

CHAPTER: ONE

INTRODUCTION

1.1 Background of the study

Local elections were held in Nepal for the time after the promulgation of the new constitution in September 2015. In Nepal, 2017 was a historical achievement for Dalit women because the Local Level Election Act 2017 opened the door to participation at the local level through election as a ward member. This Act stipulated that at least one of the four members of each ward committee should be a woman from Dalit community. So, local elections have finally provided an opportunity for Dalit women to become leaders in their own society and community. Dalit women have a big opportunity for political participation and election. In the Nepali context, Dalit women are historically marginalized and are facing discrimination in the name of caste, gender, and religion for centuries. They lack good opportunities like education, health, property rights, gender equality, and political participation.

The successful completion of local, and federal elections in 2017 is a historic milestone for Nepal. Local elections were held for the first time in almost two decades. It is also a strong step towards gender and social inclusion in the government and ending the political impasses that beset the country for many years.

In Nepal, Dalits have historically been discriminated against on basis of the caste. The caste system is based on the Hindu Varna system, so that the system oppressed and dominated the Dalit community. The caste system is based on a hierarchical

system, name of pure and impure, touchability and untouchability, higher and lower statuses. Social structures of caste and class pressed the Dalit population. Dalit women also face severe discrimination regarding to patriarchy in as much as the caste system. Historical structural discrimination- as Dalit, as economically marginalized people, and as women (Aahuti 2014).

Nepali society's social structure is based on the Hindu religion, which is influenced by the Manusmriti. The Manusmriti played a vital role in dividing people as per the Varna. In our society, there are many castes. They have a hierarchical system. The caste system is the basic foundation of Hindu society. Manu divided people into four groups which are Brahman, Kshatriya, Vaishya, and Sudra (Aahuti.2014). This Manu Smriti's philosophy guides the function of Nepali society for a long period. Many Hindu rulers followed his philosophy and used it practically in their resume. That system is a totally discriminatory system. This system puts no value in Sudra in society. They are banned from education. At this time, Dalit males have no position in society. In a patriarchal society, women's position is low, so that Dalit women's lives are very pitiful in Nepali society. Most Dalit women are engaged at home, they don't have good opportunities outside. Dalit women are discriminated against in many ways. This study focuses on the past and current situation of Dalit women ward members.

This local level election helped to open many possible doors for Dalit women as leaders, as social activists, and local elected representatives of their society. In the Nepali context, the local level government is the most powerful and active form of the Nepal government. Local-level governments directly connect with their local people so that the ward is one of the important structures to make good relations with people. The Constitution of the Nepal Government gives more authority to the local level. Local-level elected chairperson and members can make their own plans

to develop their constituencies. They can solve any problems through their initiation.

1.2 Statement of the Problem

Dalit women are historically victimized and excluded in Nepal. Dalit women have many problems. According to the census of 2011, the Dalit population is 13.8 percent in Nepal. In the composition of the Dalit population, the population of Pahadi Dalit is 65 percent and that of the Terai Dalit is 35 percent. There are 1.8 million Dalit women in Nepal. Due to features of society, caste institutions based on the notion of purity and pollution, and patriarchy and gender discrimination, Dalit women face many discriminations.

Dalit women are a backward community in Nepali Society. Their social, political, educational, economic statuses are very low as compared to women from other caste groups. Dalit women include a section of women who belong to the so-called lower caste within the Nepali Hindu caste hierarchy and are treated as untouchable. Dalit women are at the bottom of caste, gender, and class hierarchy in Nepali society. So Dalit women are Dalit of Dalit.

The legal and social structures of Nepali society, based on *Hinduist* scriptures, has played the main role in making statuses of Dalit women poor. As per the Hindu religion, the caste groups in the upper strata acquire all sorts of opportunities and facilities in state apparatuses, including the resources which they commoditized to gain capital. So, the low caste groups have less or no access to any opportunity. Nepali Society is highly guided by the orthodox Hindu ideology. Where there is segregation of people based on birth markers, there results in the divide of the citizens between superior and inferior, pure and impure, touchable and untouchable, master and slave (Bishwokarma, 2018). This type of election

system was first practiced in Nepal. Local-level election Act 2017, has led to an increase in women's as Dalit women's participation in local elections as an Elected member. So It was very important to know about the actual condition of the Elected Dalit women's representatives. This research examines the contemporary form of representative Dalit women ward members in Tilottama municipality. I specifically explored the information based on the following research questions.

-) How did Dalit women get elected as ward members?
-) What is the social status of Dalit women before and after election?

1.3 Objectives of the Study

The major objectives of this study are to examine the condition and status of elected Dalit women members to present correspondingly the socio-political dimension of the Dalit groups. The specific objectives are as follow:

-) To examine the status of Dalit women in local politics.
-) To analyze the social status of Dalit women before and after the election.

1.4 Significance of the Study

This study is significant as it attempts to identify the situation of elected Dalit women ward members. I hope this study will be fruitful for social activists working on topics of Dalit issues in political and gender representation. It points to the topic of having salience and basic for future researchers and readers who are enthusiastic about Dalit, gender, inclusion issues. Dalit and gender are the serious problems of the country. Dalit has lived at the rock-bottom of social stratification. Dalit is the richest source of art, skill, and culture but they are dominated by high

caste for centuries. Caste-based social stratification is the reason behind the practice of their inhuman treatment in the society, which has been outlawed in Nepal, only theoretically.

This study has brought up the condition of the study area, which can be representative of that of the country. The findings of this study will be helpful to explore Dalit, women, gender, and political issues. This study will be useful for policymakers and Dalit, women, and inclusion-related activists. This study will be very important to the making of political representativeness, inclusion, and election-related plans and policies. In summary, this thesis will be helpful for those who are interested in Dalit women's issues.

1.5 Organization of study

This study "Status of Dalit Women in Local Politics: A Case study of Tilottama Municipality, Rupandehi District "will comprise 6 chapters. Chapter-one is the introduction part, this part will present the background of the study, the statement of the problem, the objective of the study, and the significance of the study, organization of the study. Chapter two is a review of the literature part, it focuses on literature base argument, women an overview. Women in Nepali society, Dalit: an Overview in Nepali Society, Understanding Caste-based Nepali Social structure, Status of Dalit women in Nepali society, Local level election and women participation, Dalit women as a ward member and Intersectionality theory of women study. Chapter three will deal with research methodology used for this study Research Design, Rationale for Site Selection, Sampling procedure, Nature and Sources of Data, Tools, and techniques of data collection, Interview schedule, Observation, Key Information Interview, Collection, Data Analysis, and Interpretation and Limitation of the Study. Chapter four Four: Introduction of the

people and place and chapter five, The Role of Dalit women in local politics, deal with the data presentation and analysis. The collected data using questionnaires, interviews, and observations will be compiled, edited tabulated, and descriptive. Chapter six will deal with the Summary and conclusion.

CHAPTER-TWO

REVIEW OF LITERATURE

A Literature review is an important part of research because it is the initial stage of conceptualizing and contextualizing the relevant study. It provides guidelines and helps to develop ideas and an analytical framework. Literature review develops our knowledge about the concepts required to address the issue systematical to the specific discipline. It is a part of any academic research that helps direct and inform about the previous studies on the matter.

2.1 Women An overview

All over the world, women are historically left behind to receive opportunities at home, in society, and nationwide. They are treated as nothing more than the child - bearing machine, sex-doll, or servant of the society. They were only the 'servile' to the mighty men. In 1779, Marry Wollstonecraft, a British woman, was first to raise demands for women's rights in government and the patriarchy of women. Shortly afterward, in 1849, women appeared for the first time in a French parliamentary election. Similarly, on March 8, 1907, the first International Conference of Socialist Women was held in Germany. The conference formed the Working ' Women's Organization. Then in some European countries, some women were given equal rights.

Asian women are also struggling for their rights. In Asian countries, women have reached the leadership level in the political arena. South Asian women have reached leadership in the political arena. Moreover, the women of South Asia have run the state as heads of government.

