this study will be analyzed the socio-economic status of Danuwarwomen of MahadevsthanVDC of Kavre. The specific objectives of these studies will be as follows.

1.3.1 To analyze the socio-economic profile of the respondents.

1.3.2 To study the role ofDanuwar women participation ofdecision makingprocess in household and social management.

### **1.4 Significance of the Study**

Development of the society is associated of human rights equity and empowerment. Likewise is also relating to women sector also. We can say that development is the similar to women empowerment. The development is demand for equal women participation as men in family and in the society. However, the society does not accept easily equal participation of women so the development is not effective in the society. It would not be effective to get good achievement without women participation in the social activities but nowadays education and political awareness bring some positive changes in Danuwar women status in MahadevsthanVDC of Kavre.

Therefore, it is very important to find out the present socio economic condition and problem of Danuwar women, living in study area. The study is important for scholars, policy maker; different social organization who wants to know presents socio economic condition of Danuwar women of MahadevsthanVDCkavre.

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

This dissertation has consist of six chapters. The first chapter deals with the background of research study. In the second chapter, some books and journals that will review for the preparation of this dissertation. The third chapter is related with the

research methods, which will apply in this dissertation. The chapter four has consisted of the general introduction of the MahadevsthanVDC, geographical setting, and environmental, cultural, social and educational backgrounds. Chapter five is the major parts of the study. These chapters aim to perform critical analysis of Danuwar's socio-economic condition with the help of data, information and field survey. In chapter, six has presented the summary and conclusion of the study, which concerns with the suggestions for preservation and reformation of the existing socio-economic values of Danuwar's women of the study area. References and appendices has included in the last part of the dissertation.

## CHAPTER- II

### LITERATURE REVIEW

The first section of this chapter deals with the different sociological theories and theoretical concept concerning the socio-economic situation. Second section deals with the previous researches done by different sociological teachers and students related to the Danuwar's community, which are the practices of socio-economy of Nepal. Literature reviews links the present and previous research are following the different researches. Several sociologist and anthropologist have developed different kind of development, social change and feminist theories. Some of these theories have taken to justify for this studies.

#### **2.1 Review of Social Change and Development Theory**

The society is the changing phenomenon to govern the whole human society. The every society does not stay without changing. There are many societies affecting by the the name of modern changing era. Nepalese society is also affecting by the same scenario. Our society is directly affected by the globalization process. Our life is changing day by day in the name of modernization .the Danuwar community also affecting by the changing pattern of modern society. We can see in Danuwar community, their various cultural activities are changing pattern. So in this study researcher tried to link social change and development theories.

Herbert Spencer's theory of "Human Social Evolution" attempted to formalize the social thinking along the scientific lines with added influence from biological theory of evolution. According to Spencer, society is a kind of organism subject to the process of growth from simplicity to complexity, from chaos to order, from generalization to specialization, from flexibility to organization. He agreed that the process of social growth can be divided into certain stages. They have their beginning and eventual end. In addition, that this growth is in fact the social progress. He argues that the society has evolved from military to industrial society (MCGee, R and R Warms, 2007).

Theorists of social change, Parsons (1951), examine how a society restores equilibrium after a disturbance. He stressed the importance of cultural patterns in controlling the stability of society. According to him, society has the ability to absorb

disruptive forces while maintaining overall stability, because it is “constantly straining for equilibrium or balance”. The conservative forces of society such as shared norms and values resist radical changes and serve to hold the society together. Parsons considers change “not as something that disturbs the social equilibrium, but as something that alters the state of the equilibrium so that a qualitatively new equilibrium results”. He has stated that change may arise from two sources. They may come from outside the society, through the contact of other societies is one sources and another will come from inside the society, through adjustments that must be made to resolve strains within the system. According to Parson, society has a main strength power, which manages the traditional forces contained in the society. There are also the new ideas coming from out of the society. Combining these two forces, the society will create a new society. When the new society will come, their socio-economic condition will change automatically.

Karl Marx. His “All History is the History of Class Conflict”, Marx and Engel’s in the “Communist Manifesto” clarified that the individuals and groups are opposing interests that they are bound to be conflict. Since the two major social classes, that is rich and poor, or capitalist and laborers have mutually hostile interests they are at conflict. History is actually the story of conflict between the exploiting (the rich) and the exploited (the poor) classes. This conflict repeats itself off and on until the workers overthrow capitalism and a socialist state created. What stressed here is that Marx and other conflict theorists deem society as dynamic and not static. They consider conflict as a normal, not as abnormal process. They also believe that the existing conditions in any society contain the seeds of future social changes (Marx, 1848).According to conflict theory, every society has conflict between two classes with “Have and Haves not” or “Rich and Poor” and at last the new society will be created but the conflicts do not end because every society is dynamic.

When talk about the theories of development, theory of economic development comes to involve automatically. Adam Smith had imagined that a system could not control the state. It had published through "Wealth of Nation" in 1776. Ricardo had postulated model of development stressing on marginal utilization of saving system. Malthus showed the relation with population in the context of development. However,



later in 1950, the definition of development was rather politically polarized. Many colonies have become independent. They did not get infrastructure of development in order to keep the neo-states in their influences group. Former USSR emphasized on socialistic mode of approach, where as USA pleaded for capitalistic mode of approach but the bare fact was the both schools did not pay proper attention on newly implement states after that so many theories had postulated on development.

Gender, which is a central contradiction in social life, is also in interplay with other contradictions such as caste and class (Thiruchandram 1997). Caste system is taken as an agent acting through whom the mechanisms for the subordination of women are constructed. Gender specific social aspects have been taken into consideration in the caste arrangements for sociological analysis (Srinivas 1962, Yalman 1963). Gender is also analyzed within the structure of caste (Ganesh 1985). The fundamental principle of pure and impure as argued by Dumont separates the castes in a hierarchical order and also becomes the operating concept for caste specific gender relations. However, the caste system in India and Nepal is not maintained any longer with rigidity as in the past. As a result of the modernizing and westernizing trends, as Thiruchandram thought, some of the barriers of separation and purity have broken down. Occupations are no longer dependent on caste ranking. New specialization and professionalism have broken the caste monopoly of certain occupations. Intercaste marriages are taking place; people intermix in public transportations and eat together in hotels and restaurants. Dumont has seen the caste system as neither challenging nor maintaining the prevailing socio-political order. The manner in which caste system operates contains a “minimum rejection” of the system, a mixture in which traditional and modern features co-exist. The concept of class is generally explained within two major approaches in Marxist and non-Marxist Sociological theory. (Chhetri, 2007)

In the context of development, modernization theory developed after 1950 AD in the developing countries. The modernization theory focused on the socio-economic and political change in the nation from every traditional system develops through scientific and modern system. The socio-economic condition change through scientific ways hence the theory is also important for this research.

## **2 Review of Feminist Theory**

Specially, Feminist perspective focuses on female what is the economic, social and political status of women, why this status is? What is the difference among them? These questions are search in the study of female. We may get types of feminism there are: Liberal feminism, radical feminism, Marxist feminism or social feminism.

The first wave of official feminism within the international development agencies sought to make women visible in development through Women in Development (WID) approach. In this approach accommodation of women's issues has often been achieved through a process of pigeonholing. The shift from 'women' to 'gender relations' were an attempt by some feminist scholars and practitioners to bring the power relations between women and men into the picture. Although the terminology of gender, gender roles and gender relations has been widely adopted, its implications have not always been fully worked through. For some it remains just another word for 'women'. For others, it has provided an excuse to abandon any measures intended specifically to benefit women. They argue that women-focused policies and projects go against the spirit of a gender analysis (Kabeer, 1994)

Though there are similarities in the way feminists approach the problem, there are disagreements among the feminists in the manner they are divided as Liberal, Radical, Marxist, Socialist and Eco-feminists (Thiruchandram 1997).

Radical Feminists (e.g. Mary Daly and Catherine MacKinnon) view social institutions as tools of male domination, which support patriarchy. The system of patriarchy teaches women how to subjugate themselves and teaches men how to dominate. The solution to this subordination offered by Radical Feminists is women's recognition of their strength and value, the unification of women regardless of differences, and the empowerment of women through organized efforts within institutions where patriarchal values prevail. The central concern of this theory therefore is that gender inequalities are the outcome of patriarchy and it is the primary form of sexual inequality. Radical feminism is primarily a revolutionary movement for the emancipation of women. Women's subordination is seen to be universal and primary, as not having changed significantly over time or place. They see the relationships between the sexes as political. Thus they argue that any permanent change will necessitate

transformation of sexual relationships i.e. the male domination of women in Sociology is seen by Radical feminist as part of male-defined, distorting male culture (Abbott and Wallace 1990). They want to participate in sociology to transfer the way knowledge is produced so that women's subjective understanding are revalued. They have also been concerned to uncover 'her story' to reveal the ways in which women's knowledge has been devalued historically. However, Radical feminists neither explain adequately the ways in which women are subordinated and exploited by men. Nor they take sufficient account of the different forms of patriarchal relationships in different societies and differences of women's experiences from different social class.

Socialist Feminists (e.g. Alison Jaggar and Nancy Fraser) combine Marxian and Radical feminism in an attempt at theoretical synthesis, breadth, and precision, and an explicit method for social analysis and change. Change can be achieved through increased consciousness of these structures and how they impact on social and individual levels and through the appropriate action to achieve the goals of the movement. They argue that gender, class, race, age and nationality all shape women's oppression, but they are not committed to any one of these oppression as being any more fundamental than any other. The specific forms of women's subordination in capitalist society are seen as specific to that particular socio-economic system. Women's lack of freedom is a result of the ways in which women are controlled in the public and domestic spheres. And women's emancipation will come about only when the sexual division of labour is broken down in all spheres (i.e. the abolition of social relationships that construct people as workers and capitalist and as women and men).

