

**CHANGING ROLE OF DALIT WOMEN: A CASE FROM CHADANI VILLAGE OF
MAHAKALI MUNICIPALITY, KANCHANPUR**

A Thesis

Submitted to

**Central Department of Rural Development, Tribhuvan University
In Partial Fulfillment of Requirement for the
Degree of Masters of Arts (MA)
In
Rural Development**

By

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January, 2019

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DECLARATION

I hereby declare that the thesis entitled “**Changing Role of Dalit Women: A Case from Chadani Village of Mahakali Municipality, Kanchanpur**” submitted to the Central Department of Rural Development, Faculty of Humanities and Social Sciences, Tribhuvan University, is utterly and only my original work prepared under the guidance and supervision of my supervisor. I have made due acknowledgement to all ideas and information borrowed from different sources in the course of preparing this thesis. The results of this thesis have not been presented or 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.

Pardeep Raj Kapadi

Date: 2074 - 09 - 23

2018/01/07

RECOMENDATION LETTER

This thesis entitled “**Changing Role of Dalit Women: A Case from Chadani Village of Mahakali Municipality, Kanchanpur**” has been prepared by **Mr. Pardeep Raj Kapadi** under my guidance and supervision in partial fulfillment of the requirements for the Degree of Master of Arts in Rural Development. Therefore, this is recommended for the final evaluation and approval to the thesis evaluation committee of the Central Department of Rural Development.

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ACKNOWLEDGEMENTS

I am very proud to take the chance to express my deepest and sincere gratitude to my supervisor and other teachers for their valuable advice, motivational inspiration, appropriate guidelines, assistance and support for the successful finishing of this thesis. I really feel being obliged to them for their regular encouragement since the date I started to do this job.

I would like to express my supreme gratitude to my respected supervisor Mr. Prajwal Man Pradhan for his invaluable encouragement, support and feedback during the whole time of the preparation of this dissertation.

I would also like to express my extreme gratitude to all the teachers and administration officials of Central Department of Rural Development Tribhuvan University, for their proper assistance during study period.

My special thanks go to my Brother Niraj raj Kapadi who supported and encouraged me for the preparation of this Paper. The hands he gave me while collecting materials to give the complete shape of this thesis can't remain underneath the veil.

My deepest thankfulness is extended to all the householders and key persons for their support and co-operation during the field survey.

I am thankful to all my beloved friends for the help, inspiration and moral support in every step of my life.

I hereby express my heartfelt gratitude to all the people who directly and indirectly helped me, and also expect the same assistance if needed in the days to come. I hope that the thesis will prove its worth and be beneficial to all those who are in need to consult this thesis indeed. Any suggestion for its improvement will be gratefully acknowledged and appreciated.

ABSTRACT

This study tried to explain changing role of the Dalit women living in Chadani village of Mahakali Municipality. The specific objectives were; to examine socio and economic status of selected Dalit households, to assess socio-economic role of Dalit women on their family livelihoods and to analyze changing status of the Dalit women in social level.

The study was based on case study methodology in which quantitative dominant qualitative data/information were collected and analyzed with descriptive and illustrative methods. In so doing, out of the total 366 households, 50(25 employed and 25 unemployed) household respondents were taken as sample and structured questionnaires were asked to the selected female respondents.

The findings indicate the role of Dalit people is improved better during the recent few years in comparison to social and economic aspect. However, majorities of the respondents do not have an access to health and education. They are also found poorest amongst with the soc called upper caste groups in the community and society. They are facing caste based discrimination in everyday social and economic life. Hierarchical Hindu cultural practices, inter-cast discrimination within Dalits themselves and illiteracy are the deep rooted causes against empowerment and social inclusion of the Dalit community in the study area.

In conclusion the policies that are designed in central level without participation of the target group cannot prepare people for overcoming challenges in real life situations. It requires planning, resourcing the community to meet needs, increasing people's skills and capabilities, building community networks and providing support through social action groups in order to lead improving life quality of Dalit people. These all can be achieved by empowering individuals and more importantly women in the Dalit communities. Reforms in bureaucracy and more effective awareness campaigns are needed against discriminatory practices guided by culture and as a form of social system.

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ABBREVIATION/ACRONYMS

AD	:	Anno Domini
CBS	:	Central Bureau of statistics
CDRD	:	Central Department of Rural development
DCC	:	District Coordination Committee
FWEAN	:	Federation of Woman Entrepreneurs Association of Nepal
GDI	:	Gender Development Index
GEM	:	Gender Equality Measurement
HH	:	Households
INGO	:	International Non Government Organizations
LSGA	:	Local Self Governance Act
MDG	:	Millennium Development Goals
MOFALD	:	Ministry of Federal Affair and Local Development
NDC	:	National Dalits Council
NDHS	:	National Demographic Health Survey
NGO	:	Non Government Organization
NO.	:	Number
NPC	:	National Planning Commission
NWC	:	National Women Council
PRSP	:	Poverty Reduction Strategy Paper
RD	:	Rural Development
TU	:	Tribhuvan University
UN	:	United Nations
UNDP	:	United Nation Development Program
UNFPA	:	United Nations Fund for Population Activity
UNHCR	:	United National Human Right Commission
VDC	:	Village Development Community
WDRPC	:	Women Development Research Publication Centre

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Generally, Nepal is a male dominated country where male has higher status than that of female. Women have low socio-economic status as well as low decision making power. Women have to bear their responsibilities as households, reproductive and productive economic activities. However, their household roles are not considered as productive works. The majority of Nepalese communities within it are patriarchal in structure. Patriarchy by definition is the “Rule of father” but the term “patriarchy” in general is used to refer to a social system characterized by male domination over women (Karki, 2002).

Hindu rituals also institutionalized the criticism of women, and systematically undermine their self-worth. Manusmriti prescribed woman’s main duties in obeying and serving their fathers, brothers and others male members of the family when they are young. And after they are married off, they should serve their husbands, fathers-in-law, mothers -in-law and others senior male and female members of the family. But when they grow older they should follow the advice of their sons. Thus women are made subservient to male members of the family throughout their life (Jain, 1994). This situation helped people internalize that women are not equal to men under the law, and they are economically and socially dependent on male.

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-Dalit

The term Dalits indicates group of suppressed, squeezed, stepped up, kneaded, ground down, shame by being required to bow to someone else's feet, or silenced through suppression (Nepal Academy, 2010). The modern definition refers to the

group of communities, traditionally whose members have been socially backward, economically poor and politically weak (Tiwary, 2007). In the context of Nepal, National Dalits Commission defines 'Dalits' as "those communities who, by virtue of atrocities of caste-based discrimination and untouchability, are most backward in social, economic, educational, political and religious fields, and deprived of human dignity and social justice (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 *Madhesi* 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 and Dahal 2011).

