

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background

Nepal is a multi-ethnic, multi-religious, multi-lingual and multi-cultural nation. However, Nepalese political and social life is primarily dominated by the Hindu religion, which divides Hindu society into four varnas, namely, Brahmins, Kshatriyas, Vaishyas and Sudras. Sudras are also said Dalit, Untouchable caste and Lower caste.

The Dalits are the people of those castes who are categorized as the untouchables in Nepalese society. Dalits were called untouchable because even the sight of their shadow was thought to be polluting. Traditionally, Dalits have been treated inhumanely as "Untouchables." Dalits are considered to be ritually impure and are said to fall outside the social order of the caste system. They are known as 'outcastes' and as such have suffered social exclusion, marginalisation, and alienation for more than three thousand years. As a visible sign of their ritually unclean status they are denied entry to temples, and full or independent participation in religious festivals. They are assigned menial and degrading work, which is considered to be unclean, such as cleaning toilets, skinning and disposing of dead animals, digging graves, and sweeping.

Dalits suffer physical and social exclusion and are denied their rights to live with dignity, to a basic livelihood, to contest and vote freely in elections, and to practice their own religion and culture. Socially discarded for a long time, they are compelled to live a vulnerable life be it economic, education, health and all the other areas that fall under basic needs. The word *Dalit* itself connotes the lowest strata of the society in all the aspects, a term which is condemnable itself. One has to go back to its history to understand the situation of the *Dalit*s. Based on the Hindu caste system the total social system is divided into hierarchies since long, where people are divided into various caste and ethnic

groups. In this background the position of *Dalit* women is one of the lowest from all these aspects.

In the total context of the country, the status of women of Nepal itself shows that are far behind men in all respects and the condition of *Dalit* women is even worse compared to others. The vulnerability of *Dalit* women as depicted by a Nepali writer can be taken as an example on how these women are oppressed in the total social and family context. *Dalit* women on the other hand have to bear both the social humiliation and male domination in the family.

## **1.2 Statement of the problem**

Dalit women of the study area are economically, educationally & politically vulnerable. In general Dalit women are illiterate, unemployed, landless, poor, ignorant, exploited, and unhygienic and ignored. Illiteracy of Dalit women of study area make them poor in term of economic and social condition. As a member of society they have no power and provided no opportunity to decision making activities over the communal activities and not well participated in local developmental and public welfare activities. Even they are not given power for household decision making process. In the community household head is the source of economy and family running power. As they lack semi-skill or skilled knowledge, they can't get employment in any sector. But they are known as a unpaid Labour for high caste Brahmin community. Not only this, male headed society of their do not let women to do any type of income generating activity as they believe women are for caring children and looking after household work. Some Dalit women are earning money from making traditional straw carpet, basket (Doko), broom (kucho) etc. They are not enough earning for improving their living standard. Due to poor financial condition they can't sell these things in market. They have to sell their product to neighbors in cheap price. So, Dalit women should be empowered economically and educationally to reduce their poverty, illiteracy and discrimination on them and included them in the development process.

Even though Dalit women try to change their present situation by adopting new occupation or business, their caste became hurdle in their development. No other caste comes in their teashop or grocery store. Their illiteracy and lack of knowledge discourage to do another type of job rather than their old traditional job like, sewing clothes, making shoes, making agriculture tools etc. They work very hard to change their poverty level but caste discrimination, illiteracy and poor economic condition become constraints to change their path. While Dalit women, as a whole, have not such access and assess their household decision making and even not in economic adjustment in the family.

Dalit women are generally poor and deprived for decision making process in household activities. As stated earlier, the main reason of their deprivation is economic impurity on Labour and illiteracy. The present study, therefore, has focused on the following questions related with the subjects:

- a) What is the present status of Dalit women?
- b) What is the main role of Dalit women within the family?
- c) What are the Human and Natural resources among the Dalit community?
- d) What are socio-economic impacts of caste discrimination on Dalit women?
- e) What shorts of communal institutions are implemented for the betterment of Community?
- f) Why decision making process differ according to situation on Dalit women?
- g) What is the main source of economy of Dalit community?
- h) What is the access and assess of the land resources and another family property among Dalit women?

### **1.3 Objective of the Study**

The main objective of the study is to analyze and explore the involvement of women in decision making process in different household activities. The specific objectives are

- ) To find out the socio-economic status of women in study area
- ) Examine the role of women in resources mobilization and their utilization in family level
- ) To analysis the participation of women in the decision making processes in the communal institutions.

### **1.4 Importance and Relevance of the Study**

Women play a great role in overall development and progress of the nation. But their participation in different fields either directly or indirectly is still behind in many aspects. In most cases, women are considered inferior to men, and their life is restricted within the four walls of the house. For taking any decision, less power is given to women, as they have the right to take decisions regarding various items, as that of the men. So, in order to make women aware about their influence in society, nation and for attaining their respectable status within the family, the present study has been undertaken. Rights should be given to women, to make decisions regarding various aspects in the family and society. Thus, the present study is under taken to highlight the areas where women lag behind in their decision making power.

Women especially Dalit women of the study area who are far from development mainstream, their condition will be identified and concern organization, and agencies of government and non-government level, policy maker, planner and donor agencies' attention will be drawn to their situation.

As related organization and agencies become well aware of their problem and its consequences they can establish poverty alleviation program for Dalit women. In poverty alleviation program they include literacy program, property right for women, health and anti-discrimination program regarding caste. Those Dalit women who were excluded in development, government level policies and poverty alleviation program will be included through these programs so my study has a practical importance to policy level to formulate plans and program for particular rural women.

### **1.5 Limitation of the Study**

The study is an academic research for the partial fulfillment of Master of Arts in Sociology and Anthropology. It is based on the particular objectives, hence, the finding may not be implemented or generalized for another place or at the national level. Because of the limited historical document about the Dalit community living around the VDC, it is pretty difficult to find out the traditional living of Dalit. In terms of Dalit Women, there are limited source of secondary information, the changing situation of Dalit women and their decision making role over the generation, can't found. The next problem is that, being an objective-oriented study, it may not be able to give a detailed description on every aspect of the Dalit community. For this purpose, about six months has been spent in the field for the collection of data.

### **1.6 Organization of the study**

The researcher has divided this study mainly into five chapters. They are as follows:

The first chapter provides introduction or role of women in various sectors among Dalit community in household management. Beside this, the chapter provides the information about the statement of the problems based on various research questions. Objectives of the research have been listed according to the

raised research questions. Limitations and importance of the study are another sub heading of unit one.

The second chapter deals with the literature review and theoretical framework. From the previous studies/publications books, Theories and research reports on the concept regarding status of women, role of women in decision making, women's rights and legislation regarding women's rights have been reviewed. Conceptual framework has been used based on the various variables' relations.

The third chapter comprises of research methodology used during field study for data generation and explains the site selection and its rational. Here the researcher has been used descriptive as well as expletory research design for research. Because of the small population about the Dalit household, the researcher focuses on census study rather than sampling. This chapters also organized by various tools and techniques for data collection methods and focuses on various statistical tools for data analysis.

The fourth chapters have been devoted to data analysis and concentrates on topic in question, namely 'socio-economic status of the Dalit community' This chapter contains the essence or finding of the study in table formats and some figures generated for the data analysis. The specific sub heading of the chapters are- population composition, religious structure, gender/ sex distribution, education status of the respondent, family type, livestock holding, major source of income, source of loan, family income and expenditure, means of cooking stoves and source of drinking water.

The fifth chapter of this study is Resource Mobilization within Family. It's totally based on house hold decision making of Dalit community. In this chapter some major decision making process based on house hold management level like- Land holding pattern, role of decision making about mate selection, daily activities of women, power to mobilize the economy, decision making role for children education, decision for family planning and differences in working hour have been explored.

The chapter six is role of decision making process in the communal institutions. The chapter also based on household decision making related on Dalit women that the researcher try to explore the level of communal participation and the role of women in such CBOs. In this chapter, the researcher divided five sub heading to explore the role of women. The sub heading are- perception of women working out of home, involvement of CBOs and NGOs, reason for the involvement, encouragement of the involvement and source of fodder and fuel.

Finally, the seven chapter is summary, finding and conclusion based on study.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.1. Theoretical Overview

##### 2.1.1 Theoretical Review on Gender

The terms 'Sex' and 'Gender' are used interchangeably, but they both have different definitions. Equating them can lead to the belief that differences in traits and behaviors of men and women are directly due to their biological variation, then the traits or the behaviors actually may be shaped by culture. Sex defines the biological difference in the genetic composition and reproductive anatomy and functions. All mammalian species have two biological forms and are labeled as male or female accordingly. In other words, the sex of a person refers to biological forms; to physical traits such as chromosomes, hormones, genitalia and the secondary sex characteristics; which leads to the determination of people as male or female.

Gender on the other hand, is what culture makes out of the 'raw materials' of the biological sex. A person's gender refers to the system of socially ascribed role determined mainly by the cultural and the social context in which they live. Similarly, we use gender cues to tell us how to interact socially. Based on how a person appears and acts, we decide whether that person is male or female and act accordingly. All human societies make social distinctions based on gender. We can say that gender creates a categorizing system that shaped the relations between men and women and a system of social classification that influences access to power and resources (Belbase & Pyakural 2000: 42).

“Gender refers to the array of socially constructed roles and relationships, personality traits, attitudes, behaviors, values, relative power and influence that society ascribes to the two sexes on a differential basis. **Whereas biological sex is determined by genetic and anatomical characteristics, gender is an acquired identity** that is learned, changes over time, and varies widely within



and across cultures. Gender is relational and refers not simply to women or men but to the relationship between them”. (INSTRAW, 2001)

**‘Gender’ refers to the economic, social and cultural attributes and opportunities** associated with being male or female at a particular point in time while **‘Sex’ refers to the biological characteristics that define humans as female or male.** While these sets of biological characteristics are not mutually exclusive, as there are individuals who possess both, they tend to differentiate humans as males and females”. (WHO, 2002),

Gender perspective is very suitable to understand and analyze the distinction between male and female in the society. The social reality is only observed by learning the social relationship of men and women. In this context a new approach has been developed in Sociology /Anthropology, which is called feminist Sociology/ Anthropology. This model not only studies the women’s role in society but also focuses on the unequal gender relationship in society. The concept of gender equality came after 1950s after the women participation was thought equally important in the development strategies. The participation of women in development plays very important role in the social and cultural development.

## **2.2. Social Structure in Gender**

The deep-rooted cultural issues and structure of patriarchy put high cultural religious and other values to son against the daughter, generally in Hindu culture dominant rural areas in Nepal. As a direct result women have to struggle to survive in an environment where they perform subordinate role. They live under male as subordinate (father, brother before marriage, husband after marriage, son after the death of the husband) all their life, as they are economically dependents on them due to existing property low structure (Malla, 2000).

Women carry a triple burden in the society; as a producer/ worker she contributes directly to subsistence and income; as a mother and wife care for the family members and the children; as a community worker she gives all her leisure hours and Labour to the society; as for a women's access to property and modern avenues of education, skill development and knowledge is concerned, Nepalese women in general lag far behind the men (Acharya, 1997).

Women in Nepal, as elsewhere, hold triple responsibilities of reproduction, production and community management. However reproduction isn't treated as work and household activities is not considered a predicting job at least by the state organs. Women suffer from discriminatory practices in opportunities for education. Personal mobility which is required among others for skill development and independent decision- making is highly restricted. Women in Nepal work for longer hours than men but men have many opportunities to gainful employment. Women possess extremely limited property right. Lack of access, control over the property mainly land property for women are deprived from decision making about the household income (NESAC, 1998)

A review of early development models, such as the "Growth Model", the "Trickle down Model", the "Equity-Oriented Model", or the "Integrated Rural Development Model" reveals that none of them has adequately addressed the mass poverty and inequalities, including gender inequalities. Experiences have revealed the insufficiency of such models, and forced development planners to look in different direction. Addressing gender inequalities in the Third World is a fairly recent innovation, both in academics and in development.