Socialist Feminists are also of two types: one focus on capitalist patriarchy and the other domination in a wide range of contexts, including race, class, and gender, as well as forms of domination among nations in the world system. Change can be achieved through increased consciousness of these structures and how they impact on social and individual levels and through the appropriate action to achieve the goals of the movement. (Farganis 1994).

For some feminists, the only way women can create themselves culturally is to separate from men; for them, the lesbian is a metaphor for an independent, women identified woman (Kabeer, 1994:109). Other feminists argue that women's culture does

not have to reject men and men's culture to liberate women. For African-American feminists like Alice Walker, what is needed is vision of strong, proud women who can be heterosexual, homosexual, bisexual. Walker has called this perspective "Womanist". For her Womanist is to feminist as purple is to lavender." (Walker, 1983).

Feminist writing from a racial ethnic perspective, such as Bell Hooks (1984) and Patricia Hill Collins (1989 cfLorber, 1994:4) have argued that it is incorrect to build research and feminist theory on a binary opposition of women and men when race and social class produce many categories of women and men that from hierarchical stratification system in many societies. In that stratification system, race, class and gender intersect to produce domination by upper-class white men and women and subordination of lower-class women and men of color?

Cultural feminist-Judith Butler (1990), Donna Haraway (1989, 1991), Jane Flax (1990) and Marjorie Garber (1992) for example- also challenge the concept of gender categories as dual and oppositional. Their theories are rooted in the French feminist critique of psychoanalytic concepts of gendered sexuality and language. Cultural feminists claim that sexuality and gender are shifting, fluid categories. By teasing out the intertwined strands of the socially constructed body, self, desire, and symbolic representation, cultural feminists critique a feminist politics based solely on women as a subordinated status, presenting instead a more subversive view that undermines the solidity of a social order built on concepts of two sexes and two genders.

Eco-feminist (e.g. Vandana Shiva 1988) speaks from the experiences of Third world women. According to them, the modes of thinking and action of science and development are not universal and humanly inclusive, as they are made out to be. Modern science and development are projects of male, Western origin, both historically and ideologically (Shiva 1988: xvi).

Ecological destruction and marginalization of women have been the inevitable results of most development programs and projects based on such paradigms. Women as victims of the violence of patriarchal forms of development have risen against it to protect nature and preserve their survival and subsistence. Indian women have been in the forefront of ecological struggles to conserve forests, land and water. The Eco-feminists believe that Indian women have challenged the western concept of nature as an

object to exploitation and have protected her as Prakriti, the living force that supports life. They have also challenged the western concept of economics as production of profits and capital accumulation with their own concept of economics as production of sustenance and needs satisfaction. A science that does not respect nature's needs and a development that does not respect people's needs inevitable threaten survival. Women have begun a struggle that challenges the most fundamental categories of western patriarchy –its concepts of nature and women, and of science and development. Women's economic struggle in India has aimed at simultaneously at liberating nature from ceaseless exploitation and women from limitless marginalization (Chhetri,2007)

Shiva (1988) noted that, development as a post colonial project has been a choice for accepting a model of progress in which the entire world remade itself on the model of the colonizing modern West, without having to undergo the subjugation and exploitation that colonialism entailed. The assumption was that western style progress was possible for all. Development as the improved well-being of all, was equated with westernization of economic categories – of needs, of productivity, of growth. Concepts and categories about economic development and natural resource utilization that had emerged in the specific context of industrialization and capitalist growth in a centre of colonial power, were raised to the level of universal assumptions and applicability in the entirely different context of basic needs satisfaction for the people of the newly independent Third World countries.

"Where women and men are different but not unequal, women's birth-giving is not a source of sub-ordination. Indeed, for much of human history, people worshipped goddesses of fertility." Peruvian women gain full adulthood around the time of menopause, reaping social and financial benefits and freedom from daily chores and from large extended families (E.A. Barnett 1988).

Rosaldo; Chodorow; and Ortner asked the question (Rosaldoetal.1974) that, why if our social worlds are so different from those of our ancestors, has the relation of the sexes continued to be asymmetrical? And how it is that social groups, which change radically through time, continue to produce and reproduce a social order dominated by men?

They argued that the connection between a woman's reproductive system and her domestic role is not a necessary one. Biological factors may make certain socio-cultural arrangements highly likely, but with changes in technology, population size, ideas and aspirations, our social order can change. The significance lying in their argument according to Rosaldo is that, insofar as women are universally defined in terms of a largely maternal and domestic role, we can account for her universal subordination.

An emphasis on women's maternal role leads to an universal opposition between "domestic" and "public" roles that is necessarily asymmetrical. Women confined to the domestic spheres, do not have access to the sorts of authority, prestige, and cultural value that are the prerogatives (in sovereign / privileged) of men.

Ortner emphasized that, the association between women and nature provides a cultural rationale for female subordination. Therefore Rosaldo (1974:8-9) wrote, women's biological, social role, and personality encourage cultures to define her as "closer to nature" than man, hence to be subordinated, controlled, and manipulated in the service of "culture's" end. Woman's social functions-and in particular her role in child care and reproduction – combine to make women universally the "second sex".

As per Rosaldo and Lamphere (1974) women have been trying to understand their own position and to change it ever since Simone de Beauvoir (1953) raised the question that why is women "the other" and are women universally the "second sex"? Women have become increasingly aware of sexual inequities in economic, social, and political institutions and are seeking to fight them (Rosaldo and Lamphere 1974).

The 19th century evolutionary theorists like Morgan (1951) and Bachofen (1961) had suggested that matriarchy was a principle of social organization in an earlier stage of human development. It is argued that there are or have been truly egalitarian societies (Leacock 1972 cf Rosaldo 1974) in which women have achieved considerable social recognition and power. But none has observed a society in which women have publicly recognized power and authority surpassing that of men (Rosaldo 1974, Ortner 1974). Women everywhere are excluded from certain crucial economic or political activities, that their roles as wives and mothers are associated with fewer powers and prerogatives than are the roles of men. All contemporary societies are to some extent male-dominated.

Although degree of female subordination varies greatly, sexual asymmetry is a universal fact of human social life (Rosaldo and Lamphere 1974).

In the 1950s and 1960s, women's issues in development were subsumed under the question of human rights. They were viewed as objects to protect or make recommendations for but not necessarily to consult. In the early 70s Ester Boserup was the first to use gender variable systematically in her analysis for *Role of Women in Economic Development*. She analysed the changes in traditional rural practices as societies modernized and examined the different impact of those changes on the work done by men and women. Her work pointed out that modern development had neglected the women and left them behind. As a result, the concept of integration emerged and integrating Women in Development (WID) concept advanced. The term "WID" was initially used by the women's Committee of the Washington D.C., Chapter of the Society for International Development (Shrestha, 1994:29). Women in the 1970s were still not necessarily consulted but their key position in the development process, especially in population and food issues, was recognized. They were viewed as useful resources to be integrated in to the development process in order to make the particular projects more successful. The UN Decade for Women (1975-85) gave rise to the WID approach which emphasized that women were an untapped resource for economic development. In the 1980s, there has been a growing trend towards seeing women as agents and beneficiaries in all sectors and at all levels of the development process. According to Pietla, (1985), it was partly through an understanding of gender roles that such trend emerged (c.f. Brett, April, p.2).

The Decade's goal of 'integrating women in development' was based on the assumption that women were 'outside' the process of development and needed to be 'integrated' into the mainstream. A number of strategies aimed to document and quantify women's work, making it visible to planners. This was the 'expediency' approach. However, the research generated by the Decade showed that women were not 'outside' development rather their contribution was central to 'development' (Antrobusn.d.) In 1985, the UN Decade culminated in a conference in Nairobi resulted in the adoption of the "Forward Looking Strategies". The Forward Looking Strategies took the main themes of the Decade for Women (equality, development and peace, with the sub-themes

health, education and employment), and set out the obstacles facing women in each of these areas. It proposed general strategies for overcoming them, and made recommendations to governments and other bodies for creating greater opportunities for equality for women at all levels.

Rathgeber (1995) notes that WID put emphasis on providing women with opportunities to participate in male-defined and male-dominated social and economic structures whereas GAD questions the assumptions implicit in these structures. Unlike in WID, where women were viewed as a problem and the focus was on them, the Gender and Development (GAD) approach focusing on the relationship between men and women, examines the unequal relation of power that impact women's full participation in development. It views women as agents of change rather than merely as recipients of development assistance, and stresses the need for women to organize themselves for effective political voices (Rathgeber 1990). GAD focuses on both the condition (material state) as well as position (power relation between women and men) of women (Young 1993). The 'condition' and 'position' of women parallel to the distinction made by Molyneux (1985) between 'strategic gender interests' and 'practical gender interests'. Practical gender interests are concerned with alleviation of specific and concrete disadvantages faced by women and the strategic gender interests focuses on the analysis of women's subordination (Rathgeber 1995). GAD therefore, aims at equitable development by addressing women's practical gender needs (condition) as well as their strategic gender interests (position).

Even in the 1990s, development agencies giving special attention to women's needs tend towards WID programs. Most development agency programming is still operating within the realm of development such as capacity-building and institution-building. It is easier for them to accept a WID approach because it argues on grounds of efficiency and equity for female access to resource and decision-making (Rathgeber 1995).

From a postmodern feminist perspectives, one of the most significant underlying assumptions of GAD approach is that the situation both in condition and situation) of women is a function of multiple power relations. Rathgeber (1995) noted that there can never be a single voice of women both in the North and the South which can express all



women's concerns or perspectives. Because there is no single "women's situation" their lives are affected by multiple variables such as class, caste/ethnicity, age, kin relation (position in the family) etc. Yet WID has been formulated on the assumption that there is a single women's voice which is "drawn largely from the experiences of white, middle-class women in the North" (Rathgeber 1995).