Many women from Asian countries, including SirimavoBandaranaike of Sri Lanka, Indira Gandhi of India, Begum Khaleda Zia of Bangladesh, and Benazir Bhutto of Pakistan, and Bidhya Devi Bhandari, a Nepali president had the opportunity to run the state. Although Asian women have made some strides in the political arena, they continue to be subjected to exploitation, oppression, and cruelty. Although women are ministers and prime ministers, discrimination, exploitation, oppression, and atrocities against Asian women continue.

In the world, women get little chance for high political positions. In most of the cultures in the world, the women are discriminated against in the menstruation period and behaved inhumanly as an animal. They were not given any health facilities and education. Economically, they did not have any property rights and ownerships. Their income was directly captured by their male counterparts. They did not have the right to work far from the home.

2.2 Status of Women in Nepali society.

In Nepal, there were 51.50 percent women in the whole population (Census 2011). The Constitution of Nepal 2072 writes women's rights in law, but practically it is very hard to implement. Because most women are limited in their homes. They are treated as nothing more than the child-producing machines, sex dolls, or servants of home. '.

In Nepali society, the caste system, socio-cultural, and economic play vital roles in women's development. Most women are busy in their homes. In Nepal, there are 125 castes (census, 2011) , they are different from each other. Family background, geographical area, economic and other perspective determined women activities.

Nepal is a secular nation where the majority of the population is Hindu. Hindu culture especially on the ritual ground plays a predominant role in distinguishing the status of men and women in Nepali society. Some of the most common social issues in Nepal affecting women's existence are child marriage, social exploitation, domestic violence, lack of education, and cultural and ritual abuses. Another religious practice, a *chaupadipratha* (tradition), *Kumaripratha*, *Jhuma*, *Deukipratha*. The distinct role of women is based on a social and economic background in the county that has shaped a large gap between men and women's function. The different roles and opportunities open to women within the family, community, and a social structure that is deeply rooted in the traditional culture. Social boundaries are the major issues in society.

Yogamaya Neupane made history in 1998 BS by jumping into the Arun River with 68 followers committing mass suicide. Her sacrifice was an expression of extreme dissatisfaction with the Rana regime against the inequality and injustice inflicted on women. The Yogamaya had submitted 268 demands to then Rana Prime Minister. In which widow marriage should be recognized, *sati* practice should be ended, education and equal rights should be given like men (FEDO, 2063).

Later, in 2004 BS, women leaders began to seek the right to vote and equal rights to stand for election, and in 2008 BS, men and women in Nepal gained the right to vote and stand for election.

Women activists need to know all these issues. What is clear from this is that the women's movement in Nepal is limited to the surface without going into the depths of women's issues. The issue of women's rights in Nepal was raised during the downfall of the Rana regime in 2007 BS, but only a few women's issues were raised before that time. At that time, those who raised women's issues belonged to

affluent families and classes. The Panchayat system forced women's rights and movement to be curtailed, the issues of the women's movement continued to arise. At that time, only a limited number of so-called upper-caste women from the same aristocratic family and upper class raised the issue of the women's rights movement.

The purpose for which the present Social Welfare Council was established at that time, led by the then Queen AishwaryaRajyaLaxmi Shah. Even during the Panchayat period, women from the royal family, aristocracy, and upper class were represented as women, left behind minorities, Dalits women were seen as represented but there was no true representation. Even after the democracy restored from the people's movement of 2046 BS, women's leadership is at the top in the educational, social, and cultural spheres of the same upper class. It went into the hands of certain women. In 2047 BS, 5 percent of seats were reserved for women in various political parties.

In the present situation, time and circumstances have started taking a new turn. The level of consciousness of all women has been increasing as the rights activists have not been able to raise all the issues of the backward Dalit women. Even if there is a situation where we have to move forward by raising the issues of all women. So far, the women's movement has not been able to take a clear direction. At present, the women's movement has no clear agenda as it is raising socio-political issues from other sections and regions.

The Local Election Act 2073 played an important role for all women to participate in local elections. Around 19000 plus women elected different posts of the local level election (Election commission, 2017).

2.3 Dalit: an Overview in Nepali Society

It is believed that the foundations of the caste system were laid in present-day India of the South Asian sub-continent about 3500 years ago. Around 600 BC, untouchability seems to have increased in the caste system. To move this process forward, about two thousand years ago, during the reign of King Manu, the caste system including untouchability was legally tightened.

Since then, the caste system, including untouchability, has been systematically tightened to divide the working class at the bottom of society and to prolong the so-called exploitative upper-caste rule. In that course, wherever Hindu rule spread in Asia, this caste system including untouchability spread. History has proved that with the entry of Hindu rulers and people from India into today's Nepal, this caste system has come here as well (Aahuti2014).

Dalit, the severe forms of caste hierarchy and its discriminatory practices manifest across their social, economic, education, and political experience. From the Dalit perspective, social injustice is experienced as caste-based discrimination, caste-based violence, social exclusion, restriction of access to resources, and a range of human rights violations. So that local election was most important for Dalit and Dalit women, for their existence.

According to census 2011, there is 13.8 percent population of Dalit in Nepal (Census 2011). Historically, Nepali society is based on the Hindu caste system. There is caste-based discrimination so that the position of the Dalit community is very weak in Nepali society. The Nepali society is divided into many parts named caste. Its main cause is the Hindu religion-based social structure. Definition of ethnic groups, Dalits are neither an ethnic nor a poly-ethnic group, but a national group that suffers from historical marginalization. Dalit identity is better

understood within a short-term strategy to unify subordinated groups under an umbrella that is effective at this stage (Aahuti, 2014).

The caste system holding structure creates a hierarchical structure of the society. Those who are at the bottom of the caste system, lack opportunity. Dalit is a part of the caste system. Some terms, such as *paninachalne*(water polluting), *achhoot*(untouchables), *doom*, *pariganit*, and *tallojat* (low caste) are derogatory, while other terms, such as *uppechhit*(ignored), *utpidit*(oppressed), *soshit*(exploited), *pacchadipareka*(lagging behind), *bipanna*(downtrodden), *garib*(poor), *nimukha*(helpless), *simantakrit* (marginalised), *subidhabatabanchit*(disadvantaged), *alpasankhyak* (minorities), *banchitikaran ma pareka* (excluded), *harijan*(god's people) are non-derogatory (Bhattachan, et al. 2007).

The Dalit of Nepal is not a homogenous group but is segmented into 25 separate sub-caste groups as identified by the National Dalit Commission of Nepal and they have a hierarchical caste relationship to each other. At the same time, Dalit are broadly categorized into two broad groups, Hill Dalit and Tarai Dalit.

1. Aarya- khas(Hill Dalit) : i. Kami, ii. Damai, iii. Gandrabha, iv. Sarki, v. Badi
2. Madeshi – Dalit: i.Kalar, ii.Kakaihiya, iii.Kori, iv.Khatik, v.khatwe, vi.Chamar, vii.Chidimar, viii.Dom, ix.Dhadi, x.tatma, xi.Dusadh, xii.dharikar, xiii.Rajak, xiv.Natuwa, xv.Pasi, xvi.Batar, xvii.Musahar and xviii.Sarbhanga
- 3.Janajati (Special Newar community): i. Chyame, ii.Pode (Rasaili,2019)

Following categories, there are many sub-caste in existence. They are different from each other. All caste faced many challenges, discrimination. But the Dalit word is the common word for all to organize.

2.3.1 Understanding Caste-based Nepali Social structure

Study of Dalit, first of all, necessary to understand to know caste. Caste is important for Dalit so that caste is connected with the Hindu religion and its philosophy. The customs, traditions, human status, beliefs, political, culture, and food, and dress' habits are guided by Hindu philosophy. The caste system plays a vital role in emerging, social and political status in society. The Nepali caste system is a biasness system in the contest in Nepali society. This system is highly complex and traditional.