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 or 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 continuously hold the majority of parliamentary seats and key government positions throughout the world. The situation of Nepalese women is no different Nepalese women are underprivileged and disadvantageous in terms of their socio-economic standing compared to their male counterparts. According to A.D. 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 a basic element for the formation of a progressive and cultural society, literacy acknowledges benefiting the individuals and the society is associated with a number of positive factors 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 qualitative development, such as gender equality and equity, freedom of expression, meaningful participation in social, cultural and political spheres and decision making processes are not in improved condition in Nepal, unfair and unjust status of this half of the population has forced people to live a life of endless misery on the same way, due to the lack of sufficient infrastructures and skilled human power the health status of Nepalese women is not satisfactory. According to the “state of the world population, 2003 report” published by the United Nations Population Fund (UNFPA).

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 are involved in the 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 involved 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 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).

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 tried to analyze changing role of Dalit women who have been involving beyond household chores. And they are also playing social, economic and political role equally in household and social level.

1.2 Statement of the Problem

Social exclusion and racial/caste based discrimination have been part of the human history. Stratification of human being on the basis of color, caste, class, creed, region, religion, occupation, and language has been a historical phenomenon. Population of Nepal is 26.4 million (CBS, 2011). Out this about fifty percent is women. The state of women is not satisfactory. Male dominated family system provides very little scope to the female to assert their identity. They are marginalized from economic and social opportunities due to illiteracy, poverty, conservative social taboos and inadequate legal protection. Castes base discriminations which are constitutionally prohibited. But, in remote areas of Nepalese society this system is recently existence. Women are highly suppressed and vulnerable groups in society. 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 development have been accepted since the six plans as a national policy. After the restoration of multiparty system in 1990, policy makers giving due importance to uplift the status of women. Especially, after the World Women Conference held in Beijing in 1995, the question of women empowerment has been brought into the limelight. Majority of communities in Nepal are patriarchal a women's life is strongly influenced by her father and husband as reflected in the practice of patriarchal residence, patriarchal descent, and by inheritance system and family relations. Therefore, female of the Nepalese society are highly discriminated in family. So, 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 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 state 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 socio and economic status of selected Dalit households.
-) To assess socio-economic role of Dalit women on their family livelihoods.
-) To analyze changing status of the Dalit women in social level.

1.4 Significance of the Study

This study is extremely focused on the issues of women. Women discrimination is one of the national problems. Women are more than half of the total population are still backward. They are facing discriminatory behavior in various sectors like education, economic, social, political, culture. Most of the women are limited in unproductive work. Their contribution remains invisible. Most of the women are unknown about gender discrimination and their own right. Discrimination exist 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. If women are not treated equally in household, society as well as nation it is impossible to achieve the sustainable development it will certainly hinder national development. Other significance of study is

-) This study analyzed the gender discrimination between employed and non-employed Dalits families.
-) This study provided the useful guidelines for policy makers, planners and social thinkers to improve the socio economic conditions of women.
-) The study presented insight of comparative study on women discrimination between employed and non-employed Dalits' families.
-) This study also explored the problem face by women in Dalits family.

1.5 Limitation of the Study

Study of all professional and employed women is not possible due to limitation of time, place, budget and resources. In fact, it is very difficult to out the actual number of employed women of whole of whole country. Here, for the study of the assessment of the women employees in the private and public sector. This research includes the study of the employed and non-employed Dalit women of the Mahakali municipality ward no 2 Chadani. Due to constraint of time and resources other sectors have left out from the study.

1.6 Organizations of the Study

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

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

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

Chapter three is methodological part that included 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 presented general introduction of the study area, which is divided into introduction of Mahakali Municipality.

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

Similarly, final chapter dealt with summary, conclusion and suggestions 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 SadhanaAdhikari, SahanaPradhan ,KanaklataBajracharya and SnehalataShrestha 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 SnehalataShrestha 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 a 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, householding 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 percentage points (census report).

Employability Status: Women's participation in employment in the 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

Social Inclusion

In Nepal, women are treated as second-class citizen. It explains how pathetic social position they do have. They do not have their self-identity. They are denied property right, political right and power. Women have no control over their own bodies. No matter how hard they work for their family and country, they are put into lowest rank. They are restricted to be part of public lives (Sharestha, 2002). Discrimination against girls is prevalent everywhere and every time such as when she is in the womb, at school or in media. Not only these, but also in number of other socio-economic status given to her, her health care related issues, getting her education, making decision for economically active women, making national political for the advancement of women (Thapa, 2003).

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. The women representation in government administration will be improved, however, not significantly. Compared to 1978 AD, today, the proportion of women in the government administration has almost multiplied by three times. At officer and higher levels it will be doubled. Still women constitute less than ten percent of the total government staff. The proportion of women even among the professional and technical group in the occupational classification had declined in 1991 as compared to 1981 but the trend has fortunately reversed as per 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.

Women Empowerment

Women empowerment theory analyzes the process of women empowerment through three basic dimensions such as social, economic and political empowerment (Bhattarai, 2009). Social empowerment includes broad spectrum of human development parameters from access to safe water, and primary health care and basic education through skill acquisition including the ability to use communication media. Similarly, economic empowerment refers to the access to productive assets, physical and financial opportunities, to pursue economic gains. In short, it is self-defeating to exclude such as women and dalits from equitable engagement in productive employment and other income-generating activities. It is the stage of ability for women to enjoy their right to control and benefits from property, assets, income, and their own times, 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.

Figure 1.Indicator of Women Empowerment in Nepal

Categories	Indicators
Social dimension) Education) Health) Awareness
Economic dimension) Sources of income) Financial income) Access and control on resource
Political dimenson) Decision making) Participation at household and social level) Ensure right

(Bhattarai, 2009).

The above mentioned figure indicates that all the dimensions and indicators of women empowerment are interrelated to each others. It helps women to realize their potential and powers that inherent in all spheres of lifewho are voiceless, powerless and marginalized. In this senses women empowerment play vital role to buildup leadership capability of women. It helps women to play changing or transformative role in their own family and community levels. Even it motivates women to involve in various enterprises activities or income generating activities through sound education and healthy environment.

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 Human 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 toFollowing 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 Maoist 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 keep 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.

Interim Constitution of Nepal 2007: Government of Nepal issued Interim Constitution of Nepal in 2007 with sentiment of 12 points of Comprehensive Peace Agreement and People Movement II. The constitution clearly provisioned proportional inclusion policy at first time for addressing and empowering deprived groups including women other ethnic nationalities.

The constitution ensured that nobody can dominate to any person on the basis of sex, caste, colour, religion, etc. which has been mentioned in Part 2 under fundamental right of equality (article 13/3). In the similar way, in section 2, article 20 ensured fundamental rights of women. It clarifies that no discrimination of any kind shall be undertaken against the women by virtue of sex. Sub article 2 also advocates for elimination of physical, mental and other kind of violence against women. In addition, this constitution also ensured equal right for ancestral property to daughter like son (LBMB, 2007).

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 belong to different gender and community in Part 6 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.