Recently the realization has been spreading that any development model which does not include women's needs and contributions will be fatal flawed as such a model neglects half of the needs and human potential of any nation (Uprety,1989). As this awareness has spread, so too has the call to focus on gender and development. Until quite recently, development plans and programs ignored gender inequalities, and thus failed to harness Nepalese women's

potentials for contributing to the national development. The impact of the International Decade for Women (1980-1990) was set at the national policy level for the first time for the women's participation in development.

Gender and development (GAD) framework explain the role of female and male in development strategy. The existing literature shows that there were women in development (WID) approach prior to the emergence of GAD approach in the 1980s. The primary focus of the WID approach was on the inclusion/ integration of women in the development projects embedded with the objective for making them more efficient. But the GAD approach attempted to address inequalities in the social roles of men and women vis-à-vis development. It has also linked the productive and reproductive roles of women with the assumption that the social construction of these roles primarily triggers the oppression of the women. Understandably, gender is the system of socially ascribed roles and relationship between men and women, which are determined not by biology but by social, political, and economic context. Given the fact that gender roles are learned, they can change over time (Moser 1989, Seed 1991 & Regmi, 2000).

The framework is useful for data collection and analysis at the micro-level in gender division of labour between men and women and their access to control over various resources. Moser framework focuses on the three components such as the women's triple roles (productive, reproductive and community roles), practical and gender needs and categories of WID/ GAD policy approaches. There has also been an emphasis on the empowerment of women by addressing the issue of inequalities and imbalance power relations between men and women and improving the gender relations in the community. Women's empowerment framework attempts at bringing women into the equal position to that of men. It focuses on the five hierarchical levels of equality-welfare, access concentration, participation and control. It is considered to be very useful tool for planning, monitoring an evaluation of a project which

translates the commitment of empowerment into action (Longwe, 1991 & Regmi, 2000).

The status of women in Nepal (1981) study was 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 community's encouraged female participation in market activities and women's entrepreneurial abilities. Women's roles 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).

### **2.3 Females and the Decision Making Process**

Women are the primary collectors and users of resources such as water and forest. However, their share in decision making in resource management is nominal. One of the reasons for the lack of women's voice in decision making is due to the past effort of involving them only in routine job, even when women were made parts of the groups as demanded by the constitution. Most of the decisions continued to be made by men (Graner, 1997: 56). Ensuring equal share of men and women are of great concern for developers and planners, natural resources managements and other integrated conservation and development project (Bhadra & Karki, 2002: 57). The study undertaken Meena Acharya and Lynn Bennett reflects that in Nepal through all income strata people express less desire to educate girls than boys. This is manifested in two ways: i) fewer people are willing to send girls to school and ii) even among those who send the girls to the schools, there area is very few who want as

much education for the girls as for boys. However, in her study, Acharya found that women in government services as well as government institutions seem to be concentrated at low levels in gazetted post and at higher levels in non-gazetted post. Women's generally have middle level or higher education, so they enter the government service at higher clerical and lower gazette (officer) levels. There are a number of factors related to women expected social roles such as household and child care responsibilities, limitation on mobility and late improve in their qualifications and hence diminish their prospects for promotion usually freezing them at the lower levels ( Acharya,1981).

#### **2.4. Domestic Violence in World Context**

A National Survey of violence against women in Canada had shown that one third of all Women had been physically assaulted by their partners. It is also mentioned that the weapon used by perpetrators develops upon their cultural factors and availability of weapons. In the United Nations, more murder of women is committed by guns where as in India, guns are used but beating and death by fire are common. Then perpetrators of the crime claimed that she died in a kitchen accident (WHO, 2000)

A National Survey by women's aid organizations of Malaysia has conducted in-depth interview with 60 women in 1990/1991. The report shows that among 60 women, 92% were kicked, punched or slapped, 22% had suffered attempts of strangulation and 10% had been stabbed or threatened with knife or instrument. Further more, 68% had reported being beaten when pregnant and 50% experienced sexual coercion in the form of physical force during sexual intercourse (Josioh, 2000).

Domestic violence prevails globally. World Report (2002) shows that In Peru 70% of all crimes reported to police are of women beaten by their husband. A study in a Bangkok slum found that 50% of married women were beaten regularly. In the United States, every 15 seconds a woman is beaten and four

battered women die each day. Each year more than 1.5 million women seek medical care for injuries resulting from domestic violence. 40% of Chilean women reported that abuse against them increased during pregnancy.

A situation of violence against women and girls in South East Asia (Hayward& Finney, 2000) has presented gender based violence is a violation of women's rights. It also mentioned that the most common form of domestic violence in South Asia in the most gender sensitive region in the world where 79 Million females are missing. The South East Asian region has one of the highest incidences of gender-based violence in the world. This is a result of overall inferior status of women and girls and of unequal power relation between genders. The report notes that more than 5,000 women are killed every year in India because their- in laws considers their dowry inadequate.

A health profile on women of South East Asia (2000) mentions the various evidence-based studies of different countries regarding domestic violence. For instance in Bangladesh 270 cases of deaths were reported during 1982-1985 in Newspaper related to abuse. 29% of women had been beaten to death, 39% subjected to other forms of physical torture and 185 had been attacked by sharp weapon. The other study of Maharastra, India shows that 120 cases of deaths of women were due to dowry (Homicide committed by the husband or his family members). 88% women were very young and below age 25. 46% of those women died of burns and 34% had died of drowning. The principle accused were the husbands in 86% of the total 120 cases of homicide.

In 1986, the UN Economic and Social Council declared domestic violence a serious violation of women's rights. In 1992, the Committee on the Elimination of Discrimination Against Women adopted a recommendation urging governments to take steps to eradicate violence against women, seen as a form of gender discrimination.

Latin America and the Caribbean were the first to secure a major legal instrument to protect women, namely the Convention on the Prevention, Eradication and Punishment of Violence against Women, which was adopted by the Organization of American States (OAS) in 1994 and ratified by 23 member countries.

In 1995, the General Assembly urged member states to strengthen criminal, civil, law-law and administrative penalties in national legislation in order to punish violence against women in both the private and the public spheres. Furthermore, it established that all forms of sexual abuse and trafficking in women and girls are a violation of human rights. This, the first resolution to be adopted on girls, was subsequently ratified in Bin stock in 1997.

Lisa, Sidney, Farzana & Khairul (2004) analyzed the socioeconomic factors and process associated with domestic violence in rural Bangladesh showed that of about 1,200 women surveyed, 67% had ever experienced domestic violence, and 35% had done so in the past year. According to the qualitative findings, participants expected women with more education and income to be less vulnerable to domestic violence; they also believed (or hope) that having a dowry or a registered marriage could strengthen a women's position in her marriage. Yet, of these potential factors, only education was associated with significantly reduced odds of violence; meanwhile, the odds were increased for women who had a dowry agreement or had personal earnings that contributed more than nominally to the marital household. Women strongly supported educating their daughter, but pressures remain to marry them early, in part to avoid high dowry costs.

A 1990 study reported that men who had seen their parents attack each other were three times more likely than other men to hit their wives and ten times more likely to attack them with a weapon. In 1985, in 59% of 1,500 Austrian divorce cases, domestic violence was cited as a cause in marital breakdown. A 1987 study of hospital in Colombia revealed that 20% of the patients were

victims of marital violence, with women being the victims in 94% of the cases. In 1997 sample survey of 1,500 Swiss women aged 20 to 60 in a relationship, 20% reported being physically abused. Battered women are over-represented among female alcoholics, drug abusers and women who have mental illness. Suicide is 12 times as likely to have been attempted by a woman who is subject to abuse than by one who is not. In Canada, it has been found that sons of batterers are 1,000% more likely to beat their own wives. (World Health Organization (WHO), Facts and Figures on Violence against Women)

According to Inter-American Development Bank (IDB) in Nicaragua in 1997, the daughters of battered women are three times more likely to require medical care. These statistics also revealed that 63% of children who are exposed to domestic violence would have to repeat at least one grade in school.

Even Non-violence Against Women on 25 November next, UNI Graphical calls on all member organizations and the International Trade Union Movement as whole to implement all kinds of actions, campaigns, meetings, events, talks and conferences aimed at highlighting the persistence and indeed the worsening of violence against women and girls.

Harmful traditional or customary practices, including female genital mutilation and crimes committed in the name of honor, are forms of violence. Domestic violence, which encompassed marital rape as well as other forms of physical, psychological and sexual violence, was one of the most common, least visible forms of violence against women and girls. States have an obligation to eradicate all forms of violence against women.

The absence of equal rights, gender-based discrimination and the denial of economic opportunities to women are factors that could lead to women's increased vulnerability to trafficking, which constituted the denial of the rights to liberty, and freedom from violence.



## **2.5 Domestic Violence against Women in Nepal.**

A study on violence against women and girls (VAW and G) has found that violence against women and girls in Nepal cuts across women and girls of all class, age and ethnicity with 95 percent of respondents attesting to first had knowledge of VAW and G incidents, and includes physical, sexual, psychological and emotional violence and abuse. In 77 percent of the cases the perpetrators were reported to be the member of family. More overt form of sexual violence includes rape, marital rape, custodial rape, gang-rape, incest, public stripping, and harassment through language, gesture and / or touch (eve-teasing), trafficking and forced prostitution. The more covert forms are verbal and psychological torture. Emotional torture was reported by 93 percent of total respondents and beating was identified as the most common form of physical violence against women and girls in Nepal (82 percent), followed by rape 30 percent and forced prostitution by 28 percent. Polygamy was reported without fail by respondents 64 percent in every target district and could easily be assumed to be the most prevalent form of traditional VAW and G. (2003, Say No to Gender Based Violence, UNIFEM)

Domestic Violence in Nepal a study conducted by Minnesota Advocates for Human Rights reveals: In Nepal, violence against women frequently takes the form of verbal harassment and emotional abuse in addition to physical violence. In the opinion of several women's human rights advocates, psychological abuse (often described as "mental torture") is more pervasive than purely physical abuse. Many Nepalese interviewed by the delegation emphasized that the extended family structure frequently fosters abuse by persons other than the husband or boyfriend. Therefore, to accurately capture the experience of Nepali women, the delegation documented both psychological abuse and abuse perpetrated by members of the extended family. (Graham Kathleen and Johanna Bond, September 1998, Domestic Violence in Nepal, Minnesota Advocates for Human Rights, p.4-6)

Nepal is a signatory to all kinds of conventions on violence against women. Since the promulgation of the Constitution of the Kingdom of Nepal, efforts are being made towards mainstreaming women in the whole process of national development and towards protecting their human rights to self-protection and justice. But despite constitutional provisions, political commitments, louder voices raised at various forums- national as well as international, gender development movements and awareness raising programs being launched by NGOs and INGO'S, the situation of domestic violence against women is worsening day by day with considerable increase in the number of victims. Pitiably, most of the victim cases go unrecorded or failed even if recorded. The justice system, not being in favor of the victim, in most cases, the justice goes in favor of the defendant.

The root cause of domestic violence is power imbalance between the victim and the accused, especially between two sexes. It is one of the social evils characterized by gender inequality and age-old socio-cultural milieu impeding the development of women. Apart from this, poverty, economic dependence of women on their male counterparts, illiteracy, evil social customs and manners, lack of social awareness, superstition, baseless social prejudices, etc. can be alleged as some of the major causes of domestic violence. To cite an example of poverty-related case of domestic violence, a few months ago, a Pakistani national, unable to feed his eight children murdered all of them in order to relieve himself of his fatherly duties (*MS-Nepal Newsletter 2002 Issue*).

Such an act has nothing to do with personal enmity, jealousy, malice, etc. Female members having to depend on male members cannot report and register cases of violence and sue cases in the court. They, instead, tolerate injustice of all kinds and helplessly fall prey to violence. In the Terai regions in Nepal, the number of dowry-related, Boxi and alcoholism violence is much greater than at other places.

The Declaration on the Elimination of Violence against Women is the first international human rights instrument to exclusively and explicitly address the

issue of violence against women. It affirms that the phenomenon violates, impairs or nullifies women's human rights and their exercise of fundamental freedoms. The Declaration provides a definition of gender-based abuse, calling it "any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life".

This definition of Article 1 of the UN Commission of Status of Women Declaration has been also adopted by the UN Conference on Women's Beijing Declaration and Platform for Action as Paragraph 114.

