

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Socio cultural change refers to the transformation of culture, behavior, social institution and social structure over time. Generally, social change is due to the change in social relationship. In society, alteration in the status and role of a person is also a social change. Social change is universal phenomenon. Social change and development are continuous process. Any positive alteration in Social, political, financial and religious system is also a social change. Similarly, increase in employment opportunities, per capita income, social status, access in production and change in way of thinking are also a social change. Education and health can be taken as main factors of social change. Different social scientists have defined social change as per following:

According to Lundberg, “Social change refers to any modification in established patterns of inter human relationships and standards of conduct.”

According to R.M. MacIver and C.H. Page, “Our direct concern as sociologists is with social relationships. It is the change in these relationships which alone we shall regard as social changes”

According to M.P. Jenson, “Social change may be defined as modification in ways of doing and thinking of people”

According to Kingsley Davis, “By social change is meant only alterations as occur in social organization that is the structure.

Nepal is mainly a country of villages where the vast majority of the people are living under poverty. Government of Nepal has given almost priority to develop the socio-economic status of the rural people. Because of the lack of people participation and realizing ownership in the development, many development programs have been failed.

Nepal is the land of ancient cultures with diverse society. The people who have settled in different parts of the country have their own unique cultures. They have different languages, dresses, lifestyle as well as cultures. They worship separate gods and goddesses and celebrate various festivals according to their cultures and traditions. Hence, we can say that Nepal is a multicultural, multiethnic, multilingual, multi religious and multi caste country. According to national population census 2011, there are 125 different castes. Similarly, there are 59 indigenous nationalities in Nepal (*Adibasi Janajati Rastriya Pratisthan Act. 2058 BS*). Among these different castes, Balami is one of the ethnic groups in Nepal. Balami is one of the cast systems of Newars means working in the field. According to history, they migrated from Bhaktapur to Sanagaun of Dhading district in Malla period. From Sanagaun, some of them migrated to Okharpauwa of Nuwakot, which is highly influence by their own cultures and traditions of other castes.

The Nepalese caste system is divided into four layers known a Brahmin, Chhetri, Baishya and Shudra. As per this system, Brahmins are placed at the apex of the caste hierarchy while Shudras are placed at lower stratum. In the medieval period, King Jayasthiti Malla sub divided those who were not included in the existing caste system into four castes on the basis of occupation (*Sharma; 18*). After the unification of Nepal, King Prithvi Narayan Shah said, “Let everyone realize that it is a common garden of all 4 Varna and 36 castes” (*Sharma 2051; 69*). Moreover, in 1910 BS, King Surendra Bir Bikram Shah classified the castes as Tagadhari and Matwali. As per that classification, Tagadharies include the sacred thread wearing castes. Tagadhari is a higher caste of the Hindus consisting of Brahmin, Chhetri and Thakuri. Matwali is a liquor drinking castes including touchable castes like Newar, Gurung, Thakali etc. as well as untouchable castes like Damai, Kami, Sarki etc.

Among them, Balami is one of the sub castes of Newar. They belong to Hindu caste system because they celebrate almost all Hindu festivals and believe in sacred cow and its urine (Gaunt).

This study will be concentrated on the Balamies of Kagati Gaun, a village of Okharpauwa VDC, ward no 7, 8 of Nuwakot (*currently, Kakani Rural Municipality, Ward No 1*). The main areas of inhabitation of Balamies are Bhaktapur, Nuwakot and Dhading. The main profession of them is agriculture farming and livestock rearing. But nowadays, many of them are engaged in other different occupation. Balamies are major inhabitants of Okharpauwa 7 & 8 where as other wards have all the castes like Brahmins, Chhetries, Magars, Tamangs etc. It means there are diversity of different castes and ethnic groups in Okharpauwa. In this VDC, all the castes mentioned above have their own way of socio-economic living. But Balamies have different from other groups in terms of way of living. Their cultural and religious elements are similar to other Newar community and other life style including farming, food habits, dresses, house style etc. are similar to the nearby settlements. Previously, Balamis were wood cutters. But their main profession at present is agriculture. Due to the present changing world, Balamis are also in the way of changing their lifestyle due to education, health, transportation and communication. There is no any detailed study on this caste from government as well as from other agencies till date except Gerard Toffin. So, this research will be focused on finding the social change in Balamis of Kagati Gaon, a village in Okharpauwa of Nuwakot.

Caste is a group of people who are united together on the basis of we-feeling that they have a common organization and are ritually and socially different from the other groups. Newar caste stratification is based on the system of morality rather than the economic one. Caste organization or system is the principal basis of social hierarchy that cuts across Hindu and Buddhist religions and integrates the two religions. In detail, caste serves much purpose like commensality, cohabitation, religious function, and marriage and Guthi organization. Newar especially Balami community is self-sufficient and self-contained where even the minutest jobs are done by separate caste and sub-castes. This has promoted interdependence, interrelation and promotion of solidarity (GS Nepali, 1965)

Bishop and others, however, view caste as a multifaceted status hierarchy composed of all members of society. These Balami caste divisions based on the Hindu system are not strictly supported by the Newars. They have their own caste hierarchy, which they claim, is a parallel in caste divisions to the Balami Hindu system. In each system, each caste is ideally an endogamous group in which membership is both hereditary and permanent. The only way to change caste status is to undergo Sanskritization which can be achieved by migrating to a new area and by changing one's caste status and/or marrying across the caste line, which can lead to the upgrading or downgrading of caste, depending on the spouse's caste (Bista, 2002).

The Newars constitute a community whose ancestral home is the Kathmandu valley. Only a few centuries ago, before the creation of modern Nepal, the valley was known as Nepal; and it has lent its name to the larger polity today known as Nepal. The intimate link between the valley and the term Nepal is also reflected in the fact that in Nepali, the modern language, the Newari language is known as Nepal Bhasa and in Newari it is known as Nepal Bhaye. Both terms mean the "language of Nepal." while others claim that they have migrated to the valley from Malabar in southern India. The foundation for the latter claim is the similarity between the word "Newar" and "Nayar," the implication being that the Newars were somehow related to the martial Nayar caste of Kerala (Kunreuther, 1994).

The Newars speak a Tibeto-Burman language which indicates their affinity to other Nepalese tribes and castes who also speak such languages, for instance, Tamang, Gurung, Magar, Rai, and Limbu. However, there are several important aspects of Newari culture which differentiate it from these to such an extent the origin of the term Newar is not yet fully established. According to Dr. Regmi "Newar is a comparatively new term. It came to be used for the inhabitants of the valley about the 17th century. The Jesuit and Capuchin visitors used the word in the same context. The first Nepalese record to use the term is one of Pratap Malla's inscription since which is dated NS 774" (Regmi 1969).

However, Regmi also points out that this only refers to use of the term in preserved records and that the term probably was used much earlier and then “one who lived in Nepal.” (Regmi) then, it should have meant simply an inhabitant of Nepal. As the first syllable in both words is the same, it is generally assumed that the word Newar has been derived from Nepal. Today, the term Newar is used to designate those who have Newari as their mother tongue or are the offspring of such person, e.g. descendants of Newari migrants who have forgotten the Newari language but, nevertheless, are identified as Newar in relation to other ethnic groups. The Newars and that those who do not are not Newars (Monte Leone, 1988).

The origins of the Newars are shrouded in mystery. Levi has proposed that the Newars may migrate to the valley from the region north of the Himalaya. Furer-haimendorf writes: ‘there is every reason to believe that the bulk of Newar people have been settled in the Nepal valley since prehistoric times.’ According to K. P. Malla “the aboriginal people of the valley were possibly Austro-Asiatic who were later assimilate by the Mongoloid Kirats.” (1979:132) among scholars ancient Kiratas, who inhabited the valley two millennia ago. Not much is known about the Kiratas (Pradhan, 1981).

Religiously the Newars can be classified as both Hindu and Buddhist. The major cults are Vajrayana Buddhism and Tantric Hinduism. The former is referred to as Buddhamarga, the later as Shivamarga. Both creeds have been established since antiquity in the valley. Religion is highly significant in Newari society. Most Newars seem to be performing ritual acts every day, and most festivities have overt religious elements (Regmi, 1969).

Long time ago Newars migrated from Kathmandu valley to different towns of western development region of Nepal and as well as in Terai. The Newars of Kagatigaon, Nuwakot are the Newar migrants of Kathmandu valley. The Newars migrated from Kathmandu valley and settled down in the core area of Kagatigaon, Nuwakot. There are similarities in the way of living of Newars of

Nuwakot and the Newars of Kathmandu valley. They are quite sensitive about their culture and tradition.

The Newar caste system has several layers: the high priestly castes; the burghers (vasta), traders, and craftsmen; clean service castes from which the higher castes may accept water; and “unclean” service castes from which higher castes may not accept water. At the bottom are the untouchable castes that work with leather and sweep the streets.

The Newari Caste system According to Hierarchical Position

	Hindu Newars:	Buddhist Newars:
1. Priestly castes:	Deo	Vajracharya (Gubhaju)
2. High castes	Chhatharia Shrestha Panchatharia Shrestha	Bare (Shakya) Udaya (Udas)
3. Upper lower:	Jyapu (Maharjan, Dangol)	
4. Lower	Chitrakar, Kumal, Nau, Ceepa, Ranjitkar, Manandhar	
5. Unclean	Duyyee, Balami, Sanga bha Naye, (Kasai)	
6. Untouchable	Pore, Kullu, Chyame	

(Source: GS Nepali, 1965)

1.2 Statement of the Problems

Nepal is one of the poorest countries of the world. There are such castes, tribes and ethnic groups who are compelled to give up their traditional occupation because they cannot fulfil their basic needs by doing their traditional occupation in the changing condition.

Nepal has a composition of different ethnic groups. There are several aspects that illustrate the significance of these races. But the concerned authorities have still failed to focus on their socio-economic and cultural transformation. Traditions, beliefs, morals, customs, religions, economy, education, history etc. have significant role on national culture and nation building activities. In

Nuwakot, there are various ethnic groups including Balamis. Balami is the sub caste of Newars. They have their own cultures and traditions. From the ancient period, they developed their own customs, arts, morals, beliefs and socio economic institution. Considering these facts, this study attempts to document the socio cultural situation and change of the Balamis especially focused on Balami women.

