

DECISION MAKING ROLE AMONG THE DARAI WOMEN
A Case Study of Bharatpur Municipality, Chitwan



A Dissertation

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Master's Degree in **Sociology**



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“Decision Making Role Among the Dari Women; *A Case Study of Bharatpur Municipality, Chitwan*”, is a dissertation prepared in accordance with the mandatory rule of Tribhuvan University as the partial fulfillment of the requirement for the master of arts in Sociology. It is an attempt to investigate the status of women in Darai community giving special insight to decision making role along with the socio economic status of the female.

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August 2010
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DECISION MAKING ROLE AMONG THE DARAI WOMEN *A Case Study of Naurange at Bharatpur-12, Chitwan*

ABSTRACT

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Nepal's rural setting is a complex structure of social system consisting of hierarchical social structure that includes different economic and social classes, oppressive castes system and gender discrimination, which is developed from feudal, bureaucratic and caste and gender biased interests. The backward and marginalized community must be given special emphasis for main-streaming them and the condition of gender situation need special insight. Gender is a major issue that makes strong matter in democratizing the people. It is essential to increase participation of women in all sectors in order to improve their status in the society. The study concluded that awareness and platform for empowering the women is very important to promote capacity, and standard of life of the women. So, for over all development of the society and the country it is essential to promote role of the women in every social and economic activities of the country equivalent to the male counterpart. Initiation must be started right from the household.

Study Area:

The study includes socio-cultural status of Darai people in Bharatpur Municipality of Chitwan district. There are 45 households altogether. Out of this, the study covers all of the households of the municipality because of low literacy rate of target group, time and resources' constraints. Moreover, to analyze the collected data, categorization, ordering and ranking was done to obtain the objectives of the study. Within the prescribed limitation, Darai people's educational status, women's role in decision-making and economy of the households has been intensely analyzed. Moreover, the demographic, health and marital status of the target group have been analyzed so as to draw the information and to find the actual and factual state.

The researcher had planned to carry this research mainly focusing to search the answer to these questions;

- i. What is the main source of family income?
- ii. What is the role of women in case of marriage process?
- iii. How are Darai female being viewed in terms of schooling?
- iv. What is the involvement of women in different occupations and their voting rights?

What is the awareness status of female to their right and responsibility regarding their use in the community?

The Main Goal of the Study:

The general objectives of this study are to assess the status of Darai women particularly at Naurange of Bharatpur Municipality. Specific objectives are given below:

- i. To identify the origin of Darai and explore the status of Darai women of Naurange in Chitwan district.
- ii. To analyze and explore the involvement of women in decision making process in different household activities.

The Tools used to collect the data:

This study is mainly focused on female's status and roles their attitudes and suggestions that are needed for the democratization of the social structure. This study had utilized descriptive methodology in the form of social survey. At the first detail of the main elements of the methods to be used is given under. For this purpose, the interview schedule was prepared carefully, instruction of supervisor was included and the questions were refined in the interview schedule. Both structured and unstructured observations were made from time to time while in the field work process. Observations and case study have yielded qualitative data, while interview schedule has yielded both types of data. The collected data have been analyzed by using computer program SPSS 11.5 while qualitative data have been arranged manually and analyzed descriptively. Results of quantitative data analysis have been shown by using various tables, charts and diagrams.

Findings of the Study

- The attitude of the family member towards women working out is yet found extreme narrowness. The respondents have reported that most of the family head do not allow them to work outside the home.
- The educational attainment is also found very low. It may be because they get married in the young age.
- Darai were migrated from the different place to the Bharatpur municipality. Mainly they came from Darbhanga, a district of Bihar in India, likewise it has also been reported by the respondents of the study site that most of the Darai in the past were believed to migrate from Madi the western of Chitwam District.
- The gender discrimination is found much in the case of domestic chores. Very few males corporate in doing the work at home to their females. Most of the household activities are predominantly performed by the females, so they don't get the time for any kind of creative skill earning or contributing to the development and constructive works.
- Slowly the study populations have started to involve in different organizations to empower themselves and to bring change in the community.
- The main traditional work of the Darai community is farming but nowadays the trend of their tradition has changed. Though communities are giving continuity in the inherent tradition. To decide on the buying and selling of animals in Darai

community in this area (Naurange) male have main role according to this research. In all 45 houses one did not respond out of 44 responded 22 male (48.90 percent) decided for buying and selling animals. 14 male and female (31.10 percent) decided jointly on the issues and only 8 female (17.80 percent) decided on buying and selling animals.

- In observation during the field work most of the Darai female wear the silver ornaments but some of them also wear the golden ornaments like Barhmin/ Chhetri women. According to them if the ornaments get as a dowry women have full right to use it.

Therefore, keeping all the facts in consideration, it can be concluded that issues of females must be rightly addressed. The female should be incorporated and provided proper space at the time of decision making. The female members should be given the chances to express freely and create the environment so that the entire female member can express their views freely. In the same way their views must be considered at both the stage of making decision and involving them at different activities. So it is necessary to provide some extra initiatives and chances for the females for certain period till they will not be at the equal level to that of male counterpart.

Thank you and hope for valued comments!

ACRONYMS

A.D.	=	Anno Domini.
B.C.	=	Before Christ.
B.S.	=	Bikram Shammat.
CBS	=	Central Bureau of Statistics.
CFUGS	=	Community Forest User Groups
DDC	=	District Development Committee
DM	=	Decision Making
FGD	=	Focus Group Discussion
Fig.	=	Figure
GAD	=	Gender and Development
GoN	=	Government of Nepal
HH	=	Household
I.A	=	Intermediate in Arts
INGO	=	International Non- Governmental Organization
INSEC	=	Informal Sectoral Service Centre.
NGO	=	Non- Governmental Organization.
No.	=	Number.
S.L.C.	=	School Leaving Certificate.
SPSS	=	Statistical Package for Social Sciences.
T.U.	=	Tribhuvan University.
UNDP	=	United Nation Development Program.
UNICEF	=	United Nation International Children Education Fund
VDC	=	Village Development Committee

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CHAPTER -I

INTRODUCTION

1.1 Background of the Study

Nepal's transition to democracy has now entered the stage of consolidation, where democratic evolution and sustainable development call for increased and effective participation of both men and women in the social and economic development of the country. Despite the declaration of gender equity and women's empowerment in Beijing, Nairobi and promises of other places made in international conferences and constitutional provisions and national development plans, there still exists wide gender gap in Nepalese society.

Nepal is a country, which exhibits ethnic and cultural mosaic and cultural plurality. Nepalese society from the thousands of years has been successful in synthesizing the various religious, cultural, ethnic and linguistic constituent, which sought shelter in Nepal.

Although Nepal is a small country, it contains more than a dozen of ethnic groups. These groups have originated from three major ethnic divisions via Indo- Aryan, Tibeto Burmese and Aborigine (Bista, 1972). Looking at them from the point of language, they speak among 62 different dialects of 12 languages, only 10 accounts major. In our context, an ethnic group is called major when its language speaking people account for more than 500 thousand people. These 10 groups form a big chunk in the population of Nepal comprising about 70% of the total population of the country. Darai is one of the indigenous ethnic groups of Nepal and comprises of 0.07% of the total population of the country. They are from the Matwali (liquor drinking) caste groups and also touchable caste. The prominent areas of the Darai habitation are Palpa, Tanahun, Nawalpur(Nawalparasi) and Chitwan (Gautam, 2057). In terms of absolute number, their population is 14,859 (CBS, 2058). The number of Darai female is 7,664 and male 7,195. Among 75 districts of Nepal, with

respect to some aspects of life, Darai resembles other people of Nepal like Tharu, Dhimal, Bote, Satar, and such types of dark skinned tribal people. However, they have their own culture, tradition, values, norms and lifestyle. They are said to speak an Indo –European language and this indicates that they are closely related to the people from the south than those living in these areas (Gautam -1994). The main occupations of Darai in the past were farming, hunting, handicraft and livestock, which is also true in the present context. They usually live at the bank of river or forest. Some of them have been working as servants of the elite group of the society. However, this tradition has been decreasing significantly. So most of them have engaged themselves in other activities such as wage labour, agriculture labour, business and job holders, etc.

In Nepal, the life of women is always difficult in comparison to their male counterparts. It is well known that the status of women is lower than that of the men. Girls work more than boys. Their work burden increases with age (Acharya, 1997). But it is painful to mention here that their work is not considered as the productive work. It is due to lack of education, poverty, discriminative social norms and values towards women, weak religious faith towards women, etc. Though Darai women are very active in households and field works, they have been assigned subordinate status of men. In most of the ethnic groups in Nepal there is a transitional myth that women are inferior to men. Customs and tradition about sexual division of labor limit the status of women. In most of the ethnic groups in Nepal, there is a traditional myth that women are inferior to men. Customs and tradition about sexual division of labour have limited the status of women only to the household activities. Household activities are not considered as the economic activities. This tradition is not only confined to the division of labour but it also determines the food intake. Food intake is determined not only by the work output but also by social and cultural factors. Because of these factors, Darai women are affected by nutritional deficiencies which in turn lead to malnutrition of children. Darai

women are bound into their domestic and subsistence activities. The main occupation of these women is household chores and agricultural activities which are not considered as economic activities. But the boundaries of household works are themselves not clearly defined. In most households, women's economic contribution is crucial for its subsistence, male earning alone for its subsistence is by no means sufficient. These household works are also not less important than men's economic activities. It should be considered as reverse activities. Women have to undertake reverse activities to male goods that are deficit in family's survival requirement. She adds to real income by collecting and processing fuel, vegetables and fruits. Darai people are by traditionally the poor people of our society with some expectation, they have very low area of agricultural land. The food materials what they produce from their land is not sufficient to make their ends meet for the whole year. Darai women also help their male counterparts in collecting the basic food materials such as rice, wheat, corn. They substitute for paid labor in activities like repairing and maintaining the houses. They also involve in small productive works such as kitchen garden, cattle and poultry farming etc. In addition to that, they are often self-employed by making and selling services and goods. They have to take care of their children and family members as well. Darai women carry a triple burden in the society; as production workers they contribute directly to subsistence and income as a mother and wife they care to their children and family members and as community workers they give all their leisure time and labour to the society. Besides Nepal, women of other countries of the world also bear heavy burden of household activities. They are also participating equally in agricultural activities. In south Asia, between 70.80 % of the total female workforces are employed in agricultural activities; either as cultivators or a farm worker. Their workload reaches peak during planting and harvesting season.

1.2 Statement of the Problem

Nepal is rich in cultural diversity. Many caste and ethnic groups have been living here with deep faith on different rituals, traditions and cultural practices. Fifty-nine indigenous ethnic groups have been identified by Adibasi Janajati Utthan Rastriya Prathisthan in Nepal with population of 8,454,782 that is 37.19 percent of the total population of the country (CBS, 2003). Of the total population, Darai occupies 0.07 percent. Adequate information is still in shadow about where and how Darai arrived in Nepal. It is argued that Darai were migrated in Indian sub-continent before 4000 years ago from eastern part of China (Thapa, 2049).

In Nepal every caste, tribe and ethnic group, women are bound to the traditional occupations. As in other developing countries, Nepal has one of the world's highest rates of sex preference which is undoubtedly associated with low status of women. Women contribute more efforts and bear more domestic responsibilities than men but receive fewer opportunities like education, nutrition, health care and leisure. The women are highly exploited girls are discriminated from the time they are born. In Nepali society, whether Hindu or Buddhist male birth is preferred because the son must light their parent's funeral pyres and continues their family line (Dahal 1989: 78).

Darai are one of the socio- economically backward, poorest, marginal ethnic groups. Within Darai community, women are confined within the household activities and agricultural sectors because of their illiteracy, poverty and lack of awareness. Although they participate equally or have high status in family, their contribution in market economy is still low. Due to illiteracy and the lack of knowledge among the Darai women, they are not aware of family planning, schooling of their children and their lifestyle. Therefore, present study focuses up on Darai women of Naurange (Bhojhar) village of Bharatpur Municipality and their involvement in decision making process especially in the socio-cultural activities. This study examines and explores the various aspects of their

involvement in decision making process like marriage, education occupation, other ritual activities, and overall household activities.

Empirical studies on Darai community had carried out by different scholars but, in relation to the Darai women and its empowerment issues the researcher had found very little contribution. So it is believed to contribute something in relation to the Darai women and secondly it will make an attempt to answer the following questions which were ignored or unanswered by other.

- vi. Who are Darai People?
- vii. What is the main source of family income among the Darai?
- viii. What is the role of women in case of marriage process?
- ix. What are the cultural beliefs of Darai community in terms of participation of women in ritual activities?
- x. How are Darai female being viewed in terms of schooling?
- xi. What is the involvement of women in different occupations and in voting rights?

1.3 Objectives of the Study

The general objectives of this study are to assess the status of Darai women particularly at Naurange of Bharatpur Municipality. The specific objectives are set as:

- i. To identify the origin of Darai and explore the status of Darai women of Naurange in Chitwan district .
- ii. To analyze and explore the involvement of women in decision making process in different household activities.

1.4 Definition of the Terms

Economic

Background: Relative economic status of the household in the community in terms of property owned by the respondents of the Study.

Household

Head : The one who is economically active in home and holds the decision making authority.

Traditional

Beliefs: Parents` belief in the traditional customs and practices.

Status: The term status is a multi-dimensional concept and has many indicators operating within it. Status denotes grade or rank. In this study status refer to relative socio-economic condition of *Darai People* living in the community and development that determines their rank and position in the society.

Decision Making: Involvement of women in deciding the different issues related to the family and outside.

Household Activities: The work that were carried out within the limit of kitchen and its related work.

Non-formal work: The works that do not provide income earning chances and neither paid salary for the work.

1.5 Expected Outcome and Significance of the Study

This study covers the general social and economic condition of *Darai women* access prevalent in the study site. No development plans and welfare programs can be implemented without the proper knowledge of the existing situation of the *women* and their condition in socio-cultural status.

We cannot undermine the importance of the women in the social development. Though the study is conducted in a small area, it help to understand the condition of the female in the decision making process in the *Darai* community in the rural setting of Nepal. It will help to understand the role of female in the society guided by the Hindu ideology. This study also aims to add one more literature in relation to the Females' condition in the Minority groups in Nepal.

The findings of the study may be helpful to the gender activists and the planners to implement the programs

1.6 Limitations of the study

This study has covered some aspects of Darai women especially decision making process and some interview schedule and questionnaires are prepared so as to cover the objectives. It is impossible to cover in-depth all aspects of women due to the lack of resources, time bound and information regarding indigenous Darai women.

- i. This study is based on small area of Bharatpur Municipality, Naurange of Chitwan district. Thus the findings may be generalized to the aspect of women's involvement in terms of decision making process.
- ii. This study is limited only the women of above 15 years of age and their role in decision making process in various activities like marriage, education, career/occupation, and voting rights.
- iii. For this study data are generally taken from primary resources especially from field work interview, questionnaire and secondary data corporative with the help of interviewers and available literature of the Darai people. Moreover the research is mainly quantitative.

1.7 Conceptual Framework

Darai women's status is influenced by a couple of factors. It is believed that economic status of the family member is responsible agents to determine the role and position of female in the community. The study aims that there are social, political and economic factors lying behind the influence in the status of the female in the Darai community. It can be made clear by the figure 1.1.