For maintain social justice to marginalized people, LSGA/R 1999, focus on participatory planning and budgeting for local development. LSGA 1999 highly emphasizes on inclusive development. It has obligated to the all Local Bodies (LBs) that (DDC, Municipalities and VDCs) should formulated appropriate plan for women, children and socio-economically deprived and marginalized groups. Based on strong provision of LSGA/R local bodies are directly accountable the beneficiaries. Under this provision Government of Nepal (GoN), Ministry of Federal Affairs and Local Development (MoFALD) has circulated a blended guideline (Local bodies' resource mobilization guideline, 2013). Previously different guidelines were launched. The guideline (Article No.10), has clearly mentioned at least 35% of total capital budget to be allocated for the defined targeted groups. The guidelines strongly focused for poor and deprived all women. As the provision of the guideline, at least 10% of capital budget to be allocated for the women empowerment and capacity enhancement. Remaining 25% of the 35% budget, at least 10% for poor and deprived all children and 15% 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 contribution by economic and social progress is still constrained by their limited access to education and employment. 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 7% of gazette officer and 5% of supporting staff were women (UNICEF, 1990).

Mira Devkota (Dhakal) has compiled a dissertation; “Education Women in Government Employment 2007”. She concluded that Education 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.

Koirala (2005) had analyzed the workload of employed women within Illam sub-metropolitan city. The study shows the context of employed women of Pokhara valley. The employment status is very pathetic because very less percent of women is involved in decision making. Therefore there is no equal opportunity between male and female. 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).

Women comprised 51.50% of the total population of Nepal census in 2001. Patriarchy pervades most of the country’s caste and ethnic group; Nepal has one of the highest indices of son preference in the world. Boys not only pass on the family name, but represent “Insurance” for parents for their old age and can carry out important rituals when parents die. Girls generally work at home and in the fields, considered too unimportant-and risky-to educate, given the high value attributed to virginity and the dangers that schooling in the company of boys and women outside the household might pose to virginity. By contrast, early marriage constitutes a kind of virginity insurance. Women’s contribution by economic and social progress is still constrained by their limited 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 7% of gazette officer and 5% 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).

Status of women is an important factor which determines the socio-economic development of a country. Status will be defined in different ways. The United Nations has given the definition of women's status as "the conjunction of position women occupy as a worker, student, wife, mother and/or prestige attached to these positions a woman and/or the right and duties she is expected to exercise"(CBS, 1987). Bennett's study on status of women in Nepal is the milestone for women in development in Nepal. Extensive fieldwork in eight communities showed a clear link between women's ability to generate income and their status in the family and community.

The study further demonstrated that in 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)

In today's context, the cost of living is very high, so the added sources of income earned by women's jobs outside the house is very helpful indeed. Once the women start earning, their socio-economical status will also improve. It helps them to maintain and improve decent standard of living. For this reasons, women have started to take up jobs outside while continuing to perform their traditional household chore as a house wife. The socio-economic conditions of women are changing. In the modern developing society a man doesn't perform a dual role but the modern society has created such a situation for a women then she has to play dual role of working women and a house wife (Acharya&Bennett, 1982). Generally, decision-making refers to the power or rights to decide in the household, community etc.

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In Magar, GurungTamang and Newar communities male and female are equally impossible for decision-making while Barhmin and Chhetri women do not play an active role in decision making power but it is relatively higher in Rai and Gurung than Brahmin and Chhetri. Acharya (1994), a renowned social explorer, has described about employment status of women in her book "The statistical profile on Nepalese women". She found the overwhelming majority of workers are still self employed or own account workers while less than one percent 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.

That decrease is mainly accounted for by males. In other word, large proportions of women are self-employed than men. There is slow but continuous change taking place in the employment status of the population. The proportions of both male and female employees in the population are increasing while those of the

self-employed or unpaid family workers are decreasing. This may signify a positive or negative trend depending on just moving out because of impoverishment caused by flooding of the market by factory produced goods. In this study, Acharya has focused about the increasing number of employed women with the changing period of time. According to her, with the expansion of market many educated women have engaged in marketing, advertising, education, and health sectors. 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).

The above referenced studies shows that the decision making power is surrounded by various factors. In Nepal, women constitute more than half of total population with poor status. More families are engaged in household activities without economic power. They have to follow their male partners in most of the cases. A personal of the available literature also makes it clear that there is a persisting controversy regarding women input in economy. It can be concluded from the above studies, that females have low economic power due to lack of proper socio-economic status. Nowadays the access of females of resources has been increased but their status has slow motion to forward. Either one way or other females have more responsibilities in household chores, agricultural activities and other 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.

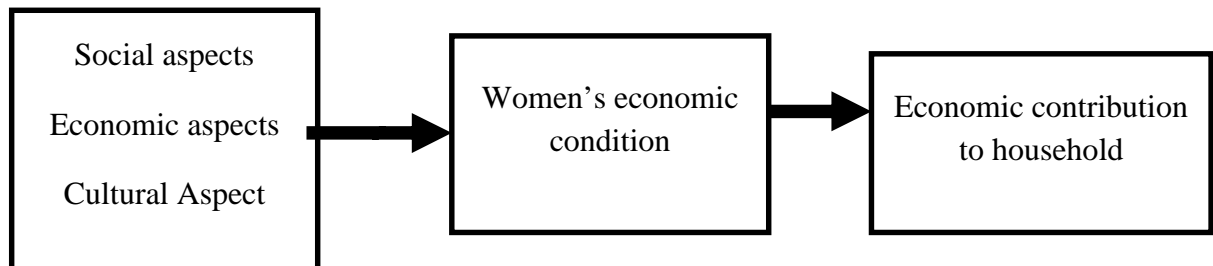
2. 6 Conceptual Framework of the Study

Many variables can affect women's economic activities and their economic activities determine their economic condition, which is the main indicator of the economic contribution to the household. However, some key variables such as economic aspect, decision making process, and social aspect are taken as independent variables for the purpose of present study. It is difficult to find out the extent of economic contribution of women to the household because most of the household

activities performed by them are taken to be uneconomic and unproductive. However, it has been examined through three phase that are supposed to be the determinants of the women's economic contribution to the household.

As shows in the figure 1, women's social aspect in which many social variables such as, marital status, household size and types, education, service and caste\ethnicity affect their economic aspects. Therefore, they are interrelated. If women's social status is favorable, their economic aspect and participation in development access over their economic matters will increase simultaneously. These three variables determine the women's actual economic situation in the household and decision making power.

Figure 2. Conceptual Framework of the Study



CHAPTER III RESEARCH METHODOLOGY

3.1 Research Design

This study was 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 Dalit women living around Chadani village of Mahakali Municipality itself was a case of the study and selected female Dalits were 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

The study has been conducted in Mahakali municipality ward number 2 Chadani. Many people from different castes and ethnic group are living in Mahakali Municipality, so it was easy to find out the actual status of women. According to Mahakali Municipality Statistic report there are 366 households and 2,102 populations where 1,008 are males and 1,094 are females (See detail in chapter four).