SIDA (the Swedish bilateral agency) had started supporting projects aimed specifically at women as early as the 1960s (Rathgeber 1995). A WID office was set up by USAID in 1974 and UNDP in 1986. Although UNDP began giving minimal attention to women's concerns in the 1970s, a formal Division for Women in Development was established only in 1986 (Snyder 1992 cfRathgeber). The Ford Foundation had recognized the importance of women's issues since the early 1970s. Ford Foundation's Grants for WID projects increased six times in 1980s (Flora 1983 and Kardam 1991 cf, Rathgeber 1995). CIDA (Canadian International Development Agency) established a WID Directorate in 1984 and by late 1980s all the CIDA professional staff systematically underwent training in gender analysis.

Gender analysis, which is the systematic identification and examination of the social relationship of gender, is considered an important tool in examining the differences in women's and men's role, responsibilities and access and control over resources.

Past development approaches assumed equal opportunity and benefits for men and women. This resulted in having different impacts of development activities on women and men-often negative impacts on women (Tinker n.d.). The need of gender analysis was identified to facilitate women's participation in development, to overcome its negative impacts on women, to provide baseline data, and to help understand true needs of women and men for development interventions. However, development needs are identified as practical needs (addressing condition) and strategic interests (addressing position) for women only not for men.

Gender training with its tools of gender analysis and gender planning has been institutionalized in most development agencies in the 80s (Rosiet.al.1994). Gender and development trend analyzes the nature and contribution of women inside and outside the household, sees women as agents of change rather than as passive recipients of development assistance. It questions the underlying assumptions of current social,

economic and political structures. It leads not only to the design of interventions which will ensure that women are better integrated into on-going development efforts but also to a fundamental re-examination of social structures and institutions (Rathgeber, 1988, cf. Rosi et. al. 1994:82).

In order to provide a framework for gender analysis to serve the needs of development practitioners, guides are prepared and frameworks are developed such as, Gender–Roles Framework, Triple-Roles Framework, Social-Relations Framework, Gender Relations Analysis, DPU Model, Harvard Model, Gender Analysis Framework etc (Oxfam 1994). Among them the Gender–Roles Framework, Triple-Roles Framework and Social-Relations Framework which emerged in the mid 80s are seen as part of the ‘first generation’ of efforts in the field.

The Mainstreaming Gender Equity Program (MGEP) of United Nations Development Program (UNDP) has been assisting Ministry of Women, Children and Social Welfare (MWCSW) of Nepal in the critical area of mainstreaming gender considerations in national development since 1997. The objective of MGEP is to build a gender equitable society by improving the status of women in order to promote their active and meaningful participation in national development. MGEP responded to the recognition that mainstreaming gender equity was critical in ensuring women's contribution to public policy formulation and to participate in the decision making process. Number of activities is funded by MGEP in this regard. Inclusion of gender perspective in 2001 census, study of the civil service act and curriculum of public service examination are some examples.

The Status of Women Study series published between 1979-1981 conducted by CEDA and supported by USAID provides the baseline information on women and gender in Nepal. The study revealed that women were the backbone of the economy of Nepal. Subsequent research on women also revealed that women were deprived of development benefits including access to health and education. The Status of Women Studies series based on both primary and secondary data examined the status of eight ethnic group women in eight villages of Nepal. Ethnicity was employed as the primary indicator of women's heterogeneity. Inside-outside dichotomy was treated as a determinant of women's activities as well as their access to public power. This was a pioneering study

in examining women through the development paradigm, first extensive application of WID concept in Nepal, and using a multidisciplinary methodology, and inside-outside model of analysis. It confirmed the multifarious nature of women's situations, distinguished more dichotomized communities from less dichotomized communities. The series set and agenda for the understanding of Nepali women, and for practical development interventions in their favour (Upadhya, 1996:424).

An NGO in Nepal, (Shtrii Shakti, 1995) attempted to provide an update of the Status of Women Studies of 1979-1981. Same villages were revisited. Besides two new sites: a Gurung village in Lamjung and Parbatiya village in Jumla district and other five sites in urban areas were included. The same methodology using ethnicity as the primary indicator of heterogeneity, and inside-outside dichotomy was used in the analysis. The study revealed that, women continue to contribute to the economy at a higher rate both in terms of household income and time input than men. Women's labour force participation expanded beyond the household to the market economy. As Upadhya, (1996) commented, women were displaced from traditional spheres of productive activity and authority. Due to commercialization and monetization, highly dichotomized communities are placing less value on women's unpaid labour. Compared to the earlier studies, levels of women's economic household decision making were decreasing. On the other hand, women were showing increased disagreement with the choices and decisions made by their husbands. Upadhya (1996), hoped that such act of women which were perceived as disagreement only, "might lead to forms of gender-based social activism in the long term".

Acharya's (1994) and Singh's (1995) profile on Nepalese women pointed to the paucity of statistical information on women. Situations of Nepali women in the 1990s were improving but not to the mark relative to their men. Upadhya (1996) noted that "although there was a gradual change in women's conditions as a result of development interventions and urbanization, women benefited less than men".

A review study by Upadhya (1996) pointed to the fact that majority of the policy recommendations made in the status of women in Nepal, laid importance at improving women's daily lives with the prospect that it will positively affect women's social status in the long run. Policy recommendations are thus remain focused on women than gender

with a tendency to "transform women into an abstract, homogenous target group, to be accessed via development intervention".

It is apparent that the term 'gender' is taken and understood as a synonym for 'women' and is used interchangeably in Nepal. Studies on gender however focus more on women, their problems, and subordination. Hardly, any studies in and on Nepal talk about men in relation to women.

Caste/ethnicity has a major influence on gender relation in Nepal. Not all Nepali women are subordinated by men. The high caste Hindu women have less freedom of mobility and power in household as well as in community decision making compared to their men. While among ethnic communities gender roles are less stratified and women have more decision making power and freedom of mobility compared to high caste Hindu women. Low caste Hindu men popularly known as Dalits have lower social status compared to other high caste Hindu and ethnic communities' women and men. Throughout all communities however, gender inequity existed and in terms of access to property, formal education and knowledge women lag far behind men (UNICEF 1996, Acharya 1997).

There is disparity between women and men across class and caste/ethnicity in hierarchical society like Nepal.

Nepali society is segregated of sexes in terms of social contact. A Study by Chhetri and Rana (1995) found that to include rural women in development activities, support of their men and the elite is essential. Women's participation in development activities is constrained by the attitude of men towards women and among women themselves. As Kharel (1987) and Hobley (1986) experienced, without first convincing and taking permission from men it was very difficult to involve women in any kind of activity. Fisher and Malla (19987) felt that women avoid any contact with strangers because they are shy themselves. Therefore men should be incorporated in the framework along with women. A study by Hoskins (1980) revealed that women in the rural societies preferred to work along their men for own security and appreciation. However, a study by Shrestha, A.D. (1994) revealed that capacity of rural women in development activities varied. Thus gender issues are systematically tied with the basic social structure of any society in which cultural values are deeply embedded

Marxist and socialist views are more near with this research. Therefore, I have tried to analyze the topic under these Marxist and socialist feminist theory. Marxist feminism \ social feminism mostly draw the ideology of Karl Marx and Fredric Engle so there views regarding the inferior position of women is linked to class based capitalistic system, patriarchal family structure, ownership of private property, women economic dependence and division of labor by sex. Women condition of Danuwar community is being continue for a long time like Marxist feminist view.

The majority of women in Nepal live in rural area. Rural women, as elsewhere play multiple roles. In the domestic sphere they are household managers, mothers and wives, in community they maintain social and cultural services, predominantly on a voluntary basis and in economy, if there are not formally engaged as employees or entrepreneurs they are active in family business and farms. But they have to low access to income wealth and employment, which are the main causes of their low economic status it directly and indirectly affects their decision making power (Bennett, 1993)

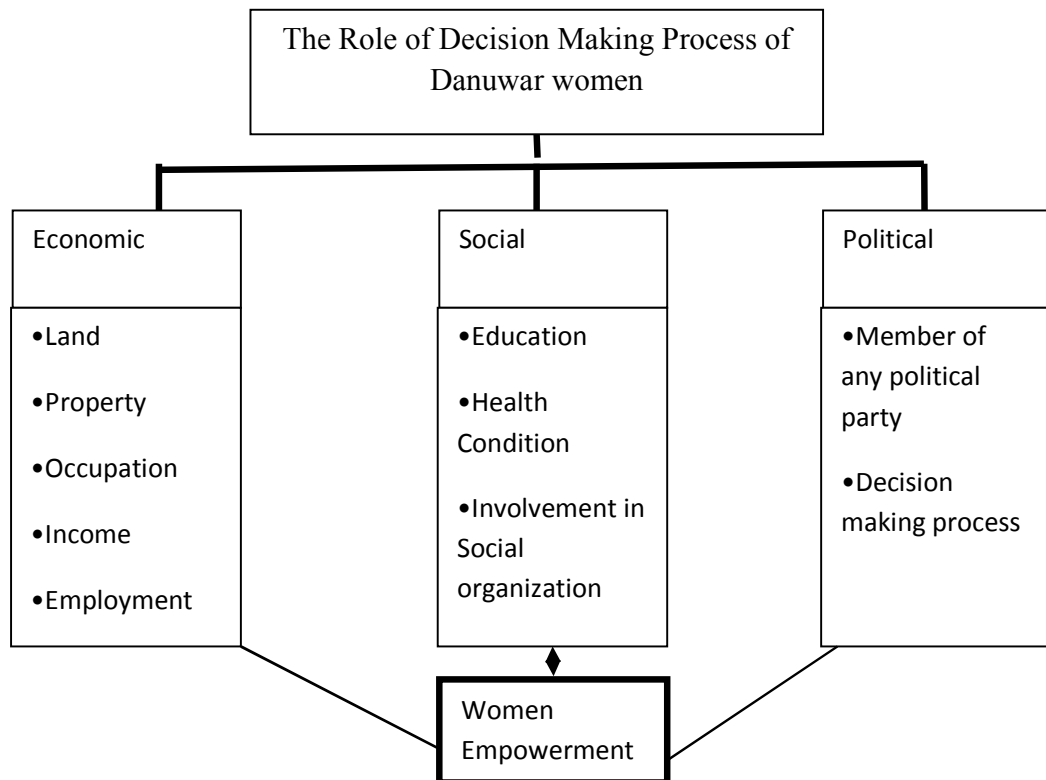
pyakurel and Thakuri's survey is an important source which shows that as soon as a male is born it generates position expectations. He has certain stereotype role waiting for him when he reaches adulthood. In Nepalese society, social status of women is always thought to be subordinate to men. A survey conducted by UNICEF on the status of women and children in Nepal reports that gender disparity starts right from the birth and continue through various rituals on the other hand, unequal rand and benefits are legitimize by traditional societal norms which confines women to cooking, washing, taking care of children and restricts them from the domain of traditional male activities ( Ghimire ,1996)