Nepal is a multi-ethnic, multilingual, and multicultural society. There are multiple groups of castes, creeds, and diversifying religions and cultures. The term ' caste ' is derived from the Spanish (also Portuguese) word ' caste ' meaning 'breed' or lineage. The Portuguese used the term ' Caste' first to denote the division in The Indian caste system. The word ' caste ' also signifies 'race' or 'kind'. The Sanskrit word for caste is ' Varna ' which means 'color'. Races and color seem to be the basis of Indian caste in addition to the division of labor and occupation. The popular equivalent of caste is 'Jati'(Rai cited by Pant, 2008).

It defines several hierarchical terms, like *jatibeyastha*. Aahuti has written the book ' Varna system and class struggle in Nepal' caste system was founded in the Indian Continental about 3500 years ago, around 600 B.C. Untouchability seems to have been imposed on the Varna system, In this process, about two thousand years ago, during the reign of King Manu, untouchability was legalized and rigidified since that time, the Varna system with untouchability was rigidified to divide the bottom

the most working-class and to perpetuate the oppressive rule of the exploiter class, the so-called " high caste". Jung Bahadur Rana promulgated Muluki Ain (Civil Code) with strong legal provision about hierarchical caste - system (cited in Pant 2013).

The caste system with untouchability, the ruling caste gave the Dalit community various derogatory names such as Shudra, Achhut(untouchable), paninachale(water unacceptable), *thimajyupim* (Newari: untouchable), kvajat (Newari: low caste), and pauni (incomplete, three-fourth human, used esp. in the Gandaki region). Members of the so-called high castes are still using these derogatory terms (Aahuti, 2014). Prayag Raj Sharma's written introduction in Andras Hofer's book ' The caste hierarchy and the state in Nepal's Muluki Ain is divided in Newars into 163 separate schedules or heading of laws, covering a wide range of subjects in the lives of the people.

The Muluki Ain exercised an unprecedented power of jurisdiction over all the people of the kingdom from the high to the low. Equally some people are led to read a kind of a constitution of the day in it. Although we do not know how truly Muluki Ain's provision could be invoked and applied in the case of the members of the ruling class and the upper strata of the society with such a structure, Dalit people have been facing many kinds of discrimination throughout the historical context. They are also dominated in the economy, social life, cultural life, and politics, and education (Kishan, 2005).

The four-caste structure, with its multiple subdivision, was codified by the 1854 national legal code, the Muluki Ain. There is inter and intra diversity in living conditions and income levels among different castes and ethnic groups. The caste system is the basic foundation of Hindu society. Nepalese society is influenced by

the Hindu religion and Hindu religion based on the Varna system. Varna system guided on the Caste system. So that Nepali society is based on caste hierarchy. Varna systems where different castes and individuals interact and interdependent upon each other. The Muluki Ain had divided the four-caste hierarchy which are i). Tagadhari, ii) Matawali, iii) Panichalnechhoichhutuhalnunaparne and iv) Paninachalne and Chhoichhutocaste. The PaninachalneChhoichhutocaste belongs to Kami, Sarki, Damai, Gaine, Chamar, Dom, Pode, etc., which had been constructed in ancient Nepal during the kingdom of King JayasthitiMalla. He was also influenced by the Hindu religion special Manu smriti. Each caste had its specific occupation. The cast member was expected to continue the same occupation. Occupations were almost hereditary (Rai 2008).

On the surface, while we observed the caste-based relation in our society. Caste-based discrimination is still practicing in Nepali society. There is a huge gap between Dalit and Non-Dalit communities and socioeconomic and political conditions are structure hierarchically. Hence, the main objective of this research is to find out the condition of Dalit women member socio-political status in society.

2.4 Status of Dalit women in Nepali society

Present time, the position of Dalit women within the Dalit community as a neglected, oppressed, and despised community seems very pathetic. Dalit women are exploited (oppressed) from class, gender, and caste. Dalit women, who have been suffering from oppression and discrimination in various names including ethnic, gender, and social for centuries. Dalit women have to endure horrific discrimination in society such as social domestic violence, untouchability, accusations of witchcraft, economic, labor exploitation, sexual exploitation, domestic violence, trafficking of girls. The caste system declares Dalit women to

be intrinsically impure and ‘untouchable’, which sanctions social exclusion and exploitation.

The vast majority of Dalit women are impoverished; they are landless wage laborers, and; they lack access to basic resources. They are subjugated by patriarchal structures, both in the general community and within their own family. Violence and inhuman treatment, such as sexual assault, rape, and naked parading, serve as a social mechanism to maintain Dalit women’s subordinate position in society. They are targeted by dominant castes as a way of humiliating entire Dalit communities. Human rights abuses against Dalit women are mostly committed with impunity.

In the history of Nepal, there have not been many efforts to organize Dalit women and make them aware. First of all, Mithai Devi Bishwakarma started the Dalit women's movement through their organization. Although it did not get continuity, it was the beginning of the Dalit Mahla movement. Dalit Women's Association has been established compulsorily for the advancement of Dalit women and their overall development. Since its inception, this association has been trying to raise the issues of Dalit women facing ethnic and gender discrimination at the local, national and international levels.

As the women leading the women's movement in Nepal belonged to the upper castes or the so-called upper castes, the problems of Dalit women could never become a priority in the women's movement and the problems of Dalit women became only for Dalit women. The issues of Dalit women could not become the issues of ordinary women and the issues of the general Dalit community. In both these movements, Dalit women are looking for their existence.

Women in Nepal are being subjected to inhumane treatment such as caste discrimination, linguistic discrimination, geographical discrimination, problems of minorities, cultural discrimination, and gender discrimination. The problems of poverty, illiteracy, trafficking of girls, social discrimination, compulsion to engage in sex work, etc., which women are suffering from, have also found a place in the outside world.

Unfortunately caste-based and gender discrimination and paternalistic social exclusion remain a bitter part of modern history in Nepal. These paternalistic tendencies and the social hierarchy of Nepal have left Dalits in a precarious position. The problem of gender-based discrimination and Dalit discrimination affected their daily life. This type of discrimination played a vital role for Dalit to backward from education, job opportunity, own business, politics. Dalit women are the low rank of the human index, this is the main cause.

2.5 Local level election and women participation

The local-level election's first date is 2074 Baisakha 31, 283 of 3, 4, and 6 at the local level, on 14th of Asar. 1, 5, and 7 of 334 at the local level and on Asauja 2, province no. Elections were held at 136 local levels under 2. Similarly, the election of 753 local level and 77 district coordination committees was held in the third phase.

Overall, 35,041 local representatives have been elected in the local level election with 74.16 percent voting. As a result, 14,352 women were elected at the local level, of which 47.35 percent were Dalit women (Local election commission). The Local Election Act of 2074 BS provided the opportunity for more than 6,500 Dalit women to be directly elected from across the country. Due to the Local Election

Act 2073, Dalit women participated in the spontaneous election process and some were brought forward by the electoral environment.

In the marginalization context of Nepal, women are status quo slaves. The women have been subjects to gender-based discrimination which further multiplies in many situations with other forms of marginalization based on social composition.

Local elections after almost two decades are a historic milestone for the country. These elections open the door for Dalit and non-Dalit women as ward members. June and September 2017. A total of 35,041 local representatives were elected across 753 local units: 6 metropolises, 11 sub-metropolises, 276 municipalities, and 460 rural municipalities, and word is 6,747 (Election Commission 2017). Local-level election Act 2017, granted 2 women members are necessary including one Dalit woman. Of these 35,041 elected representatives, 14352 or 40.96 % were women (Election Commission 2017) and 6500 Dalit women are elected as Dalit women ward members.

2.6 Dalit women as ward member

Article 40(1) of the new constitution, ' Dalit shall have the right to participate in all agencies of the state based on the principle of proportional inclusion. Dalit ward member quota helps 6567 Dalit women elected as Dalit ward member. The successful completion of local, provincial, and federal elections in 2017 is a historic milestone for our country. Local elections were held after almost two decades. The political system of the country is always influencing the political participation of the people due to their economic status, political awakening, and tradition. Political participation is determined as the only basis of personality, willpower, Family support, and opportunity.

