

**POWER OF PARADOX: CHANGING ROLE OF DALIT WOMEN IN
SHIKHAR MUNICIPALITY, DOTI**

A Thesis

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By

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DECLARATION

I hereby declare that the thesis entitled POWER OF PARADOX: CHANGING ROLE OF DALIT WOMEN IN SHIKHAR MUNICIPALITY, DOTI submitted to the Central Department of Rural Development, Tribhuvan University, is entirely my original work prepared under the guidance and super vision of my supervisor. I have made due acknowledgements to all ideas and information borrowed from different sources in course of preparing this thesis. The results/findings of this thesis have not been submitted anywhere else for the award of any degree or for any other purposes. I assure that no part of the content of this thesis has been published in any form before.

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LETTER OF RECOMMENDATION

The thesis entitled POWER OF PARADOX: CHANGING ROLE OF DALIT WOMEN IN SHIKHAR MUNICIPALITY, DOTI has been prepared by Ms. Hira Tamata under my guidance and supervision. I hereby forward this thesis to the evaluation committee for final evaluation and approval.

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APPROVAL LETTER

The thesis entitled **POWER OF PARADOX: CHANGING ROLE OF DALIT WOMEN IN SHIKHAR MUNICIPALITY, DOTI** submitted by Ms. Hira Tamatain partial fulfillment of the requirements for the Degree of Master in Arts (MA) in Rural Development has been approved by the evaluation committee.

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ABSTRACT

This study explained changing role of the Dalit women living in Shikhar Municipality. The specific objectives of the study are; to examine socio demographic characteristics of the selected respondents, to assess role of Dalit women on transforming their livelihoods and Dalit community and to establish the relationships between socio demographic characteristics of the respondents and changing life and livelihoods of Dalits. The study applied case study method and quantitative approach in which required data were collected from 132 Dalit households who female family members are playing transformative role in the community and improving their family livelihoods. The collected data and information have been analyzed by applying descriptive and inferential test statistics. The study found that Dalit women are actively playing social-economic and political role in the community and society. Because of that awareness level of entire Dalit women have been increased and they become knower of the things what is happening in their community and society. Dalit women are actively involving in economic activities in this year that has changed their social and economic status in the society. Dalit women are becoming more empowered due to implementation of target budget program that offer technical and financial support to the Dalit women. Dalit women are becoming independent and challenging against paradoxical thought women are inferior comparing to men. Finally, the power of Dalit women against social stigma and paradox not only changed socio-economic role and decision making role of Dalit women but also brought social and economic transformation especially in Dalit community. Dalit children have good access of educational and health facilities. Non-dalit children started to stay in Dalit's home and eat together with them. Now, women are stopped to term as dependent of their husband and most of settlements have gained economic wellbeing and social prosperity. Now Women are becoming aware and skillful and they are supporting their livelihood, providing good parenting and also playing advocacy role in the society.

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ABBREVIATIONS AND ACRONYMS

AD	:	Antonio Domini
CBS	:	Central Bureau of Statistics
CEDAW	:	Convention on the Elimination of All Forms of Racial Discrimination
DDC	:	District Development Committees
GDI	:	Gender Development Index
GEM	:	Gender Empowerment Measurement
GFP	:	Gender Focal Points
INGOs	:	International Non-Government Organization
JT	:	Junior Technician
JTA	:	Junior Technician Assistant
LBs	:	Local Bodies
LSGA	:	Local Self Governance Act
Max	:	Maximum
MDGs	:	Millennium Development Goals
MGEP	:	Mainstreaming Gender Equity Program
Min	:	Minimum
MoFALD	:	Ministry of Federal Affairs and Local Development
NDC	:	Nepal Dalit Commission
NDHS	:	Nepal Demographic Health Survey
NGOs	:	Non-Government Organizations
NPC	:	National Planning Commission
NWC	:	National Women Commission
SAARC	:	South Asian Association for Regional Cooperation
SD	:	Standard Deviation
TU	:	Tribhuvan University
UN	:	United Nations
UN	:	United Nations
UNDP	:	United Nations Development Program
UNFPA	:	United Nation Fund for Population Activities
UNHCR	:	United Nations Human and Cultural Right
UNICEF	:	United Nations Children Fund
UNPEF	:	United Nations Population Emergency Fund
VDC	:	Village Development Committees
VDC	:	Village Development Committee

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Women's criticism had become institutionalized in Hindu ceremonies, which systematically undermined their self-worth. When women are young, Manusmriti outlines their main responsibilities, which include obeying and serving their dads, brothers, and other male family members. They should also serve their husbands, fathers-in-law, mothers-in-law, and other senior male and female members of the family after they have married off. However, when they grow older, they should listen to their sons' advise. As a result, women are conditioned to be obedient to male family members throughout their lives (Jain, 1994). This incident made people understand that under the law, women are not equal to men and are economically and socially dependent on men. As a result, Nepal is a country dominated by men, with men holding a greater social rank than women. Women have a low socioeconomic standing and a limited ability to make decisions. Household, reproductive, and productive economic activities are all obligations that fall to women. Their domestic responsibilities, on the other hand, are not deemed productive. Within it, the majority of Nepalese communities are patriarchal. A gender biased social system defined by male dominance over women is referred to as patriarchy (Karki, 2002). It has been introduced from the time of God and it has been greatly rooted in our Hindu religions. The caste system in its origin is divided into four categories: Brahmins, Chhetries, Baishya and Sudra. Sudra is considered as the lowest caste, the untouchable castes, which are now known as Dalits (CBS, 2003).

The phrase Dalits refers to a group of people who have been oppressed, crushed, stepped up, kneaded, ground down, humiliated by having to kneel to someone else's feet, or silenced by suppression (Nepal Academy, 2010). The current term refers to a collection of communities whose residents have typically been socially backward, economically impoverished, and politically powerless (Tiwar, 2007). In Nepal, the National Dalits Commission defines 'Dalits' as "those communities that are most backward in social, economic, educational, political, and religious spheres, and deprived of human dignity and social justice, as a result of atrocities of caste-based discrimination and untouchability" (NDC, 2008). Kisan (2013) argues that the term 'Dalit' basically stands for four aspects in general i) social,

cultural, economic and political deprivation, exploitation and exclusion ii) rejection of the concept of purity-pollution and caste-based hierarchy, iii) historically untouchables and discriminated iv) unity, change and revolution. Nevertheless, the ongoing debate attempt to define and analysis the term 'Dalit' on three distinct premises, class based analysis, communal analysis and caste-based analysis. The persons and institutions, whose analysis is based on class, argue that Dalits include the group of people who represent lower class in terms of economic, educational and political ability. National Dalit Commission has listed 671 Dalits surnames belonging to 21 distinct Dalit sub-castes five in the hill Dalits category and sixteen in the *Medhesi* Dalits category. Although the highest concentrations of Hill Dalits are in the Mid-Western and Far-Western Regions and *Madhesi* Dalits are largely concentrated in the Central and Eastern regions, Dalits are scattered across Nepal. In some places, they have converted to other religion, but they have rarely been able to escape the stigma of their formal position in the Hindu caste hierarchy (Bennett et al., 2013). Dalits are not a homogenous group of people. In different region of Nepal, Dalits wear different dress code, celebrate different festivals, and, most importantly, speak different language.

Hereby, Dalits are also considered the most socially excluded caste group of Nepal. Any groups are considered socially excluded if they are denied the opportunity of participation, whether they actually desire to participate or not. The groups of people who cannot gain that capacity are considered as socially excluded. Traditionally, the Dalit or untouchable groups in the Chadani, are Damai, Luhar, Baddi, Sunar, Paudel, Kami, Nepali, Sarki, Bishwakarma, Dholi, Koli and Bhul. Similarly, National Dalit commission of Nepal has identified the following groups as untouchables and choichitohalnuparne (caste from whom water is not accepted) in the Terai community KalarKakihawa, Kori, Khatik, Khatwe (Mandl, Khang), Chamar (Ram, Mochi, Harijan, Ravidas), Chidimar, Dom (Marik), Tatma (Tati, Das), Dhusad (Paswan, Hajara), Dhobi (Rajak), Patharkatta, pasi, Batar, Mushar, and Mehtar (Dahal et al., 2002). Non-Dalit refer to opposite from Dalit. The term Non-Dalit is understood as touchable, PaniChalne Choi Chitohalnunaparnejat (water is accepted and a traditional bathe or sparking the water to purify is not needed). They are Yadav, Tamang, Hill high caste, Newar and TaraiJanajati including other religious minorities such as Muslim, Sikhs and Christian residing in Terai of Nepal (Acharya & Dahal 2011).

Likewise, gender discrimination is a major contributor to prevail poor status of women empowerment especially in rural communities throughout Nepal. Nepal, like the rest of South Asia, is steeped in a culture of bias against women and girls causing great inequality between men and women in areas such as literacy, health, and political participation. According to Human Rights Watch, Women make up most of Nepal's ultra-poor: more than 90 percent of Women live below the poverty line. They score lower than all groups in Nepal on most social indicators, suffering an average lifespan of only 42 years and 7 percent literacy rate (NDHS, 2011). In this context the status of Dalit women is significantly miserable than those of women belong to non-Dalits. Hence, Dalit women are double marginalized as they are women and Dalit. The relations between men and women are socially constituted and not derive from biology. Therefore the term gender relations should distinguish such social relations men and women from those characteristics, which can be derived from biological differences. In this connection, sex is the province of biology i.e. fixed and unchangeable qualities, while gender is the province of social science, i.e. qualities which are shaped through the history of social relations and interaction. It is considered that people are the means and ends of development. In this view "development should be understood as a process by which the members of a society increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and justify distributed improvement in their quality of life consistent with their own aspiration."

The Convention on the Elimination of All Forms of Racial Discrimination (CEDAW) the term "racial discrimination" shall mean any distinction, exclusion, restriction or preference based on race, colour, descent, national or ethnical origin which has the purpose of effect of nullifying or impairing the recognition, enjoyment or exercise, on as equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life (UNHCR, 2001). Women have been significantly participating on the cultural and social development of the mankind through the history despite their roles often been seen as secondary to those of men women played important role in the development of civilization since the pre historic period by their unique character in accepting the coexistence of all living beings perhaps led to the domestication of animals and the system of agriculture cultivation in the family or community unite since time immemorial female participation whether from household viewpoint or in the out

sphere have remained significant even the postmodern era the participation of women whether in economic or social and political area have remained vital women now have more influence than even still in the world but for all their gain they are fewer social options for survival other than married and producing children are the ultimate goals for employment are only secondary (Acharya, 1997). Women are involved in politics but they still do not have an equal influence in policy making men continuous hold the majority of parliamentary seats and key government position throughout the world. The situation of Nepalese women is no different Nepalese women are underprivileged and disadvantageous interims of their socio-economic standing compared to their male counter parts. According to AD 2011 census women population more than half (1, 36, 45,463) of the total population (2, 64, 94,504) in Nepal. The female literacy is 56.4 percent which is very low compared to male. Literacy is basic element for the formation of the progressive and cultural society, literacy acknowledge benefiting the individuals and the society is associated with a number of positive for health, nutrition and overall wellbeing of both men and women (NDHS, 2065).

Similarly, health is another crucial indicator from which we can generalize the status of women. Due to the poor literacy condition in indicators of the qualitative development, such as gender equality and equity, freedom of expression, meaningful participation in social, cultural and political sphere and decision making process are not in improved condition in Nepal, unfair and injustice status of this half of the population has forced people to live a life of the endless misery on the same way, due to the lack of sufficient infrastructures and skilled human power the health status of Nepalese women are not satisfactory. UNFPA report (2003) also stated that there are very few households which are headed by female. According to census 2011, only 25.17 percent households are headed by women. In Nepal very few women involving in main stream of development and very few women are also in services sectors. There are very few women in policy making levels. More than 70 percent females are involving in agriculture sector, only few percent female are in service. The caste system is a social division of people based on their occupation and access to power in Nepal. Caste system is not the origin of the short past in Nepal.