3.3 Sampling and Population

The research studied Ward No 2 of Mahakali municipality. This ward was selected randomly. The total population of Mahakali Municipality is 2,102 with male 1,008 and female 1,094 and total number of households is 366. In order to find out employed women household, I had observed this ward as very few women are employed outside. The people of different caste and ethnicity are found, stratified purposively sampling has been used to select the sample unit. There is 125 households of Dalit out of total household 366, First of all I have selected 25 households of employed women and 25 households of unemployed women (total 50 households) purposively. All of the respondents were between age of 20 to 60. About 10 of them were the government service holders, 15 were private job holder, 15 were housewives and 10 respondents were self employed women.

3.4 Data Collection Technique and Tools

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

3.4.1 Questionnaire Survey

Structure questionnaire was used to get the detail information regarding the comparative study of employed and non-employed women. The researcher gathered information related to socio-economic profile of respondents with the help of questionnaire. Along with it, the participations level of women in comparative study was also gathered using this tool.

3.4.2 Key Informant Interview

The researcher used interview method also to have face to face interaction with the respondents. An informal interview was conducted with family members of the selected women to know about their perception regarding various issues like property rights and education of women employment work sharing.

3.4.3 Field Observation

After establishing good relationship with local people, I have collected the information about society pattern, occupation, education, marriage practices, feasts and festivals and other important aspects of the community. The old and past information has been collected through the interview with members of Dalit Society. The secondary data will be from various publications. Published by CBS, UN, DDC, UNHCR etc. and other unpublished dissertations.

3.5 Method of Data Analysis

The information and data collection during the field was first process through validation then edited carefully and then hand tabulate. Finally the data would interpret using atonal information. Simple statistical tools like percent and ratio was been used present data. To illustrate the research work maps, graphs and diagrams was been used tool and technique of the data analysis.

CHAPTER IV INTRODUCTION OF THE STUDY AREA

4. 1 Physical Settings

Mahakali is one of the fourteen zone located in the Far-Western Development Region of Nepal, covering an area of 6,205km² in the most western part of the country. It stretches along Nepal's far western border with India, , marked by the Kali River or Mahakali River, which originates from Limpiyadhura, a disputed location for whether or not the Tricountry border point of Nepal and India with China. Mahakali's headquarters is Bhimdatt (formerly called *Mahendranagar*) in Kanchanpur District. The zone covers the Himalayan range including Api Peak in the North, Hill valleys, Inner Terai valleys such as Patan Municipality in Baitadi District in the center and the outer Terai in the South. The name of this zone is derived from the Kali River.

4. 2 Population Distribution

Most of the village population resides in the urban area of the agricultural land for paddy, wheat, vegetables, potato and other cultivation. If we exclude the agricultural activity as economically active and the rest 9.9 percentage of the populations are economically in-active, the huge portion of the male populations remain economically active. The population composition of Mahakali development community has shown in table below.

Table 1. Population Distribution by Gender/Sex

Gender/Sex	Population	Percentage
Male	1008	49.75%
Female	1094	51.25%
Total	2,102	100%

(CBS, 2011).

The table shows/depicts the total population of Chadani where the gender disparity looks to similar profile of national figure of Nepal. The total population is 2,102 where there are 51.25 percent female and 49.75 percent male.

4.2 Caste and Ethnicity

Nepal is a multiethnic and multi-lingual community. As a whole it can be cited as an example of 'unity in diversity' in a similar way Chadani can be seen as one of

the instance of diverse culture, cast and creed, prevalent in Nepal. People belonging to different religion and ethnicity are residing in the area.

Caste and ethnicity also influence the gender roles and status of men and women. So people of different castes/ethnicity are incorporated as sample respondent. The distribution of respondent according to their caste is given in table below.

Table 2. Population Distribution by Caste/Ethnicity

Caste Groups	Population	Percentage
Bramhan	2844	3.48
Yadav	110	0.13
Muslim	246	0.30
Tharu	241	0.29
Chamar	13	0.02
Thakuri	115	0.14
Chhetri	3605	4.41
Kami	369	0.45
Damaai	119	0.15
Sarki	20	0.02
Dhanuk	49	0.06
Kumal	11	0.01
Hajaam	116	0.14
Sunuwar	27	0.03
MaJhi	122	0.15
Danuwar	25	0.03
Haluwai	55	0.07
Marbadi	11	0.01
Bangali	78	0.10
Tourist	14	0.02
Dalit	115	0.14
Others	358	0.24
Total	81748	100

(District Development Committee, 2017).

In the above table we observe that out of the total population, there are 79.24% percent of populations are occupied by Newar only followed by 4.41 % percent of Chetri population. Likewise, there is 3.48 percent of Bramhan, 6.89 % percent Tamang people and other cast.

4.3 Distribution of Population by Religion

There are two religious practiced by the people of this area. The population of Hindu religion has occupied majority in the research area. The composition of religions of the Chadani has been shown in the following table.

Table3.Distribution of Population by Religion

Religion	Population	Percentage
Hindu	2208	67.1%
Christian	667	20.29%
Om santi	212	6.44%
Other	200	6.08%
Total	3287	100%

(District Development Committee, 2017).

Above table shown that Hindu is 67.19%, Christian 20.29% , Om saanti 6.44% and Other religions were 6.08% .

4.4 Service Delivery Facilities

Deployment process of the overall Ward is gradually developed due to its physical feature. Agriculture has become a common occupation of the Nepalese people but most of my respondents were in non agricultural sector because of their traditional profession. There are 4 primaries, 1 lower secondary, 1 secondary, 1 higher secondary school and 1 Music University in this research area. There is drinking water service is amiable by the hand pump (see in below table).

Table4.Distribution of population by Drinking Water Resources

Sources of Drinking Water	Beneficiaries or Population
Paibe	17639
Tap	15998
Tubewell	107
Hands pump	444
Well	217
Natural tap	350
Rivers	4
Others	425
Total	35184

(District Development Committee, 2017).

4.5 Festivals

There is religious tolerance in Chadani. Majority are Hindus. All the festivals of Hindu and Buddhist such as VijyaDasami, Tihar, BuddhaPurnimaetc are celebrated enthusiastically. Many local festivals such as; Gauraparva, Dashan, Tihar, MagheSakranti and Shree panchami etc. The city celebrates festivals each month starting from New Year festival to the HoliPurnima at the end of the year.

