

ROLE OF WOMEN IN DURA COMMUNITY

ROLE OF WOMEN IN DURA COMMUNITY

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By

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RECOMMENDATION LETTER

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APPROVAL LETTER

The evaluation committee has accepted this dissertation entitled '**Role of Women in Dura Community**' submitted by **Amrita Dura** for the fulfillment of the requirement for the Master's Degree in Sociology.

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CHAPTER-ONE

INTRODUCTION

1.1 Background

Role is a key concept in sociology. It highlights the social expectations attached to particular statuses or social positions and analyses the workings of such expectations. According to Ralph Linton, a structural account of roles is situated within the social system. The roles become institutionalized clusters of normative rights and obligations. Talcott Parson's celebrated account of the sick role is a good example. An alternative approach is more social-psychological in tenor and focuses upon the active processes involved in making, taking and playing at roles: it is part of the traditions of symbolic interactions and dramaturgy, the latter of which analyses social life through the metaphor of drama and the theatre.

Gender role refers to the parallel and socially unequal sexual division of labor in institutions and organization of a society. At a symbolic level, there are huge cross-cultural variations in ideas about the roles of men and women. The baby boys and girls are turned into adult men and women by the process of socialization in child rearing, education, youth culture, employment practices and family ideology. At a structural level, there are the unequal division of labor between men and women in the household and community. The social roles of women are the recognition of historical and cultural variety and it is changeable rather than a universal (Marshall, 1998).

Gender role is constructed through human history. In the hunting and gathering society, men's and women's role and status were equal. They were not superior and inferior. Then the society changed into the horticultural society, the concept of property rights was developed. The Matriarchal society slowly changed into the patriarchal society. The male became superior to female. The Horticultural society developed in an agricultural society. In this society, the social life divided into public and private spheres or inside and outside dichotomy. The male mostly involved in outside dichotomy and the female involved inside dichotomy. The male performed valuable but the female was valueless work.

Now a days, the human society has approached to industrial society. There is a sex based division of labor. Women are bounded to the household activities and men are on respected position such as doctor, engineer, pilot, businesspersons, politicians etc. Women's work is regarded valueless and non-monetary. Women have found fewer wages although they do the same work. Thus, gender role and status are constructed through human history. It is changing from hunting/gathering to recent time. It has different forms according to time, place, society and culture (Chaulagain, Pokhrel & Sapkota, 2060).

The phrase "Overworked and underpaid" is an apt description of women throughout the world. Women's labour accounts for two thirds of the world's work hour, yet they receive only ten percentages of the income and less than one percentages of property. Though women constitute about half the total world population, it is only recently that conscious approaches were adapted specifically to incorporate women in to the development process. One such recent approach is Gender and Development. This approach focuses on gender roles and relations. In any given society, roles and responsibility of women and men vary. Women usually have lesser access to resources and benefits due to various social-cultural constraints. This stands out more glaringly in the developing countries where there is a clear demarcation of these roles and responsibilities and, subsequently more prominent male domination. In most of the Asian countries, women are respected in their role and status of mothers and housekeepers (UN, 1980).

Nepalese women are considered to be backward because most of them are illiterate. But their backwardness is not due to illiteracy alone but also because of sexual discrimination due to the patriarchal system of the Nepalese society where women are not treated equal rights from the womb (Mishra, 1989).

In Nepal, half the population constitutes of women and ninety percentages of them are engaged in agriculture and related activities. They work approximately four percentages of the total land area, while average size of land holdings owned by women is only 0.65 hectares. Studies have revealed that women play a major

role in household's affairs and agricultural activities both as labourers on the family farm and in the wage labour (Mishra, 1989).

Nepalese women perform triple roles; (a) production; (b) reproduction; (c) community activities. Their work burden in daily life generally exceeds that of their male counterparts. Rural women work 10 to 14 hours daily as compared to 8 to 10 hours for men (Adhikari, 1999).

Women play important roles in the formulation of the society. Men and women are considered two wheels of the same cart. A cart can not move without either of the wheel, the cart like society also can not formulate without either men or women. They are equally needed in the society. The women constitute half of the population of the world. Hence, their participation in any development activities is not only desirable but also essential as well as to speed up the development process. The slogan of development remains in paper only unless women participate equally in sharing the fruits of the development.

Our Nepalese society is a male dominated society, where females are always given a second preference. They are exploited since their childhood, to old age. In their childhood, they have to live under the control of their parents, in the adulthood they have to live under their husbands and family, and in their elderly age under the control of their children. Male child is respected in society while female is considered as burden for household. Women's status is low in Nepal. Women lack adequate access to employment, income, education, health care nutrition and constitutional provision favoring their equal rights to work, employment and education (Acharya 1997).

Nepal is a land of diversity in terms of caste/ethnicity, language, culture and religion. Broadly, the caste/ethnicity of Nepal can be categorized into Indo-Aryan and Tibeto-Burmese. Dura is one of the ethnic groups of Nepal having its own culture, religion, language and traditions. The Dura belongs to Tibeto-

Burmese stock of Mongoloid race living along the Lamjung. They live Lamjung, Tanahun, Kaski, Chitwan, Rautahat, Makawanpur, Nawalparasi, Kailali and Kathmandu valley.

Their traditional occupations are agriculture and livestock rearing. Another major source of income is foreign remittance, specifically after getting permission to join in Indian and British army as well as Nepalese army. So the Lahure culture has deeply rooted in Dura society even until today. The Dura women's role is in agriculture and livestock rearing, child caring, cooking, cleaning etc.

1.2. Problem Statement

In many societies there are social rigidities of Nepal, rural women are traditionally responsible for child rearing, cooking, cleaning, collection of water, fuel wood and fodder. In addition to that, women work with the men in the field (Johnsen, 2000). Men on the other hand, tend to be responsible for the household dealing with the outside world, they are the ones who do wage work, deal with cash transactions and hold political and ritual offer (Horfton, 1990).

Religion and tradition play a significant role in determining women's status in the country. Women from different religious background and socio-cultural setting might have different status in family and society. However, the general condition of the Nepalese women, in term of using equal rights and opportunities in every share of life, all women is disadvantage people. Daughters are considered as the temporary members of the family who leave their parents after marriage. The patriarchal social structure has prevented Nepalese women from enjoying status equal to that of men (SDC, 2001).

The relationship shared between Dura men and women, contrasts to that of orthodox Hindu culture. There is a great deal of equality although there spheres of power are differently defined. It is commonly held that the man is responsible for the family's activities that occur outside of the home while the women have those of the household. It is not easy to overlook this fact when around every household

women's neck are strung the house keys. Money that comes in or out of the house goes through her hands and it is on a consensual basis that decisions are made in regards to the buying and selling of household items or livestock(Madge, 1986).

Women's contribution in the struggle to like at the subsistence level is great yet the division of labor is not strict. There are always times that a man may have to do what is normally considered women's work such as carrying water, husking rice, cooking, or watching children. Men and women are accustomed to working side by side in PARMA and also cutting and carrying kindling wood. There are only two kinds of work that are exclusively male performed animal sacrifice and plowing. Women whose husbands are out of the country in the armed services must be able to run their household and farm thereby equalizing the abilities between sexes (Madge, 1986).

According to the above statements, Dura women's role and status are showed equal to men even in Nepal, which is a contradiction in the situation of completely Nepalese women. In the Dura community, men have been joining to the armed services. In the present situation, labour migration to the foreign countries is growing up. Almost every young and adult male are go to the far away to search job. Lack of the male's presentation, the Dura women are contributing to exist their society, culture and own lives. What is the Dura women's actual role in society, culture, economy and politics within community? This is a broad problem field, which is addressed in this dissertation. This field is addressed in the way it is played out in a village Thuloswara-Makaiswara in Sindure VDC, Lamjung.

Specifically this study has attempted to address the following research questions:

1. What is the role of women in Dura community?
2. How do Dura women participate in economic, social, cultural life as well as festivals and religious practices?
3. Have the women's roles changed in resent time?
4. What are the problems of Dura women and why?

1.3. Objectives of the study

This study is related to find out the role of women in Dura community. Therefore, the specific objectives are:-

- a. To find out social, cultural and economic role performed by women in the Dura community.
- b. To assess changing role of Dura women; and
- c. To find out problems as faced by women in Dura community.

1.4. Significance of the Study

This study has been consists of explorations and inspections of Dura community, Specially Dura women's roles and status, activities and conditions and also problems. It will be useful for planners and development practitioners to implement development activities successfully. Such development activities can incorporate women and increase their participation in development activities, which in turn, can subsequently lead to the increase in the status of women.

This study will help for further research, the policy makers and planners to drive some useful insights from the finding, which will be useful in formulating more effective and suitable policies.

1.5 Organization of the Study

This dissertation has been divided into nine chapters. Chapter one is related with the introduction, which includes background of the study, problem statement, objectives of the study, significance of the study and organization of the study. Chapter two is related with literature review and it deals review of literature and conceptual framework.

Chapter three is related with research methods which include the selection of the study area and its rationale, research design, the universe and sampling

procedure, nature and sources of data, data collection techniques and tools, data analysis and presentation, limitation of the study.

Chapter four is related with background of the study area which includes the location, the people of district, VDC, village and sampled households, medical facilities, educational institutions and status. It includes house type and land holding pattern of the sampled households.

Chapter five is related with economic role of women in Dura community. It deals women's role by occupation, land ownership by sex, decision making on the cropping pattern by sex, animals husbandry and women's role, decision on household expenditure, possession of household's income and fuel used and management of sampled households.

Chapter six is related with social and cultural role of women in Dura community. It deals family type and women's social role, Marital status and women's role, marriage pattern and women's role. It includes prominent role in the decision of household affairs, social organization and female's involvement, religion, dresses and ornaments, women's role in birth ritual, differences between birth of son and daughter, Pasni ritual and women's role, marriage ceremony and women's role, death ritual and women's role and women related religious/cultural ceremonies.

Chapter seven is related with changing role of Dura women. It deals changing occupations of women, changing dresses and ornaments, changes in health sector and women's role, changes in education and women's role, changes in other sectors and women's role and empowerment trainings and their effects on women.

Chapter eight is related with problem faced by women. It deals economic problem of women, oppression by domestic violence, depression by cultural factors, health problem, problems for women education, women's problems by age groups and problems by educational level. Chapter nine is related with summary major findings, conclusion and direction for future research of the study.

CHAPTER-TWO

LITERATURE REVIEW

Nepal is a country of mixed cultures where various and diverse ethnic groups have their own developed cultures, languages traditions and religions. However, they have been living together in harmony for centuries. Dura is an ethnic group of the many ethnic groups of Nepal.

The position of women is among the patriarchal Naga tribes of Assam varies from tribe to tribe. Thus, the Sema women are better placed than Ao and Angami women, although the later are better placed in terms of the possession of property and sexual license. In choosing husband some women have no dominant voice but their wishes are always inquired into and generally respected. In a wife the best quality is her ability to do useful work rather than her looks. In the husband's household a Sema women takes a high place and her children are treated kindly (Madan and Majumdar, 1991).

There are notable exceptions in some of Nepal's ethnic communities whose traditional practices at times go contrary to the modern, conservative legal system. Many ethnic communities of Tibeto-Burman origin, such as Newar, Gurung, Tamang, Sherpa, Limbu and Rai have more egalitarian practices regarding women's property rights. In the Sherpa family system, for instance separate and equal property shares are provided to both sons and daughters. Among the Tamangs daughters also inherit family property (UNICEF1996).

Position of women in many communities of Nepal is not satisfactory. Women are usually not authorized to take major decisions and they are bound to obey the instructions of the male members of the family i.e. father or husband or son and even brothers and nephews. In the traditional Hindu family hierarchy, the male is accorded superiority over the female and the elder over the younger. According to custom, the eldest male has authority and control over all other members of the family. Among Tibeto-Burman communities such as the Sherpa and the Gurung, women are accorded more decision making power. They have

more access to resources and property and more likely to conduct business on their families' behalf (UNICEF, 1996).

Nepal's constitution (1990) has guaranteed that there will be no discrimination against any citizen in the application of general laws, as well as in respect of political and civil rights, on the ground of religion, race, sex and caste. Hence, men and women are given equal rights under the constitution of votes; participate in government or inter-public services.

Young wives rarely address their husband in the presence of others and then only indirectly through a third party. If she has to talk with husband or him with her, an equally important part of husband/wife relationship-ideally in both public and private aspects-is the extreme respect, which a wife must show the husband. The most forceful expression of the wives deference is in the ritual in which the woman washes her husband's feet and drinks that water by splashing some of it into her mouth (Godha Ko Pani Khane). Village women, except when they are ritually impure through menstruation or childbirth, do this before every rice meal. They also eat off the unwashed plate from which their husband was eaten and consume whatever food he has left for them. Both the plate and the leftover food are considered Jutho or polluted; likewise the water from washing the feet, an impure part of the body, is considered defiled. The wife's consumption of her husband's foot water and his leftover food is high above her that he is so high above her that even his impurities are pure for her (Bennett, 1983).

Gender inequality has been a subject of much concern in recent decades. Since the 1975 UN conference on women (Mexico) the world community has acquired the situation of women worldwide and gain valuable insights into the process of development from a gender perspective .Women are being conscious of their own situation and are active in bringing about gender perspective changes in the existing discriminatory social, economic and political structures. The demand for gender equality has pervaded all shares of live including the design and content of development strategies, policies and programs (Acharya, 1997).