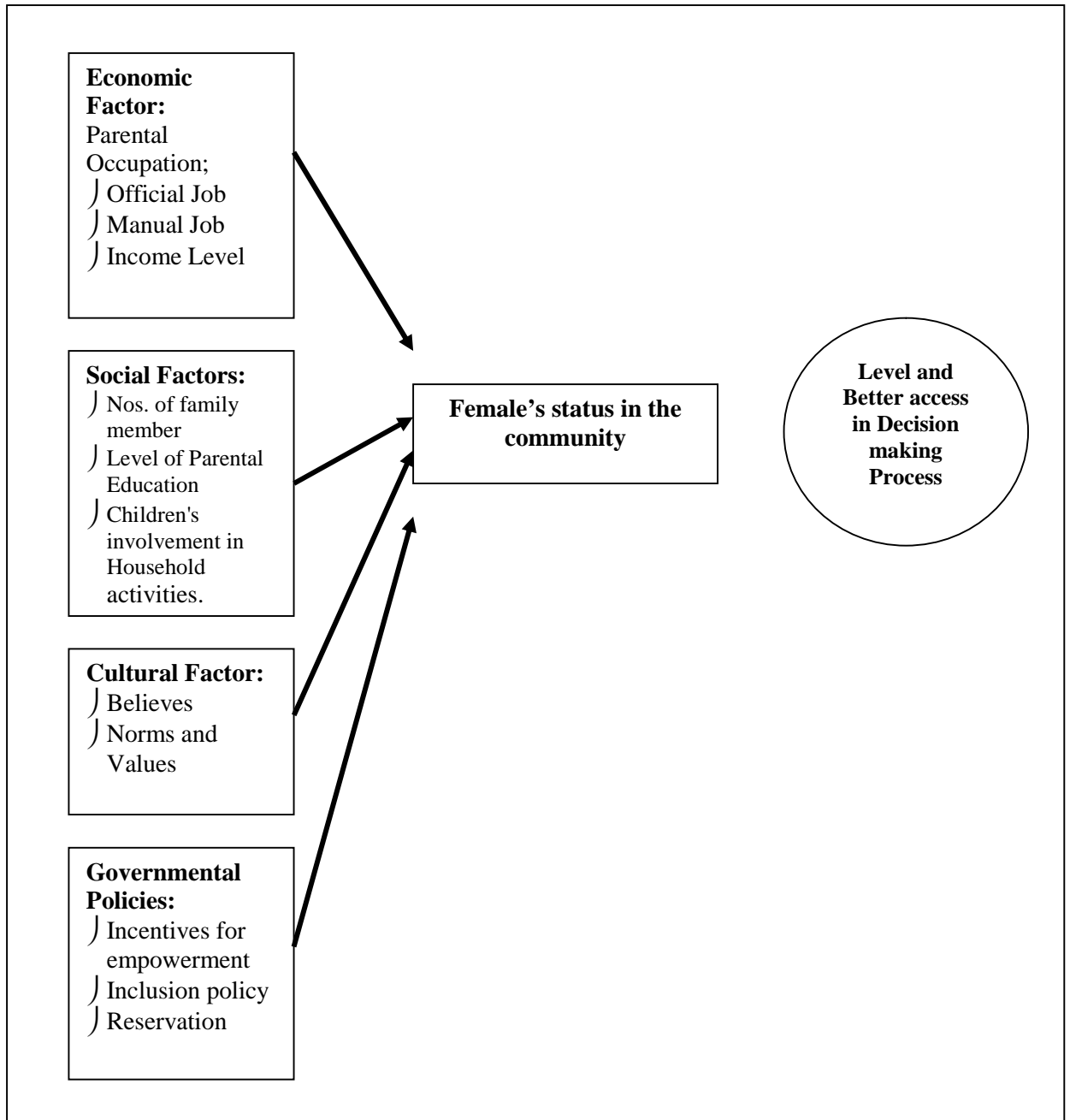


Fig. 1.1 Conceptual Framework on Main Variable for Decision Making

Conceptual framework (fig. 1.1) illustrated above reveals how the different variables influence in the status of females in the Darai community. These are assumed as the main factors that determine the status of women in any society. The researcher of the study had marked that income or the economic factor as the main variable to determine the status of the women in a community. If a women is employed in any of the income generating occupation the role of decision making is higher among the female members as well as higher the

status in the society. The voice of the female is not given due importance. The females have very low role in the decision making process.

Nepal is a multi-lingual, multi-cultural and multi-ethnic state. In that sense, the study covers the general participation of all Darai women especially in Bharatpur-12, Naurange in Chitwan district in terms of decision making process in all household activities. None of the development plans and implementation can be done without knowledge of existing situation of the Darai women. Darai is one of the small indigenous nationalities of Nepal. They are also one of the highly exploited and marginalized indigenous nationalities due to which their socio-economic status is adversely affected. They are very rich in their culture but their economic condition is worse. Even after the restoration of Democracy in 1990, their economic status has not been changed. In order to find out the causes of women's backwardness in terms to decision making process in all sorts of household activities, this study has been carried out. It is therefore this study helps to know about the existing condition of the marginalized community and that especially of marginal Darai women. In addition this study would also be fruitful and effective in relation of empowering and promoting women in participation of decision making process. Most importantly, the cultural belief and social norms and values play pivotal role in determining the need of women in the social development. Similarly, we cannot deny the role of the government for bringing the backward groups of people in the mainstream of national development. The incentive brought by them is very important for empowering the females in Darai community.

1.8 Organization of the Study

The current research is mainly divided into eight chapters as per the nature of the study. It starts with the chapter of introduction and ends with the summary, findings and conclusion. The **first** chapter includes the introduction part along with the statement of the problem, objectives of the study, significance of the study, definition of the terms and significance of the study. Relevant literature

have been reviewed in chapter **two**, this chapter deals with theoretical overviews and review of related literature. The **third** chapter includes the research methods and the **fourth** chapter contains the socio-economic and demographic background of the study site.

Similarly, the chapter **five** deals with the information on the origin of Darai community whereas **sixth** chapter is about the women in Darai community. In the same way, the **seventh** Chapter explains about the women and life chances in Darai community and the **Eighth** or the last chapter contains the summary, findings and conclusion. At the last, interview schedule, FGD checklists, and pictures have been presented.

CHAPTER-II

REVIEW OF LITERATURE

This chapter presents theoretical overview along with the review of relevant literature.

2.1 Theoretical Overview

2.1.1 Theoretical Review on Gender

the terms 'Sex' and 'Gender' are used interchangeably, but they both have different definitions. Equating them can lead to the belief that differences in traits and behaviours of men and women are directly due to their biological variation, then the traits or the behaviours actually may be shaped by culture. Sex defines the biological difference in the genetic composition and reproductive anatomy and functions. All mammalian species have two biological forms and are labeled as male or female accordingly. In other words, the sex of a person refers to biological forms; to physical traits such as chromosomes, hormones, genitalia and the secondary sex characteristics; which leads to the determination of people as male or female.

Gender on the other hand, is what culture makes out of the 'raw materials' of the biological sex. A person's gender refers to the system of socially ascribed role determined mainly by the cultural and the social context in which they live. Similarly, we use gender cues to tell us how to interact socially. Based on how a person appears and acts, we decide whether that person is male or female and act accordingly. All human societies make social distinctions based on gender. We can say that gender creates a categorizing system that shaped the relations between men and women and a system of social classification that influences access to power and resources (Belbase and Pyakural 2000: 42).

Gender perspective is very suitable to understand and analyze the distinction between male and female in the society. The social reality is only observed by learning the social relationship of men and women. In this context a new approach had been developed in Sociology /Anthropology, which is called

feminist Sociology/ Anthropology. This model not only studies the women's role in society but also focuses on the unequal gender relationship in society. The concept of gender equality came after 1950s after the women participation was thought equally important in the development strategies. The participation of women in development plays very important role in the social and cultural development.

2.1.2 Women and Work

Throughout the history men and women have contributed in producing and reproducing the social works around the both on a day-to-day basis and over long periods of time. Yet the nature of this partnership and the distribution of responsibilities within it have taken different forms over time. Until recently, paid work in Western countries predominantly the sphere of man. Over the past few decades this situation has changed radically: more and more women have moved into the labour force. Today between 35 and 60 percent of women aged between 16 and 60 in most European countries hold paid jobs outside the home. It also explains how the origin and implications of this phenomenon becomes ones of the most important transformations happening in modern societies at the present time. It describes how some current changes in the world of work, such as new information technology and flexible employment patterns are influencing women's experiences in the labour market. (Gidden, 2001).

2.1.3 Women and the Workplace- The Historical View

Most of the Nepalese are poor. 90 percent of population live in rural areas where poverty is found in comparison to urban poverty. In rural areas the poverty seems due to the small size of land holding, they practice subsistence type of farming, lack of facilities, and lack of off-farm job and so on. In conclusion, it can be stated that Darai is one of the poorest among the indigenous people of Nepal.

For the majority of the population in pre-industrial societies and many people in the developing world, productive activities and the household activities were not separated. Production was carried on either in the home or nearby and all members of the family participated in work on the land or in handicrafts. Women often had considerable influence within the household as a result of their importance in the economic processes; even if they were excluded from the male realms of politics and warfare. Wives of craftsmen and farmers often kept business accounts and widows quite commonly owned and managed businesses.

Much of this change with the separation of the workplace from the home has been brought about by the development of modern industry. The movement of production in mechanized factories was probably the largest single factor. Work was done at the machine's pace by individuals hired specifically for the tasks, so employers gradually began to contract workers as individuals rather than families.

With time and the progress of industrialization, an increasing division was established between home and workplace the idea of separate sphere. Public and private became entrenched in popular attitudes. Men, by merit of their employment outside the home, spent more time in the public realm and became more involved in local affairs, politics and the market. Women came to be associated with domestic values and were responsible for the task such as childcare, maintaining the home and preparing food for the family. The ideas that a woman's place is in the home had different implications for women at varying levels in the society. Affluent women enjoyed the services of maids, nurses and domestic servants. The burdens were hardest for poorer women, who had to cope with the household chores as well as engaging in industrial works to supplement their husband's income.

Rates of employment of women outside the home, for the class, were quite low until entering into the 20th century. Even as late as 1910, in Britain, more than

one third of gainful employed women were maids or house servants. The female labour force consisted mainly of young single women, whose wages, when they worked in factories or offices, were often sent by their employers direct to their parents. Once married, they generally withdrew from their labour force and concentrated on family obligations (Gidden, 2001).

Generally, women residing all over Nepal have some similar characteristics in terms of their socio-economic condition. Environment and facilities are same to all caste women for their career development although education of family, socio-economic status caste and culture is the same factor which differentiate socio-economic status of women, Socio-economic status of counterpart women of other caste and ethnic groups play role indirectly in determining Darai women's research that has studied about the Nepali women in general. According to (Acharya and Benett 1981), women of Maithali and Parbatiya have considerably less decision making possibilities and limited extent of women's participation in the wider market economy than the women of Loharung Rai, Baraghaunle and Kham magar. The Tharu, Tamang and Newar fall between these two groups. Similarly if a baby girl survives until early childhood , the peril of neglect faces her. Although receiving. the same care and nutrition as boys when infants girls often receive less health care and less food resulting in high mortality in late childhood, their labor is exploited through early assumption of domestic responsibility and sibling care after to the detriment of their education and social participation (UNICEF ,1996). Agriculture is also becoming progressively feminized. Many women engaged in family farms are still reported as economically not active. Similarly, the roles of Nepalese women are daughters, wives, daughter-in-laws and mothers but they are not recognized as individuals with their own identities. Despite the fact that they are as human as men are, society has regulated women to the lowest rank and to a submissive role, confined to the home and farms their responsibilities there due to their maternal function.

They are discouraged and prevented to take part in public life (Dahal, 2002). Traditionally, women's responsibilities have been restricted to home; cooking, cleaning, child bearing and looking after the house, Women are considered to be weak, vulnerable and dependent on man (Gurung, 1999).

2.1.4 Females and the Decision Making Process

Women are the primary collectors and users of resources such as water and forest. However, their share in decision making in resource management is nominal. One of the reasons for the lack of women's voice in decision making is due to the past effort of involving them only in routine job, even when women were made parts of the groups as demanded by the constitution. Most of the decisions continued to be made by men (Graner, 1997: 56). Ensuring equal share of men and women are of great concern for developers and planners, natural resources managements and other integrated conservation and development project (Bhadra and Karki, 2002: 57). The study undertaken Meena Acharya and Lynn Bennett reflects that in Nepal through all income strata people express less desire to educate girls than boys. This is manifested in two ways: i) fewer people are willing to send girls to school and ii) even among those who send the girls to the schools, there are very few who want as much education for the girls as for boys. However, in her study, Acharya found that women in government services as well as government institutions seem to be concentrated at low levels in gazetted post and at higher levels in non-gazetted post. Women's generally have middle level or higher education, so they enter the government service at higher clerical and lower gazetted (officer) levels. There are a number of factors related to women's expected social roles such as household and child care responsibilities, limitation on mobility and late improve in their qualifications and hence diminish their prospects for promotion usually freezing them at the lower levels (Acharya,1981).

2.1.5 Social Exclusion and Inclusion

Social Exclusion is a process by which certain sections of communities lack access to resources and opportunities around them resulting in the lack of assets, capabilities and voices for self-development and social dignity. In terms of forest management and benefit sharing, social exclusion is a process by which poor, women, Dalits and Janajati lack access to membership in user groups, participation in decision making and thus they lack access to benefits derived from it. Such inability to claim for membership, to participate effectively and benefit proportionately from the forest management is often context specific, related with class, caste and gender relations in the community and institutional barriers including inequitable rules and regulations of the institutions they are involved with (LFP, 2005: 105).

The ideal type of inclusive society seeks to illuminate the condition and possibilities for social inclusion; here inclusion is specified primarily in terms of meaningful participation of the process of deliberative democracy. Here, political projects seeking to maximize social inclusion necessarily implicate a social compact, emphasize the pursuit of common purpose and the type proposed a political parties of social justice as the necessary compliment of such relation of compact; the social realization of these relation depends upon a chronic pursuit of a comprehensive equality of opportunity to participate in collective determinations of social outcome. Social inclusion is the removal of cultural, social and institutional barriers and the enhancement of incentives to increase the equitable access of *poor, women, dalits* and *janajati* to resources and opportunities (LFP, 2005). When certain sections of communities lack access to resources and opportunities around them resulting in the lack of assets, capabilities and voices for self-development and social dignity, unless women and other marginalized members become capable of influencing the decision making, coming out of the existing social differences and power relationships, it is difficult to get an equitable process institutionalized in every sphere (Nightangle, 2001: 93).

Social inclusion can be defined as a process of promoting equitable access to both economic and social benefits of development without any discrimination of caste, creed, descent, religion, ethnicity, nationality, sexual orientation, opinion or other characteristic (Tamrakar, 2006: Pp-48)

2.1.6 The Growth in Women's Economic Activities

Since the beginning of the 20th century, women's participation in the paid labour force has risen more or less continuously. One major influence was the labour shortage experienced during the First World War during the war years, women carried out many jobs previously regarded as the exclusive province of men. On returning from the war, men again took over most of those jobs but the pre-established pattern had been broken. In the years since Second World War, the gender division of labour has changed dramatically. Though women accounted for only 29 percent of the labour force in 1945, that figure has now reached to 45 percent. In 1997 more than 75 percent of women in Britain aged 25-24 years were economically active, meaning that they were either in paid work or were looking for work; in 1971 only half of the women were economically active (Gidden, 2001).

There are the numbers of reasons why the gap in economic activity rates between men and women have been closing in recent decades. First, there have been changes in the scope and the nature of task that have traditionally been associated with women and the 'domestic sphere' as the birth rate has declined and the average age of child birth has increased, many women now take on paid work when young and returned to work after having children. Smaller families have meant that the time many women previously spent at home caring for young children had been reduced. The mechanization of many domestic tasks has also helped to cut down the amount of time that needs to be spent to maintain the home. Automatic dishwashers, vacuum cleaners and washing machine have made the domestic workload less labour intensive. There is also evidence that the domestic division of labour between men and

women is being steadily corded over the time, although women certainly still carry out more domestic tasks than that of men.

2.1.7 Gender and Inequalities at Work

Despite processing formal equality with men, women still experience a number of inequalities in the labour market. In this section we will look at three of the main inequalities for women at work; occupational segregation, concentration in part-time employment and wage gap (Gidden, 2001).

i) Occupational Segregation

Women workers have traditionally been concentrated in poorly paid, routine occupation. Many of these jobs are highly gendered –that is, they are commonly seen as ‘women’s work’. Secretarial and caring jobs (such as nursing, social work and child care) are overwhelmingly held by women and generally regarded as ‘feminine’ occupation. Occupational gender segregation refers to the fact that men and women are concentrated in different types of jobs based on prevailing understating on what is appropriate for ‘male’ and ‘female’ work.

ii) Concentration in Part-Time Work

Although a growing number of women work full time outside the home, large proportion of women are concentrated in part-time employment. In recent decades opportunities for part-time work have grown enormously, partly as a result of labour market reforms to encourage flexible employment policies and partly due to the expansion of the service sector.

Part-time jobs are seen as offering much greater flexibility for employee than full time work. For this reason they are often favored by women who are attempting to balance work and family obligations. In many cases this can be done successfully and women who might otherwise forego employment became economically active. Such as low pay, job insecurity and limited opportunities for advancement.

iii) The Age Gap

The average pay of employed women in Britain is well below that of men, although the difference has been narrowed somewhat over the past thirty years. In 1970 women in full-time employment earned 63 pence for every pound earned by a man working full-time; by 1999 it had risen to 84 pence. Among women working part-time, the gap was reduced from 51 pence to 58 pence over the same period of time. This general tendency towards closing the 'wage-gap' is rightly seen as a significant step in the move towards equality with that of men.