Therefore, all citizens have not equal access to political participation in society. But most people are directly or indirectly involved in political activities. The existing political system, social traditions, economic status, public awareness make a big difference in political participation. In our Nepali society, religion, caste, gender, the class are also determined to engage in politics. Dalit women also weak in economic status, literary rate, political background. Historically Dalit women back from politics. So that every election is difficult for Dalit women. Local elections helped to open doors to elect as ward members. 2062-63 revolution establish inclusion provision in Nepal, this provision opens the door of representation for Dalit. The elected body and 2074 local level election helps to play a vital role for participation in local level ward members.

2.7 Intersectionality theory of women study

Discrimination and inequality in Nepal cannot be understood by focusing on a single existence of identity, be it caste, sex, gender identity, disability, religion, or any other category. It has to be examined and explored through an intersectional lens, where multiple and different identities of people collide. Intersectionality theory helped to understand from a different perspective. Many objectives depend on Dalit women's empowerment. Caste and gender, not only cause of discrimination and marginalized as well as empower. Family status, education background, Geographic location, social norms and values, income source, and social environment are the main unseen causes of self-dependence one the dignity life of women.

The origins of the exact term, 'Intersectionality' was probably first introduced by Kimberlé Crenshaw (1991). The method of sociology has been in vogue since the early 1980s. Between 1989 and 1991, Kimberlé W. Crenshaw, now a Distinguished professor of Law at University of California, published two

programmatic articles in different law journals (Crenshaw 1989 and 1991) unpacking how USA legal framework to combat violence against women could not address the typical experience of women of color . While examining the case of battering and rape as experienced by women of color in USA Crenshaw identified that immediate remedies (emergency shelter, health and psychological support) provided in the shelter overlooks structure issue of women of color. For those women are also immigrants it renders them to further vulnerability. When remedial efforts and justice systems neglect this fact, underprivileged women of color are less likely to their needs met.

The specific race and gendered experience of women of color often define (as well as confine) the interests of the entire group .women of color are situated within at least two interlocking system of subordination. first, they are women (in the patriarchal society) , and second they are women of color (in the predominantly white privileged society). They need to split their political energy between two (sometimes opposing) political agendas: fighting with patriarchy (that men of color do not need to) , and fighting with racism (that white women do not need to) . It implies that discourses of antiracism and feminism fail to address interests of women of color by not acknowledging additional burden of patriarchy and of racism. (Luintel , 2015) It has been opined by her that Intersectionality is the most important theoretical contribution that women's studies, in conjunction with related fields have made so far. Intersectionality is an analytical tool that rejects the separability of identity categories, as it recognizes the heterogeneity of various race–sex groups.

Among the various methods used to explain the various types of objectives that play the main role in social status, background, role, and rights of men and women in the social system, feminist analysis has also been established as a burning

method in sociology. From the analysis, gender discrimination, inequality, role, socialization, psychology, perception, identity, perception, consciousness, division of labor, duties, responsibilities, rights, access to resources, participation in the decision-making process in household and public sector, research, information gathering(IDSN, 2018) helps to analyze and interpret. In Daily, men and women have different responsibilities. Gender perspectives women are one layer but in this many multi-layer. Dalit women stand at the intersections of various socioeconomic and political oppressions and are deprived of their rights due to this form of ‘intersectional discrimination (IDSN, 2018). Feminist scholars have demonstrated that women experience multiple barriers when gender discrimination intersects with other forms of discrimination (for example, discrimination based on race, caste, ethnicity, sexuality, and so on), and/or other barriers such as poverty, rural residence, and so on (International Women’s Rights Action Watch, 2006). In sociology, there were many theories to analyze but I used Intersectionality. Dalit women have been oppressed in society for centuries by class, caste and patriarchy these are suffering from three sides. The Intersectionality theory may be the correct theory to analyze this research so I used this theory. The study aims to understand the relationship between different sites of relation in elected representatives.

Dalit women ward members, Tilottama municipality, there was multi-layer status each other. Their socio-economic, family structure played many roles to different each other.

CHAPTER-THREE

RESEARCH METHODOLOGY

3.1 Research Design

This study has kept the explorative and descriptive research design. An investigative research framework is a framework designed to find out the underlying facts or knowledge based on an in-depth study of any event, problem, or subject. This type of design is called exploratory research design. Mainly cause and effect relationship is established between any facts. Descriptive design means Its main function is to explain and present any problem in detail. Under this study, descriptive details are presented regarding the caste structure of a group or community, level of education, housing arrangement, age, family type, or a particular situation. (Gautam, 2067). It explores the status of Dalit women in Local politics and also how their social status has changed before or after the election. It describes respondent caste, age, religious occupation, family structure, literacy, etc.. my study explores and describes as well that's why I have chosen these two different research design.

3.1 Rational for Site Selection

At the beginning of this study, I have selected this research site because this site is appropriate for my study. It's main function is to explain and present any problem in detail.

This study is conducted at Tilottama Municipality, Rupandehi district. Tilottama is located in province Number five. This municipality has diverse caste groups. This study area is situated between Butwal and Bhairahawa big city. Siddhartha highway across this municipality. The main purpose to select this site as a study

area is, it's a huge settlement of the Dalit community. I frequently visit this municipality to select a suitable area for study.

I believe this study can deliver better results because of the well-known research site. It supported me to find out the socio-political situation of Dalit Women members'. The Dalit of this Municipality is closely communicated with other caste-like Brahmin, Kshetri, Ethnic group, Madeshi, and other communities as well. The second was the researcher has some previous experiences with the respondents and with the study area. Finally, I am very much interested to study in this issue because I as well belong to the Dalit Community female group. So, these all reasons help to collect primary data from the grassroots level more easily.

3.3 Sampling procedure

Only the researcher knows for himself what purpose he is studying and what kind of data is available for him. Therefore, the researcher selects only a few samples from the overall population to fulfill his / her specific objective. (Gautam,2067). In this regard, Kabatish and others say "that in this model selection method, the researcher selects specific units or groups as a whole by his / her own decision and discretion. In this method, the researcher chooses a sample to fulfill his / her purpose, so it is called purposive sampling. This research had used quota sampling. Quota sampling selection is the method of classifying the population of the subject or problem to be studied into different parts based on different and characteristics and compiling from each of the parts. therefore, it is simple and easy to study the public opinion and the attitude of the people. In a short time, a rough knowledge of a large population can be obtained. This method can be easily adapted to understand the attitude of the people concerned at the national level. The size of the Sample can be increased (Gautan, 2067). IN my study, Dalit women have

entered local politics through reservation. Out of all the Dalit women, one ward member has also been selected. Thus, 17 women from each ward within the Tilottama Municipality have been selected as the sample of my study. Therefore, a quota sample has been selected for my study.

3.4 Nature and Sources of

This study is based on Qualitative and Quantitative nature. I have analyzed, describe the respondent by the qualitative method. I have described the quantitative part using the table, numbers, so it becomes quantitative, so my research is in mixed method.

This study has adopted both primary and secondary sources of data. The primary data was collected by using the interview schedule, observation. The secondary data was collected from several reports, published and unpublished books, journals, articles, and research reports.

3.5 Tools and Techniques of Data collection

The collection of primary data requires the following tools and techniques: interview, and key informant interviews.

3.5.1 Interview schedule

The Interview schedule was an important part of the research, because it helped to manage time for ourselves. The Interview schedule was pre-planned to meet respondent. It helped to find out what, how, and when questions answers. There were 17 Dalit women. They were residing in different places in Tilottama municipality hence they had long-distance among each-other. So this interview schedule a fine date and time to meet with the respondent.

3.5.2 Key Information Interview

This tool is used to collect key information. It can be important to help research and frequently provide information. It helped with the stress of fieldwork. This tool helped to understand the condition of Dalit women members, participation in ward meetings, their role and responsibility, and their existence in ward.