It describes the absence of obvious or hidden disparities among individuals based on gender. Women discrimination is one of the major drawbacks in Nepalese culture. Disparities can include the discrimination in terms of opportunities, resources,

services, benefits, decision-making power and influence. Gender discrimination takes many forms. Many social practices seen as normal from a religious or cultural point of view (which may have deep historical roots) leave women out of the economic mainstream. These social practices may have profound economic consequences because they do not allow society to take advantage of the talent inherent in women. Gender equity needs to be considered as an important factor to achieve satisfactory result from development program. Both men and women are responsible for progress in human history and creative force for civilization as well. In the course of creating human civilization and propelling social development women had played a great role. A higher proportion of women than of men die each year in Nepal. Consequently men live longer than women do. This contrary to the international trend, and even the South Asian trend, which indicate higher mortality rates among men. The higher mortality rate of women in Nepal is attributed to higher female child and maternal mortality rates (Vidya, 2008). In this background, this study has analyzed changing role of Dalit women in Shikhar municipality of Doti District. Dalit women are becoming empowered and playing decision making role in household and community levels. They are actively involving in social, economic and political activities. And Dalit women are gaining power and the capacity for influence through social practices that advance the interests of other Dalit and Non-Dalit women, such as empathy, collaboration, open mindedness, fairness, and kindness.

1.2 Statement of the Problem

Social exclusion and prejudice based on race or caste has long been a feature of human history. Human stratification has been a historical occurrence based on race, caste, class, creed, area, religion, occupation, and language. Nepal has a population of 26.4 million people (CBS, 2011). Women make up nearly half of the group. The situation of Dalit women is deplorable. The female has very limited room to assert her uniqueness in a male-dominated family system. Due to illiteracy, poverty, traditional social taboos, and insufficient legal protection, they are excluded from economic and social prospects. Discrimination based on caste is illegal under the constitution. However, this structure is only recently established in Nepalese society's outlying parts. Dalit women are one of societies most oppressed and vulnerable groups. This study provides information which family in community has grater discriminatory in nature. So, analyzing gender discrimination is the major concern of this study. Women in social exclusion and prejudice based on race or caste has long been a feature of human history. Human stratification has been a historical occurrence based on race, caste, class, creed, area, religion, occupation, and language. Nepal has a population of 26.4 million people (CBS, 2011).

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Initiatives for development must be based on sociopolitical and anthropocentric ideas. As a result, a model of collaborative practice and whole-society participation in developmental activities is required. For this, any individual, such as a youth club, a mother group, a forest consumer committee, a drinking water consumer committee, a rural road infrastructure community, a school management committee, and so on, must have equal access to participate in social networking. Local people construct such institutions at the local level to carry out, control, and monitor developmental initiatives. These institutions are fully authorized to operate, work, and exist at the community level under any legislative regulation. These grass-roots groups have a social connection to one another and are hence referred to as social networking. Traditional systems, on the other hand, fail to envelop all caste communities in such social networks, leaving minorities, primarily Dalits, on the periphery or without a voice in leadership positioning. Individuals from the Dalit community are rarely nominated for the position of chairman of the committee, as is customary in our society. Dalits are still lagging behind in terms of collaborating with so-called non-Dalits inside the caste-based social framework. Indeed, several jargons are employed to describe Dalit situatedness and identities, such as -theologically unholy, historically uncivilized, socio-culturally untouchable, economically destitute, educationally illiterate, politically unheard, and socially ostracized group of people. According to Sagar Shahi (2017), Dalits are Nepal's most socially excluded caste group, as they are denied equal access to social networks as other castes (p. 100). This

is the reason behind why the researcher aimed to explore changing economic role of the Dalit women in Nepalese context. This study is therefore carried out to fulfill this gap and to respond the following questions.

- What is the socio-economic and demographic status of Dalit women?
- What are the major determinants of women discrimination in family?
- What are the changing roles of women in Dalit family?
- What is the nature of discrimination in Dalits' family?
- What is the impact of government policy in gender discrimination?
- Is there education, employment, caste, marital status affects the gender discrimination in family?
- What would be the cause of being backwardness?

1.3 Objectives of the Study

The general objective of the study was to analyze changing role of the Dalit women in family and social levels. For analyzing this central argument, researcher also has developed some specific objectives mentioned below:

- To examine characteristics of the respondents in the study area.
- To assess economic role of Dalit women on transforming their livelihood and
- To establish the relationships between characteristics of the respondents and family economy in the study area.

1.4 Significance of the Study

This study is extremely focused on the issues of Dalit women. Women discrimination is one of the national problems. No doubt, Dalit are still facing social stigma related challenges in the community level. They are facing discriminatory behavior in various sectors like education, economic, social, political, culture. Most of the Dalit women are limited in unproductive work. Their contribution remains invisible. Most of the Dalit women are unknown about gender and development and change agent role of Dalit women for empowering Dalit community. Though, discrimination exists any time and everywhere they are facing the discriminative behavior in their day to day life. It may be house hold, working place or anywhere. Therefore, this study highlights the issues of changing role of Dalit women for transforming Dalits livelihood and community in these changing contexts that might be a reference document to the policy makers, development activists and local development stakeholders.

1.6 Hypothesis Testing

- 1: Sources of family income items are really matters with each other's
- 2: Family income and expenditure items are really matters with each other
- 3: Family expenditure items are normally distributed
- 4: Capacity and skill development training are matters with implementation agency
- 5: Types of trainings are matters with the category of capacity and skill development
- 6: Family social status and family economic status matters with each other

1.5 Delimitation of the Study

- The research field is Shikhar Municipality of Doti.
- The study population is 236 Dalit women playing change agent role in Dalit community.
- The sample numbers of the study were 132 Dalit women.
- The findings of the study are based upon both primary as well as secondary data and information.
- The focus of the study performing transformative role in the community by Dalit women involving in different community level institutions.

1.6 Organizations of the Study

For making this study more systematic and reader friendly, this study has been organized into five chapters.

First chapter includes background, statement of problem, objectives, significance of the study and limitation of the study.

Second chapter deals with literature review including policy, empirical review as well as conceptual framework of the study.

Chapter three is methodological part that includes general background of the study area, reasons for the selection of the study area, universal and purposively sampling procedure, research design, data processing and analysis

Chapter four dealt with data analysis part that included socio-demography and economic status of people, women empowerment and the changing role of Dalit women.

Similarly, final chapter five deals with summary, conclusion and recommendations based on findings of the study.

CHAPTER II

LITERATURE REVIEW

2. 1 Historical Review

For the first time in the history of Nepal, women took part in the procession of “Civic rights movements” held in 1947-the procession began from Padmodaya High School. Thirty nine people including four women Sadhana Adhikari, Sahana Pradhan, Kanaklata Bajracharya and Snehalata Shrestha were arrested. All of them were imprisoned together inside Singha Durbar and were released after a week. During the same year, on first week of august, a gathering of women at Mhepi founded Nepal’s women’s association. Mangala Devi Singh was not present on the occasion. However Ganesh Man Singh was in prison, the gathering decided that his wife should be the president. A committee was constituted with Kamaksha Devi as the Vice-president and Snehalata Shrestha as the General Secretary. Under the leadership of this association, a delegation met Prime Minister Padma Shumsher demanding education, employment and voting rights for women. Another movement took place in 1948 in the name of National Congress. Eleven person including and six women arrested.

A procession of women took to the street in Katmandu on the day of Shree Panchami in 1951 the procession began from Bangemudha and concluded at Swayambhu. It had a good participation of peasant women. Pamphlets on the rights of women were also distributed in the procession. During the same year, King Tribhuban went to India. The Rana rulers coroneted Prince Gyanendra, But the public protested it. Social exclusion is the root cause of disempowerment of women. Empowerment is seen as occurring at the individual and group level and to an important extent has to do with increasing their access to assets, capabilities and voice; and help them to realize the power, they gain from collective action. Indian sociologist Kamal Bhasin defined, empowerment means the enhancement of social aspect, self-dignity, self-reliance and going control over resources (Chaulagain et al., 2003). Deprivation emerges through the burden of household work. The counterpart either a male or a woman would become facilitate upon the cost of another women.

According to the constitution of Nepal, all citizens of Nepal are equal under the law regardless of sex, caste and ethnicity. Nevertheless in actual practice, illiteracy, poverty, deep rooted socio-cultural values and traditions especially cost prejudices and political factors have all often combined to prevent women from

exercising their human rights. While human rights are common to men and women, there is a large area in the human rights of women that are not recognized or neglected. Many NGOs and INGOs are working to empower women through various activities. Organizations relating to women have helped to increase the involvement of women in social, economic and political fields since the Beijing conference the government has established the ministry for women and social welfare. The ministry has started small farmer's development program and income generation for rural women (Ojha 1992). Women's economic dependence on men mainly incomes contributing to their social status, the few women who earn a salary are often held in higher esteem than women who do not (Gurung 1999). Women have low degree of opportunity for their education and have hardly any access to employment. There is lack of women participation in decision making from house to the executive level. There is no positive attitude towards women's health and they do not get appropriate nutrition even in the period of pregnancy (UNPEF, 1996).

2.2 The Status of Women in Nepal

The majority of women in Nepal live in rural areas. Rural women as elsewhere play multiple roles. In the domestic sphere they are household managers, mother and wives, in community they maintain social and cultural services, predominantly on voluntary basis and in economy if they are not formally engaged as employees or entrepreneurs; they are active in family business and farms. But they have low access to economic status. Women in Nepal, as elsewhere, hold the triple work responsibilities of reproduction, house holding and farm work. However, reproduction is not treated as work by the government system. Women also suffer from discriminatory practices in opportunities for education, personal, mobility which is required among other for skill development (UNDP, 1995).

Education is one of the most important means of empowering women with the knowledge, skill and confidence necessary to participate fully in the development process. The increasing literacy rate of female population from 1954 to 2011 is 0.7, 12.0, 25.0, 42.1 and 57.4 percent in each census period respectively. But the current gender gap in literacy rate is nearly 18 percent points (census report).

Employability Status: Women's participation in employment in non-agricultural sector has increased, according to inter census data from 1971 to 2011. But male/female participation in some selected occupations reveals a substantial increase in the participation rate of women in low-level, unstable work, while men's

participation in such employment declined substantially compared to other occupation between 1981 to 2011. During the inter-census periods between 1971, 1981, 2001 and 2011 women appear to have replaced men in labor-intensive and low-paid occupations, while men moved on to dominate technical professional and higher production oriented occupations (UNDP).

Dalit as a whole are the poorest community in Nepalese society. Landlessness is acute among the various Dalit group especially in Terai Dalit (Dahalet al., 2002 as cited in Dangal, 2005). Sharma et al., (1994) as cited in Dangal (2005) noted that the main occupational activity of Dalits is wage labour. In addition caste based traditional work (such as black smith, leather work, tailoring etc) is also important for their survival. As a result, they are very poor and cannot offer educational opportunities for children. God gave birth to serve the higher caste people. It means their awareness level also low. Economic discrimination against Dalit is responsible for socio-culture, legal, educational and political backwardness of women in the context of Nepal (Pradhan, 2006).

2.3 Theoretical Review

2.3.1 Women Empowerment

Women's empowerment theory examines the process of women's empowerment from three perspectives: social, economic, and political (Bhattarai, 2009). From access to potable water, primary health care and basic education to skill acquisition, including the ability to use communication technologies, social empowerment encompasses a broad range of human development characteristics. Economic empowerment, on the other hand, refers to having access to productive assets, as well as physical and financial opportunities, in order to achieve economic gains. In short, excluding women and Dalits from equitable participation in productive employment and other income-generating activities is self-defeating. It is the stage at which women are able to exercise control over and benefit from their property, assets, income, and personal time, as well as the ability to manage risk and improve their economic status and well-being. And political empowerment involves capabilities associated with democratic self-governance. It ensures freedom to participate in political parts from acquiring knowledge essential to protect one's right and to assert them under the law. The below table make clearer about these vary indicators of women empowerment with reference to Nepal.

Table 2.1: *Indicator of Women Empowerment in Nepal*

Dimensions	Indicators
Social	<ul style="list-style-type: none"> • Education • Health • Awareness
Economic	<ul style="list-style-type: none"> • Sources of income • Financial income • Access and control on resource
Political	<ul style="list-style-type: none"> • Decision making • Participation at household and social level • Ensure right

Source: Bhattarai, 2009

All of the characteristics and indicators of women's empowerment are interconnected, as seen in the image above. It enables women who are voiceless, powerless, or marginalized to realize their potential and powers that are inherent in all domains of life. Women's empowerment, in this sense, is critical in developing women's leadership potential. It enables women to perform a transformative or altering role in their own households and communities. Through excellent education and a healthy environment, it also encourages women to participate in various entrepreneurial or income-generating activities.