Several processes are affecting these trends. One significant factor is that more women are moving into higher-paying professional positions than was earlier the case. Young women with good qualification are now as likely as their male counterparts to land lucrative jobs. Yet this progress at the top of the occupational structure is offset by the enormous increase in the number of women in low-paid part-time jobs within the rapidly expanding service sector (Giddens, 2001).

2.1.8 Social Structure in Gender

The deep-rooted cultural issues and structure of patriarchy and patrilocality put high cultural religious and other values to son against the daughter, generally in Hindu culture dominant rural areas in Nepal. As a direct result women have to struggle to survive in an environment where they perform subordinate role. They live under male as subordinate (father, brother before marriage, husband after marriage, son after the death of the husband) all their life, as they are economically depend on them due to existing property low structure (Malla, 2000).

Women carry a triple burden in the society; as a producer/ worker she contributes directly to subsistence and income; as a mother and wife care for the family members and the children; as a community worker she gives all her leisure hours and labour to the society; as for a women's access to property and

modern avenues of education, skill development and knowledge is concerned, Nepalese women in general lag far behind the men (Acharya, 1997).

Women in Nepal, as elsewhere, hold triple responsibilities of reproduction, production and community management. However reproduction isn't treated as work and household activities is not considered a predicting job at least by the state organs. Women suffer from discriminatory practices in opportunities for education. Personal mobility which is required among others for skill development and independent decision- making is highly restricted. Women in Nepal work for longer hours than men but men have many opportunities to gainful employment. Women possess extremely limited property right. Lack of access, control over the property mainly land property for women are deprived from decision making about the household income (NESAC, 1998)

A review of early development models, such as the "Growth model", the "Trickle down Model", the "Equity-Oriented Model", or the "Integrated Rural Development Model" reveals that none of them has adequately addressed the mass poverty and inequalities, including gender inequalities. Experiences have revealed the insufficiency of such models, and forced development planners to look in different direction. Addressing gender inequalities in the Third World is a fairly recent innovation, both in academics and in development.

Recently the realization has been spreading that any development model which does not include women's needs and contributions will be fatal flawed as such a model neglects half of the needs and human potential of any nation (Uprety,1989). As this awareness has spread, so too has the call to focus on gender and development. Until quite recently, development plans and programmes ignored gender inequalities, and thus failed to harness Nepalese women's potentials for contributing to the national development. The impact of the International Decade for Women (1980-1990) was set at the national policy level for the first time for the women's participation in development.

The paper has used the gender and development (GAD) framework in its discussion and analysis. The existing literature shows that there were women in development (WID) approach prior to the emergence of GAD approach in the 1980s. The primary focus of the WID approach was on the inclusion/integration of women in the development projects embedded with the objective for making them more efficient. But the GAD approach attempted to address inequalities in the social roles of men and women vis-à-vis development. It has also linked the productive and reproductive roles of women with the assumption that the social construction of these roles primarily triggers the oppression of the women. Understandably, gender is the system of socially ascribed roles and relationship between men and women, which are determined not by biology but by social, political, and economic context. Given the fact that gender roles are learned, they can change over time (Moser 1989, Seed 1991 and Regmi, 2000).

The framework is useful for data collection and analysis at the micro-level in gender division of labour between men and women and their access to control over various resources. Moser framework focuses on the three components such as the women's triple roles (productive, reproductive and community roles), practical and gender needs and categories of WID/ GAD policy approaches. There has also been an emphasis on the empowerment of women by addressing the issue of inequalities and imbalance power relations between men and women and improving the gender relations in the community. Women's empowerment framework attempts at bringing women into the equal position to that of men. It focuses on the five hierarchical levels of equality-welfare, access concentration, participation and control. It is considered to be very useful tool for planning, monitoring an evaluation of a project which translates the commitment of empowerment into action (Longwe, 1991 and Regmi, 2000).

The status of women in Nepal (1981) study was the milestone for women in development in Nepal. Extensive fieldwork in eight communities showed a

clear link between women's ability to generate income and their status in the family and community. The study further demonstrated that in community's encouraged female participation in market activities and women's entrepreneurial abilities. Women's roles in subsistence agriculture and market economy including their considerable decision-making responsibilities are not reflected in any development agency strategies for extension, training credit employment etc. Instead these strategies are targeted almost exclusively toward men, resulting not only in failure to mobilize the fully productive potential of women, but in the tendency to actually lower their relative status by not reaching through the inside/ outside dichotomy to draw women into the highly complex and increasingly important structures of the development process and the wider spheres of society (Acharya and Bennett, 1981).

2.1.9 Attitude towards Work

It is a natural phenomenon that the attitude of women is changing from time to time. A study on the attitude of women towards their work was carried in the British context and was published in 1988. The study had revealed that the women's attitude were many and varied. According to the study, old notion of applying the same principle to all was not appropriate. There may be considerable variations among women it is being replaced by new attitude such as a strong sense of independence, negative feeling about being confined in the home, pride in one's work and position feeling towards paid work. The study had also claimed that the traditional concept of men's and women's attitude towards works was quite distinct.

2.1.10 Policy Measures

In order to avoid the prevailing obstacles of the society regarding women's employment, some of the recommendations have been presented, which are based on review of literatures studied.

-) Male and female should be equally engaged in the task of rearing future generation.

-) The attitude to undermine women's work should be changed and they should be providing with the work which has basic skills.
-) Women should be provided with additional pre or in service training in order to make them equally competent.
-) Maternity leave should be extending to three months and provisions of leaving three years leaves for child rearing should be included in the staff rules.
-) The women working in higher ranks should play a vital role as agents to ring appreciable change the present status of women.

2.1.11 Origin and History of the Darai

Caste is corporate social units which are ranked and generally defined by descent, marriage and occupation. Caste needs never meet as whole in one place but members of one caste share a concern for its rank and morality. The general characteristics of caste system can be compared with other system of stratification such as those based on class or race. Undeveloped forms of caste exist in many parts of the world but caste organization and ideology are elaborated to such an extent in Hindu societies that some scholars have considered caste a uniquely Hindu phenomena. In Hindu society caste rank is hereditary and linked to occupational pursuit.

There remains a great deal of confusion regarding the identity of the Darai of Nepal. Some Darai in Tanahun district call themselves migrants from Darbhanga district of India, but most Darai in Palpa, Dhading and Tanahun claim that they are an indigenous group of people, and have always resided in these places from time immemorial. Whatever the truth, they are a distinct group of people in central Nepal and internal migration in the community seems frequent. Those who are residing in different parts of Chitwan today claim that they are the migrants from Tanahun and Darai in the southern parts of Nawalparasi said that they came from Dedgaun, Buling and Damauli.

2.2 Review of Related Studies

Nepal Federation of Indigenous Nationalities (NEFIN) is the autonomous and politically non-partisan national level common organization. NEFIN currently consists of 54 indigenous member organization widely distributed throughout the entire Terai, Hill and Himalays of Nepal. NEFIN was formed with the goal of documenting preserving and promoting cultures, languages, religion, customs and traditions of the indigenous nationalities of Nepal and to assist them in developing and obtaining equal rights NEFIN has been playing an important role in supporting its member organization in leadership development, strengthening decision making, capabilities, networking and enabling them fight for their rights to development with identity.

According to the book 'People of Nepal' written by Dor Bahadur Bista, Darai looks quite similar to the tribes found in Indian sub continent. Their short and flat nose and dark brown complexion resemble to those of Kumal, Bote and Tharu. This can be a reason why some scholars have grouped them as an identical ethnic group. Native linguists like Bal Krishna Pokhrel , Chudamani Upadhaya Regmi and Madan Prasad Dawadi have classified it as one of the branches of Indo-European language (Vinodi-1996).

Though some scholars have grouped Darai within Mongoloid stock, they remain for many years in close contact with people who speak Indo-European language. Darai language shows a distinct resemblance with that of Maithili, Bhojpuri, Nepali and Hindi (Adhikari 1997). As pointed by Carl Kotapish and Sharon Kotapish Darai language shares 69% cognates with Nepali (Kotapish, Carl and Sharon. (1973) Darai Phonemic Summary Tribhuwan University kathmandu). According to Manusmriti (10/43/43) in course of explaining different caste and ethnic groups "Darada" word was found. In the Nepali history and some treaty there was mentioned the word like "Darwai" and "Darai". Grierson was the first who used the word " Darai" Prithvi Narayan Shah the first Shah king of Unified Nepal wrote a letter to 'Sidha Vaganta

Nath' mentioning as "...Agge Musaijike Hamra Muluk Variko Jogiharuko Mandalain Chahayu Majhi, Kumal, Danuwar, Daroi, Tharu, Pahari, Kusahari, Thami, Hayou, Sunuwar, Chepang, Jwalaha, Kuslya, Newaraya yetijataka garahi 1, 1 Ana Dastur dinu Saja Bihana San dinu...." During the time of Khas State in western Nepal the administrative was called "Dara" the word have believed to be formed as Darai. The Khas state at that time was said to be spread up to east Trisuli where the current Darai caste scattered and later migrated to defferent locations including in big number in Chitwan district. Use of Darai language is prevalent in most localities of Chitwan and Tanahun districts. But Darai of Pipaltaar village of South-west Tanahun, seem to be completely unaware about their own language. Similarly the Darai of Rampur in Palpa, Salyantar in Dhading they do not speak their own language though some older men and women sometimes use it. In almost all Darai localities of Gorkha district it has almost ceased to exist. Nawalparasi is such a district where in some localities like Dedhgaun, Paranpur its use is most prevalent whereas in others like Belhani and Kusunde it is not common.

The Maoists are becoming successful to attract women in their armed force. It is known that women are squad commanders. In the Maoists stronghold areas one third of guerrillas are women (Thapa, 2003). They are also active in platoons, companies and battalions (Sharma, 2003). Even separate women guerrilla squad has been formed. Many women were participated in the insurgency because of feeling of injustice and discrimination. The capability of the women has been proved by armed force. Majority of the women guerillas are from poor, peasant, illiterate and Janajati women. Sobha Gautam and her colleagues reported that, "poor peasant women and women from the most oppressed nationalities have been the most active in joining the people's war. Nearly 70 percent women in the people's war are from the Tibeto- Burman and Dalits communities, eg; Magar, Tamang, Kamis and Gurungs"(Thapa,2003).

Perhaps, majority of the women participated in the insurgency not because of ideology, but because of the pragmatic need of liberation from inequality and discrimination (Upreti, 2004). Gender discrimination in Nepal has not fundamentally changed even after the restoration of democracy and still 23 discriminatory laws exist in this country. Traditionally and religiously sanctified exclusionary practices are still dominant at cultural, social, economic and political sphere of society (Gautam et. al; 2003).

One very significant factor about Darai language is the regular occurrence of Nepali words in its speech. Less frequent Darai are thrown into disuse and are being rapidly replaced by active and convenient Nepali words. School going boys and girls now- a-day prefer to speak Nepali even among them with family members. It is also assumed that in course of time language will gradually cease to exist even in the Darai localities, because nobody seems conscious about the prevention and progress of the native Darai language. Darai are mainly found in Damauli of Tanahu district and on the banks of Madi River. Their sparse settlement is also found in Chitwan district. Flat-nosed short in stature and stout in build, Darais are prominently boatmen and fishermen. Though they are closer to mongoloid stock by their appearance.

The life of Darai women in Nepal is quite difficult in relation to their male counterpart. It is well known that the status of Darai women in Nepal is lower than that of males. Female works more than male in all age groups. The burden of work load gradually increases with age. The labour of women is not counted in the national income and their work is not valued as productive work. It is due to the lack of education, awareness, lower social status and images are given to women and the traditional norms of religious faith. Darai women are confined into their domestic and subsistence activities. The main occupation of women is household chores and agriculture activities. In most household, women's economic contribution is crucial for its subsistence. They also involve

in small productive works such as kitchen gardening, cattle raising and poultry farming etc. Women have to look after their children and family members.

In many developing countries, women are more exploited, though they perform more labour work, domestic work but receive less care in many respects like education, health, nutrition, leisure time. Male infants are breastfed longer than female infants. According to Haralombos and Halborn feminism blames the exploitation of women on men. It is primarily men who have benefited from the subordination of women. Women are seen to be exploited because they undertake free labor for men by carrying out childcare and housework and they are denied to the access to positions of power. Radical feminists see society as patriarchal. It is dominated and ruled by men. From this point of view, men are ruling class and women the subject class. Radical feminists often see the family as the key institution producing women's oppression in modern societies. They tend to believe that women have always been exploited and that only revolutionary change can offer the possibility of their liberation. However, there are disagreements within this group about both the origins of women's oppression and the possible solution to it. Such as Shulamith Firestone, believe women's oppression originated in their biology, as so important, they give birth. Others do not see biology as they see male rule as largely a product of culture. In a socio-cultural context which recognize gender equality, family planning methods become powerful instrument for women to control their own fertility. But in a socio cultural setting where women have minimal access to modern avenues of knowledge and little control over their own hurries family planning techno leg may be used to boaster male control over women. Thus further reinforcing traditional gender subordination the fact data and analysis of the world pores that women in every society are socially culturally and economically backward rather than men because of the gender inequality. According to the study of Meena Acharya, women spend much of their time in unpaid activities whether these are identified as economic and production. They carry a triple burden in the society as a production workers. She contributes directly to the subsistence and income; as a mother and wife she

cares for the family member and the children; as a community workers she gives all her leisure time and labor to society (UNDP, 1997).

According to Bista (1967), Sharma (2044), Gautam and Magar (1997), the oldest women of the household have the supreme authority in household. After her, the oldest daughter- in- law enjoys with greater authority among daughter in-laws. The youngest daughter- in- law is limited to kitchen chores and cooking and sanitation. Bista adds that the youngest daughter- in- law may not eat any thing cooked by senior members of the family as a rule. She is relieved from this job after being new daughter- in-law to the new home. But this system does not prevail in study site. A woman, who cannot work at field or outdoor, stays at home and prepares meal. For example, an old woman or a woman with small baby stays at home and prepares meal, taking care of children, calf, pig or poultry. If the family is joint then other women or small daughters help them. Socio- cultural status of Darai women play important role in the participation rate of the women. The example of this is that women among young, having few lands, work more hours than the women living in a large family, among widow women who own more (Malla 2000).

Darai women have their own personality like Tharu women. They are not more dominated by their husbands as the women in Hindu society are. Their interests and suggestions are also considered while making any household decision. A husband tries to keep his wife happy and satisfied; otherwise she might take another husband or run away to her parents.

The previous studies had made empirical studies on women and their role and participation in the forest management and different organizational matters. The studies were based on high caste women. Very few empirical studies had been carried out in the field of Darai community, and the work done was also lagging to illustrate the role of Darai women in decision making roles. This study aims to uncover the condition of Darai women and their role in decision making process. To sum up all the reviews, we can simply conclude that for

sustainable development there should be equal distribution of the resources to make the accessibility among all groups of people. In the beginning the development is defined from materialistic point of view which did not address the equilibrium arrangement. They focus on national development which is associated with nature. Sustainable development is durable plan for the long period of time simply needed to encompass all groups of people. It is because social doctors always address all groups of people equally in the development activities without any discrimination. Equal distribution and participation does not only mean the inclusion of social actors in the development process but also their knowledge, creativity, institutional and cultural arrangements in which their societies are based. It should focus on local potentiality. The review reveals lots of area of gender discrimination and access of equality in different issues. This study aims to study Darai women's participation in socio-cultural point of view. To learn more about socio-cultural status and activities of Darai women, this study is intensely related to socio-cultural status of Darai women.

CHAPTER-III

RESEARCH METHODS

This Chapter includes various details about the process through which this research was conducted, the various procedures, difficulties and various types of data collection. It also deals with the short discussion of the rationale for selection of the study site and research design, (sampling procedure, problem in the field work, data collection technique, data processing and analysis). This section discusses research methods employed to accomplish the study objectives.