In Nepalese labor force, about 86 percent of persons aged 15 and over are currently active. Males have higher rate of activities (90%) than females (80%). The overall rate of activity is much higher in rural areas (91% for the men against 85% for the women) than urban areas (84% for men against only 63% for women). Men are much more likely than women to have a wage job or be running their own business, while women are more likely than men to have done some milling or other food processing, or to have fetched water or collected fire wood. Out of total number of engaged in services, men occupy only 13%. Females were twice as likely as males to report non-economic activities. 37% of all males aged 5 and over carried out at least one of the activities in the last seven days at the time of study, for females the corresponding percentage was 77%. For females, the three activities most often reported were cleaning, cooking and child minding. Some 67% of female aged 5 years and over have done some cleaning in the last seven days, 63% have done cooking, and 32% have done child minding. Amongst males, the activities reported most often are shopping (20%), child minding (13%) and cleaning (10%). Female spend an average of 17 hours a week on household activities (Nepal Labor Force Survey, 1998/99).

About 45% Nepalese women of ten years and over are listed as economically active. The corresponding figure for men is 68% women dominate the Nepalese agricultural sector. An increase in the proportion of female labor in the agriculture sector has been observed. Their labor remains invisible despite their substantial contribution both as laborers and managers in the production process in agriculture. They carry out field operations and are responsible for post harvest operations, beside tending to livestock and looking after the household tasks (Rosa, 1995).

Gender disparities in education and health are often greatest among poor. Gender inequality in education and health has increased noticeably over the past 30 years in today's less developed countries. Disparities between males and females in school enrollment are still greater in those countries. Gender inequalities harm

well being and hinder development .Gender inequalities impose large costs on the health and well being of men ,women and children and affect their ability to improve their lives. Gender inequalities also weaken a country's Governance. Gender inequalities reduce productivity in farms and enterprise and thus lower prospects for reducing poverty and ensuring economic progress (World Bank, 2001).

Non-agricultural employment opportunities for women have expanded in absolute terms in the last decade. Relative to men, however, women are getting more concentrated in agriculture. With very few alternative employment opportunities, women are falling back to agriculture or are forced to earn their living through unwanted activities such as commercial sex work. Women wage/salary workers devote slightly less hours per day than men to non-agricultural income earning activities but work almost similar hours with men in agriculture. Overall, female headed household enterprise earn less return per enterprise than those that are men, women proprietors in the manufacturing sector have less excess to capital, institutional credit, marketing information and appropriate business training and education (Acharya,2002).

There are different cultural traits as well as different social customs within the groups. The role of women in human adaptation, external as well as internal (Alland, 1970 as quoted by Herdesty, 1975) in all levels is seen prominent and crucial. But it is true that the intensity and effectiveness at role cannot be found equal to all caste groups. It varies as per caste group. Women of Mongoloid race possess the capacity of being equal in many issues or question; such as the decision of marriage, divorce, remarriage and widow marriage and they are treated as the respectable member for family and community as men are suppressed to be. The Hindu women especially Aryan races have been found oppressed. They are supposed not to raise voices of equality. In this sense, Mongoloid groups have been experienced more liberal than the Aryan groups. Women of the high castes, Brahmins and Chhetries have less power than Rais, Limbus, Gurungs, Magars women as well as of women occupational caste. Women are economically less

secure than men partly because of their role as wife or daughter-in-law is limited to household activities (UNEP, 1988).

When daughters grow up, they will become wives. In other words, a labourer for another family sooner or later, more over, if girl is not good at household and farm work owing to exposure to education, she might be looked down upon in her husband's family when she gets married. So, investment in a girl's education is discouraged. Generally, there has been more girls' dropout than boys at the primary level (Gurung, 1999).

Nepali women are daughters, wives and mothers, but are not recognized as individuals with their own identity, despite the fact that they are as human as men. Society has relegated women to the lowest rank and to a submissive role, confined to the home and farm and their responsibilities there due to their maternal function. They are discouraged and prevented to take part in public life (Subedi, 1993). Women's economic dependence on men, mainly stemming from the fact that men earn cash incomes, so their social status is high. The few women who earn a salary are often held in higher esteem than women who do not (Gurung, 1999).

Nepal has got the highest infant and maternal mortality rate in the world due to lack of health care system. Female child mortality rate is still higher compared to male child; because of the attribution that male child has been social manifestation. The poverty of country is a factor that the female child is poorly fed compared to the male child (Acharya, 1995).

Economically, women have no rights to parental property as well as in the husband's home. They bear 70% of the household work burden and yet have no success to economic resources. Even doing the same work, they get lower wages as most of the women work as unskilled labour in carpet and garment factories and get low paid due to illiteracy (Luitel, 2000).

"...no development was possible without women's participation and without women's upliftment no development programme could benefit the total mass" (Luitel, 1992). This statement is a challenge for development for

development policy makers, planners and implementers. According to a country profile published by United Nations, the total population of Nepal was 18.5 million in 1991 and females constituted 50.1 percentages of the total. Women as a productive force only came to be recognized in the early 1980s influence largely by the 1975 Mexico Declaration; and subsequently by the 1985 Nairobi Forward Looking Strategies.

Women's concerns and issues also became accepted as part of the national development plans and programme. The sixth plan (1980-1984) for the first time included a separate chapter addressing the importance of women's participation in the development process and made provisions for implementing some relevant programmes. An important approach adopted by the government of Nepal towards enhancing women's development has been the creation of women's development cells within relevant ministries and launching the goals. In June 1993, the children and women development section was established within population division of the national planning commission to serve as a focal point for all activities related to women's development. Because of the existence of patriarchal norms throughout history, women have little access to resources and services, and their work goes unrecognized. Discrimination and violence exists at all levels and perpetuates continually. The low self-esteem of women is based on gender, which is a social construct that can be reconstructed (Bhadra, 1997).

Marriage is an important social indicator of women's status in the country. Women have little option for survival other than marriage. Culturally marriage and children are supposed to be the ultimate goals of women. More than 86% of women are married at the age of below 25 (Acharya, 1995). Marriage limits women within her household boundary where her foremost duty would be to please her in laws and to secure her future life (Luitel, 2000). Child marriage, polygamy, widow marriage and dowry related violence is still social problems in our male dominated society.

In the Kirat, Magar, Tamang, Sherpa and other hill/ mountain cultural groups, there are no such restriction imposed on women. There is freedom of

courtship, singing, dancing, and walking etc. before marriage. The cultural status of these women is high, generally these women play a prominent role in the question of marriage, divorce and remarriage (Ghimire, 1997).

The same study of Acharya and Bennet, 1983, highlights another interesting pattern, that different degree of female participation in market economy in different communities, which subsequently relates to their decision making power within the households. Women from Hindu communities have greater concentration in domestic and subsistence production. Women from Tibeto-Burman groups have concentration in market activities. This implies “women in the more orthodox Hindu communities who are largely confined to domestic and subsistence production display much less significant role in major household economic decision those in the Tibeto-Burman communities where women participate actively in the market economy”. Decision- making is also influenced by ethnicity. We find variation in different communities; women decision-making power is relatively high in Rai, Gurung and other Matuwali communities than Brahmin and Chhetri. It has been found that the weaker the Hindu value, the stronger is power in both use and decision patterns. In other two groups women decide what to do and who is to go where (Acharya and Bennett, 1982).

Acharya (1997) states that conventional social custom is one of the major reason obstructing women from participation fully in economic development, which result low decision-making power in the women’s hand. Higher the participation of women for economic development, higher will be the decision making power of women. On the other hand, the social conception those only women are responsible for the reproduction of human beings, conception, delivery and upbringing of the child has made it extremely difficult for women to participate in the development process as equal member of society. Due to all these

reasons their status compared to male is very low. Even political, social and cultural development follows the economic development of a country. In this context, the committee constituted by United Nations in the status of women trying

to gain for equal rights for women in various fields of their social and economic life, suggestion for removal of gender inequalities in legal economic, social and educational matters.

Acharya (1997) concludes that in addition to the activities being performed under national and international auspices activities involving women in development process, status of women in Nepal can be improved by giving attention to such things as making specific studies about the economic, social and cultural activities of women in Nepalese societies. Providing similar school and curriculum for both girls and boys students, eliminating inequalities in inheritance rights, family rights and all over legal rights, involving the educated women in office and involving them in seminar and symposia from the time-to-time etc.

Greater participation of women in decision-making will be a great step towards ensuring women of their rights to voluntary motherhood and in turn improve her status. Dahal (1992) summarizes the information from the status of women in Nepal (CEDA, 1981) that among high caste groups (Brahmin and Chhetri) the authority structure is male dominated, women cannot make their own decision and they have no independent source of income and property. Among the women for Baragaule, Loharung Rai and Kham Magar, they have liberal social structure, which permit in the accumulation of property. Likewise the Newar, Tamng and Tharu women can have their own independent source of property. Out of that, among the Newar of Kirtipur women cannot make her own independent decision to take her sick baby even to the hospital, with out prior permission of the senior adult male of the family (Dahal, 1992)

Women's public life is culturally restricted to the degree that it is casually related to the patriarchal social system, which confines them to subordinated position. Religion, ethnicity, culture, law tradition, history and social attitudes place severe limits on women's participation in public life, and also control in their private life. These factors have both shape the cultures worldview and governed individual self-image, subsequently affecting the understanding and practice of development. This fact is largely evidenced by the reality that a negligible number

of Nepalese women are involved in professional management and decision making position (Stri Shakti, 1995).

Involving women as well as men in decision making is essential for moving towards gender equity in organizations. However, many constraints undermine gender and health equity, since institutional dynamics tend to be heavily biased against women (Brume:1999:9). Women are generally under represented and their needs capabilities, and interest are often marginalized. Women tend to be unable to participate at an equal level in decision that affects their lives and their health. In most countries women are denied access to health services, educational opportunities enjoyed by men. To be able to implement gender equity program and policies, gender concerns have to be incorporated into the goals, strategies, tactics, policies, processes, management, behaviour, pay systems, job descriptions, budgetary allocations and cultural practices, delivering services. The identification of groups of both men and women that are marginalized exploited, or abused as a result of their gender, class, age, or ethnicity is important. Equally important is to develop mechanism to actively involve the marginalized segments in society in decisions that affects their lives and enable them to gain self confidence and a sense of self worth.

Stating importance of women's role in public life, Marilee Karl (Karl, 1993: 1), in her book, *Women and empowerment* mentioned that in absence of women participation there is not true people, participation in governance and development without the equal participation of women and men all spheres of life and development without the equal participation of women and men al spheres of life and levels and decision making. Secondly, the goals of development cannot be attained without women's full participation not only in the development process, but also in shaping its goals. Lastly, women's participation is changing the worked,

in which we live by bringing new priorities and perspectives to the political process and the organization of society.

Defining empowerment in terms of participation, a famous scholar Paulo Freire (Freire, 1973: 6) mentioned that empowerment as people used capability and power to address the social, economic and political issues, which have disempower and disable them to access the available health services and resources particularly with regard to women and children; this statement indicates that in order to bring about gender equality promoting and increasing health service utilization, firstly there is a need to bring a complete change in the attitudes of the family and the society towards women then only the empowering process will be initiated. Regarding women empowerment to the increasing their utilization of health service, there are different problem faced by women which is result of being poor, illiterate powerlessness, less participation in health management and decision making process, lack of control over the community and household resources and high social discrimination. Empowerment is defined as a process through which individuals, communities and organizations gain control over issues and problems that are common things to everybody.

Karl Marilee (1993: 12) mentioned in her edited report about tradition, cultural and attitudes and religious concept on women role that gender discrimination often stems from tradition, conservative cultural attitudes and religion or religious interpretation. In many places, women are still perceived as subordinate to men. Appeal is some times made to traditions to justify discriminatory practices, yet, it is invariably in relation to women that tradition is involved, which traditional practices that interfere which men's modernization or advancement are easily done away with. Religion plays a major role in determining cultural attitudes towards women and religious interpretation can be used to inhibit women's participation. Similarly social factor which limit their community managing role to household productive and reproductive role because in all societies girls are socialized to identify with the family and the private spheres, which boys are brought up to act in the public sphere. Both at school and at home,

girls are conditioned for trained in skills and encouraged to develop the self confidence needed for public life.

A gender planner (Moser, 1995: 16-17) assumed gender role within household that there is a clear division of labour based on gender. The men of the family, as the breadwinner, is primarily involved in productive work outside the home, while the women as the housewife and home- maker takes overall responsibility for the reproductive and domestic work involved in the organization of the household. In much society these types of household structures and gender division of labour are seen to reflect the natural order. Consequently, the government and family ideologically reinforce them through the legal and educational system, without reorganization that within the family, the women's position is subordinate to that of the man.

Nepal Human Development Report published by UNDP Nepal office (UNDP: 2001: 40) revealed in its finding report about the community specially women and marginalized people participation in rural management comprising with different figures that more than 71% of women have negligible or no involvement in village level planning of management programs and 67% of women are only marginally involved in implementation. The oppression of women is rooted in both inequities and discrimination based on sex and in poverty and the injustices of the political and economic system based on race, sex and class. First the freedom from oppression of women involves not only equity, but also the right of women to freedom of choice and the power to control their own lives within and outside of the home. Not having control over out lives and bodies is essential to ensure a sense of dignity and autonomy for every women. The goal of feminism is the removal of all forms of inequity and oppression through the creation of a more just social and economic order, nationally and internationally. This means the involvement of women in national level activities, struggles in plan for national development in local and global strategies for changes.