Article II of the same Declaration states that VAW&G should be understood to encompass but not be limited to the following:

- (i) Physical, Sexual and Psychological violence occurring in the family including battering, sexual abuse of female children in the household, dowry related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence, violence related to exploitation.
- (ii) Physical, sexual and psychological violence occurring within the general community including rape, sexual abuse, sexual harassment, intimidation at work, in educational institutions and other public institutions, trafficking of women and forced prostitution.
- (iii) Physical, sexual and psychological violence perpetuated or condoned by state, wherever it occurs.

This has been also reflected in the International Convention on the Elimination of All Forms of Discrimination against Women (CEDAW Convention). CEDAW Convention provides a working forum for the process of eradicating gender-based violence and promoting gender equity in the international community and at every level of national life.

## 2.6 Conceptual Framework

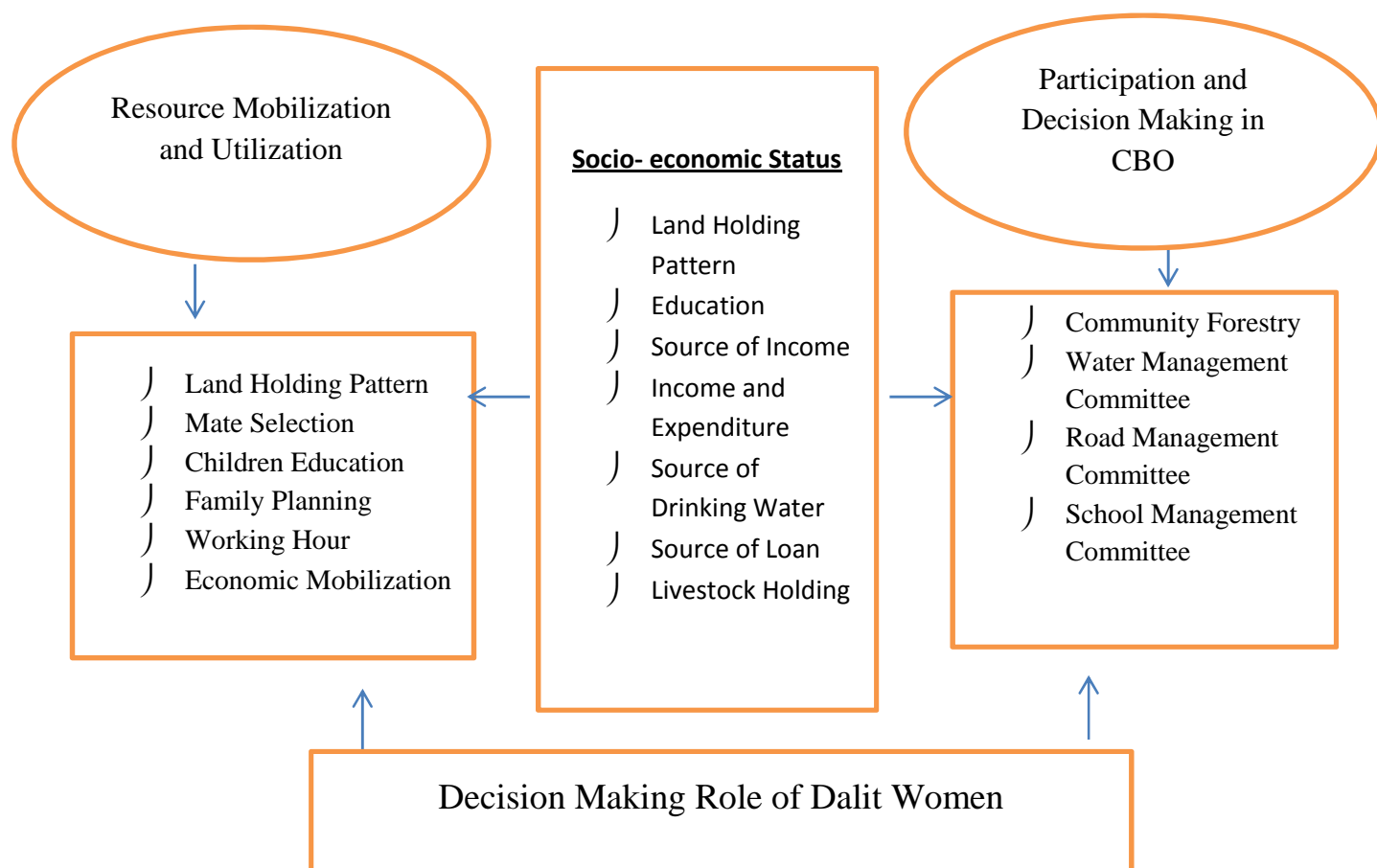


Fig. 2.1 Conceptual Framework

Here, there are major two aspects within the decision making: one is resource mobilization and utilization within family level and another is participation and decision making in CBOs. Both are related on household activities that affect the socio-economic life of the individuals. Participation and decision making in CBO mainly concern with the communal activities but here, in the Dalit community, who are the main activist or player within the institutions is main concern. Also here access of community participation for Dalit women and level of encouragement form the family level is another concern. Socio-economic status can play the vital role that access and assess the communal

institutions as well as decision making role within family activities. Here, education, level of income and expenditure, access of resources, division of labour and individual property effect within the family decision making as well as communal decision making process in terms of individual and family. In the inclusive perspective, Dalit are more implemented in communal institutions but what is the main role is concern here special Dalit women. In this way, even within the family decision making for the communal participation, what is the role of women and what the access is and assess of family as well as communal decision making within such institutions is the main concern in this study.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

The prime objective of a research is to investigate reality and establish theories about empirical observation (Mishra and Singh et al., 1998). The research is always based on collection and analysis of data which are processed to create knowledge. To conduct a research in a systematic way requires a method. Methods are set of techniques or procedures of identifying a topic, receiving the related literatures, conducting field work and writing a report (Adhikari, 2003). A sound research design needs a logical choice of methods that meets the aims set and generates data in a way that the researcher can handle and interpret (Gill valentine, 2001). This chapter will clarify the methodological approaches applied and put forward a description on how information were collected and analyzed.

#### **3.1 Selection of Site and its Rational**

The study mainly focuses on the decision making role of the women in household level activities among Dalit women in Kalika VDC. It lies near of the Pokhara city. There are various caste groups around the ward and there are specific cultural beliefs for their survival. Based on Hindu philosophy, there is some discrimination within the caste groups. Dalit, the schedule caste, basically, depend on their traditional occupation than modern one. The source of subsistence is agricultural labour and making and repairing iron tools.

There is numerous suffering facing by the Nepalese women in terms of household level decision making. Various decision making role depend on the division of labour and economic power of the individuals. In the ladder of Hindu culture, there is the less position of the Dalit community

than the higher one. Within the family, division of labour and power to mobilize the resources is specializing based on Sex. There is rhetoric participation of female to mobilizing or utilizing the family resources as well as human resources. They are totally deprived to participation in decision making process in the communal institutions. In this context, the study tries to focus on the socio-economic status of Dalit women within the family and community. This study also tries to explore about the role of women in resources mobilization and their utilization in the family level as well as participation of women in the decision making process in the communal institutions.

### **3.2 Research Design**

A Research Design is a plan of the proposed research work. It is a planned sequence of the process involved in carrying out a research study. A research model or design represents a compromise dictated mainly by Practical Considerations. Research design is a research plan providing guidelines to researcher to get answers to the research questions and help control experimental, extraneous and error variances of a particular research problem. Research design is the plan, structure and strategy of investigation conceived to obtain answers to research questions and to control variance (Kerlinger, 1986).

In the current study the exploratory research design has been used to understand various aspects of the problems or issues related to Dalit women about the decision making process and utilization of the various resources in kalika VDC while the descriptive research design has used to describe the causes and effects of involvement, and social, cultural, and cognitive significance of Dalit women and their participation in the communal institutions like community forestry, co-operations, local road and water management committee and various other communal related intuitions. Here, the descriptive design has helped in discovering new precision in the field of communal institutions and local resource management in the household level.

Descriptive design has prepared the basis for clarifying and describing concepts, establishing priorities for carrying out research in specific, descriptive and real-life setting and existing socio-economic status of Dalit special focus on women.

### **3.3 Nature and Sources of Data**

Primary as well as secondary data has been used in this study. Secondary data were collected by adopting various secondary means. Beyond other means, it has been collected from previous studies, published and other unpublished documents from related literatures. Secondary information were helpful enough in checking the validity and reliability of empirical filed data.

As per the need of the study, more primary and some secondary data have been collected but priorities are given to the selection of primary data which are both qualitative as well as quantitative. Primary data were collect by employing various primary hand data collection techniques.

#### **3.3.1 Primary Source of Information**

Based on research objectives, questions and types of data required, primary data have been collected by employing various techniques. Primary data or the first hand data were collected via the field study adopting various participatory means viz. interview, observation, questionnaire, schedule, etc.

In course of the research, men and women were equally involved but the emphasis had been given to women who are victimized by other caste groups as well as intra-caste groups. However, special attention has been given to the women in order to get their view and attitude toward their participation and role of decision making for the communal as well as family and cultural aspects during the process of gathering information.



### **3.3.2 Secondary Sources of Information**

Critical review of statistical reports, annual reports and profiles of district and village development, women development office, profiles and plan documents, journal articles, government policy documents and other published materials and official records of INGOs and NGOs were scrutinized.

### **3.4 Sampling Design**

This study specially focuses on the decision making role of Dalit women in household activities. For that purpose, socio-economic status and decision making process on communal resources and communal institutions among Dalit families are raised to know the exact power of Dalit women at the household level. For that purpose the universe of this study site of Dalit households built at different places like Upallo Aarupata, Santimaidan, Gainedanda, Pandechaur, Tallo Aarupata and Duradanda in Kalika VDC Ward No 1 has been selected. The surrounding areas of this Ward, those totals of altogether 93 Dalit households are the main source of data. Due to the small population size, the census study has been conducted.

### **3.6 Methods and Instruments of Primary Data Collection**

The methods were adopted in the study to generate relevant data are guided by research objectives, questions and the type of data required for the study. Following techniques were adopted to collect primary data.

#### **3.6.1 Household Enumeration**

In order to get the desired data and information on the Dalit community, all of the 93 households were enlisted. In the first phase of the study, household enumerations have been conducted and the social, cultural, religious and economic status of each household was examined. A study on the educational structure, social, political and the ethno-economic process which helps to know about the social-economic and various aspects of decision making process among the household activities and communal participation for communal

activities have been conducted at length. The economic status viz. rich, middle, poor, very poor are the factors of women discrimination in the family level which have been analyzed through various data.

### **3.6.2 Interview Schedule**

Questionnaires containing both open and close questions were used. Separate questionnaires have been used to all the household members (only female household heads were the major source of information and somewhere male house heads are also source of data for reliability and validity), of the Dalit community. Those are helpful in collecting information on the organizational, participatory, socio-cultural, cognitive and all other aspects of Dalit member's resource management practices, input, performances and occupation practice, etc.

### **3.6.3 Interview Method**

Oral interview method has been espoused for collecting first hand data. Interview schedule were prepared based on the objectives of the research study containing both closed as well as open-ended questions. Both structured and unstructured interviews have been conducted. Individual and group interviews were conducted for interviewing the entire household head member. Group interviews were conducted by drawing various Dalit caste committee including females also. Committee members and other influential persons of the community have been invited for free discussion on topic.

### **3.6.4 Observation Method**

For this study, direct participant observations overt method has been used to collect relevant data. Participant observation included establishing rapport with the people, and direct collection of primary data from the field were applied. Personal observation is crucial for the immediate study of the events. In this study, personal observations were made in the field with certain behavior of

household members. At the same time, indirect non-participant methods were also use for the collection of requisite data.

### **3.7 Data Analysis and Presentation**

Collected data have been analyzed both qualitatively as well as quantitatively. Quantifiable raw data have been analyzed statistically. While presenting the data, simple statistical tools like frequency and percentage have been used. Likewise, tabulations and graphical representation have also been made.

The non-quantifiable qualitative data have been managed manually and analyze descriptively. In order to present some quantitative data figure, charts, diagrams were used.