3.1 Rationale for the Selection of the Study Site

This study covers an area of the ward no. 12 of Bharatpur Municipality in Chitwan district at Narayani zone, which is situated on the eastern edge of the municipality. The research site was selected purposively. It is widely recognized fact that socio-economic change can play decisive role to change the structure of a society or a group. Darai a major Indigenous group has no exception. Involvement of the women in the management of varied works to make socio-cultural change can play decisive role to change the structure of a society or a group. Women the one who had predominately occupied the half space, have low representation in every sphere of social and cultural life in the Hindu and oriental societies. Considering all these facts, it is very important to investigate the nature and pattern of such overwhelming changes. Without understanding these changes it is not viable to develop realistic framework that aims at main streaming and uplifting the Darai population in Nepal. As it is the universal phenomenon that gender involvement and development are interdependent, this study also attempts to find out the realities of gender disparity in the indigenous community. Since the researcher of this study is very much interested towards the issues of female related cases among the Janajatis, so researcher had selected the Women of Darai community. It is assumed that the study would not possess any kind of problem in exploring

underlying problems, constraints and consequences, these variables that may affect on gender access in this study site.

3.2 Research Design

The major emphasis in this study is to analyze and explore the condition of the women in the Darai community it has set objectives to analyze the position and role played by the female in the social setting. This study tries to explore the perception of the women's condition in their present situation. Considering all these facts, both exploratory and descriptive research design were chosen in this work. Explorative research design had been used to understand the women's perception and attitude towards their current socio-economic status. Descriptive research design had also been employed to describe the overall condition of the women in the Darai community.

3.3 Nature and Source of Data

Both the primary as well as secondary data were employed in this study. But, the primary data and the information were extensively utilized as the main source of this research work. By nature the primary data were qualitative and quantitative. Emphasis had been given to both quantitative as well as qualitative data. Quantitative data were collected mainly from the interview schedule, and qualitative data from the focus group discussion methods. Some secondary data and information were also extracted from the different published and unpublished sources: such as journals, books, articles, village profile, dissertations, etc. as per the requirement to the research.

3.4 Census Study

This study tried to apply a more holistic approach about the condition of female in the decision making role among the Darai women. The universe of this study site was the Darai women residing in the ward no 12 of Bharatpur Municipality, Chitwan were taken as a whole. The household enumerated data states that there were 45 households found to be built by Darai people in the study site. Due to the small population size, the researcher has conducted

census study for his research work. The senior female of the house had been taken as a unit of measurement for the interview, in case of her absence the female above 15 years was taken as respondents of the study.

3.5 Primary Data Collection Techniques

As per the research objectives, different tools were used to collect the required data for the study. Following methods were used to collect the primary data.

3.5.1 Household Enumeration

In the first phase of the study, household enumeration was conducted. All the households in the universe were enlisted on the basis of house number given by Bharatpur Municipality.

3.5.2 Observation

Observation technique was adopted in various steps in order to study various aspects in the research site. Frequently observations on Darai were made in different time period during field visit and field work. But, important observations were made during the political addresses by the leaders of the people and the government policies in regard to the mainstreaming the backward group. Observation adopted was both structured as well as unstructured, but most structured observation was done to get more qualitative data. During the period of field work their day to day activities were recorded.

3.5.3 Interview Schedule

This technique has been the main basis of collection of primary data. To collect required data an interview schedule both open and close ended question were prepared and pre-tested. A careful attention was provided while constructing and structuring the schedule. Questions included in the interview schedule were framed in such a way that they can provide with both qualitative and quantitative data. Importantly the questions in the interview schedule were structured type.

3.5.4 Focused Group Discussion

A focus group discussion was also conducted in order to gain convenient information as well as to check the consistency in the data collected from field survey. A semi-structured questionnaire was also prepared for this purpose. A checklist was made under the bases of cited review and with the instruction of the supervisors (appendix-2). There were more than eight participants in the FGD session along with the members of Darai Utthan Samaj. This also helped to check the collected data for its reliability and validity. The FGD session was held on the date of 2067/04/21 in the home of the local respondents of ward no-12 Bharatpur municipality.

3.5.5 Case Studies

Two separate case studies with the participant and their groups were also carried out to know the status of women in Darai community. The case studies were carried out with the permission of the respondent and every ethical value were cared properly and mentioned all the information which he has agreed to be kept in the dissertation. To get special insights on certain aspects and to collect more important qualitative data, this case study has also triangulated the collected qualitative data.

3.6 Problem in Field Work

During the field work researcher had to face a lot of problems. It was very difficult for researcher to meet the respondent in time. The researcher had to visit them frequently. Many of them had asked the question repeatedly by suspecting on the researcher. They ask the researcher the questions that if he belongs to a party of Maoist. The respondents were badly treated by different groups in the name of the political parties. It also became very difficult to collect the information on income they earn and the possession of the immovable property. It was also very difficult to manage Focus Group Discussion session and to gather the participants.

3.7 Validity and Reliability

The validity of the instrument was maintained by consulting with supervisor, experts and concerned persons. Extra emphasis was given to maintain the objective of the data and avoid data error by comparing them with different data collected from different sources. Likewise, reliability of the data has been ensured by the careful planning of the questions in the interview schedule and pre-tested the interview schedule in the non sampled area after that necessary changes were been made in it.

3.8 Method of Data Analysis

Mainly descriptive method of data analysis was adopted for this study. Quantifiable raw data were processed in computer using Statistical Package for Social Sciences (SPSS. 11 for windows) and the same package was used to analyze the data obtained from field study. The non-quantifiable qualitative data have been managed manually and analyzed descriptively. Cross tabulation, percentage distribution and frequency tables are the main tools to analyze the data. In order to make easy to understand the result of the study, charts, line graphs and figures are also presented to some variables. Some case studies reports were also included in this report to support the analysis and discussion. Similarly, suitable photographs taken during field visit were inserted for better illustration and reinforcement and the evaluation aspects, of the report.

CHAPTER-IV

SOCIO-ECONOMIC PROFILE OF THE DARAI POPULATION

This chapter includes the socio-economic and demographic background of the respondents. It includes the study site and its description, location, cultural setting, climate, historical perspective of the study site, social organizations, social ranking, education, economic structure, occupational structure, land holding, demographic structure, family size, age and sex composition. This chapter begins with a brief study of the study site description.

4.1. Physical Setting of Naurange

This study covers an area of Darai Community in Naurange, Bharatpur Municipality in Chitwan of Narayani zone, demarcated by the Darai society of Bharatpur Municipality. The research site was selected purposively, due to the high concentration of the Darai in the area.

Chitwan extends, in the 'Oriental Realm', between the north parallels of 27° 2' and 27° 46' latitude and 83° 55' and 84° 48' and 27° 46' latitude and 83° 55' and 84° 48' longitude and having the total area of the district about 2338.39 sq km. Situated in the southern flank of Himalayas it occupies central position in the country. Chitwan, One of the five districts within the bounds of Narayani zone belongs to the central development region, it is situated at the distance of about 120 km Southwest of Kathmandu. It is bounded by Makawanpur and Parsa districts in the east, by Tanahu in the west, by Dhading and Gorkha in the north and by the state of Bihar in the south. The average length of this district from east-west is 98 km and breadth 0.5 km- 46 km.

The Naurange is located in the eastern edge of the Bharatpur municipality. Regarding the geographical territory, Bharatpur municipality has an area of 7500 hectares. In its east, there is Baranda Bhar (National Park), in its west is Mangalpur Village Development Committee and Narayani River. In south and North, it is bounded by Narayani River and Kabilash Village Development Committee and Geetanagar Village Development Committee respectively. The

proximity of this city from Kathmandu (146 km), Pokhara (126 km), Hetauda (78 km), Butwal (114 km), Birgunj (128 km) and Gorkha (67km) has augmented the importance of its advantageous geographical location. In addition to good road access, Bharatpur has regular daily air services for Kathmandu.

4.2. Demographic Setting of the Study site

According to the National Population Census 2001, the total population of Bharatpur municipality was 92214. The population growth rate was 7.1%. Almost all parts of the municipality have good access of roads, communication and transportation. However, only a little part of the municipality has rural area which has large number of population.

Bharatpur is the city of the migrants. Almost all people, except some indigenous groups like Tharus, Darai, Kumals and Chepangs, are emigrated from different parts of the country. The migration had taken its root after the eradication of Malaria. Inception of the Rapti Valley Development Project in the sixties promoted another surge of migration by distributing land. So due to migration from different parts of the country combination of varieties of castes and ethnic groups are found dwelling in the municipality. Among them, the Brahmins, Chhetries, Newars, Magars, Tamangs and Gurungs are major ethnic groups. In the downtown of the municipality, Newar is the dominant caste. Indigenous tribes such as Chepang, Tharus, Darais and Kumals can be found in the fringes of the municipality. Among the indigenous tribes, Darai people are socially, economically, politically and even from educational point of view, very backward, weak and dominated. The population is also very low as compared with other castes. Most of the houses are cemented and few houses have thatched roofs. Some parts of the study area have well access to the motor-able road and transportation facility.

4.2.1 Demographic Features

According to the national census/statistical bulletin 2064/065, the total population of Chitwan was 534497 households. The total males were 235080

where as female were 236964. The population growth rate was 2.86 percent and the density of population was 213 persons per-square kilometer.

4.3 Caste/ Ethnic Composition.

There is a huge diversity in the composition of population of Chitwan district by caste and ethnicity. It has a composite population stemming from various ethnic groups. This is because of the migrated people from different places of Nepal as well as India. Some caste ethnic groups are primitive and some are new to this district. Among them some people are from hilly region and other from Terai region. The major caste/ethnic group of Chitwan are Brahmin/ chhetri,, Tharu, Gurung, Tamang, Newar, chepang, Magar, Kumal, Bota, Darai and other (Damai, Kami, Sarki, Muslim, Giri etc)

4.4 Literacy Status

The educational status of this district is good in comparison to other neighboring districts Bara, Parsa, Rauthhat and Makwanpur. The total literate percentage of the district is 71.1% As compared to the male percentage of literate female comparably low. This is due to the low status given to women in the society and over buster of household chores and farm activities upon them. The literacy status of the district is as Shown in the table below.

Table 4.2: Literacy status of Chitwan

S.N.	Sex	Percent
1.	Male	79.3
2.	Female	63.0
	Total	71.1

Source: Ward Profile, Naurange; 2003

Above table shows that the female's literacy rate is lower than male's but now-a-days the literacy rate is increasing due to their feeling of equal need of education for daughters and sons. But in some backward communities the condition remains the same. Daria is also backward indigenous group. Their educational status is not equal to the other groups of the district. Most of them

are uneducated so that the total literacy percentage of the district is lower than other developed districts.

4.5 Health Status and Practices

So far as the health of Darai people is concerned, they are leading miserable and poor life. Firstly, this is because of the lack of education. Secondly as they are mostly illiterate and uneducated, they don't have awareness regarding how to lead a healthy and hygienic life. The next aspect that is responsible for their poor health is poverty. As a result, their life expectancy has decreased. Most of the family members suffer from common diseases like cough, diarrhea, fever and so on. The cause of common diseases is due to the lack of availability of drinking water and sound environment. The sources of water they use are the river, pond, well and tape. They are economically weak. So they cannot afford for private water. As compared with men, women mostly suffer from diseases as they mostly involve in household works and activities. Malnutrition and vitamin deficiency, especially among children and women of reproductive age, along with TB, leprosy, malaria, kalazar and scabies and so on are the main diseases of the Darai society. This has caused the infant mortality and the poor health of women. As majority of Darai people live in rural areas especially near the bank of river or the forest side, they are far from the access of modern health facilities and services. They don't go to see doctors in common health problems. Rather they do treatment from witchdoctors which reflect that they are strongly guided by the conservative thoughts. Ultimately, if their witch doctor becomes unable to treat the patient, then they go to hospitals. They rarely do family planning and hardly use the contraceptive devices. As a result, they produce more children and cannot rear them with good nutrition and education.

Hence malnutrition, early marriage, giving birth of plural number of children, poor housing, lack of pure drinking water, insufficient sanitary facilities and high use of smoking, chewing tobacco are the factors that contribute to the poor health of Darai. In the present context, the government has established health

posts in rural areas so as to decrease the maternal mortality rate and to improve the health of rural people. Even in such situation, they hardly go in such health post to check up their health time and again because of lack of awareness and consciousness.

4.6 Darai People and Their Origin

Darai are one of the indigenous inhabitants of Nepal and are found scattered in six districts as Chitwan, Tanahun, Dhading, Gorkha, Nawalparasi and Palpa. They live mostly on the lowlands in the river basins of Trisuli, Budigandaki, Marshyandi, Madi, Seti, Narayani and Kaligandaki. Apart from these six districts some Darai settlements are reported in Taulihawa in Kapilvastu and Gaheshnagar in Rupandehi district. It is however in Tanahun, Chitwan, and Nawalparasi where Darai settlements are mainly concentrated. According to national census 2001 there were 14859 Darai people dwelling in different location of the country. Among them females are 7664 and males are 7195 this shows that females are more than males in number. It can be further be clear from the shown in the figure shown below.

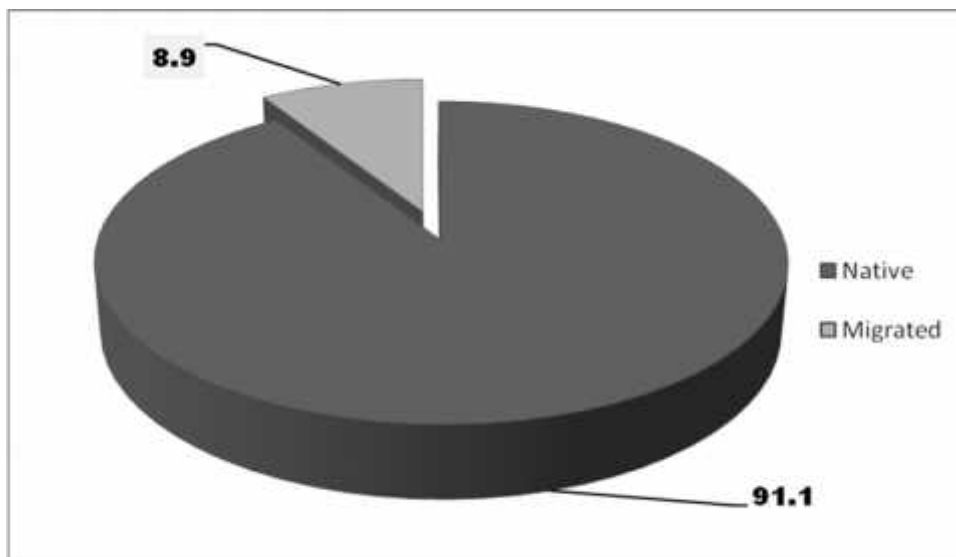


Fig. 4.1: Respondents by Their Origin

Source: Field Survey, Jan, 2010

The figure 4.1 illustrated above shows clearly that 91.1 percent of the respondents were the native whereas 8.9 percent of the respondents were migrated from different areas. The collected data from the field clearly states

that the respondents who had migrated to this area were from the neighboring districts. Out of the four respondents two of them were reported to be migrated from the Fewataar- Gorkha and two from Tanahun district. So the collected data marks clearly that most of the respondents were the native of the study site.

4.7 Flow Chart of Darai Community

During the field survey the effort was made to find the historical origin of the Darai community in the Bharatpur municipality. The collected facts for the historical origin of the Darai people are shown in the flow model below. It also states about the cause for selecting this site for the settlement.

