

## CHAPTER-I

### INTRODUCTION

#### 1.1 Context of the Study

The constitution of 1990, drafted after the People's Democratic Movement against the Panchayat regime described Nepal as "multi-ethnic, multi-lingual and democratic Country" and stated that all citizens are "equal irrespective of religion, race, gender, caste, tribe or ideology". At the same time, it declared the nation as Hindu Kingdom. Even if the constitution established the country as a more inclusive state; the racial and gender discrimination remained unchanged because of the protection of 'traditional practices' of Hindu culture by the constitution itself. In this context, the situation of the mass Nepalese women is miserable and especially the situation of Dalit women is even more deplorable. They are the victims of high social discrimination and massive gender discrimination within their society and outside as well. In the present context, as the issues of minorities, ethnicity, gender, caste became the policy debates and voices raised strongly for the equal access to rights and assets and their inclusion in every sector of the society and the nation as well, the new constitution of Nepal 2015 included these all issues as the fundamental rights of the people. The changes occurred in political condition ultimately brought fundamental changes in legal provision. Even the socio-economic status of Dalit is still remaining same. (Sangeen, Publication, ANNISU (Revolutionary) vol: 48) In view of this, the studies about the gender discrimination in the socially and economically suppressed and disadvantaged Dalits bear high significance.

Nepal retains its centuries-old caste system. Dalits, the discriminated people under this system, suffer from restriction on the use public amenities, deprivation of economic opportunities, and general neglect by the state and society. More than twenty Dalit caste groups exist in the country at present. It is estimated that out of the total population, Dalit people occupy 13.09 percent i.e., 3,030,067 in Nepal. Kami is the largest group with 29.57 percent, followed by Damai 12.88 percent and Kami with 10.53 percent and

Halkhar, the smallest group with 0.12 percent among Dalits whereas Dalit women comprise 51% of the total Dalit population (CBS, 2011). According to an anthropologist A.W. McDonald (1998:282), the national code of 1854, Kami caste has been listed under 'Pani Nachalne, chhoiee chito Halnu Parne (Untouchables). Among other Dalit castes. (Dalit of Nepal issues and challenges: 70). This population is marginalized and lags behind in all human development indicators (HDI).

Dalits comprise the poorest community in Nepal, in terms of all poverty measures (income, consumption and human development). Their land holdings are small and landlessness is extreme among Dalits (15% Hill and 44% Madhesi Dalits). The Nepal Living Standards Survey (NLSS), 2004, estimated that almost half of Hill Dalits (48%) fall below the poverty line and incidence of poverty among the Tarai Dalits (46%), which is 15 percent higher than the national average (31%).

The literacy rate among Dalits has grown in absolute terms but the gap between their literacy (33.8%) and the national average (54%) is still wide. The NLSS, 2004, reveals that only 12 percent of Brahmans, Chhetris and Newars have not been to school, compared to 52 percent of the Hill Dalits and 47 percent of the Tarai Dalits. The life expectancy of Dalits is lower (50.8 years) compared to the national average (59 years). On average Brahmans and Newars live 11 to 12 years longer than the Dalits. Infant mortality is much higher (116.5 per 1000 live births) compared to the national average of 75.2. Under-five mortality is also much higher (171.2 per 1000) than the national average (104.8 per 1000). The nutritional status of Dalits is poor and therefore they are vulnerable to infectious diseases. Health awareness among the Dalits is low. Because of illiteracy, ignorance and other socio-economic factors, their living conditions are unhygienic, contributing to their poor health. The Dalits do not have easy access to clean drinking water and they suffer from water-borne diseases (Silwal Bharati, The Social and Cultural Change of Kami community)

The word gender used sociologically or conceptually refers to the socio-cultural definition of man and women, the way societies distinguish men and women and assign them social roles (Bhasin, 2000). Gender discrimination describes the socially constructed

difference in women and men i.e., the gender division of labor, the relationship between men and women, difference in role behavior etc. There is less gender gap in developed countries but in third world countries there is vast gap between men and women. Gender discrimination is one of the factors in retarding the pace of development. Dalit women are oppressed differently as by the so-called high caste people, who affect both male and female Dalits, by the design of the Hindu patriarchal system and by Dalit males. Unless and until Dalit women are not assured with equal access as to men, further advancement of society or community or nation will not be achieved.

## **1.2 Research Objectives**

The broad objective of this research is to investigate the gender discrimination pattern in Kami Kami community and recommend strategies for inclusion of Kami women in mainstream of development.

The specific objectives of the research are:

- To examine the pattern of discrimination in social/individual (family) life as being Dalit women.
- To explore the impact of discrimination in gaining benefits of development programs.