Women have to go to husband's house after marriage without taking any property and stay as what their husband say. In Danuwar community, there is also patriarchal family structure where family member give more preference to son than daughter is in almost family. Women's access in sources, education, occupation and involvement in communal activities are seen in lower position than men. However, Danuwar men have right to became authenticable for getting ancestral property so that they can control household activities and women as well. In contrast, men mostly do outside work, which

are considered as economic productive. Therefore, male people are in economic strong position. Consequently, mostly male takes decision on household activities.

### **2.3 Conceptual Framework**

All of theories above mention that the social change is a natural process. Society itself is an organism and it changes itself from simplicity to complexity. Society itself has a power to manage it. The economic class conflict raises the social change. The development of social change is a regular process through the social evolution. According to Giddens (2004) there are three factors that have consistently been influencing social change viz. the physical environment, political organization and the cultural factors, which are the main factors for the change of society. Conceptual Framework of this research is supposed to be help the readers make logical sense of relationship of variable and factors that have been important to solve the problem. There are various variables, which determine the socio economic conditions of women. The details conceptual framework is as follows.



## **CHAPTER III**

### **RESEARCH METHOD**

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

The study was related to the Danuwar community. There was a proper area for this study because there was appropriate population for the study. In this study, the respondents were Danuwar women. This study was conducted in Mahadevsthan VDC ward no.1, Kavre. This VDC is located in hilly region of Bagmati zone. It is about 48 KM far from Kathmandu. There are 1613 of Danuwar population living in Mahadevsthan VDC which is the second largest population of their groups. Participation of danuwar women at decision making role at social activities was low. Therefore; the study area was more reliable to get authentic data for the study purpose. This study area is more suitable because of the available population of Danuwar women. The economic condition of Danuwar women of these VDCs comparatively measurable to other cast. The financial and time factor are make researcher to conduct this study in Mahadevsthan VDC.

#### **3.2 Research Design**

This study is based on descriptive and exploratory research design. The research is descriptive because it provides a detailed and highly accurate picture. It locates new data that contradict past data it collects detailed factual information and it focuses directly on a theoretical point and it makes possible for composition and evolution. It is exploratory also because it makes attempt to explore the process of the study site. It is preliminary study of an unfamiliar problem about which the researcher has little or no knowledge. It is concerned with an area of subject-matter in which explicit hypothesis have not get in formulated. It is attempt to describe situation of study site and the role of decision making process and socio economic condition of Danuwar women of the study area.



### **3.3 Sampling Design**

The total household of the study area were 250. Therefore, it is decided as the universe of the study. Fifty respondents were selected as samples in order to collect data. They were from Danuwar community women. The purposive sampling method was used to collect sample of data. Researcher selected respondents only those who best meet the purpose of the study. The respondents had chosen by using researcher's own judgment. Researcher was collected the necessary information by 50 respondents. The total household of the study area was 250 on the time of survey. The sampling size of this research was 20 % of the total household.

### **3.4 Research Tools**

Structured questionnaires were the main tools applied in this study. It was collected primary data from the study area. Socio economic information was collected from the structured questionnaires and qualitative information was collected through unstructured questionnaires.

### **3.5 Data Collection Procedure**

In this study, researcher himself collected data through semi-structured questionnaires from respondents in the field. The researcher was followed the following procedures to collect the data.

#### **3.5.1 The Household Survey**

The researcher visited the selected area and contacted with selected respondents to find out the basic quantitative information such as age, sex, education, land holding, occupation and other socio economic characteristics of the household. The researcher himself collected the responses of the respondents through questionnaire.

#### **3.5.2 Interview schedule**

Interview technique was applied as main method to obtain the relevant data from the field .it conduct with a selected number of people in the study area is representing in different age, sex and economical background. The researcher prepared a set of

questionnaire for the interview including 43 items to get information from the respondents.

### **3.5.3 Observation**

The study was conducted by observing the marriage practices, festivals celebration with local people through the non-participation. Observation was focused on decision making role of women at cultural practices.

### **3.6 Data Analysis and Interpretation**

The collected data was presented and analyzed by using the statistical and mathematical tools such as percentage, table and diagram etc. The data has categorized into tabular form based on research contents. The conclusion has drawn and the recommendation for further study was made.

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

Every research study has its own rules and limitation this study have some limitations. This study focused on the socio-economic condition of the Danuwar women of MahadevsthanVDC. This study conducted only among the Danuwar women of ward no 1, which is the small part of the whole Danuwar community of MahadevsthanVDC. So, the study may not bring the real the social economic status of whole Danuwar women of the country. The study is based on the data collected by the researcher. This study focused only in socio economic profile but the study did not focus in holistic aspect of the Danuwar women who are living in MahadevsthanVDC. Thus, the study did not relate to other cast and ethnic group.

## CHAPTER – IV

### THE SETTING OF THE STUDY

#### 4.1. General Introduction of the Study Area

In this section, general introduction of the women of Danuwar feature and demographic features which are given as follows.

This chapter presents a brief introduction of the study area. In this chapter, an attempt has been made to describe the decision making role of the Danuwar women and socio-cultural economic and demographic characteristics of the Danuwar women covered by the present study. As mentioned above Mahadevsthan VDC 1 of kavre district was selected as a research field for the present study. The first section presents and overview of kavre district. The second section dealt with a brief introduction of Mahadevsthan VDC. The third section deals about the Danuwar of MahadevsthanVDC in general and the fourth section describes about the Danuwar's women with different aspects of their life.

#### 4.1.1 Demographic Setting ofKavre

According to CBS 2011 total number of household is 80720 with total population of 381937 including number of male 182936 (47.90%) and female is 199001 (52.10%) the adult literacy percentages is 62.77% and per capita income \$1399. The average family size is of 4.73 persons of the district. The annual growth rate of population of the district is 1.59%. The dependency ratio is 90.22%, Sex ratio is Population density is 120.32 per square kilometer, population doubling time is 43.5 years of the kavredistrict according to population census 2001 A.D. (District profile, 2011)

According to CBS 2001 Result, population structure by religion is 62.57% Hindu, 34.62% Buddhist, 0.31% Christian, 0.02% Muslim, 0.01% Kiranta and 0.09% others religious groups are remained in the district. The population structure by ethnic groups as 32.21% Tamang, 18.79%, Chhetri, 11.55%- Newar, 11.48%- Brahman and 5.40% -Sherpa have covered the major 5 post in total, as Kami (3.67%), Majhi (1.73), Magar(1.56%),

Gurung (1.55%), Damai (1.44%), Thami (1.36), Sarki (1.23%) and Sanyasi (3.52%) are remained in the district. The population structure by mother tongue of the district as 52.62% - Nepali, 32.05% - Tamang, 7.23%- Newari, 3.56% -Sherpa and 1.19% -Hylmo are remained (CBS - 2001, district profile - 2008).The economically active population of the district is 72.14% in 10 years and above. The active population by sex is 70.34% female and 73.97% male are remained (CBS, 2001).

#### **4.2. MahadevsthanVDC: A Brief Introduction:**

This part of the report presents brief introduction of MahadevsthanVDC which was selected Judigaun ward No 1 of MahadevsthanVDC .The introduction of the study area includes the location and accessibility, Population composition by ethnic groups, economic activities, social and cultural activities, education status, facilities etc.*MahadevsthanVDC* is situated on the north - east part of the Kavre, district.