2.3.2 Social Justice

Women are classified as second-class citizens in Nepal. It explains how pitiful their socioeconomic situation is. They don't have a sense of self. Property rights, political rights, and authority are all denied to them. Women are powerless over their bodies. They are placed in the lowest rank regardless of how hard they work for their family and country. They are not allowed to participate in public life (Sharestha, 2002). Discrimination against girls exists everywhere and at all times, including in the womb, at school, and in the media. Not just in these areas, but also in a variety of others, such as her socioeconomic situation, health-care difficulties, obtaining an education, making decisions for economically active women, and participating in national politics for the advancement of women. As a consequence, in the outgoing House of Representatives women constituted less than men although their proportion was much higher in the Upper House, where the members are either nominated by the King or get elected on the basis of party strength in the lower House. The cabinets formed in the last decade have never included more than two women or given important positions to them, barring one or two exceptional cases. Fewer female members in 20-45 ministers will be the rule. Still today women constitute less than

men in the Central Committees of the major political parties. Women's representation in government administration will improve, although only little. In comparison to 1978 AD, the share of women in government administration has nearly tripled now. It will be doubled at the officer and higher levels. Women still make up fewer than 10 percent of the overall federal workforce. Even among the professional and technical group in the occupational categorization, the proportion of women had decreased in 1991 compared to 1981, but the trend has thankfully reversed according to the 2011 Census (CBS, 2011). The trend of increasing proportion of women in administration and management is more encouraging. During the 1990s, women's awareness and consciousness on political and gender issue has rapidly increased. In that election, there were given emphasis on inclusive participation of women from different background such as caste, ethnic groups, cultures, and languages but the result of election didn't demonstrated. 51 percent populations are women in Nepal but there is no proportional participation in major works. Many years ago women had been struggling in the women's right in the world. When the women reach leadership level, then they can influence on policy about women resulting women's liberation. Gender differences in the decision making processes vary in the deferent places among the different castes, classes and ethnic groups.

2.3.3 Identity and Social Identity Theory

According to social identity theory, an individual's level of consciousness determines their social existence rather than their level of consciousness determining their existence. As a result, this idea could be a human world mapping approach that justifies the individual as a communal member (Asthen et al., 2004 as cited in Jenkins, 2008, p. 5). Social identity is based on socio-cultural systems that define who they are in their own eyes as well as in the eyes of others. Individual identification can be ranked, and some people can decide how to treat specific people? As a result, rather than self-identification, social identity is a classification process. In addition, the categorizing process aids in the establishment of relationships between persons in society (Jenkind, 2008, p.7). Identity aids individuals in being self-reflective and defining themselves, but the social identity that makes up a person's self-concept is unique, and occupants of positions play a role in a structured society. Because an individual perceives the content of a social category along stereotyped lines as held in culture, social identity encompasses a 0-1 probability range, but identity includes the entire range of probability (Stets & Bruke, 2000). Self is both a part of society and is

influenced by it. As a result, individuals may classify themselves in specific ways within a group or function, not just to satisfy their desire to feel valued and worthy, but also to feel competent and effective (Stets,1987 as cited in Stets & Bruke, 2000).Individuals must recognize, however, that social identity is a cognitive and motivational process that can be established through emotional cognition, collective action, group cohesiveness, and ethnocentrism (Turner et al. 1987 as cited in Stets & Bruke, 2000).

2. 4 Policy Review

The institutional mechanism establish in Nepal since 1980s as unit in various line ministries; National Women and Children Development Council established in 1995, as the highest level policy planning and coordinating body. Soon after the Nepal ratified Beijing Platform for Action (BPFA) in 1995, the Ministry of Women and Social Welfare was established in October 1995 as the highest level national machinery for the advancement of women. Similarly, National Women's Commission was established in March 2002. In order to mainstream gender in governmental agencies, Gender Focal Points (GFPs) have been appointed in all structure of governments ranging from ministry level to local level in 2002. To carry out the gender mainstreaming, the Ministry has established Mainstreaming Gender Equity Program (MGEP) in 1999).

Millennium Development goals and sustainable development goals equally advocated for women empowerment and poverty reduction have been taken a prime goal. According to the National Planning Commission (NPC) of Nepal, 21.6 percent of the total population is below the poverty line. NPC targets that the country will not remain in the list of least developed. Many MDGs targets such as reducing the proportion of people below national poverty line, achieving 100 per cent enrollment in primary education, reducing child and maternal mortality, and access to improved drinking water facilities have remarkable progress (UN, 2005). However, in the area of employment generation and hunger reduction have seen as challenging.

Policies including Interim Constitution of Nepal, 2007, PSRP and a couple of Three year Interim plans, sectoral policies, programs and projects have focused in addressing the MDGs in last 12 and half years. Not only in the poverty reduction, has the country had to do much on human development as well. Because, Nepal's human development ranking remained 157th, just ahead of Afghanistan (175) among the South Asian countries as stated in Homan Development Report, 2013. Gap between

poorer and richer has been widened. However, Gini coefficient in the report is 32.8. It was 47.3 previously. Means the gap is becoming larger.

Before preparing the MDGs, Nepal had envisioned the decentralization of the governance structure though that was unitary system. The country has been divided in 5 regions, 75 districts, 58 municipalities and 3915 Village Development committees (VDC). Local Self-Governance Act, 1999 (LSGA, 1999) provided a substantial legal and institutional structure for local governance. LSGA has provisioned a level of devolution of authority to local bodies they are VDCs and District Development Committees (DDCs) for resource mobilization. The local bodies can run development efforts in local level as well. In other words, they can generate revenue in their territorial jurisdiction and can run developmental projects and programs.

For ensuring women empowerment, Nepalese state mechanism has been signed in various national and international level policy instruments. More precisely, after the restoration of the democracy in Nepal, the government has enacted various laws and provisions addressing women issues. In case of Women empowerment, in article 13 (3), it has been quoted that the state will not discriminate any people on the basis of religion, caste, gender, origin and principle of individual (Three- Year Interim Plan, 2007-2009). Besides this, this plan has made provisions for educational loans to the students of disadvantaged community to following the 'right-based concept', the state has been making policy, legal and institutional reforms and implementing the development programs in order to protect and promote the women's rights by eliminating all forms of discriminations and violence against women. The article 20 has made the following provisions: There will be no discrimination to female on the basis of sex and gender. The National Women Commission (NWC) will be strengthened and made autonomous in order to make its function effectively. Infrastructure, staffing and institutional capacity of women development offices functioning as focal points of contact for gender issues at local levels will be strengthened for effective coordination, facilitation and monitoring of gender equality and women empowerment activities. Capability of community level entities working for women empowerment and the women's NGO agencies as well will be enhanced and made accountable. A special scheme will be set up to deliver basic services at the local level for the benefit of women in the poverty group.

There have been significant achievements in improving the living standards of women through the implementation of various programs including reservation,

awareness against domestic customs and traditional violence, consultation and treatment as well as legal support to the women affected by violence, women's participation in conflict resolution and peace making process, skill and capacity enhancing programs, gender responsive budget, the women development program, conducted for creating the alternative opportunities for poor rural women, will have been expanded in 3043 Village Development Committees by the end of the fiscal year 2009/10. Despite these achievements, considering the coverage and quality, the efforts for the women's political, economic and social empowerment have been remained inadequate

Three Year Plan Approach Paper (2010/11 - 2012/13) has stated that a lot more still has to be done to promote women empowerment. However, the increasing awareness, the efforts made in the constitutional, legal and institutional levels, the execution of gender responsive budget, the qualitative and quantitative increase in the capacity of the institutions working in the field of women's rights have shown great possibilities for the development of this sector in coming days. Because the gender budget system will be expanded up to local level making it more effective, meaningful and institutional in the process of formulation of all sectoral programs. The paper also highlighted that targeted programs will be run for women development in all VDCs; special programs will be carried out targeting the poor and ultra-poor women of the rural areas and the female adolescents. And the role of women in sustainable peace and development will be made capable and strong by empowering them socially, economically and politically. Gender Development Index (GDI) and Gender Empowerment Measurement (GEM) would have been reached 0.592 and 0.549 respectively. There were numerous efforts for making the women empowerment as national agenda for comprehensive rural development eliminating all kind of women violence. With the moist insurgency (1996-2006) and Second People Movement (2005-06) triggered identity based politics. Along this, women movement and issue of women empowerment had got momentum in Nepal. People Movement II was able to keen down the monarchy system in Nepal and Nepal entered into new discourse of politics including agenda of federalism, state restructuring, writing new constitution and inclusion and so on.

Constitution of Nepal 2015: Constitution of Nepal 2015 was promulgated and institutionalized with federal polity at first time in its history provisioning seven provincial structures. It is argued that this constitution is much more advanced in

terms of ensuring rights of all groups and nationalities making proportional inclusion in each and every sector of government. This constitution ensured women shall have right to access participate in all states structure and bodies on the principle of proportional inclusion in Part 38 under fundamental rights and duties (38/4). In the similar way, in section 5, article 38 ensured women have right to special spheres of education, health, employment, and social security. Sub article 5 advocates for both spouses shall have equal rights in property and family affairs.

The constitution ensured that President and Vice-president to be belong to different gender and community in 6 Part for President and Vice-president. Similarly, in Part 8 Federal Parliament of article 91 there is provision of one women representation either Speaker or Deputy-Speaker of House of representative. Women elected in either in Chairperson or Vice-chairperson of National Assembly as per mention in article 92 section 2.

LSGA/R 1999 focuses on participatory planning and budgeting for local development in order to maintain social justice for vulnerable people. The LSGA (1999) places a strong emphasis on inclusive development. It has compelled all Local Bodies (LBs) to establish adequate plans for women, children, and socioeconomically deprived and marginalized groups (DDC, Municipalities, and VDCs). Local bodies are directly accountable to the beneficiaries based on strong LSGA/R provisions. The Ministry of Federal Affairs and Local Development (MoFALD) of the Government of Nepal (GoN) has disseminated a blended guideline (Local bodies' resource mobilization guideline, 2013) under this provision. Previously, many recommendations were released. At least 35 percent of total capital budget must be given for the designated targeted groups, according to the guideline (Article No.10). The recommendations were heavily weighted in favor of the poor and deprived all women. As the provision of the guideline, at least 10 percent of capital budget to be allocated for the women empowerment and capacity enhancement. Remaining 25percent of the 35percent budget, at least 10percent for poor and deprived all children and 15percent for socio-economically deprive, backward and marginalized people (Senior citizen, Disabled persons, Dalit, ethnics, Madhesi, Muslim and back - warded communities). In these all sectors women are highly prioritized. Hence, women are highly focused and prioritized.

2.5 Empirical Review

Women's ability to contribute to economic and social advancement is still limited due to their lack of access to education and jobs. The printed word still has no significance for a huge percentage of women. Many rule women who do become literate, on the other hand, will lose their ability due to a lack of opportunities to practice. In 1982, just 7 percent of gazette officers and 5 percent of supporting personnel in government service were women, owing to low educational attainment among women and prejudice in favor of male recruitment (UNICEF, 1990).

Mira Devkota (Dhakal) wrote a dissertation titled "Education Women in Government Employment 2007." She came to the conclusion that education and work play a key role in increasing women's engagement in social and development activities and employment have prominent role to increase women's participation in social and development activities and to uplift of women in the society.

Sharma (2001) had analyzed the working women of Kathmandu. The study has shown that among the working, they have a feeling that because of their employment, their status has enhanced. At the household level, the sociology of everyday life have also shown some indication working women's role has been identified and considered important in the decision-making process in household affairs.

In the Illam sub-metropolitan city, Koirala (2005) looked at the workload of employed women. The report depicts the working conditions of Pokhara valley women. The employment situation is dismal, as just a small percentage of women are involved in decision-making. As a result, there is no equal chance for men and women. According to national census statistics from 1971 to 2011, women's employment in the non-agricultural sector has grown. However, between 1981 and 2011, male/female participation in several selected occupations revealed a significant increase in the participation rate of women in low-wage, insecure work, whereas men's participation in such job fell significantly compared to other occupations. Women appear to have displaced men in labor-intensive and low-paying jobs over the inter-census periods of 1971, 1981, 2001, and 2011 while men moved on to dominate technical professional and higher production oriented occupations (UNDP).