From the above literature, we can conclude that overall plight of women remains unsatisfactory, unaddressed and discouraging. Women are discriminated

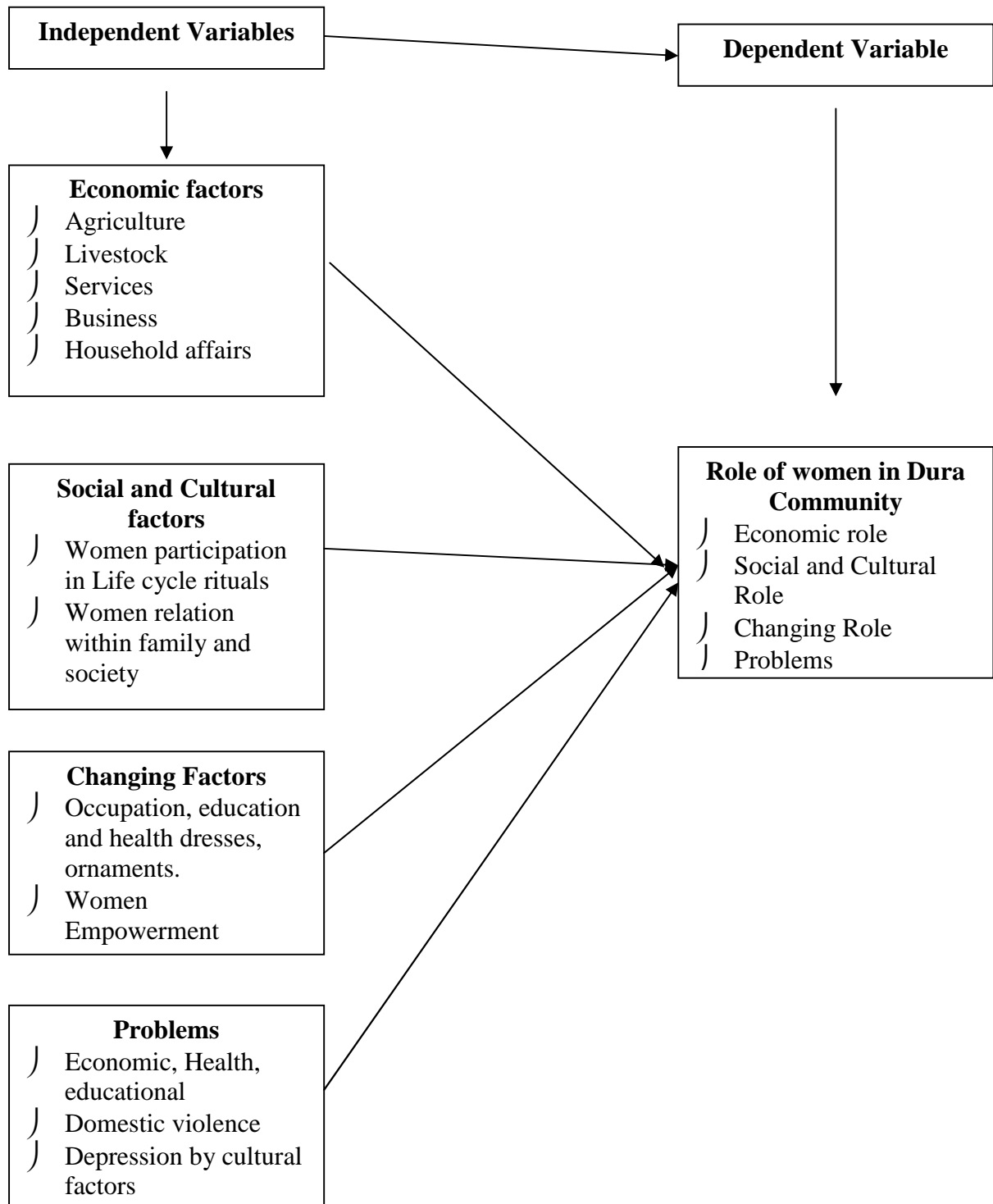
in terms of educational opportunities, income generating activities, adequate health facilities and better social status. Gender discrimination is not only highly evident in Nepal, but also massively exists in various less developed countries. In such societies, women are mostly involved in domestic and agricultural work, but their significant role to agricultural sector is seldom recognized by local people, and government policies and no reflection in official statistics. Female are suffering from various problems such as mental, domestic and sexual violence in spite of their hard working.

2.1 Conceptual Framework

This study is related to role of women in Dura community. This study is found out the actual role of women in this community. According to statements of empirical problems, objectives of the study and based on the review of the available literature following conceptual framework are formed.

Role of women is a dependent variable, so it has depended on the different independent variables. “Role of women in Dura community” is affected by economic, social, cultural, changing factors and problems. In view of the findings of the past research studies as mentioned above as well as the economic, social, cultural characteristics of the community under study, a conceptual frame work has been developed to see the role of women n Dura community. Economic factors of women’s role are agriculture, livestock, service, business and household works. Social and cultural factors of women role are women relation, participation and decision with in family, society and lifecycle rituals. Changing factors of women role are occupation, education, health, dresses, ornaments and women empowerment training. Women’s problems are economic, educational, health, cultural factors and domestic violence. These are independent variables and affect on women’s role.

Figure 1: Conceptual framework for analysis of women’s role in Dura Community



RESEARCH METHODS

In this chapter, a brief discussion of the research methods have been mentioned, regarding appropriateness of the selection of the study area, research design followed in this research, the universe and sampling applied, tools and techniques of data collection, data analysis procedure and limitation of the study.

3.1 Rationale of the Study Area Selection

The study area has been selected in Dura community of Thuloswara village, Sindure VDC, Lamjung District. It takes ward no. 1,2,3,4 and few areas of ward no. 9 of the Sindure VDC. Firstly, the study area is selected because I had pre-interest to find out the role of women in Dura community. Secondly, the study area is the original place of Dura ethnic group and there is majority of Dura. There are Dura women's unique roles and status to exist and maintain their society. Thirdly, I was some familiar with women's role of Dura community and some persons who are community leaders, local teachers and social workers. They helped me to collect the information for preparing this thesis. Because of above reasons, this study area has been selected.

3.2 Research Design

Descriptive ethnographic research design has applied for this study. Therefore, it is a descriptive ethnographic study of women's role in Dura community. It has tried to explore the role of Dura women in this study. The research has described the social, economic, cultural and changing roles of women as well as problems faced by women in Dura community.

3.3 The Universe and Sample Procedure

A sample as the name implies is smaller representation of a large whole. They are altogether 162 households in the village in the study area. This study area is homogenous. Therefore, only 60 households out of total households in the area have been selected randomly and taken as the sample while conducting the

sampling process. It is contributed by 37.04 percentages in the total numbers of households.

3.4 Nature and Sources of Data

In nature of data, both quantitative and qualitative data have been collected in this study. Both descriptive and numerical data have been selected.

Primary and secondary data have been collected in this study, based on sources. Primary data have been collected from observation, interview with household's female members, key informants' interview and focus group discussion in the field. Secondary data have been collected from Sub-Health-Post of Sindure VDC, books, published and unpublished documents etc. about role of women.

3.5 Data Collection Techniques and Tools

In this study, the following data collection tools and techniques were adopted:

3.5.1 Observation

Observation is one of the most important techniques of data collection. It is a principal way of getting informations by experiencing something directly. Observation can provide so many information, which is not actually obtained through the survey questionnaire in the field. The observation technique has been used for observing physical environment of the study area, life-style, social, economic and cultural practices, changes in women's role, problems of women, behaviour and attitude of male and female. A field diary was maintained to record the events observed in the field.

3.5.2 Key Informants Interview

Some local intellectual people as community leader, local teacher and social workers are respondents in key informants' interview. Key informants' interview has been concerned in only physical setting, gender discrimination, role of women, women's participation on social institutions, cultural practices and empowerment activities, changes and problems of women in Dura community.

3.5.3 Household Survey Questionnaire

A questionnaire was prepared and used to the female members of the sampled households of Thuloswarw-Makaiswara village. The questionnaire was prepared (see Appendix I) in such a way that it provided both the quantitative data and qualitative information. The quantitative information's were obtained through the structured questionnaire. They were related to family size, family type, population distribution, occupation, land holding, marital status, animals' husbandry, education etc. The qualitative information gathered through household survey questionnaire. They were related to social, cultural and changing role of women, problems, decision-making power etc.

3.5.4 Focus Group Discussion on Family Member (female and male)

It was difficult to conduct special focus group discussion for subjects due to the busy season of farming and scattered settlement of the sampled area. I got an opportunity to participate in the 'Village Development Programme' of Sidure VDC held on 3rd Shrawan, 2065. It was placed in Sub-Health-Post of Sindure. District Development Committee of Lamjung supports that programme. In this programme, some local intellectual and general male and female were present along with the sub-health-post personnel.

Taking time from the organizers, I conducted a group discussion about role and status of women in this community. I had selected only eight female and seven male in this discussion. The discussion were about family property, income

sources and expenditures, women's social, economic, cultural and changing role, women's relation to the family members and neighbors problems etc.

3.5.5 Focus Group Discussion Member (only female)

Group discussion was arranged in Ayurvedic Hospital in this village. There were involved 14 female. There was meeting of Swabalamban Samuha of this community. After finishing of meeting, I conducted focus group discussion within only 14 female. The discussion was concerned with role of women in this community, cultural practices, education, health, economy, problems, awareness, changes, empowerment and property rights etc.

3.6 Data Analysis and Presentation

Collected data through various methods have been analyzed mainly descriptively as well as statistically. Quantitative information have been analyzed in simple tabulation by process of numbers and percentage. Other information have been analyzed in the descriptive process where the priority has given to gender concept.

3.7 Limitations of the Study

This study is related to find out the role of women in Dura community of Thuloswara-Makaiswara village. It is a micro level study that is carried out in limited time, resources and budget in a student level only for the fulfillment of Master degree. Therefore, this study might not cover all details about the role of women of this community as well as it does not reflect to other Dura communities.

CHAPTER-FOUR

BACKGROUND OF THE STUDY AREA

4.1. Location

Lamjung District is one of the hilly districts, which lies in Gandaki zone, western development region of Nepal. The total area covered by the district is 1692 km² (169200ha.). It is extended from 385m to 8162m height from sea level and lies in 28⁰30'38" north latitude and in 84⁰11'23" east to 84⁰38'10" east longitude. Lamjung district is surrounded by Gorkha district to the east, by Tanahun district to the south, by Kaski district to the west and by Manang district to the north respectively.

Sindure is one of the VDC out of the total 61 VDCs of Lamjung district. Nalma VDC surrounds the VDC to the north, Purankot and Chandreswar VDC to the east, Neta and Dhurseni VDC to the south and Karapu VDC to the west. The VDC have divided into 9 wards and constitutes total population of 3667 in this VDC (CBS, 2001).

Out of 9 wards of Sindure VDC, Thuloswara-Makaiswara village has been selected as the study area. This village lies in the ward no. 1, 2, 3, 4, and few areas of ward no. 9 of Sindure VDC. This study area is situated on a North-facing hill slope, Sindure stretches from 579 to 1900 meters altitude and has one boarder with the Ramche River. The hill is spotted with little clusters of houses, which form villages. These villages are connected by footpath.

4.2. The People

Population composition is a social indicator in every society. It is necessary to describe of male and female population in social, cultural and economic information.

There are 83,406 male inhabitants and 93,743 female population inhabitants. In other words, 47.08 percentages of male population whereas 52.92 percentages of female populat. So, female inhabitants exceed by 10337 or 5.84 percentages (CBS, 2001). The following table shows the population distribution of Sindure VDC by ethnic group:

Table1: Population Distribution of Sindure VDC by Ethnic Group

SN	Ethnic Group	Numbers	Percentage
1.	Dura	1,852	50.50
2.	Gurung	136	3.71
3.	Sarki	1,434	39.12
4.	Kami	79	2.15
5.	Brahman	61	1.66
6.	Chhetri	52	1.42
7.	Damai	32	0.87
8.	Newar	7	0.19
9.	Bhujel	6	0.16
10.	Unidentified Dalit	8	0.22
	Total	3667	100.00

Source: CBS, 2001

The above table shows that there are 1852(50.50%) Dura inhabitants, 136(3.71%) Gurung inhabitants, 1434(39.12%) Sarki inhabitants, 79(2.15%) Kami inhabitants 61(1.66%) Brahman inhabitants, 52(1.42%) Chhetri inhabitants, 32(0.87%) Damai inhabitants, 7(0.19%) Newar inhabitants, 6(0.16%) Bhujel inhabitants and 8(0.22%) unidentified Dalit inhabitants in the Sindure VDC. It shows that Dura population is highest and Bhujel population is lowest in Sindure VDC.

Based on the field survey, there are 562 male inhabitants and 624 female inhabitants in this study area. It has taken 47.4 percentages by male and 52.6 percentages by female. So, female exceed by 62 or 5.2 percentages. The following table shows the population distribution of sampled households by sex:

Table 2: Population Distribution of Sampled Households by Sex

SN	Sex	Numbers	Percentage
1.	Male	201	46
2.	Female	236	54
	Total	437	100

Source: Field Survey, 2008

The above table shows that there are 201 male and 236 female in the sampled households. In other words, there are 46 percentages male and 54 percentages female in these sampled households. Female are more than male by 35 numbers or 8 percentages.