4. 6 Political Empowerment in Mahakali Municipality

Women have always constituted about half of the population and the fact that a society cannot advance without their moving forward along with men will be recognized from the beginning of planned development. Further the constituencies allocated to women candidates have often been those, which the particular party considered difficult to win. In the patriarchal system women control by men in this sector “women’s productive or labour power, women’s reproductive power, women’s sexuality, women’s mobility, property and other economic resources.” (Kamala Bhasin, (2000)

Revolution in 2062|063 women played a vital role for achieve the republic Nepal. Constituent Assembly election in 2064 B.S 368 women were candidates with out 3946 direct candidate in Nepal. Women have participation in CA members. One woman has CA member From Mahakali municipality. Women's participated in constitution assembly election in 2064 BS. And ... women are CA members (ANWA RevolusonaryMahilaAthota 2066). Women in CA II the ratio of woman participation grew but as the historical attachment and being an activist they could not get chance in their election proportionally. What can we see from patriarchy and class based society remain in our society and political institution too.

CHAPTER V

DATA ANALYSIS AND INTERPRETATION

5.1 Social and Demographic Characteristics of the Respondents

The socio-economic status of a particular community, society and a geographical locality and different socio-economic characteristics represent the different socio-cultural norms, values and traditional of the society which have been carrying a community, society or a geographical area with a guidance of certain ethics and system approaches. In this research study, the researcher is being focused on women in it does inter connection with the employed and unemployed women. So, have the comparative study between employed and non-employed of the respondents are explored to inter connect women of Chadani, Mahakali Municipality.

This chapter deals with the socio-economic as well as demographic aspects of respondents of the study area. Out of the total 366 households, 50(25 employed and 25 unemployed) household respondents were taken as sample and structured questionnaires were asked to respondents only for females.

5.1.1 Age Composition of Respondents

The age is most important factor in demography and it makes difference in working hours, decision making role, and social relation, types of work, lifestyle and responsibilities. Age determines the social status of people age has great influence interims of participation in development activities and taking part in socio-economic activities. The age groups divided as 20-30, 31-40, 41-50, 51-60 and above +60 years of age. The following table shows that the age composition.

Table 5. Age Distribution of the Respondent

Age	Employed Women		Unemployed women		Total	
	Number	Percentage	Number	Percentage	Number	Percentage
20-30	6	24%	4	16%	10	20%
31-40	12	48%	10	40%	22	44%
41-50	5	20%	6	24%	11	22%
51-60	2	8%	3	12%	5	10%
+60	0	0	2	8%	2	4%
Total	25	100%	25	100%	50	100%

(Field Survey, 2017).

The above table shows the age distribution of the sample respondents selected for the study area. Out of the total 50 respondents, 25 employed and 25 unemployed

women, there is higher proportion of the respondents in age groups 31-40 years in both. It is followed by age group 41-50years. The lowest proportions of the respondents are in age group +60 years. 48% of respondents age 31-40 employed women higher than other.

5.1.2 Marital Status

Marriage is the single most important event in the life of man and women. According to Hindus tradition, marriage is important for the all whether man and woman. A man's life is not considered complete without a wife and a woman has no option but to get married. In Nepal, majority of both men and women are married before 25 years of age (Acharya, 1995). Marriage is one of the universal social institutions. In our society, marriage determines the social roles and responsibilities of people. It is essential for legitimate birth. Females role also increase in family only after marriage. It enhances their decision making power.

The following table shows the marital status of the respondents as.

Table6. Marital status of the Respondents

Status	Employed Women		Unemployed Women		Total	
	Number	Percentage	Number	Percentage	Number	Percentage
Married	17	68%	16	64%	33	66%
Unmarried	5	20%	2	8%	7	14%
Widowed	2	8%	7	28%	9	18%
Separated	1	4%	0	0	1	2%
Total	25	100%	25	100%	50	100%

(Field Survey, 2017).

The above table shows that 68% percent of employed women and 64% percent of unemployed are married, 20% percent of employed and 8% of unemployed women are unmarried. Similarly 8% of employed and 28% of unemployed women is widowed. And only 4% employed women are separate. All of them employed women's' married respondent higher than other.

5.1.3 Educational Status

Education is one of the major indicators of socio-economic development of people. It is the main pre-requisite for development and civilization which enables a person to keep peace with the rapidly changing world and to be developed with developing country. A high percent of educated people in an area indicate that the community is progressing and the quality of life of people is improving.

Education enhances the ability and capability of human being to judge for right and wrong. It also plays the vital role in decision making process in their own life. In brief, education is the key indicator for reforming society and upgrading its social and economic status. In most of the cases, it can be seen that higher educational status played dominant role in decision making field. Those voices are respected who are educated and having higher educational background.

The following table indicates the educational status of the respondents.

Table 7. Educational Status of the Respondents

Status	Employed Women		Unemployed Women		Total	
	Number	percentage	Number	Percentage	Number	Percentage
Illiterate	0	0	12	48%	12	24%
Primary	8	32%	8	32%	16	32%
Secondary	12	48%	2	8%	14	28%
+ 2	3	12%	3	12%	6	12%
B.A	2	8%	0	0	2	4%
Above	0	0%	0	0	0	0%
Total	25	100%	25	100%	50	100%

(Field Survey, 2017).

The educational status is divided into six categories which are illiterate, literate/Primary, secondary, + 2, B.A and above. Those who only can read and write are kept in literate/primary have school education.

5.1.4 Ethnic/Castes Composition

Caste is also main factor in our society and it plays important role in terms of social activities. Nepal is a multi-ethnic country and different castes/ethnic groups. Each caste/ethnic group have own language, culture and religion. Nepal is full of cultural diversity. The following table indicates the ethnic/caste composition of the respondents in the study area.

Table 8. Distribution of Respondents by Ethnic

Ethnic	Employed Women		Unemployed Women		Total	
	Number	Percentage	Number	Percentage	Number	Percentage
Luhar	16	64%	5	20%	21	42%
Sunar	3	12%	11	44%	14	28%
Kami	4	16%	3	12%	7	14%
Nepali	1	4%	1	4%	2	4%
Baadi	1	4%	3	12%	4	8%
Sarki	0	0%	2	8%	3	6%
Total	25	100%	25	100%	50	100%

(Field Survey, 2017).

The above table shows that luhar is the most dominate caste groups living in this area. According to the table 42 percent of the total respondents' household is luhar 28% percent sunar, 14% kami, 8% baadi, nepali&Sarki are follow by 4% and 6 percentage.

5.1.5 Family Structure

Family is basic unit of our society and it is an institution which plays vital role in building society. There are two categories of family structure manly nuclear and joint family. Nuclear family: Nuclear family refers that the family which consist husband, wife and their unmarried children is called nuclear. Joint family: Joint family contains husband, wife, unmarried and married children as well as their relatives who share the kitchen for meal and reside under the same roof. In most of the cases, it was recorded that the women from the nuclear family and female headed household have higher responsibilities for decision that joint family and male headed household.

Table9. Family Structure of the Respondents

Structure	Employed Women		Unemployed Women		Total	
	Number	Percentage	Number	Percentage	Number	Percentage
Nuclear	14	56%	10	40%	24	48%
Joint	11	44%	15	60%	26	52%
Total	25	100%	25	100%	50	100%

(Field Survey, 2017).