In the 2001 census, women made up 51.50 percent of the total population of Nepal. Most castes and ethnic groups in Nepal are patriarchal, and Nepal has one of the highest son preference indices in the world. Boys not only carry on the family

name, but also serve as "insurance" for their parents' old age and can perform significant rites after their parents pass away. Given the high value placed on virginity and the hazards that schooling in the company of boys and women outside the household would pose to virginity, girls often work at home and in the fields, as they are regarded too unimportant—and risky—to educate. Early marriage, on the other hand, is a form of virginity insurance. Women's ability to contribute to economic and social growth is still limited due to poor access to education and information. For a large proportion of women, the written word still finds no meaning. Many rule women who do become literate however, will lose their skill because there are few opportunities for to practice. Low level of educational attainment among the women and prejudice in favor of male recruitment may also negatively affects the formal employment of women in 1982, in government service only 7percent of gazette officer and 5percent of supporting staff were women (UNICEF, 1990).

Women's roles in most societies fill into three categories: productive (relating to production of goods for consumption or income through work in or outside the home), reproductive (relating to domestic or household tasks associated with creating and sustaining children and family), and community management (relating to task and responsibilities carried out for the benefit of the community). Women must balance the demands of these three different roles and should be recognized for their contributions (Deuba, 2004).

Women's status is a significant aspect in determining a country's socioeconomic progress. The term "status" will be used in a variety of ways. Women's status is defined by the United Nations as "the combination of roles women occupy as workers, students, wives, mothers, and/or the prestige associated to these positions a woman and/or the rights and obligations she is expected to execute" (CBS, 1987). Bennett's study on the position of women in Nepal represents a watershed moment for Nepalese women in development. In eight villages, extensive investigation revealed a definite correlation between women's ability to create revenue and their status in the family and community. The study further demonstrated that in communities, which encouraged female participation in market activities and women's entrepreneurial abilities, women had a greater say in the use and distribution of family resources than an increase in women's entrepreneurial abilities. Women had a greater in the use and distribution family resources than an increase in women's earning capacity plays a role in increasing women's status and security as well as improving their families.

Standards of living, women's role in subsistence agriculture and market economy including their considerable decision making responsibilities are not reflected in any development agency strategies for extension, training credit employment etc. Instead, these strategies are targeted almost exclusively toward men, resulting not only in failure to mobilize the fully productive potential of women, but in the tendency to actually lower their relative status by not reaching through the inside/outside dichotomy to draw women into the highly complex and increasingly important structures of the development process and the wider spheres of society (Acharya& Bennett, 1981).

Given the high cost of living in today's world, additional sources of money gained by women working outside the home are quite beneficial. Women's socioeconomic standing will improve as they begin to earn money. It assists them in maintaining and improving a reasonable level of living. As a result, women have begun to work outside the home while continuing to perform their traditional household duties as housewives. Women's socioeconomic circumstances are changing. In today's developing society, a man does not have to perform multiple roles, but modern civilization has produced a situation where a woman must perform dual roles as a working woman and a housewife (Acharya& Bennett, 1982). In general, decision-making refers to the process of selecting a choice to the power or rights to decide in the household, community etc.

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are employers. The percent of self-employed workers, which remained more or less constant about 56 percent between 1981, has decreased to 75 percent in 1991.

Males are primarily responsible for this reduction. In other words, women are more likely than males to be self-employed. The population's employment status is changing slowly but steadily. Both male and female employee proportions are increasing in the population, while those of self-employed or unpaid family workers are dropping. This could indicate a positive or negative trend, depending on whether people are just fleeing poverty as a result of factory-produced items flooding the market. Acharya's research focuses on the increasing number of employed women throughout time. According to her, as the market has grown, many educated women have entered the marketing, advertising, education, and health care industries. Their jobs are also helpful to raise their social statuses especially for women of the lower caste and marginal communities. In respect of studying as published by women development SAARC Division under Ministry of Labor and social welfare in 1987 in "women of Nepal" indicates that as in other developing countries women in Nepal are mostly engaged in household work and employed in lower positions and have to bear double burden of house and office due to various reasons (Pahari, 2008).

According to the studies cited above, decision-making power is surrounded by a variety of circumstances. In Nepal, women account for more than half of the population living in poverty. More households are participating in household activities despite their lack of financial resources. In the majority of circumstances, they must follow their male spouses. A review of the existing literature reveals that there is still a debate on women's contribution to the economy. According to the findings of the preceding studies, females have limited economic power due to a lack of suitable socioeconomic position. Females' access to resources has expanded in recent years, but their position has progressed slowly. Females, in one manner or another, have more duties in household tasks, agricultural operations, and other activities but they have less chance to live freely. So, it should not be forgotten that without equal participation of male and female in all spheres of households or other activities, there is less chance to be developed societies. Therefore, women should bring into the mainstream of development activities not by only their physical presentation but by providing full access in economic sectors.

2. 6 Conceptual Framework of the Study

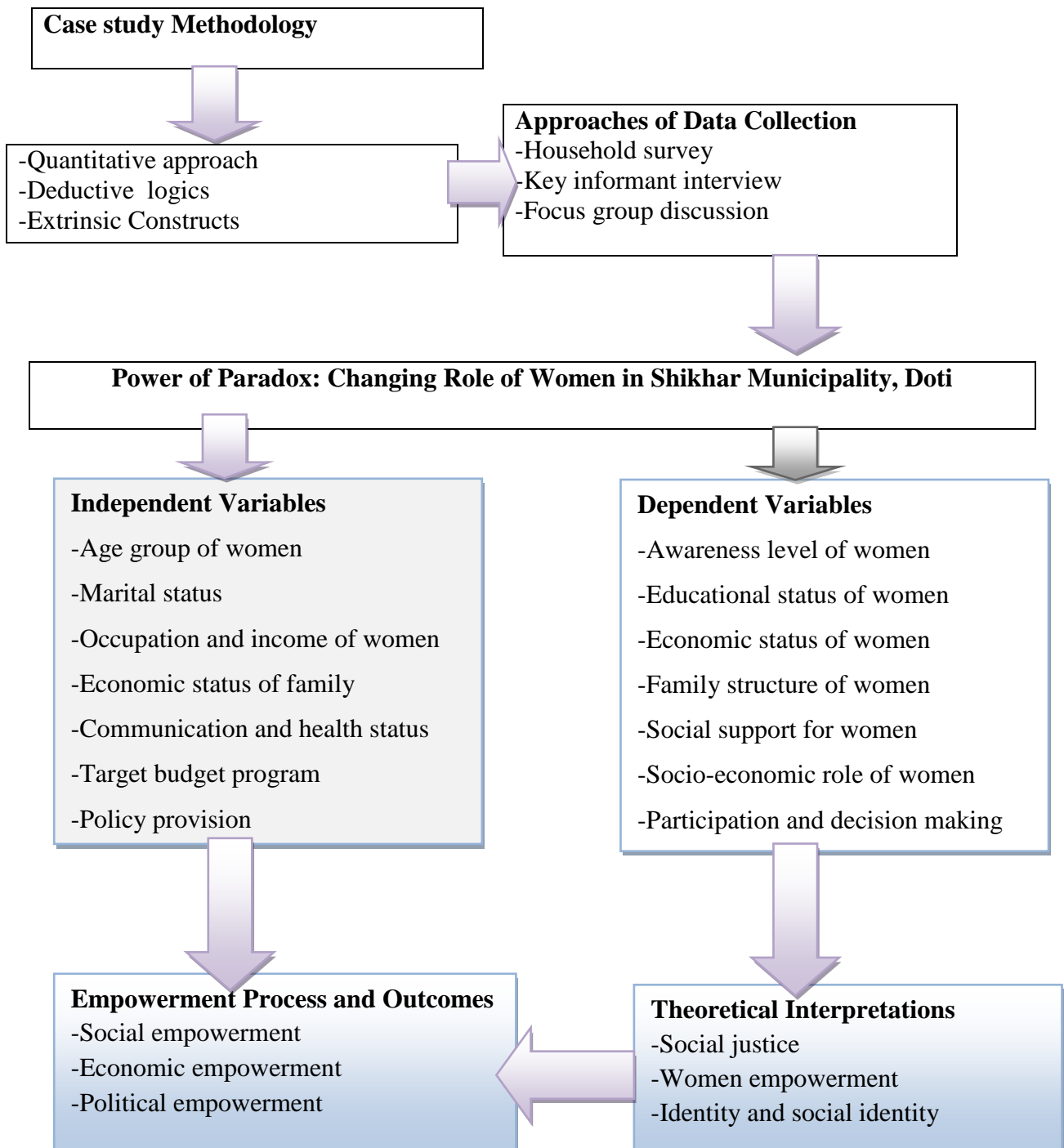


Figure 2.1: Conceptual Framework of the Study

CHAPTER III

RESEARCH METHODOLOGY

3.1 Research Design

This study is designed under quantitative approach and case study methodology. Case study research method as an empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context (Yin, 1984, p. 23). Hence, in this study Shikhar Municipality is regarded as case of the study and selected 132 female Dalits were regarded as unit of analysis. This method also emphasized detailed contextual analysis of a limited number of events or conditions and their relationships. There by through this method, the researcher explained changing socio-cultural and economic role of the Dalit women playing equally in household and social level. In so doing this study applied multiple sources of data (Merriam, 2009; Stake, 2006; Yin, 2014), that helped researcher to explain better understanding changing role of the Dalit women in the society.

3.2 The Field and Rationale

Purposively Shikhar Municipality of Doti District in Sudurpachhim Province has been selected as a field of the study. The researcher has been living in this municipality permanently since her childhood. Being an educated women the researcher also has been trying to play agency role in own Dalit community through women empowerment. The This municipality is coordinated at 29.26°N80.87°E. Total area of the municipality is 585.37 square Kilometres (226.01 sq mi) and total population of the municipality is 31801 with 13852 male and 18474 female (CBS, 2011). The municipality is divided into 11 wards.

3.3 Sampling and Population

There are all total 569 total Dalit HHs in this municipality. Out of that 236 Dalit HHs whose female family members are playing change agent role in Dalit community are regarded as sample population of the study households. Out of that 132 selected HHs are taken as sample respondents for this study that is generated with 95 percent confidence level and 5 percent marginal error by using sample size determination formula¹ (Krejcie & Morgan, 1970).

¹ $Sample\ size(n) = \frac{\chi^2 * N * (1-P)^2}{ME^2 * (N-1) + \{\chi^2 * P * (1-P)\}}$

Where,
n = required sample size

Table 3.1: Sampling Procedures

Ward	Respondents
One	66
Six	66
Total	132

Source: Field Study, 2021

3.4 Data Collection Technique and Tools

The following techniques were used for the collection of primary data.

3.4.1 Household Survey

Household survey technique has been used for collecting data related to research issues changing role of Dalit women belonging to Shikhar Municipality. The sets of hand given structured questionnaires were filled up by 132 selected respondents. The respondents were requested to fill-up the questionnaire with close rapport building. In case of illiterate respondents, researcher herself facilitated to fill up questionnaire sheets. Similarly, researcher also followed informed consent during research study.

3.5 Method of Data Analysis

By using SPSS version 20, this study adopted descriptive and inferential statistical methods of data analysis. Under descriptive analysis the statistical tools such as frequency table, cross tabulation, central tendency have been applied. Similarly, inferential statistical tools like; correlation, normality test and chi square test have been applied (Field, 2009). Similarly, this study also applied description, analysis, and interpretation methods of data analysis (Yin, 2014). Description method helped researcher to understand the meaning of the data. Analysis method helped researcher to identify underlying meanings of data to make a systematic description. Interpretation method helped researcher to understand processes and meanings in the theoretical context.