## **1.3 Research Problem**

Although untouchability was abolished by the New National Code of Nepal in 1963, discrimination is still widely practiced in Nepal against Dalits on the basis of caste and “untouchability.” They are not only discriminated by the so-called higher caste people in the Hindu system, but also by people within the same caste. The Dalit community has lost its self-respect and dignity as a result of centuries of social discrimination, oppression exploitation and suppression.

Dalit people are living in a swamp of illiteracy, exploitation, marginalization, absolute poverty, above all, caste and gender discrimination. Dalits women in particular suffer

discrimination in innumerable ways, notably in terms of access to education, health, jobs and household and societal decisions. They are shunned by the rest of society, abused and humiliated in untold ways. They are barred from entering the temples and forbidden to use common water sources and suffer greatly from lack of self-esteem and have no tradition of solidarity. Dalit women subjected to physical and emotional abuse due to ingrained religious and cultural bias suffer much more than Dalit men.

There is a raising voice about the quota system for Dalit, Janjati and women in every sector of government, political parties, and other bodies to ensure their inclusion in decision making and some percentage inclusion have been assured for them by the government. But only few of the Dalit women have access to these assigned facilities.

The Kami community in Dhanauji village of Dhanusha is living in poverty-ridden situations with limited lands and access to the social structures. Women of the community are far behind from the opportunities and less aware of their basic rights. They are working as a labor force in other's land, factory, building construction and are paid low wages. They raise livestock like cattle, buffalo and goats and grow crops but they are having difficulties in selling their livestock and agro-products because of untouchability.

The men of Kami community have control over all the family matters and women have to be completely dependent on the men in the family, and cannot inherit property even in their own families. The involvement and role of women in household decisions is not often appreciated and a high form of gender discrimination is found within the community itself.

The Kami women are the victim of domestic violence, polygamy, untouchability and the most disadvantaged people with lowest level of dignity and self-respect. So, this study concerned to answer the following questions:

-What is the pattern of discrimination in social /individual (family) life as being Dalit women?

-What is the impact of discrimination in gaining benefits of development programs?

-What are the ways to bring Kami women in the mainstream of development process?

#### **1.4 Significance of the Study**

Hardly few research and studies have been done to explore the situation of the Dalit women. Important government documents such as the "concept paper on women's Developments" prepared by the Ministry of Women and the "Convention on Elimination of All Forms of Discrimination Against Women"(CEDAW), "National Work Plan for Gender Equality and Women's Empowerment", "Beijing plus five country Report" etc. lack sufficient information of discrimination about Dalit women (Bhattachan, 2002). So the research is aimed at finding the existing gap between males and females and discriminating behaviors in Kami community and situations of Kami women in the family and the society as well.

It is brutally inappropriate to form a single policy towards women regardless of their class, caste, ethnicity, religion and age. So, the understanding of status, role and access over opportunities and social structures of women in the Kami community will help to advocate on their behalf to the planners, policy makers, and developmental organizations to regulate and formulate plans and programs as well as empowering and integrating them into the mainstream of development.

The women of Kami community women in Dhanauji village are living in a miserable condition and facing high discrimination within the family and the society as well. So the study is intended to find the factors responsible for such a vast discrimination in the community. It is believed that, the study on the discriminating behaviors over women will somehow represent the conditions of Dalit women in Nepal.

#### **1.5 Organization of the study**

This thesis contains 6 chapters. The first chapter is related to introduction which includes context of the study, research objective, research problems, significant of the study and organization of the study. Second chapter contains review of the literature which has

different sub chapter like women's movement, women's situation, Dalit women. Similarly third chapter has contained Research Methodology. Chapter four contains study area and people which has dealt with demographic study of the area. Chapter five has the details of data collection and its data analysis. Chapter five contains summary and conclusion.

## CHAPTER II

### REVIEW OF THE LITERATURE

#### 2.1 Previous Studies

This topic focuses on the existing literature on gender discrimination and status of women in Nepal and worldwide movement for women. Many scholars, professional and academician have studied on different aspect of women. Some available literature has been reviewed.

According to Hindu code “Manu Smriti” first discourses, it has been stated that both man and women originated from God. Men came out one half of his being and women the other half. However, a lot of discrimination had been made between men and women in the Smriti age.

Bennet, (1979) stated that in traditional Hindu patrilineal ideology women need to be both protected and controlled by their male kin. In the familiar words of Manu, the ancient Hindu law maker; “Her father protects her in childhood, her husband in youth and her son protects her in old age, a women is never fit for independence”.

According to Angels, (1986) a landmark has been made to understand the concept and the history of the gender based discrimination in the different phases of the society development. It provides philosophical analysis of the roles of the male and female member of the ancient people, the ancient communism, matriarchal society, the barbarism and the dismissal of the matriarchal society.