5.2 Economic Status of the Respondents

Women's economic aspect refers to their access over resources, earning capacity and work in which they engage. It has been already mentioned that social aspect and economic aspect of the women have direct relationship to their status in the household and in the community. There are lots of factor, which are affecting the economic condition of women. The researcher has tried to know the economic aspect of women taking the following economic factors into consideration. Women whose economic aspect is sound may support their family by the help of their earning than whose economic aspect is weak.

5.2.1 Occupational Status

Occupation is not only the source of the income of the people but also the key factor that determines the livelihood pattern and the social status of the people.

Women of kanchanpur district have adopted various kinds of occupations in order to meet their livelihood aims. A women having sound occupation has higher status in the house and in the society. They have also the greater possibility in decision making rights and the chances of her economic support to household is higher than that of a women having less attractive occupation. Occupation is one of the main indicators of women's economic status, which also increase their social status in the society. In the study area women were found involved in different occupation, which was influenced by various social variables. The respondent women's occupational involvement has been given below in the table.

Table10. Occupational Status of the Respondents

Occupation	Employed Women		Unemployed		Total	
	Number	%	Number	%	Number	%
Agriculture	0	0	1	60%	0	0 %
Service	16	88%	0	0	22	44%
Business	8	12%	0	0	3	6%
Wage earning	1	0	6	24%	6	12%
Animal husbandry	0	0	1	4%	1	2%
Poultry farming	0	0	3	12%	3	6%
Total	25	100%	25	100%	50	100

(Field Survey, 2017).

The following data shows that majority of employed women 44 percent serve different field while other women are agriculture 30%, business 6%, and wage earning 12%, poultry farming 8% and other sector 2% women were involved.

5.2.2 Land Ownership

Ownership over the household property is observed as one of the very important factors determining the women's status and correspondingly to their decision making participation within family. It is also observed that land ownership pattern of women increase as their age increase. It is observed that the women who contribute economically have more ownership of property as shown below.

Table11. Distribution of the Respondents by Ownership Status

Land Ownership	Employed Women		Unemployed		Total	
	Number	percent	Number	Percent	Number	Percent
Male land owners	15	60%	16	64%	31	62%
Female owners	6	24%	3	12%	9	18%
Landless	4	16%	6	24%	10	20%
Total	25	100%	25	100%	50	100%

(Field Survey, 2017).

Above table shown that employed women land owner 24% and unemployed women land owner 12%, here find out male has higher than women owner land.

5.2.3 Ownership of Livestock

Livestock is an internal part of farming in Nepal. Even the landless farmers raise some animals for income generative and other purpose i.e. making dung cakes for cooking foods etc. number of livestock in each family reveals him economics condition of that family. Also more number of livestock makes the women of that family busier. So the information regarding livestock is also collected and shown in

5.2.4 Livestock Population

Table illustrates the livestock population number in employed and non-employed respondent in the study area.

Table12. Livestock Population of the Respondents

Animal	Population of Livestock	
	Employed women	Unemployed women
Pig	6	6
Hens	4	7
Ducks	9	9
Others	5	3
Total	24	25

(Field Survey, 2017).

Above table shown that Ducks is most population livestock. In this research area Duck and Pig is most important in their livestock. Livestock like buffalo, cow, ox/bull and goat are very common in Nepalese people but I found totally different.

5.2.5 Family Income

Women's personal income not only strengthens their status in the household and in community but it also increases her social status. To estimate the women's personal income it is very difficult because of their heavy input in household duties. But because of increasing trend of nuclear family and impact of urbanization women

are obliged to involve in earning activities to add the total annual income for the family support. The annual income of the respondent is given below in the table.

Table13. Family Income of the Respondents

Income (Monthly)	Employed	Non-Employed	Percent(%)
10,000-25,000	0	8	16
25000-40,000	0	6	12
40,000-50,000	0	7	14
50,000-60,000	3	4	14
60,000-70,000	3	0	6
70,000-80,000	2	0	4
80,000-90,000	4	0	8
1,00,000 above	13	0	26
Total	25	25	100%

(Field Survey, 2017).

In the above table shown that 13 employed respondents are strong in economically, their annual income is above 1, 00,000 and 3 employed respondent earns 50-60 thousand. Similarly unemployed respondent high annual income is 50,000-60,000.

5.3 Socio-economic Role of the Respondents

5.3.1 Household Activities

Women's role in most societies fills into three categories: Productive relating to productions of goods for occupation 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 tasks and responsibilities carried out for the benefit of the community. So the households activities of the women of the study area were also are interrogated in the field survey which is given in below:

Table 14. Involvement of Women in Household Chores

S. N.	Activities	Major Role						Total	
		M	%	F	%	Both	%	No	%
1	Preparing food	0	0	50	100	0	0	50	100
2	Fuel collection	5	10	35	70	10	20	50	100
3	Water collection	0	0	45	90	5	10	50	100
4	Family care	2	4	45	90	3	6	50	100
5	Livestock care	5	10	40	80	5	10	50	100
6	Grinding food grains	3	6	45	90	2	4	50	100

(Field Survey, 2017).

In the above table shown that 100% respondent preparing food, similarly 90% of the respondents water collection and take care of children. Most of the household activities in involved women. In conclusion females have major responsibility in almost all household activities and male members have very nominal role and responsibility in these issues. According to the respondents, besides the above mention activities other activities which women have to perform are; washing clothes of whole family, cleaning house, carrying fertilizer, plastering wall of house with clay and dung etc.

5.3.2 Involvement of Women in Community based Organization

The question was asked for this section aimed and women in community based organization and their involvement in the development activities. However the information gathered for this purpose showed that reality that same respondents knew about CBOs etc. and its activities and participating in it.

Table15. Participation of Respondents in different CBO's

Organization	No of Members	Percentage
MahilaSamuha	6	6%
Co-operatives	30	4%
Cultural Groups	4	20%
Dhukuti	7	26%
Others (specify)	3	4%
Total	50	100%

(Field Survey, 2018).

Above table shows that the participation of females of the study area in different social activities through social organization is not very satisfactory, from that it can be seen that some women are involved in NGOs, CBOs and some social organization otherwise the percentage will be pretty.

5.3.3 Changing Status of the Respondents

Most of the males are in India for their livelihood. So most of respondents are shown as a decision maker in their households but their livelihood still high. According to the gender role, the livelihood experience index was high in Non-Dalits community compared to Dalits community (0.77) whom respondents were self decision maker. Likewise those respondents which households' decision makers were their households had 0.80 index of livelihood in Dalits community and 0.53 indexes

in Non-Dalits community. The livelihood experience index high in Dalits community (0.80) compared to Non-Dalits community (0.25), the household respondents who were the decision maker was their father or father in law. Likewise the livelihood experience index was high in Non-Dalits community 0.50 and 0.29 and it was not in Dalits community which household decision maker were others and mother in law respectively. In total the livelihood experience index was high and equal in (0.68) which most of the decisions were taken by respondents and her husband's equally.