**CHAPTER FOUR**  
**OUTLINE OF THE STUDY AREA AND SOCIO-  
ECONOMIC STATUS**

**4.1. Population Composition**

Population composition refers to the demographic makeup of persons within a geographic area. The scattered settlement from different place of Dalit community shows that the population of Dalit community has been increasing day by day. Most of female and male are involved in making pots and also repair old one. The following table 4.1 shows the population composition of the Dalit community.

**Table 4.1**  
**Population Composition of Dalit Community**

S.No	Places	Household Number	Total Population		Total
			Male	Female	
1	Gainedanda	44	105	87	192
2	Upallo Aarupata	17	32	31	63
3	Santimaidan	22	36	28	64
4	Tallo Aarupata	10	25	18	43
5	Total	93	198	164	362

*Source: Field Survey, 2013*

The population of Dalit community is scattered around different places of Kalika VDC like Gainedanda, Upallo Arupata, Santimaidan and Tallo Aurupata in the vicinity of the Place. The scattered settlement or the above data in the table 4.1 depicts that out of total population of 192, 105 male and 87 female live in Gainedanda. Especially, family members separated after

marriage or due to other reasons have started to live at other places other than Gainedanda. While 63 populations of the 17 household illustrate that Upallo Arupata is also a well settled area of the Dalit community. Out of 63, the total population of Dalit in the area, there are 32 male and 31 female. Another place of Dalit community around the VDC, the total population of Tallo Arupata, where 43 under 10 households. Similarly, 64 of the 22 household are found in Santimaidan. Under the VDC, the total populations of Dalits are 362.

## **4.2 Religious Structure**

Scott (1999) has defined religion in the *Dictionary of Sociology* as a system of belief, practice, and philosophical values concerned with the definition of the sacred, the comprehension of life, and salvation from the problem of human existence. But an alternative approach to the study of religion was first formulated by Durkheim in 1912, although it had been propounded earlier in a less coherent form by Fustel de Coulanges in early nineteen century.

Durkheim (1912) argued that in all societies a distinction is made between 'sacred' and 'profane' things. Religion is a unified system of beliefs and practices relative to sacred things that is things set apart and forbidden--beliefs and practices which unite into one single moral community called church all those who adhere to them. In Durkheim's theory the collective aspects of religion are emphasized; the function of religious rituals is to affirm the moral superiority of the society over its individual members and thus to maintain the solidarity of the society. The god of the clan can be nothing but the clan itself. While some scholars have devoted themselves to the study of world religion such as Christianity, Hinduism and Islam; others have studied religion among the simplest communities of hunter-gatherers, pastoralist and shifting cultivators (Redcliffe-Brown, 1922 and Evans Pritchard, 1956).

The concept of religion is more related to emotion and sentiments of the people that drives people towards some benevolent doings. Thus, it is incredibly imperative to trace the religious structure of an area to know about the level of

development and progressive attitude of the people as claimed by Max Weber (1978), in *“Protestant Ethic and Spirit of Capitalism,”*.

Table 4.2 clarifies the Religious Structure of Dalit Community

**Table 4.2**  
**Religious Structure of Dalit Community**  
**(Population by Religion in Dalit Community 2013)**

S.No.	Population in 2011		
	Religion	Population	Percentage
1.	Hindu	351	96.98
2.	Christian	11	3.02
	Total	362	100.00

*Source: Field Survey, 2013*

The above table explores that the religious structure of Dalit community is complex and diverse with 96.98 percent of population following Hinduism while 3.02 percent of the total population following Christianity. The religious pattern shows that there is less impression of Christianity than Hinduism.

### **4.3 Gender/ Sex Distribution**

Gender is the term used to refer to the society constructed relations between women and men in a particular society. There is a strong relationship between gender, economy, society and culture in developing country. There are biological differences between men and women; sex refers to the biological differences that are universal and unchanging. While the term 'gender' refers to the social differences that are learned, created by men which are changeable over time. Gender is a social-economic variable to analyze roles, responsibilities, constraints and opportunities of people involved, and it considers both men and women (Zwarteveen, 1993).

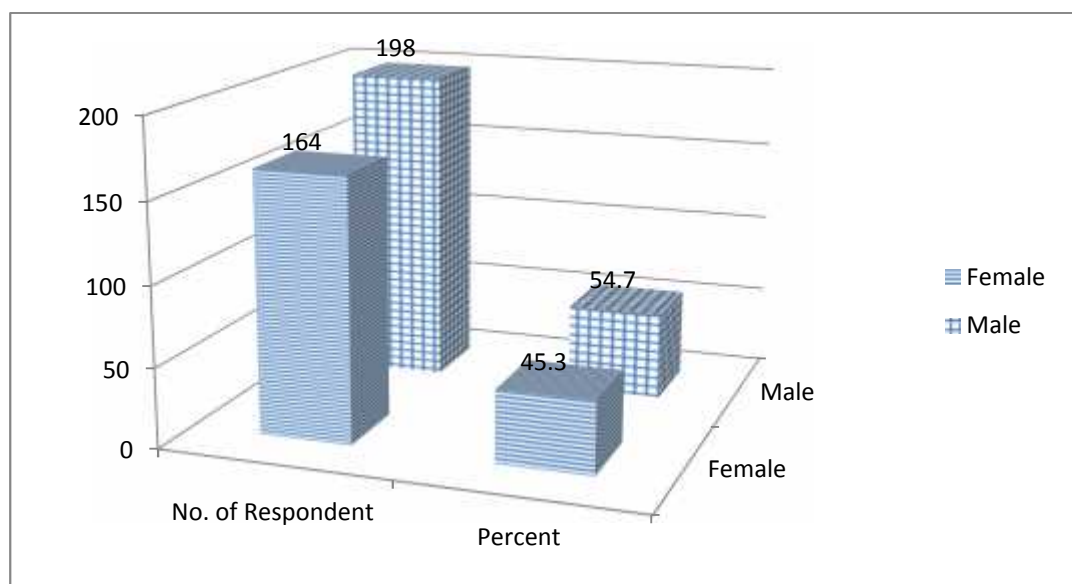
Before discussing how individuals acquire gender, it is necessary to distinguish between gender and sex, sex is typically used to refer to a person's biological

maleness or femaleness. Gender designates psychological, social and cultural aspects of maleness and femaleness. (Kessler and MC Kenna, 1978). This distinction assent to separate masculinity from femaleness, which makes it possible from people to deviate from cultural notions of gender without having any impact on their sex (Newman, 2000).

Sex refers to the biological characteristics that define humans as female or male. While these sets of biological characteristics are not mutually exclusive, as there are individuals who possess both, they tend to differentiate humans as males and females (World Health Organization, 2002). Figure 4.1 explore the sex composition of Dalit community.

**Figure 4.1**

**Distribution of Dalit Population by Sex**



*Source: Field Survey, 2013*

Figure 4.1 clarifies that the proportion of male population in the VDC is higher than female which consists of 54.70 percent male population. And the proportion of female is just 45.30 percent. The reason is that in each group living in different places there are more males than females. Nevertheless there is division of Labour at household level between male and female. Mostly females are engaged in expressive roles---household chores, socializing and

nurturing children whereas males are involved in instrumental roles-- outside works. However, both male and female are involved in making black smith.

#### 4.4 Education Status of the Respondent

Education is the source of enlightenment and knowledge. It is widely recognized fact that education is one of the main agents for transformation of traditional society into modern one. Education is the transmission of knowledge by either formal or informal methods. According to the *Dictionary of Sociology (1999)*, the concepts of socialization and learning are related to, in fact often inseparable from, the concept of education. Although education is often thought of in terms of schooling (formal), effective training for the individual role for a group member and an autonomous person is a constant process. The main function of the educative process is to pass down knowledge from generation to generation--a process that is essential to the development of culture. Formal education is primarily designed to inculcate crucial skills and values central to the survival of the society or to those who hold effective power. Inherent in education, in all periods of man's history, is a stimulus to creative thinking and action, which accents in part for cultural change; cultural change itself being a powerful stimulus to further innovation.

**Table 4.4**  
**Number of Students Attending School by Gender &**  
**Level of Education in Dalit Community in 2013**

Sex	Primary level %		Lower secondary %		Secondary level %		Total %	
Boys	35	62.5	28	52.83	19	63.33	82	59
Girls	21	37.5	25	47.17	11	36.67	57	41
Total	56	100%	53	100%	30	100%	139	100%

*Source: Field Survey, 2013*

In the study place of Dalit community, out of a total population of the three hundred sixty two, one hundred thirty nine students are studying in different



schools of the village. There are two primary schools around the ward no 1; Usha Kiran Primary and Lekhanath Primary schools. Near of the ward there are three educational institutions including secondary and higher level. Most of the student are enrolled in those institutions for their education. The total number of students attending primary level stood at 56 with 35 boys students and 21 girls students with a percentage of 62.5 boys and 37.5 percentages of girls. The total number of students studying at lower secondary level stood at 53 with 28 boys students and 25 girls students with a total male percentage of 52.83 and a female participation of 47.17. This shows the high number of boy students studying at lower secondary level. The total students attending secondary level are 30 with 19 male students and 11 female students with a male percentage of 63.33 and a female percentage of 36.67. The overall female students percentage at all levels stood at 41 percentage and male students at 59.

#### **4.5 Family Types**

In human context, a family (from Latin: *familiare*) is a group of people affiliated by consanguinity, affinity, or co-residence. In most societies it is the principal institution for the socialization of children. Extended from the human "family unit" by biological-cultural affinity, marriage, economy, culture, tradition, honor, and friendship are concepts of family that are physical and metaphorical, or that grow increasingly inclusive extending to community, village, city, region, nation, global village and humanism. A family group consisting of a father, mother and their children is called a nuclear family. This term can be contrasted with an extended family.

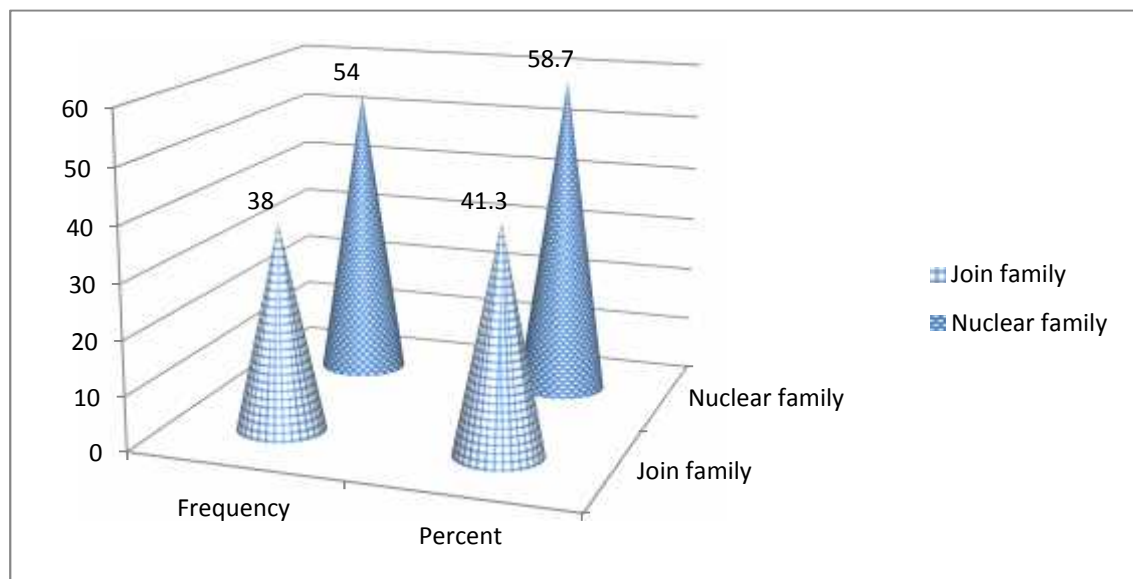
Sociologists and Anthropologist distinguish between conjugal families (relatively independent of the kindred of the parents and of other families in general) and nuclear families (which maintain relatively close ties with their kindred). First, it serves as a synonym of "consanguine family". Second, in societies dominated by the conjugal family, it refers to "kindred" (an egocentric network of relatives that extends beyond the domestic group) who do not

belong to the conjugal family. These types refer to ideal or normative structures found in particular societies. Any society will exhibit some variation in the actual composition and conception of families.