χ^2 = Chi square (Value* 3.842 for 5percent confidence level with 1 degree of freedom)

N = Population size

ME = Desired Marginal Error

P = Probability of Success (0.5 value for unknown population)

Q = (1-P, i.e. 0.5 value for unknown population)

CHAPTER IV
DATA ANALYSIS AND PRESENTATION

4.1 Characteristics of the Respondents

Table 4.1: *Religion, Self-education and Husband's Education*

Categories		Frequency	Percent
Religion	Hindu	131	99.20
	Other	1	.80
Education Self	Literate	122	92.40
	SLC	6	4.50
	Higher education	4	3.00
Education Husband	Literate	105	79.50
	SLC	17	12.90
	Higher education	3	2.30

Source: Field Survey, 2021

The information presented in Table 4.1 reveals the results of three categories i.e. Religion and education of respondent women and education of respondent's husband. Out of 131 total samples, the chief part of respondents is Hindu with 99.2 percent and only 0.8 percent comprises of other religions. While analyzing the education, the number of literate portions of female respondents is 12.9 percent higher as compared to their husbands. Consequently, the achievement of SLC qualification of husband is almost 3 times higher than female. However, in higher education, the achievement was slightly higher in women.

Table 4.2: *Family Types, Children and School Types*

Categories		Frequency	Percent
Family Types	Nuclear family	64	48.50
	Joint family	68	51.60
Number of Children	1-2	42	31.80
	2-4	59	44.70
	4-6	11	8.30
School Types	Community school	85	64.40
	English boarding	17	12.90
	Both	2	1.50
Subject in Higher Education	JT/JTA	5	3.80
	Arts/education	12	9.10
	commerce	10	7.60
	health related	1	.80
	engineering	4	3.00
	Missing system	100	75.80

Source: Field Survey, 2021

As presented in Table 4.2, while compared between families types, almost 48.5 percent of the respondents are nuclear families, 51.6 percent are joint families having the highest share. Similarly, 3 different dis-aggregated numbers of children confirmed, the majority of children are in 2-4 group with 44.7 percent.

Additionally, this table exhibits that most of the respondents studied in the community school which is more than 60 percent whereas, almost 13 percent in English boarding schools. The subject that is chosen in higher school showed that the arts/education faculty is preferred in first rank, commerce secondly and JT/JTA at third and so on.

Table 4.3: *Descriptive Statistics on Family Members*

Category	N	Min	Max	Mean	SD
Family members (1-3)	20	1.00	3.00	2.58	.77
Family members (2-4)	40	2.00	4.00	3.63	.85
Family members (5-6)	72	5.00	6.00	4.93	1.07
Total	132				

Source: Field Survey, 2021

Table 4.3 shows the information on Family size of the respondents. The Table exhibits the 3 categories of the family members such as 1-2 members, 2-4 members and 5-6 members. The majority 72 families have 5-6 family members which is more than national average 4.6 and the least 20 households have only 1-3 family members.

Table 4.4: *Land Holding Status of the Respondents*

Categories		Land Paddy (Khet)		Farm land (Bari)	
		Frequency	Percent	Frequency	Percent
	<3 Ropani	80	60.60	99	75.00
	3-6 Ropani	48	36.30	121	91.70
	6-9 Ropani	3	2.30	4	3.00
	9-12 Ropani	1	.80	4	3.00
	>13 Ropani		26.50	1	.80

Source: Field Survey, 2021

As mentioned in above Table 4.4, while comparing between land paddy (khet) and Farm land (Bari), the possession of a share of farmland (bari) was 9.4 percent more in < 3 ropani categories. Likewise, in the 3-6 ropani classification, the highest share is also the farmland (bari) with 91.7 percent of distribution. On the other hand, remaining disaggregated ropani land properties ownership are lowest as compared to <3 and 3-6 ropani land properties.

Table 4.5: Descriptive Statistics on Land Holding Status

Category	N	Min	Max	Mean	SD
	Statistic	Statistic	Statistic	Statistic	Statistic
Khet and Bari	132	1.00	3.00	1.22	.54
Food_sufficiency_6	132	1.00	3.00	1.36	.65

Source: Field Survey, 2021

Table 4.5 depicts information on land holding pattern of the respondents. The minimum and maximum values of Khet/Bari found <5 Ropani and 10-15 Ropani respectively. Similarly, minimum and maximum values for food sufficiency found <three months and >12 months respectively.

Table 4.6: Occupational Status of the Husband

Categories		Husband		Wife	
		Frequency	Percent	Frequency	Percent
Valid	Agriculture	8	6.10	40	30.30
	Business	5	3.80	9	6.80
	Seasonal business	9	6.80	-	-
	Private job	9	6.80	20	14.90
	government job	10	7.60	2	1.50
	Remittance	86	65.20	-	-

Source: Field Survey, 2021

The Table 4.6 represents the involvement of respondents and their husbands in 6 different occupations. The most dominant profession among men can clearly visible to be foreign job i.e. 65.2 percent whereas no involvement of women can be seen in this job. The second leading occupation is agriculture which accounted 30.3 percent among wife and however it is 6.1 percent among husband which is in third rank. The least engagement of husbands is in business i.e. 3.8 percent and wife's are in government job i.e. 1.5 percent. The job done by wife in business and the job done by husband in seasonal business and private job are equal which 6.8 in percent are. After agriculture, women are more engaged to private job i.e. 14.9 percent however husband's second most chosen profession is government job with 7.6 percent.

Table 4.7: Descriptive Statistics on Family Income

Category	N	Min	Max	Mean	SD
	Statistic	Statistic	Statistic	Statistic	Statistic
Labour	68	30000.00	400000.00	166308.82	474551.70
Seasonal business	19	16600.00	373000.000	160042.10	118826.56
Remittance	105	48000.00	350000.00	332038.09	330952.38
Agriculture	73	10000.00	250000.00	73794.52	55551.26
SS/ allowance	33	4800.00	96000.00	32727.27	26602.52
Govt. job	10	48000.00	540000.00	312920.00	164573.85
Private job	2	300000.00	480000.00	390000.00	127279.22

Source: Field Survey, 2021

Table 4.7 displays the annual family income sources of 6 categories. With 6 income sources in ideal there is a minimum score of 48000 and a max of 540000. The highest mean value is of annual family income in private job scoring 390000 while minimum mean value is 32727.272 which is the annual family income of social security allowance. Similarly, the maximum standard deviation is 330952.382 in remittance in other hand minimum standard deviation value is 26602.52893 of income of social security allowance.

Table 4.8: Descriptive Statistics on Family Expenditure

Category	N	Min	Max	Mean	SD
	Statistic	Statistic	Statistic	Statistic	Statistic
Food	128	2000.00	280000.00	30335.15	37086.91
Vegetables	129	2000.00	300000.00	17456.58	30952.60
Meat chicken	130	1000.00	90000.00	11507.69	11789.65
Clothing	130	4000.00	130000.00	21638.46	16000.00
Medical treatment	130	1000.00	450000.00	42376.92	53488.57
Education	105	4000.00	900000.00	51569.52	102399.40
HHs accessories	103	300.00	250000.00	10292.23	28034.73
Cultural functions	130	1000.00	450000.00	20768.46	43958.30
Travel visit	130	1000.00	450000.00	20807.69	46918.38

Source: Field Survey, 2021

Table 4.8 displays the annual family expenditure sources of 9 categories. The range of minimum expenditure is 3700 (4000-300) whereas minimum expenditure is 810,000 (900000-90,000). The education, health and food secured highest expenditures 51,569; 42376 and 30335 respectively. Similarly, buying household accessories and meat/chicken secured lowest mean expenditure 10292 and 11507 respectively.

Table 4.9: Descriptive Statistics on Family Income and Expenditure

Category	N	Min	Max	Mean	SD
	Statistic	Statistic	Statistic	Statistic	Statistic
Expenditure	86	57900.00	1117000.00	252016.20	192140.70
Income	132	.00	3500000.00	362092.40	357153.50

Source: Field Survey, 2021

Table 4.9 shows the annual expenditure of the family for 9 different purposes. The maximum value is for education and clothing I.e. 4000 and the minimum value is for 4 different purposes viz. meat and chicken, health medicine, a celebration of cultural function, and travel visit of score 1000. The greatest value of mean is 53488.572 for health expenditure. Conversely, the least value is for household accessories i.e. 10292.233. The highest value of standard deviation is 102399.40 for education purposes and minimum is for meat i.e. 11789.659.

Table 4.10: Institutional Types for Offering Trainings Programs

Categories		Local Government		I/NGOs	
		Frequency	Percent	Frequency	Percent
Valid	yes	55	41.7	50	37.90
	no	73	55.3	81	61.40
	Total	128	97.0	131	99.20
	Missing system	4	3.0	1	.80
Total		132	100.0	132	100.00

Source: Field Survey, 2021

Table 4.10 shows the training program arranged by local government and I/NGOs. The training provided by local government is highest accounting 41.7 percent as opposed to I/NGOs which is slightly less i.e., 37.9 percent.

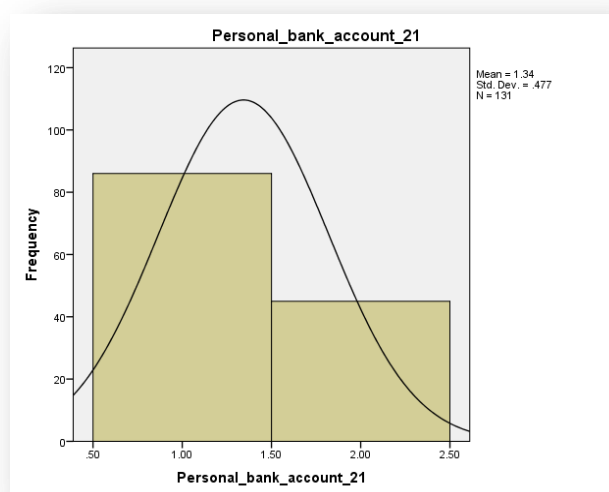


Figure 1.4.1: Having Personal Bank Account

Table 4.11: Institutional Member Type of the Respondents

		Frequency	Percent
Valid	Mother group	22	16.70
	Saving group	27	20.50
	NGOs	2	1.50
	All of above	61	46.20
	Total	112	84.80
	Missing system	20	15.20
Total		132	100.00

Source: Field Survey, 2021

Table 4.11 revealed, out of 5 institutions chosen namely, Political cadre, mother group, saving group, Community forestry, NGOs, the maximum respondents associated with all of the above mentioned 5 institutions with 46.2 percent of 84.8 percent of share. Besides that, individually the highest participation of institutional member is in saving group with 20.5 percent of respondents and lowest in NGOS with less than 2 percent.

Table 4.12: Local Representatives Member Types

Categories		Village Assembly		Village Executive	
		Frequency	Percent	Frequency	Percent
Valid	Yes	11	8.3	38	28.80
	No	120	90.9	90	68.20
	Total	131	99.2	128	97.00
	Missing system	1	.8	4	3.00
	Total	132	100.00	132	100.00

Source: Field Survey, 2021

Table 4.12 shows that maximum members are not involved in village assembly and village executive, as the number of involvements is less as compared to people who are member. In comparison between village assembly and village executive, the participation of the member in village executive is more, belonging to 28.8 percent of respondents and the member that is part of village assembly comprises of 8.3 percent.

Table 4.13: Leadership Types of the Respondents

Categories		Financial Leadership		Social leadership	
		Frequency	Percent	Frequency	Percent
Valid	Yes	43	32.6	37	28.00
	No	85	64.4	93	70.50
	On plan	2	1.5	1	.80
	Total	130	98.5	131	99.20
	Missing system	2	1.5	1	.80
	Total	132	100.00	132	100.00

Source: Field Survey, 2021

Table 4.13 highlights the engagement of respondents' women in financial and social leadership where data shows that female respondents are more interested in financial leadership securing 32.6 percent while exactly 28 percent are interested in social leadership. However, the involvement of women in both types of leadership seems to be less as 64.4 percent and 70.5 percent simultaneously, showing no engagement at all. Additionally, 1.5 percent financial leadership and 0.8 percent social leadership are on the plan to join.

Table 4.14: Capacity Development Training attained by the Respondents

Category		Frequency	Percent
Valid	Women empowerment	7	5.30
	Saving/cooperative	4	3.00
	Child education/parenting	1	.80
	Health/sanitation	14	10.60
	All of above	33	25.00
	Total	59	44.70
	Missing System	73	55.30
Total		132	100.00

Source: Field Survey, 2021

Table 4.14 indicates data regarding capacity development training to the respondents. Out of 5 types of training i.e. women empowerment, saving and cooperative, child education and parenting, Health and sanitation and community development, the greatest number of females are engaged in all of capacity development training which is 25 percent. The least percent of members are involved with child education/parenting that is less than 1 percent.