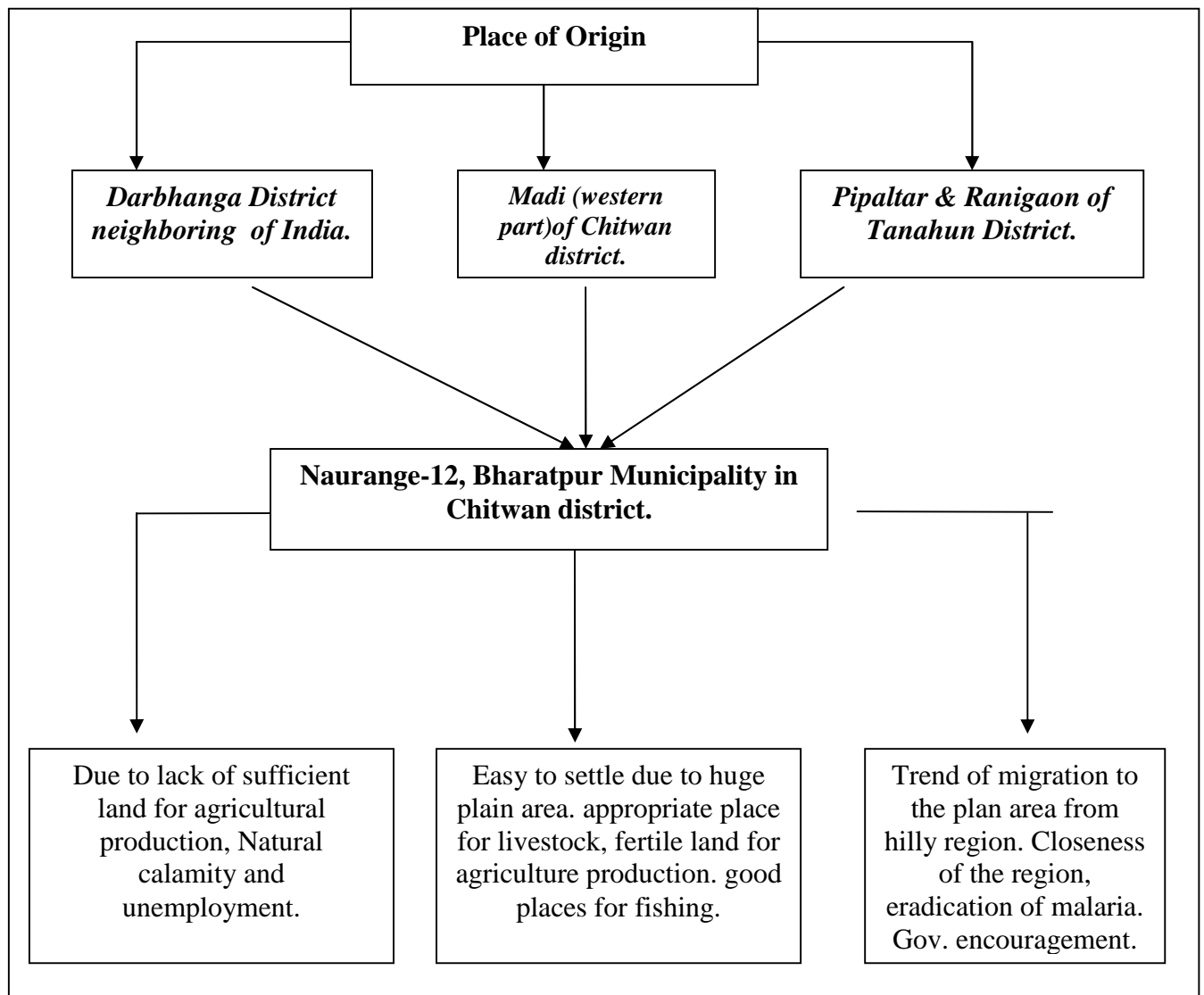


Fig. 4.2: Flow Chart of Place of Origin

Source: Field Survey, Jan, 2010

The flow model in the figure 4.2 above has tried to elaborate the place of origin of Darai community. By concentrating on the statements of the respondents we can say that Darai people migrated from the different places to the Bharatpur municipality. Mainly they came from Darbhanga, a district of Bihar in India, likewise it was also been reported by the respondents of the study site that most of Darai in the past were believed to be migrated from Madi the western part of Chitwam District whereas some of them had reported that these people were mostly migrated from Pipaltar and Ranigaon of Tanahun District in different periods of time and had permanently settled in that area.

The causes for the migration had also been asked to the respondents of the site. Their reported facts were also been presented in the flow model above. It had been marked by the respondents that due to the lack of agricultural land for the production and different natural calamities and unemployment these people had migrated to this area. The reason for the migration is due to the plain land and sufficient land for the cultivation as well as the fertile land and the facilities for the irrigation had made them attracted to these site. They had also reported that the program of government to eradicate malaria from the area had played a vital role for pulling factor to Darai people to this place.

4.8 Socio-Cultural Status of the Respondents

Socio-cultural practices of Darai people reflect the status of their lifestyle and living standard. The cultural background taken into consideration includes family structure, age and sex structure of population, marital status, role in decision making process from gender perspective, time contribution in household work, personal property of women and cultural practices based on gender, and so forth.

4.9 Demographic Status of the Respondents

The present research work is based on the 45 Darai households, listed through the household enumeration. The total population of 45 households was 295. Among them 54.24 percent are males and 45.76 percent are females. Gender

division of labour in Darai households helps in understanding for the comprehension of basic demographic characteristics of the sampled households. Thus the following sub-units reveal the basic demographic characteristics of the sampled households.

4.10 Educational Status of the Respondents

Koirala (1996) discussed the educational status of Janajaties in Nepal. According to him "the Janajaties in Nepal never had a written tradition". In the past, the schooling system was based on the *Varnashram* model during *Vedic* and post-*Vedic* period. There was deliberate denial of schooling to indigenous nationalities. Education helps to break the darkness of ignorance and bring the people into the light of right path. However, due to the traditional perception in the society, most of the backward caste, low caste people and the girls have been deprived of educational opportunity. Table 4.3 shows the education status of the respondents in the study site. Due to the social discrimination, the respondents were deprived from the access of the higher level education. Only 11.6 percent of the respondents obtained SLC, and higher education; out of which 1.66 percent was female. 40 percent of the respondents were illiterate and 35 percent were able to read and write.

Table 4.3: Education Status of the Respondents

Level of Education	Frequency	Percent
Illiterate	16	35.6
Normal Literate	1	2.2
Below 8 Class	21	46.7
Test Passed	1	2.2
SLC Passed	4	8.9
Intermediate passed	1	2.2
Bachelor and above	1	2.2
Total	45	100.0

Source: Field Survey, Jan, 2010

Education of Darai was found to be low paid attention. Majority of the respondents of the study site were found below the standard of 8th. The figure

46.7 percent clearly marks the realities of the site. Similarly, 35.6 percent of the respondents were marked as illiterate at the study site. The number of SLC passed respondents was also found to be limited up to 8.9 percent only. Rest of the respondents of were marked as test- passed, intermediate passed and bachelor's level as 2.2 percent respectively.

4.11 Economic Structure

Generally, the main source of economy in the present study area is agricultural activities. Most of the people of this municipality are small or large farmer. There is lack of industrial development. Thus, people have no other better alternatives. Rice, maize, millet, wheat, barley, potato, etc are the main crops of this area. Similarly, fruits (i.e. orange, guava, banana, lemon, etc.) and vegetables are produce in the massive rate to meet the requirements of the people of Bharatpur municipality. The economy of the district is relying on agriculture mostly in subsistence farming. Most of people are engaged in agriculture but the life is very hard due to small pieces of land and primitive type of farming cereal and vegetables. The Darai people mostly are engaged on crop production livestock husbandry, poultry farming fish farming, bee keeping, wage labour and building construction. This District it has also attached to the tourism since 1960. Various religions and historical places, cultures associated with ethnic groups, wild animal and natural forests are some of the important attractions for tourists. Although the main occupation of the district is agriculture, people are employed in local industries, commercial enterprises and wage labor in construction field.

4.11.1 Occupational Structure

In Darai community, agriculture and the agricultural related occupations are given and found to be the most important base of occupation but the study is based on the condition of female in Darai community. Gradually these people had started to work in the city sites. This has been proved by the data collected from the field. Occupational distribution of the respondents is given below in the table 4.4 and Figure 4.3

Table 4.4: Occupational Distribution of the Respondents

Occupation	Frequency	Percent
Housewife	32	72.0
Student	13	30.0
Total	45	100.0

Source: Field Survey, Jan, 2010

The table above clearly states that 72 percent of the respondents were housewives and 30 percent of the respondents had reported that they were the students. So the collected facts mark clearly that women bear low social status in the community. During the field visit most of them had reported that they had not worked outside. Those who had reported to work out also had stated that the work do not rank high. It may be because their educational status is very low.

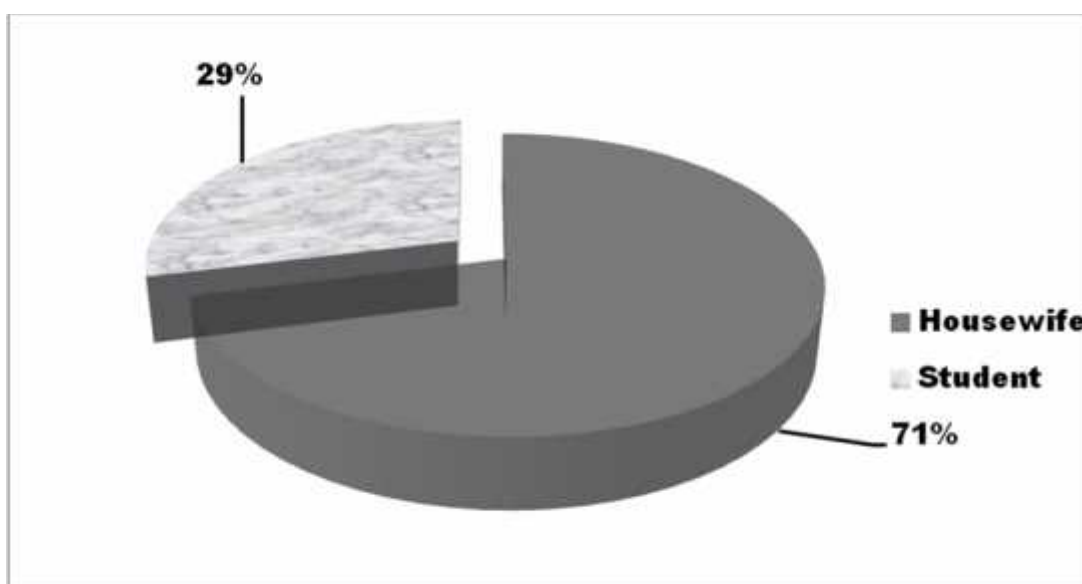


Fig. 4.3: Occupational Distribution of the Respondents

Source: Field Survey 2010

4.12. Demographic Structure

4.12.1 Family Size

Family size is another important variable which affects the direction of mobility and the condition of the female at an area. It is also proposed to explore whether family size has any association with the condition of the female. The specific questions raised for exploration are; what is the effect of family size on the condition of female in the studies population? Has it any bearing on decision making and other role of female?

Household size of the respondents ranged from a minimum of 2 to a maximum of 11 members, the average being 5.5 members. It is generally believed that the larger the family size, the lower would have the higher social status and vice-versa. This aspect has dealt with only one time phase dimension. Here it is expected that the lower the family size the greater would be the Socio-cultural status of the female. Though the family size is comparatively large, even then the types are found a bit different that can be seen from the given figure 4.4.

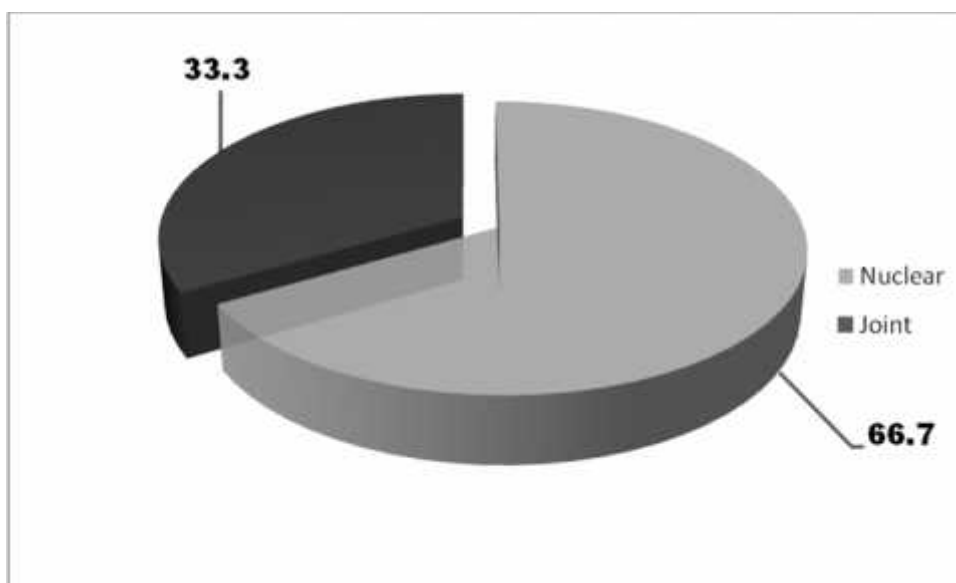


Fig. 4.4: Types of Family of the Respondents

Source: Field Survey, Jan, 2010

As the above figure clearly states that 66.7 percent of the respondents have lived in nuclear pattern whereas 33.3 percent of the respondents live in the joint family. From the above fact it can be stated that due to nuclear family the respondents bear higher social status. If they live in the joint system of family the female must have to remain under the control of the head of the family.

To sum up we can state that the tendency to live separately after marriage has developed and they are moving toward nuclear family structure. The people of new generation do not like to adhere to the norms and values of the joint family structure.

4.12.2 Distribution of the Respondents by Age

The data was based on the report of the female of the study site. Here different age group of study site was taken to get the set goal of the study. The table 4.4 below illustrates the fact collected from the field about the age structure of the respondents in the study site. The age of the respondents is an important variable to get the reliable and the valid data. As the aged the respondent is the more reliable fact they report too, due to the long experiences they bear.

Table 4.4: Age Structure of the Respondents

Age group	Frequency	Percent
Up to 20 years	11	24.4
21 to 25 years	7	15.6
26 to 30 years	9	20.0
31 to 35 years	3	6.7
36 to 40 years	7	15.6
41 to 45 years	1	2.2
45 years and above	7	15.6
Total	45	100.0

Source: Field Survey, Jan, 2010

Table 4.4 presents the general information about the percentage distribution of the respondents by age. The largest percentage of the respondents is from the age group up to 20 years that consist of 24.4 percent. In the same way the least were from the age group of 41 to 45 years that consists of 2.2 percent.

4.12.3 Distribution of the Respondents by Marriage

Marriage is an institution which admits man and woman to a family life. It is a stable relationship in which a man and woman are socially permitted to have children implying the right social conduct. There is big change on marriage system in Darai community. According to Darai myth there was a Ghardevata system, in this system bride's relatives needed to go to grooms house and make big supper (Meal) and fixed the marriage after the same month of next year keeping one whole year age gap but nowadays it is changed into the normal married system. Nowadays girl`s parents go to groom`s house and fix the marriage for the soonest date if girls and boys give okay signals for getting

marriage. The old system is eliminating due to the fact that the fixed girls can be eloped with other boys within one year fixed date. Apart from their family members the Kaliya has main role finding grooms and brides. There is generally arranged marriage system is found in Darai Community. Alike to other caste Inter-caste marriage system is also increased among the Darai community but guardian would not have any role for love marriage and other inter-caste marriages. There are only 2 inter-caste marriage recorded in the area. Darai people also care for higher and lower caste when bride and groom choose their own life partner. If the girls go with lower caste people she has to pay a penalty for her family members but it is small amount of money about Rs.30-35. Previously there was a penalty of meat of full goat. Due to this, the study is important to analyze the marital status of the study population. The figure 4.5 given below shows the marital condition of the study population

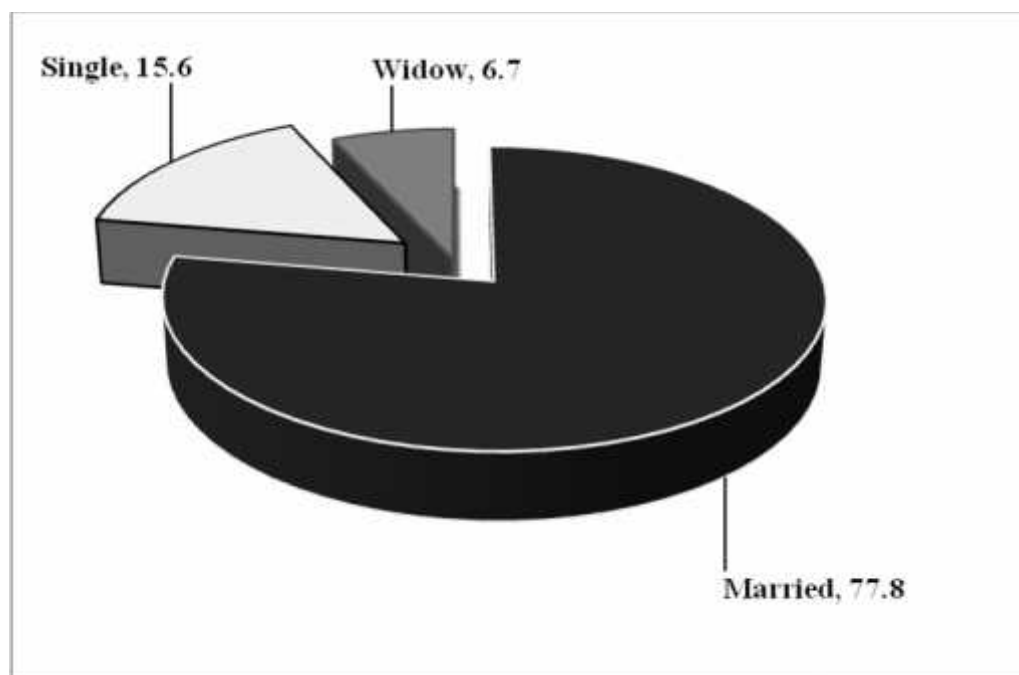


Fig.4.5: Marital Status of the Respondents

Source: Field Survey, Jan, 2010

Some questions were asked to 45 Darai female about their marital status. The collected data had been presented in the figure 4.5 above that reports that the highest number of women were married the percentage was (77.8%). Single was (15.5%) and the (6.7 %) was widow. According to the table 35 women (77

%) are married, 7 women 15.6% are single (unmarried) and 3 women 6.7% are widow. During the study, it was found that there are 5 inter-castes marriage where there is not much difficult difficulties to adopt the inter-caste bride by the Darai community. They can involve in any of the social practices in the family after the marriage. 3 widows are found in great problem for maintaining their family, food, education and health as there is short of income source to run the daily life. However they are sending their boys and girls to the school equally that appeared to be their awareness towards education for girls and boys.