Family is the basis of human society. Although the nature and structure of the family vary from one society to another, a society without families is not known to us. Relationship between the members of the family is deliberately formed based on marriage and descent. The interpersonal relationships within the family make the family an enduring social unit. The family is not only the basic group; it is also viewed as an oldest institution of mankind, which has the power to withstand social changes. The biological and social reproductions of the family are indispensable for the society to maintain its continuity in the world context.

**Figure 4.2**

**Distribution of Respondents by Family Type**



*Source: Field Survey, 2013*

From figure 4.2, we discern that 41.30 percent of families were of joint type. While more of the families 58.70 percent were part of a Nuclear family. It is because they marry early and separate from their parents. The increasing rate of

nuclear family, the next cause is independent form family like foreign employment and getting more opportunity of job.

#### **4.6 Livestock Holdings, Types and Distribution**

Livestock are an integral part of nearly all rural livelihoods farming systems. Large numbers of poor and marginalized farmers depend on livestock as their primary or secondary source of income. Livestock are an important resource and act as a ‘bank’ for poorer households. For many landless people, livestock are the only productive asset they have next to their Labour. Livestock provide a livelihood for 50% of the 700 million poorest households in the world. Compared to land, the ownership of livestock is generally more equitable (Peter, 2005).

In mixed farming or crop/livestock systems in semi-arid regions, keeping animals is directly linked to crop production, as soil fertility depends on manure. In the arid areas of the world, livestock are often the only source of livelihood, and people’s diet is predominantly based on animal products (FAO, 2001).

Poverty is not only about lack of income, it is also about vulnerability. Livestock provide particularly poor households with the potential to ‘bank’ their savings, which enhances their ‘capacities’ to cope with shocks and reduces their economic vulnerability (FAO, 2001). Livestock contribute to human nutrition – particularly in areas where malnutrition is common –through their products (i.e. meat, milk, milk products and eggs), which in turn provide high quality nutrients and micronutrients (e.g., protein, vitamins and trace elements).

The development of intensive and semi-intensive production systems, along with the ongoing increase in demand for livestock products, will certainly contribute to the creation of income generating activities. These activities also

benefit the very poor, even if they are not livestock owners (e.g., production of feed and fodder or processing and marketing of products and by-products) (Schelling, E. et al., 2003).

**Table 4.6**

**Livestock Holdings, Types and Distribution**

S.No.	Particulars	Study area: Gainedanda	Study area: Upallo Aarupata	Study area: Santima idan	Study area: Tallo Aarupata	Total
	Livestock types	Number	Number	Number	Number	
1.	Buffalo	25	14	9	15	63
2.	Ox and Cow	5	2	1	3	11
3.	Goat	15	13	9	2	39
4.	Hen	158	56	35	18	267

*Source: Field Survey, 2013*

In the studied areas of Dalit community, the majority of people are found to be involved in traditional occupation. They are also taking some multiple uses of domestic animals viz. buffalo, goat, etc. The above table depicted that, the total number of domestic animals, Hen (every household) and buffalo (some household) are the prime domestic animals of Dalit community. All of the Community site, the Dalit household did not raring Buffalo and Goat because of low land capacity of them. The main source of economy from the domestic animal is Hen. Almost all of the household, domestic poultry farm ( small Khor) are the universal domestication of animal.

#### **4.7 Major Sources of Income**

A main characteristic of economic development is the progress towards an increasingly intricate pattern of Labour specialization. In communities at the earliest stages of economic activities particularly all goods and services are produced and consumed within the family group, but with economic development more and more people become specialized in particular tasks and the economic autarky of the family group is superseded by the exchange of goods and services (Boserup, 1970). He further stresses that at the more primitive stage of family history there was some division of Labour within the family, the main criteria for the division being that of age and sex. Some particularly light tasks, such as guarding domestic animals or scaring away wild animals from the crops are usually left to children or old persons; certain other tasks, are performed only by women, while some tasks are the exclusive responsibility of adult men.

Mead (1949) gives the summary description of the sex role for income generation and economic contributions. The home shared by a man or men and female partners, into which men bring the food and women prepare it, is the basic common picture of the world over.

Environmental economist (Horst, 1998) holds the notion that in the natural resource management perspective, economic development, economic status of people and environmental conservation are playing pivotal role. There exists a trade-off between economic development and environmental conservation. The surrounding environment like rivulets, brooks etc fulfill many functions for the economy.

**Table 4.7****Statement of Family Income**

S.No	Source of Income	Distribution by Sex		Total	Percentage
		Male	Female		
1	Making pottery	24	3	27	30.33
2	Driver	6	-	6	6.74
3	Service/Job	7	1	8	8.98
4	Plough Master	16	-	16	17.97
5	Business with traditional	6	2	8	8.96
6	Foreign employment	24	-	24	26.96
7	Total	83	6	89	100

*Source: Field Survey, 2013*

About 30.33 percent of Dalit individuals are found engaged in just their traditional occupation as the major source of income. While 26.96 percent of the total population, is engaged in foreign employment. Only 17.97 percent of the total populations are involved in their another traditional occupation, Hali. But the above table analysis that there is less involvement of women even that source of income. They are deprived and oppressed because of the cause. They have no right to select the individual occupation but they can involve within the houseold activities.

#### 4.8. Source of Loan

Most of the Dalits have no land and no other regular source of income. Those who are the occupational groups especially in the rural areas, get a fixed wage. For example a tailor will sew the clothes mostly during the Dasai or during rainy season when people usually sew new clothes. The blacksmith will make tools or sharpen them at the same time of the season when they are in use. Women share hands with their male in these activities. For this purpose they are given a certain amount of food grains to the families where they work seasonally, as most of the farmers also don't have their regular income. This allowance is not sufficient if there are more family members to feed. In such cases they live in hand to mouth situation. So, they are compelled to take whatever job is available for them. Those who don't work as fixed labour still have difficulty to survive as there is no job in the rural areas. In such cases they become the victims of low wages of their arduous jobs as they have to take whatever job is available just to survive. Women are the victims of such cases as they are not the skilled laborers.

In the context, Dalit are also practicing taking loan for the family activities or even hand to mouth and for rituals. The most common practice for that is from high caste people and from money lenders. In the context of relatives, the equal economic condition of them, there is less opportunity. Lack of banking and financing knowledge and lack of access they are not practicing it for loan.

**Table 4.8**  
**Source of Loan**

S.No	Source of Loan	Frequency	Percentage
1	Bank and Finance	-	-
2	Relatives	5	5.37
3	High Caste People	78	83.88
4	Money Lender	10	10.75
5	Total	93	100

*Source: Field Study, 20013*

Table above shows that there are various sources of taking loan from bank and finance, relatives, high caste people, and money lender. Within the community, there are 83.88 percentage depend on high caste people while 10.75 are from money lender. Lack of the banking and financial access and advanced knowledge, they are highly depend on relatives than it.

#### **4.9. Family Income and Expenditure**

Family income is the collection of money from the family member of the household. But there are various source of income that affects the individual and his culture in the society. The position of the family members depends on his amount of income. In the ladder of the Hindu philosophy, women are the bottom step but her position can uplift according to her income within the family. Likewise, expenditure is the process of living within the family which depends on income. In the Dalit community, there is not additional source of income than their traditional and indigenious occupation. But having the modern technology and modern opportunity, the sources of income are various. The intention of the researcher is to find out the distinct and different between the income and expenditure within the Dalit family in the Kalika VDC. Table 4.9 analyzes the income and expenditure of Dalit community.

**Table 4.9**

#### **Family Income and Expenditure**

<b>S.No</b>	<b>Income</b>	<b>Freq</b>	<b>%</b>	<b>Expenditure</b>	<b>Freq</b>	<b>%</b>
1	1000-10,000	36	39	1000-10,000	14	15.05
2	10,000-20,000	29	31.18	10,000-20,000	22	23.66
3	20,000-50,000	19	20.42	20,000-50,000	24	25.80
4	Above 50,000	9	9.68	Above 50,000	33	35.49
5	Total	93	100	Total	93	100

*Source: Field Study, 20013*



Above table depicts that the rate of expenditure is higher than income one. About the total number of the respondent, 39 percent earn around one thousand to ten thousand rupees per year but 15.05 percent just expenditure for their family. The rate of expenditure around ten thousand to twenty thousand is 23.66 percent while 29 percent respondents' response they earn yearly it. 25.80 percent respondents response that they expenditure yearly twenty to fifty thousand per year while 20.42 percent respondent response they earn around it. But the rest highest respondent responses, 35.49 percent are expenditure above fifty thousand per year but only 9.68 percent respondent earn above fifty thousand per year.

#### **4.10. Means of Cooking Stove**

There are various means of cooking stove around rural area according to their economic status. In the rural Nepal, traditional stove is the major means of cooking. It also depends on according to the caste groups. Specially, Dalit, the schedule caste, use traditional oven for their daily activities. The main source of fuel for the traditional stove is wood. In the study area, Kalika, Dalits are traditionally using three stones or iron ovens for the cooking.

**Table 4.10**  
**Means of Cooking Stove**

SN	Means of Cooking Stove	Frequency	Percentage
1	Gas Stove	2	2.15
2	Bio-gas ( Gobar gas)	1	1.08
3	Traditional oven	78	83.87
4	Modern oven	12	12.90
5	Total	93	100

*Source: Field Study, 20013*

Lack of economic opportunity of the community, the means of cooking, Gas stove, is vary less users that cover only 2.15 percent over the whole VDC. The table above explores that; the vast percentages of respondents are depending on traditional oven. The lack of modern source of cooking stoves, 12.90 percentages are using modern oven only while 1.08 percentages are using gobar gas.

#### **4.11. Source of Drinking Water**

Safe drinking water is one of the basic necessities of our life. It is also one of the indicators of Human Development. Lack of safe drinking water also leads to poverty and diseases. So, availability of safe drinking water for the people is as important as food, shelter and clothes to live a healthy life.

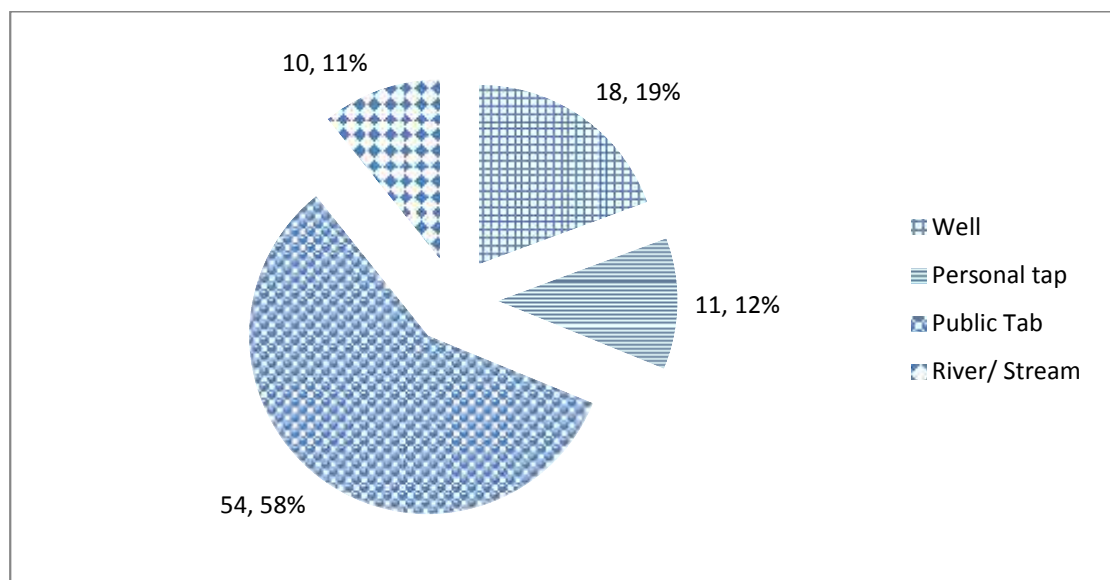
In the decade of 1970s, in the international area, two women, one British economist-- Barbara Ward, and the other American anthropologist Margaret Mead--individually initiated the activity for drinking water supply at the United Nations (UN) Conference on Human Settlement (HABITAT) in Vancouver, 1976. They emphasized on favorable policy formulations and approvals on water supply and sanitation. The following year, World Water Conference, Argentina, was carried forward with the specific recommendations so that the UN created a ten-year-programme to focus on water and sanitation. The General Assembly of UN subsequently passed the resolution creating the International Drinking Water Supply and Sanitation Decade; 1980-1990. To express the commitment on the International Drinking Water and Sanitation Decade, Nepal Government stated its priority concern to have accessible piped drinking water supply by the end of its five-year-plan. According to UNDP (2001), 80 percent of Nepalese people have access to improved water supply where sanitation coverage is only at 27 percent.