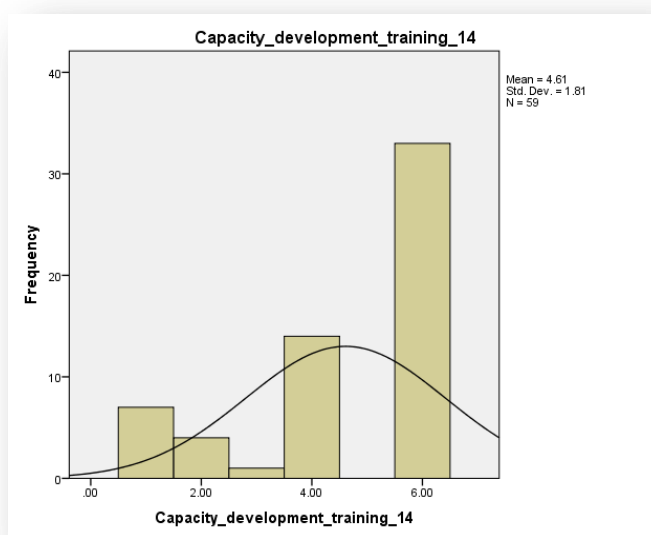


Figure 4.2: Normality of Capacity Development Trainings

Table 4.15: Skill Development Training attained by the Respondents

Categories		Frequency	Percent
Valid	Tailoring	11	8.30
	Embroidery	1	.80
	seed production	5	3.80
	food processing	2	1.50
	mushroom cultivation	5	3.80
	all of above	29	22.00
	Total	53	40.20
	Missing system	79	59.80
Total		132	100.00

Source: Field Survey, 2021

Table 4.15 represents data related to the seven types of skill development training assessed among the total respondents. Of the total 22 percent of female respondents are belonging to all of the above-mentioned seven training programs with the highest proportion. Apart from that while analyzed separately, gaining the tailoring training is the utmost with 8.3 percent while the embroidery consists only 0.8 percent with the least involvement. Seed production and mushroom cultivation have gained the same level of participation of 3.8 percent.

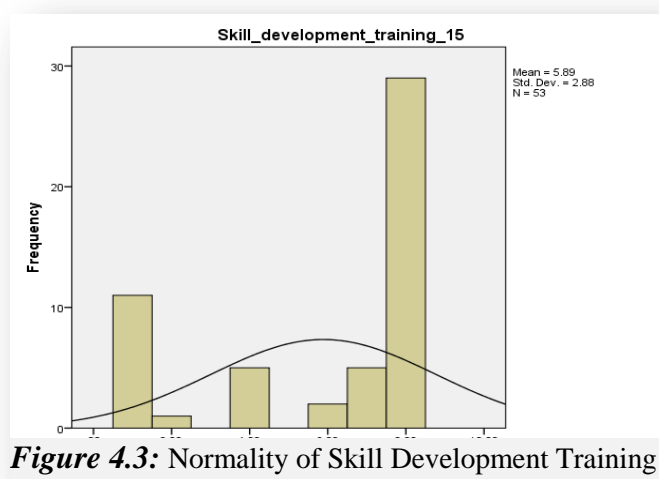


Figure 4.3: Normality of Skill Development Training

4.2 Economic Role of Women

Table 4.16: Economic Activities related Variables

Categories		Frequency	Percent
Engage in Earning Activities	Yes	97	73.50
	No	20	15.20
	On plan	4	3.00
	Total	121	91.70
Your monthly income	<15000	62	47.00
	15000-30000	51	38.60
	>20000	19	14.40
Family credit loan	100000-199000	50	37.90

Categories		Frequency	Percent
	200000-300000	22	16.70
	>300000	30	22.70
	Total	102	77.30
Keeping record	Yes	10	7.60
	No	112	84.80
	on plan	1	.80
	Total	123	93.20
Purpose of Investment	Commercial farming	1	.80
	Business	5	3.80
	Animal husbandry	3	2.30
	Personal enterprise	92	69.70
	Abroad study	2	1.50
	Total	103	78.00
Family Economic Status	Medium	42	31.80
	Low	90	68.20
	Total	132	100.00

Source: Field Survey, 2021

Table 4.16 indicates the 6 different pieces of information. The first information implies that with more than 70 percent, most of the female respondents are engaged in earning activities.

Approximately 15 percent are only engaged in earning activities. And the second information reveals that those who are involved in earning activities mostly earn <15000 monthly with 47 percent while 38.6 percent respondents earned 20000 to 30000 monthly and the income more than 20000 has the least share of 14.4 percent.

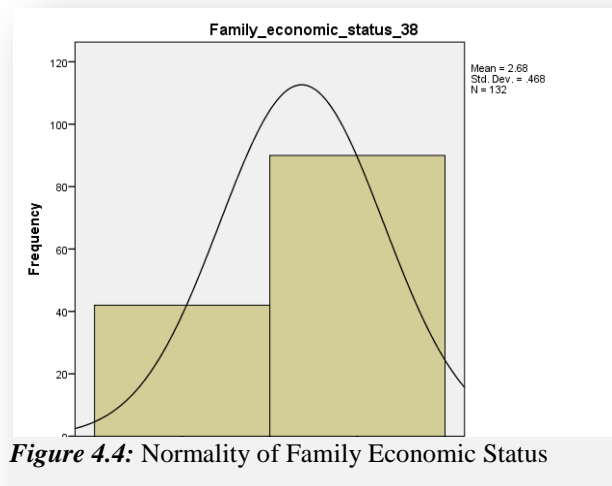


Figure 4.4: Normality of Family Economic Status

The third information depletes that the highest number of respondents have loans of 100000 to 199000 and the second-largest loan possession is of 22.7 percent in >300000 categories. However, in 200000-300000 categories loan receivers are almost 17 percent with the least share. The record-keeping is extremely low with only 7.6 percent, others remain unrecorded. The purpose of investment data shows that the

personal enterprise consists of the utmost investment with almost 70 percent of the share. Commercial farming is the least invested of all. Likewise, the data reveals that the largest portion of the families is low in economic status i.e., 68.2 percent.

4.3 Changing Role

Table 4.17: *Decision making Role of the Respondents*

Categories		Frequency	Percent
Different Attitude towards female education	Yes	5	3.80
	No	127	96.20
	Total	132	100.00
Participate in Local level meeting	Yes	77	58.30
	No	54	40.90
	Total	131	99.20
Decision Making Role	Active	92	69.70
	Passive	39	29.50
	Total	131	99.20
Working Hour for Empowering Women	<3 hours	90	68.20
	>3 hours	37	28.00
	Total	127	96.20
Family Social Status	High	1	.80
	Medium	67	50.80
	Low	64	48.50
	Total	132	100.00

Source: Field Survey, 2021

Table 4.17 represents the Social and Political Empowerment of Doti communities through different information recorded. The attitude towards female education is mostly unfavorable where 96.2 percent responded ‘no’ to female education while 3.8 percent responded ‘yes’. In contrast, participation in local-level meetings, most of the respondents are in favor with 58.3 percent and 40.9 percent don’t prefer it. Similarly, the decision-

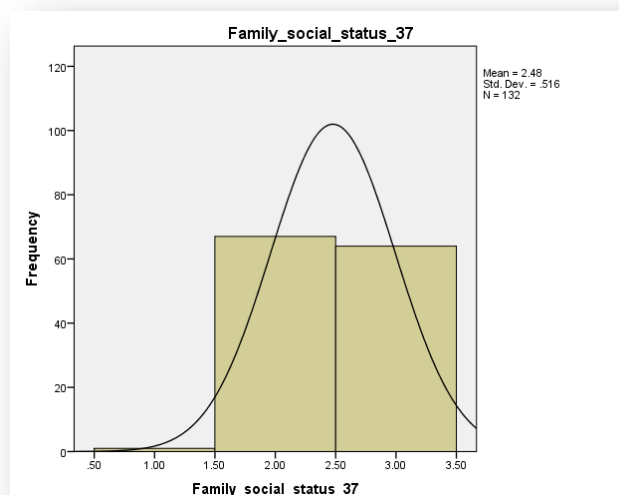


Figure 4.5: Normality of Family Social Status

making role of 69.7 Percent of respondents are active which is higher than the passive role in decision making which share’s accounts for 29.5 percent. The working hour for empowering women very less where 68.2 percent spend less than 3 hours

whereas 28 percent only spend in more than 3 hours. Comparing the family social status, only one family's social status is high while most of the families are medium status almost 51 percent and remaining 48.5 percent are medium family social status.

Table 4.18: Change agent Role Playing by the Respondents

Categories		Frequency	Percent
Mutual Relationship among Dalit Women	Yes	127	96.20
	No	3	2.30
	Total	130	98.50
Providing Economic Supports	Yes	42	31.80
	No	88	66.70
	Total	130	98.50
Counseling to them	Yes	107	81.10
	No	20	15.20
	Total	127	96.20
Mutual Relationship with Other Women	Yes	99	75.00
	No	27	20.50
	Total	126	95.50
Providing Economic Support to them	Yes	47	35.60
	No	80	60.60
	Total	127	96.20
Providing social supportto them	Yes	103	78.00
	No	19	14.40
	Total	122	92.40

Source: Field Survey, 2021

According to Table 4.18, the mutual relationship among Dalit women shows the positive responses with 96.2 percent whereas providing economic support shows the negative responses where 88 respondents are against providing economic support. Furthermore, the greatest numbers of respondents are encouraging counseling to them and also a mutual relationship with other women. In contrast to that, most of the respondents i.e. 60.6 are not supportive of providing economic support to them. Likewise, 78 percent of respondents are favorable in providing social support.

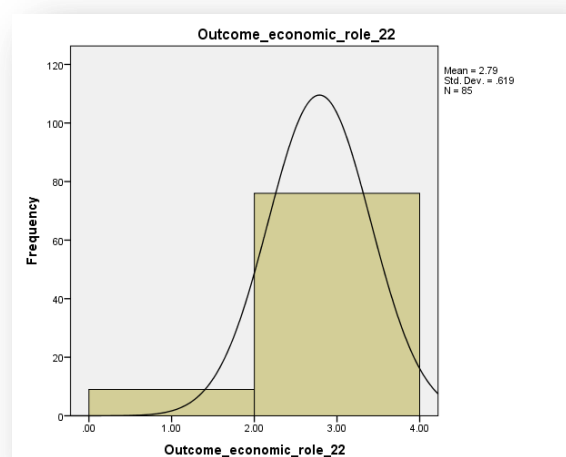


Figure 4.6: Normality of Outcomes of Economic Role

Table 4.19: Relationships with Politicians and Bureaucrats

Categories		With Local Politician		District Level Bureaucrats	
		Frequency	Percent	Frequency	Percent
Valid	Yes	124	93.9	8	6.10
	No	4	3.0	120	90.90
	Total	128	97.0	128	97.00
	Missing system	4	3.0	4	3.00
	Total	132	100.00	132	100.00

Source: Field Survey, 2021

Table 4.19 illustrates the good relationship between the respondents and municipal level politicians and bureaucrats. The figure shows that almost 94 percent respondents have good relationships with the municipal level politicians and bureaucrats whereas 3 percent respondents have no good relationships with them. The information indicate that Dalit women are becoming empower and abled to interact with politicians and administrative staffs.

Table 4.20: Relationships with Elected Representative and Staffs

Categories		Elected Representatives		Administrative Staffs	
		Frequency	Percent	Frequency	Percent
Valid	yes	116	87.9	114	86.40
	no	12	9.1	14	10.60
	Total	128	97.0	128	97.00
	Missing system	4	3.0	4	3.00
	Total	132	100.00	132	100.00

Source: Field Survey, 2021

Table 4.20 shows the good relationship between the respondents and ward level elected representatives as well as administrative staff. The data depicts that around 88 percent respondents have good relationships with their ward representatives and administrative staffs whereas remaining are not familiar with their leaders and staffs.