Agriculture is the main occupation and major source of livelihood of Balami. They are dependent on agriculture farming. Due to lack of other economic activities, most of them are employed as unskilled low wage labors.

Like others, Balami people of Okharpauwa are facing so many problems in their daily living. Hence this study will focus on social change of Balamis of Kagati Gaon, Okharpauwa in Nuwakot district. More specifically, the research will try to get the answers of following questions:

- 1) What is the status of social, cultural, economic and educational status of Balami women and what is the condition of Balami single women?
- 2) What is the socio cultural change in Balami community?
- 3) What is the condition of social cohesion within Balami community and with other community?
- 4) What is the role of women in decision making and land holding?

1.3 Objectives of the Study

The main objective of this study is to find out the socio cultural condition of Balami women and change in Balami community of Kagatigaon, Nuwakot district. The specific objectives of the study are as follows:

1. To find out the socio cultural situation of Balami women and major problems faced by them.
2. To find out the major social change of Balami community.

1.4 Conceptual Frame Work

The socio cultural and economic condition of Newar married women are running through in a critical stage. Though it is in critical condition that

concern not only to the faith of more than half of the country's population; i.e. women but to that of the whole Newar community then nation as well. There are several factors that affect socio cultural and economic condition of Balami women.

To make this study more effective and efficient, the researcher has been tried to pay attention to the following factors, which are given below:

Social factor such as women's status and role in society, age of the respondents, marriage age of the respondents, ethnic composition of the respondents, religious aspect of the respondents, educational status of the respondents, family structure of the respondents, types of marriage, concept about family planning, health condition etc.

Economic factor such as occupational status of the respondents, family income source, work done by the respondents, types of help done by male, personal property right, involvement in decision making process, preferring son/daughter etc.

Gender such as decision making process, involvement in social activities, preferring son or daughter etc.

Similarly, the study will also focused on social problem faced by single women, their case study and social change in the Balami community.

1.5 Importance of the Study

This study is an essential requirement for the completion of master's degree for students. In this study the researcher is trying to study about the socio cultural and economic situation of Balami women and change in Balami community of Kagatigaon, Nuwakot, which aims to provide the information on socio-economic status of the Balami community of the study area to some extent. This study also will help government, policy makers in making policies and rules. This dissertation writing will also helpful for those planner who are working in the sector related to the development of socio-economic infrastructures such as of health, education facilities in that area.

CHAPTER II

REVIEW OF LITERATURE

Few studies have been undertaken regarding socio cultural situation of women in Nepal among which some have focused on their socio-economic status. In Nepal, some castes are still the most neglected segment of the country's population. Only recently some attention has been paid to the development of caste. Even though Newari castes occupy more than half of the total population unfortunately they have very low status socially, economically and culturally. The development of our country will be in slow unless our government does not improve their current status. Here in this study researcher will try to dig out the socio cultural status and changes of Balami women of Kagatigaon, Nuwakot, so that it would draw the attention of our government as well as non-government organizations for the further development of this area.

2.1 Theoretical Review

Theory and practice are quite correlated. Theory occupies an important place in research methods. Before proceeding further, it is essential to understand and appreciate the significance of the theory in research (Raj, 1992). Modernization is the process of social change whereby less developed societies acquire characteristics common to modern developed societies (learner, 1968).

Throughout Nepal, one finds an abundant array of ritual expressions reflecting multiple Hindu, Buddhist and indigenous forms. It is said that the greatest civilization in the whole of the Himalayas with the exception of Kashmir, was the Valley of Nepal, that is, the Kathmandu Valley, the dwelling place of Newars (Regmi, 1969). The Newars constitute a community whose ancestral home is the Kathmandu Valley (Per, 1998). The Newars are a heterogeneous mixture of the racial types, speaking a Tibeto-Burman language and with

religious and cultural practices, amongst the Jyapus in particular, which resemble those of the ancient Aryan civilization (Pradhan, 1981).

If we go through the history of Nepal, we found the term 'Newar' which reflects the inhabitants of the Kathmandu Valley. When we refer to Nepal in association with just the Newar people we usually mean only the Nepal Valley, Kathmandu Valley (<http://www.geocities.com/newanepal/details.html>). Thus the word 'Newar' was derived from the Valley to indicate the people of Nepal. "The origin of the term 'Newar' is not yet fully established." According to Regmi (1956), Newar is a comparatively new term. It came to be used for the inhabitants of the Valley about the 17th century. The Jesuit and Capuchin visitors used the word in the same context. The first Nepalese record to use the term is one of Pratap Malla's inscription [sic] which is dated 1711 BS. However, Regmi also point out that it only refers to the use of the term in preserved records and that the term probably was used much earlier and then it meant one who lived in Nepal". Then, it should have meant simply an inhabitant of Nepal. As the first syllable in both the words-Nepal and Newar is same, it is generally assumed that the word Newar has been derived from the word Nepal.

During the Medieval period of Nepalese history, Malla dynasty ruled over Nepal. The Mallas started ruling towards the end of the 12th century and continued till the first- quarter of the 14th century. As Gopal S. Nepali mentions, "However, during the reign of Ananta Malla, the nominal suzerainty of the country passed on to the Karnatakas. The powerful chief, Nanya Dev who called himself a Karnatic prince is said to have brought with him the Newars as soldiers in his army" (Nepali, 1965).

The favorable climatic and geographic condition of the Valley was always the cause of gathering of people from different region for trading and agricultural purposes. The Valley, with its fertile land and ideal location on the Indo-Tibetan trade route, was a meeting place for people from all over the area

(Monte Leone, 1988). Furthermore, Monte Leone excerpts Bista (2002) as he said, “During the course of history, a considerable amount of cultural influence has been exerted on the Newar culture by various immigrant groups” (Bista, 2002). Similarly these (fertile land and trade) attracted outsiders and provided the resources that fostered extensive settlement, intensive socio-cultural mixing and underwrote elaborate cultural expressions” (Monte Leone, 1988).

Similarly, Bista assumes that Newars are the oldest inhabitants of Kathmandu Valley. "The word ‘Newar’ does not denote a single tribe; instead their predecessors were Kiratas, Lichchhavis and others, who were migrated from different places. It is believed that Aryans, Mongols and indigenous Australoid races were mixed up to form ‘Newar’. The proof can be seen in the Newari language too. Though, Newari language itself falls on the Tibeto-Burmese lingua-franca, it is highly influenced by the Indo-European lingua-franca, especially by Sanskrit and Nepali languages. Similarly, complex caste-hierarchies within Newar society in terms of occupation, also proves the fact since “Newar social and cultural systems are a product of a fusion of Tibetan-Burman and Indo-Aryan traditions” (Bista, 2002).

These types of cultural contacts helped Newar community develop a society with unique characteristic of co-existence and conglomeration. The Newars were able to give continuity to their identity; at the same time they were able to maintain the relationship with other communities in the Valley.

This is because; they always give priority to consensus rather than conflict with the rulers and other communities. As Nepali also says: “...the local inhabitants, the Newars, had no interest in the quarrels among their rulers. Since the fall of the Newar kings, they were merely content to lead a peaceful life with employment in many of the high civil post. They accepted the life as a matter of fact. This characteristic of Newars to accept a new conqueror without any express protest had always marked their history in the past” (Nepali, 1965).

Newars possess a highly complex cycles of rituals from birth to death that are carried out as a matter of both religious and traditional importance (Pandey, 1985). Newar community of the Valley has been practicing 12-13 rituals formally (Pandey, 1985). The rituals can be grouped into three categories as Pre-birth ritual, Life ritual and Death ritual (Tamot, 1996).

Pre-birth rituals are those which are followed to that person who has not come to the earth. Punsawon is the first ritual performed when a pregnant woman reached her three months. The pregnant women purify her-self and take yogurt from her husband. The yogurt here is taken as a seed to son and believed this will birth a son. When a pregnant woman steps nine months feeding Dhoubaji (a mixture of yogurt and bitten rice) to her is performed. This ritual is performed by her natal family. In this ritual either the pregnant women is invited to natal family or the natal family themselves go to her home to feed Dhoubaji. This ritual is carried out in a belief the pregnant woman will not face any difficulty during delivery and the child would be healthy (Bajracharya, 2000).

Once the woman gives a birth, a series of life rituals will then take place. Just after a day of a delivery, the information is transmitted to the woman's natal family which is called Sichupalu Keney in Newari. This means the happiest information is conveyed to the woman's natal home with an arrangement of some pre-defined ingredients. The arrangement of ingredients varied between the sub-castes. If there are full ingredients it conveys the newly born child is a boy. If there are half of the items, then it conveys a baby girl. Normally, after four days from the delivery Byannke is performed this is very auspicious and performed all over Newars. A newly born child and the mother is purify in this ritual. The child is made a bathe, removed all the used clothes and mattress and wore it a new soft clothe. The mother is fed with special portentous items. Name giving to the child, caring visit to child and mother from the natal family and relatives, inviting mother and child to stay in the natal home for a month, rice-feeding to the child, piercing of ears, two years birthday celebration,

introducing learning, shaving of a head for the first time, educating regarding health and sex, marriage and celebrating as a stage of God, these all rituals are performed at different stages of lived-life (Bajracharya, 2000). The rituals are performed differently for male and female. Ihi is the only ritual performed for female.

The third category of the ritual is the death ritual. It is Believed, the person is composed of soul and body. When they die only his body is dead. The soul takes birth in another world. So keeping in consideration the soul will step in happy world, death ritual is performed in Newar community.

2.2 Review of Previous Studies

In Nepal, only after 1950 A.D., Nepalese as well as foreign anthropologists and sociologists began to study on different ethnic groups of Nepal. Among them, C.F. Haimendorf is the first anthropologist to study the Himalayan people of Nepal. His book “The Sherpas of Nepal” (1964) encouraged other sociologists and anthropologists to start study on socio economic and cultural status of different ethnic groups of Nepal. Haimendorf gives more than a description of a Sherpa society; he seeks to throw light on the problem of the unique place held by the Sherpas among the Buddhist people of Nepal.