Key information interview was conducted by the checklist to those people applicable to literate, professional, local level elect chair-person of the ward, ward members, chairperson of the ward, political leader, and civil society. This key information interview requires participants to have key information interviews as they represent Tilottama municipality. Such interviews were carried out in a very open, flexible, formal/informal manner to be guided by some sort of checklist and Structural and non-structural interviews. During this study period, I selected two key information interviews, which were ward chairperson of ward 14 and speaker of Municipality.

3.5.3 Data Analysis and Interpretation

This research uses qualitative and quantitative data. Interviews and questionnaires help to collect related information. So this section has been important for the study. In this research, the raw data were collected from the research area through different data collection methods. After completing the fieldwork, the data will be reviewed, edited before starting analyzing and interpreting them. The data was interpreted based on quantity and quality methodology. The quantitative data is illustrated in the table. Dalit women member respondents selected during the analysis. Pseudonyms of respondents are used for ethical reasons. The findings of the research were made only after detailed analysis and interpretation.

3.5.4 Limitation of the Study

This study has adopted a semi-academic search. This research has focused to examine the Dalit women members and their social status in society. This research has centralized the Rupandehi district, Tilottama municipality. This study is mainly analytical and descriptive. This study is based on the sociological gender framework. Primary data collection is individual Dalit women members, semi-structured interviews, key informant interviews,s, and observation. Total elected Dalit women are selecting a sample. Research and space and time had limited, also limited, resources and the scope of study. It is limited to the following.

-) This study will be limited to certain places and times. So that it does not generalize in other places or areas.
-) This study base only limited individual research in the search field.
-) This study will be conducted only for the fulfillment of the requirement of master of Sociology four-semester for submitting to the Central Department of Sociology. Therefore, this study could not capture deeply other parts and areas.

Chapter- Four

Introduction of the People and Place

4.1 Historical Background of the Tilottama Municipality

Tilottama is a naturally and culturally diverse Municipality. It is one of the developed municipalities as infrastructure and resources. It is now made up of six different VDC and creates a new Municipality Rupandehi district under Province No. 5. Founded in 2071/1/25 BS by the people of Sankarnagar, Anandavan, Karahiya, Makrahar, Tikuligarh, and Madhawaliya, Gangolia VDC has been integrated into the Tilotta municipality and is now known as a unique example of beauty and prosperity. Located in the center of the Rupandehi district, this municipality is named after the river that flows through the Lumbini zone in the middle of the Rupandehi district. In the Mahabharata, there is a legend that Brahmaji created the river Tilotta by extracting the beauty of sesame seeds from all the gems. Geographically the municipality is located at an altitude of 160 to 175 meters above sea level, extending from 27 degrees 33 minutes north to 27 degrees 39 minutes north latitude and 83 degrees 25 minutes east to 83 degrees 33 minutes east longitude.

Tilottama, which borders Rohini and Devdamah municipalities in the east, Tinau River, Siyari, and Shuddhodhan municipalities in the west, Butwal sub-metropolitan municipality on the northern border and Omastiya municipality and Siddharthnagar municipality in the south has a total area of 124.8 sq km and a tropical climate.

According to the census of 2068 BS, the total population of Tilottama municipality is 115900. The population density of the area is 793.63 and the average annual

population growth rate is 2.26. Rich in social, cultural, natural, and biological diversity, the municipality is home to 58 different castes including Brahmin, Chhetri, Tharu, Magar, Vishwakarma, Gurung, Yadav, and many languages such as Nepali, Tharu, Magar, Awadhi, and Bhojpuri Maithali. People have a mother tongue. The municipality has established itself as an exemplary model of unity in diversity due to the common bond and mutual tolerance among different castes, religions, and costumes.

4.2 Caste Respondent categories

The local election helped different castes elected at the local level, there have been different communities living in a different ward. The different community has its own cultural, social value, of which some were similar and some were different from each other. Different castes of the dalit community live within the municipality in Tilottama. Such as kami, Damai, sarki, and Harijan. There were 17 respondents involved in covering this research from a whole elected representative. Which was only from Dalit women.

Table No 4.1 Caste Respondent categories

	Pahadi-Dalit			Tarai-Dalit
Caste	Kami	Damai	Sarki	Harijan
Total No	8	5	3	1

Source: Field Survey 2020

This table presents the population of caste. In this elected Dalit women, there was highest representative caste was the Kami community which were 8 women representatives. The second-largest community was Damai, which were 5 women representatives. Sarki Dalit women representative was 3 and Tarai Dalit women were just 1 represent as Dalit women Dalit ward member.

4.3 Age Categories

This research has focused on Dalit women ward members. Tilottama municipality, there were elected different Age groups of Dalit women as ward members. This age is categorized into five parts. Which was shown below.

Table No 4.2. Age Categories

Age group	25-30	31-35	36-40	41-45	46-50
Total No	1	1	5	5	5

Source: Field Survey 2020

Among the total surveyed population were 36-50 age group was divided into 3 parts highest participation this research, which population was total of 15 and 25 to 35 divided into two parts, this category just two representatives elected. This the municipality, Dalit women ward members there were a high of 36 plus so-that this research show political party gives ticket given mostly above 36 plus age.

4.4 Religion Categories

Nepal is one of the secular countries. Their people believe in different types of religion. Nepal is a multi-language, multi-religious, and also multicultural country so that people have different beliefs about their religion. The distribution of the population by religion has shown below in the table.

Table No 4.3 Religious Categories

Religion	Total Number
Hindu	17
Others	0

Source: Field Survey 2020

This the table presented a large number of Hindu community Dalit ward women member were elected.

4.5 Respondent Occupations before they Elected

In Modern times occupation is most important for human beings to sustain a livelihood. Nowadays, occupation is very necessary. So that anyone wants to engage in any job. At present time males and females have a gap between their engagements in job participation. The main cause was gender-based responsibility and social status. Our society is divided into the patriarchal Hindu mindset. Male and female work are categorized based on gender, for like man work was out of

home and women was involved in household work, but today this concept is slowly changing. Women's revolution, education, and human rights helps to fulfill this gap. The following table presented respondents' engagement.

Table No 4.4. Respondent Occupations before they elected

Occupation's types	Number
Housewife	7
Teacher	1
Business	1
Tailoring	4
Insurance agent	1
Agriculture	2
Job	1

Source: Field Survey 2020

This table shows Dalit women's representative status before the election. Most Dalit women were housewives, housewives numbers were 7, and Housewives have not any extra-economic activities. The second occupation was tailoring, where 4

women engaged before the election. One was a teacher, one was business person, and the other two Dalit women have engaged in agriculture.

Parwati Nepali was a young Dalit women ward member from ward no 14. After the election she was the only housewife, according to her, occupation was most important for individual development, when ending this position direction, she planned to do any kind of job.

4.6 Respondents' family structure

Family is the first phenomenon of society. Family members play a primary and important role in each activity either inside or outside of the house. Most Family members are responsible for maintaining their relations and duties. So Family is the most important institution of a human being for survival and livelihood. Family helps human beings to grow and in other activities. In elected Dalit women ward representatives of Tilottama, I Categorized two types of family structure. Present family structure, is shown in the table below.

Table No 4.5. Respondent's Family structure

Types	Number
Join	6
Nuclear	11

Source: Field Survey 2020

This table shows that most of the Dalit women ward members were living in a nuclear family where total number was 11 and 6 Dalit women ward members lived in Joint family where there were three generation.

4.7 Respondent Family main income sources

Today, income sources are most important indicator to judge the status of people’s economic value. Income helps to survive, fulfill people's basic needs of goods. Generally, income means a source to earn money. This Tilottama municipality is a developing city. There are more options for income sources. We know people's income source determines their social, economic, and political status. Income source opens new more opportunities. If people have a good income, their family and children's will have more chances to get a good opportunity.

Table No 4.6. Respondent Family main income sources

Types	Business	agriculture	Remittance	pension	Job
Numer	3	5	4	2	3

Source: Field Survey 2020

This given table presents the different types of income source of Dalit women ward member's family. The 5 Dalit women ward member families' main source was agriculture. The second income source was remittance which number was 4. The third income source was business and jobs which were 3-3. And lastly two respondent families depend on their pension.