##### **4.2.1. Population Composition**

There are 1873 Households in the MahadevsthanVDC. The total population of the MahadevsthanVDC is 8166. Among them 3890 (47.64%) are male and 4276 (52.36%) are female population (VDC profile, 2011). The population is structured by different ethnic groups. So the population composition of MahadevsthanVDC by caste/ethnic groups is given in the following table as:

**Table No. 1**

**Population composition by**

**Ethnic/caste in MahadevsthanVDC**

S.N	Ethnicity \caste	Total Population	Male	Female	Percentage
1	Bramin	2670	1246	1424	32.70
2	Danuwar	1613	774	839	19.75
3	Newar	1107	543	564	13.56
4	Chhetri	1081	506	575	13.24
5	Tamang	550	275	275	6.74
6	Sarki	452	221	231	5.54
7	Kami	282	126	156	3.45
8	Damai\Doli	209	95	114	2.56
9	Thakuri	51	25	26	0.62
10	Dasnami\Sanyasi	51	26	25	0.62
11	Magar	43	21	22	0.52
12	Majhi	17	11	6	0.21
13	Others	40	21	19	0.49
Total		8166	3890	4276	100

Source: CBS 2011

The above table mainly represented of total population setting of MahadevsthanVDC. The total population of MahadevsthanVDC is 8166. The caste/ethnic distribution of the population of the MahadevsthanVDC shows that the Bramin gained the first position. There are 2670 (32.70%) number of Braminpopulation.Danuwar has occupied the second largest population in total it means their population is 1613 (19.75%).Third largest population is existing ofNewar.Chhetri, Tamang and others castes are in fourth,fifth and sixth respectively. Mainly this research is concerning to Danuwar, especially about women ofDanuwar. So we can get the information from the above table, the population ofDanuwar is in second position,

amongthem; the population ofDanuwar's women is to be 839. It means theDanuwar'swomen haveoccupied 52.01% of total population.

#### 4.2.2 Language setting

There are several ethnic groups and caste live in MahadevsthanVDC. They have different kind of language to communicate with each other. Especially, the ethnic group has their own mother language. So, there are languages diversities in the MahadevsthanVDC. However, most of the people speak the Nepali language in this VDC . The population composition by language and mother tongue of MahadevsthanVDC as mentioned in following table

**Table No. 2**

#### **Population Composition by language and mother tongue of MahadevsthanVDC**

S.N	Mother tongue	Male	Female	Total	percentage
1	Nepali	2306	2630	4936	60.45%
2	Danuwar	762	817	1579	19.34%
3	Newar	507	522	1029	12.60%
4	Tamang	271	274	545	6.67%
5	Maithali	24	14	38	0.47%
6	Other	9	6	15	0.18%
7	Not reported	11	13	2	0.29%
Total					100%

*Source CBS Report 2011*

In the above table shows that languages diversities of MahadevsthanVDC . Most of the people of that VDC speak Nepali language. There are other ethnic people also have their own language. From the above table, it can be explained that Danuwar language is the second popular mother tongue in MahadevsthanVDC, Newar and Tamang community also have their own mother tongue. Maithali language also exists in this hilly place. Here the researcher has concerned about the Danuwar ethnic group, mainly in

mother language. The above table shows that second largest language of MahadevsthanVDC isDanuwar. They are 1579 (19.34%) of total population who speaksDanuwar language.

#### **4.2.3 Settlement of the Study Area**

Among the different ethnic groups of Nepal s are also native indigenous ethnic group of the country. The Danuwarswho have been living in the various parts of Nepal.It has been considered one of the inhabitant ethnic groups.Mahadevsthan is one of the heavy population densities ofDanuwar. They are in second largest position after Bramin population. There are 1613 people live in this VDC. Normally,Danuwar people prefer to live in group. This preferences is given manifested in the housing pattern are pocket areas of Danuwar people where the houses are gathered. This kind of reason for living in groups would be their social status of life in stratified on hierarchical society.

The settlement pattern of Danuwar is found almost in wholeVDC. Mainly, they live in 1,9 ward of the VDC. According to census report of 2011 the total household of are250in the VDC of ward no 1 only because this research mainly focus in ward no 1.Thus,50 household are taken purposively for this study. It could be 20% of total household.

#### **4.3 Historical Background**

Danuwar is one of the ethnic groups of Nepal living in central and east development region mainly Koshi area. There physical feature seems as other *mangol* people they speak their own language and perform their own culture in side community .traditionally community belonged to patriarchy which was matriarchy in previous time.

There is no uniformity of recalling Danuwar origin and history among the Danuwar themselves. He narrated to me myth of Danuwarorigin as follows. A king had two sons the family had only one metal plate calls thal to eat food. One of the sons always ate food on metal plate. Another was deprived to get that plate and he used leaf plate called Duno. One day they quarreled for the thal .at the same time the king decided

the case .the elder son who used to eat on thal got thal forever and his descendent became Tharu meanwhile, the younger son who used to eat on Duno got the Duno forever and his decedent became Danuwars.

Another etymological meaning of the word Danuwar is derived from the word Dun .the term Dun in Nepali languages means Inner Terai. The termDanuwar is derived from the geographical structure Dun and dwellers of Dun were later called s. The Danuwar is the commonly applied title used for the various Danuwar subgroups Rajhan, kachhade and RaiDanuwar for Terai .inner Terai and middle hills respectively. They have further divided the subgroups which are expressed on written form of their last name.

There are different ethnic groups in Nepal having their own way of socio economic lives. Among various indigenous people Nepali in addition to the Tharus we finds, Majhis and Darais have physical in similarities but different in culture. They inhabitant in Terairigion and small hills valleys (Bista 1972) According to mongoloid Bansawali the ancestor of was kirathampa, Thambas younger son Thirukpa descendents were .(Divas 2039 B.S.) s are dark complexion and resembles Tharu in appearance. Houses have thatched roofs and walls are constructed of rounded boulders near river valleys and wattle elsewhere .household utensils include earthen pots and woven baskets Danuwar subsides mainly on farming and fishing.(Gurung and Shelter 1996)

It is said that Danuwar come from Simraungadh of India in 14<sup>th</sup> century (Yatri, 1974) and spread all over the eastern Terai and hill areas of Nepal. It is supposed that they belong to karnatak dynasty (Sindhulia2057B.S.) They do not have written language and very few are literate among them ( Bista 1972) s informants give the name of two distinct type of s those living along the upper river valleys are called kachare and those in the Terai are termed Rajthane. Rajthane are said to superior and some of them even wear the Hindu sacred Thread. Danuwar have their own socio-economic and cultural pattern they considered themselves the highest caste. They do not eat cooked pulse even by Bramins the Hindu caste ( Bista,1972)



## CHAPTER – V

### SOCIO-ECONOMIC STATUS OF DANUWAR WOMEN

#### 5.1 Socio Economic Profile of the Respondents

In this section includes the social and economic status of respondents. This chapter also includes the socio economic profile of the respondents, cultural activities and social services like education status, population size of family, age and sex, marital status, decision making process etc. this chapter also attempts to analyze the data and information collected for getting objectives the major finding of the study. The data presented in table form and analysis is made on the basis of research questionnaire. In this chapter the economic condition of Danuwar women is discussed. Economic status is related to the position of men and women with economical activities e.g. employment, occupation, income generating work, source of income and topic of expenditure, extra source of income, productive roles of men and women, average annual income and expenditure etc. and many more. In this part of the chapter, an attempt has been made to provide a short description of the Danuwar of Mahadevsthan VDC. The description includes historical back ground. Socio-cultural practices, household composition, socio-economic characteristics which age and sex composition, Marital status, educational status, family type, land distribution and occupation. The total population of Mahadevsthan VDC is 8166 where male is 3890 and female is 4276 according to village profile of mahadevsthan VDC of 2011 CBS report.

#### 5.2 Social Aspects of Respondents

Social aspect is a status of the people it determined the degree of relationship with other community or society. Generally, the economic strength can play the vital role to change the social status of the respondents .It includes educational status, health condition of respondents, family structures,sex ratio, occupation and changing pattern of fashion etc.

The, detailsdescription with authentic data of respondents of social aspectwhich, is mentioned below.

### 5.2.1 Family Structure

Family structure refers to the composition of family on the basis of size. Family is the primary and basic component of society which depicts the reality of society. It fulfills the various needs of member which performs several functions including continuity, integration and change in the society. The average household size has decrease from 5.44 in 2001 to 4.88 in 2011 at the national level .The average household size of MahadevsthanVDC is 4.36. Ward No 1 average population size is 4.64 according to VDC profile. Large majorities of families in Nepal are joints in nature but in the study area joint and nuclear both are found. Society is patriarchal so, father is head of the family. He does the decision of household level.

The nuclear family consists of married couple and their unmarried children and joint family is a group of brothers families living together in which there is a joint resident kitchen and property. The following table shows the family type of respondent household.

**Table No 3**

#### **Family Structure of Respondents**

S.N.	Types of Family	Household Number	Percentage
1	Nuclear Family	34	68%
2	Joint Family	16	32%
<b>Total</b>		<b>50</b>	<b>100%</b>

(Source; *Field survey 2015*)

The above table shows that out of 50 households 68% ofDanuwar live in the nuclear family and 32% are in joint family. The reason behind disintegration of joint

family in the study area is breaking the traditional norms and values. Encourages litigation leads to quarrel privacy denied, uncontrolled procreation. They separate after they have got married. We can say that nuclear family's women have more involvement in decision making process than joint families. So that Danuwar women prefer in nuclear family.

### 5.2.2 Age Composition of Respondents

Age composition is important demographic characteristics. Age of an individual denotes one's mental and physical maturates, roles and responsibilities and status in the family and in the society. Age makes difference in working hours, type of works, working capacity, mental and physical awareness. Nepal, total population of female is 13645463 according to record of CBS 2011. The total numbers of Danuwar women are 44129. Total 839 Danuwar women are at MahadevsthanVDC. The researcher has taken active population age groups of the study area.

**Table No 4**

#### **The Population Distribution of Danuwar Women by Age Group**

S. No	Age Groups	Number of Respondents	Percentage
1	15-24	11	22%
2	25-34	16	32%
3	35-44	12	24%
4	45-54	8	16%
5	Above 55	3	6%
<b>Total</b>		<b>50</b>	<b>100%</b>

(Source; *Field survey 2015*)

In this section, debates the age of respondents. The age group of respondents has chosen at five groups. Total sample size of the study area is 50 household out of 250 household. Whereas 15 to 24 years age groups have taken 22%, 25 to 34 years age groups have taken 32%. 35 to 44 years age groups have taken 24%. 45 to 54 years age groups have taken 16% and above 55 years have taken 6%. The mentioned percentage has taken

on the basis of population percentage. So, active women population is higher than the passive. The age group between 15 to 24 are more involving in decision making process than others groups of the women community. They are more educated than the other groups. The educated women are more active in social activities.