In the primordial time, drinking water in the village or rural areas was planned by the rural people themselves. They themselves used to identify the sources and use the water. The distributions of water were made on the basis of mutual understanding. They used to maintain the source collectively and use it.

The modern organizational/governmental efforts to develop drinking water supply sector have not had long history as a systematic approach. In Nepal, the Ministry of Water Resources was originally held responsible for all the drinking water supply under its Department of Irrigation and Water Supply, which was established in 1966, and the department was performing its roles till 1971. And in 1972, under the umbrella of the Ministry of Water, the Department for Water Supply and Sewerage (DWSS) was created (Adhikari, 2001).

Within the Dalit family, there are various source of drinking water. Personal tap is the main slogan of the VDC but the majority of population from the village, well, public tap and river is the main source of water.

**Figure 4.3**  
**Source of Drinking Water**



*Source: Field Study, 20013*

Figure 4.3 explores that the vast percentage, 58.06 are depending on public tap while, 19.36 percent use well. There is lack of sufficient personal tap, the rest 11.83 percentage depend on personal tap. The respondents, 10.75 percent are depending on small rivers and streams. The table above depicts that there are various sources of water but due to lack of personal tap, they are using various sources of drinking water.

## **CHAPTER FIVE**

### **RESOURCE MOBILIZATION WITHIN FAMILY**

Women play a crucial role in the economic welfare of the family. Women perform different tasks depending on their Socio-economic structure, number of people in the family, the nature of professions they are involved in and many other factors (Reddy and Narayan 1987). Decisions made in home management ranges in importance from major once in a lifetime. For example, choice of a marriage partner is indeed an important decision and not to be taken lightly, but it is only in fairy tales that they live happily ever after (Knoll 1973). In the upper income groups, the type of home and the duties of women may vary greatly in the conservative or traditional home and in the modern home (Megha 1990).

The authoritarian character of the traditional joint family entails decision making powers concentrated, in the position of the eldest male members (Rao 1982). Women are traditionally less involved in decision making at all levels. Their important role is not recognized and, therefore, still not accepted in decision-making. The share of women in community decision-making structure is still very low and their participation is mostly stressed by political parties, more as elements of their own publicity and proof of democratization, than as a real interest and need.

#### **5.1. Land holding pattern**

Nepali rural women are the major producers and providers of food in the country. However the general tendency to look down upon women's role in society also applies in the agricultural sector. The existing unequal gender power relation is a product of existing land ownership patterns. Men enjoy greater power as a result of 92% of land holding belonging to the male population of the country. Because land is a major source of political, social and economic, access and control over it determines one's status in the society.

**Table: 5.1**  
**Landholding Pattern**

S.No	Size of Land in Ropani	Ownership		Total
		Female	Male	
1	Up to 3	2	36	38
2	3-5	-	27	27
3	5-10	-	21	21
4	Above 10	-	7	7

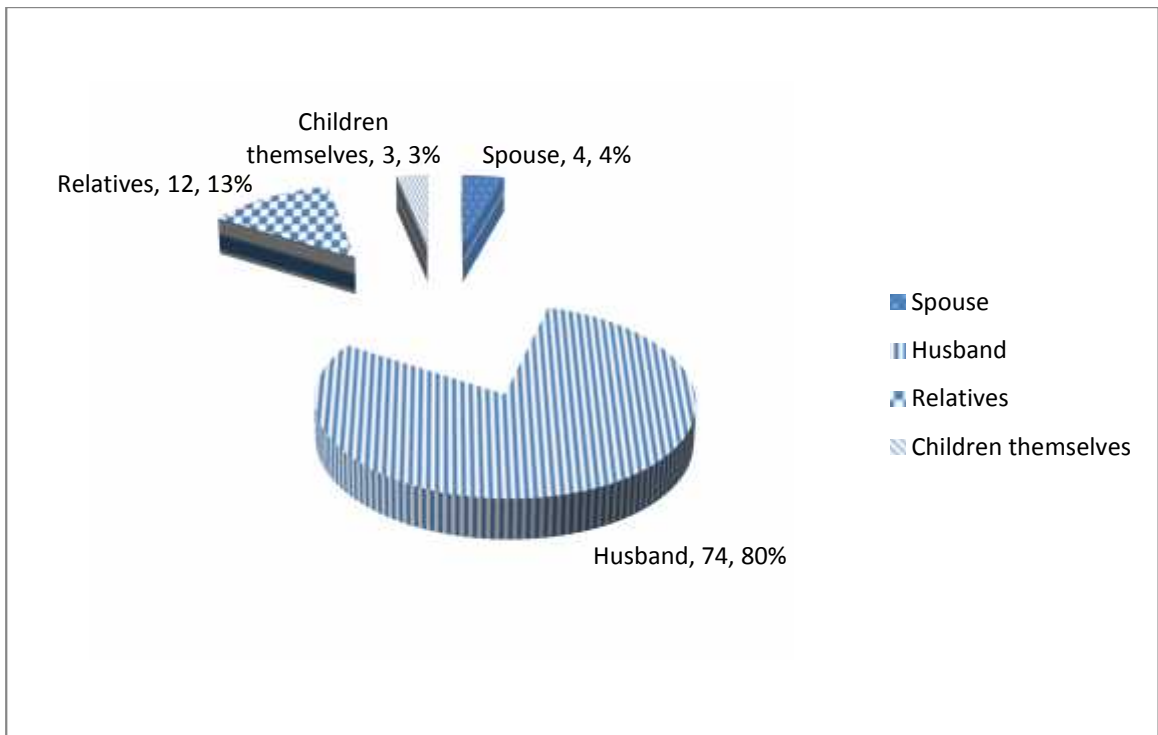
*Source: Field Study, 20013*

This table also clears that the pattern of land ownership is various diverse that the ownership of male is higher than the female one. Dalit community, lack of land resources, they depend on various sources of income. The less resources of land and domination of male, Dalit female are deprived on ownership. To analysis the land holding pattern, the researcher categorizes the land in various sizes. The various respondents, 38 responses that they have up to 3 ropani land. Within the 38, 36 own male and only 2 female. For the 3-5, 5-10 and above 10, there is not female's ownership. The table shows that there is highly domination of male over the female one.

## **5.2. Role of Decision Making About Mate Selection**

In the male dominated society almost every decision is made by the males and the decisions of females are paid less priority, and they are consulted rarely. The researches of the study have also made an investigation to the involvement of the females in the matter of marriage of their children. The collected facts from the field survey have been demonstrated in the fig below.

**Figure 5.1**  
**Role of Decision Making About Mate Selection**



*Source: Field Study, 20013*

Figure 5.1 describes the role of decision making about mate selection. According to the table, among the total respondent, 4.30 percent spouse decide mate selection while 79.57 percent are hold on husband. The less percent 3.23, individual themselves, select for their future while 12.90 percent goes to relatives for the mate selection. The trends of the mate selection show that in Dalit family, husbands are playing vital role among another variable.

### **5.3. Daily Activities of Women**

In Nepal, the life of women is always difficult in comparison to their male counterparts. It is well known that the status of women is lower than that of the men. Girls work more than boys. Their work burden increases with age (Acharya, 1997). But it is painful to mention here that their work is not considered as the productive work. It is due to lack of education, poverty,

discriminative social norms and values towards women, weak religious faith towards women, etc. Though Dalit women are very active in households and field works, they have been assigned subordinate status of men. In most of the ethnic groups in Nepal there is a transitional myth that women are inferior to men. Customs and tradition about sexual division of Labour limit the status of women. Customs and tradition about sexual division of labour have limited the status of women only to the household activities. Household activities are not considered as the economic activities. This tradition is not only confined to the division of labour but it also determines the food intake. Food intake is determined not only by the work output but also by social and cultural factors. In Dalit community, the various women are engaged within family but some of other is in unpaid or low paid Labour. Table 5.3 mentions here about the daily activities and status of Dalit women.

**Table: 5.3**

**Daily Activities of Women**

<b>S.No</b>	<b>Daily Activities</b>	<b>Frequency</b>	<b>Percentage</b>
1	Unpaid Labour	29	31.18
2	Paid Labour	9	9.67
3	Work only within family	51	54.86
4	Job in Government and Private	1	1.07
5	Involvement of CBO/INGOs	3	3.22
6	Total	93	100

Source: Field Survey, 2013

Among the 93 respondents, the table above depict that the vast percent 29 are the unpaid Labour while 51 percent work within the family. Among the total respondents, only 9 percent are the paid Labour and 3 percent are involving of CBO/INGO. Very negligible respondents, 1 percent only, are involved job in government and private organizations. The overall structure of the Dalit family



shows that the vast numbers of women are passing their time in unpaid Labour and work within family.

#### **5.4. Power to Mobilize the Economy**

Dalit communities are excluded from the higher caste from the society. They are economically back warded and discriminated. The ability to mobilize the resource and economy is not well managed. As a Hindu ladder, they are practiced hierarchical order to mobilize the economy. Female are totally excluded for handling it. They are practiced to ask with the husband, elder son and even elder daughter to mobilize it. Tables 5.4 analyze the power to mobilize the economy in the Dalit family.

**Table: 5.4**

#### **Power to Mobilize the Economy**

<b>S.No</b>	<b>Mobilize the Economy</b>	<b>Frequency</b>	<b>Percentage</b>
1	Spouse	5	5.37
2	Husband	68	73.13
3	Family head ( Grandfather)	7	7.52
4	Elder Son	13	13.98
5	Total	93	100

*Source: Field Survey, 2013*

Among the total respondents, about the power to mobilize the economy, shown in the above table, 68 percent respondents response that husbands play the key role about the affair. While 13 percent respondents express, the power of mobilizing economy goes over the hand of elder sons while 7 percent are of family head. Spouses, the least percent 5, are the resources mobilizers. This also shows that the hegemony of male over female even within the family.

#### **5.5. Decision Making Role for Children's Education**

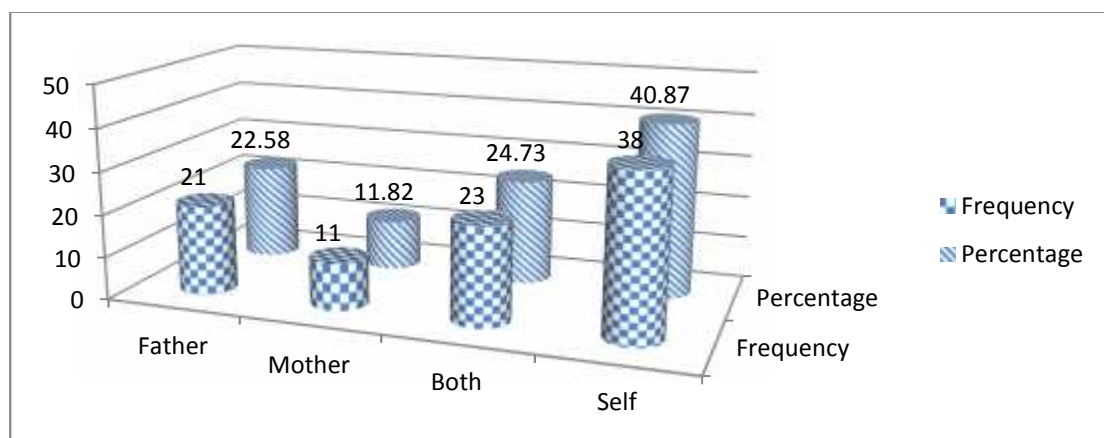
Parents have an enormous influence on their children's education for several reasons, but most importantly because they are their children's first teachers.