4.3. Medical Facilities

The institutions providing medical facilities always give a positive impact in the overall projections of the society. The social as well as economic status is interrelated to the health status. There is one Sub-Health post and one Ayurvedic hospital run by government in Sindure VDC. Most of the people have to depend for health related issues in local health centers. If there is not sufficient treatment for serious cases, they go to Pokhara or Kathmandu. They also believe to some extent on Dhama/Jhakri treatments but it is gradually decreasing now.

4.4 Educational Institutions and Status

Education is a means through which human being can have a better life. Education attainment is more marked for the younger age groups than for the older age groups. However, most of the Dura parents are uneducated. Now, they understand the value of education. They are sending their children to school. There is one Secondary School and one Primary School in the study area. The following table shows the educational status of Dura community of sampled households.

Table 3: Educational Status in Sampled Households by Sex

SN	Educational Level	Male (%)	Female(%)	Total Numbers	Percentage
1.	Unable to read and write	2 (1.1)	54 (26.0)	56	14.4
2.	Able to read and write	30 (16.6)	16 (7.7)	46	11.8
3.	Primary level	50 (27.6)	50 (24.0)	100	25.7
4.	Lower Secondary	30 (16.6)	38 (18.3)	68	17.5
5.	Secondary	46 (25.4)	35 (16.7)	81	20.8
6.	Intermediate	18 (9.9)	12 (5.8)	30	7.7
7.	Bachelor	4 (2.2)	2 (1.0)	6	1.6
8.	Master	1 (0.6)	1 (0.5)	2	0.5
	Total	181(46.53)	208(53.47)	389	100

Source: Field Survey, 2008

Above table shows that in this Dura Community of Thuloswara-Makaiswara Village; there are 56 people, who cannot read and write; and this comes to 14.4 percentages of the total population. There are 46 people who can read and write, it has taken 11.8 percentages. There are 100 people who have attended in primary level education, it has taken 25.7%.

There are 68 people who have attended lower secondary level, it has taken 17.5%. There are 81 people who have attended secondary level, it have taken 20.8%. There are 30 people who have attended intermediate level, it have taken 7.7%. There are 6 people who have attended bachelor level, it have taken 1.6%. There are 2 people who have attended Master level, it have taken 0.5% of the total population.

4.5 House Type

The housing condition of the Dura Community is simple. The study area is a hilly village, so they live in the houses with roof made of thatches (khar) and tin (jasta sheet), the walls of houses are made of stones and mud. Their houses have 'Pidi' facing the courtyard in front of the houses, which is considered the most appropriate place to welcome the visitors. All houses are plastered by mud in this community. This work is performed by women. It shows that women are busy in this task.

Table 4: House Type of Sampled Households

SN	House Type	Numbers	Percentage
1.	Thatched house	9	15
2.	House with stone wall and tin roof	51	85
3.	Others	-	-
	Total	60	100

Source: Field Survey, 2008

The above table shows that there are total 60 sampled houses in the study, and 9 houses or 15% have thatched roof. There are 51 houses or 85% have tin roof. Now days, thatched roofed houses are gradually disappearing and tin roofed houses have become common. Due to the lack of thatch, tin is durable than thatch and economic progress of people, tin roofed houses are increasing. Nevertheless, there are not any cemented houses, but there are only mud houses. It shows that male's work is reducing by tin roof, but female's work is same to plaster the mud wall.

4.6 Land Holding Pattern

Land ownership is still the most important index of wealth in Nepal. The land holding in this village is similar to land holding system of other villages of

Nepal. Land ownership is more often associated with social, economic status and has a linkage with the availability of food for the farmers. However, the possession of land is greatly valued among the Dura Community.

This community is situated at the hilly region. Therefore, the land is not more fertile; and there are not sufficient irrigation facilities. There are three types of land. They are khet, bari and kharbari. In the khet land, Dura people grow paddy, maize and potato according to the season. Bari land is dry, so there they grow millet, maize and vegetables like seeds. In the kharbari, khar and trees are produced.

Table 7: Land Holding Pattern among the Sampled Households

SN	Land Holding in Ropani	Khet (%)	Bari (%)	Kharbari (%)
1.	0	- (0)	- (0)	23 (38.33)
2.	1-4	20 (33.3)	25 (41.7)	30 (50.00)
3.	5-8	25 (41.7)	18 (30)	4 (6.67)
4.	9-12	12 (20)	10 (16.6)	2 (3.33)
5.	13 and over	3 (5)	7 (11.7)	1 (1.67)
	Total	60(100)	60 (100)	60 (100)

Source: Field Survey, 2008

Based on survey, 20(33.3%) households have 1-4 Ropani khet land, 125 (41.7%) households have 5-8 Ropani khet land, 12 (20%) households have 9-12 Ropani khet land, 3 (5%) households have 13 over khet land. 25 (41.7%) households have 1-4 Ropani bari land, 18 (30%) households have 5-8 Ropani bari land, 10 (16.6%) households have 9-12 Ropani bari land and 7 (11.7%) households have 13 over bari land. 23 (38.33%) households have no kharbari, 30 (50%) households have 1-4 Ropani kharbari land, 4 (6.67%) households have 5-8 Ropani kharbari land, 2 (3.33%) households have 9-12 Ropani kharbari land and 1 (1.67%) household has 13 over kharbari land. There are not any households which have not khet and bari land.

CHAPTER- FIVE

ECONOMIC ROLE

This chapter analyse the economic roles of women in Dura community. Nepalese women in rural areas spend their time doing activities which doesn't give them money in return, like cooking food for the whole family, cleaning house, collecting grass for their domestic animals, washing dishes and clothes, collecting firewood, caring their children, looking/ grazing animals, cultivating lands etc. These works will not give money directly although these works are to be done somehow whether, it gives money or not; this situation is similar in Dura Community.

5.1 Occupation of Women

Main occupations of Dura women are agriculture, livestock rising, cottage industries, household chores, service, bussiness and labour. They work from the early morning until night. The following table has shown the occupations of the respondents.

Table 6: Distribution of Family Members by their Occupation

S N	Occupation	Male (%)	Female (%)	Total Numbers	Percentage
1	Agriculture and Livestock	58(46.4)	88(66.2)	146	56.6
2	Gov. Service	18(14.4)	5(3.8)	23	8.9
3	Pvt. Service	7(5.6)	9(6.8)	16	6.2
4	Business	3(2.4)	3(2.2)	6	2.3
5	Foreign Employment	37(29.6)	6(4.5)	43	16.7
6	Labour	2(1.6)	2(1.5)	4	1.5
7.	Housewife only	-	20(15.0)	20	7.8
	Total	125(100)	133(100)	258	100

Source: Field Survey, 2008

The above table shows that most of the people of this community are engaged in agriculture and livestock. 56.6% people are involved in traditional agro-system, so agriculture is an economic source of the sampled households. There are not alternative occupations because there are not stablished any industries, transportation facilities, electricity and market. There are 88(66.2%) female and 58(46.4%) male involved in agriculture, which are highest numbers of

total population. In the comparison of male and female, there is difference by 30 (19.8%) persons. The reasons of women's high participation in agriculture are: lack of education, opportunity and problems of mobility. 18 (14.4%) male are involved in the government service such as army, teaching and administration. They have education, opportunity and mobility for it. 5 (3.8%) female are involved in government service such as teaching and administration. 7 (5.6%) male and 9(6.8%) female are involved in private sectors. They can involve in these jobs because of education and opportunity.

3 (2.4%) male and 3 (2.2%) female are engaged in business such as small shop. They sell foodstuff, stationery and few clothes. There are few demands and supplies, therefore fewer people are involved in bussiness in this area. 27 (29.6%) male and 6 (4.5%) female are involved in foreign employment. Male are working in Indian army, British army, Singapore police and other countries as a labour. Female are working in UK, Hong Kong and other countries. There are 2 (1.6%) male and 2 (1.5%) female involved in daily wages labour which is lowest percentages. 20 (15%) females are only housewife in urban area for educating their children in English School. They are temporarily migrated because there are only government schools but not English school.

Table 7: Women's Involvement in Monetary and Non-Monetary Works

SN	Work	Male (%)	Female
1	Non – monetary	58 (46.4%)	108 (81.20%)
2	Monetary	67 (53.6%)	25 (18.80%)
Total		125 (100%)	133 (100%)

Source: Field Survey, 2008

On the basis of the field survey, economic role is divided into two parts. They are monetary and non-monetary works. Above table shows that there are 58 (46.4%) male engaged in non-monetary works such as agriculture and livestock. They are usually old persons, pensioners and unemployees. 108 (81.20%) female are engaged in non-monetary works such as agriculture, livestock and household activities. From which, they produce substantial goods for own family not for bussiness. There are 67 (53.6%) male involved in monetary works such as

government and private services, bussiness, foreign employment especially armed services. Whereas 25 (18.80%) female are engaged in government and private services, bussiness and labour. There is male's percentages more than female's by 34.8% in monetary works. It is because male have education, opportunities and mobility but female have not.

5.2 Land Ownership by Sex

Land ownership is also an indicator to know about social status and role of a person. Landowners have economic power, high economic status and rights to sell it. The following table shows distribution of the landowners of sampled households by sex.

Table 8: Distribution of Land Ownership of Sampled Households by Sex

SN	Sex	Land Owners	Percentage
1.	Male	50	73.5
2.	Female	18	26.5
	Total	68	100

Source: Field Survey, 2008

Above table shows that there are total 68 landowners among the 60 sampled households. Above table shows that 50 landowners are male which has taken 73.5% from the total landowners. There are 18(26.5%) female landowners, which has taken 26.5%. Male landowners are more than female landowners are by 32(47%).

Based on the field survey, there is patriarchal system in this community so usually males become landowners. Female landowners are more widows. They became landowners after her husband's death. When the widows landowners expired, her sons become landowners of her land. Thus, male landowners are more than female. A few female became landowners of her husband's private property. The couple donot want to divide their private property for brothers; in this case, wife becomes landowner. However, few female are found as landowners in this study area.

5.3 Women's Role in Agriculture

Agriculture is the backbone of Nepalese economy. Women's role in agricultural production is main input. Women take substantial contribution to uphold domestic economy. The Dura women do everything except ploughing, like digging, carrying manure, spreading manure, planting and harvesting. All the women in the study area participate in the agricultural works. They do other works only when they do not have farm activities. The following table shows the agricultural productions and contribution of women in months of this study area:

Table 9: Women's Role in Agriculture

SN	Agricultural Production	Time contribution in months
1.	For paddy	Asad – Mangsir
2.	For maize + beans	Magh – Shrawan
3	For millet and soyabean	Shrawan – Paush
4	For other vegetables	Bhadra – Falgun

Source: Field Survey, 2008

Above table shows that Dura people produce paddy, maize, millet and vegetables in this study area. Dura women have contribution from Asad to Mangsir to produce paddy by digging, seeding, transplanting and harvesting. They produce maize and beans by contributing from Magh to Shrawan. They are involved in digging, carrying manure, spreading it, seeding and harvesting. They produce millet and soyabeans by contributing from Shrawan to Poush. They are involved in seeding, transplanting, harvesting and threshing it. They produce other vegetables such as spinach, garlic, onion, potato, cauliflower etc. from Bhadra to Falgun.

Thus, women are involved throughout the whole year in agricultural activities as well as livestock and domestic works. These are their traditional occupations. They do not have other occupations because they do not have education, opportunity, mobility and awareness for new occupations.

5.4 Decision Making on the Cropping Pattern

In this study area, all family members who are able to contribute in agriculture, are involved in agricultural works. However, there are male decision makers, female decision makers and both (male and female) decision makers about cropping pattern among these sampled households. They decide about planting time (season), using manure and seed, harvesting etc. The following table shows the decision makers for cropping pattern among sampled households by sex:

Table 10: Decision Makers for the Cropping Pattern of Sampled Households by Sex

SN	Decision Makers	Numbers of Households	Percentage
1.	Male	18	30
2.	Female	30	50
3.	Both	12	20
	Total	60	100

Source: Field Survey, 2008

Based on the field survey, male decision makers are in 18 households. Women are busy in household activities among these households. They have to care children and cattle. So, female can not engage full time in agricultural works but male are engaged in it and decide about cropping pattern. Female decision makers are in 30 households. Male are engaged in service away from home. Old men cannot work in field so they do not decide it. Young men are not perfect about cropping pattern. Then women are involved and decide about it among these households. Both male and female decide about cropping among 12 households. Within these households, male and female both are involved in agricultural works and decide it. They think that the suggestions of both male and female are important for cropping.

It has suggested that while on cropping the land highest percentages 50% of women's decision was found. It is more than men by 20%. Male are engaged in service away from home, so women are involved in decision making about

cropping in more households in this study area. Thus, women's role in cropping pattern shows important and vital.

5.5 Animals' Husbandry and Women's Role

Animal's husbandry is as old as civilization itself. For our common farm, animals were domesticated before the beginning of written history. Domestication of animals was one of the essentials in the development of civilization. Animals' husbandry deals with the production of livestock and it includes all the aspects of breeding, feeding and management at the household level. Livestock has always been one of the most important and an integral part of the agricultural economy of Nepal. Nepal being a hilly country, animal raising and farming practices together function as a system because they are inter-related and interdependent. The following table shows livestock of sampled households.