James F. Fisher (1985) in “Trans Himalayan Traders Economy, Culture and Society North West Nepal” had taken the case study of Kaike Magar village of Dolpa specially called as Tarangpur to explore the change of village which was isolated geographically, economically and politically. In the book, Fisher wants to show that financial transaction is the bedrock in which the second set of transactions i.e. interactions between adjacent ethnic groups of transactions i. e. Interactions between adjacent ethnic groups of different cultures. The book is an economic portrait since economic production and exchange is the main concern of author. More specifically, this is an analysis of trade because according to the author, these Magar Nepalese are essentially a trading society.

And it is a highly successful trading community even though the economic base of the trade is agriculture. Fisher's characterization of the Magar is reasonable since their trading activity makes them distinctive and perhaps accounts for their continued success and survival in the severe environment of Dolpa locked as it is behind Dhaulagiri. Magar farmers are living in the western Nepal Mountains "apparently" isolated from economic centers. They grow ample grain (it ranges from barley, buckwheat and millet to corn), beans and most recently, potatoes. Through a long association with Bhotia people who originate in Tibet, they themselves built up a Tibetan woolen culture. Until recently they traded surplus grain for salt; as such they played a key role in the transfer south of Tibetan salt. Exploiting that position, as Fisher says, these Magar become a "cultural, linguistic and economic hinge between the Tibetan North and Nepali South.

Among the Nepalese anthropologists, Dor Bahadur Bista is the first person, who made an attempt to describe the ethnographic study of Nepalese ethnic/caste group on his book in 'people of Nepal'. In this book he mentioned about the vast array of Nepali cultures, castes and ethnic groups with description of some of their customs. Likewise, P.H. Bhattacharya has studied the various aspects of the Newar caste in his book 'Newar Marriage Customs and Festival (1959)'. In this book he mentioned that among the Newars, the responsibility for marriage arrangements depends wholly on parents, although parental control is somewhat diminishing among the younger generation as result of western education, political liberalism and economic considerations. In traditional marriage, however, the father employs his friends to search for suitable girls to his sons, and when one is found he send an intimate friend of the girl's parents as a lami or go-between to commence negotiation with her family. If the two families agree to negotiate, the girl's parents sends their daughter's horoscope to the boy's parents through the same messenger. This horoscope along with the horoscope of boy is taken to the astrologer.

Some foreign and Nepali scholars have studied and done research about the occupational caste groups in different parts of Nepal. Mishra (2002) has described about socio cultural change in Kumal community of Sandhikharka VDC of Arghakhanchi. He concludes that the Kumal community is rapidly changing in every aspects because they are copying other's culture similarly, Shrestha (1998) has described about the Sanskritization process of Kumal community. Gadai (2002) has discussed about the development interventions and marginalization of Kumal (Trisuli). Lamichhane has studied about Kumal women of Kaski district. She concludes that the decision making power is very low in the Kumal's women. Bosyal (2007) has studied about the socio-economic status of the Kumal in Balewang VDC. Similarly, Pathak (1999) has studied about the nature of the poverty in Kumal Community in Gabardiya VDC (Dang). Further, Pathak (2002) has described about socio-cultural and economic changes among the Kumal in Gadhawa VDC. He has also mentioned that the Kumal are changing their culture, norms and values.

Regmi (2000) has discussed about the impact of modernization on occupational caste group that is Prajapati (Kumal) of Bhaktapur and shown the adverse effect of capitalism on the indigenous mode of production. A similar study on such issues has been carried out by Tamot (1995) and Acharya (2002). They have discussed how indigenous craftsman are subjected to the domination of the industrial capitalism. Joshi (1999) has drawn similar conclusion about the impact of Hindu culture and caste system on the socio-economic life of Gaine community of Baglung. He has described that the Gaine are living with discriminated heart. Similarly, Chettri (1999) has written an article on title of "A Sociological analysis of Dalit occupational caste groups in the hill of Nepal." Kattel (2000) has discussed about the impact of development on occupational caste group (that is Kumal of Tumlingtar, Shankhuwasava). Especially, he has focused on how elite caste group are exploiting the Kumal of Tumlingtar. According to him "Pottering has become a dominant economic activity or occupation of the Kumal of Tumlingtar. Most of them have accepted

this work for the last 6 years since they stopped the pottery making. During the field work, he found 60% Kumals in this new occupation and most of them used to be earthenware pot makers. Today, they carry loads from Hile to Tumlingtar, Khandbari, Chainpur and Dingla." His study is basically concerned with the exploitation of Kumal and focus on how the life situation of the Kumal has changed through the exploitation of the elite group but not about their traditional occupation (pottering) and their indigenous knowledge.

Horfer (2005) studied about the Nepalese code of 1854, in which caste hierarchy system was imposed by Janga Bahadur Rana, healthy institutionalized in strict sense to which even untouchable peoples shadow remains polluted and impure so that upper caste people live far from body and shadow contact with untouchable people. The study found that among the untouchable castes, newer remains high caste so that hierarchy system exists among untouchable groups too. Sexual intercourse, marriage, eating food, entering into the home of Kami are prohibited to each other of untouchable caste groups.

Gopal Singh Nepali in his book 'The Newars: An ethno - sociological study of a Himalayan community' has mentioned the social, economic, cultural and religious aspects of the Newari caste. His study was focused specially on Kathmandu city and Panga village to show the differences between the Newars of city and villages. From the two places, Dr. Nepali took 300 households samples to study in detailed of family and marriage. Similarly, to study about regional differences of socio-cultures of Newars, he did his field works in some villages of Terai and hilly districts. In the process of study between socio-economic, religious and cultural relation of Newars, he had used structural functional perspectives. As per him, Newar caste is stratified as priestly cast, high caste, upper lower caste, Lower caste, unclean caste and untouchable caste. In this stratification, Balami is unclean but not untouchable caste. He has clearly described different social institution and structures of Newar community such as birth and initiation, economic and material life, caste

organization, marriage, death, Guthi organization, family, kinship, religion and feast and festivals etc. and inter-relationship between these social structures and the community. His main interest is to show that these social structures are contributing for social integration and harmonization of Newar community.

Gerard Toffin in his book 'Newar Society: City, village and periphery' is one of the most comprehensive ethnographic studies of Newar society. The chapters in the book display a deep empirical and theoretical understanding of Newars, both rural and urban, high castes (Rajopadhyaya Brahmans) and artisan (skilled craft worker) castes (Chitrakars), paradigmatic castes like the Maharjan (Jyapu), and groups on the periphery of Newar society such as the Pahari and the Balami. The book offers imaginative insights on some major elements of Newar society such as kinship, caste, Guthi and other social and territorial organizations as well as of changes in Newar identities and gender relations in response to local, national and international processes. Newar society is rapidly changing and changes have benefitted women from all castes, even if the top layers have more rapidly seized new opportunities than disadvantaged and marginal groups. According to the Author, material cultural elements of Newars of city, village and periphery are almost same but different in food habits, dresses and housing structures.

In the chapter 'The Balami: Wood cutters and sellers, caste or ethnic group' Toffin described about origin, location, material culture and economic resources, caste and lineage organization, life cycle rituals and funeral associations, religious life of Balamis. According to the book, Balamis are sub caste of Newars living in peripheral hills of Kathmandu. They were woodcutters in the past but agriculture is the main profession nowadays. The main locations of Balamis are Rani Ban sector in the north-west, the sector of Thankot, the sector of Chitlang-Palung in the west and the zone of Pharping in the south-west of Kathmandu. In almost all location, the Balami live in settlements with mixed populations (Bahun, Chhetri and other castes). However in Kagatigaon, a village located in Nuwakot district, below Kakani,

i.e., outside the valley itself, the Balami form the bulk of population. The exact population of Balamis of Nepal cannot be given precisely because the census department investigators don't constitute Balami, a distinct group; they are included within the Newars.

The origins of Balami are quite obscure. This group does not have any clear and detailed myth describing their founding ancestors or explaining their current geographical distribution. In Kagatigaon, following is one among other several legends. A Malla king who asked their ancestor to choose between a dish of spicy buffalo and a dish of salted goat. The Balami chose the former. As this meat is considered less pure than goat meat, the king withdrew their right to wear the sacred thread and degraded as lower caste but not untouchable. Balamis have almost similar cultural and religious structures as of other Newars and similar way of living as of nearby other castes and communities in farming, food habits, dresses, house style etc. In 1996, a group of young Balami created an association, called Balami Samuha, aiming at mitigating 'backwardness' and improving the social situation of the members of the community.

Caplan Lionel in his book 'Land and social change in east Nepal- A study of Hindu tribal relations, 2000' mentioned the confrontation and interdependency simultaneously between Hindu Brahman and Limbus. There is Conflict between them in the matter of land holding and cultural perspectives and interdependency in the matter of economic and political perspectives. The author concluded that conflict and interdependency in community are interrelated and conflict is the root cause of social change.

Since the research on different caste including Newars has been made by different researchers, sociologist and anthropologist, detailed study of the Balamis still has not been made except Gerard Toffin.

CHAPTER III

RESEARCH METHODS

This chapter describes the various methods applied in order to complete the thesis work. They are: Rationale of the selection of study area, research design, nature and sources of data, data collection techniques, reliability and validity, measurement of selected concepts or variables, data processing and analysis.

3.1 Rationale of the Selection of the Study Area

There is only one Balami community in Kagatigaon in Nuwakot district. So, Kagatigaon has been purposively selected for the following reasons:

I have been interested to do some research on socio cultural situation and changes of Newar (Balami) community outside of Kathmandu valley. In my knowledge, no one has done research on this topic before in this area, so it made me more determine to choose this town as a study area. I hope, this study may draw the attention of our government for the future development of Balami community of this area.

3.2 Research Design

A descriptive cum exploratory research design has been proceeding in this study. This is exploratory because "The socio-cultural situation and change of Balami community" of this area is not studied before. Descriptive research design is the basis of this study. This is used to describe qualitative information for social, economic and cultural variables. So in this way a descriptive design has been made.

3.3 Nature and Sources of Data

In this study both primary and secondary data were used for data collection. Primary data was collected from the field i.e. through interview, non-participant observation and questionnaire. Relevant secondary data was

gathered from external sources such as public documents, literature reports, journals, census publication, books and published/unpublished materials etc.