4.8 Marital status of Respondent's

Marriage is an important social and cultural phenomenon. Marriage helps to tie two different genders to start their new life. Hence, marriage is a kind of alliance between two individuals as well as groups. In the Nepali context, marriage is most important. Marriage is the first stage of the family. Marriage is the legal process of starting a family and child production. In this Tilottama municipality, most of the Dalit ward members had crossed their age of 30. Generally in Nepali society, parents try to marry their children under the age of 20-22 years. So that most of the respondents were above 25. Below table 4.7 shows the marital status of the respondent of the survey field.

Table No 4.7. Respondent's marital status

marital status	Number
Married	16
Unmarried	1

Source: Field Survey 2020

The above table shows the present status of Tilottama municipality, most of the Dalit women member were married, whose number was 16 and just only one Dalit woman ward member was still unmarried.

4.9 Literacy Status of Respondent

Now a day's, education system is most important for awareness with advocacy. In Tilottama Municipality, The Dalit women ward members' education status were different from each other because they belong from the different family background. Below table 4.8. Shows the marital status of respondents in the survey field.

Table No 4.8 Respondent literacy status

Class	Literacy	Class 5	Under 8	Under SLC	SLC pass	I.A
Number	1	1	5	6	2	1

Source: Field Survey 2020

Above table shows the different numbers of education status. There was 6 Dalit women ward member under SLC. 5 representative were under class 8, 2 representative pass out their SLC level education and I.A pass, literacy, and class 5 was only 1. What I found in my research was that those with a higher level of education had a higher level of self - confidence .

4.10 Household Head

Family is the first phenomenon of society. Family members play a primary and important role in each activity either inside or outside of the house. Most Family members were responsible for maintaining their relationships and duties. So that Family is the most important institution of a human being for survival and

livelihood. Following table 4.9. Shows the Present family structure, which is given below there.

Table No. 4. 9 Household Head

Male	Female
13	4

Source: Field Survey 2020

Most of The Dalit women ward members' family household head was male, of which total number was 13 and female house head was 4, so this table represents that patriarchy was still in their family.

4.11 Cause of Settlement

Tilottama municipality is a developing city. There is a high migration area. There were different causes of settlement. So that I divided cause of settlement into many parts, like marriage, opportunity or birth to the same place.

Table No 4.10 Cause of Settlement

Cause of Settlement	Same Municipality/ birthplace	Marriage	Good Opportunity
Number	4	9	4

Source: Field Survey 2020

In this study, it is found that most of the respondents were daughters-in-law and mother-in-law. 9 Dalit women ward members came there before they were married. and other 4 Dalit Women ward members were born in the same municipality and other 4 Dalit women ward members came there searching good opportunity.

CHAPTER- FIVE

The Role of Dalit women in local politics

Local government is most important for implementation of the policy. The Local government directly connects with people. Ward chairman and members collect many problems from the ground level. They sent the collective problems into Palica. The Palika make a plan basic of this problem.

The election is the most important exit door of the government's legal positions. Local-level elections were conducted for two decades. Local-level election's Act 2072 helped Dalit women and other women for election as ward members.

Dalit women have low status in society so that they had hardly any chance to participate in election. They didn't have the access to participation at any government level. In the period, there were many different kinds of elections but the election Act and systems always bypassed Dalit women's existence. Dalit people are historically backward from education, political power, economic and social status. Most Dalit were fighting for their livelihood. The Dalit community was historical injustice from the state. They didn't have any access to service as a Government high post. So they did not have good economic resources. They were backward in education and political matters. They couldn't speak against discrimination because they were dependent on other people. Historically Dalit people's life cycle was very pitiful. But this local-level election helped them come into political positions through people's votes. All over Nepal, 35000 women were elected as ward members where 15000 Dalit women represented them as Ward members.

5.1 Elected Political party

In a democratic system, ballot is most important. So this system is directly elected by the people. The political party is the most important indicator of the election. Today, political parties find or select their cadres and are involved in the election process. In Nepal, many political parties have existed. Most of the political parties participated in this election but in Tilotama municipality, there were five different political parties, where Dalit women belong.

Table No 5.1 Elected political party

Party Name	UMI/NCPN	Nepali Congress	Janamukti	Tarai party
Number	13	2	1	1

Source: Field Survey 2020

Their table shows, there are five political parties existed in this municipality. 13 Dalit women ward members were elected from Nepal communist party (This party was unified into two different political parties which are UML and NCPN) and 2 Dalit women were elected from Nepali Congress and other 1/1 Dalit women were elected from Janamukti party and Terai party.

5.2 Before their political involvement

The local-level election opened the door for Dalit women as Ward members through its Act. So, it was necessary for all political parties to have atleast one

dalit women nominee in their list. Most Dalit women got the chance for nomination as candidates. But most of the Dalit women were not active politically.

Table No 5.2 Before their political involvement

Politics	Other fields
3	14

Source: Field Survey 2020

This table shows the most Dalit women were engaged in other field like housewife, caste-based occupation, etc. Just 3 Dalit women ward members were active political party members.

5.3 Respondent Active engagement period in Politics

There were not any easy to involve in politics. The main cause is their family economic structure, their education, caste, gender etc. This election helped Dalit women being elected as ward members, but they were not engaged in active politics.

Table No 5.3 Respondent active engagement period in Politics

Election Period	Before Election
12	5

Source: Field Survey 2020

This table shows that , most of the Dalit women ward members have joined active politics during the election period because this local government Act helped them to participate in political positions and activities. Before time, most of the Dalit women, ward members were not engaged in active politics so only 5 Dalit women actively participated as party members.

5.4 Cause of Motivation to engaged in Politics

Motivation is most important for people because it helps them to work hard for their goals. Some people don't have self-confidence, so, little motivations on regular basis can play a big role. Historically, Dalit people Face many problems in society in the name of caste, religion etc. They have no good opportunity for self-development like education, training, or job. Any one may be needed for this. Before election, Dalit women lived as house wife,and were out of political activities.

Table No 5.4 Cause of Motivation to engaged in Politics

Family	Party	Political leader	Self
2	10	2	3

Source: Field Survey 2020

This table shows that political parties played the main role for them in political sectors. Political parties motivated them for election, gave the candidate ticket for ward member. Political leader and family member also increased for election and 3 Dalit women ward members claimed themselves as candidate's forward members.

5.5 Did you participated in any social and political Movements

Social and Political movements are most important for social change, establishing our new thought rules. In Nepali history, there had been several Social and political movements, in the name of social change like against Rana regime against Panchayat, 2062-63 social movements. This table tried to show Dalit women participate in any movement.

Table No 5.5 Did you participated in any social and political Movements

Yes	No
3	14

Source: Field Survey 2020

This table shows that most Dalit women ward members have participated in any political movements. 14 Dalit women ward members were not participated in any kind of social and political movement, because the respondents had not any interest in that type of movement. 3 Dalit ward members joined or participated in social and political movements. So this table has shown the past condition of Dalit women's active political activities and level of consciousness of politics.

5.6 Who helped with the Nomination

Nomination is the first step of the election. It is the most important process of any kind of election. Political parties of any organization selected their candidate and announced to inform their people of their vote. Sometimes political parties played

the main role and sometimes leaders played a vital role in the nomination or chose their candidate.

Table No 5.6 Who helped for nomination

Political party	Leader
13	4

Source: Field Survey 2020

The given table showed political parties playing a vital role forgave the nominated ticket for their candidate. Political parties give directly 13 respondents but political leaders extra focused other four-member for Dalit women ward members. Political parties were most important for election as it gave ticket for election candidate.

5.7 Respondent self-Satisfaction

This local level election creates historical achievement for women and Dalit women for election. This was an active post to connect with people. There are many difficulties with work. General people have most expectations for their elected representatives. Dalit women have already many problems, they cannot manage their time and others. Satisfaction determined many objectives. Self – satisfaction is most important for work. I tried to understand their self-satisfaction, which is given below.