Table 4.21: Respondents' Perceptions on Changing Role

The social and economic Role of Dalit Women have been changed			
Response		Frequency	Percent
Valid	Strongly disagree	4	3.00
	Agree	103	78.00
	Neutral	4	3.00
	Disagree	15	11.40
	Strongly disagree	2	1.50
	Total	128	97.00
	Missing system	4	3.00
Total		132	100.00

Source: Field Survey, 2021

Table 4.21 displays the Likert scale used for analyzing the social and economic role of Dalit women has been changed. The highest portions of respondents, 78 percent, have agreed with the changed role however, 11.4 percent disagreed with this view. The strongly agree and neutral views are both equal with 3 percent.

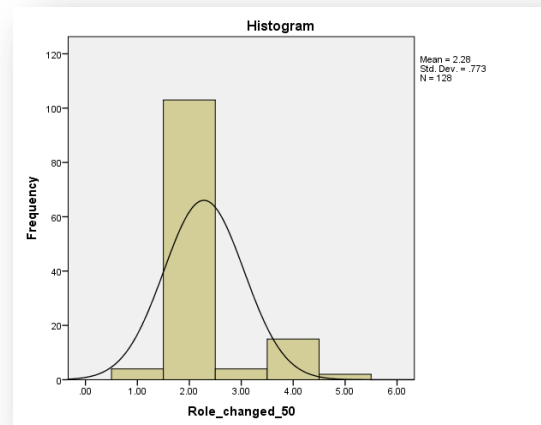


Figure 4.7: Perceptions on Changing Role

4.4 Relationship Test

Hypothesis 1: Sources of family income items are really matters with each other's

Table 4.22: Bivariate Correlation between Sources of Family Income

Category		Labour/daily wage	Seasonal business	Agriculture	Govt. job	Private job
Labour/daily wage	Pearson Correlation	1	-.02	.24**	-.03	-.03
	Sig. (2-tailed)		.77	.00	.73	.73
	N	132	132	132	132	132
Agriculture	Pearson Correlation	.24**	.10	1	.03	.29**
	Sig. (2-tailed)	.00	.22		.70	.00
	N	132	132	132	132	132
Govt. job	Pearson Correlation	-.03	.13	.03	1	.30**
	Sig. (2-tailed)	.73	.11	.70		.00
	N	132	132	132	132	132
Private job	Pearson Correlation	-.03	.39**	.29**	.30**	1
	Sig. (2-tailed)	.73	.00	.00	.00	
	N	132	132	132	132	132

** . Correlation is significant at the 0.01 level (2-tailed)

Source: Field Survey, 2021

Table 4.22 shows the information on Pearson Correlation coefficients between study variables. The coefficient between labour/daily wage and seasonal business, $r_p = -0.025$ and $p = 0.778 > 0.05$ that means variables are not statistically significant and negative correlation. The coefficient between labour/daily wage and agriculture, $r_p = -0.240$ and $p = 0.006 < 0.05$ that means variables are statistically significant and positive correlation. The coefficient between labour/daily wage and Govt. job, $r_p = -0.030$ and $p = 0.731 > 0.05$ that means variables are not statistically significant and negative correlation. The coefficient between labour/daily wage and private job, $r_p = -0.030$ and

$p=0.735>0.05$ that means variables are not statistically significant and negative correlation.

Hypothesis 2: Family income/expenditure items are really matters with each other

Table 4.23: *Bivariate Correlation between Income and Expenditure*

		Buy household accessories	Celebration cultural functions	Travel visit
Seasonal business	Pearson Correlation	.34**	.17*	.11
	Sig. (2-tailed)	.00	.04	.21
	N	103	130	130
Agriculture	Pearson Correlation	.33**	.08	.12
	Sig. (2-tailed)	.00	.32	.15
	N	103	130	130
Private job	Pearson Correlation	.74**	.25**	.50**
	Sig. (2-tailed)	.00	.00	.00
	N	103	130	130
*. Correlation is significant at the 0.05 level (2-tailed).				
**. Correlation is significant at the 0.01 level (2-tailed).				

Source: Field Survey, 2021

Table 4.23 shows the information on Pearson Correlation coefficients between study variables. The coefficient between seasonal business and seasonal buy household accessories, $r_p= 0.345$ and $p=0.00<0.05$ that means variables are statistically significant (null hypothesis is accepted) and have positive correlation. The coefficient between seasonal business and Celebration cultural functions, $r_p= 0.178$ and $p=0.042<0.05$ that means variables are statistically significant (null hypothesis is accepted) and have positive correlation. The coefficient between seasonal business and travel visit, $r_p= 0.110$ and $p=0.214<0.05$ that means variables are statistically significant (null hypothesis is accepted) and have positive correlation. The coefficient between agriculture and buy household accessories, $r_p= 0.336$, $N=103$ and $p=0.001<0.05$ that means variables are statistically significant (null hypothesis is accepted) and have positive correlation.

Similarly, the coefficient between agriculture and celebration cultural function, $r_p= 0.087$, $N=130$ and $p=0.323<0.05$ that means variables are statistically significant (null hypothesis is accepted) and have positive correlation. The coefficient between agriculture and travel visit, $r_p= 0.127$, $N=130$ and $p=0.151<0.05$ that means variables are statistically significant (null hypothesis is accepted) and have positive correlation. The coefficient between private job and buy household accessories, $r_p= 0.743$, $N=103$ and $p=0.000<0.05$ that means variables are statistically significant (null

hypothesis is accepted) and have strong positive correlation. The coefficient between private job and celebration cultural function, $r_p = 0.252$, $N=130$ and $p=0.004 < 0.05$ that means variables are statistically significant (null hypothesis is accepted) and have positive correlation. The coefficient between private job and buy travel visit, $r_p = 0.509$, $N=130$ and $p=0.000 < 0.05$ that means variables are statistically significant (null hypothesis is accepted) and have positive correlation.

Hypothesis 3: Family expenditures items are normally distributed

Table 4.24: Normality Test of Annual Expenditure

	Number	Min	Max	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
				Statistic	df	Sig.	Statistic	df	Sig.
Food	132	17000.00	280000.00	.32	86	.00	.37	86	.00
Vegetables	132	12000.00	300000.00	.35	86	.00	.30	86	.00
Non vegetables	124	11000.00	90000.00	.28	86	.00	.56	86	.00
Clothing	128	6000.00	80000.00	.18	86	.00	.82	86	.00
Health treatment	132	9000.00	450000.00	.26	86	.00	.45	86	.00
Education	132	4000.00	900000.00	.31	86	.00	.42	86	.00
Household accessories	132	3000.00	250000.00	.38	86	.00	.26	86	.00
Cultural functions	132	5000.00	450000.00	.386	86	.000	.31	86	.00
Travel visit		9000.00	450000.00	.376	86	.000	.25	86	.00
a. Lilliefors Significance Correction									

Source: Field Survey, 2021

Table 4.24 shows the information on normality of local product expenditure of the respondents. The ranging expenditure for beverage, juice; non-vegetable and vegetable items seems higher than other items whereas ranging amount of spices, sauce and herbs, and LP gas found comparatively lowest. While testing normality in 95 percent significance level, Kolmogorov-Smirnov value and Shapiro-Wilk value found significant for all the variables ($0.00 < 0.05$). This means the local product expenditure of the respondents are normally distributed in Mountain, Hill and Tarai regions. Here Sig (p) value of all indicators are 0.000 that means $p=0.000 < 0.05$. This proves that the local products of the expenditure are not normally distributed.

Hypothesis 4: Capacity and skill development training are matters with implementation agency

In order to assess the relationship between the category of implementation agency like; local government and non-government agency, a chi-square test was done. Hereof, the alternative hypothesis was set as there is significant difference between the categories of the program implementation agencies.

Table 4.25: *Chi Square Test on Offering Capacity and Skill Development Training*

Chi-Square Tests	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	51.06 ^a	1	.00		
Continuity Correction ^s	48.46	1	.00		
Likelihood Ratio	54.44	1	.00		
Fisher's Exact Test				.00	.00
Linear-by-Linear Association	50.66	1	.00		
N of Valid Cases	128				
a. 0 cells (0.0 percent) have expected count <5. The minimum expected count is 20.63.					
b. Computed only for a 2x2 table					

Source: Field Survey, 2021

Upon this analysis, according to Table 4.25, this study got Chi square value 51.06 and p value = .00, which is less than alpha value = 0.05. Hereof, the study reject null hypothesis and can interpret that there is no significant difference between the categories of the training program implementation agencies which are independent. To put it simply, the result is statistically *significant* – the data suggests that the variables Skill and Capacity development training offered by government and I/NGOs are associated with each other (see in Table 4.26).

Table 4.26: *Frequency of Offering Capacity and Skill Development Training*

Cross tabulation		I/NGOs		Total	
		Yes	No		
Local government	Yes	Count	40	15	55
		Expected Count	20.6	34.4	55.0
		% within local government	72.7%	27.3%	100.0%
		% within I/NGOs	83.3%	18.8%	43.0%
		% of total	31.2%	11.7%	43.0%
	No	Count	8	65	73
		Expected Count	27.4	45.6	73.0
		% within local government	11.0%	89.0%	100.0%
		% within I/NGOs	16.7%	81.2%	57.0%
		% of Total	6.2%	50.8%	57.0%

Total	Count	48	80	128
	Expected Count	48.0	80.0	128.0
	% within local government	37.5%	62.5%	100.0%
	% within I/NGOs	100.0%	100.0%	100.0%
	% of Total	37.5%	62.5%	100.0%

Source: Field Survey, 2021

Hypothesis 5: Types of trainings are matters with the category of capacity and skill development.

In order to assess the relationship between the categories, a chi-square test was done. Hereof, the alternative hypothesis was set as there is significant difference between the categories of the program.

Table 4.27: Chi Square Test on Types of Capacity and Skill Development Training

Chi-Square Tests	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	32.37 ^a	12	.00
Likelihood Ratio	26.71	12	.00
Linear-by-Linear Association	7.20	1	.00
N of Valid Cases	39		

a. 19 cells (95.0%) have expected count <5. The minimum expected count is .15

Source: Field Survey, 2021

Upon this analysis, according to Table 4.27, this study got Chi square value 32.37 and p value = .00, which is less than alpha value = 0.05. Hereof, the study reject null hypothesis and can interpret that there is no significant difference between the categories of the training program which are independent. To put it simply, the result is statistically *significant*– the data suggests that the variables skill development and Capacity development are associated with each other (see in Table 4.28).

Table 4.28: Frequency of Types of Capacity and Skill Development Training

Cross tabulation		Capacity development				Total	
		Empowerment	saving/cooperative	Health/sanitation	All of above		
Skill development	Tailoring	Count	3	0	1	3	7
		% of Total	7.7%	0.0%	2.6%	7.7%	17.9%
	Seed production	Count	0	0	2	1	3
		% within capacity development	0.0%	0.0%	25.0%	4.0%	7.7%
		% of Total	0.0%	0.0%	5.1%	2.6%	7.7%
	Food	Count	0	1	1	0	2

	processing	% within capacity development	0.0%	33.3%	12.5%	0.0%	5.1%
		% of Total	0.0%	2.6%	2.6%	0.0%	5.1%
	Mushroom cultivation	Count	0	0	2	1	3
		% within capacity development	0.0%	0.0%	25.0%	4.0%	7.7%
		% of Total	0.0%	0.0%	5.1%	2.6%	7.7%
	All of above	Count	0	2	2	20	24
		% within capacity development	0.0%	66.7%	25.0%	80.0%	61.5%
		% of Total	0.0%	5.1%	5.1%	51.3%	61.5%
	Total	Count	3	3	8	25	39
%		7.7%	7.7%	20.5%	64.1%	100.0%	
% of Total		7.7%	7.7%	20.5%	64.1%	100.0%	

Source: Field Survey, 2021

Hypothesis 6: Family social status and economic status matters with each other

In order to assess the relationship between the categories, a chi-square test was done. Hereof, the alternative hypothesis was set as there is significant difference between the categories of family status.

Table 4.29: Chi Square Test on Family Social and Economic Status

Chi-Square Tests	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	47.94 ^a	2	.00
Likelihood Ratio	56.26	2	.00
Linear-by-Linear Association	47.50	1	.00
N of Valid Cases	132		

a. 2 cells (33.3%) have expected count < 5. The minimum expected count is .32

Source: Field Survey, 2021

Upon this analysis, according to Table 4.29, this study got Chi square value 47.94 and p value = .00, which is less than alpha value = 0.05. Hereof, the study reject null hypothesis and can interpret that there is no significant difference between the categories of the training program which are independent. To put it simply, the result is statistically *significant*– the data suggests that the variables economic and social status are associated with each other (see in Table 4.30).