Similarly, the election held after drafted constitution of 2072 B.S. elected 10 women in Mahakali municipality. All elected women are Dalit (see in table 6) though they are given their responsibility and they are ready to underscore their liability. On the span of time they are heading to develop their own community in a whole.

Table16. Dalit Women Elected in Local Level

S. N.	Elected Women's Name	Ward Number
1	Hira Devi Sunar	1
2	DugaSarki	2
3	RadhaSunar	3
4	Seti Devi Aoda	4
5	Anita Devi Auji	5
6	ShrijanaSunar	6
7	Puja Sunar	7
8	SunitaKumariSunar	8
9	Shantasunarni	9
10	Phulmaya Devi Sunar	10

(Village Level Profile, 2017).

This table shows the political status of woman who are fully dedicated and understand the way to upliftment of the society. Thus the woman's participation is increasing day by day though the role of Dalit woman presents vibrantly to adopt mainstream act, rule and by rule to change all sectors. The woman in 2062/63 also took part in political decision to change the whole national from this area in the leadership of ChiniGiri and SitaBhandari woman participated in mass movement II. In this movement Dalit woman also participated because a few number of woman also got chance to raise a voice as Niru Bik spoke for their community in this area. Similarly, in the Constituent Assembly I woman got chance to be nominated to put their view from all sectors. So as woman also raised from CA II to continue for their rights. Likewise, with drafting and declaration of constitution of Nepal 10 Dalit

women are elected. Women are given rights to declare own position and autonomous power along with 33% reservation in all mainstream/socio-political approaches.

5.3.4 Gender Discrimination: Policy Perspective

Government policy should play vital role to decrease the gender discrimination in society as well as national level. Government of Nepal should signed different national and international treaties as well as other convenient and convention. But the situation is not satisfactory because of the unable to know about government policies and program. When we discuss the respondents to government policies to eliminate gender discrimination in society, majority of the respondents responses that (29.4%) seen only. Minimum percentage (19.7%) of respondents' response that name only.

Table 17. Government Policy on Gender Discrimination

Policy of Government	Responses	
	N	%
Name only	10	20
Paper only	11	22
Not uplift the standard	15	30
Seen only	14	28
Total	50	100.0

(Field Survey, 2017).

5.3.5 Women Participation in Organization

Women are participating in different social and cultural places and create organization to empower and fight the discriminative behavior in family as well as society. In recent time women were highly aware about their right and responsibility. When we conduct FGD women participation in different organization excluded women group, are highly appreciated but their educational status is low that's why women are participate only participation. In KII majority of informant says that proportion of Dalit women are less participate in different social work and community organization as compare than Non-Dalit women. Causes of Non Participation

Among all the respondent majority of proportion were participate in community activities. Very few proportion nearly fourteen percentages of respondents were not participating in community activities. We can find out what the causes behind it. In that case 10.27 percent of respondent are not participate in community activities because of household work, 2.74 percent of respondent were not participate because of participation of male and 1.37 percent of respondent were not participate

because of other causes. Dalit respondent were (25%) not participate in community activities.

Table18. Reasons for Non Participation in Community Activities

Reasons	Employed		Non-employed		Total	
	N	%	N	%	N	%
Household	6	18.8	8	7	14	9.59
Participation of male	1	3.1	3	2.6	4	2.59
Other causes	1	3.1	1	0.9	2	1.38
Total	8	25.0	12	10.5	20	13.7

(Field Survey, 2017).

5.3.6 Women Post in Organization

Among study population majority of women were involved in any type of organization. Only 24.56 percent of respondent were not organized any type of organization. Among them majority of respondents were (47.94%) general member of organization. Because of the formation of women group and other small framer group of the study areas. This is followed by executive committee member 16.44 percent. Executive committee member were higher in Dalit respondent.

Table19. Women Post in Organization

Post of Organization	Employed		Non-employed		Total	
	N	%	N	%	N	%
General member	10	40	12	48	22	44
Committee member	9	36	6	24	15	30
Executive member	6	24	7	28	13	26
Total	25	100	25	100	50	100

(Field Survey, 2017).

CHAPTER VI

SUMMARY, CONCLUSION AND SUGGESTIONS

This chapter comprises the summary, conclusion and overall situations. The first two sections highlight the overall situation of employed and unemployed women in Chadani-2, Mahakali Municipality; the recommendation section provides some tips to uplift women's condition of Dalit.

6.1 Summary of the Findings

The study analyses the comparative study of employed and unemployed Dalit women. This study based upon the primary data collected from the field survey. The main aspects studied are social and economic status including social and community activities and major problems of the respondent's. Primary data from Chadani of Mahakali Municipality have been used in this research. Many secondary sources have also been used to support and strength the findings of this research. Altogether 50 respondents were sampled from Dalit community. Simple statistical methods have applied for data analysis. The data and information have been analyzed descriptively.

The major findings of the study are summarized below:

-) The Maximum numbers of the respondents (44%) are belonging to group 30-40 and minimum 4% are of the age group of above +60.
-) 66% of the respondents were married, widow 18%, unmarried 14% and separated.
-) Out of the respondents are educated B.A 44%, literate 32% and illiterate 24%.
-) Majority of respondent's Hindu 85% and Christian 15%.
-) Out of 50 respondents, majority (42%) of the respondents are Deuala followed by Kadgi (28 %), Rajak (14%) respectively. It is also noticed that the number of Kapali (4 %), Sarki(8%) and Charmakar (6%) are significantly.
-) With regard to family structure 52% households have Joint family and 48% household has nuclear family.
-) Majority of the respondents were found engaged in more than one occupation in the same time because of insufficiency from one occupation. Highest numbers of population employed women 88% were engaged in service and 12% business and unemployed women 60% were engaged in household works, wage 20%, other hand unemployed women followed animal husbandry 4%, It is clear that

employed women major occupation different field service and unemployed women were occupation for the economics of the respondents in the study area.

-) Most of 40% households are facing the problem of food deficiency by involving service 44%, business 12%, agriculture farming 30% and wage earning 20%.
-) Out of the 80% of households was found having some kind of livestock. Among that ducks is most popular livestock followed by pig, chicken, hens, ducks etc.
-) In household activities, it is found that preparing food is totally 100% female's responsibility. Likewise female have major responsibilities in fuel collection and management 70%, water collection 90%, take care of children and elder people 90%, 80% and grinding food grains\pounding grains 90%. Females have major responsibility in almost all household activities and male members have also averaging role and responsibility in these issues.
-) Participation of females in different social activities through social organization found not very satisfactory. Out of total 50 women, only 30(90%) were found involved in some social organization otherwise the percentage will be pretty low.
-) In most of cases females have low access in economic power but some employed women have high power in comparison to their male counterparts. The following are the major finding with regard to participation of females (Employed & Unemployed women).
-) Both employed and non-employed female member of the family has major role in daily necessary food preparation.
-) Male household head own most of the property in all households. Studies however in comparison the employed women share in household property in seen more than unemployed women.
-) It is seen that only ½ of the households are in favorer of the property rights for women.
-) Employment is most influencing factor that affects the socio economic power of women. Social norms and traditional in also an important factor that affects women's movement.