Table No 5.7 Respondent self-satisfaction

Not Happy	Little happy	Happy
1	3	13

Source: Field Survey 2020

This table shows, most Dalit women were happy with their position, the main cause was they have created self-existence. They get the chance to forget their problems outside of the home. Rupa BK, participated in ward number 2, according to her, when she was elected as a ward member, she felt her self-existence. Before time, she was fearful of going to the ward office, she was not confident to speak but at that time she got most opportunities for her self-development. Most of the Dalit women ward members are happy for this post, which number was 13 and 3 Dalit women were little happy, cause they cannot manage their time. 1 Dalit women ward member was not happy with this position.

5.8 Caste/Gender Base Discrimination.

Nepali society is affected by the Hindu caste-based social structure. There is Caste-based discrimination and also patriarchal system. Dalit women face double discrimination. Most Dalit women ward members have their own discrimination bitter experiences. They faced gender and caste-based discrimination. According to RupaBK, She had a bitter experience about Non-Dalit family marriage function. This Non-Dalit family, who were also her neighbor invited the whole village, leaving her.

5.9 Need help for policy-making and understand about law

This is the first practice of Nepal after the federal system. This election has been done after 20 years. After a long period and a new System, many elected representatives were confused about how to do it and what to do. So-that this was new for Dalit women, the local level election Act secures the Dalit wome as Ward members, So Dalit women having different background were elected as Dalit ward women member, they didn't have good experiences as well as confidence. There were different kinds of Act and law of Local government, which was very complicated for each other. This question tried to find out their knowledge or understanding about local Act. which were.

Table No 5.8 Need help for making policy and meetings

Yes	Some time	No
8	3	6

Source: Field Survey 2020

This table shows, most Dalit women need consultation or help from other people to understand local acts and policy Making policy, which number was 8. And 6 Dalit women ward members didn't need any help for decision making and meeting. The last 3 Ward members needed help sometimes.

5. 10 Non-Dalit's people behavior during past and present

Nepal has a Hindu religious social structure, which believes in the hierarchy of the caste system. Before time, Nepali rulers were influenced by the Manuscript, the holy book of Hindus. The ruler created rule and law based on this book. So they categorized human beings into many caste systems. And started an untouchability system in social and cultural activities. From there to still time, there have been direct and indirect effect of the caste system in Nepali society.

Table No 5.9 Difference behavior of Non-Dalit during past and present

Yes	as well
10	5

Source: Field Survey 2020

This table shows, most of the Dalit women ward members experiences before the election, when they became ward members. Non-Dalit people's behavior was changed but 5 respondents did not feel any changes in Non-Dalit behavior. There still was discrimination in society. According to Hira Devi BK (34), Caste-based discrimination still prevails in the society. When getting together on a private program, or during the launch time, she feels discriminated because non- Dalit people go away from her.

5.11 Family behavior after election

Family is most important for individual people to do any kind of work. The family environment plays a vital role in choosing the occupation. Family support, their suggestions helped for struggle. Most of The Dalit ward women members were daughter-in-law and guardians. They have a lot of roles and responsibilities in the family. They do not have much time for personal things. The Dalit women ward member is a public position, more role, and responsibility for the public because the public elected them.

Table No 5.10 Family support after election

Yes	As well
6	9

Source: Field Survey 2020

This table showed the family behavior, which determined their active or passive role in this post. Still somewhere without family promotion women cannot go outside. 6 of the Dalit women ward member share their families behavior was a change but 9 of The Dalit ward member said their behavior as well. According to most Dalit women ward members, Family members helped in the kitchen, they helped housework, supported to motivate in participating in the program.

5.12 Participation in Decision Making Meeting

Ward committee is the powerful executive structure of the local level. It has 24 authorities. The local level is directly connected with people. There are many

budgets and plans. The elected committee chooses and makes their yearly plan and separates the budget. But in that situation the ward chairman may dominate, other members so that he can make all decisions himself. Women always engage in their home, their family responsibilities, they have not much time as compared to male. Sometimes the ward chairman informs us about their busy schedule. In this situation, the ward chairperson passed their agendas and after he sent files to sign for women.

Table No 5.11 Participation in a decision-making meeting

Yes	Sometimes	when they invited
11	3	3

Source: Field Survey 2020

Given table shows that, 11 Dalit women participated in this process regularly. 3 Dalit women ward members some time attended the meeting. But other 3 women attended when they invited to that meeting or process.

5.13 Which is the best option for dignity life

Dignity life is the most important part of human life. But in Nepali society, there were caste systems as well as a patriarchal system. The Dalit women are discriminated for their caste and gender. Politics and other occupations helped them for their own existential identity. During this century, women and Dalit women live without their self-identity. They have lacked education, jobs, and other

opportunities. If we want equality in society, politics of self-independence may be good options for marginalized communities.

Table No 5.12 Which are the best options for dignity life

Politics	Other occupation
12	5

Source: Field Survey 2020

This given table shows that, all over the Dalit women members, 12 members believed that politics is the best option of dignity life but 5 members said other occupation may help them for their dignity life. Politics gave dignity life as well as other occupation help to self-depend.

5.14 Memorial experience during the election period

Most Dalit women had their own experiences during the election period. They collected lords of good and bitter experience from elected Campion. As ward member candidates, they had visited, meet, and convinced their voters. They did their work collectively. The Dalit women came from different backgrounds like caste, class, education as well as gender. According to most Dalit women, they feel happy as elected candidates, they feel self – own existence. Dalit and Non-Dalit people ate the same place, there was no discrimination, there had their own common goal, how to win the election. Dalit women participated many programs, gave the speech, visiting the different tole. According to JanakiSunar, who did not know about politics, but this election helped to understand, also same experience

of SrijanaPariyar. at last, most of the Dalit women's ward members common experience was reservation gave them this opportunity as ward members.

5.15 Local Government Act

Law is important for stable rules and regulations. Law helps to maintain good relations between the government and the public. The Act also defines the role and responsibility of elected representatives. The local-level government was the most important part of the federal system. It is the most powerful level. Local-level has 22 types of power. There are many kinds of the local-level act which is.....

According to *ParwatiHarijan (40)*, “*I study class 10 but I don't know about all the local level-related acts and rules. Today local acts and rules provided many rights or authorities for ER (Elected Representative). But there was many lacks of materials for study.*”

Table No 5. 13 local Government Act

No	Little
2	15

Source: Field Survey 2020

This above table shows that most Dalit women didn't have good knowledge about local level Act . Reasons may be due to lack of knowledge and literature material and self- study. 15 Dalit women ward members have little knowledge of local act but 2 Dalit women ward members didn't have any knowledge of the local Act.

5.16 Participated in Training

Training is the most important tool of self-development. Training helps to develop skill, capacity as well as knowledge, and confidence levels. According to Dalit women ward members, during this period Municipalities and different types of organizations like Government organizations, I/NGOs gave them different types of training. According to JanakiSunar, “The training helped us to understand different subjects but it was not enough for us”. Most Dalit women who participated in Speaking training, related to women and Dalit rights told that the organizer helped them to understand about women and Dalit. Municipality also gave them training about role and responsibility of elected representative.

5.17 Are you Happy as a Dalit women ward member?

Happiness determines our activities, Happiness is a kind of symbol of satisfaction. Dalit women, who were identity-less before the election now have their own identity as ER. This election was a great achievement for Dalit women, they had their own role and responsibility.

Table No 5.14 Are you happy as a Dalit women ward member

Yes	No
16	1

Source: Field Survey 2020

This given table shows that, 16 Dalit women ward members were happy for this election and as ward members, because it's helped to create their own role. They

got chance for interaction with public but only 1 Dalit woman was not happy because she had not enough time for work.

5.18 Do you want will be the candidate of next Election

This election helped to open many opportunities for women. Women got the chance for election as a candidate. Dalit women, who were ward members got chance for policy-making, and implication. They visited and met with different people, and heard their problems. Those women, who were housewives, as mothers, also could have new lives.