3.4 Universe and Sampling

Among the 5 wards of Kakani Rural Municipality, Nuwakot, Ward no 1 was purposively selected. This ward represents Balami community of Newar community. The total households of the same community are 95. Among the total 95 households of this study area, only 50 have been taken as respondents applying random sampling method that covered 53% of total households of this area.

3.5 Data Collection Techniques

3.5.1 Questionnaires

A questionnaires was prepared and asked to the Balami community of Kagatigaon, Nuwakot, as personal interview. For asking questions, 1 married woman from each 50 households were involved. The researcher had gone to each house and asked the questions. In this, both quantitative and qualitative information were collected. Quantitative information and qualitative information was obtained through the structured questionnaires as well as through unstructured questionnaires.

3.5.2 Observation

Observing ones behaviors and environment also collected some information. This information was collected through the interview, which were not actually possible to gain through the survey questionnaire. During this study, this kind of non participant observation technique has been applied to collect the information.

3.5.3 Case study

In this case study, particular individual assumed as a unit where the researcher had been studied ones entire life history till present stage. Among those respondent, one has been taken as a unit for the purpose of case study.

3.6 Data Processing and Analysis

Data collected through various techniques has been analyzed through numerical and analytical. Data has been analyzed through tabling and using statistical device like percentage. If the collected data were qualitative which are needed to be described. In this way the collected data were both quantitative as well as qualitative.

3.7 Limitations of the Study

This research work had been done in ward. 1 of Kakani Rural Municipality, Kagatigaon, Nuwakot district. The scope and coverage of this research might have been restricted for due to the following reasons: Short time and limited source were used in this study. Generalization from this study might not be possible due to limited size. Conclusion might be relevant to similar situation only. Researcher himself is in learning process and being student, he has been completed with limited fund. So, naturally, might find some minor mistakes within this study.

CHAPTER IV

DATA PROCESSING AND ANALYSIS

4.1 Brief introduction of the study area

The area selected for the present study is Kagatigaon, of Nuwakot district which is approximately 1 hour away from Kathmandu by bus. Kagatigaon is a small ancient hill town of Nuwakot district of western Nepal. It is quite famous from tourism point of view.

4.1.1 Place and People

Nuwakot is an ancient hill town where it is influenced by Newari migrants from Kathmandu valley and to be discovered by the tourists. It is situated at northern slope of Shivapuri range, Nuwakot. People from this rural municipality usually take rice, roti and curry as their meal and also use popcorn, fried soybean as Tiffin. People, who are rich in society, take beaten rice and curry, Chukauni, Momo, Milk, Ghee, Mahi, Curd, and Chhoila for their Tiffin as well as others. Similarly, it is found that they also take wheat bread or maize bread for their meal. About the matter of custom normally women wear Salwar Kurtha. Likewise men wear shirt, pants, Daura Suruwal. Houses are built of brick and cement with tile and brick and cemented roof. This place has facilities of education, health posts, hospital, communication, transportation and electricity facility. Several schools have been established in this municipality. People from this area celebrate different festivals like Amar Narayan Jatra, Gai Jatra, Bhagawati Jatra, Bhimsen Jatra, Ropai Jatra, Shree Krishna Janmasthan, Lakhe Jatra, Mahashivaratri Mela, Holi Purnima etc. Dances- Kaduwa Nach, Thulo Nach, Sorathi Nach, Maruni, Jhyaure, Khyali, Bhajan, Lakhe Nach etc. Women wear ornaments like Tilhari pote, Naugedi Shirphul, Bulaki, Phuli Dhungri, Madwari etc.

4.1.2 Climate

It has subtropical climate. Its climate is most pleasant throughout the year. In summer it stays mild and charming hot exceeding more than 35°C. In winter, it is quite warm and sunny the temperature does not fall less than 0°C.

4.2 Socio status of the respondents

In this chapter the researcher has been particularly studied about the socio-cultural status of the Newar (Balami) women of Kagatigaon, of Nuwakot district. Social status defines about person's living within the society. Research has been taken 50 women respondents from 50 households. This chapter includes age of the respondents, Marriage age, ethnic composition, religious aspect, educational status and family structure of the respondents.

4.2.1 Age of the respondents

Age is a most important demographic characteristic of the respondents. Age, makes difference in working hours, types of work, in thinking and involvement in decision making process. In this study married women from the age of 20-60 have been taken as respondents.

Table 4.1

Age wise distribution of the respondents

S. No.	Age	No	%
1	20-24	7	14.0
2	25-29	8	16.0
3	30-34	6	12.0
4	35-39	9	18.0
5	40-44	9	18.0
6	45-49	7	14.0
7	50-54	4	8.0
	Total	50	100

Source: field survey 2075 BS

From above table, we can conclude that 14% of women are of age between 20 - 24, 16% are between 25 - 29, 12% are between 30-34, 18% are between 35-39,

18% are between 40-44, 14% are between 45-49 and 8% of women are age between 50-54.

4.2.2 Marriage age of the respondents

Early marriage is highly influenced to the parents especially from the Balami community of our country Nepal. Marital status of a woman makes huge difference in women's status. Through the marriage their status changes from daughter to daughter in law. Most of the women were married in early age that is in late 40s. But who are in late 30s n late 20s got married late. Marriage at the tender age directly affects the status of women in society. Marital status changes women's role and increase the duties and work load.

Table 4.2
Details about the marriage age of respondent

S. No.	Age	No	%
1	14-18	3	6.0
2	15-20	4	8.0
3	21-25	8	16.0
4	26-30	16	32.0
5	30-35	19	38.0
	Total	50	100

Source: Field survey, 2075 BS

From above table, we can conclude that 6% of women were married at the age of 14-18, 8% were married at the age of 15-20, 16% were married at the age of 21-25, 32% were married at the age of 26-30 and 38% of women were married at the age of 30-35.

4.2.3 Types of Marriage

In our society whether it is rural or urban tradition is to be married after a certain age. But ways of getting married are various, e.g. arrange marriage, Love marriage, Eloping. In arrange marriages parents give importance to the willingness of their daughters. Balamis practice endogamy marriage but there is only one type of restrictions that is one should not marry outside the caste.

The reason behind getting married within the caste is, if one gets married outside caste then in traditional rituals like family feast and festivals she will not be allowed to involve or take part. So it becomes compulsory to get married within the caste, whether it is love marriage or arrange it does not matter.

Table 4.3
Types of Marriage

No.	Types of marriage	No	%
1	Arrange Marriage	25	50
2	Love Marriage	20	40
3	Eloping	5	10
	Total	50	

Source: field survey, 2075 BS

From above table, we can conclude that, 50% women had got arranged marriage, 40% had got love marriage and 10 % had got eloping marriage.

4.2.4 Ethnic composition of the respondents

Caste is also the main factor that affects the social status of respondents. In comparison to other castes, Balami caste lead a difficult married life due to the custom and tradition of Balami society. People are typical in following their custom and tradition, so it makes married life quite frustrating. In Balami culture woman's status decreases after marriage. Their status can be compared with servant at in-laws place.

4.2.5 Religious aspect of the respondents

Balamis People from this area are highly influenced by their tradition and culture. They are adopted with Hindu religion. Most of the respondents are Hindu. They celebrate every kind of Hindu festivals with ethnic festivals.

4.2.6 Educational status of the respondents

Education is the only basis for developing inherent qualities of individual. It is natural right for human beings to have equal access to education, which is in

fact, the foundation of civilization and the measuring road of development. Education in modern time should be productive and readily available to all. But in the context of our country Nepal the majority of the population is illiterate with whom women comprise the largest group among the illiterate. Women literacy rate in Nepal is 42.49% against 65.08% of the male according to the 2001 census.

In this study as many as houses I went, I found that literacy rate of women is low in the older generation. Women who are in late 30s were found to be qualified than women who are in late 40s. They are working in the offices or engaged in business.

Table 4.4
Educational status of married women

Education	No.	%
Cannot read and write	1	2.0
Able to read and write	30	60.0
Under SLC	10	20.0
Above SLC or higher level	9	18.0
Total	50	100

Source: field Survey, 2075 BS

From above table, we can conclude that 2% of Balami women cannot read and write, 60% can read and write, 20% are having education below SLC and 18% women are having education above SLC.

4.2.7 Respondent's Size of the Family

As we know Balamis people are more traditional than any other castes, so they prefer to stay in joint families. Most people I met prefer to stay together with parents, grandparents, brothers, sisters, uncle, aunt etc. But for the married women it is very difficult to perform household chores, if the family is big. So women's work load depends upon the type of the family. If it is a joint family then work load will be high, if the family is nuclear then work load will be less.

So it is quite important for married women to manage time to do the household chores. But nowadays women prefer to have nuclear family than joint family, so that their work load will be less. But being traditional Balamis prefer joint family system, therefore, it is quite frustrating for women because they have to work for a long time to complete the household chores. Still in Kagatigaon, Nuwakot following the tradition Balamis are staying in joint families. We can determine the work load of the women by the type of family.

Table 4.5

Respondent's size of the family

No	Size of the family	No of family	%
1	1 -5	25	50
2	6 -10	23	46
3	Above 11	2	4
	Total	50	

Source: field survey, 2075 BS

From above table, we can conclude that 50% respondents have 1-5 family members, 46% have 6-10 family members and 4% of respondents have family members above 11.

4.2.8 Family structure of the respondents

In Balami society, joint and extended type of families have been seen, but in case of this municipality there are more joint family, even in this joint family the family size is not large. It comprises father, mother, son and daughter in laws, Unmarried daughter and grandson and granddaughters. People prefer to have joint family rather than nuclear in Balami society, whether people with typical Balami mentality or modern/broadminded.

It is observed that the women of this municipality prefer nuclear type of family rather than joint family. They believe that due to smaller family there will be peace and harmony among the members and above that work load of women is less than in the joint family.

Table 4.6

Married women classification according to types of family

Types of family	No	%
Nuclear family	20	40.0
Joint family	29	58.0
Extended family	1	2.0
Total	50	100

Source: Field Survey, 2075 BS

From above table, we can conclude that 40% respondents have nuclear family, 58% have joint family and 2% respondents have extended family structures.

4.3 Economic status of the respondents

In this chapter the researcher has been studied about the economic status of women in Kagatigaon, Nuwakot which includes the occupation of respondents, land ownership, main source of family income, types of work done by respondents etc.