All the collected facts give the clear glimpse of the situation of Darai women in the study site. The data speak that this community is socio-economically leak or low profile. The income earned in a month by the respondents is very low. They have fewer chances to be involved in the economic sector because they have to engage in the household activities. So, these groups lack to possess every kind of modern requirements for the family. The data also state that they follow Hinduism. So, the lifestyle is fully guided by Hindu ideology. The rate of literacy seems low. But the present generation is found more enrolled in the school.

To sum up Darai people are very shy and provincial by nature. They are not scared of wild animals, however very much frightened of other people. They dislike traveling and seldom leave their habitat more than an hour's walk. Many of them have made efforts to reclaim the forests near their villages. The more advanced hill people living nearby, usually Brahmans and Chhetris, quickly exploit them for their own benefit. As a result Darai people have remained just that, and are landless. Those living in the forest areas of Terai are exploited by the merchants as well as the upper classes.

CHAPTER-V

WOMEN'S STATUS IN DARAI COMMUNITY

This chapter deals with the condition of female in the Darai community. Especially it focuses on the decision making role by the gender, as well as the life chances for the Darai women.

5.1 The Darai People

Darai is one of such group with a limited population and not exclusively spread all over the nation but with distinct identity and culture.(Prabha Kaini-page-41). Darai are one of the indigenous inhabitants of Nepal and are found scattered in six districts Chitwan, Tanahun, Dhading, Gorkha, Nawalparasi and Palpa. They live mostly on the lowlands in the river basins of Trisuli, Budigandaki, Marshyandi, Madi, Seti, Narayani and kaligandaki. Apart from there six districts some Darai settlements are reported in Taulihawa in Kapilvastu district and Gaheshnagar in Rupandehi district. It is however Tanahun, Chitwan, and Nawalparasi where Darai settlement is mainly concentrated.

The status of the Darai is very low. From the social, economical and political point of view, the Darai people are very backward. They are equally dependent upon farming and fishing; and are mostly fishermen or ferrymen on the rivers, where they use small dugout canoes for transport. These dugout log canoes are thick and shallow and never sink, although they may upset if a passenger becomes excessively nervous, whereupon the craft flips over throwing everyone into the river.

The Darai people are very shy and provincial by nature. They are not scared of wild animals however very much frightened of other people. They dislike traveling and seldom leave their habitat more than an hour's walk. Many have made efforts to reclaim the forests near their villages, but should they get ahead the more advanced hill peoples living nearby, usually Brahmans and Chhetris,

quickly exploit them for their own benefit. As a result the river people have remained just that, and are landless. Those living in the forested area of the Terai are exploited by the merchant classes as well as the upper classes.

5.2 Social Status of Women in Darai Community

In order to understand the social status of Darai women in Bharatpur-12, Naurange in Chitwan district, some of the social aspects like relation with household head, age group and marital status have been studied and analyzed accordingly. The studies on these aspects have been shown below.

5.2.1 Relations with Household Head

The relation with the household head is important to get the basic information of the family relationship. Keeping the fact in consideration the researcher of the study had queried about the relationship with the household head. The collected fact had been shown in the table below

Table 5.1 : Relationship of the Respondents with Household Head

Relationship	Frequency	Percent
Wife	20	44.4
Daughter	13	28.9
Daughter-in-law	9	20.0
Sister	1	2.2
Mother	1	2.2
sister-in-Law	1	2.2
Total	45	100.0

Source: Field Survey, Jan, 2010

The table 5.1 above shows that the relationship of the respondent with the household head. The collected facts reports that 44.4 percent out of the total respondents relate as wife to the household head. Similarly, 28.9 percent of the respondents are reported to relate as daughter and 20 percent of the respondents are reported that they relate as daughter-in law to the household head. Similarly, 1 percent each was sister-in law, mother and sister as reported by the respondents from the field survey.

To sum up the researcher had tried its level best to inquire with the reliable respondents to get the valid data from the field.

5.3 Women and Type of School Enrolled

Inequality in the gender is a product of traditionalism. Inequalities arise from difference in home environment and the social setting with the culture practices. Education helps to create skilled manpower. So, one should not be deprived from getting education.

But, the disparity among the children can easily be seen from the type of school enrolled for the child. The collected data have been illustrated below.

5.3.1 School Enrollment Comparison of Girls and Boys

Education plays a vital role in the socio-economic progress of a country. Educated manpower is a precious asset as well as agent for multidimensional development. Progress of a country depends upon educational policy adopted by a country and a government. Education is the true essence of human development. It is a basic right of all.

The study is primarily based on primary to secondary levels of schooling. Comparison of the school level enrollment for females was also done. The distribution of total enrollment of this group in different type of institution is shown in the figure 5.1.

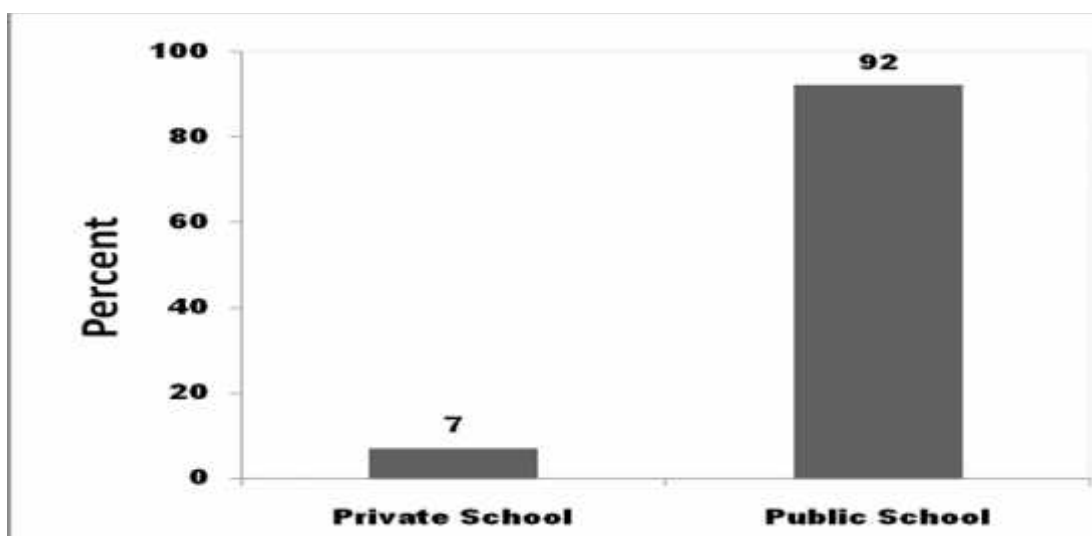


Fig.5.1: School Enrolment Comparison between Boys and Girls

Source: Field Survey, Jan, 2010

One should not be deprived from getting education. The figure 5.1 above shows the clear illustration that the females have mostly been enrolled in the public schools. The collected data state that 92.86 percent of the respondents are enrolled in the public school whereas just the mere respondents by 7.14 percent have been reported to be enrolled in the private school.

5.3.2 Women and Education in Darai Community

Education has been regarded as a vehicle of change and development however in Nepal. However, due to traditional value and belief system prevalent in the society a less number of women in the Hindu community were able to get the access of education. A considerable amount of the women of the study site are able to mark themselves as a literate or just able to read and write and many of them are far away from the affordable modern education system. The education level of the female users group has been enlisted in the table 5.2 below, which will also clarify the educational status of the respondents.

Table 5.2: Educational Status of the Respondents

Level of education	Frequency	Percent
Illiterate	16	35.6
Primary Education	1	2.2
Lower Secondary Education	21	46.7
Secondary Education (SLC)	5	11.1
Intermediate passed	1	2.2
Bachelor and above	1	2.2
Total	45	100.0

Source: Field Survey, Jan, 2010

The table 5.2 mark that the level of education is very poor among the Darai women in Bharatpur municipality. There is poor educational status of the Darai women. The data reflect that Darai women are backward in terms of educational attainments. A large number of women (35.60 percent) are found illiterate. 46.6% have attended the school means they have just earned primary education, 2.2% are under schooling 8.9% have passed the School Leaving Certificate Examination, 2.2% have passed the intermediate and 2.2% have

passed bachelor level education . That was a great challenge to the government that is determined to provide education to all by 2015 AD.

5.3.3 Domestic Chores for Girls and Boys

In the context of the developing countries most of the children were found of involved in the different household works, but here the researcher want to indicate the work performed by the children to help or are compelled to do the work at home, and greater responsibility is added to the children to the household activities. In the traditional cultured group the parents allow their children to be involved more in the household activities, which include cooking, washing clothes and utensils as well the child care and to look after the field, shop and animals. This study has collected the following percent of boys and girls engaged in the different activities, which is illustrated in the following table 5.3.

Table 5.3: Economic Activity by Gender

(N=45)

Economic Activity	Males(n1)	Percent	Females(n2)	Percent	Total (n)
Fetch water	6	13.33	39	86.67	45
Stay at shop	20	40.00	30	60.00	50
Help in field	10	19.61	41	80.39	51
Cleaning utensils	8	15.38	43	84.62	52
Cooking food	10	20.00	40	80.00	50
Other household works	2	7.69	24	92.31	26

**Frequency of the respondent is higher than the total sampled size since the question was a multiple response type*

$$s*n1+n2= n$$

Source: Field Survey, Jan, 2010

The table 5.3 illustrates that girls still contribute more and are still confined to few opportunities. Education deprivation pushes many females to vulnerable position. The table shows that males are employed in the so-called productive work by the society. 13.33 percent of the boys help in fetching the water, whereas 86.67 percent are of female. Likewise 40 percent of the male look after the shop where 60 percent are of females. In the same way female were mostly

engaged in non-formal or informal works. 80.39 percent of the girls are found to be engaged or worked in field, whereas 19.61 percent of the boys were found in it. The wide gap is found in washing the utensils, as 84.62 percent females engage in washing the utensils after and before the meals, whereas the males are just of 15.38 percent. Similarly, 80 percent of the females engage in cooking the food for the family members which is less to the male by 20 percent. Likewise, in rest of the work 92.31 percent of the female are involved in the other household activities which are only by 7.69 percent of the male.

5.4 Cultural Practices by Gender in Darai Community

During the focused group discussion, the condition of female and the cultural practices were made as issues for discussion among the participants. The cultural practices followed by the women in the Darai community have been listed here under.

It was reported from the FGD session that, Darai people were religious minded and they were the worshippers of nature. They worshiped a number of spirits and Hindu deities. Mahadev, Parvati and Krishan were regarded as the main gods of Darai people. There was also the trend of animal sacrifice while worshipping the god. Lamb, he goat, cock, pigeon, dock etc were sacrificed to gods. Moreover, priest played the vital role while doing ritual ceremony. They also believed in ghost, soccer, magic etc. They had their ancestral deity installed in their family house which was considered as their Kul Devata. All family rites and rituals are performed after worshipping the ancestral deity. They believed that worshipping such deity provided goodwill, and took care in the critical situation. They had their own priest who performed the traditional rituals. Moreover, they also worshiped Hindu gods and goddesses like Ram, Shiva, Parvati, Durga and so on. They also followed Hindu rituals during wedding and domestic pooja; Brahmin priests were assigned to perform these rituals. Darai marriage was monogamous and mostly the marriage was arranged by the parents. The marriage partner might be anybody except the member of same exogamous clan (Gotra) unit. Most marriages were held at

early age but due to the social awareness and globalization, the early marriage is being decreased and even in the selection of life partner, to some extent, the individual is given freedom of choice.

Mainly, Darai community was basically based on patriarchal family system. However, different roles and responsibilities were divided between males and females. In some cases, the eldest male member of the family deserves full authority of making all decisions. In most of the cases, women were also included in decision making process. In this context, the position of women of Darai community was better than those of Brahmin and chhetri. Women had made their own decision on household activities.

Generally, Darai used to live in the extended family or joint family but nowadays they preferred to live in nuclear family. The senior member of the family heads the family and divided the responsibility to other family members. Due to the lack of education, women were still treated as the means of production and reproduction in Darai society. In terms of selection of girl, there was no age barrier. The girls may be elder. If she was elder, then she could contribute more in the household works and farm works. In that sense, women had more knowledge in household activities and farm activities than other works.

Darai people inhabit in Terai since early days as they were also one of the primitive tribes of Nepal. Their population is very less and they generally stay near the forest and river. The most striking aspect of these people is that they are honest, laborious and straightforward people. They remain isolated or excluded from the mainstream culture of the country for long years and also in the development process. Due to inclusive concept, they are also getting little space in the mainstream culture of the state. They still have animistic practice and believe in faith and healing. They are indigenous farmers and livestock is an integrated part of their life. Economically, they have belonged to very poor

groups. So they have to work hard for their hand to mouth. For their livelihood, they had to depend on agriculture, livestock's and different labour works.

From this analysis it can be concluded that the women in the Darai community in Bharatpur Municipality exhibit low social and economical status. They are not much literate and have always been confined to the household activities. In case of the division of labour in different sectors the females contribute or are given more loads as compared to that of male in the Darai community. But, yet their social and economical status was low and it was a great challenge for the concerned authority to bring them into the main stream of development.

CHAPTER-VI

WOMEN IN DECISION MAKING PROCESS

This chapter deals with the gender issues and the life skill chances of the Darai women in their community. It also describes the gender equality in the matter of decision making, and role of the women in the household matter and the matter related outside the house.

6.1 Women and Occupational Chances

Due to the patriarchal society the family members give less emphasis on the women's occupation. It is often found in practice among the indigenous nationalities too. Here, the researcher also wants to seek the national scenario prevalent in the Darai community of Nauranga.

In the following study, the researcher has attempted to ask to the respondents about the additional attention given to the occupation of the women in the community. Besides the household activities, the study aims to find out other occupations is preferred by the respondents. Majority of the respondents have reported that they like to do the job outside the home. The data given below give a sense of disparity in the access of doing the job outside. The facts have been illustrated in the following table given below

Table 6.1: Occupational Preference by the Respondents

Preferred Occupation	Frequency	Percent
Household chores	11	25.0
Work outside home	34	75.0
Total	45	100.0

Source: Field Survey, Jan, 2010

The table 6.1 above shows that the respondents of the study site have keen interest in other works beside the household activities. 75 percent of the respondents have reported that they wish to work outside the house in the economic activities, while 25 percent of the respondents have reported that they are happy in doing the domestic chores.

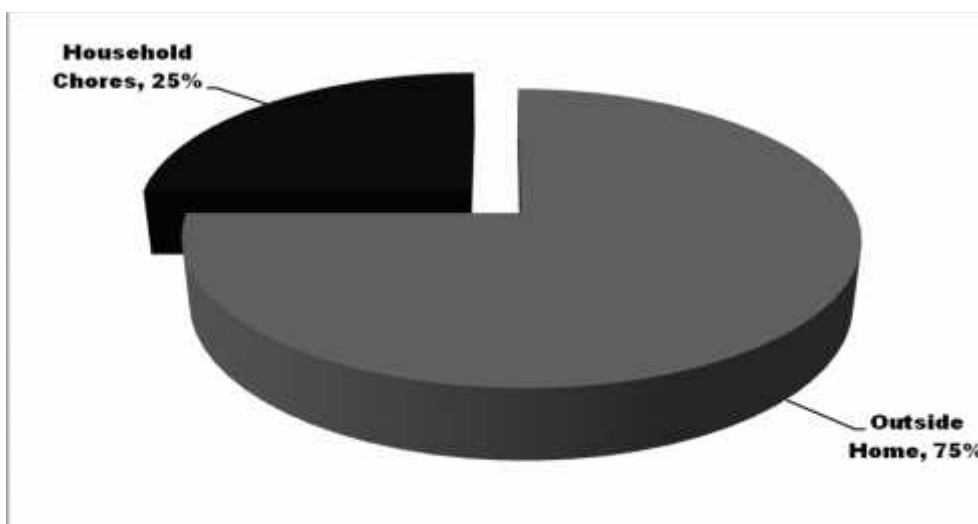


Fig.6.1: Preferred Occupation by Respondents

Source: Field Survey, Jan, 2010

When they have been interviewed about the present occupation they have reported the following facts which is been listed in the table 6.1 below.