Table No 5.15 Do you want will be candidate of next election

Yes	NO	Re-thinking
7	4	6

Source: Field Survey 2020

Most of them said that they would get up if they got a very happy opportunity to talk about Dalits and women. According to the Local-level election Act, in every five years, there is a new election. Those who want to become an elected representative, must undergo a re-participated election process. 7 Dalit women ward members wanted to be the next candidate as the same post, case was they get to chase to learn new Act, Subject etc, and made their own self- identity. But 6 women wanted rethinking or they were confused. Because they could not find out what to do. 4 Dalit ward members didn't want to participate next election as ward

members. According to them, they couldn't manage their time, and didn't get good authority for work.

5. 19 How much budget implemented your own Tool.

Budget is the most needed phenomena of basic infrastructure development, like road, school, water tank, public place, etc. local level is implementation authorized government level. It has 24 authorities. This budget divided and implementation played a big role for a leader or elected representative's capacity. General people have more expectations of their representative. But chances are that high position leader prioritize their own interest and local place, due to which other members' areas can be missed. Dalit women ward member, a position as a not powerful position then ward chair already were powerless structurally.

Table No 5.16 How much budget implemented your own Tool

Some	Yes	No
15	1	1

Source: Field Survey 2020

This table shows that most of Dalit women have their own problem, they cannot divide more budget for their area, and didn't get a chance to implement it too. 15 Dalit ward members implemented some but 1 Dalit give an answer, yes and the other gave no answer.

5.20 Types of challenges as ward member

The local-level election was an important role played for Dalit and Non-Dalit women to be elected as ward members. This position helped them to participate in the policy-making position. They got a chance to share and implement their own agendas. But all women participated from different backgrounds. They have different experiences from each-others. Caste, gender, family structure, income resources, educational background play motivational roles for active participation in politics. Most of Dalit Women was Mother, they manage their time for children, cooking. Most of the meetings were held at evening or after 4 PM. This time was a busy schedule for women, so they cannot attend this. Most of the people have more expectations of them. They have not had a good experience, and other people have not easily accepted them, because of caste and gender. There were several challenges they faced in daily life. Ward chairperson does not want them to have an executive role. They have not much time for their family. They have economic problems.

5.21 Self-changes after elected

Position and responsibilities determined people's capacity and confidence. Local-level election helped more Dalit and non-Dalit women for being elected as ward members. When they are elected, they get a chance for self-development, a speech platform, and going out visiting outside, meet different people.

According to them “When we became ward members first of all it developed our confidence. We used to be very embarrassed to speak up, it was awkward to get up and introduce ourselves but now we are able to speak or share easily.”

Most of Dalit women were limited in their house but this position helped them to break their limited identity.

CHAPTER-SIX

SUMMARY AND CONCLUSION

This chapter presents a Summary and conclusions, of the study **“Sociological Study of Elected Dalit Women Ward Member's Condition in Tillotama Municipality, Rupandehi District.”** In this municipality, there were 17 wards so there were 17 Dalit ward members according to the local level Act. In this municipality, there are different castes belonging to this local level representative. Allover that municipality, there were different caste live there.

This study includes Dalit women ward members and their position at ward level. There has been 17 Dalit women ward member's respondents viz. Kami 8, 5 Damai women, Sarki was 3 and Terai Dalit Harijan was 1 elected as a Dalit women ward member in Tilottama municipality. Similarly, age categories based on the survey.

The population was found 25-55 different age groups, where 36-50 age women highly participated in the local level. This population was further divided into 3 parts based on their highest participation in this research, whose population was total 15 and 25 to 35 divided into two parts, this category had just two representatives elected. Likewise, based on the population by religion, 100 percent Dalit women ward members were Hindu. Likewise Dalit women ward members lived in a nuclear family having a total number of 11 and 6 Dalit women ward members lived in Joint family.

Among the Dalit women ward member, 5 Dalit women ward member families' main source was agriculture. The second income sources were remittance which number was 4. Then the third income source was business and jobs which were 3-3. And lastly two respondent families depend on their pension.

Marital status of most of the Dalit women member were married, which number is 16 and just only one Dalit woman ward member is still unmarried.

Respondents before election occupation shows Most of the Dalit women were housewife, housewives numbers were 7, and house wives have not any extra-economic activities. The second occupation was tailoring, where 4 women engaged before the election. One is a teacher, a business, and the other two Dalit women have engaged in agriculture.

Literacy Status of the respondent, above table Show the different numbers of education status. There were 6 Dalit women ward member who were under SLC, 5 representative were under class 8, 2 representative pass out their SLC level education and I.A pass, literacy, and class 5 number was 1.

There have been five political parties existed in this municipality. 13 Dalit women ward members were elected from Nepal communist party (This party was unified two different political party which is UML and NCPN) and 2 Dalit women were elected from Nepali Congress and other 1/1 Dalit women elected from Janamukti party and Terai party.

Additionally Dalit women political engagement history showed before the time, most of Dalit women ward members were not engaged in active politics so only 5 Dalit women actively participated as a party members.

Motivated for election, Political parties give directly 13 respondent but political leader extra focused on other four-member for as Dalit women ward members.

CONCLUSION

The Social status of Dalit women ward members before and after the election can be asserted through sociological matrices of caste, age, religion, education, family structure, marital status, income and resource, local level, and laws of the country. Dalit women were able to participate in politics through reservation. Dalit women have passed the budget for development in their respective villages after becoming ward members. The women have been trained by arranging various training. He also said that the women who have undergone various training from the ward to violence against women and orientation training have increased their self-confidence. They said that we would respect his family, relatives, and neighbor more than before. The level of Dalit women members' status is good than before. Leadership and political parties play a vital role to ensure the upliftment of status of Dalit women. Local elections through the election of Dalit women ward member have played an important role in changing the nature of local politics in favor of historically marginalized Dalit women which is shown in this thesis through a case study in Tilottama municipality in Rupandehi.

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ANNEX-1

In-Depth Interview checklist for elected Dalit women ward members.

Central department of sociology, Tribhuvan University, kirtipur

1. Personal details of the Dalit women ward member.

District..... Municipality..... Ward No.....

Name..... Caste..... Gender..... Age.....

Religion..... Marital status..... Household head.....

Type of Family..... Education..... Elected political party.....

Current Political party's name.....

2. Where were you born? Same or different municipality?

3. Cause of Migration? (Marriage, Opportunities)

4. What is the main income source for your family? Such as (farming farmer, traditional occupation, foreign employment, job) etc.?

5. What was your Family background and social environment, where you were born?

6. Your job and occupation or engagement, before you elected as ward member?

7. When you involved in Politics? (during the election or before the election)

8. Who motivated for involvement you to election as a candidate?

9. Have did you participate in any kind of political and social movement?

10. Were you detained, arrested, or imprisoned during the political movement?

11. How did you get chanced as a candidate in the local level election? (party or leder)

12. Are you satisfied or happy with this position?

13. Did you need help someone for decision-making or meeting?

14. Did you feel any difference in the behavior of non- Dalit people, when you became a Dalit women ward member?
15. Any differences in family behavior, during this period when you are elected?
16. Have you involved inward the level decision-making process? If yes, your view or point submitted?
17. In your experience, which is batter politics or another profession for Dalit women for dignity life?
18. How was your memorial experience during local-level elections?
19. Do you know about the local level Act?
20. Did you have participated any training when did you elect?
21. Did you happy as Dalit women ward member?
23. Will you interesting in the upcoming election?
24. How many difficulties for Dalit women in Active politics?
25. Self- changes after the election?

ANNEX-3

Key Informant Interview

Name:

Address:

Political Party:

Elected Position:

Role and responsibility:

Question list

1. How to understand the local level government?
2. Do you know about the local level act?
3. What thing about quota about women and Dalit women as ward members?
4. It is real justice for Dalit women as ward member post?
5. As ward member post help them to develop their skill and confidence?
6. It helps to minimize caste and gender based discrimination?