As Joseph Sclafani writes, “The influence of teachers is actually reciprocal and to some extent dependent on what your child brings to the classroom...These same teachers also form impressions based upon other information such as your child’s previous year’s grades and test scores, and his or her family background and the family’s level of involvement” (Sclafani 84). Children’s brains are like sponges the first couple years of their lives and they absorb in everything surrounding them. Therefore, what they learn from their parents in the first couple years of their lives will impact children for the rest of their lives. It is important that children learn how to be excited about learning from an early age. Parents are the ones who need to instill this excitement in their children. But how can parents create this enthusiasm in their children? What qualities do parents need to possess in order to successfully motivate their children in school?

Thus, parents are the first unit of socialization and first teacher. But according to the decision making role among the family for the involvement in the school, there are various vital role among parents within the Dalit community. In the decision making ladder, father is the main decider of the family according to the Hindu philosophy. In the Dalit community, in the study area, there is also vital role of male instead of female and even children themselves.

**Figure 5.2**

**Decision Making Role for Children’s Education**



*Source: Field Study, 20013*

Figure 5.2 explore that 40.87 percent of the Dalit children decide their education themselves while 24.73 percent of their parents (both). After that, the role of decision making goes to the father among the 22.58 percent respondents while 11.82 percent respondent response that mother should be play vital role for the children education. This fig. also shows that the role of father and mother also different within the Dalit family. Father is the god and mother is just facilitator within the shadow of it.

### 5.6. Decision for Family Planning

In past years family planning was the kind of internal matter in the family and they did not openly share it with outsider. The trend still exists in some community and some part of the country. But in context to Dalit they are more open in this matter. They do not feel shy on responding to the given question on family planning. The collected data is shown in the table below.

**Table: 5.6**

#### **Decision for Family Planning**

<b>S.No</b>	<b>Decision Making</b>	<b>Frequency</b>	<b>Percent</b>
1	Male	84	90
2	Female	5	5.4
3	Both	4	4.6
4	<b>Total</b>	<b>93</b>	<b>100.0</b>

*Source: Field Survey, 2013*

As per the given table above, mainly the male of the Dalit community have involved in the family planning. The same state can be seen in other

community. While asking about the questions in married women who have already 2, 3 kids they did not show any shyness in their face and replied properly but the question is kept in the middle of the other questionnaire so that it can be asked wittily for not giving the chance of the hesitation to respond it. 84 respondents (90 percent) have responded that the male make decision for family planning and they do take part on it too. Only 5 Dalit female (5.4 percent) have responded as themselves taking part in family planning. While 4.6 percent respondent response that they have also the part of decision making in this affair.

### 5.7. Difference in Working Hour

Female has to wake up early in the morning and take care of cattle (feeding, milking, managing fodders etc.), cleaning, fetching water, preparing breakfast for the family; get their children ready for school etc. Normally the morning becomes very busy time for the females and so does the evening. During the day they go out for work. They can hardly manage free time.

**Table 5.7**  
**Difference in Working Hour**

Daily working hours of Female			Daily working hours of male	
Hours	Frequency	Percent	Frequency	Percent
Less than 3	-	-	37	39.78
3-5	5	5.38	41	44.09
5-10	35	37.63	12	12.90
10-15	39	41.94	3	3.23
Above 15	14	15.05	-	-
Total	93	100	93	100

*Source: Field Study, 2013*

Slightly less than half of the respondents told that females work about 10-15 hours per day within the family and out of family that 41.94 percent. There were few to respond (5.38 %) daily working hour of females is 3-5 hours. But there is not found any respondent work less than 3 hours. But 15.05 percent of the respondents responded that they need to work above 15 hour for hand to mouth. On the other hand, males normally get up later and usually spend morning with tea; gossiping with family member and wondering around high caste community Very few engage in helping females. The study shows daily working hours of males were found to be comparatively less than that of the females. 39.78 percent male engage in various activities around home was less than 3 hours. 44.09 percent male are engaged around 3-5 hour while 12.90 were 5-10 and rest of the respondents are 10-15 hours. There is no engage more than 15 hours in the context of male.

## CHAPTER SIX

### ROLE OF DECISION MAKING PROCESS IN THE COMMUNIAL INSTITUTION/

#### COMMUNIAL PATRICIPATION OF WOMEN

##### 6.1. Perception of Women Working out of Home

Since the Sixth Five years Plan, the focus have been on equal opportunity, particularly for women and disadvantaged groups programs such as providing equal access and reservation for the women in every share of works initiated. To find the case of access of equality in the study population the researcher had conducted the interview schedule to know the perception of the family member on the work of women that work outside the home. The collected facts have been listed in the table below.

**Table: 6.1**

##### **Perception of Women Working out of Home**

<b>S.No</b>	<b>Perception</b>	<b>Frequency</b>	<b>Percentage</b>
1	Positive	11	11.82
2	Negative	82	88.18
3	Total	93	<b>100</b>

*Source: Field Study, 20013*

The table above explores that the perception of women working out of home. Among all of the respondents, 93 percent are in favor of them while 11 percent are against of it. They percept, women should be kept under the house or under the supervision of family members. So the perception of the female is different than male one.

## **6.2. Involvement of NGO/CBO**

The need to get together stems from the fact that human beings by their very nature are social beings. But why would people want to come together in such a busy world today? According to Mulwa and Mala (2000:9-11), there are four reasons why people come together. Firstly, because of proximity, people from the same locality will tend to be in groups. Secondly, people come to groups because of what they gain from it. Thirdly, people come to groups because of sharing the same profession. And lastly, people come to group because they share the same ideals..

According to United Nations reports “women are half the world’s population, yet they do two thirds of the world’s work, earn one-tenth of the world’s income, and own less than one-hundred of the world’s property” (UN 1985). In Kalika and especially within the Dalit community, women’s position does not differ from the above situation. It is not uncommon to find women supporting very large families within the various caste group in the ladder of caste hierarchy in Nepal (Dahal, 2005) but in the context of Dalit, although the majority of them are still very poor within the community.. Therefore CBOs which are usually formed with the aim of improving the living conditions of the poor cannot be effective unless women participate in their projects’ formulation and implementation, as contributors as well as beneficiaries. But they are rhetoric participation in the community based organization especially for the fulfillment of exclusive participation.

**Table: 6.2****Involvement of NGO/CBO**

S.No	Involvement	Involvement by Sex				Total
		Male	%	Female	%	
1	Water Management Committee	7	28	3	23.07	10
2	Road Management Committee	2	8	1	7.69	3
3	Community Forestry	5	20	2	15.39	7
4	Co-operative	9	36	7	53.85	16
5	School Management committee	2	8	-		2
		Total 25	100%	Total 13	100%	

*Source: Field Study, 20013*

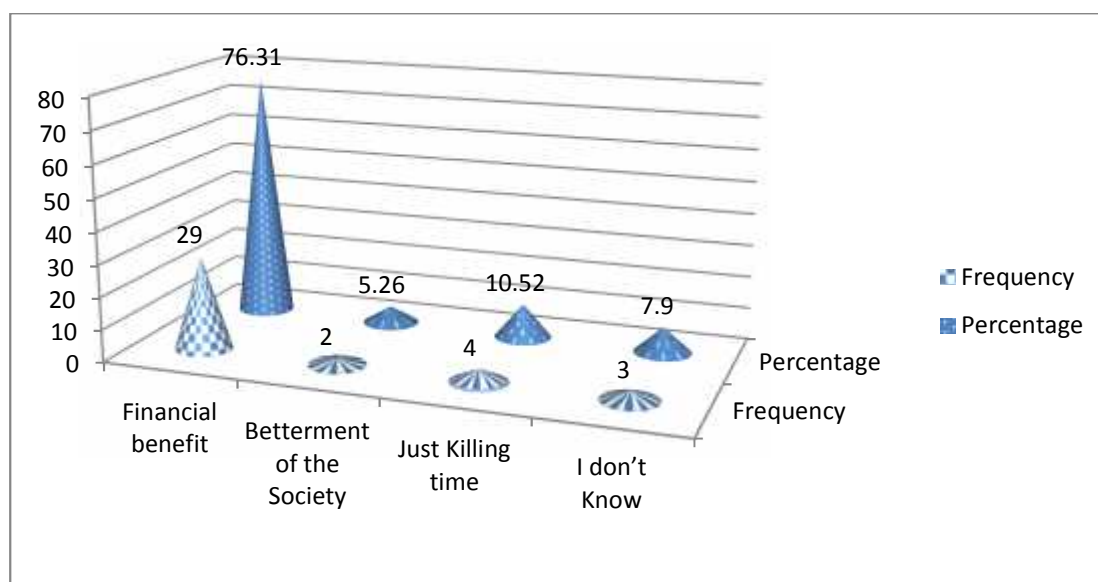
Table shows that the percent of female involvement in NGO/CBOs is lower than male. Within the communities, there are various communal institutions that both male and female are involved. But the percent of male is higher than female. The total number of male involvement (25) is also higher than the total number of female (13) one. Among the total male and total female, the percent in water management committee, only 23.07 percent female are involved while 28 percent males. Likewise, 20 percent males and 15.39 percent females in community forestry, 8 percent male and 7.69 percent female in road management committee, 36 percent male and 53.85 percent female in co-operative and 8 percent male and there is no female participant in school management committee.



### 6.3. Reason for the Involvement

It is vital to remember that participation is a basic human right and that it promotes many other rights. It is enshrined in article 27(1) of the *Universal Declaration of Human Rights* that “everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and share in scientific advancement and its benefits”. In the Dalit community, the communal involvement, can work various communal as well as personal benefits.

**Figure 6.1**  
**Reason for the Involvement**



*Source: Field Study, 20013*

Reason for the involvement, the figure shows, the foremost involvement of respondents are for their financial benefit from the communal organizations is 76.31 percent. Among the total respondents 38, 10.52 percent response for just killing time and 7.90 percent are unknown from it but they are involving still. Rests of the total, 5.26 percent are favor of betterment of the society from their involvement.

#### 6.4. Encouragement of the Involvement

Community participation is the participation of individual for the collective benefit to the society. But there is less participation or less representation from the community in the body member. Nepal as a Hindu society, there are various norms and values for individual to protect the society. Individual have no chance to select their profession and will without promising with the senior one. In the case, Dalit women also depressed by the higher community as well as from their own family members. They need to satisfy their family head before out of the family. Because of the lack of education and economy, Dalit women are totally depending on the family member. Table 6.4 clear that encouragement of the community involvement for Dalit women in the Kalika District.

**Table: 6.4**  
**Encouragement of the Involvement**

S.No	Encouragement	Frequency	Percentage
1	Myself	28	30.10
2	Husband	17	18.28
3	Relatives	23	24.73
4	Children	25	26.88
5	Total	93	100

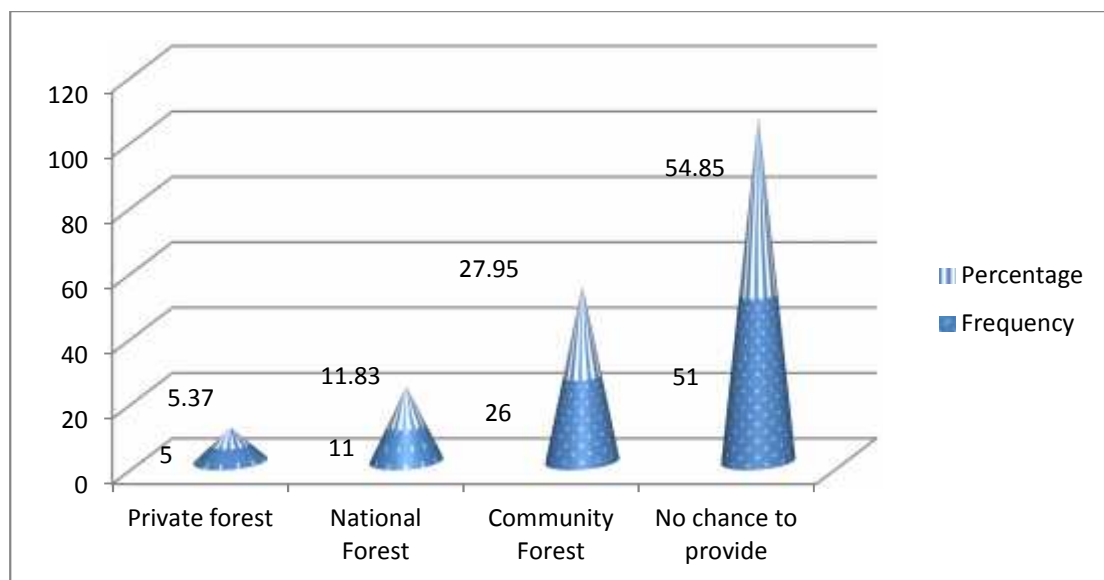
*Source: Field Survey, 2011*

Among the total respondents, the above table depicts that, 30.10 percent female encouraged themselves for the communal involvement. 26.88 percent encouraged by the children, 24.73 are from relatives and 18.28 percent are from their husband. The data from above table shows that the percent of encouraging relatives, children and themselves is higher than husbands.