Table 11: Distribution of Livestock among these Sampled Households

SN	Livestock	Numbers	Percentage
1.	Buffalo	125	10.8
2.	Cattle	45	3.9
3.	Oxen	102	8.8
4.	Goat	335	29.1
5.	Chicken	550	47.5
	Total	1157	100

Source: Field Survey, 2008

Based on the field survey, buffaloes are raised for milk, meat and manure, cattle for milk, manure and drafting, goats for meat and manure; and chickens for meat and eggs in this Dura community. Above table shows that 125 buffaloes are raised, it has taken 10.8% of total livestock; 45 cattle are raised which has taken 3.9%; 102 oxen are raised which have taken 8.8%; 335 goats are raised which have taken 29.1% and 550 chickens are raised which have taken 47.5% of total livestock of total sampled households. It shows that chickens are highest numbers and cows are lowest numbers. Dura women collect the grass and fodder, clean shed, graze the cattle and milking them, which are the major responsibilities of the livestock raising.

5.6 Decision on Household Expenditure

Expenses of the rural people are mainly of basic needs; items like clothing, fooding, education, medicine and others. They donot spend money on those items, which is not their basic needs or not necessary for their survival, whereas, we see urban people spending money on luxury items also. The following table shows the decision making by sex on household expenditures.

Table 12: Distribution of Decision Makers on Household Expenditure by Sex

SN	Sector	Male (%)	Female (%)	Both (%)	Total (%)
1.	Clothing	25(42)	15(25)	20(33)	60(100)
2.	Fooding	12(20)	30(50)	18(30)	60(100)
3.	Education	32(53)	13(22)	15(25)	60(100)
4.	Medicine	35(58)	10(17)	15(25)	60(100)
5.	Others	15(25)	16(27)	29(48)	60(100)

Source: Field Survey, 2008

Above table shows that among the surveyed 60 households, there are 25 households or 42% are male decision makers on clothing expenditure; 15 households or 25% are female decision makers and 20 households or 33% are both male and female decision makers on clothing sector. In the fooding sector, there are 12 households or 20% are male decision makers; 30 households or 50% are female decision makers and 18 households or 30% are both male and female decision makers. In education sector, there are 32 households or 53% are male decision makers; 13 households or 22% are female decision makers and 15 households or 25% are both male and female decision makers. In the medicine, 35 households or 58% are male decision makers; 10 households or 17% are female decision makers and 15 households or 25% are both male/female decision makers. In other sectors, there are 15 households or 25% are male decision makers; 16 households or 27% are female decision makers and 29 households or 48% are both male/female decision makers. Thus, Female's decision-making roles perform

highest on the food items expenditure because they are engaged and perfect about fooding than male. Female's decision is lowest on the medicine sector because they have less knowlegde about it than male and; women have less mobility.

5.7 Possession of Household's Income

Based on survey it was found that, in most of the households' income were possessed by the both members of the family, but it was found that if females need to use that money she have to take permission from male members, inverse is the case for males. The following table shows this condition of household's income possession:

Table 13: Possession of the Household's Income of Sampled Households by Sex

SN	Sex	Numbers of Households	Percentages
1.	Male	26	43.34
2.	Female	14	23.33
3.	Both	20	33.33
Total		60	100.00

Source: Field Survey, 2008

Above table shows that 20 (43.34%) households' income are possessed by male because male are household head among these households. 14 (23.33%) households' incomes are possessed by female, which is very lower than female's possession. In these households, some male are away from home for job and some male are immaturred. Then, both members or male and female of family possess 20 (33.33%) households' incomes. But the information reveals that while circulating these money, male becomes the leading group. In the other words we can say that ofcourse female can posses the household's income but when they are in need they cannot circulate without the permission of male members.

5.8 Fuel used and Management

Based on the study, there are firewood and gas for cooking in this study area. 54 (90%) households are using firewood for cooking. And 6(10%) households are using both firewood and gas for cooking. It shows that most of the people of this study area are using firewood. The following table shows the management of fuel for cooking by sex.

Table 14: Management of fuel for cooking by sex

SN	Sex	Numbers of Households	Percentages
1.	Male	4	6.67
2.	Female	29	48.33
3.	Both	27	45.00
	Total	60	100.00

Source: Field Survey, 2008

Above table shows that male manage the fuel for cooking in the four (6.67%) households. Some female are very old so female cannot carry firewood. Some female are engaged to care children and domestic activities so they do not go to jungle to collect firewood. Female manage the fuel for cooking in 29 (48.33%) households. Young men are servicing and studying away from home and old men cannot carry it in these households. Both male and female manage the fuel for cooking in 27 (45%) households. Male and female are able to collect firewood in these households so both manage it.

It shows that female's role is more than male for managing fuel. Dura women collect the firewood daily in the winter season. They go to the jungle then collect dry firewood and bring it. They cut kindling wood and carry it in winter for the summer season.

CHAPTER- SIX

SOCIAL AND CULTURAL ROLE

6.1 Family Type and Women's Role

Family is a social institution and most important primary group in society. There are two types of family based on number. Nuclear family is a small group composed of husband, wife, and immature children. Joint family is also known as undivided family. It normally consists of members who at least belong to three generation: Husband wife, their married and unmarried children and their married as well as unmarried grand children. In Nepalese context this joint family system prevailed it is also in Dura community. The following table shows the family type of the study area:

Table 15: Family Type of the Sampled Households

SN	Family Type	Numbers	Percentage
1.	Nuclear Family	24	40
2.	Joint Family	36	60
	Total	60	100

Source: Field Survey, 2008

Above table shows that there are only 24 families living in nuclear family, which is 40.0 percentages of the surveyed households. Moreover, joint family has been found to 36 households, which are 60%. It shows that there is more joint family than nuclear family by 12 households, which is 20% of the total households. Women have more work burdens such as cooking, cleaning, washing, caring, rearing and others social, cultural roles within joint family. Dura women perform social relation with father, mother, grandfather, grandmother, sister, brother, sister-in-law, mother-in-law, father-in-law, husband, son, daughter, grandson, granddaughter etc. family member within family. In large and joint family, there are more social roles of women than small and nuclear family. Therefore, in this study area women's roles are more and complicated because there are more joint and large family.

6.2 Marital Status and Women's Social Role

Marriage is a socially approved arrangement between a male and a female that involves an economic and a sexual relationship. Most of the respondents are married in this study area. Early marriage has been one of the important characteristic of the Nepalese women. Marital status makes the difference in women's status. It is through the marriage that women change their status and role of daughter to daughter-in-law. Most of the women are married before 20 years of age. The following table shows the marital status of the study area:-

Table 16: Distribution of Family Member by their Marital Status

SN	Marital Status	Male (%)	Female (%)	Total Numbers	Percentage
1.	Married	91 (57.9)	89 (52.4)	189	55.0
2.	Unmarried	64 (40.8)	66 (35.3)	130	37.8
3.	Divorce	0	2 (1.1)	2	0.6
4.	Widow	-	21 (11.2)	21	6.0
5.	Widower	2 (1.3)	-	2	0.6
	Total	157 (100)	187(100)	344	100

Source: Field Survey, 2008

The above table shows that there are 91(57.9%) married male, 64(40.8%) unmarried male, 2(1.3%) widower male and nobody divorcee male. There are 98(52.4%) married female, 66(35.3%) unmarried female, 2(1.1%) divorcee female and 21(11.2%) widow. In total, 191(55%) members are married, 130(37.8%) are unmarried, 2(0.6%) are divorcee, 21(6%) are widow and 2(0.6%) are widower.

There are highest percentages of married female and lowest percentages of divorcee among the total female. Dura women are depended and subordinated socially and culturally. Unmarried female are controlled by father, mother and elders ones. Married female as a daughter in –law are controlled by husband and in-laws. As a mother she is controlled and depended by husband and sons. They perform social relation with neighbors, relative and whole community. Thus, married female perform multi-social roles.

6.3 Marriage Pattern and Women's Decision

Marriage is a universal social institution. Here, marriage patterns are divided into five types according to the purpose. They are arranged marriage, love marriage, court marriage, cross-cousin marriage, non-cross-cousin marriage and inter-caste marriage. In case of arrange marriage, the parents of boy and girl decides and arranges the marriage rituals and ceremony. In case of love marriage, parents of boy and girl are unknown about marriage; boy and girl self decide marriage. Court marriage is occurred according to legal processes.

Table 17: Marriage Pattern Practiced by the Sampled Households

SN	Marriage Pattern	Numbers	Percentage
1.	Arrange Marriage	74	62.2
2.	Love Marriage	45	37.8
3.	Court Marriage	-	-
	Total	119	100
1.	Cross- Cousin Marriage	35	29.4
2.	Non- Cross Cousin Marriage within own caste	78	65.6
3.	Inter-caste marriage	6	5.0
	Total	119	100

Source: Field Survey, 2008

Above table shows, that there are total 119 marriage cases in the sampled households. There are 74(62.2%) marriage cases, which are arranged marriages; it is the highest percentages. Then, 45(37.8%) marriage cases are love marriages and court marriage is not occurred. It shows that love marriage is also common in Dura community and women (girls) can decide herself about own marriage.

Then, there are 35(29.4%) cross-cousin marriages. In Dura community, cross-cousin marriage also practiced. Dura boy can marry with his maternal cousin or mother's brother's daughters. I have known that many years ago, there were used to be more cross-cousin marriages than non-cross-cousin marriages. Now, cross-cousin marriages are decreasing. 78(65.6%) non-cross-cousin within own caste marriages. In this study area, there are 6(5%) inter-caste marriages. It shows that non-cross-cousin within own caste marriages are taken highest percentages

and inter-caste marriages are taken lowest percentages. Dura male and female believe on blood purity and harmony.

6.4 Prominent Role in the Decision of Household Affairs

There are different sectors of household affairs among sampled households. They are agriculture, livestock, cleaning, washing, and child caring, marketing and festival celebrating. The following table shows the prominent role in the decision of household affairs by sex:

Table 18: Prominent Role in the Decision of Household Affairs

SN	Sectors	Male (%)	Female (%)	Both Sex	Total households	Percentages
1.	Agriculture	15 (25%)	25 (41.67%)	20 (33.33%)	60	100
2.	Livestock	18 (30%)	20 (33.33%)	25 (41.67%)	60	100
3.	Cooking	0 (0%)	55 (91.67%)	5 (8.33%)	60	100
4.	Cleaning/ washing		56 (93.33%)	4 (6.67%)	60	100
5.	Child caring	0 (0%)	52 (86.67%)	8 (13.33%)	60	100
6.	Marketing	38 (63.33%)	12 (29 %)	10 (16.67%)	60	100
7.	Festivals Celebrating	19 (31.67%)	10 (16.67%)	31 (51.67%)	60	100

Source: Field Survey, 2008

Above table shows, that prominent role of male is in the marketing sector which has taken 38 (63.33%) households. Male are suitable for outside work from house. The prominent role of female is in the cleaning/washing, cooking and child caring which has taken 56 (93.33%), 55 (91.67%) and 52(89.67%) households.

Women are perfect in inside dichotomy socially and naturally. They must care the children. The prominent role of both sexes is in the festivals celebrating which has taken 31 (51.67%) households. Both sexes' suggestions are important in these affairs.

6.5 Social Organization and Women's Involvement

Parma

Parma is a social organization through which labours are exchanged for agricultural activities. When male and female are able to work in khet and bari, they are all involved essentially in Parma. Usually, since 12 years old, they are capable for parma. Involved persons do agricultural works role by role in every households' field. Male are servicing in own country and foreign countries, so female are more involved in parma. They help the neighbors in any difficulties by the parma (Daffa) in the agricultural work. Thus, they are united in the parma (Focus Group Discussion).

Ama Samuha and Mahila Jagriti

There are two different social organizations in this study area. They are Ama samuha and Mahila Jagriti, which are women related social organizations. One woman of every household is involved in these organizations. Dura women have meeting once every month and they save the money and credit it. They are fulfilling their needs and economic difficulties by these organizations (Focus Group Discussion).

6.6 Religion

Dura community devotes on the Buddhism. They rite the birth ritual and death ritual by Lama. They practice Arghaun ritual after death but they donot practice fully Buddhism. According to Buddhism, sacrifice of animals is taboo but they worship many Gods by scarifying hens and goats. They are devoted on Bone religion also. They worship natural things by sacrificing animals and Dhup-Akchheta (key informants' Interview).

6.7 Dresses and Ornaments

Based on field study, geographical situation and climate deeply affect on dresses of any ethnic groups. This study area is hilly area so in this area, old men wear Bhoto, Kachhad, Patuka/ Belt, Ash- coat, Topi, Galbandi, Shoes and Socks. Young men wear shirt, T-shirt, pant, sweater, jacket, shoes ans socks, slippers etc.

Old female wear gunyo, cholo, tikis/ tiki, patuka, ghalek, majetro. Nevertheless, young female wear shirt, T-shirt, lungi, kurta-salwar, sari, blouse, skirt. Usually Dura women were golden ornaments and Muga-Mala. Old female wear Fuli, Bulaki on the nose, madmundri, Dhungri, Cheptesun, Shilmundri on the ears, Shirbandi, Shirful on the head, Kantha, Sakinhaki, Janter, Pote, Muga-mala, Thimura-mala on the neck, Balo, Aunthi, Chura on the hand. Young female wear Earring, Top, Juli, Fuli, Necklace, Chain and Aunthi.