Judith,(1994) described the concept of gender as an institution explains work patterns on occupational gender segregation and stratification and family patterns on women’s responsibility on housework. Norms of sexuality on their violence against women, the micro politics of authority on women leadership and symbolic cultural representations seen through men’s eyes.

Bhasin, K. (2000) refers gender as the roles and behavior assigned to men and women by the society. She analytically explains how the term gender is structured in family and the society and provides a comprehensive concept of the gender.

Macdonald and et al. (1995) described the term “Gender” to refer to differences between women and men without strictly biological connotations, socially constructed differences to the two sexes although they are not caused by biological sexual differences. Gender refers to a social construction of femininity and masculinity which varies over time and place and is enacted through learned, rather than innate behaviors.

Heyzer, (1991) stated gender as the socially constructed roles ascribed to men and women. Which often take the form of sexual division of labor allocating women the most tedious and labour intensive work and limits women’s access to and control over development resources. Another construction is the social structures and attitudes of patriarchy and religion/culture that ascribe subordinate position to women with regard to economic and social rewards and participation.

Ritcher, (2001) stated that the solidarity of women as a category was broken by the fact that women belong to different class, caste, religion, location etc. and further affected by the race-ism and age-ism factor, which determines a women’s different, lived experience. Nevertheless, instead of respecting those differences and making space for different experiences women have been clubbed into a homogenous category where in the larger society differences have become the justification for oppression. This had led the process of trying to ‘fit in’ by adoption the dominant ways of life and perspective and thus obliterating one’s own identity through the process of othering. These variables which intersect in women’s lives and account for their low status now form the core exposition of women’s standpoint.

Nepal is a land of ethnically and culturally diverse country and the society is hierarchical on the basis of caste. It is often called as a colorful garden of four barna and thirty six jats. Among there jats (caste), traditionally some occupational caste is put in a frame of 'Sudhra'



ranked as the lowest caste and considered untouchable by the Hindu dominant culture and they are called Dalits. The literal meaning of Dalit in the Nepalese dictionary is 'the people who are suppressed'. In the context of south Asia Dalit is a common term used to address culturally, economically and socially marginalized people or community (LANCAU 2005).

## **2.2 Women's Movement**

United Nation has been doing several works for women since its establishment. As a result of continuous effort, the UN formed a commission to study the situation of women in order to promote their political, economic and social status in 1946. The UN passed various conventions regarding the women's right to convert citizenship in 1952. In 1975, the UN decided to convene the first world conference in Mexico City with policy observing women's decade till

1985. The second conference was held in Copenhagen in 1980, Denmark. The third and fourth international conference was held in 1985 and 1995 in Nairobi, Kenya and Beijing, China respectively. In June 2000 UN General Assembly convened a special session at New York entitled Beijing +5. UN, (2000).

The Convention on the Elimination of All Forms of Discrimination against Women CEDAW was adopted by the United Nations General Assembly in December 1979 and came into force on September 1981. To date 139 countries have ratified CEDAW and an additional 44 countries have acceded to the treaty. Nepal fully ratified CEDAW in April 1991. UNICEF, (1996).

UN, (2001) The Beijing conference came out with a broad women issues and declared that:

-women's empowerment and their full participation on the basis of equality in all spheres of society, including participation in the decision- making process and access to power, are fundamental for the achievement of equality, development and peace.

-Equal rights, opportunities and access to resources, equal sharing of responsibilities for the family by men and women, and a harmonious partnership between them are critical to their well-being and that of their families as well as to the consolidation of democracy.

The advancement of women and the achievement of equality between women and men are a matter of human rights and a condition for social justice and should not be seen in isolation as a women's issue. They are the only way to build a sustainable just and developed society.

The convention identifies different critical areas of concerns: including the persistent and increasing burden of poverty on women, inequalities and inadequacies in and unequal access to education and trainings, violence against women, unequal access to health care and related services, inequality in economic structure and policies, in all forms of productive activities and access to resources, inequality between men and women in the sharing of power and decision making at all levels.

In each critical area of concern, the problem is diagnosed and strategic objectives are proposed with concrete actions to be taken by various actions in order to achieve those objectives.

The convention further declares about woman in power and decision-making: Women may be discouraged from receiving political office by discriminating attitudes and practices, formula and child care responsibilities and high cost of seeking and holding public office. Woman in politics and decision making positions in government and legislator bodies contributes to redefining political priorities placing new items on the political agenda that reflect and address woman's gender specific concerns, values and experiences and providing new perspectives in main stream political issues.(Beijing Convention, 2001)

Inequality in the public arena can often start with discriminatory and practices and equal power relations between men and women within the family. The unequal division of labor

and responsibilities within households based on unequal power relations also limits the women's potential to find the time and develop the skills required for participation in decision-making in wider public forums. A more equal sharing of those responsibilities between women and men not only provides a better quality of life for women and their daughters but also enhances their opportunities to shape and design public policy, practice and expenditure so that their interests may be recognized and addressed. Non formal networks and patterns of decision making at the local community level that reflect a dominant male ethos restrict women's ability to participate equality in political, economic and social life. (FES, 2001)