4.3.1 Occupational status of the respondents

In Balami community main occupation of women is household activities, which is completely considered as unproductive. Their contributions are not confined within the household activities alone, beside that they also perform other works almost equal to their male counter parts. In this municipality women are found very hard working. They work from early morning till late night. Beside household chores, they are engaged in wages labor, vegetable business teashops etc. The majority of respondents are involved in both household chores as well as in business of running grocery shop and opening tea shops. Especially Balami of Kakani areas of this rural municipality have been running grocery shop, cosmetic shop, and small restaurants. They do their household works as well as run shops, so most of the time they are busy. In other parts of the town some women are job holders, e.g. some are nurses working in the hospitals, some are teachers working in different schools and

some runs their tailoring shops and beauty parlors. Women are trying to be independent and utilize the quality they possess.

Table 4.7
Occupational Description

No	Description	No	%
1	Household Work	10	20
2	Household and Business	15	30
3	Household Work and Job	15	30
4	Tailoring and weaving	10	20
	Total	50	

Source: field survey, 2075 BS

From the above table we can conclude that 20% of Balami women are engaged in household works, 30% are engaged in household work and business, 30% are engaged in household work as well as job and 20% Balami women are engaged in tailoring and weaving.

4.3.2 Land holding pattern of the respondents

The pattern of land holding in this municipality similar to land ownership system of other village or municipality of our country Nepal. Land ownership is more often associated with socio-economic status of family and also has a linkage with the availability of food for the respondents. Out of these 50 household respondents only one of them has land in her own name just because she is widow otherwise rest of the respondents do not have even a single piece of land in their own name.

4.3.3 Family Income source of the respondent

Like in the other part of our country Nepal, most of the people from this municipality are also earned their livelihood from business. In this municipality most of the Balamis are engaged in business. It does not mean that they don't work in the offices, but it also became a trend of Balami society that people

prefer to run own business then working in the offices. But now the youngsters prefer to work in the offices according to their qualifications. But it is a trend of Newari society to run or join family business. Most of the respondents did not like to disclose about their income in figure.

Table 4.8
Respondent's Family Income Source Description

No	Description	No	%
1	Business	20	40
2	Restaurant	10	20
3	Job	20	40
	Total	50	

Source: field survey, 2075 BS

From above table, we can conclude that the major source of income of 40% household is business, 20% household is restaurant and 40% household is governmental/non-governmental as well as other types of job.

4.3.4 Work done by the respondents

In household, women have to perform various types of work. In rural society there is not any fixed type of work routine for women. They have to perform all domestic tasks such as cooking, cleaning house and utensils, fetching water, looking after the children etc. Beside all this domestic work they also have to look after business or go to office. Whenever there is festival, marriage ceremony etc. their work load is even more than usual. In this municipality also 85% of the respondent performs cooking where as 14.89% not just because of they are old and some have their daughter in law to do such work. Even though the majority of women do more work than men but still it is considered as unpaid labor.

4.3.5 Types of help done by Male Counterparts

Ever since the invention of the fire, work division has been introduced. Male started to go in search of food to feed the family and female used to prepare food. Same trend still our society has been following. Men go to work to earn money and women do household chore. In Balami community it is rare that men help their wives in household chores. Actually men do not go in the kitchen and help their wives. This is against Newari tradition. Mostly Balami live in a joint family. So in joint family women are the one who supposed to do all household chores and men are not allowed to go and help them. So it makes women's situation in the family more worst. But the couples who are staying in the nuclear family husband helps in the kitchen as well as taking care of the children. But it is quite rare. In general, prevalent patriarchal attitude in the society where women have to take care of all household chores. Women are also equally involved in the business together with their male counterparts. Within these household work some particular works are done by women themselves and some works are shared by their male counterparts but only for sometimes in some cases for example if wife gets sick, in case of menstruation or out of house for some reason.

Table 4.9

Types of help done by Male counterparts

Types of work	Help	%	Doesn't help	%	Total
Cooking	10	20	40	80	50
Taking care of children	14	28	36	72	50
Business	14	28	36	72	50

Source: Field survey, 2075 BS

From above table, we can conclude that 20% male counterpart help in female in cooking where as 80% do not help in cooking, 28% male help in taking care of children where as 72% do not help and 36% male counterpart help their female in running business and 72% do not help in business.

4.3.6 Involvement of the respondents in decision making process

Involvement in family decision making process indicates one's higher or equal status in the family. Status of women is religiously higher in Balami culture, especially in higher caste Hindu families. But it is only limited in the theory or it can be said that it is true to some extent, when they are in their status of daughter before marriage. In the role of daughter or daughter in law women are not accepted as a decision maker. When particularly at their old age, performing the role of mother or mother in law or widow, she can take part in decision making process. Except few percentage most of women have no authority or say on economic decision making in Balami community.

Table 4.10

Involvement of the respondents in the decision making process

No.	Description	No.	%
1	Fully involved	7	14
2	Partly involved	13	26
3	Not involved	30	60
	Total	50	

Source: Field survey, 2075 BS

From above table, we can conclude that 14% women are fully involved in decision making process, 26% are partially involved and 60% of women are not involved in decision making process in their home.

4.3.7 Preferring son/daughter

Our society being male dominated son holds the important place in family. Sons are known as protector and providers for the family. Daughters are known as the future property of another. Being patriarchal society daughters are treated as second grade citizen. They say son and daughters are equal, but they are not treated equally. Parents become sad thinking that after marriage whether their daughters will be able to take the work load of the family, will be able to please everyone at in-laws place, several thoughts come to their mind, which makes them sad. Especially, mother becomes sad thinking all these stuff.

In Kakani rural municipality parents, prefer both son and daughter. Only some want to have son.

Table 4.11

Details of preferring son or daughter

Details	No.	%
Son	15	30
Daughter	10	20
Both	25	50
Total	50	

Source: Field Survey, 2075 BS

From above table, we can conclude that 30% respondents prefer son, 20% prefer daughter and 50% respondents prefer son and daughter both.

4.4 Problems

4.4.1 Social problem

Researcher found that women from this study area are the victim of their family whether they are literate or illiterate. Women who are illiterate are the major victim of their family. They have been suffering from every single problem within their house as well as in society. This area is still adopting with the ideas daughter in laws are slaves. This is the major problem of Balami society. I found that daughter in laws are treated in same way the way they used to be treated a decade back. About the educational background of the women of this municipality some are highly qualified some are average and some are illiterate. The major problem of this municipality is in laws in Newar society treat their daughter in laws as a servant not as a member of their family. The social status of women after marriage always remains secondary. Husband and wife are the wheels of a cart “is limited only saying in the context of this area. Nepali women constitute more than half of the country’s population but they remain discriminated lot and are treated as second class citizens. This is due to the continuing dominance of the patriarchal value system, which originates from the culture that always considers women inferior to men. There

has been very little change in the status of women even after the restoration of democracy in 1990. In totality, development is the progress of all in all aspects; change in the positive direction. But when the half world-covering women are being oppressed, it can't be considered development. When the access of women to the policy making is less, they have less participation in development work also. Only after 1970 the involvement of women in the development was thought for but still the participation and decision making development (power) of women has not been seen in great extent.

4.4.2 Economic problems

Women from this municipality bear the same status as women from whole Nepal. Even though they work from early in the morning till night their work is considered as unproductive. Their work is not appreciated thinking that they are also progressing or will progress through whatever work they do excluding household chores. So the women of this society in this municipality find it very difficult to make them strong economically, as there is no support from the family. For anyone it is quite difficult to handle household chores as well as run business or office, family want them to be perfect at home as well as outside, so it makes them physically quite weak and they cannot make progress in professional life. The family environment doesn't encourage them to progress in raising their economic standard. Still they have to fight for their professional life and career because if they don't have professional life or career then they will be more dependent on husband or his family. So it is quite a miserable situation for women in Balami society of this municipality. They do not want to reveal the truth thinking that it will spoil their family's name, but while taking the interview I could guess how they feel and trying to suppress their inner feeling. But most of them exposed when I had conversation with them. Despite of all the problems women of this municipality has been trying to raise their economic status. But it does not seem to be an easy task. The economic contribution of women is substantial, but largely unnoticed because their traditional role is taken for granted.

4.4.3 Decision making problems

More than half of the respondents are not allowed to use their family property on their own just because they are wife or women from that family. They are considered as subordinate of their male counterparts so the most of the women do not involve in decision making process except listening. Women are not allowed to participate in any social activities running in the village is the main problem found by the researcher. Nepal is patriarchal country so even this municipality is highly influenced by the son and daughter discrimination. Most of them prefer son rather than daughter because they believe son is their future supporter where as daughter is future property of another. A daughter suffers discrimination from her birth till death. She changes her status from daughter to daughter in law but remains in same position until her death. Women from this area do not bother about the burning issue of women rights when the researcher asked about it that is why no one has raised a voice against such topic even in their household level. The senior female member plays a commanding role within the family by controlling resources and determining the expenses and budget allocations. Yet women's lives remained centered on their traditional roles taking care of most household chores, fetching water and animal fodder, and doing farm work. Their standing in society is mostly contingent on their husband's and parents' social and economic position.

4.5. System of *Ihi* in Balami Community

All the respondents knew that *Ihi* was performed only in the Newar community. Some could remember their *Ihi* period while others had forgotten. The respondents did not know the symbolic meaning of *Ihi*, they had just perceived it as a tradition which must go on. They could just say performing *Ihi* would gain a status as a grown up in the society.

Ihi was considered as an entrance to step to another stage of life; which would give recognition in the society. Once *Ihi* was performed she was considered as mature and was also expected to behave as mature person. She was now bound to follow purity during eating. While eating anything, the hand used was considered as impure and should not touch by that hand to any thing except

his/her plate unless it was washed. Likewise, if she was dead after Ihi, she would be performed dead ritual as would be done to the mature. Otherwise, she was considered as a child and was carried on hand to the grave.

They considered the ritual as a unique ceremony and were proud to perform. They were not fully aware with the myths regarding Ihi. But they defined Ihi was to gain an identity to perform a household duties. During Ihi, a piece of paper printed with Astamatrika was kept on the forehead. If it fell down due to some causes, the girl was thought to face bad luck in the future this was what the respondents believed in.