6.8 Childbirth Ritual and Ceremony; and Women's Role

Based on field study, childbirth occurs in most cases in the father's home. Her own mother, mother-in-law or some older experienced women of the village assist the mother. Following birth, an eleven days taboo (called sutak) is observed by the family during which, the mother and child remain in the darkened house not to be touched. Other family members are not permitted to go to any temples or places of worship. The taboo is concluded on the eleventh day when the child is taken out of the house to have its bathe and receive its name.

During pregnancy, women receive neither special food nor rest from work; however afterwards, at least for the taboo period, the mother is given plenty of meat, ghee and rest. During this time, the mother and child spend their days, anointed with oil, lunging in the sun on straw mats.

The naming ceremony concludes the eleven days pollution period of the family. Lama uses Nepali horoscope to formulate child's names based on time and date of birth.

Purification of the house and its members are accomplished by means of cow's urine, which is sprinkled by Juwain or Bhanja. The Juwain sprinkles it both inside and outside of house and gives to the family to drink; a chicken is sacrificed. At this time, the mother and child are permitted outside of the house and the child receives its bathe by the hands of the grandmothers or the delivering women. If the child is a boy, the older women dance in the family courtyard carrying child with a

bow and a arrow which symbolize the weapon of the army man and the hope that the boy grows up suited to such a job. If the new child is a girl, the old women place the baby in a basket and parade her around the house, which is symbolic of the daughter's ideal work role in tending to the house affairs Thus, old women's roles are important in childbirth ritual and ceremony (FGD).

6.9 Difference between the Birth of Son and Daughter

Based on field study, sons are favoured because they are the ones who stay at home while the daughters are married, they stay at their husbands' home. However, as daughters are important in the ritual sphere and contribute greatly as a labour source, they certainly are wanted.

There are some differences in the naming ceremony. When the son is born, the older women dance in the courtyard carrying the baby and a bow and an arrow; which is a symbol of an army man and cock is sacrificed in this time for son. When the daughter is born, the old women placethe baby in a basket and parades her around the house that symbolizes the daughter's ideal work role to household affairs. The hen is sacrificed for the girl born in the naming ceremony.

The Putpute custom is celebrated from Kartik through Magh which acknowledges and honers a couple's reception of their first son. Relatives and friends give a Sapha (Feta) and Ghalek or Majetro for father and mother respectively. The putpute custom is celebrated in conjunction with the Sorathi dance tradition and Khoi feast (FGD).

Thus, between the birth of a couple's first son and daughter, there is discrimination in the Dura traditional custom. The Putpute custom is celebrated in the birth of first son but is not celebrated in the birth of first daughter. It shows the importance and more value of son; and less value of daughter.

6.10 Pasni Ritual and Women's Role

Based on my field study, the next occasion of ceremonial importance in the life of a Dura is the first feeding of solid food or more specifically, rice. This occurs at the age of five months for girls and six months for boys. On the auspicious day which is chosen in consultation with lunar calendar, relatives are invited. Firstly, girls of odd numbers like 3 or 5; feed rice with Panchratna to child. Then, mother and other relatives also feed rice; put on Tika and give gifts to child like jewellery, clothes and Dakchhina (money). Specially, the maternal parents and uncles give Bala to the child.

Specifically, odd numbers of girls perform important role to feed the rice to the baby in the Pasni ritual. Then, mother, maternal relatives and other relatives perform general roles in Pasni ritual of the baby.

6.11 Marriage Ceremony and Women's Role

The proper marriage by all accounts is the arranged marriage. Primarily the boy's parents rather than the girl's are to ask the hand of a girl. Traditionally the process of being married begins when the boy's parents through a special asking man 'Lami' approach a girl's parents. Lami first goes alone to the girl's house. At that time the girl's parents ask him about the family of boy, about his house, property, profession, nature and many more. If the boy seems appropriate, permission will be given. More recently, the customs have been changed because both boys and girls have more of a say about whether or not they wish to be married.

Most arranged marriage ceremonies occur in Mangsir, Magh, Falgun and Baishakh, which are auspicious wedding months for all Hindus. A date is set by consulting the calendar that tells when the stars and planets will be in their proper positions and by confirming with a Lama.

The wedding itself takes two days. On the first day, relatives, friends and damai musicians meet at the groom's house. A procession is formed with the

musicians in front; the groom is carried for a few times in a kit often with an umbrella to shade from the sun. The procession leaves in the early afternoon to arrive after dark at the bride's house. When the procession arrives the bride's house; the friends of bride shoot the Gudara to the procession by Akchheta, colour, pieces of banana's tree, seeds of Swami Trees and cigarettes.

At the bride's home, the groom gives the small gifts of a sapha and shawl to the parents of bride and groom is given sapha by bride's parents. The bride receives valuable gifts such as a gold ornaments and clothes. In respect of the union, the bride's relatives drink the foot water of the pair. The bride is symbolically handed over by the parents through a gesture of giving the bride's hand and small change to the groom. It then becomes the duty of the new husband to see to the well-being of his wife. Although the married Dura women does not regularly wear sindur in her parted hair as do other ethnic groups, sindur is placed in the bride's hair on this occasion (FGD).

When the groom and procession have gone to take the bride, women are singing and dancing Ratyauli at the groom's home at the night. There are only women's present in this ratyauli ceremony.

The next day, the procession with the addition of the bride and Lokanti (bride's friends, brothers and sisters) go back to groom's home. On the return as on the departure, the damai lead the way with blaring instruments. After the arrival but before the couple enter the house, they are circled three times with Diyo and Kalash. While entering the house a cock is sacrificed. Inside the house relatives gather to give a sapha, tika, presents etc. to the new couple.

Wedding will host another feast for all friends and neighbors. The Lami is given the head of slaughtered goat that is a sign of respect along with a previously presented sapha.

Thus, women are involved in marriage ceremony. They prepare Raksi, Tapari and Roti that are specifically needed in this ceremony. They prepare other

needed things. Then, they perform Ratyauli, Lokanti and Gudara shooting which are traditional-cultural customs of Dura community (Key Informants' Interview).

6.12 Death Ritual and Women's Role

Death ritual is performed by Lamas in Dura community. When a person dies; Lama is called for death rite. It takes three days. The three days arghun ritual can guarantee that the deceased's spirit shall not return to harm the living and will rest in peace in heaven. If arghun ritual is not performed by different causes, the Matasi ritual performs. In this case, they believe the deceased's spirit shall harm the living, so the family must undertake yearly sacrifices to appease the spirit (Key Informants' Interview).

In the death ritual, Lama comes there and he is outside on the porch with an altar laid before him, which includes the Tibetan texts from which he sing, his instruments a drum, a bell, vajra and dagger. Relatives specially, juwains (son-in-law) make a stretcher from bamboo. Then Lama concludes the prayers son, daughter, maternal uncle, male-in-law and others relatives. The body is brought out to the courtyard; it is clothed in white cotten and orange clothes.

A funeral is a spectator occasion for the Dura and many onlookers gather. They give money, cigarettes, biscuits and anythings, which are laid by the Juwains (male-in-laws) on the dead body. The daughters (Cheli) give the Tika of Tel (oil) to dead body with her hair loosen. Son performs different ritual-work without Topi (cap) on the head according to the Lama's directions. Then the men proceed to open the path for the spirit to heaven. Male relatives both affinal and consanguine individually circle the body three times carrying in their hands a spear which is to acare away the ghosts and devils which could obstruct the spirit's path. After circling clockwise, they are lifted three times in the air to symbolise the ascent. The Lama appease with a special set of cards, which he arranges in one of the banana leaves and thus so made a map to heaven for the spirit. The food is then scattered in all four directions, again to open the path. After that, in front, a man carrying two bamboo poles with a white cotton cloth string between his jobs to light the spirit's path. The Lama, daughter and other female relatives, dead body

carried by the sons, juwains, and others relatives are following him, Drum and cymbal are playing (FGD).

On the way to the top of the hill, the deceased's daughters sprinkle dhan and chamal in all four directions. Depending upon the time of death, the Lama will either bury or burn the body. Maternal uncle are in charge of both types of preparation either the breaking of the ground or the placing of lit batti (lamp) on the foot of the corpse. Son place the lit batti on the head of the corpse. During the ceremony, the Lama continues to chant. Thorns are put around the grave so the spirit cannot follow the mourners back. On the return from the disposal, relatives bathe. Maternal uncle cuts the son's hair and the son wears white cloth.

On the second day, the men perform gaily dance. It is said that the purpose of gaily dance is to make the deceased's spirit happy and relieve the mourners' grief. The Lama and relatives are gathered with Thankas, Statues of flour and water, burning batti and chamaland raksi. Lama performs the arghun ritual by chanting the written Tiben script. In this ceremony, sons, daughters, son-in-law and maternal uncle perform important roles according to Lama.

Dikura (Digura) is a symbol of deceased body, which is made by a kind of tree's branches and clothes and ornaments wearing it (Dikura). Then, Dikura dance starts, male relatives each touting one of the previously mentioned pieces of rice paper stuck on the top of a bamboo cone dances or a burning log in a line formation facing the Lamas. The symbolism suggests the battle; the spirit must undertake to reach heaven. After performance, the female mourners give tika and raksi to the participants.

Then, all return to home and the evening is spent preparing another altar for the Kul deuta puja. The purposes of the Kul deuta puja is both honor and placate to the house god on the death of one of his house member.

At the end of three days ritual, the house must be free of pollution. This is accomplished by sprinkling cow's urine from the juwain. All relatives are invited to share in a feast. The feast featured the usual combination of raksi, roti, rice and

meat. Relatives bring raksi, roti, fruits and soyabean dishes. Elder relatives tie Rakhya (made by string) in the neck of the mourners and give tika and dakchhina.

Male mourners especially sons display shaven heads and female mourners specially daughters loosen their hair, both are important in this death ritual. A widow breaks her glass bangles. Thus, daughters' roles are equally important to sons' in the death ritual in Dura culture. Without son, daughter, maternal uncle and juwain do not accomplished this ritual (Key Informants' Interview).

6.13 Women related Religious/ Cultural Ceremonies

a. Gunyu-Cholo Dine

Based on field study, a Dura girl's one rite of passage occurs at seven or nine years of age when she is given her first set of new clothes as a cholo, gunyo, patuka and majetro. It is at this age that a child can productively contribute to the household and farm work and these new clothes symbolize the daughter's new status as a worker. From this day, the girl would traditionally wear only her female attire and would discard the shorts, skirts or others pieces of material worn when younger. With the relatively new institution of schooling, the first 'outfit' has lost much of its significance as school-going girls contribute less to household activities and also must wear a western type skirt uniform throughout the day at school.

b. Teej

This festival occurs on the 3rd day of the bright half of Bhadra. In this festival, Dura women do not fast like Hindu women for long life to her husband. They are specially invited from their natal home than other festivals. Dura married daughters are respected and appreciated in festival specially. They are usually all presented in natal home and eat delicious food items. In this occasion, they are gathered in birth-place and they enjoy by singing Teej songs and dancing. They share own happiness, pain and other news by the Teej songs. Thus, Dura women celebrate the Teej festival and they are important in this ceremony. The Teej is known as women's festival in this community (FGD).

CHAPTER- SEVEN

THE CHANGING ROLE OF WOMEN

A society does not remain static, it goes through continuous, periodic change while keeping certain cultural/social traits unchanged or modified. Nepali women in general remain in the traditional boundary assigned to them by culture and customs and sanctioned by family, community and other networks. During past few decades, the lives of Nepalese women have is being changed. The traditional pattern of the Nepalese women's role and relationship is still being an important challenge for them to get new opportunities for transformation. However, Nepalese women are experiencing positive changes inside the home. External agents are also playing equally important role in the present context.

7.1. Changing Occupations of Dura Women

Nepalese women in rural areas are still involved in agriculture, livestock and household activities. Dura women are also involved in these traditional occupations such as agriculture, livestock, cottage industries and other household affairs. Now days, Dura women are also involved in new changing occupations such as service and bussiness. The following table shows the women's involvement in traditional and changing occupations:

Table 19: Women's involvement in traditional and changing occupations

SN	Occupations	Numbers	Percentages
1.	Traditional Occupations	109	83.21
2.	Changing Occupations	22	16.79
	Total	131	100.00

Source: Field Survey, 2008

Above table shows that 109 (83.21%) women are involved in traditional occupations such as agriculture, livestock, and cottage industries. They donot have education, opportunity and mobility for other occupations. There are 22 (16.79%) women involved in changing occupations such as service and bussiness. They have education, opportunity and mobility. Traditional occupations are very higher than

changing occupations by 66.42%. It reveals that Dura women cannot change profitable and facilitated occupations due to lack of education, opportunities and mobility.