Table 6.2: Present Occupation of the Respondents

Occupation	Frequency	Percent
Outside Home	4	8.9
Household Activities	41	91.1
Total	45	100.0

Source: Field Survey, Jan, 2010

The table 6.2 above demonstrates the present occupation of the respondents. Out of the total respondents 91.1 percents have reported that they remain busy on doing household activities whereas 8.9 percent of the respondents have reported that they work outside the home. All the facts above clearly state that the people of this community live at modern town, but are unable to come out from the narrowness of cultural beliefs. What they say and do was totally different. If we see on the words of these people it resembles that they are in the eras that are fully free from any kinds of discrimination. We cannot expect a bias in social practice in the society. Due to the traditional beliefs and social customs the great discrimination is found in the role allocated to the gender.

6.2 Family's Perception on Women outside Work

Since the Sixth Five years Plan, the focus have been on equal opportunity, particularly for women and disadvantaged groups programs such as providing equal access and reservation for the women in every share of works initiated. To find the case of access of equality in the study population the researcher had conducted the interview schedule to know the perception of the family member on the work of women that work outside the home. The collected facts has been listed in the table 6.2 below

Table 6.3: Perception towards Women Working Out

(N=45)

Perception On Work	Frequency	Percent
Strongly Object	32	71.1
It`s Good to work out	6	13.3
They should be allow to work out	3	6.7
They should look after household activities	39	86.7

**Frequency of the respondent is higher than the total sampled size since the question was a multiple response type*

Source: Field Survey, Jan, 2010

The table 6.2 above shows the reported facts by the respondents as the attitude of the family members towards the women's working out. The researcher of the study had interviewed the respondents to know the family's attitude towards them for wishing to working outside the house hold boundary. The collected facts clearly mark that the 86.7 percent of the respondents have reported that their family member wants them to work at home only. Similarly, 71.1 percent of the respondents have reported that their family member yet strongly object on doing the work outside. It may be due to the traditional beliefs of the basic scenario of patrilineal society. Whereas, 13.3 percent of the respondents have reported that their family members are positive towards the women working outside the household compound. In the same way, 6.7 percent of the respondents have also reported that their parents or family member allow them to work outside the household boundary.

Yet majority of them seem not to be been able to come out from the darkness of traditional narrowness and conservativeness. So the concern authorities must homework well to create awareness to bring them into main streaming of development and to provide the equal access to both male and female.

6.2.1 Decision in Sending Children to the School

It is very important to know about the process of decision making in any system. It is one of the most important factors that determines the power which is the main target of this research. Without comparing men and women status in such area it is very hard to find out women’s status in decision making and status and level of the male and female. In case of Darai women, unlike Brahmins and Chhetris, the role of women in decision making is strong. The following table reveals the women’s involvement in decision making. Here the researcher have focused on the access of the equality in making decision on various household plan and policy process. For that the researcher had made an interview to the respondents to know about the process of decision making process in sending the children to the school, the facts gathered from the field have been shown in the table 6.3 below

Table 6.4: Making Decision to send the Child to School

Decision Makers	Frequency	Percent
Father	15	33.3
Mother	9	20.0
Both	21	46.7
Total	45	100.0

Source: Field Survey, Jan, 2010

It has been noted that in the process of making decision while sending children to the school the consent of both is regarded in the community. But yet majority of the decision seem to be made by the husband. The table 6.3 above illustrates the facts 46.7 percent of the respondents have reported that to send the child to the school both consent is regarded important, while 33.3 percent

of the respondents have reported that it is only the husband that makes the sole decision in sending and choosing the school for the child. But 20 percent of the respondents have reported that they themselves choose the school and send the child for the better future.

6.2.2 Making Decisions in Shopping

It had been reported that most of the women were involved in household activities. So it is important to know the role of the male and female in making the shopping for the household needs. The collected facts from the field have been illustrated in the figure 6.2 below.

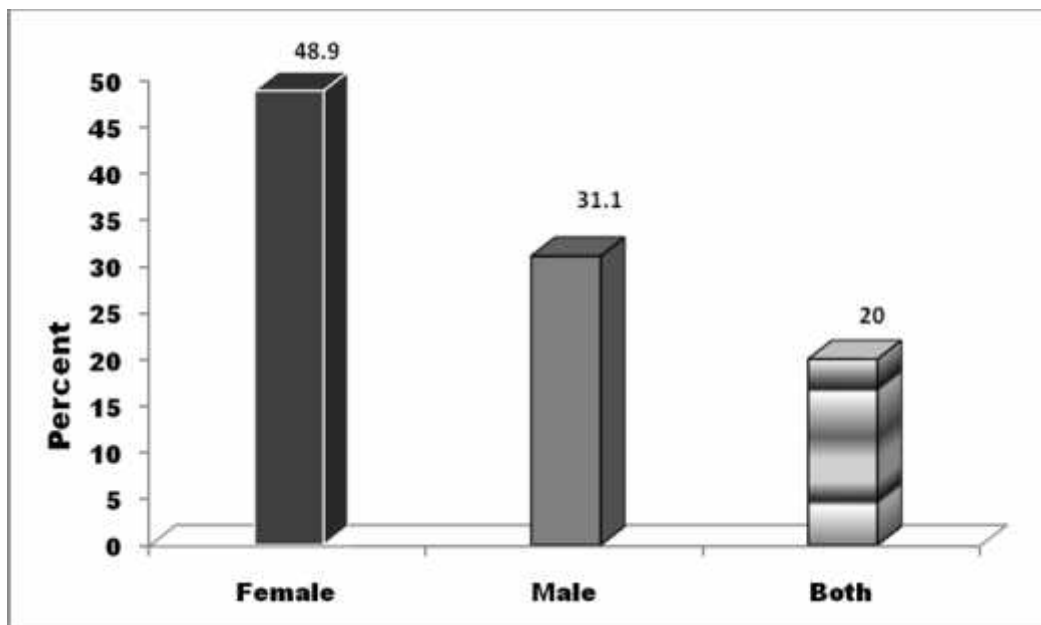


Fig.6.2: Making Decision for Shopping

Source: Field Survey, Jan, 2010

Unlike the other caste most Darai women have almost equal rights or to make shopping for them and for family. The collected data also indicate that the women are mostly involved in the household activities. So they are provided the higher right to choose the goods. The figures 6.2 above shows the collected facts from the field that 22 females (48.9%) can decide themselves for shopping. 14 males (31.3%) decide for shopping. At least the both the female and male have equal status in making decision in shopping.

6.2.3 Preparing Food at Home

It is very important to find out that how much male support at cooking food at home. The higher range of support will indicate the lower disparity at home or the domestic chores. To find out this fact researcher have conducted interview with the women respondents about the supports provided by their husbands in cooking food. The collected data have been demonstrated in the figure below.

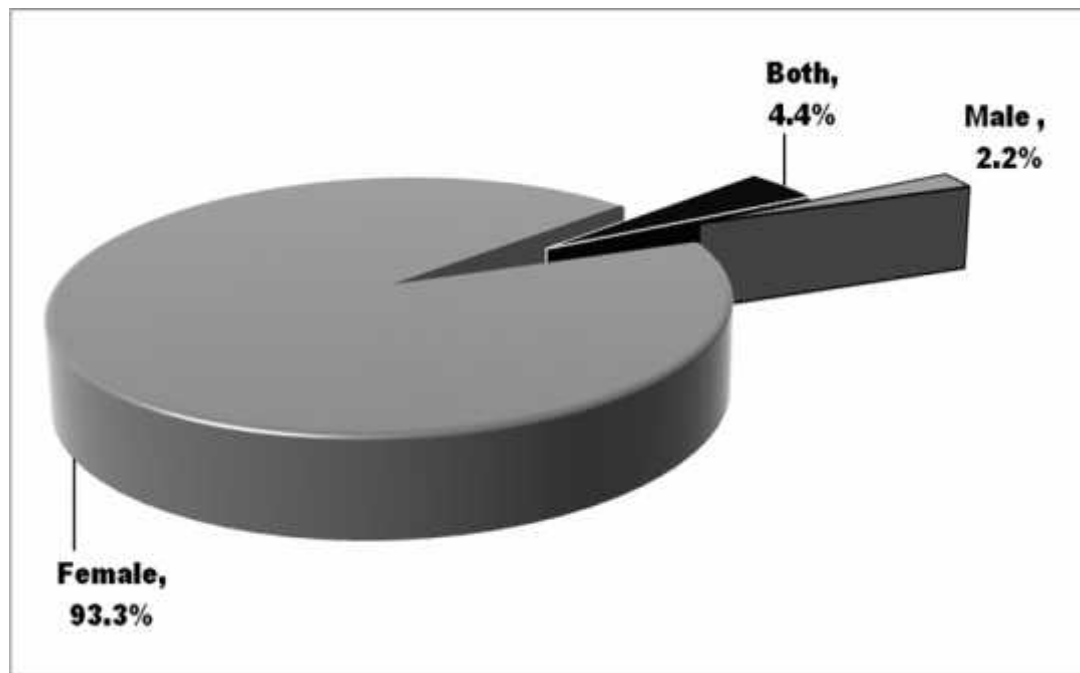


Fig.6.3: Preparing food at Home

Source: Field Survey, Jan, 2010

Food preparation is considered to be main household work. Even in Darai society the women are confined in the preparing the food for their family. The figure 6.3 above demonstrates that out of the total study population 42 of them cook the food themselves which exhibits the 93.3 percent of the total respondents. In the same way 2 respondents out of total have reported that both male and female jointly help each other in cooking food which consist of 4.4 percent and 2.2 percent (1 out of the total of 45) have reported that male cooks the foods.

The collected facts elaborate that yet the major works of the females in the Darai family too seem to be domestic chores.

6.2.4 Decision for Family Planning

In past years family planning was the kind of internal matter in the family and they did not openly share it with outsider. The train still exists in some community and some part of the country. But in context to Darai they are more open in this matter. They do not feel shy on responding to the given question on family planning. The collected data is shown in the table 6.4 below.

Table 6.5: Decision on Family Planning Matter

Decision Made By	Frequency	Percent
Male	35	77.8
Female	5	11.1
Both	5	11.1
Total	45	100.0

Source: Field Survey, Jan, 2010

As per the given table above, mainly the male of the Darai community have involved in the family planning. The same state can be seen in other community. While asking about the questions in married women who have already 2, 3 kids they did not show any shyness in their face and replied properly but the question is kept in the middle of the other questionnaire so that it can be asked wittily for not giving the chance of the hesitation to respond it. 35 male (77.8 percent) have responded that the male make decision for family planning and they do take part on it too. Only 5 Darai female (11.1%) have responded as themselves taking part in family planning. While 11.1 percent out of the total respondents have reported that in relation to the matter of family planning both members' decision is regarded as very important.

During the research the researcher (myself) visited twice or thrice to the community one by one house. Some of the family only has female children but they have already taken part in the family planning and most of them have just 2 or 3 children. It shows that they are very aware of the family planning issues and its implementation in their society.

6.2.5 Decision for the Marriage of Children

In the male dominated society the almost every decision is made by the males and the decisions of females are paid less priority, and they are consulted rarely. The researchers of the study have also made an investigation to the involvement of the females in the matter of marriage of their children. The collected facts from the field survey have been demonstrated in the table below.

Table 6.6: Decision on the Marriage of the Children

Decision Made By	Frequency	Percent
Male	11	24.4
Female	4	8.9
Both	30	66.7
Total	45	100.0

Source: Field Survey, Jan, 2010

The demonstrated data in the table 6.5 above marks clearly that in relation to the decision making in the matter of choosing the groom and bride is made somehow equally by both the male and females. While glancing about the collected facts it can be elaborated that 66.7 percent of the respondents have reported that both the male and females role is prominent in relation to the life partner for their child. Similarly it has also been reported by 24.4 percent of the respondents that the male's role is important in choosing the mate for life to the children. While 8.9 percent of the respondents have reported that nowadays the role of female is considered very important for choosing the life partner for their children.

Whatever the respondent's response in this research, now-a- day the boys and girls can decide for their life partner themselves. Although there is freedom for it the inter-caste marriage is not much in practiced.

6.3 Women and Life Chances in the Darai Community

The study mainly focuses on the women's status in Darai community, especially the role in decision making and the life chances and the

independence of female in expressing their views openly in the male zone in the process of decision making. The respondents are found to have got the chance to put their ideas/opinion and knowledge in the decision making process. The researcher has collected different responses in regard to the interviewed questions; they have been asked the decision made for the occupational and career opportunity their children. The reported facts have been listed below in the figure.

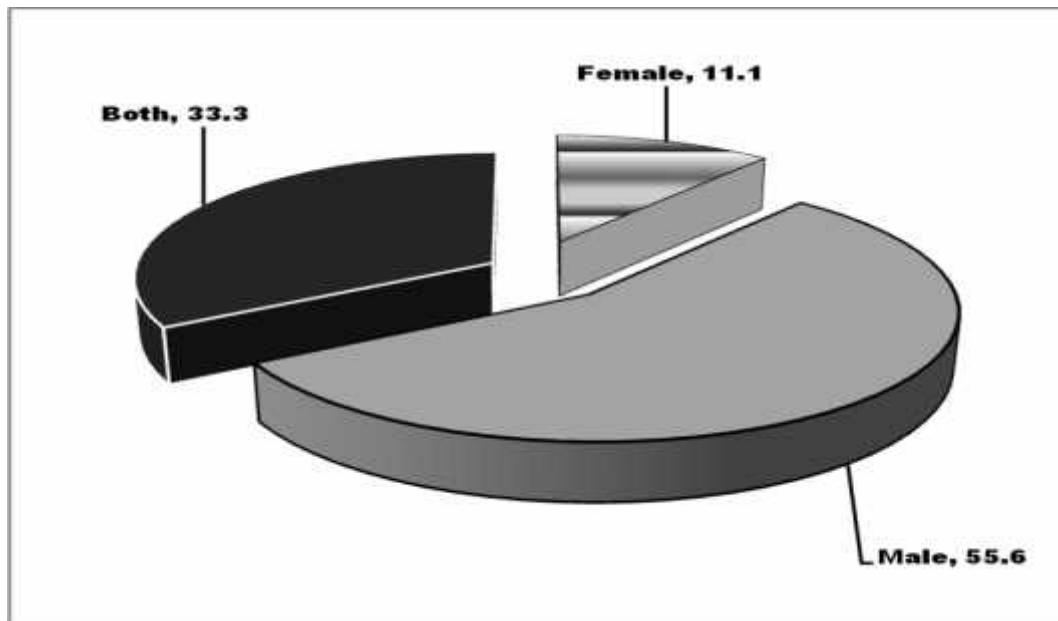


Fig.6.4: Decision on Choosing the Occupation/Career of Child

Source: Field Survey, Jan, 2010

The figure above demonstrates clearly that the major role of the family members in choosing the occupation and career for their child. The collected facts state that the greatest share (55.6 percent) for choosing the occupation for the child goes to the males because they provide rear chances for their wives. While, 33.3 percent of them have reported that the role both is considered as important for choosing the occupation and career for their child, Whereas, 11.1 percent have reported that the role of females has been marked as very important for choosing the career for their children.

6.4 Women's Role in Selling the Land

The respondents are interviewed about the sense of any discrimination they experience during the selling of land, houses and related product. The data

demonstrate that the community experiences discrimination in the decision making process. The figure 6.5 shows the view of the respondents about their experience of discrimination in the decision of selling of land and houses.