The low proportion of women among economic and political decision makers at the local, national, regional and international levels reflects structural and attitudinal barriers that need to be addressed through positive measures. Governments, transnational and national corporations, the mass media, banks, academic and scientific institution and regional and international organizations, including those in the UN system do not make full use of women's talents as top-level managers, policy makers, diplomats and negotiators. (Heyzer Noeleen, 1991)

The equitable distribution of power and decision-making at all levels is dependent on governments and other actors undertaking statistical gender analysis and mainstreaming on gender perspective in policy development and the implementation of programs. Equality in decision-making is essential to the empowerment of women. In some countries affirmative action has led 33.3 percent or larger representation in local and national governments.

National, regional and international statistical institution still have insufficient knowledge of how to present the issues related to the equal treatment of women and men in the economic and social spheres. In particular there is insufficient use of existing database and methodologies in the important sphere of decision making.

In addressing the inequality between men and women in the sharing of power and decision-making at all levels. Governments and other actors should promote an active and visible policy of mainstreaming a gender perspective in all policies and programs so that before decisions are taken an analysis is made of the effect on women and men respectively.

Nepal's constitution does not permit discrimination on the basis of sex and advocates special legal provisions to protect and advance the interest of women. The self-Government Act (LSGA, 1999) introduced mandatory representation of women in local elected government.

“In Nepal 42.49 percent of women are literate whereas male are 66.8 percentage (CBS, 2011). Similarly, health status, economic situation and political participation of women are very poor and weak (HRD, 2014). Women in Nepal contribute 50 percent of the household income and work 10.73 hours as against 7.51 hrs for men (CEDA, 2014).

The Gender Development Index and Gender Empowerment Index of Nepal represent 0.452 and 0.391 respectively. Participation of female labor consists.

48.9 And 67.6 of male. Most of the female work is known as under the subsistence, informal household work is devalued. In aggregate, male consists. 98.8 hours and female 103.9 hours of involvement in household economic and non-economic activities. After the reconstruction of parliaments passed the bill of 33 percent assure the women participation in every section of the state. (Interim planning 2068-71).

### **2.3 Women's Situation**

The underlying assumption is that a uniform 'Hindu patriarchy' constrains all Nepali Women in the same way and that a single policy towards women is therefore appropriate, regardless of their class, caste, ethnicity, religion and age. In other words, the understanding of gender has ignored the important specificities of class, caste, ethnicity, age and other cross-cutting divides. (World Bank and DFID, 2014)

Tamrakar, (2003) found a miserable situation of women in Nepal because of the defective value system. The defective value system encourages stark discrimination on the basis of sex patriarchal system, dominant power of male in decision making process and poor perception towards women. The women are treated as commodity and second class citizen. Nepal has a social structure that is predominantly patriarchal with inscriptive values combined with gender disparity which is contrary to the constitutional provisions, property right wages and political structure. Though the Supreme Court has recently given directives protecting the marital property rights and personal liberty, but the perception of society has not been changed yet.

Reejal, (1981) finds that, both men and women are overworked. However, in a purely statistical sense, men's work tends to be evenly distributed throughout the year as compared to that of women. Accordingly, during peak agricultural seasons women tend to be overworked as compared to men since they are called upon to perform both intra- and extra-mural activities.

Mary M. Cameron finds the majority of families lack the most vital and powerful agrarian resource- land – and that lack is the result of historical and ongoing landholding and labor practices that have been transforming Dalit families over the past century.

Nakarmi, (2004) in her research finds lots of discriminatory practices in Tharu community of Latikot VDC of Surkhet. Discrimination were found in outdoor and indoor activities, especially in household work and labor allocation, mobility, decision making in the resources, purchasing and selling activities, and with the interaction with the external society or world.

Budhathoki, P. (2004) in her research about the socio-economic condition of the Dalits in Kami community of Chapagaun concludes that women are discriminated, disregarded, inferior to male and suffering insult control.

Exploitation and the violence within family, at the workplace and in the society. They are overburdened by all the household works. They lack education and technical skills to do

other work life traditional shoes mending. They have very low decision making role in family and the society.

Dr. Koirala, (2002) points out that the status of Dalit women is weak. The efforts made by the government and non-government agencies are inadequate. So the Dalit movement has not been able to problematize the issue (Neupane and Bhattachan, 2056vs). What has been achieved covers a limited sky and what has been done is very little (Acharya, 1999).