### 5.2.3 Marital Status

In the study area researcher has studied the marital status of women. Marriage is a social Institution, which binds men and women to a family life. It is stable relations in which men and women are socially permitted to have sexual relation and children. In the life of human being, marriage is an important part. It plays vital role to be a social. Different types of marriage have been practiced in Danuwar community of MahadevsthanVDC. At the below table number 8 has presented the marital status and marriage age of the respondents of Judigaun of MahadevsthanVDC.

**Table No 5**

#### **Marital status and Marriage Age of the Respondents**

S. No	Marital Status	Number of Respondents	Percentage	Age at Marriage	No of Respondents	Percentage
1	Married	46	92%	Below 20	40	83.34%
2	Unmarried	2	4%	21-25 years	8	16.66%
3	Widowhood	2	4%	26-30	-	-
<b>Total</b>		<b>50</b>	<b>100%</b>	<b>Total</b>	<b>48</b>	<b>100%</b>

(Source; *Field survey 2015*)

The above table number 8 shows that marital status and marriage age of the respondents of MahadevsthanVDC. It shows that three types of respondents married, unmarried and widowhood. There are 50 respondents out of 250 Household. The above

table shows 46 (92%) married respondents are in relationship 2(4%) are unmarried and 2(4%) are widowhood.

The above table shows those 83.34% Danuwar women of MahadevsthanVDC marriage at below 20 years and 16.66% marriage between 21 to 25 years. The early marriage system can be found of Danuwarcommunity. Those women who have got married after 20 years, her involvement in decision making process is high than the others age groups. More respondents had got married at below 20 years so the involvements in decision making process of Danuwar's women are low.

#### **5.2.4 Educational Status**

Education is the measurement of socio-economic development of community and nation. It is major to uplift poor condition of the weak people of the society. Education is an important element of life that exposes the bright future. It plays a vital role for the development of people. It is the principal mechanism to do awareness and change of the people and society. Education helps not only the individual for personal development it also provides knowledge and skills gravitates a community towards participation on national building efforts. Literacy rate of the is 58.5% and women literacy rate is 48.9% according to literacy rate of population 5 years of age and above by caste ethnic group Nepal, 2011. The following table shows the educational condition of Danuwar women of Judigaun -1-MahadevsthanVDC.

**Table No. 6**

**The Population Distributed by Educational Status of Respondents**

S.N	Level of Education	Number of Respondents	percentage
1	Illiterate	15	30 %
2	Literate	14	28 %
3	Primary Level	12	24 %
4	Secondary Level	7	14 %
5	Higher Secondary	1	2 %
6	Bachelor and above	1	2 %
<b>Total</b>		50	<b>100%</b>

(Source; *Field survey 2015*)

The above table 6 shows the education status of Danuwar women of study area .It shows the population distribution and educational status of respondents. There is only 2% Danuwar women have Bachelor and above degree. 2 % have completed higher secondary level. 14% has passed the secondary level 24% have passed the primary level 28% person have only literal by informal education and 30% women are totally illiterate. So we can say, literacy status of Danuwar women of study area is low.

The respondents who have high level of education their status is high in society than the other uneducated respondents. The decision making role of educated respondents are higher chances than the other uneducated respondent.

**5.2.5 Involvement of Decision Making**

Normally, Nepal is a patriarchal society. That is why the decision making process is to be related to the male in our country. But nowadays the pattern of involvement of decision making process is going to be changed. It means women also taking part in the decision making in their own family and in society. The process of decision making in the household of the ethnic group is more liberal than other caste groups. So we can say that in Danuwar community also have right to make decision for women. The involvement in social and cultural activities is more

valuable participation of women in the Danuwar community. So, the role of women is very important to conduct the household in systematic and properly. Sometimes women and men are both involved in decision making. Furthermore, the male also serves his wife in household keeping where as the female also serves by working in the field. We can see that the men and women work is done by both. Nowadays, women have get opportunity to go outside for social and cultural involvement such as to get training, education, family planning and political issues.

### 5.2.6 Head of Household

Household is a social institution for participation of men and women. It determines the participation of gender equality to run the household. From the household, start the actual participation of women in decision making process. We are going to discuss about the head of household who make the decision in their household. We consider, who is the head of household he or she takes the decision to govern the household. For that purpose, the distributions of respondents are showing in the following table.

**Table No 7**

#### **The Distribution of Respondents by Head of Household**

<b>S.N.</b>	<b>Head of Household</b>	<b>No of Respondents</b>	<b>Percentage</b>
1	Male	24	48%
2	Female	8	16%
3	Both( Male\Female)	18	36%
<b>Total</b>		<b>50</b>	<b>100%</b>

(Source; *Field survey 2015*)

In the above table the distribution of respondents by head of household shows that head of the family of male is 48% and 16% is female. Both of the family head is 36% it means in the Danuwar community male and female cooperate with each other while taking decision to conduct the household.

### 5.2.7 Role on Decision Making

The decision making process is the most important matter to conduct the household. An important thing is that where the male and female participating to make decision for social and cultural life. In our society, men's work and women's work are socially and culturally differentiate. All the household works are women's work. This is created because men go to work, outside of home. By tradition, woman in Nepal engage, heavily in household activities include cooking, and baby caring, cleaning, washing clothes, fetching water and firewood. All these domestic works of the women are invisible as an economic works, but it is an important role of women It is also known as the gender disaggregated role expectations in these activities. Women's decision making role in the household and the society is an important variable of the social status of women. The following table shows the role of decision making of respondents.

**TableNo.8**

#### **The Distribution of Respondents by the Role of Decision Making**

<b>S.No.</b>	<b>Kind of Role</b>	<b>Number of Respondent</b>	<b>Percentage</b>
1	Active	15	30%
2	Supportive	27	54%
3	Creative	6	12%
4	No Idea	2	4%
<b>Total</b>		<b>50</b>	<b>100%</b>

(Source; *Field survey 2015*)

In the above table shows the decision making role of women in the respondents. Where, the 30 % women are in active role. 54% women are in supportive role .12% women are in creative role and 4% women are not involvement in any role .So, we can say that most of the women are in the role of supportive like other caste women. The researcher find out that active role of women is higher than the other caste.



### 5.2.8 Involvement in Social Activities

The role of women is important to run the house properly. Participation in social activities is very important to change the social status of women but the participation in social activities of Danuwar women is low. Female are not allowed to go outside village without permission at the past time. They were not contact with other people Due to this, they were afraid of strange people. When, they saw strange people they used to go inside the house until the strange gone.

At the present time, It is almost changed between male and female so, they done every work by both. The male also serves his wife in household work and female also serves by working in the field. Women have got opportunity to go outside for different training and visit. They are also participation in social work by different way. In the following table shows the participation of respondents in social activities of study area.

**Table No.9**

#### **The Participation of Respondents in Social Activities**

<b>S.No.</b>	<b>Social Institution</b>	<b>No. of Respondents</b>	<b>Percentage</b>
1	Agricultural Group	5	10%
2	Credit Group	20	40%
3	Political Group	5	10%
4	Other Group	20	40%
<b>Total</b>		<b>50</b>	<b>100%</b>

(Source; *Field survey 2015*)

In the above table shows that participation of respondents in social activities where is divided in four groups. Agriculture groups are found in the study area where 10% participation is. Likewise Credit groups have covered the large area of women where can

be found 40%. There is little participation of politics where can be found 10%. Other groups like mother group, saving groups are found in 40%. we can say that participation in social activities of women is increasing day by day than the past.

Educated and economically strong women are involving in political groups who are involved in political groups their decision making role is higher than the other. Those women who are involving in credits groups their role in decision making is high that the person who are not involved in any groups so the economically strong and politically aware respondents have active role in decision making process of Danuwar community.

### **5.3 Cultural Activities**

Cultural activities dealt with the cultures which bind the people making social and shape the behavior of human being. Culture is the sum of total of the learned behavior of a group of people that are generally considered to be the tradition of that people and are transmitted from generation to generation. In addition to material and non-material culture, there are less dominant kinds of culture called subculture and counterculture. Subculture refers to a group of people who hold opposing beliefs or behave differently than the majority of people in their community. Members of a subculture also often create a language that is distinct from the majority. Consequently, this smaller community establishes a culture that may ostracize them from the rest of society. Ultimately, culture is defined as the way of life for a community of people. In this sense, any one person has several different kinds of culture that apply to him or her. For example, a person's religious beliefs, race, behavior, occupation and interaction within the community are all forms of culture. Danuwar's community has their own culture

#### **5.3.1 Marriage Ceremony**

Marriage is the important things to human being. It is also said to be biological needs for human body. Legally marriage age in Nepal is 18 years for female and 21 years of male but 16 years for female and 18 years for male with parent are accepted by civil code (MulukiAin). In a Danwar community mainly two types of marriage took place. The first was theft marriage and second was theft marriage. In both type of marriage male take initiatives. In this sense, it could be said that female had no choice for her groom.