Based on the field survey, the members of women in agriculture and livestock are reducing in the comparison of past time. Cottage industries are also reducing in the Dura community. Dura women used to weave clothes like Chhit Gunyu but it is disappeared now days. Now there are few cottage industries such as making domestic wine, weaving Gundri (local mat), Dhiki and Jato. There are some changing occupations of the women, which are shown at the following table:

Table 20: Changing Occupations of Women of Sampled Households

SN	Changing Occupations	Numbers	Percentage
1.	Teaching	5	22.73
2.	Nursing	1	4.55
3.	Cutting	1	4.55
4.	Weaving	2	9.09
5.	Foreign Employment	6	27.27
6.	Jobholder of Mahila Bikas	3	13.63
7.	Jobholder of Health Post	1	4.55
8.	Bussiness(small market)	3	13.63
	Total	22	100.00

Source: Field Survey, 2008

Based on the field survey, education and other factors have brought change in the traditional role of women. Today women are rising with some opportunities, participations and attitude to move upward in the social system. Naturally, their traditional roles need to be revised and restructured. So Dura women are also involved in changing occupations instead of their traditional occupations, agriculture, livestock and cottage industry.

Above table shows that there are 5(22.73%) female involved in teaching profession. Teaching profession is suitable job for them due to education, opportunity and locality. There is 1(4.55%) female involved in nursing which is

lowest percentage due to lack of education and opportunity. There is 1(4.55%) female involved in cutting/sewing and 2(9.09%) female involved in weaving. They have got training opportunity by Mahila Bikas Office. There are 6(27.27%) female involved in foreign employment. The female of British army's family are working in Britain and Hong Kong and; some female are working in other countries. There are 3(13.63%) female involved in Mahila Bikas office. 1 (4.55%) female involved in Sub-Health- Post. There are 3(13.63%) female involved in Business. They sell foodstuff Thus, foreign employment and teaching occupations has taken highest percentages; others are lowest.

Foreign employment is highest because British army's family members have opportunity to work in Britain and Hong Kong. Teaching profession is suitable for women because it is in their local area so they can engaged in household activities in the morning and evening so it is second highest.

7.2 Changing Dresses and Ornaments

Dura women's dresses and ornaments are changing because of modernizaion, education and westernization. Especially, Dura male joined in British and Indian army, and then female went to India, Malasiya, Singapore, Hong Kong, Britain and Brunei. They started to wear the dresses and ornaments, which produced, in foreign countries (Key Informants' Interview).

In the past time, they wore Gunyo- choli but now, old generation only wear these type of dresses. New generation wear Lungi, T-shirt, Sweater, modern shawl, sari, blouse, kurta-sulwar, shirt, skirt, slippers, occasionally pant and jacket. The new generation does not wear dhungri, bulaki and madmundri. Dura women wear top, Juli and ear-ring in the ears. They wear modern necklace, chain, Mangalsutra, Ashtasutra in the neck. They wear watch, modern bracelet, bangles and Aunthi in the hands (focus group discussion).

7.3 Changes in Health Sector and Women's Role

Based on my field survey, there has been established Sub-Health Post and Ayurvedic Aushadhalaya in this community. The women are getting health facilities. They are providing medicines, injections and general health care. The women check up frequently during the period of pregnancy. They use contraceptive devices, so the child birth rate is reducing as well as maternal death rate according to the key informants. Some women are involved in health-working activities. They are getting different health trainings. These health-workers are giving health-services to the Dura women. The women are being aware about the general health. Thus, the women are getting health facilities after establishment of sub-health-post and Ayurvedic Aushadhalaya. Some years ago, there was no any health center so they used to practice Dhama-Jhakri treatment and they used to carry serious patients to Pokhara, Kathmandu etc. in urban hospitals. The following table shows the changes in women's role due to the changes in health sector:

Table: 21: Changes taken Place in the Utilization of Health Services by Women

SN	Age Groups	Use of medicine (%)	Use of contraceptive device (%)	Check up Frequently (%)	Reducing of Dhama treatment (%)
1.	14-19	3 (6.67%)	2 (7.69%)	-	4 (14.29%)
2.	20-29	6 (13.33%)	7 (26.93%)	14 (56.00%)	12 (42.86%)
3.	30-39	16 (35.56%)	15 (57.69%)	8 (32.00%)	9 (32.14%)
4.	40-49	10 (22.22%)	2 (7.69%)	3 (12.00%)	3 (10.71%)
5.	50-59	6 (13.33%)	-	-	-
6.	60 and over	4 (8.89%)	-	-	-
	Total	45 (100)	26 (100)	25 (100)	28(100)

Source: Field Survey, 2008

Above table shows that 16 (35.56%) women of 30-39 age group use medicine which is highest parentages. 10 (22.22%) women of 40-49 age group use medicine which also second highest percentages. 15 (57.69%) women of 30-39 age groups use contraceptive devices which takes highest percentage because it need for them. 14 (56%) women of 20-29 age group are checked up frequently which is

highest percentages. They check up specially period of pregnancy. 12 (42.86%) women of 20-29 age group don't believe in Dhama treatment which is also highest percentage. They know actual importance of modern treatment. It reveals that 20-49 age group women are changed by changes of health sector. They are aware about health.

7.4 Changes in Education and Women's Role

There have been established one primary school and one secondary school in this village. After establishment of these schools, there are many facilities to study. Some years ago, the students used to go far away like Duradanda to study secondary level school. Now secondary school is near by village, so the sons as well as the daughters and daughter-in-laws also go to the school in this community. They involve in agricultural, livestock and household affairs in the morning and evening. Now, this community is becoming literate and educated. Dura women are becoming able to read and write, educated and aware generally. Some women are engaged in jobs in own country and foreign country because of education (FGD).

The following table shows that changes in women's role due to education:-

Table: 22: Changes in women's role due to education

SN	Changes	Numbers	Percentages
1.	Able to read and write	26	49.06
2.	Jobholders	22	41.51
3.	Aware about own rights	5	9.43
	Total	53	100.00

Source: Field Survey, 2008

There have been adult literacy classes supported by Government and NGOs. 26 (49.06%) women have been able to read and write by these trainings that is the highest percentages. They are being aware about education and send their children to school. There are 22 (41.51%) jobholder women. When there have established a primary and a secondary school, women have opportunity to study so they can engage in jobs. 5(9.43%) women have been aware about own different rights, which is the lowest percentages. They are aware about property rights and social issues and; they participate in social issues. Most of the women havenot knowledge about legal rights in this study area.

7.5 Empowerment Training and Their Effects on Women

Dura women have been trained about different types of trainings. These trainings are related with agriculture, livestock, health, gender awareness, adult literacy, women education, weaving and sewing and institutional development of women. Government and NGOs run these trainings. The following table shows the women's participation in empowerment trainings:-

Table 23: Women's Participation in Empowerment Trainings

Sn	Types of trainings	Duration	Numbers of participants	Percentages
1.	Agricultural training	3 days	16	18.61
2.	Livestock training	5+3 days	12	13.95
3.	Health training	4 days	11	12.79
4.	Gender awareness	3 days	9	10.47
5.	Adult literacy	6 months	26	30.23
6.	Women education	13 days	1	1.16
7.	Weaving and sewing	15 days	10	11.63
8.	Institutional training	7 days	1	1.16
	Total		86	100.00

Source: Field Survey, 2008

Above table shows that 16 (18.61%) women have been trained about 3 days agricultural training and 12(13.95%) women have taken 5 and 3 days livestock training. They know about modern style for agriculture and livestock farming. 11(12.79%) women have taken 4 days health training. They are aware about health, and contraceptive devices and also aware others about health. 9 (10.47%) women have taken 3 days gender awareness training. They know about gender awareness clearly. 26 (30.23%) women have taken 6 months adult literacy training. After being trained, the women have been able to read and write. They have been independent to read and write letters, to calculate the income and expenditure. 1(1.16%) woman has taken 13 days women education training. 10 (11.63%) women have taken 15 days weaving and sewing training. Some women are involved in the weaving and sewing professionally. 1(1.16%) woman has taken 7 days institutional development of women training. The woman who has trained by institutional training, she has been playing important role to develop women institutionally. She gathers women and encourages them for saving money and

crediting it for income generating activities. Thus, women are affected by trainings gradually.

There are highest percentages of women's participation in adult literacy by 30.23%. In this training, women can participate unlimitedly. Who have interest and leisure time they involve in it so it has taken highest percentages. Other trainings are for fixed numbers of people so women's participations are not so high.

7.6 Changes in Other Sectors and Women's Role

Transportation

There has been constructed un-pitched road in this community. After construction of the road, people are getting transportation facilities, cheap prices of goods, consumption of goods which are produced in other places. Women's life-style is changing than in the past and has been more expensive (Key Informants interview).

Changes in Drinking Water

There has been drinking water programme supported by British Gorkha Welfare. Now there are water taps near by every house. The water is provided sufficiently. Especially, women are facilitated by this programme. Time and energy of women for fetching water is saved and they are using this saved time to others task (FGD).

Changes in Market

In this community, there are some small shops only. They sell daily consuming things such as foodstuffs, clothes, stationary things etc. Because of market, the people are consuming these things which are not produced there (FGD).

CHAPTER- EIGHT

PROBLEMS FACED BY WOMEN

Nepalese rural women have many problems. In this study area, there were found many problems of Dura women. They are suffering from economical, cultural, social, educational, health, physical and mental problems. Though women are spending their lots of time in household activities but their work are not valued in the money. They are dependent socially and economically. They have no control over resources. They are not aware about own legal rights. Due to the traditional norms, values, attitudes, female have no confident to decide solely, and they hesitated to do any things freely.

8.1. Economic Problems of Women

Based on the study, there are different economic problems that women are suffered from in this study area. The problems are for fooding, clothing, cash money and others. The following table shows these problems:-

Table 24: Women's Economic Problems of Sampled Households

SN	Problem faced	Numbers	Percentages
1.	Nothing	26	43.33
2.	Fooding & clothing	5	8.33
3.	Clothing	6	10.00
4.	Cash money	21	35.00
5.	Others	2	3.34
	Total	60	100.00

Source: Field Survey, 2008

Above table shows that 26 (43.33%) women have not any economic problems. They have sufficient household income sources such as service, pension, agriculture and livestock. Some young persons are engaged in government services, private services and foreign employment. Some people are involved in agriculture and livestock. Some old people are pensioners and they are also involved in agriculture and livestock. 56 (8.33%) women have problem of foods and clothes. They have not sufficient and fertile land so they cannot produce sufficient food for survival. Any person of these households have not engaged in any service so they have fooding and clothing problems. Six (10%) women have problem of clothes.

They produce sufficient foods for survival but they have not other income sources such as service and pension. They do not produce any goods for selling. 21 (35%) women have cash money problem and 2 (3.34%) women have others problems. They have not fooding and clothing problems. They fulfil it by agriculture, livestock and jobs within family. However, women have not sufficient cash money to circulate it according to need and intension. They depend on men to gain and spend money.

8.2. Problems for women education

Education is an essential means to gain life chances or opportunities for every person. However, in this study area, a few members of Dura women have attended higher education (Table: 5). The following table shows the problems faced by women for education:

Table 25: Problems for Women Education of Sampled Households

SN	Causes	Numbers	Percentages
1.	Nothing	15	25.00
2.	Lack of money	2	3.33
3.	Lack of time	12	20.00
4.	Lack of knowledge	0	0
5.	Early marriage	31	51.67
	Total	60	100.00

Source: Field Survey, 2008

Above table shows that 15(25%) households have not any problems for women education. They have sufficient economic source such as agriculture, livestock, service and pension and they know importance of education. 2 (3.33%) households have problem of money for women education because they donot have cash money source like service and pension; and they produce only for survival. 12 (20%) households have lack of time for women education because of agricultural and livestock works. There is not lack of knowledge about education for women so; it has taken zero (0%) household. The table shows that 31 (51.67%) households have problem for women education because of early marriage. Most of the girls are

married under S.L.C. by arranged marriage as well as love marriage; it is social tradition of this study area. Then, these married female drop up the education because of household work burden and birth of child. Here, early marriage has taken highest percentages by 51.67% and lack of knowledge has taken lowest by 0%. It shows that most of the problem for women education is early marriage.

8.3 Women Oppressed by Domestic Violence

Based on the study, there are physical, mental and others types of domestic violence. The following table shows the domestic violence suffered by women:-

Table 26: Women’s Oppression by Domestic Violence

SN	Types of domestic violence	Numbers	Percentages
1.	Physical violence	2	3.33
2.	Mental violence	33	55.00
3.	Nothing	21	35.00
4.	Others	4	6.67
	Total	60	100.00

Source: Field Survey, 2008

Above table shows that 2 (3.33%) women are oppressed by physical violence. Their spouse beat sometimes because they discuss about different issues, sometime spouse drink over and sometime there are economic problems. 33(55%) women are oppressed by mental violence which is highest percentages. There are different causes of mental violence such as economic, social, freedom, objection of spouse and in-laws, hate of sons and daughter-in-laws etc. 21(35%) women are not oppressed by domestic violence. 4 (6.67%) women are oppressed by others types of violence. It shows that physical violence is lowest percentages.

8.4 Women Deprived by Cultural Factors

Some Dura women are deprived for own cultural factors and some are not deprived. In the other words, some women express that our culture is suitable and rich. Some women express that our culture is more entertainment therefore the money is wasted, it harm in the education of children. It is difficult to live and celebrate feasts and festivals for poor persons. The following table shows the depressions of women in their cultural factors:-

Table 27: Women's Depression by Cultural Factors

SN	Cultural Factors	Numbers	Percentages
1.	Early marriage	12	20.00
2.	Dowry system	0	0
3.	More entertainment & waste of money	25	41.67
4.	Not deprived	23	38.33
	Total	60	100.00

Source: Field Survey, 2008

Above table shows that 12 (20%) women are deprived by early marriage, they argue that because of early marriage the women donot gain higher education and job opportunities. They are engaged in household activities, child bearing, rearing etc. Lack of health knowledge and education, they are practicing early marriage. Dowry system has taken zero %. There is dowry system depend on own interest, custom and capacity, so the women are not deprived by dowry system. Dura culture is more entertainment and waste of money according to 25 (41.67%) women, which are highest percentages. They argue that the education of children is affected and not success properly. 23 (38.33%) women are not deprived by their cultural factors. They are satisfied and proud to their own cultural factors.