Bhattachan, (2002) finds a lack of awareness among the Dalit women and men. They continue to become victims from Brahmanistic thoughtss, policies and practices gbut they are not aware about it. “Dalit women are suffering from three types of discrimination. On the one hand, they, being women, are exploited by patriarchy and being Dalit, on the other hand, they are exploited by the: high castes”. Again, within the households, they suffer from their male family members. Thus Dalit women are living a life of more Dalit within their community.” If Dalit women would have been aware about such exploitations, they would have initiated strong movements and insurgencies.

Luitel,S.(2003) in her article describe that the status of Dalit women is better than that of the high caste women as both the men and women share the same work. So there are not so many rules that create gender discrimination in the low caste groups (Bennett, 1981). But so far as the social status is concerned, Dalit women have been doubly victimized being women and untouchables.

Out of the 22 million population of the country it is estimated that the total population of Dalits is 20) of which female Dalits occupy half of the population.( CERID, 1997). The word Dalit itself connotes the lowest strata of the society in all the aspects, a term which is condemnable itself. Various Dalit organizations, INGOs and NGOs are working hard to raise the condition of Dalit by bringing awareness among the people but without a strong support from the government mechanism and a supportive attitude

from the people it is very difficult to change the situation of Dalit women. (Luitel, S. 2003)

Gautam, (2004) explains that the NGOs in Nepal have created awareness to a great extent on human rights issues and more specifically on the rights of women, children and Dalits. They have struggled a lot to protect those rights. The issues of 'rights for women' have gained significant attention everywhere.

These NGOs have been strong platforms for the women, Dalits and Januaries to fight for their rights to live in the society equally as anyone else. However, He doubts the access to the people who are really in need and also the practices within NGOs itself is not well inclusive.

Bhattachan, (2000) finds the open wallets by donors for women's empowerment (or gender issues) and poverty alleviation or reduction in Nepal. Both development industry and NBOs claim to work for women and poor but in reality they sustain status quo. If they indeed never reach out to the poorest of the poor that is Dalit women. Whether it is the government or non-government, in both sectors high caste man and women reap the harvest.

INSEC, (1993) has identified of different groups of Dalit castes, among them Kami Chamar and Mijhar fall under "The community in Leather profession" (Cobblers). Damai, Kami, Kami and Gaine are the main Hill Dalits. Both Dalit women and men are victims of the practice of untouchability.

(Bharati Silwal- Giri, (2004) finds Dalit women discriminated, disregarded, insult control exploitation, violence within family at the workplace in the society. They are engaged in household activities like washing, sweeping, digging, looking after the house, child rearing and taking care of them etc. Preference is given to sons. Some females work at their small piece of land. So the females are seen doing more works than males. Females have no technical ability and strength for mending shoes. Wife waits for husband and only eats after her father and mother in low. Parents decide whom to marry a girl.

## **2.4 Dalit Women**

Dalit women, comprising about one-fifth of the total population of Nepali women and more than half of the total Dalit population, are the most vulnerable group in Nepal. Dalit women generally have low status with their own groups; they occupy an even more disadvantaged position than the Dalit men. They face three-fold discriminations: from being a woman, from being Dalit and then specifically from being a Dalit woman. Dalit women face violence and exploitation not only from the dominant castes, but also at home within their own families and Dalit communities. Atrocities and violence, such as rape cases, trafficking, accusation of Boxi (witchcraft), child marriage, double marriage by men, and negative society and family response to intra-caste and inter-caste marriage and even dowry systems that prevail in the society, are horrifically prevalent among Dalit women.



## **CHAPTER-III**

### **RESEARCH METHODOLOGY**

This chapter deals with the selection of the study, research design, nature of data collection, population sampling, method of data collection, limitation of the study and data presentation and analysis.

#### **3.1 Rational of the site selection**

Dhanauji village of Mithila municipality of Dhanusha district has been selected as a study area. The Kami community living here is in miserable condition. Especially women are suffering from threefold discrimination. The reasons why researcher has selected this study sites are as follows:

- i. There is cluster household of Kami community.
- ii. The Kami women are more dominated than that of other.

#### **3.2 Research Design**

The research was carried out by using sampling procedure, nature and sources of data, data collection and discrimination in social and family life as being Dalit women. Dhanauji village mithila municipality ward no.8 was selected with special focus on socio-cultural, political involvement data analysis. The main theme of the study was to explore the pattern of and economic factors gaining benefits of developments programs and ways to bring them in mainstream of development process. For this purpose, descriptive and exploratory, qualitative and quantitative methodologies were followed.