This ritual is recognized as a pre puberty ritual, so it is perform before puberty. According to key informant, Ihi is performed in odd year of age such as 3, 5, 7, 9 etc. The standard age for performing Ihi is considered as 7 years. In the stud, it was found that the age was varied among the respondents. The study found the variation beginning from 3 years up to 12 years.

Since the ritual should be performed before puberty starts, all the women respondents have experienced the ritual during the similar age groups. One of my respondents had this to state regarding her Ihi ritual.

Case Study: Misfortune due to Ihi at the age of 8

My name is Bhakti Balami (pseudo name). I am 32 years of old and supporting my Natal home family in agriculture and household work. It is said, Ihi is not performed at the age of 8. I did my Ihi at age of 8 because all my friends (who were less or more than 8 years) were going to perform Ihi that year. My parents tried a lot to convince me not to perform Ihi in that year, but I refused and insisted for Ihi. They forcefully accepted me and arrange all the things for Ihi ceremony.

I got an arranged marriage in the age of 20 in Chaitra. Normally Nepalese would not perform marriage in Chaitra. But I did. I was in such a condition. My man stayed and worked in India and he could arrange his leave only on that month. So, the situation forced me to marry with him in Chaitra. After

marriage I went with my husband in India and stayed with him for six months. Then I came back to his home in Nepal. My life was fine for the first year since my marriage. Then my family members started to dislike me to be with them. My husband was not with me so I could do nothing.

Despite of disliking, I stayed for two years in my husband's home. Though I complained my husband could do nothing. He was afraid to say anything to his parents and other family members. Slowly my husband also started to mix with them and quarrel with me for nothing. I could not stay with my husband so I left home and started to stay at my natal family. Almost 12 years of marriage I was not taken care by them. Legally, I am still his wife but I am separated for 10 years.

Occasionally, my sisters bring a marriage proposal to me. But I can not think on that. I am afraid of remarriage because of the age of my Ihi at 8 year. I doubt the same misfortune follows in my life if I remarry. So I reject all the proposals.

4.5.1. Some Myths Retold by Single Women

Myths are the easiest means to understand and perceive religious orders and traditions from generations to generations. Myths explain the social values of any ideological perceptions. Some myths, related with Ihi, are presented here which are retold by our respondents. These myths help to understand the perceptions of Ihi by the respondents.

Myth-1

Once, Goddess Parvati was traveling with her husband, Lord Shiva through Nepal. She met a Newar woman, who was weeping in agony of her husband's death. Parvati felt pity of her and requested her husband to find a solution so that the Newar woman would not live a widow life. Lord Shiva ordered the Newar woman to marry with the fruit of wood apple (Bel), symbolizing it Lord Narayana. He also told her that after her marriage with God, she would never

be a widow even after her husband's death. So, after then, Ihi came in existence.

Myth- 2

It has been mentioned in Adbanal Tantra that after the performance of the Ihi ritual, a Newar woman never becomes widow. Clothes, jewelries and other necessary things for a woman are given at the time of Ihi. So, it is not an obligation to leave all those things except vermillion (Sindoor), at the time of husband's death. It is because, vermillion is the only thing given to her by her husband at her marriage with him. All the other things have been already given to her at the time of performance of Ihi.

Myth-3

If the Bel, used at the time of Ihi is big then her future husband will be older, and if the Bel is small then he will be equal age. Thus a small Bel is preferred.

Even after the performance of Ihi, girls should keep their respective Bel safely. If the Bel is broken, she has to follow widowhood.

Myth- 4

The Astamatrika paper, used at the time of the ritual is also associated with the future luck of the girl. The drawing on the Astamatrika is connected with the girl's horoscope. If her horoscope is not strong the deity whose face is drawn on the paper may make her nervous and ill. During the performance of Ihi ceremony, the paper should not be fallen down from the girl's forehead. If so, it will be considered unlucky.

The respondents could say the symbolic meaning of Ihi to some extent did not know the wholesome meaning. The explanation of symbolic meaning of Ihi was only confined to Gurjus (a Newar Priest). The meaning should be understood by all the general people which is still lacking.

The general people could just follow the Ihi ritual. They Believed an Astamatrika printed piece of paper should not be fallen down from the forehead during Ihi. Otherwise their daughters would have to face problems in the future. Similarly, they believed the Bel fruit should be small one; it is reflect the age of his life partner in future.

The society had restricted Newar widow women only three things viz. red bangle, vermillion and Tilhari from using. Regarding the colour of clothes there was no restriction in contrast to other cultures of Nepal where white clothes were compulsory to wear by the widows. Newar widow also wore white clothes for the first year of her husband's death to pay a deep respect. They Believed that wearing white clothes and offering flame to different Gods and Goddess would show a path to her demise husband's soul to reach to heaven.

4.5.2. Challenges Faced by Newar Single Women

Psychological Torture

The societal notion of looking at a single woman was the most painful challenge for her. Agony and problems of remaining single always hit them for the whole life. Most of the widow respondents told us that they were blamed for their husband's death. Though they did not have any hand on it.

Similarly, within the respondents from unmarried single women about 33 % were used to be mocked for remaining single. They were compared with their companions, who had already got married and born kids.

The plight of separated women is not different from the other single women though they were seen supported by their natal home. During the study, all separated women responded that they did not feel bias in treating to them before and after their marriage from their natal home. But, from the society they faced bitter experiences. They were treated as an example of unsuccessful

Married life. A case in point is the case study of Lasata Balami, where she narrates how she experienced her widowhood.

Case Study: A bitter experience of a widow married at teen age

Lasata Balami (Pseudo name), 17, married at 14 with a Newar boy. It was an elopement. But, after 17 days of the marriage, her husband was killed in an encounter with armies.

“I was totally blank, when I heard the news of my husband’s death. The marriage was my own decision. So, I was scared with my parents and other relatives of the natal home. I could not decide what to do further”, she shares.

“There were all total 8 members in my husband’s home. My brother-in-laws were drunkards. My mother-in-law was already dead. So, I was not feeling secure in my marital home. In the mean time, my parents came to take me back with them. But, my father-in-law refused to send me back. He wanted to re-marry me with my youngest brother-in-law, who was only 1 year older than me. My parents insisted against this decision. I, too, was confused”, she tells her story.

She further continues,” On the rite of the 45th day of my husband’s death, my father-in-law suggested me to untie all the knots of restriction, considering the possible misbehaviors by the drunkard brother-in-laws. My father-in-law was in favor of my re-marriage. All my relatives suggested me to remarry. But, I was hesitant with the society.”

“Those days, I really used to miss my husband but now I am accustomed to live alone. I do not have any children. It took me more than 3 years to be strong again. Life can not be run alone because I am just 17 now. So, I think, I have to marry now. I always think and scare of my future husband. Who will marry with a widow? Or, what if the same thing happens again? I do not want to be the wife of a widower or an old man. This is the reason, I always refused marriage proposal. Let’s see, what happens...” she expresses her feelings.

Since the single women are victims of different kinds of accusations, they are not paid interest for their permanent settlement by other members of the family.

A widow is not well behaved at her marital home. She has to face several

stresses to grown up their babies and all responsibilities of household works. Natal home, for them, also becomes the house of strangers. Verbal abuse and maltreatment of the female members of the natal home pinches them to stay there. So, a secured permanent settlement for a widow always becomes thirst.

The unsuccessful married life of a separated woman is always cursed at her natal home. She has to face tension to settle her life, pressure of remarriage, manage babies if she has, doesn't have any other way except to live a pathetic life lonely.

Unmarried single women are considered burden at her natal home. Beside the unnecessary mockeries, she has to handle extra physical responsibilities of house hold work. Family member takes her as extra burden to settle her future. Her life always lacks a permanent settlement.

4.5.3. Some Coping Strategies of the Balami Single Women

Agriculture as a Means to Livelihood

Most of the single women of the study area were involved in agricultural works. Since, a huge mass of the Kagatigaon Balami community is still practicing subsistence farming; these single women were also playing their supportive role as farmers. Though not sufficiently, agricultural works have helped them to fulfill the necessities of their daily life.

Weaving and Sewing

Involvement in weaving and sewing was another source of income for the Newar single women of Kagatigaon. In comparison to aged single women, young were more inclined to weaving and sewing occupation. So, they seemed more sustained than aged single women.

4.6 Socio-Cultural Change

This section deals with cultural activities and change in Balami community in the study area.

4.6.1 Change in Paradoxes between the Perception of Ihi and Real Life of Single Women

Understanding Ihi as a Mock Marriage

In Balami community, Ihi ceremony is seen as the first marriage while the real marriage (Marriage with a human husband) is considered as secondary. Kanyadan (handover of virgin girl) rite is done during the Ihi ritual, which is not performed again in the real marriage. That's why, as long as a girl is considered to have Kanyadan with the deity, she is not thought as a widow even after her husband's death. Similarly, marriage with the eternal deity gives her permission to divorce and remarry. The Hindu conception of ties of marriage can be seen in significance for performing Ihi. In Hindu belief, once a girl is married, she has to spend her whole life with her husband. Same as that, symbolic marriage with the deity is an eternal marriage which gives her theoretical legacy not to become single, even if her social husband dies or she is also free to divorce and remarry.

Avoidance of Remarriage

Despite the general perception of Ihi as mock marriage, which allows Balami women to be free from the boundaries of the social marriage, Balami society doesn't practice it commonly. Paradox lies between the general conception of the symbolic meaning of Ihi and avoidance of its practice in the real life.

Paradoxes of Meaning within Religious Conceptions

The basic conception for avoiding remarriage is the possibilities of revival of fate. Most of the Balami single women had the same opinion that the same fate could also be happened with the second husband. After remarriage, the second husband could also die and the woman would again become widow. The Hindu religious ideal of Karma (Faith) has played an important psychological role for avoiding the remarriage. According to this ideal, it is the destiny of an individual, which determines his/her future. One has to do accordingly, what

has been written on his fate to do. One can not overcome his/ her destiny. So, it is generally believed in Balami community that the remarriage can again be a curse for the single woman due to her fate.