## 6.5. Source of Fodder and Fuel

There are various sources of fodder and fuel around rural area. It is based on ecology that is provided by it as a specific culture. The utility of various resources according to caste group is different. Especially, the Schedule caste, use fewer resources than the higher one. The sufficiency of resource and knowledge to effort it shows that Dalit are underprivileged and discriminated it from various resources. They are deprived to assess the resources as higher one. In the Kalika VDC, Dalit are utilizing the forest resources for their fuel and fodder only. In the case of forest resources, they have less access around the community forestry for their fodder. More than fifty percent respondent response that there is no chance to collect fodder and fuel resources from forest. Figure 6.2 presents the data about the source of fodder and fuel around the Dalit community in Kalika District.

**Figure 6.2**  
**Source of Fodder and Fuel**



*Source: Field Survey, 2013*

The source of fuel and fodder within the community shows that, among the total respondents, the vast percentage 54.85 have not got any chance to use any types of fodder from the forest. 5.37 percentage Dalit women are using such

things from private forest and others depend on National and community forest. It shows that more than 50 percent women are depended from using fodder and fuel from Jungle

## CHAPTER SEVEN

### SUMMARY, FINDINGS AND CONCLUSION

#### 7.1 Summary

This study has mainly concentrated on the condition of Dalit women in the Kalika VDC, Kaski. It deals with the role of women in decision making and the challenges faced by the female at their work place. It has dealt with numerous research questions, based on socio-economic condition, gender and opportunity, the relationship between culture and masculinity practices, the roles played by the women, access and decision making for communal participation, major source of income, decision for household resource mobilization and responsibility and authority of the female. Keeping the research questions in consideration, the major objective of this study is to analyze the decision making role among the Dalit women in household management in Kalika VDC. To meet the research questions, the specific objectives of the study are given here as;

- ) To find out the socio-economic status of women in study area
- ) Examine the role of women in resources mobilization and their utilization in family level
- ) To analysis the participation of women in the decision making processes in the communal institutions.

Basically, this is an academic study which aims to discover some new facts regarding the condition of the women in the backward societies and has helped in formulating various policies regarding the women and their challenges faced during the process of decision making and discriminatory practices in the community. This study has mainly focused on women status and role, their attitude and suggestions that are needed for the democratization of the women in bringing into the main stream of development to make the institutionalized development of the country with discrimination free society. We cannot

undermine the importance of the women in the social development. Development being the progressive transformation of the society has to be inclusive, equitable and sustainable stated somewhat differently, the development that ignores the inclusiveness and equity is diametrically unsustainable. At the right time, right steps and plans must be formulated to address the gender issues in institutionalizing the every sphere of developmental work. So it has investigated the issue on females participation, need for the participation, how the women have been treated in the community and the responsibility allocated to them, it has focused on the level of income of the respondent. During this study, the literature on work and income, paid and unpaid works, work and the perception in the world and in Nepal have been reviewed.

This study specially focuses on the decision making role of Dalit women in house activities. For that purpose, socio-economic status and decision making process on communal resources and communal institutions among Dalit family are raised to know the exact power of Dalit women among even house hold level. For that purpose the universe of this study site of Dalit households build at different places like Upallo Aarupata, Santimaidan, Gainedanda, Pandechaur, Tallo Aarupata and Duradanda in Kalika VDC ward no 1 has been selected. The surrounding areas of this ward, those totals of altogether 92 Dalit households are the main source of data. Due to the small population size, the census study has been conducted.

Dalit, low place or position of the Hindu caste ladder, there is lack of educational access and assess, the vast percentage of Dalit population are under education and communal institutions/ organizations. As Hindu philosophy, the male dominated society, there is also power practice over female by male. The massive role of male over female, there is oppressed in both places-inside and outside of home. Less opportunity of owing land, house, animals and mobilizing the indigenous and traditional resources, there is discriminated role. They have no power to decide children' mate selection, their education, decide to offspring, decide to sell and buy property, family planning and mobilize the

economy. As a member of society and community, they have also less access to participate in communal institution. They are filtered first from high caste people and second they filtered by their own family. So they have less powered to consume communal resources and communal benefits.

For this purpose, the interview schedule was prepared carefully; instruction of supervisor was included and refined the question in the interview schedule. Both structure and unstructured observations were made from time to time while in the field work process. Observations, interview and focus group discussion have yielded qualitative data, while interview schedule has yielded both types of data. The collected data have been arranged manually and analyzed descriptively. Results of quantitative data analysis have been shown by using various tables

## **7.2 Major Findings**

During the field survey, it has been explored and examined the different aspects regarding the condition of the female in the Dalit community. The major findings of the study are listed below:

- The women exhibit the low socio-economic profile. They get low earning opportunities due to the intensive involvement in the household activities.
- Major source of income of the family is traditional occupation and foreign employment. While, women are mostly encourage to work within family and low paid Labour.
- The majority of respondent have low income than expenditure. The main source of loan is from high caste people.
- Lack of new opportunity and economy they are fully depended on traditional oven.
- There are various sources of water resources around the community i.e. well, personal tap, public tap and river but most of the Dalit family depend on public tap and traditional well.

- The pattern of land holding shows that they are traditionally low land resources in the context of ownership, male ownership is greater than female one.
- Female are less provided to mobilize the family resources and mate selection for children than male.
- Lack of education and awareness, Dalit female are dis-empowered to employment out of home and involvement in CBO and NGO.
- Very few female are involved in CBO/NGO but there is no role for decision making. So female are rhetorically participated in communal institution by high caste people and even their husband.
- The attitude of the family member towards women working out is yet found extreme narrowness. The respondents have reported that most of the family head do not allow them to work outside the home.
- The educational attainment is also found very low. The main cause of it is lack of awareness and not easy access and assess of education.
- The gender discrimination is found much in the case of domestic chores very few males corporate in doing the work at home to their females. Most of the household activities are predominantly performed by the females, so they don't get the time for any kind of creative skill earning or contributing to the development and constructive works.
- Beside household activities male's role is considered as pivotal importance, most of the decision related to the family matter is decided by the male, the involvement of the female in the decision making is not consider as a good aspect.
- Slowly the study populations have started to involve in different organization to empower themselves and to bring change in the community. But they have not inclusively participation in the community based organizations.
- The traditional work of the Dalit community is making pottery, doing unpaid Labour or especially exchange based Labour within the caste periphery. But now-a- days the trend of their tradition has changed,



though communities are giving continuity in the inherent tradition. To decide on the buying and selling of animals in Dalit community, male have main role according to the research. In observation during the field work most of the Dalit female are playing rhetoric participation about the mobilization of economy.

### **7.3 Conclusion**

On the basis of the above finding it can be concluded that the condition of women in the Dalit community, specified to responsibility and authority along with their role and the condition is not satisfactory. It was not properly institutionalized. It has been noted that the condition of women is still marginalized and need proper address by the concerned authorities. The backward and marginalized community must be given special emphasis for main streaming them and the condition of gender situation need special insight. Gender is a major issue that makes strong matter in democratizing the people.

From this study we can conclude that, there is vast difference in the status of the women in the social scenario as to their male counterpart. Thus, equal access is helpful to promote living standard and the status of women in their family and the society. It will increase their capacity and dignity in the society. It is also helpful to develop leadership in women and their participation in various social and economic activities. Thus all of the study population agree that equal opportunity in every share of life for women has positive impact in increasing their confidence, self-reliance and carry them out of boundary of the four walls of their house. Hence, it is helpful to promote status of women in their society.

Therefore, keeping all the facts in consideration, it can be concluded that issues of females must be rightly addressed. The female should be incorporated and provide proper space at the time of decision making. The female members

should be given the chances to express freely and create the environment so that the entire female members can express their views freely. In the same way their views must be considered both at the stage of making decision and involving them at different activities. So it is necessary to provide some extra initiatives and chances for the females for certain period till they will not be at the equal level to that of male counterpart.

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## Appendix I

### INTERVIEW SCHEDULED

**1. Introduction:**

Full Name of Interviewee: .....Tole: .....

Caste: ..... Age: .....

Culture/ Religion: ..... Household No: .....

Sex: ..... Language: .....

**1. Description of the Family:**

S.N.	Name of the Members	Age	Sex	Relation to Head	Marital Status	Education	Types of family	Occupation
1							Nuclear	
2							<div style="border: 1px solid orange; width: 50px; height: 50px;"></div>	
3								
4							Joint	
5								
6							<div style="border: 1px solid orange; width: 50px; height: 50px;"></div>	
7								
8								
9								

**2. Sources of Economy**

Q.N	Questions	Answers	Go to
1	How much land do you have?		
2.	Is there land on your name?	a) Yes b) No	
3.	How many months the production is sufficient to	a) less than 3 months b) up to 6 months c) up to nine months d) one year	

	meet the food required to your family members?	e) more than one year	
4	What is your major source of income?	a) Agriculture b) livestock c) Traditional occupation d) labour e) others.....	
5	Do you know your traditional occupation?		
6	Have you continued it?		
7	If yes, why do you continue your traditional occupation?	a) Good income b) Easy to follow b) No Substitute	
8	How many members of your family are involved in the traditional occupation at present?	a. 1 person b. 2 person c. 3 person d. 4 person  e) More than 4	
9.	What types of house do you have?	a) Mud building with straw roof b) Brick building with zinc roof c) Mud building with zinc roof	
10.	How much do you earn in a year?	a) Rs. 1,000-10,000 b) Rs. 10,000-20,000 c) Rs. 20,000-50,000	
11	How much do you spend in a year?	a) Rs. 1,000-10,000 b) Rs. 10,000-20,000 c) Rs. 20,000-50,000	
12	Can you decide to expenditure this money?	a) Yes b) No	
13	What is the source of loan	a) Bank b) Finance c) Relatives	
14	How many livestock do you have?	a) Buffalo b) Goats c) Hen and Ducks d) Pig	

### B. Role in Decision Making

Q.N	Questions	Answers	Go to
1.	What kind of marriage have you made?	1. Love 2. Arrange 3. Elope	
2.	At what age did you get married?	1.....	
3	Who can have role to decision to your children about marriage?	a) Spouse b) Husband c) Relatives d) children themselves	



7.	Where do you like to work?	1. In house    2. Out of House	
8.	Have you feel any changes attitude towards your work from your family?	1. Plenty    2. Little bit 3. No	
9	Is your family feels that your earnings can contribute on household?	1. Yes                  2. No	
10	What you feel that make women's life better?	1. Education 1. Household work 3. Jobs	

**Involvement of NGO/ CBO or other Community Organization**

<b>QN</b>	<b>Questions</b>	<b>Answers</b>	<b>Go to</b>
1.	Do you know about CBO/ NGO?	1. Yes                  2. No	
2.	Are your involved in any community base organization?	1. Yes                  2. No	↓
3.	If yes Where?	.....	
4.	Why do you involve in this organization?	1. For financial benefit 2.For the betterment of the society 3. Just Killing times.	
5.	Who encourage you to involve in the organization?	1. Myself                  2, husband 3. Mother/In-laws 4. Father/In-laws 5. Others	
6.	Who gives more times in CBO/NGO or other outing organization?	1. Myself    2, husband 3. Mother/In-laws 4 Father/In-laws 5. Others	
7.	Are there any female candidates who participate in the election?	1. Yes                  2. No	