#### **3.3 Population and Sampling**

The purposively selected ward no. 8 Dhanauji, Mithila where the Kami community has been living since long was under the study. The total household of the Kami belongs to

93 in this village where 267 Kami people are living. The 50 sample households were selected according to the stratified random sampling method and case study also focused relating to this study. Stratified random sampling method was used to divide total population into sub population according to their features. The way of this method are:

-Strata building

-Number of strata

- Analysis of result of stratified pattern

### **3.4 Nature and Sources of Data Collection**

The study was based on both the primary and secondary data. The primary data was collected in the field study with the help of household survey, questionnaires and interview. On the other hand the secondary data was gathered from the published and unpublished books, articles and journals etc. which is related to the study. Method of data collection; In order to collect reliable data the following methods were followed; Household survey, focus group discussion (FGD) and key informants interview.

#### **3.4.1 Household Survey**

The study were conducted in ward no.8 Dhancuji village 20 households was surveyed. The survey was conducted in both structured and unstructured questionnaires. The basic households' survey data were gathered with the help of pretested structured questionnaires. The basic information was gathered on the age structure, family members, literacy, and amount of family land holding. Furthermore two households from this community were taken purposively for in-depth study.

#### **3.4.2 Focus Group Discussion (FGD)**

Focus group discussion helped to collect the information through group interaction on a topic determine by the researcher. In FGD separately male and female group consisting

12 persons were carried out to find the pattern of discrimination in family and society and impact of discrimination of gaining benefits of development programs then what are the ways to bring them in mainstream of development.

### **3.4.3 Key Informants Interview**

Information was gathered from the key persons of village such as VDC chairman, male and female ward representative members, elites of the village, teacher and other leader of the village. From the key informants their culture, history, occupation, impact of discrimination of gaining benefits of development works etc. were asked

### **3.5 Data Analysis and Presentation**

When the information was gathered from different sources and methods, the data were analyzed and interpreted descriptively. As the data are both qualitative and quantitative in nature quantitative data was processed by using (SPSS) and MS Excel. Tables, statistics and graphics were generated and qualitative data was provided the details as well as real information.

### **3.6 Ethical Aspect**

Every individual in a society is entitled to all the rights of any kind such as race, color, sex, language, property, birth or other social status etc. The findings of the research will aim to ensure the dignity, equality and justice for women of the community and to maintain a good harmony between men and women in family and the society.

### **3.7 Limitation of the Study**

The study aims at covering the pattern of gender discrimination in social and individual family life of Kami community of Dhanauji Village of Dhanusa district; therefore, it may not be generalized the whole Kami community of Nepal. The scenario of gender discrimination in the Kami community may not be generalized for other sub-castes of Dalit.

## **CHAPTER- IV**

### **STUDY AREA AND PEOPLE**

Dhanusa district is a Terai district of Janakpur zone occupying 1,180 square km. It is north east side of its head quarter. It lies in chure vabar touching Mahendra highway. Most of the people are farmers and some are involved in trade, laborers and official work. The Kami community people are still working their traditional work. Women often engage in household works and labour.

#### **4.1 The Village Setting**

The climate of the Dhanauji Village has sub-tropical climate. Altitude of the VDC gradually rises in the southern part to the high densely forested. There is beautiful natural scene on the ridge of Ratu River. A temple is established in the centre of village. Some shops and grocery are there in the village. In lower part of the village leaving the commercial and residential buildings alongside the Highway, there is a terraced farming lands. Now the terraced farming lands are under rapid building construction. The upper part of the village has human settlement with noticeable free lands (Bari), Magar, sarki Settlement, Chhetri settlements which looks nearly isolated from each other. Two paved roads enters the village in the west from the high way and one from the east.

Most of the houses are poorly structured in the old settlements including the Kami settlements, the houses are made up of bricks, mud, raw-bricks, thatch, steel roof and some are made up of cement and rods. Commonly, they put their cattle like buffalos, cows, and goats in the ground floor or small place constructed for cattle attached with house. These settlements lack proper drainage and solid waste management system. Poorly managed agricultural straws for cattles, other foddors, cattle excretas, waste materials are often everywhere in most of the places leaving the settlements look unhygienic.

## **4.2 Health Facilities**

There is one government hospital and two private hospitals providing health facilities.

## **4.3 Education**

There are in total one lower secondary school and one boarding school with more than 500 students. The enrollment is higher in primary education with 104 dalit students (50 boys and 54 girls) followed by 186 ethnic (Janajati) students (110 boys and 76 girls) and 210 other students (117 boys and 83 girls). The literacy rate of Dhanusa district is 48.4 percent.

## **4.4 Agriculture**

According to the 2071 report Dhanauji possess 475 ropanies of agricultural land but there is no proper irrigation system and very little modern farming technologies. Livestock farming is very common in the village.

## **4.5 The People**

Magar are the most dominant and original inhabitants of the Dhanauji village. There are significant number of kami Damai and Chhetri. Now people of different caste and from different parts of country are plunging into the village. The major religion is Hindu followed by Buddhist and other and mainly, different Hin cultural festivals are celebrated.