Table 4.30: Frequency of Family Social and Economic Status

Cross tabulation			Economic status		Total
			Medium	Low	
Social status	High	Count	1	0	1
		Expected Count	.3	.7	1.0
		% within social status	100.0%	0.0%	100.0%
		% within economic status	2.4%	0.0%	0.8%
		% of Total	0.8%	0.0%	0.8%
	Medium	Count	39	28	67
		Expected Count	21.3	45.7	67.0
		% within social status	58.2%	41.8%	100.0%
		% within economic status	92.9%	31.1%	50.8%
		% of Total	29.5%	21.2%	50.8%
	Low	Count	2	62	64
		Expected Count	20.4	43.6	64.0
		% within social status	3.1%	96.9%	100.0%
		% within economic status	4.8%	68.9%	48.5%
		% of Total	1.5%	47.0%	48.5%
Total	Count	42	90	132	
	Expected Count	42.0	90.0	132.0	
	% within social status	31.8%	68.2%	100.0%	
	% within economic status	100.0%	100.0%	100.0%	
	% of Total	31.8%	68.2%	100.0%	

Source: Field Survey, 2021

CHAPTER V

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATION

5.1 Summary of Findings

Objective I: Characteristics of the Respondents

- The chief part of respondents is Hindu with 99.2 percent and only 0.8 percent comprises of other religions.
- While analyzing the education, the number of literate portions of female respondents is 12.9 percent higher as compared to their husbands.
- Consequently, the achievement of SLC qualification of husband is almost 3 times higher than female.
- Almost 48.5 percent of the respondents are nuclear families, 51.6 percent are joint families having the highest share.
- The majority of children are in 2-4 groups with 44.7 percent.
- Most of the children studied in the community school which is more than 60 percent whereas, almost 13 percent in English boarding schools.
- The subject that is chosen in higher school showed that the arts/education faculty is preferred in first rank, commerce secondly and JT/JTA at third and so on.
- The possession of a share of farmland (bari) was 9.4 percent more in < 3 ropani categories.
- The most dominant profession among men can clearly visible to be foreign job i.e 65.2 percent whereas no involvement of women can be seen in this job.
- The highest mean value is of annual family income in private job scoring 390000 while minimum mean value is 32727.272.
- The greatest value of mean is 53488.572 for health expenditure. Conversely, the least value is for household accessories i.e. 10292.233.
- The highest participation of institutional member is in saving group with 20.5 percent of respondents and lowest in NGOS with less than 2 percent.
- The participation of the member in village executive is more, belonging to 28.8 percent of respondents and the member.
- The female respondents are more interested in financial leadership securing 32.6 percent while exactly 28 percent are interested in social leadership.
- Female are gaining the tailoring training is the utmost with 8.3 percent.

Changing Economic Role of the Respondents: Objective II

- More than 70 percent, most of the female respondents are engaged in earning activities.
- Those who are involved in earning activities mostly earn <15000 monthly with 47 percent while 38.6 percent respondents earned 20000 to 30000.
- The third information depletes that the highest 37.90 percent of respondents have loans of 100000 to 199000.
- The personal enterprise investment consists almost 70 percent of the share.
- The attitude towards female education is mostly favorable where 96.2 percent responded 'no'.
- The decision-making role of 69.7 percent of respondents are active.
- Dalit women show the positive responses with 96.2 percent for providing economic supports to other women.
- Majority 94 percent respondents shared that they have good relationships with local politicians.
- The highest 78 percent of the respondents agreed on the statement social and economic role of Dalit women has been changed.

Relationship Test: Objective III

- The correlation coefficient between labor/daily wage and agriculture found statistically significant but found insignificant with government job/private job.
- The correlation coefficient between seasonal business and seasonal buy household accessories found statistically significant.
- The correlation coefficient between agriculture and buy household accessories also found statistically significant.
- The correlation coefficient between private job and buy travel visits are statistically significant.
- The local product expenditures such as expenditure for beverage, juice; non-vegetable and vegetable items seems higher than other items whereas ranging amount of spices, sauce and herbs, and LP gas found comparatively lowest. However, the expenditures are not normally distributed.
- The variables Skill and Capacity development training offered by government and I/NGOs are associated with each other.

- The variables skill development and capacity development trainings are associated with each other's.
- The variables economic and social statuses are associated with each other.

5.2 Conclusion

The local government has been implementing Dalit women empowerment program through target budget program. Similar kinds of program are also implemented by non-government organization. Therefore, the study concludes that role of Dalit women in the study area have been changed due to the outcomes of government and non-government interventions. The Dalit women are actively playing social-economic and political role in the community and society. Because of that awareness level of entire Dalit women have been increased and they become knower of the things what is happening in their community and society. Dalit women are actively involving in economic activities in this year that has changed their social and economic status in the society. Dalit women are becoming more empowered due to implementation of target budget program that offer technical and financial support to the Dalit women. Dalit women are becoming independent and challenging against paradoxical thought women are inferior comparing to men. Finally, the power of Dalit women against social stigma and paradox not only changed socio-economic role and decision making role of Dalit women but also brought social and economic transformation especially in Dalit community. Dalit children have good access of educational and health facilities. Non-Dalit children started to stay in Dalit's home and eat together with them. Now, women are stopped to term as dependent of their husband and most of settlements have gained economic wellbeing and social prosperity. Now Women are becoming aware and skillful and they are supporting their livelihood, providing good parenting and also playing advocacy role in the society. Dalit women are gaining power and the capacity for influence through social practices that advance the interests of other Dalit and Non-Dalit women, such as empathy, collaboration, open mindedness, fairness, and kindness.

5.3 Recommendations

There is no fixed and quick solution for improvement in this issue within a short period. However, on the basis of above findings and conclusion of this study some suggestion are seems to be necessary. Based on the findings, this study enlisted following recommendations:

- Increase formal educational status of Dalit women is essential to empower them for providing change agent role in the society.
- Attitude of local people on women education must be positive and supportive so that all of women can get opportunities to involve in education life.
- All the Dalit women must be benefited from the targeted program that may ultimately establish mutual relationships among Dalit women.
- The vocational and skill development trainings must be provided to the women who are not yet involving in politics and social work.
- Establishment of very good coordination and collaboration among Women who have received membership from various organizations in local level is inevitable.
- Women are involving in vocational farming thereby local stakeholders have to play supportive role to establish production collection/distribution centers.
- Many governments have made commitments to tackle the issue of social inclusion and women empowerment. But making this policy operational will be difficult without equal accessibility of target budget program to women from different socio-economic groups.
- Social infrastructure (consciousness raising, hygiene and entrepreneurship training) should be needed for improve the socio-economic as well as educational status of the local people.
- Entrepreneurship training based on how the local resources can be used and how it is necessary to allocate their earning into productive sectors must be conducted.
- Search various alternative income generation sources so that the financial resources can be utilized even if central government stops the program.

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Appendix B: Household Survey Questionnaires

First Name:	Middle Name:	Last Name:
Cell Number:	Code Number:	Date:

S.N.	Social Demography (Variables1-17)	Response Categories	Code		
1: Details of the Respondent (Household head female)					
	Name	Sex	Age	Religion	Education
2. Family members' detail					
	उमेर समूह	महिला	पुरुष	जम्मा	
	० देखि १४ वर्ष				
	१५ देखि ६४ वर्ष				
	६५ वर्षभन्दा माथि				
3	Types of family?	Nuclear			1
		Joint			2
4	How many children you have?	1-2			1
		2-4			2
		4-6			3
5	Status of land property?	< 5 Ropani			1
		5-9 Ropani			2
		10-25 Ropani			3
		>25 Ropani			4
6	Status of food sufficiency in a year?	< 3 months			1
		3-6 months			2
		12 months			3
7	Do you feel there are different attitudes towards the educations of males and females?	Yes			1
		No			2

8	What is the educational status of your husband?	Non formal Primary Lower secondary Secondary Tertiary	1 2 3 4 5
9	What is your educational status?	Non formal Primary Lower secondary Secondary Tertiary	1 2 3 4 5
10	Primary occupation of family livelihood?	Agriculture Business Private Job Government Job	1 2 3 4
11	Primary occupation of husband?	Agriculture Business Seasonal Business Private Job Government Job Foreign Job	1 2 3 4 5 6
12	What is your own occupational status?	Vegetable farming Goat farming Local shops Private jobs	1 2 3 4
13	Types of institutions, you have been involving?	Political cadre Mother group Saving group NGOs Community forestry All of above	1 2 3 4 5 6

14	Types of capacity development training you have already involved?	Women empowerment Saving/cooperative Child education Health/sanitation related Community development All of above	1 2 3 4 5 6
15	Types of skill development training you have already involved?	Tailoring Embroidery Beauticians Seed production Pest management Food processing Mushroom cultivation	1 2 3 4 5 6 7
16	Capacity/skill developments training program implemented to the Dalit women by local government	Yes No	1 2
17	I/NGOs implemented capacity/skill developments training to the women.	Yes No	1 2
S.N.	Outcomes of Women Empowerment *18-38*	Response Categories	Code
18	After involving in skill development training, have you acquired occupational skills then?	Yes No	1 2
19	Have you thoughtfully engaged in earning activities?	Yes No Planning to do	1 2 3
20	How much is your monthly income to contribute livelihood?	<15000 15000-20000 >20000	1 2 3
21	Do you have your personal bank account?	Yes No	1 2

22	What is the outcome of your economic role in your family livelihood?	Becoming self-employed Becoming model woman Increased family earning	1 2 3
23. Annual family income?			
Source of income		Estimated income NRS (Annual)	
24. Annual family expenditure?			
Category		Amount	
Food			
Vegetables			
Meat and chicken			
Clothing			
Health			
Education			
Household accessories			
Celebrate cultural functions			
Travel and visit			
25	Do you frequent keep record of your family earning and expenditure?	Yes Not yet Planning to do	1 2 3
26	Does your family have any credit/loan? How much then?	1,00000-199,000 200000-3,00000 >300000	1 2 3

27	In which purpose you invest your loan?	Commercial farming Business Animal Husbandry Personal Enterprise Abroad study	1 2 3 4 5
28	In which school you are enrolling your children?	In community school In institutional school	1 2
29	Subject enrollment by your child's in higher education?	Hotel management JT/JTA Arts/Education Commerce Health related Engineering	1 2 3 4 5 6
30	Have you playing leadership role in financial institutions then?	Yes Not yet Planning to do	1 2 3
31	Have you playing leadership role in social activities?	Yes Not yet Planning to do	1 2 3
32	Are you a member of village assembly?	Yes No	1 2
33	Are you a member of village executive council?	Yes No	1 2
34	Do you frequent participate in local level meeting and program?	Yes No	1 2
35	What is decision making role of women in your family?	Active Passive	1 2
36	How many working hour do you spend for empowering women?	<3 Hours >3 Hours	1 2
37	What is the level of social status of your family?	High Medium Low	1 2 3

38	What is the level of economic status of your family?	High Medium Low	1 2 3
S.N.	Changing Role of Women *Variables 39-50*	Response Category	Code
39	Do you have mutual relationships between your own ethnic groups?	Yes No	1 2
40	Do you provide economic support to them?	Yes No	1 2
41	Do you frequent consults with women from your community?	Yes No	1 2
42	Do you have mutual relationships among women belong to other ethnic groups?	Yes No	1 2
43	Do you provide economic support to them?	Yes No	1 2
44	Do you frequent consults with women belong to your society?	Yes No	1 2
45	Do you have good relationships with local level politicians, bureaucrats a	Yes No	1 2
46	Do you have good relationships with central level politicians?	Yes No	1 2

47	Do you have good relationships with top level bureaucrats?	Yes No	1 2
48	Do you have good relationships with local politicians?	Yes No	1 2
49	Do you have good relationships with administrative staffs working in local level?	Yes No	1 2
50	Ultimately, role of Dalit women have been changed in those days	Strongly agree Agree Neutral Disagree Strongly disagree	1 2 3 4 5

Thank you for your kind cooperation!

Appendix B: Map of Shikhar Municipality