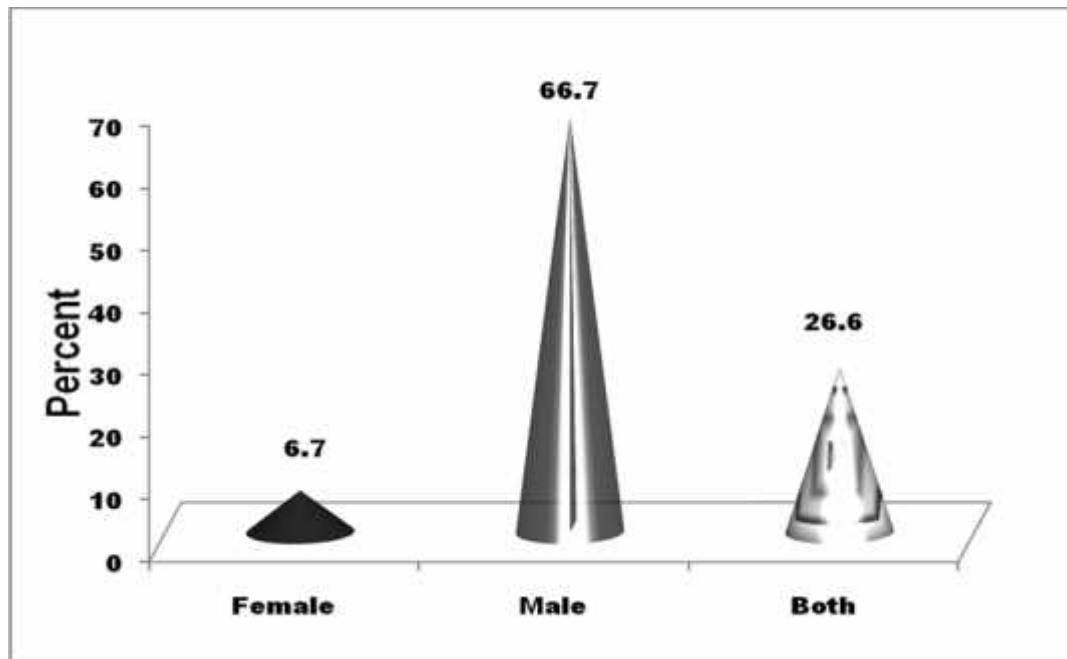


Fig.6.5: Decision on the Selling of Land and Houses

Source: Field Survey, Jan, 2010

As like other hindu society the male have high previlage in this community. The sole decision is made by the male in relation to selling or buying the land and houses. The collected facts reveal clearly that 66.7 percent of the respondents have reported that the male head makes the decision on selling and buying the land. Likewise 26.6 percent reported that the role of the both husband and wife plays vital role in selling and buying the land and houses while the rear number (6.7 percent) have reported that the role of women`s is taken as important for the selling and buying the lands. It has also been reported that while selling the agricultural products male`s role is considered the most important and the role of female`s isnot given much importance.

Case 1: Domestic Chores Main Source of Livelihood

Bindu Darai is one among those who had bound to the domestic chores as the main livelihood. She is 30 years old, and a permanent resident of Naurange, Bharatpur-12, Chitwan. She has a son and a daughter. They are students. The eldest one is of 10 years old and studying in grade 6.



She has reported that she does not get time for any activities because she has to remain busy to arrange all basic needs of her children.

She has reported that male has never provided them equal chances like the male in the society. They simply treat her as the domestic helper of housekeeper. She has reported that, due to illiteracy she cannot search alternative jobs outside. She is happy in the domestic activities as she reported that she does not possess any extra skills.

She had also marked that; the male shares every possible opportunity. Yet women's lives remain centered on their traditional roles —taking care of most household chores, fetching water and animal fodder, and doing farm work. Their standing in the society is mostly contingent on their husbands' and parents' social and economic positions. They have limited access to markets, productive services, education, health care, and local government. Malnutrition and poverty hit women the hardest.

6.5 Women and Use of Adult Franchise

The key role of citizens in a democracy is to participate in public life. Citizens have an obligation to become informed about public issues, to watch carefully how their political leaders and representatives use their powers and to express their own opinions and interests. Voting in election is another important civic duty of all the citizens. To find out the awareness about the voting system the researcher has interviewed to the study population about the use of voting right. But the collected data states that just 28 out of the total respondents had

participated in the voting process. It has also been investigated that why 17 respondents have not enjoyed their franchise right. They have reported that some of them are scared to go to the polling booth while others have reported that due to the domestic chores they are unable to participate in the polling proves. The researcher of the study has investigated about the freedom of using the franchise. The following facts have been recorded and listed in the table 6.6 below.

Table 6.7: Use of Adult Franchise by Women in Darai Community

Use of Franchise	Frequency	Percent
Own Choice	13	46.4
Husband's Choice	12	42.9
Family Choice	3	10.7
Total	28	100.0

Source: Field Survey, Jan, 2010

A vital form of participation comes through active membership in independent, non-governmental organization, what we call “civil society”. These organizations represent a variety of interests and beliefs. It is important that women participate fully both in politics and civil society. The table 6.6 above represents that how far the respondents exercise their voting rights, The collected facts state that 46.6 percent of the respondents have reported that they caste the vote of their own choice, while 42.6 percent of the respondents have marked that they caste the vote under the command or the desire of their husbands. In the same way, 10.7 percent out of the total respondents’ caste the vote as per the instruction of the family members.

The collected data shows that the democratic norms among the Darai women were lagging, as most of them are deprived from the active participation of the people as citizen, in politics and civil life. The women seem to receive less privilege with that of their male counterpart.

6.6 Women involved in Organization

During the field survey the researcher had interviewed about the involvement of women in any organization. It had been reported by 16 respondents of 45 that they were involved in the different organizations. When it was asked them about the name of the institution they were involved in, they 12 out of 16 respondents had reported that they were engaged in the Aama Shamuha of Darai Community and rest 4 respondents had reported that they were involved in the organization named as Darai make saving, The reasons for the involvement in the organization been listed in the table below.

Table 6.8: Causes for the Involvement in the Organization

(N=16)

Reasons	Frequency	Percent
For the financial benefits	12	75.0
To empower the society	6	37.5
Provided platform for awareness	15	93.8
To know the worldly matter	11	68.8

**Frequency of the respondent is higher than the total sampled size since the question was a multiple response type*

Source: Field Survey, Jan, 2010

The data in the table above mark clearly that women involved in the organization have reported different reasons for their involvement. 16 respondents (93.8 percent) have reported that it provides a platform to get awareness. In the same way they among them 75 percent have reported that they have joined the organization for the financial benefits. Likewise, 68.8 percent among them has reported that it have provided them to know the world in a better way, out of them 37.5 percent have reported that they join it for empowering the society.

6.7 Forwarding for Uplifting the Females Conditions

The recommendation marked by the respondents in the course of interview procession and the reported statement of the FGD participants. Many of them have reported that women should not be addressed as a means to meet the

quorum requirement. In the same way the participants of FGD sessions have also suggested that special training for uplifting the female condition and access for equality and the provision of incorporating all the females in the programs must be made. They also have marked that the decision of the females must be given proper attention while formulating the constitution and making any decision sustainable.

Similarly, most of the GOs and NGOs are trying their best to uplift the status of females the country. The national planning commission of Nepal writes in relation to the educational status as , ' The need for women to participate, and their role, in economic, social, political, cultural and other aspects of development was first acknowledged as a national policy in the document of Sixth Five Year Plan in 1980. Since then, women's role has been considered as an important part for national development addressing in subsequent policies and programs.

Case 2: *Darai Women and New Life Chances*

Papiya Darai is one among those who seek for new life chances for the livelihood. She is 35 years old and had passed intermediate. And presently working as one of the active members of Darai Utthan Samitti, she is working as a facilitator for different programs conducted by the organization.



She is found very happy on her own position and work. She has reported that if one has skills and caliber one can compete like the males. The occupational market does not remain open only for the males. One needs to struggle for one's existence.

She also states that domestic works are also very important for a female, but, one should not be only confined to the domestic chores, skills have to be gained and work outside. She has also agreed that yet discrimination is found among the community member in relation to gender, but she hopes for its elimination.

6.8 Personal Property of Women (Pewa)

So far as the personal property of Darai women is concerned, most of them do not possess the private property. It is because they do not have right to possess the personal property. The next thing is that they are economically poor and they are unable to generate their personal income as they lack the income generating training, skill and education. Moreover, there is the lack of good health service. As a result, their mortality rate is also high. If they do have Pewa, they can use that to fulfill the extra requirements. On that sense, Pewa is considered as one of the vital tools for upgrading their living status.

Women possess Pewa either in terms of jewelry, animal or cash. The collected data reveal that 50% women have jewellery, 83.33% have money, 91.67% possesses animal and 8.33% possesses the land out of the total 60 surveyed households. In this property, women can make independent decision. Generally, women spend it to buy their personal things and goods especially during the festivals.

To sum up we can conclude that, the senior female members have played a commanding role within the family by controlling resources, making crucial planting and harvesting decisions, and determining the expenses and budget allocations. Yet women's lives remains centered on their traditional roles taking care of most household chores, fetching water and animal fodder and doing farm work. Their standing in society is mostly contingent on their husbands' and parents' social and economic positions. They have limited access to markets, productive services, education, health care, and local government. Malnutrition and poverty hit women the hardest. Female children usually are given less food than male children, especially when the family experiences food shortage. Women usually work harder and longer than men. By contrast, women from high-class families have maids to take care of most household chores and other menial work and thus work far less than men or women in lower socioeconomic groups. The economic contribution of women is substantial, but largely unnoticed because their traditional role was taken for granted. When employed, their wages is normally less than those paid to men.

In most rural areas, their employment outside the household is generally limited to planting, weeding, and harvesting. In urban areas, they were employed in domestic and traditional jobs as well as in the government sector, mostly in low-level positions. One tangible measure of women's status is their educational attainment. Although the constitution offers women equal educational opportunities, many social, economic, and cultural factors are responsible to lower enrollment and higher dropout rates for girls. Illiteracy imposes the greatest hindrance to enhancing equal opportunity and status for women. They are caught in a vicious circle imposed by the patriarchal society. Their lower status has hindered their education, and the lack of education, in turn, has constricted their status and position. Although the female literacy rate has improved noticeably over the years, the level in the early 1990s fell far short of the male level. The level of educational attainment among female children of wealthy and educated families is much higher than that among female children of poor families. This class disparity in educational attainment is also true for boys. In Nepal, as in many societies, education was heavily class-biased.

CHAPTER-VII

SUMMARY, FINDINGS AND CONCLUSION

7.1 Summary

This study has mainly concentrated on the condition of women in the Darai Community. It deals with the role of women in decision making and the challenges faced by the female at their work place. It has dealt with numerous research questions, based on socio-economic condition, gender and opportunity, the relationship between culture and masculinity practices, the roles played by the women and responsibility and authority of the female. Keeping the research questions in consideration, this research had drawn general objective as to analyze the condition of women in the Darai community. To meet the research questions, the specific objectives of the study are given here as;

- i. To identify the origin of the Darai and explore the status of Darai women of Naurange in Chitwan district .
- ii. To analyze and explore the involvement of women in decision making process in different household activities.

Basically, this is an academic study which aims to discover some new facts regarding the condition of the women in the backward societies and has helped in formulating various policies regarding the women and their challenges faced during the process of decision making and discriminatory practices in the community. This study has mainly focused on women status and role, their attitude and suggestions that are needed for the democratization of the women in bringing into the main stream of development to make the institutionalized development of the country with discrimination free society. We cannot undermine the importance of the women in the social development. Development being the progressive transformation of the society has to be inclusive, equitable and sustainable stated somewhat differently, the development that ignores the inclusiveness and equity is diametrically

unsustainable. At the right time, right steps and plans must be formulated to address the gender issues in institutionalizing the every sphere of developmental work. So it has investigated the issue on females participation, need for the participation, how the women have been treated in the community and the responsibility allocated to them, it has focused on the level of income of the respondent. During this study, the literature on work and income, paid and unpaid works, work and the perception in the world and in Nepal have been reviewed.

The study includes socio-cultural status of Darai people in Bharatpur Municipality of Chitwan district. There are 45 households altogether; the study covers all of the households of the municipality. Moreover, to analyze the collected data, categorization, ordering and ranking is done to obtain the objectives of the study. Within the prescribed limitation, Darai people's educational status, women's role in decision-making and economy of the households has been intensely analyzed. Moreover, the demographic, health, marital status of the target group has been analyzed so as to draw the information and to find the real status of the Darai people.

The study of the target community reveals that the literacy rate is lower than the national average. While analyzing the data, it also reflects that the awareness level regarding daughter's education, healthy atmosphere and the use of the contrastive devices is poor, and critical. Furthermore, their social status is underestimated. The main income source of them is agriculture, labour work, livestock rising, business and household chores. These sorts of activities cannot sustain their livelihood. Therefore, Darai people have to involve in farm and off-farm activities like wage labour.

For this purpose, the interview schedule was prepared carefully; instruction of supervisor was included and refined the question in the interview schedule. Both structure and unstructured observations were made from time to time while in the field work process. Observations and case studies have yielded

qualitative data, while interview schedule has yielded both types of data. The collected data have been analyzed by using computer program SPSS 11.5 while qualitative data have been arranged manually and analyzed descriptively. Results of quantitative data analysis have been shown by using various tables, charts and diagrams.

Gender discrimination is still prevailing by someway all over the world in both developed and developing countries. In general, gender discrimination is more in developing countries and societies. Due to the traditional social and cultural structure, lack of education or discrimination in education, lack of public awareness poverty, underdevelopment and low economic condition and the gender discrimination is still challenging problem of the present world. In case of Nepal, the traditional culture, conservatives thinking, low rate of education, lack of employment opportunities are found as major constraints to empower the women and bringing them in the main stream programme of nation development. Inclusion is the basic means of development. In the past females were not taken as a part of any development and constructive work and used to think that girls have to go to other's house after their marriage and so people think it is useless to provide the skill based training to the females. It is also realized that male alone cannot able to bring the development to the participation of the female in the modern age.

7.2 Major Findings

During the field survey, it has been explored and examined the different aspects regarding the condition of the female in the Darai community. The major findings of the study are listed below:

- The women exhibit the low socio-economic profile. They gets low earning opportunities due to the intensive involvement in the household activities.
- The attitude of the family member towards women working out is yet found extreme narrowness. The respondents have reported that most of the family head do not allow them to work outside the home.

- The educational attainment is also found very low. It may be because they get married in the young age.
- Darai were migrated from the different place to the Bharatpur municipality. Mainly they came from Darbhanga, a district of Bihar in India. Likewise it was also reported by the respondents of the study site that most of the Darai in the past were believe to migrate from Madi the western part of Chitwam District.
- The gender discrimination is found much in the case of domestic chores very few males corporate in doing the work at home to their females. Most of the household activities are predominantly performed by the females, so they don't get the time for any kind of creative skill earning or contributing to the development and constructive works.
- Beside household activities male's role is considered as pivotal importance, most of the decision related to the family matter is decided by the male, the involvement of the female in the decision making is not consider as a good aspect.
- Slowly the study populations have started to involve in different organization to empower themselves and to bring change in the community.
- The traditional work of the Darai community is the farming but now-a-days the trend of their tradition has changed, though communities are giving continuity in the inherent tradition. To decide on the buying and selling of animals in Darai community in this area (Naurange) male have main role according to the research. In observation during the field work most of the Darai female wear the silver ornaments but some of them also wear the golden ornaments like Brahmain/Chhetri women. According to them if the ornaments get as a dowry women have full right to use it.

7.3 Conclusion

On the basis of the above finding it can be concluded that the condition of women in the Darai community, specified to responsibility and authority along with their role and the condition is not satisfactory. It was not properly institutionalized. It has been noted that the condition of women is still marginalized and need proper address by the concerned authorities. The backward and marginalized community must be given special emphasis for main streaming them and the condition of gender situation need special insight. Gender is a major issue that makes strong matter in democratizing the people.

From this study we can conclude that, there is vast difference in the status of the women in the social scenario as to their male counterpart. Thus, equal access is helpful to promote living standard and the status of women in their family and the society. It will increase their capacity and dignity in the society. It is also helpful to develop leadership in women and their participation in various social and economic activities. Thus all of the study population agree that equal opportunity in every share of life for women has positive impact in increasing their confidence, self reliance and carry them out of boundary of the four walls of their house. Hence, it is helpful to promote status of women in their society.

Therefore, keeping all the facts in consideration, it can be concluded that issues of females must be rightly addressed. The female should be incorporated and provide proper space at the time of decision making. The female members should be given the chances to express freely and create the environment so that the entire female members can express their views freely. In the same way their views must be considered both at the stage of making decision and involving them at different activities. So it is necessary to provide some extra initiatives and chances for the females for certain period till they will not be at the equal level to that of male counterpart.

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