## **4.6 Background of Respondents**

In Dhanauji village, of Dhanusa District, kami people are inhabiting mostly in 3,6 and 7 wards in a total population of 380 with 181 male and 199 female (source;National Dalit commission) In each of the wards they have separate settlement with almost intrejoined houses in a terrain which, possibly, were considered unused, low lands at the time they arrived in the village. The settlement pattern itself signifies the isolaton of the kami community from the rest of the community. On the basis of the population of the kami

people in each ward, total of 50 (36 female and 14 male) respondents, of which 28% from ward no 3.26% from ward no. 6 and 46% from ward no. 7 were consulted for the study.

#### 4.7 Literacy

Education level of the people in a community plays a pivotal role in exercising different forms of discrimination. The women education enhances the exercise of constitutional and legal rights; employment; equality in opportunities, decision making and ultimately equality in status. Thus it is one important key to improving the status of women and the society on the whole.

**Table No: 4.1 Educational Level of the Respondents**

S. No.	Respondents	Number	Percentage
1.	Literate	20	40%
2.	Primary Level	6	12%
3.	Under S.L.C.	3	6%
4.	S.L.C.	2	4%
5.	12 Class	1	2%
6.	Above Bachelor	7	14%
	Illiterate	11	22%

Source: Field Visit, 2015.

The above figure shows that 40% of the respondents were found to be literate followed by 22% illiterate. The Praudh Kaksha (informal classes, elder education) has been able to bring about a noticeable change in literacy of the older people, especially the women. Respondents who had taken primary education an completed bachelor's level were 14% each. 6% were under SLC and equal percentage of respondents i.e. 2% each had taken primary education and completed higher secondary education.

#### 4.8 Age and Marital Status

Majority of the respondents 54% were from single family and rest of them was from joint family and most of the respondents i.e. 82% were married. Dowry system is deeply rooted in the society, though, 64% (32) respondents expressed that they don't like the system and nearly equal respondents expressed that they prefer inter-caste marriage. Among the respondents 82 percent were married and 18 percent were unmarried.

**Table no: 4.2 Age of the Respondents**

S.No.	Age	Number	Percent
1.	15-20	7	14.0
2.	21-29	12	24.0
3.	30-39	15	30.0
4.	40-49	4	8.0
5.	50-59	3	6.0
6.	Above 60	9	18.0
	Total	50	100.0

Source: Field Visit, 2015

The table no 4.3.1 shows that the respondents were of different age group starting from 15 to above 60. Majority of the respondents were from the age groups 30-39 (30%) and 21-29 (24%) similarly, followed by 18% from the age group 60-above and 14% from the age group 15-20. The rest belonged to the age groups 40-49 and 50-59.

#### 4.9 Occupational Status

The kami populations, though, most of them don't have their own land enough for cultivation; engage in farming activities in other's land. Business was primarily synonymous and still is to some extent with mending shoes and other leather items and

selling it to the village. The Kami people are no longer limited in their traditional occupation.

**Table No: 4.3 Occupational Level of the Respondents**

S.N.	Occupation	Number	Percentage
1.	Business	8	16%
2.	Farming	27	54%
3.	Service	2	4%
4.	Household Work	6	12%
5.	Student	7	14%
Total		50	100%

Source: Field Visit, 2015

The study shows slightly more than half of the respondents (54 percentages) had been involving in farming and 16 percentages in business. Likewise, 14 percentages were students, 12 percentages involved in household work and the rest 4 percentages had been holding government and private service. The major occupation of the kami people is farming though most of them don't have enough land for cultivation.

#### **4.10 Pattern of Land Cultivation**

The common practice is they cultivate land either in tenancy or sharecropper which provides them not only the food for them but also the straws for their cattle.



**Table no: 4.4 Pattern of Land Cultivation**

S.N	Pattern	Number	Percent
1.	Own	15	30.0
2.	Tenancy	17	34.0
3.	Sharecropper	6	12.0
4.	Half own and other tenancy	12	24.0
Total		50	100.0

Source: Field Visit, 2015.

Among the respondents 30% told they have their own land for cultivation and slightly more than that responded they cultivate land in tenancy. Similarly there were 12% respondents who cultivate land in sharecropper. There are some people who possess some extra land other than that used for house construction and is used for cultivation. They also cultivate land in tenancy or sharecropper for more production. 24% of the respondents were in this category.

#### **4.11 Land Ownership in Share**

The farming lands hardly remains uncultivated in all year round. Paddies, wheat, mustard, maize, potatoes etc. are grown in all seasons one after another. The agricultural products are not sufficient to feed the people all the year because they do not have enough land and they have to pay to the owner of the land and also the farming land is being replaced by new residential areas

**Table No: 4.5 Land Ownership in Share**

S.No.	Ropani	Number	Percent
1.	Below Half Ropani	9	18.0
2.	1 Ropani	11	22.0
3.	1 Ropani and Half	15	30.0
4.	2 Ropani	8	16.0
5.	2 and Half Ropani	2	4.0
6.	Above 3 Ropani	5	10.0
Total		50	100.0

Source: Field Visit, 2015.