8.5 Women's problems by age groups

Age groups present the problems of women in economy, culture, health, marriage as well as objections from the husband and the laws. The following table shows these problems:

Table 28: Women's problems by age groups

SN	Age Groups	Economic	Cultural	Health	Marriage	Objection from the husband	Objection from the laws	Total	%
1.	14-19	2	10	0	12	3	4	31	27.19
2.	20-29	3	0	0	3	9	10	25	21.93
3.	30-39	5	4	0	0	6	4	19	16.66
4.	40-49	6	5	7	0	2	3	23	20.18
5.	50-59	4	0	4	0	0	0	8	7.02
6.	60 and over	1	0	7	0	0	0	8	7.02
	Total	21 (18.42%)	19 (16.67%)	18 (15.79%)	15 (13.16%)	20 (17.54%)	21 (18.42%)	114	100

Source: Field Survey, 2008

The age group of 14-19 have marriage problem, which is highest numbers by 12. They have early marriage problem because it affects the education and health of women. The age group of 20-29 has the objection from the in-laws, which is the highest numbers by 10. They do not have freedom. Father-in-law, mother-in-law, husband, brother-in-law, sister-in-law etc control them. The age group of 30-39 has the objection from the husband, which is the highest numbers by 6. Because of separation from joint family, in-laws do not control them but husband controls them.

The age group of 40-49 has health problem, which is highest numbers by 7. The age groups of 40-49 and 50-59 and 60 over have health problem that is highest. They have more work burden, responsibilities of family so they have more tension. They are becoming old and their health also becoming poor. So they have health problems but there is not any facilitated hospital. The age group of 50-59 has health and economic problem, which are 4 and 4. The age group of 60 and over has

health problem, which is the highest numbers by 7. The age group of 14-19 has highest percentages problems by 27.19%.

8.6 Women's problems by educational level

The women's problems are presented by their educational level on the basis of this study. There are 132 cases of the women's problems. The following table shows these women's problems by educational level:-

Table 29: Problems of women by educational level

SN	Educational level	Economic	Cultural	Rights	Health	Marketing	Decision making	Total	%
1.	Unable to read & write	8	3	8	7	10	10	46	47.92
2.	Able to read & write	5	4	3	4	2	2	20	20.83
3.	Primary	3	4	0	3	0	2	12	12.50
4.	Lower secondary	4	5	0	2	0	2	13	13.54
5.	Secondary	0	4	0	1	0	0	5	5.21
6.	I. A.	0	0	0	0	0	0	0	0
		20	20	11	17	12	16	96	100

Source: Field Survey, 2008

Above table shows that unable to read and write group has the problems of marketing and decision-making, which are highest numbers by 10 and 10. They have problem to calculate, read and write. The group of able to read and write has the problem of economic, which are the highest numbers by 5. They have economic problem because they do not have income generating activities. They have problem for rights because they donot know about legal rights. They are not able to calculate. They have problem for decision-making because they are not confident to decide due to lack of education. The group of women who have attended Primary, Lower Secondary and Secondary education have cultural problem, which is the highest numbers by 4, 5 and 2 respectively. Their culture is more entertaining and expensive but they donot have sufficient income sources. It has affected their children education. I.A. level attended group has no problem. They can decide themselves. They are aware about everything. Therefore, the table

shows that the group of women who are unable to read and write has the highest percentages by 46 (47.92%) because they have economic, cultural, health, right, marketing and decision-making problems.

CHAPTER- NINE

SUMMARY AND CONCLUSION

This chapter summarizes the major findings of the study and draws conclusion regarding women's role in Dura community. It offers recommendation to future research.

9.1 Summary

Nepal is a land of diversity in terms of caste/ethnicity, language, culture and religion. Broadly, the caste/ethnicity of Nepal can be categorized into Indo-Aryan and Tibeto-Burmese. Dura is one of the ethnic groups of Nepal having its own culture, language, religion, traditions, norms, values, beliefs and lifestyles. Dura belongs to Tibeto-Burmese stock of Mongoloid race living along the Lamjung. They live in Lamjung, Tanahun, Kaski, Chitwan, Rautahat, Kailali, Kathmandu valley etc. Their traditional occupations are agriculture, livestock and armed services that are appearing until now.

Role is the social expectations attached to particular status or social positions and analyses the workings of such expectations. Gender role refers to the parallel and socially unequal sexual division of labour in institution and organization of a society. There are huge cross-cultural variations in ideas about the roles of men and women. Dura women are contributing their time in traditional occupations and household activities such as agriculture, livestock, cooking, cleaning, child caring and managing the household situation. There is no special change in women's role due to lack of education, mobility and opportunity. However, Dura men have been joining to the armed service and other foreign labour and; women have been contributing to exist their society, culture and own lives in this community. This study focuses upon the role of women in Dura community. To undertake this study, here I try to study the role of Dura women in economy, society and culture as well as changing role and problems faced by women in the community.

This study area has been selected Thuloswara-Makaiswara village of Sindure VDC of Lamjung. This study includes the Dura households from 1, 2, 3, 4, 9 wards of Sindure VDC. 60 households out of total 162 households in this area have been selected randomly. It is contributed by 37.04%. This is a descriptive ethnographic study. Data of this study is qualitative and quantitative in nature. This study is mainly based on primary and secondary data in source. Primary data is collected from observation, household survey questionnaire, key informants' interview and focus group discussion. The secondary data is collected from published and unpublished literatures. The collected data from field are tabulated and analyzed by numbers and percentages. The data collection work was done in Shrawan 2065.

Most of the people are Dura in this VDC. They are 1852(50.50%) Dura in this VDC. There are 201(46%) male and 236(54%) female in the sampled households. There is one primary and one secondary school, one sub health-post and one Ayurvedic hospital. 14.4% are unable to read and write and others are able to read and write. In the sampled households, 24(40%) households are nuclear families and 36(60%) households are joint families.

This entire analysis focuses upon the role of women in Dura community. Women's economic role, social role, cultural role, changing role and problems faced by women have been analyzed from gender perspective. Further, the demographic, educational status of the target group has been analyzed to draw the information.

Mainly women's economic role is performed in agriculture, livestock raising, household activities such as cooking, washing, child bearing and rearing, some are involving in services and business,. Dura women are involved in social organizations such as Parma, Ama Samuha and Mahila Jagriti. They are saving and crediting through these organizations. Their cultural role is important in birth ritual, pasni, marriage and death rituals as a grandmother, mother, unmarried girl, daughter and friends (Lokanti). There are gender difference between birth of first son and first daughter by Putpte custom.

Some Dura women are involved in changing occupations inspite of the traditional occupations like agriculture, livestock and cottage industry. They are involved in government services, private services, business and foreign employment that are monetary works. They have taken women empowerment trainings. Women are suffering from economic problems, health problems, cultural problems, domestic violence and educational problems.

9.2 Main Findings

The main findings of this study of the role of women in this community are listed below

-) Dura are one of the indigenous ethnic groups of Nepal. They have their own unique culture, tradition, values, norms and lifestyles. They are Buddhist by religion.
-) There are 24 (40%) nuclear families and 36 (60%) joint families in the sampled households.
-) They are not landless, they have 1 ropani to 13 over ropani land. 73.5% landowners are male and 26.5% landowners are female in the sampled households.
-) 18.8 % female are involved in monetary works such as service, bussines and daily wages labour. 81.20% female are involved in non-monetary works such as agriculture, livestock and household activities; these are their substantial works.
-) 66.2% female are engaged in agriculture and livestock. Others have involved in government services, private services, business, foreign employment and only household activities.
-) Dura women are involved in agricultural work and livestock during the whole year to grow paddy, millet, maize, soyabeans and other vegetables.

-) Women are involved in digging, using manure, planting, caring, harvesting etc. agricultural works. Some women have taken agricultural training which has affected their farming practices.
-) They are involved in livestock raising. They collect grass and fodder, clean shed, forage the cattle and milk them. Some women have taken livestock training.
-) Female's decision is highest in fooding expenditure and male's is highest in clothing, education and medicine.
-) Male possess household income in 26 (43.34%) households, female possess in 14(23.33%) households and both possess in 20(33.33%) households.
-) Male manage fuel energy in 4(6.67%) households, female manage in 29(48.33%) households and both manage in 27(45%) households.
-) Male's prominent role is found in marketing and festival celebrating as well as female's prominent role is found in cooking, washing, cleaning, child caring, agriculture and livestock farming in the households affairs.
-) Women participate in social organization such as Parma, Ama Smuha and Mahila Jagriti.
-) Putpute ceremony is celebrated on the birth of first son but it is not celebrated on the birth of first daughter in this community.
-) Old women's role is important in the childbirth ritual as grandmothers. Odd numbers of girls' role is important in pasni ritual to feed first rice for baby.
-) Women prepare needed things such as tapari, roti, raksi and other things in marriage ceremony and they perform ratyauli and lokanti.
-) Daughter's role is equally important to son's role in the death ritual.

-) Gonyu-choli Dine and Teej are women related cultural and religious ceremonies.
-) After establishing Health post and Ayurvedic Aushadhalaya, women use medicine, injection and contraceptive devices. Some women have taken health training and they suggest others too.
-) Women are being able to read and write by adult literacy training and schools. Drinking water program, transportation and market are also changing the women's role and status.
-) Some women have taken weaving, sewing, adult literacy and institutional training, which have affected a bit on the women's role and lifestyles.
-) 56.67% women have economic problems such as cash money, food, clothes, etc. 51.67% women have cultural problems such as early marriage, more entertainment, waste of money.
-) 55% women are suffering from mental violence and 3.33% women are suffering from physical violence.
-) Women who are unable to read and write, they have problems for marketing, rights and decision-making. Old women have health problems and young women have objections from husband and in-laws.

9.3 Direction for the Future Research

The women contribute to their household economy significantly in this study area. They have more responsibilities than their spouse in the household activities. They do agricultural work, animals' husbandry and household works from early morning until night but their role is found non-monetary and valueless. Usually male are involved in monetary work such as services, business etc. so, they are valuable and important in this study area.

This research has only studied on the role of women in Dura community. There are still various areas of study about Dura community, which are not touched by this study. Traditional ethic, gender discrimination, gender inequality, gender equity and other social factors are not studied in detail in this research. Therefore, the future researchers can study in detail in this subject for determining more on the role of Dura women.

I encourage the future research that, there is a greater scope to do detail study on gender discrimination, gender difference, cultural traits, conflict and harmony, changes and other social factors and phenomena etc. in Dura community. This research has only studied the economic, social, cultural, changing roles and problems of women in Dura community of Thuloswara-Makaiswara village of Lamjung.

9.4. Conclusion

This study is related to role of women in Dura community. However, study on the role of women has concluded based on the findings. Most of the female are engaged in agriculture, livestock, household activities and now days, they are engaged in governmental service, private service and foreign employment. 81.2% female engaged whole year in agriculture, livestock and household works which are non-monetary and less valuable works. Most of the families are joint families where female have more work burdens such as cooking, cleaning, caring and rearing etc. Male's prominent role is in marketing and festival celebrating and female's prominent role is in the cooking, washing, cleaning, food managing, fuel energy managing, agriculture, livestock farming and child caring. 53.6% male and 18.8% female are involved in monetary work such as service, bussiness and daily wages labour. Male are more than female by 34.8% in monetary works. It concludes that male are in the monetary role and women are in the non-monetary role due to lack of education, opportunity and mobility.

Dura people lies in joint family so there are many family members. Women perform social relation within family according to their social status. They participate in social organizations such as Parma, Ama Samuha and Mahila Jagriti.

They are saving and crediting money by these organizations and exchange agricultural labour. In the marriage pattern, love marriage is usual in this community, so women are free to choose the life partner. Women's role is as important in life-cycle rituals as men. There is discrimination on the birth of first son and first daughter in the traditional ceremony; it has performed importance of son. According to tradition, daughter goes to husband's house after marriage and son stays with mother and father; son earns money from foreign place and look after parents so son is important. But in every cultural rituals and ceremonies daughter's role is as important as sons.

A few women are involved in changing occupations or monetary work. A few women have taken women empowerment trainings and they are affected by it. Women have used contraceptive devices so child birth rate, child death and maternal death rate are reducing in this area. Women's literacy rate is increasing. Women are facilitated by drinking water program, small market and transportation. Their dresses and ornaments are also changing by education, westernization and globalization. Some women have faced economic, cultural, social, health and educational problems. Some women are oppressed by domestic violence especially mental violence.

However, women's contribution in the struggle is great for the subsistence level, yet the division of labour is not strict in Dura community. Male may have to do what normally considered is women's work such as domestic works. Men and women work side by side in Parma. Women whose husbands are out of the country in the armed services must be able to run their households and farm, thereby equality the abilities between sexes. Therefore, there is gender equality and equity in this community.

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