Whatever may be the case there was a ritual called Reet. The purpose of the Reet was ensuring social legality of the marriage. Reet was done after two or three days of the marriage. In the first step there was dialogue between bride and bridegroom. A mediating person took responsibility for this task if the both side accepted the marriage there was a tradition that a groom had to pay some money for the father of the bride. This money was called DudueliBhag a share of the mothe of the bride for her breast feeding. In some cases the groom side depending on the financial position had to give rice, corn and bread to the bride side .those thing used to feed for janti then there is to be a Reet for marriage. In this Reet, there was tikatala and Dhogbhet with the bride and groom's family there was no custom was Dowry system. It has been now completely change in marriage system in Danuwar culture disappearing of Reet system and the emerging of the dowry system is the notable point found in Danuwar community. The practice of inter caste marriage in the present time is high level. Young generation prefer love marriage than the arrange marriage at the study area. We found that most of the young generation has done love marriage. So, the marriage system of Danuwar women has changed completely.

### **5.3.2 Birth Ceremony**

Birth ceremony is the one of the most common ceremonies celebrated within the Danuwar. This ceremony is carried out between five to seven days of the birth of a child .male relative with shaved heads and female with colorful dress compulsory attended the naming ceremony .they used to go 4 to 5 manas of paddy and a five rupee note. All the invitees piled and paddy and rupee in a plece of the child giving women's house and took part in the winning ceremony. In returns the child giving women have to give *Andrebhoj* .all the married and unmarried male as well as female relatives had to trim and polish their nails and take a holy bath even if they are not invited to the big meal. The priest was given six manas of rice and re 25 for naming a girl child but in the case of the male child it was to manas of rice. These days, people has minimized the expenses on this ceremony .they invites very few persons of close relatives they celebrate this ceremony very simple just to preserve their tradition rituals .but all the rituals work was carried out by the purohit as it in the past.

### **5.3.2 Death Rituals**

The other people were not used to participate on the funeral ceremony in the death of Danuwar but now there is not any restriction and anyone could participate depending on his own interest. Now they are made some rules made by them in present context that every Danuwar have to support by donate the bereaved family. On the last date of the ceremony they have celebrated the Bhoj with their relatives, family and village people.

### **5.3.3 Feast and Festival**

Feast and festival are the common rituals of the Danuwar culture. They expend their income mostly in those ceremonies. They take meat, alcohol and other foods .the people of this community were very enjoyable and not take care on their future. They have much festival during the year. All of gods, they have worship were belongs to Hindu religion which confirms that belongs to the Hindu religion. They mostly used to celebrate MagheSakrati.

### **5.3.3. Religion and Language**

The 2011 census recorded that 84115 are Danuwar in total. Among them 70368 people are Hindu, 970 are Christianity, 12541 are prakiti,and 336 are not defined so that Hindus population of is high .Most of the people of the study area are Hindus. they worship the god and goddess. In the study area old generation speak Danuwar language that comes under Bharopeli family and new generation speak Nepali because Nepali language is used in everywhere and mother tongue school are not opened. They do not like speaking Danuwar language due to contact with other caste. They feel shy to speak their own language. The 2011 census recorded that populations by mother tongue of Danuwar are 45821.

## **5.4 Economic Profile of Respondents**

Economy is one of the most important factors of human life which directly affect in other parts of life. it is very important to analyzed economic status of Danuwar women. In the study area most of the Danuwar economy based on their traditional occupation and labor work. This chapter deals with the factors related to the economy of the Danuwar women

of the study area this includes the land ownership, income sources of respondents, expenditure, annual income, Shaving of Danuwar women. Like other part of Nepal agriculture is the important sources for subsistence in the study area. Danuwar people's economic, political, social status is determined by amount of land they hold. Here is describe about the variables of economic status of women of the Judigaun -1- MahadevsthanVDC.

#### **5.4.1 Involvement in Income Activities**

Total population of Danuwar is 84115 whereas female is 44220(CBS Report 2011) in MahadevsthanVDC total population of Danuwar is 1613 where as female population is 839. women are involved in farming because main subsistence of Danuwar of MahadevsthanVDC is based on agriculture.the main occupation after agriculture is labour and earn wages out of it both men and women are seen engaged in labor activities. They either go out of their area for wage labor or work in the settlement area. they sell labor in the other community. The wage is equal for men and women for equal work. There are no hard and fast rules for division of labor. However jobs like going to market to sell the product and going out for the settlement for wage labor are mostly done by men. Thus the addition to agriculture household and livestock, activities to increase activities and increased responsibility of involvement in crops production has added to women's work burden. The participation of Respondents in income activities of the study area has shown the following table.

**Table No. 10**

**The participation of Respondents in Income Activities**

S.No.	Involvement	No. of Respondents	Percentage
1	Male	15	30%
2	Female	5	10%
3	Both	25	50%
4	Other	5	10%
<b>Total</b>		<b>50</b>	<b>100%</b>

(Source; *Field survey 2015*)

The above table shows that the participation of respondents in income activities of study area. Where,30% male and 10% female involved income activities separately. 50% male and female participate jointly in income generating activities. 10% out of that population are widow unmarried. It can be explained that, Women participation of income activities are good in study area than other caste.

#### **5.4.2 Land Ownership**

The occupational pattern indicates that majority s households depend on agriculture. So, the size of farming land and land ownership are the main indicator of economic status of Danuwar the possession of land is greatly valued. on other hand it is an index of social status of prestige. The following table shows distribution of land of respondents by land ownership.

**Table No. 11**

**The Distribution of Respondents by Land Ownership**

<b>S.No.</b>	<b>Land Ownership</b>	<b>No. of Respondents</b>	<b>Percentage</b>
1	Male	23	46%
2	Female	14	28%
3	No Ownership	13	26%
<b>Total</b>		<b>50</b>	<b>100%</b>

(Source; *Field survey 2015*)

The above table shows that the land ownership. The land ownership by male is 46%, female land ownership is 28% rest of the 26% has no land at the study area. they are living in other land which is not registered on their name. only 7 families have more than 10 *Ropani* land 6 family have 5 to 10 *Ropani* land. rest of all has less than 5 *Ropani*. So, we can say that distribution of land ownership to women number is low.

Politically aware, economically strong and educated women had land ownership. Politically unaware respondent's economically weak and uneducated women have less land ownership. It can be explained that education, politics and economic determined the power exercise between male and female. Those people who are involved in those things, they are strong in decision making process. We can be explained that economy is the basis things to involve in power exercise.

### **5.4.3 Income Source**

The section generally focuses on the income sources of Danuwar people in general Danuwar and Danuwar women in particular. The main source of income of this village is agriculture and animal husbandry. wage labor is the sources of income generating activities of Danuwar women. To illustrate the further economic status of Danuwar women their annual income is investigated. The respondents could not say exact annual income. There is no other important income source to then that agriculture itself. The other income source what they do have is nominal and minor source or not sufficient for their livelihood.

Besides agriculture there is other side income through services, wage labor, animal husbandry, business etc. income sources of respondents of the study area is presented in the following table.

**Table No.12**

**The Income Source of Respondents**

<b>S.No.</b>	<b>Income Source</b>	<b>No. of Respondents</b>	<b>Percentage</b>
1	Agriculture	25	50%
2	Business	1	2%
3	Animal Husbandry	14	28%
4	Service	2	4%
5	Other	8	16%
<b>Total</b>			<b>100%</b>

(Source; *Field survey 2015*)

The above table shows that the income sources of respondents of the study area. Total number of 50% is involved in agriculture field their main income sources is agriculture they are also participant in animal husbandry, total number of 28% are involved in animal husbandry. Only 4% are involved in service sector. 2% are involved in business and rest of 16% is involved in other activities, like labor wage. So it can be explained that most of the people at study area are depended in agriculture.

Income determined the status of the person, that person whose status would be high those are involved in service sector and business. The respondents who are involving in traditional occupation, their level of standard is low. So the income determined the decision making role of the people at the society.

**5.3.4 Income Saving of Women**

In the study area there are 21 women monthly expenditure has below than 5000 and 25 women have between 5 to 10 thousands. There are 4 women at the study area who have more than 10000 of monthly expenditure. The distribution of respondents by income saving has shown in the following table.



**Table No.13**

**The Distribution of Respondents by Income Saving**

<b>S.No</b>	<b>Monthly Saving</b>	<b>No of Respondents</b>	<b>Percentage</b>
1	Below 5000	27	54%
2	5000-10000	5	10%
3	Above 10000	2	4%
4	Other	16	32%
<b>Total</b>		<b>50</b>	<b>100%</b>

*(Source; Field survey 2015)*

The above table shows that distribution of respondents by income saving in the study area. It shows that monthly saving of below 5000 has 54%, 10% monthly saving have 5000 to 10000. 4% has more than 10000 and 16 % has no saving. among the above data 22% save at Bank.14% save at finance and 40% save at local credit groups 24 % save nowhere.

In the study area the uneducated Danuwar women's saving scale is less than 5000. The most of the Danuwar women do not involve in decision making process that are saving very less amount. In the study area the large numbers of respondents have no saving at anywhere so that the decision making role at social activities is likely to be very less.

## CHAPTER – VI

### SUMMARY AND CONCLUSION

#### 6.1 Summary

In this topic the zest of the whole document are summarized to overview. This thesis writing title 'social background and decision making process among danuwar women' described about social status and their economic profile of the respondents of Judigaun village of mahadevsthanVDC. mostly it described about how they performed decision making role at household and social management and also their social status in the society it explored and explained the present condition of these respondents in Mahadevsthan and also compare with the history lies behind them. In the background part it gave the brief introduction of the respondents, their current population and social status. The problems of the respondents were less opportunity in economic sector, lack of education participation of social and economic sector and their decision making role is not in priority.

This study had conducted to study the role of Danuwar women participation of decision making process in household and social management at Judigaun of MahadevsthanVDC of Kavre district. The present study was based upon 50 samples out of 250 household of the study area. Purposive sample was used to collect information. In this study, the descriptive research design as well as exploratory method was used to carry out the purpose of the study. Mainly, the study was focused on the participation in the decision making process at household and social management. Interview schedule was used by researcher himself through structure questionnaire. non participation observation was done by researcher.