6.2 Conclusions

Government of Nepal should ratify national and international treaties but its implementation aspect is weak. Women themselves are one of the major stakeholders for the development, so firstly individually women are made aware about their right

and responsibility. The discriminatory behavior is decrease in their family because family is one of the major institutions to practice gender discrimination. Study find out that women are unable to attain formal education and higher education. So, individually women herself made aware about importance of higher education.

Society is another responsible institution to exercise gender discrimination in the world. Community awareness is essential for decrease women discrimination. Gradual change in society and its innovation is accepted by society so women position was improving regularly. In case of Non-Dalit family there is higher discriminatory in nature as compare to Dalit family. So, government should focus family based discrimination. Government should focus participation in community organization because community participation decrease the gender based discrimination in family. Improvement in women education, employment and awareness about male is major condition to government interment.

There is some difference between employed women and unemployed women. Employed women are more confident about their status in the household. Their participation level is more in serious matter like investment and selling than unemployed. Employed women are more consulted and their opinions are more valued than unemployed women. Especially the women who are in government services enjoy more freedom and more power in handing household affairs and envelop in social activities. It thus indicates that economic status of women does have positive effects in their self-confident power and their level of household decision making.

Social norms and traditional culture are also factors that are holding back the women to male forward. Super stations are a major drawback Nepalese society. To conclude we can say that thought women still from discriminatory practices in their households and society, if they are educated, employed and economically independent then they can make their position strong in politically, financially, ideological and in their household and in the society as a whole.

6.3 Suggestions

This study has been carried out to analyze the women's status in society as well as other activities or indicates the women's participation in employment. Although women's movement power has been increased in recent (after the restoration of democracy 1990) days but it is not satisfactory. A lot of governmental and non-governmental organization are involving to empower the females socially as

well as economically but result is not as desired. So the governmental, NGOs/INGOs have to work to empower and increase the potentialities of females. It is essential to employment the existing policies and programs property and new appropriate policies and programs to enhance the capability of females.

On the basis of the findings of the study the following recommendations can be suggested to improve the status of females and to increase their participation in development.

-) Elimination of the gender discrimination existed in the society.
-) Increase the access to females for gainful economic activities.
-) Encourage females to participate in politics and other related activities.
-) Respect their voice in society.
-) Increase the access of families to modern health facilities and contraceptives.
-) Bring them into mainstream of development.
-) Women's reservation should be increased.
-) Provide them opportunity to decide freely in socio-economic sector.
-) Male also have to participate for household chores.
-) Given the opportunity to work according to their desires wills.
-) Women should not be bounded in household and agricultural area only.
-) Develop the concept of equality between men and women.
-) Share the ideas of females in development activities.
-) Do not harass them for their mistakes.
-) The government should lunch an effective income generating program, vocational guidance.
-) To reduce the traditional job, the government should create the environment of new employment opportunity.
-) Reform should be made regarding various women related government policies and programs. The existing related government and policies and programs. The existing laws customs regulation and practices should be abolished which are discriminatory against women to establish adequate legal protection for equal right of men and women.

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APPENDICES

Appendix A: Questionnaire for Household Survey

Date:

Name of the respondent

1. Cast/ Ethnicity.....
2. What is the main occupation of your family?

Occupation	Employed	Non-employed
Service		
Labor		
Business		
Other		

3. What are the major problems of unemployment in your community?

- I) Uneducated people
- II) Unskilled person
- III) Lack of vocational training
- IV) Lack of Industrialization
- V) Lack of preservation of original heritage
- VI) Adaptation of foreign culture
- VII) Lack of awareness about their culture
- VIII) Changing attitudes and beliefs

4. 24. Which is your qualification?

Qualification	Employed	Non-employed
Literacy		
S.L.C.		
Above +2		
Illiteracy		

5. What is your main role to protect the socio-culture heritage?

Role
To make aware
To keep record
To run discussion

-
25. which political attitude do you like most? Why?
-
-
26. Why do woman not participate in political seminar as man?
-
-
27. who dominates the Dalit? Has the constitution guaranted the right of Dalit?
-
-
28. why do non Dalit suppress Dalit?
-
-
- 29 How does Dalit woman resist non Dalit woman?
-
-
- 30 why do Dalit rely on farming?
-
-
- 31 what are the differences between Dalit and non Dalit woman festival/ economy?
-
-
- 32 who are mostly involved in socio-political activities?
-
-
- 33 how does the Dalit survive?
-
-
- 34 do the Dalit able to understand social problem?
-
-
- 35 how can we get the Dalit's economic social status?
-
-

36 is their livelihood weak? Yes/No? How?

.....
.....

37 why can the Dalit not take self decision?

.....
.....

38 the self decision of Dalit is not right?why?

.....
.....

39 how can we develop the Dalit woman?

.....
.....

40 how can we provide chancesto Dalit?

.....
.....

41 which method can uplift all round to the Dalit?

.....
.....

42 which policy can be adopted right now to develop at present?

,.....

43 How can we make a mosaic society?

.....

44 is there necessary to to raise voice for Dalit's right more?

.....

Appendix B: KII Guideline

1. In your view, which occupations are adopted by dalit women?
.....
.....
2. How much they earn in a year?
.....
.....
3. How much percent of total income do they use in education of their children?
.....
.....
4. What is the pattern of expenses which they earn from their occupation?
.....
.....
5. How they accessible for public service like education, health etc?
.....
.....
6. How many Dalit women are elected in local body?
.....
.....
7. How elected member (dalit women) is playing the role to uplift the status of dalit women?
.....
.....
8. What is the strategy are dalit women applying for their livelihood?
.....
.....
9. How they progress the social status in their life within five year?
.....
.....
10. Is there any political influence in dalit women?
.....
.....

11. How many dalit women are in vital position in local political committee?

.....
.....

12. Which age groups of dalit women are actively participated in political activity?

.....
.....

Appendix C: Observation Checklist

1. Settlement Pattern (where it is located):
2. Types of Houses:
3. Status of toilette
4. Occupation:
5. Status of school where dalit teenagers enroll:
6. Cleanness of dress:
7. Status of protein in their meal:
8. Standard of bedroom:
9. Membership card of political parties:
10. Photo of livelihood activities:
11. Photo of political activities:

Appendix D: Glimpses of Field Visits



Figure 3. Respondents Preparing Bamboo Based Articles



Figure 4. Bamboo Articles Prepared by the Respondents



Figure 6. During Fishing with Handmade Net by the Respondents



Figure 5. Elder Brother as a Respondent, During Informal Communication