Despite that, the conception of Pativrata dharma in Hindu ideology, psychologically, forbids Balami women to remarry. It is said that the marriage tie has been bound in heaven. That meant to say, the life partner has been already fixed in the heaven. So, marriage is a medium to meet the same partner. It is a sacred relation which lasts not only for the present life but for the next seven lives. Husband and wife are made for each other and they have to maintain their relation even after one's death. Pativrata dharma is the most sacred and meritorious religious behavior for a woman. Staying within the confines of Pativrata dharma is a more virtuous and acceptable state for her. Most of the Newar single women were influenced by this view. It is the reason, they avoid remarriage.

Social Obligations

The most convincing conception for avoiding remarriage is the social difficulties, they have to face. Firstly, there is rare chance of accepting a young single woman as bride by any virgin groom. So, they are compelled to marry with widower or groom with an older age. The second marriage of a single woman is considered the matter of hatredness in the society. With such obstacles in the way, one would think that a man would not be interested in marrying a widow or a separated woman. Similarly, single women with children think of the betterment of their children's future rather than remarrying themselves. The responsibilities of guardianship don't allow them to remarry and settle a new world.

Social Barrier of Age

In the context of Nepal, generally it is practiced that a girl is married at her late teen or early twenties. Nowadays, it has been increased up to late twenties.

Still, there is chance of marriage of the females above 30. But, there is very rare chance of marriage of those, who become single after the age of 40. Generally, they are proposed either for widowers or comparatively older grooms. This is one of the cause, single women are not married. Here, the social and symbolic meaning of Ihi becomes useless for them.

Above all, all the respondents were agreed that Ihi is only a ritual marriage, which can never fulfill the physical and social need of a Balami woman. In their opinion, it is only a mock marriage and has no further connection with the social marriage. Their view towards the meaning was that Ihi should be understood in terms of girl's adulthood and her status at the familial and social level.

4.6.2 Change in Religion

Though religion is a highly personal thing, yet it has social aspect and social role to play. It has been powerful agency in society and performed many social functions. Balami practices their own tribal deities, which consists of worship a number of spirits and some are worship in Hindu deities. On the basis of religious practices it is hard to categories them into one particular religion of Nepalese context. Religion is the beliefs in supernatural power and the nature or types of that power/force mainly based on socio-economic and environmental aspects of the believers that may cause to seen different types of religious practices in the world. But the religion help people to find the answer about the meaning of life, fortuitous happening in human life and the death through which people try to manage own livelihood as well as their day to day life.

All respondents do not invite the Brahmin/Purohit in rituals. They invite their own priest, or some invites their sister's or a daughter's husband in rituals and ceremonies. They offer gifts to priest for doing rituals. But now they are also celebrating Hindu culture due to influence of modernization and social harmony in community they reside.

4.6.3 Change in Food and Drinking Habit

Specially, the Balami people of Nuwakot are non-vegetarian. They eat grain whole of the year. They use roots and fruits also. Their staple food is dal-bhat (Rice and Pulse). They eat fish, buff, pork, mutton and chicken. They drink alcohol. They make Jand and Raksi in their own house. It is necessary to offer in birth and death and necessary in welcome to guest who has come in home. But, nowadays, tea is used instead of alcohol. Similarly vegetable is used due to change in living standard and health condition of respondents.

4.6.4 Change in Dress Pattern

The Balami's forefathers wear traditional dress. The male Balami wear Daura-Suruwal etc. Female used Cholo, Lungi, Patuka, Hakuptasi, etc. Now a days male wear shirt, pant, and females wear sari, paint, kurta, salawar. Ornament consists of Dhungri, Madwari, Kan Dungri, and Lurke sun on ear. Bahin (Bala Chura) on their hands ring on their finger and Naugedi, Kantha Tilhari, Pote, Mala on their necks. But now, they wear ear ring on the ear, chain on their necks. They do not wear Dungri and Jhumke Bulaki. So, we can say that, the Balamis of Kagatigaon are rapidly changing as far as their dress patterns are concerned.

4.6.5 Change in Festivals

Balami people observed many feasts and festivals. They celebrates Dashain, Tihar, Suane Sakranti, Maghe Sakranti, etc. In the study area, the Balami people celebrate Tihar as the greatest festival. During Tihar, they worship God Laxmi, Ma puja (own worship) and play Deusi and Bhailo. They get tika from the hand of parents, sister and brother. They exchange gift too. They sacrifice the buffalo and chicken during the festivals.

They also celebrate Dashain, Saune sakranti, Buddha Purnima, Maghe Sakranti etc. They do not put 'Jamara' in Dashain. On the day of Dashami they put tika

from their elder relatives. Sister and daughter, who are married, bring 'Koseli' to parent's house for tika. In return, parents give some money to them.

They do not make expenditure on feast and festival due to economic condition and influence of other caste like Brahmin Chhetris in local community. There is no great change in celebration of festivals.

4.6.6 Change in Kul Puja (Worshipping Ancestors)

Balami people pray their Kul Devata which is called Kul puja. They pray their Kul Devata in Baisakhe Purnima and Mangsire Purnima. They sacrifice buffalo, red cock in Kulpuja. Some Balami sacrifices buffalo and some sacrifice cock or hen for the Kulpuja.

They believe that, Kul Devata helps the well condition of house, family, animal and agriculture etc. They pray in different time period. Some pray per 3 year and some are annual praying.

4.6.7 Change in the Life Cycle Ceremonies

Human life is not immortal. Birth and death are natural things in every communities of the society. Every ethnic group has their philosophy of life and death, human relationship, importance and their social activities as well as life cycle also. Such ceremonial activities of life cycle are not an expectation to change and modification but cultural contact and dominance of majority groups gradually brings change over minority groups.

4.6.7.1 Birth Rituals

The Balami do not have religious activities during pregnancy period. But the family member knows that one has got pregnant, they begin to prepare for days of delivery. Then they take of any health worker or hospital at the time of birth. After the birth, the next step is 'Nwaran' (name giving). According to the social tradition these Balami people observe the birth pollution for 11 days. They call Bhanja or Bhusal for necessary activities. At the sixth day of baby, they do

Chhaiti. They believe that on the Chhaiti the god comes and writes the destiny of the child on its forehead. Thus, they maintain a whole night at sixth day by singing and dancing 'Sangini' with lighting lamp. On the eleventh day of birth, the name giving ceremony 'Nwaran' is performed. But if there is any difficulty for them on that day, they can reduced to ninth or even seventh day too. On that day, sun pani is taken from Bhusal or Bhanja. He give some sacred words to it and that is sprinkled to the family and even nook and corner of house by Chhori-Chelli.

4.6.7.2 Weaning (Pasni)

It is the ceremony of rice feeding to the child for the first time. Pasni performed at fifth month of age when the child is a girl and at sixth month of age when the child is a boy. In this ceremony they make varieties of food and feed to the child.

4.6.7.3 Sari Cholo Giving Ceremony (Gunyu Cholo Dine)

It is the ceremony of new cloth (sari and cholo) giving. It performs in Balami community at the odd year of female child. They invites relatives and neighbour and give party in the occasion of sari-cholo giving ceremony. Her parents and other relatives put tika on her forehead and bless for her long and happy life. They give money and gift also. It is highly influenced by Hinduism.

4.6.7.4 Marriage

In *Balami* community, *Ihi* ceremony is seen as the first marriage while the real marriage (Marriage with a human husband) is considered as secondary. *Kanyadan* (handover of virgin girl) rite is done during the *Ihi* ritual, which is not performed again in the real marriage. That's why, as long as a girl is considered to have *Kanyadan* with the deity, she is not thought as a widow even after her husband's death. Similarly, marriage with the eternal deity gives her permission to divorce and remarry. The Hindu conception of ties of marriage can be seen in significance for performing *Ihi*. In Hindu belief, once a

girl is married, she has to spend her whole life with her husband. Same as that, symbolic marriage with the deity is an eternal marriage which gives her theoretical legacy not to become single, even if her social husband dies or she is also free to divorce and remarry.

In Balami society, specially two types of marriage system is in common practice.

- i. Magi Bihbaha – The arrange marriage.
- ii. Bhagi Bibaha – Love marriage

Among these, the arranged marriage is most common practice among them. In the study area, there is practice of endogamous type and also exogamous types of marriage. Theoretically they marry with the community except the member of their patrilineage group. They have the practice of arrange marriage system. Traditionally marriage arrangements were made by parents of couples. Although in some cases the young people select their own partner before their parents make the arrangements. In the study area there is also practice of inter-caste marriage system.

During marriage ceremony, first of all Swyamber is performed in the Balami community (Swyamber is the ceremony of the formally choosing one's partners and exchanging of garlands and gold rings followed by wedding procession). After it, the rituals which actually makes this couple one is the sindur and pote, where the groom pours sindur on the hair parting and pote on the neck of the bride. At last, the bride is given a farewell and she is sent with her husband and janti to their real house or ghar. During the field visit it was found that the age of marriage was varied form person to persons.

4.6.7.5 Death Rituals

Every living being have face an unavoidable event of life that is death. In fact, death is certain in every life. Most of people accept the death term with the belief of new life after their death. The soul of person transfers the new life and

goes to the heaven with their parent's activities of life. The unique tradition of Balami community is that they put alcohol (jand or raksi) in the mouth of the dead body and put ½ kg. (1 mana) rice on the chest. This is done in order to help the dead body's soul to pay fees for crossing the river to reach the heaven.

When some one dies, the corpse is wrapped in a white cloth and tied to a bamboo. The dead body is carried to cremate or buried place by the relatives and neighbors.

The burning process of corpse is in tied by his soul and some other close relatives (10 dine Daju Bhai) too, shave their hair and by finishing the burning process all the participants of the funeral procession take bath in river. After finishing the burning process the son of deceased is responsible to carry certain rituals for 10 days. Since he should not touch any one in those days and shouldn't speak to other caste people. He has to do every thing by himself and other preparation is done by 'Chori Cheli' or '10 dine daju bhai'. Son of deceased person have to perform their daily activities like going to the stream, bathing, pay homage to the soul of dead body and cooking food. He is allowed to eat once in a day and they can have fruits. Salt is not allowed for 10 days. On the 10th day they have to feed those person who had attended to carry deceased body who is called 'Malami,' neighbour and relatives also. After the completion of this rituals he will be eligible to mix with society.