The condition of rural women in Nepal is even worse than that of their male counterpart. Women who constitute about more than half of the country's population are always in low profile. They are almost neglected in many ways of the development activities. Needless to say, No development plans and program can be successfully implemented unless both males and females agree to participate in it. Gender issue is especially related on different aspects of male and female activities in society, e.g. Socio-cultural,

economic, political, biological, religious, psychological and historical aspects. The status of women rather varies from one ethnic group to another in Nepal and in relation to the social-cultural status of different families, engaged in different professions. The Danuwar women are also behind in every aspect of life. Hence, this study is conducted to determine the decision making role of danuwar women at household an social management.

### **Major finding**

- Out of 50 households 68% of Danuwar live in the nuclear family and 32% are in joint family. The reason behind disintegration of joint family in the study area is breaking the traditional norms and values. Encourages litigation leads to quarrel privacy denied, uncontrolled procreation. They separate after they have got married. We can say that nuclear family's women have more involvement in decision making process than joint families. So that Danuwar women prefer in nuclear family.
- Total sample size of the study area is 50 household out of 250 household. Whereas 15 to 24 years age groups have taken 22%, 25 to 34 years age groups have taken 32 %. 35 to 44 years age groups have taken 24%. 45 to 54 years age groups have taken 16% and above 55 years have taken 6%. The mentioned percentage has taken on the basis of population percentage. The age group between 15 to 24 are more involving in decision making process than others groups of the women community. They are more educated than the other groups. The educated women are more active in social activities.
- 83.34% Danuwar women of MahadevsthanVDC marriage at below 20 years and 16.66% marriage between 21 to 25 years. The early marriage system can be found of Danuwar community. Those women who have got married after 20 years, her involvement in decision making process is high than the others age groups. More respondents had got married at below 20 years so the involvements in decision making process of Danuwar's women are low.
- There is only 2% Danuwar women have Bachelor and above degree. 2 % have completed higher secondary level. 14% has passed the secondary level 24% have

passed the primary level 28% person have only literate by informal education and 30% women are totally illiterate. So we can say, literacy status of Danuwar women of study area is low. The respondents who have high level of education their status is high in society than the other uneducated respondents. The decision making role of educated respondents are higher chances than the other uneducated respondent.

- The distribution of respondents by head of household shows that head of the family of male is 48% and 16% is female. Both of the family head is 36% it means in the Danuwar community male and female cooperate with each other while taking decision to conduct the household
- The decision making role of women in the respondents. Where, the 30 % women are in active role. 54% women are in supportive role .12% women are in creative role and 4% women are not involvement in any role .So, we can say that most of the women are in the role of supportive like other caste women.
- Participation of respondents in social activities where is divided in four groups. Agriculture group were 10%, Credit groups have covered the large area of women where can be found 40%. There is little participation of politics where can be found 10%. Other groups like mother group, saving groups are found in 40%. we can say that participation in social activities of women is increasing day by day than the past.
- Educated and economically strong women are involving in political groups who are involved in political groups their decision making role is higher than the other. Those women who are involving in credits groups their role in decision making is high. Economically strong and politically aware respondents have active role in decision making process at Danuwar community.
- 30% male and 10% female involved income activities separately. 50% male and female participate jointly in income generating activities. 10% out of that population are widow unmarried. It can be explained that, Women participation of income activities are good in study area than other caste.
- The land ownership by male is 46%, female land ownership is 28% rest of the 26% has no land at the study area. they are living in other land which is not

registered on their name. only 7 families have more than 10 *Ropani* land 6 family have 5 to 10 *Ropani* land. rest of all has less than 5 *Ropani*. So, we can say that distribution of land ownership to women number is low.

- Politically aware, economically strong and educated women had land ownership. Politically unaware respondent's economically weak and uneducated women have less land ownership. It can be explained that education, politics and economic determined the power exercise between male and female. Those people who are involved in those things, they are strong in decision making process. We can be explained that economy is the basis things to involve in power exercise. Landless women no role in decision making process at the household and community.
- Total number of 50% is involved in agriculture field their main income sources is agriculture they are also participant in animal husbandry, total number of 28% are involved in animal husbandry. Only 4% are involved in service sector. 2% are involved in business and rest of 16% is involved in other activities, like labor wage. So it can be explained that most of the people at study area are depended in agriculture.
- Income determined the status of the person, that person whose status would be high those are involved in service sector and business. The respondents who are involving in traditional occupation, their level of standard is low. So the income determined the decision making role of the people at the society.
- In the study area the most of the respondents saving scale is less than 5000. The most of the respondents do not involve in decision making process that are saving very less amount. In the study area the large numbers of respondents have no saving at anywhere so that the decision making role at social activities is likely to be very less.

## 6.2 Conclusion

The entire study focuses upon the social background and decision making role of Danuwar women at household and community. The Danuwar community are considered Hindu sanskritized group. They have been celebration all Hindu festivals. They are still hold old beliefs, values and superstition. There is no any trade or industry to improve their economic condition. They are spending their earning on the unproductive field. Agriculture pattern is old; they could not develop animal husbandry as professional occupation. They take agriculture and animal husbandry for purpose of household demand only. Few Nepalese women have got land ownership likewise; few Danuwar women have got land ownership. Researcher found that there is high number of volume have landless at study area. Most of the Danuwar women are involving in agriculture sector. Literacy rate of Danuwar women are very low so that involving in agriculture is high rate. Generally, the new generations of Danuwar women are attracting to get the education.

Few women are found as the main initiators and final decision maker of many aspect of the household. Danuwar Women have granted to decision making only in small expenditure households. Modernization has changed the living standards of Danuwar of the study area. Danuwar are affected by modernization by the sense of development and good economic condition. The condition of women is changing nowadays but it is not satisfactory than women of other advantages groups. Husband permission is somehow needed to quest their desire even though they have been doing more work.

Economic is the basis thing to determined social status which plays the vital role at society. Those people who are involved in service sector, business and economic activities their role in decision making is high in household and community. Political engagement gives the power to make decision .education empower the people. In the study area education level is low, political and social activities participations is low, economically back warded some of them are landless .traditionally occupation are followed so that decision making role at society is low than the other caste.

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Central Burea Statistic



ANNEX -1

**Questions for Household Survey**

1. Name of Respondent:

Age:

Sex:

Address:

VDC:

Tole:

Ward No:

Date:

2. Respondent Profile

Religion:

a. Hindu

b. Buddhist

c. Christian

d. Muslim

e. Other

3. Education:

a. Illiterate

b. Literate

c. Primary

d. Lower secondary

d. Secondary

e. higher secondary

f. Bachelor

g. Master and above

4. Occupation:

a. Agriculture

b. Business

c. Wage labor

d. Service

e. Animal Husbandry

f. Other

5. Marital Status:

a. Married

b. Unmarried

c. Widow

d. other

6. Age at Marriage:

- a. Below 20 years
- b. 21 to 25 years
- c. 26 to 30 year.
- d. above 30 years

7. Family Structure:

- a. Single
- b. Joint
- c. Extended

8. Head of the family:

- a. Father
- b. Mother
- c. Eldest
- d. Other

9. How much land does your family have?

.....

10. Do you have land ownership?

- a. Yes
- b. No

11. What are the main sources of income?

- a. Agriculture
- b. Business
- c. Animal husbandry
- d. Service
- e. Others .....

12. How much time do you spend at work?

.....

13. What is the monthly income of yours?  
a. Below 10000                      b. 10000 to 20000                      c. Above 20000
14. What is your family annual income?  
.....
15. Who involve your family income?  
a. Father                                      b. Mother                                      c. Any other
16. Who does the main decision on economic activities in your family?  
a. Male                                      b. Female                                      c. Both
17. What is your major topic of expenditure?  
.....
18. Who usually goes to the market purches?  
a. Men                                      b. Women                                      c. Both
19. What is the monthly expenditure of yours?  
a. Below 5 thousands                                      b. 5000 to 10,000  
c. Above 10 thousand                                      d. other

20. What is the monthly saving of yours?

A. Below 5 thousands

b. 5000 to 10,000

c. Above 10 thousands

d . Other

21. Where do you save your money?

.....

22. What sort of changes have you seen in traditional occupation?

.....

23. Do your children go to school?

a. yes

b. No

24. In what kind of academic institution do your children study?

a. Government

b. Private

25. Who decide whether your children go to school?

a. Father

b. Mother

c. Both

26. What type of women's role do you prefer in the household decision making?

- a. Active
- b. Supportive
- c. Creative
- d. Other

27. Who take decision on the household and community matters?

.....

28. What type of family do you prefer?

- a. Nuclear
- b. Joint
- c. Extended

29. Why do you prefer?

.....

30. Are there any local traditional female solidarity groups?

- a. Yes
- b. No

31. Have you involved in any solidarity groups?

- a. yes
- b. No

32. Which community groups have you involved?

- a. Mother group
- b. Credit groups
- c. Other groups

33. In your opinion, in which sectors women should be participate to improve the social status of women?

.....

34. What is the relation between male and female in your society?

.....

35. What kind of marriage do you usually have?

.....

36. Which one is your main festival?

.....

37. What is the role of women in this festival?

.....

38. What type of cultural norms and values are in your society?

.....

39. Have you participated in any local election?

a. yes

b. No

40. Who have suggested you to participant?

a. Family

b. Friends

c. Social worker

d. Other

41. Have you involved on decision making process in communal activities?

.....

42. Do you want to say anything?

.....

Thank you for your cooperation.