From the fifth day to every days, till ten days relatives and other relatives bring some kilogram of rice grains, ghee, fruits etc. to the house of deceased person. The son of dead person wears white cloths, cap and shoes all over that year. After one year, the son of deceased person changes his dress.

4.6.8 Change in Expenditure on Marriage

Marriage and other social ceremonies are the occasion for the villagers to spend money. People have a feeling of competition to spend money in the marriage ceremony. Sometimes, their expenditure is higher than their income. They feel

themselves more prestigious when they spend more money in the marriage ceremony. So it was their compulsion to take loan from the money lender and it takes years to repay the debt with interest. But, now a days, it is reducing to spend much money in marriage ceremony. It is due knowledge of respondents regarding negative effect of demonstration habit and poor economic condition.

CHAPTER V

SUMMARY AND CONCLUSION

5.1 Summary

Nepal is patriarchal country among the countries of the world with the highest son preference. Women in Nepal enjoy the secondary socio economic status. Sons are preferred because they are required to perform religious functions especially after death. They carry on family name as well as property whereas Nepalese women enjoy only supplementary role in the religious functions. They follow husband's family name and enjoy only sentimental value for caring parents. They enjoy conditional legal rights in property. This is either they have to buy on their own or they have to remain unmarried up to the age of 32-35 to enjoy the legal share on parental property. Now it is slightly changed she has right to share her parental property but she has to return back after she gets married.

All these imbalance socio-economic norms have made weak and dependent on men and deserve their socio economic status accordingly from their father, husband and son. It has been realized that without women's participation that usually constitute more than half of the total population, goals of development activities cannot be fully attained.

20% of Balami women are engaged in household works, 30% are engaged in household work and business, 30% are engaged in household work as well as job and 20% Balami women are engaged in tailoring and weaving.

the major source of income of 40% household is business, 20% household is restaurant and 40% household is governmental/non-governmental as well as other types of job.

The present study was carried out in Kagatigaon, of Nuwakot district to find out the socio cultural situation of Balami women and change of Balami community of this town. This rural municipality is 15 km away from Kathmandu and takes 1 hour by bus from Kathmandu.

In this study various research methodologies have been applied. This present study is descriptive that is descriptive research design has chiefly been the basis of this study. The respondents for the study have been selected conveniently. Thus the respondents were selected among 50 households living in the study area. Study has been conducted through interview structured questionnaire and case studies in order to obtain information's about their economic, social, familial, decision-making etc. Similarly information relating to their habitat, food, clothing manner and way of living had been collected through participant observation.

Thus through various ways primary and secondary data have been collected. The primary data are collected by the researcher himself by conducting field survey where as secondary data are derived from the published and unpublished report, books, articles, writing and news items by the others. The detail of case studies prepared to help identifying whether women have been facing the problems or not of this Kakani rural municipality. To find out past and present situation of the married women from this area researcher tried to get detail information from only few respondents among those 50 households.

To find out the social condition of the Balami women of this municipality personal interview was conducted by researcher for household level such topics: marriage age, education, family structure etc. In Kagati Gaon 6% of women were married at the age of 14-18, 8% were married at the age of 15-20, 16% were married at the age of 21-25, 32% were married at the age of 26-30 and 38% of women were married at the age of 30-35. As far as the type of marriage, 50% women had got arranged marriage, 40% had got love marriage and 10 % had got eloping marriage. Similarly, the education level of Balami women is also very low. As per study, 2% of Balami women cannot read and write, 60% can read and write, 20% are having education below SLC and 18% women are having education above SLC. The family size of Balami is also different. 50% households have 1-5 family members, 46% have 6-10 family members and 4% of households have family

members above 11. Likewise, type of family is also different. 40% households have nuclear family, 58% have joint family and 2% households have extended family structures.

Being well educated Balami women are treated as a slaves. They have to look after household chores as well as run business or go to office. All the responsibility is given to them, and they are expected to live up to their expectations. Majority of the people are from joint family. In this area like in our society where home management is an exclusive female task, their involvement with the development work is no excuse for getting away from it.

To find out the economic condition of the married women from different wards of this municipality. Researcher has been asked several questions to find out the required findings in respect of following topics: occupation, family income and work done by the respondent. As per study 20% of Balami women are engaged in household works, 30% are engaged in household work and business, 30% are engaged in household work as well as job and 20% are engaged in tailoring and weaving. Similarly, the major source of income of 40% household is business, 20% household is restaurant and 40% household is governmental/non-governmental as well as other types of job. Most of the people run their own business and work in offices. The economic condition of married women is not so poor.

To find out the role of married women in household level the researcher asked the question such topics they are: Works helped by male counterparts, using family property, Involvement in decision making process, Involvement in social activities, preferring son and daughter and choosing life partner. As per study 20% male counterpart help in female in cooking where as 80% do not help in cooking, 28% male help in taking care of children where as 72% do not help and 36% male counterpart help their female in running business and 72% do not help in business. Likewise, 14% women are fully involved in decision making process, 26% are partially involved and 60% of women are not involved in decision making process in their home. Similarly, 30% Balamis

prefer son, 20% prefer daughter and 50% prefer son and daughter both. Very few male counterparts help in their household work in the conditional reason. Most of women from this area are derivate by using family property. Only very few have found their involvement in decision making process in household level. Most of them are not involved. Married women from this area do not involve in social activities except few.

5.2 Conclusion

Nepal is an underdeveloped country with patriarchal society. Where women enjoys subordinate role to their male counterparts. It is son who enjoys the parental property. Women, who constitute more than half of the total population of Nepal, have very poor social and economic status except in some urban areas. Therefore to study the socio-cultural status of women from the Balami community, a small town called Kakani of Kagatigaon was chosen as the study area, which is far from the Kathmandu metropolitan city. During the study researcher has been found the following conclusion such as:

Women are suppressed and dominated. No matter educated or uneducated they are compelled to lead a life of slave. They have to shoulder all the responsibility of household work and not allowed to speak to defend her if she is blamed for the mistake she has not done. If she does so then her image will be spoilt in the family. So women's job is just to follow family's instruction without any objection. They don't have right on their life. There is no importance of their desires, ideas and beliefs. They don't have the right to make decisions because they are daughter in laws and daughter in law's status is very low in Balami community and family has full right to take advantage of her. This is the system of our society and specially the people of Balami community has been following it strictly without thinking that whatever they are doing is right or if the same thing happens to their daughter how they feel. Women from Balami society are just a slave their job is just to please their in-laws and family member. They spend their whole life pleasing them, whether

they are good towards them or not but they have to keep them happy all the time and be ready to serve them. This is how Balami lead their life in their in laws' place. I personally feel it is the worst tradition of our society. I myself very closely observed and experienced the tradition of treating daughter in laws and providing them status of a slave. It is cruelty of our community. So this type of behavior makes them depressed and submissive, more than half of the total respondent from this area are not allowed to use their family property. This clearly shows that women lead only the secondary position at her household level. Monotonous household work affects their thinking horizon as well as their self-confidence. Due to this women's involvement in social work and decision making have been found very limited.

There is change in socio-cultural behavior in study area due lack of strong economic condition and increase in knowledge of social behavior like demonstration effect, modernization and urbanization in study area.

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Household Survey Questionnaires

Date of Information: Schedule No:

Ward No: Household No:

Part – I

Personal Profile:

Name:

2. Sex: Male [] Female []

3. Age: Young [20 – 25] years old []

Middle [25 – 45] years old []

Old [45 and above] []

4. Religion: Hindu [] Buddhist []

Christian []

5. Language: Newari [] Nepali []

6. Occupation: Agriculture [] Animal Husbandry []

Service [] Business []

Labor [] Housewife []

Others (specify):

7. Citizenship: Yes [] No []

8. Educational background: Cannot read and write []

Able to read and write []

Under SLC []

Above or higher level []

9. Marital status: Married [] Widow []
Separated []

10. No of Children: Son: [] Daughter: [] Total: []

11. Which type of work do you usually do in the morning, afternoon, and evening?

Morning:

Cleaning the house []

Kitchen gardening []

Fetching the cattle []

Grazing the cattle []

Cooking the food []

Sewing and weaving []

Agriculture []

Preparing Tiffin []

Washing cloth []

Labor []

Evening:

Preparing meal []

Cleaning []

12. Do your husband or other male counterpart of the family assists you in your household works?

Yes [] No []

If yes describe: Preparing meal []

Grazing the cattle []

Agriculture []

Fetching water []

Labor []

Taking care of child []

13. Family Structure, Sizes and type:

[] Nuclear Family [3 – 5]

[] Joint Family [6 – 10]

- Small farmer Development Project []

Others Sources:

iii) For what purpose?

- To build a house []

- To buy cereals/food []

- To buy a land []

- To buy a cattle []

- For health treatment []

- For clothing []

- For education []

- To celebrate festivals and occasional []

- For married []

iv) How much money have you borrowed?

v) If you have lend money how much have you lend?

vi) Do you have any individual property like Daijo, Pewa?

Yes [] No []

Are you free to use this property? Yes [] No []

If yes what type of do you have?

Cattle [] Ornaments [] Cash []

vii) Do you allow to expend the family property?

Yes [] No []

Reason: _____

Part-III

Social Status:

1. What different festivals do you celebrate in your family/community?
2. Is there any particular women's festival here? Yes [] No []
3. What is the marriage age of women/At what age did you get married?
4. What is the process of choosing life partners?
5. Are any of your family members married with person from other caste?
6. Have you ever-practiced contraceptive? Yes [] No []
If no, Why
- Do not know about contraceptive []
- Religious factor []
- Social factor []
- Problems of health (side effect) []
Others (specify):.....
7. How is your relation with neighbors?
a) Good [] b) Poor [] c) Satisfactory []
8. Is there caste discrimination in your community?
Yes [] No []
9. Is there any social organization for women welfare in this municipality?
Yes [] No []
10. Are you member of this society?
Yes [] No []

Division of work/labor force

Work tasks	Grand parents	Father	Mother	Son	Daughter
Household 1. 2. 3. 4.					
Farm Tasks 1.Ploughing 2.Sowing seed 3.weeding 4.Reaping					

12. Did you participate in the election?

Community level [] District level []

Regional level [] National level []

13. What do you think are some of the potential problem of women in Kakani rural municipality of Nuwakot?

14. What could be your suggestions to overcome with such kind of problems?