The study shows, among the 50 respondents only 10 percent cultivate in more than 3 ropanies. Likewise, there were 4 percent respondents who cultivate in 2 and half ropanies of land and 16 percent respondents who cultivate in 2 ropanies. Comparatively larger number, 30 percent people has 1 and half ropanies of land to cultivate and there were 22 percent and 18 percent people having 1 ropani and below half ropanies of land for cultivation. Irrigation system in Dhanauji is very poor, farmers have to depend almost entirely on the monsoon water to grow paddy. Some use tractors and most of them use human force for breaking up soils and making furrows for cultivation. This shows that though, Dhanauji farmers have to work very hard all year round. Most of the farmers produce crops which is sufficient only for three to four months.

## CHAPTER-V

### GENDER DISCRIMINATION IN INDIVIDUAL FAMILY LIFE

This chapter deals with the analysis of the collected data to find out the discrimination pattern in individual family life and the social life. It also tries to relate the impact of discrimination in gaining benefits from the development programs.

#### 5.1 Responsible Person of Family Property

One of the major parameter to measure the level of gender discrimination is, access to and control (responsibility) over the family property.

**Table No: 5.1 Responsible Person of Family Property**

S.No.	Sex	Number	Percent
1	Male	42	84%
2	Female	6	12%
3	Both	2	4%
Total		50	100%

Source: Field Visit, 2015.

Majority of the respondents (84%) reported that males are the one who holds the right to access and control over the family property like house, land, deposits, and precious ornaments. Women's role in selling, buying such property are feeble even the money women receive from their labor in some cases goes to men's hand. In the matter of selling and buying of livestock both are almost equally consulted. There were 12% of respondents who thought female have the overriding right over those properties and 4% believed that both have the equal right in dealing with the family property.

## 5.2 Difference in Working Hours

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 no: 5.2 Daily Working Hours**

Daily working hours of female			Daily working hours of male	
Hours	Number	Percent	Number	Percent
16	23	46.0	1	2.0
14	25	50.0	6	12.0
11	2	4.0	28	56.0
7	-		15	30.0
Total	50	100.0	50	100.0

Sources: Field Visit, 2015

Slightly less than half of the respondents told that females work about 16 hours a day and 50% of them told females of the village work 14 hours a day. There were few to respond daily working hour of females is 11 hours. On the other hand, males normally get up later and usually spend morning with tea; newspapers; and chatting with neighbor counterparts outside. 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. More than half of the respondents were to say that males work 11 hours a day followed by 30% to say they work only 7 hours a day. Similarly 12% responded that daily working hours of males is 14 and 2% responded it to be 16 hours a day.

### 5.3 Division of Labor (Household)

Males and females have different roles in household activities. There are allocations of works to males and females and the allocation is highly influenced by the patriarchal attitude. The prevalent patriarchy assigns more tedious and cumbersome works to females and such practice is so deeply rooted in the society which makes females think that works like cooking, child rearing, house cleaning etc. are universal for them.

**Table no: 5.3 Division of labor (Household)**

S.No.	Activities	Main Role of Female	Main Role of Male	Both
1.	Household Work	F	-	-
2.	Cooking food	F	-	-
3.	Fetching water	F	-	-
4.	Caring children	F	-	-
5.	Caring older	F	-	-
6.	Cleaning house	F	-	-
7.	House repairing	-	M	-
8.	Going market	-	M	-

Sources: Field Visit, 2015

The household works are primarily done by females. Females have major role in preparing food for the family, fetching water, caring child and old, cleaning house and collecting firewood 98 percent. There is very little support of males in these activities. Contrastingly there were very few respondents to say that both male and female in their family share the equal load of the household works. Besides the above works feeding children, getting them ready for school, cleaning utensils, washing clothes, 95 percent are the in the female's working list. Males share some deal in going to market and shopping. Repairing house 90 percent is basically found to be done by males.

#### 5.4 Division of Labor (Agriculture)

As house wife women has perform various household work. However there exists prevalent patriarchal attitude in the society where women have to look after all the household chores Female are also found actively engaged in the agriculture and other economic activities.

**Table no: 5.4 Division of Labor (Agriculture)**

Activities	Main Role of Female	Main Role of Male	Both
Planting	F	-	-
Digging	-	M	-
Harvesting	F	-	-
Seeding	F	-	-
Irrigation	-	-	B
Using fertilizer	F	-	-
Pesticide	F	-	-

Sources: Field Visit, 2015

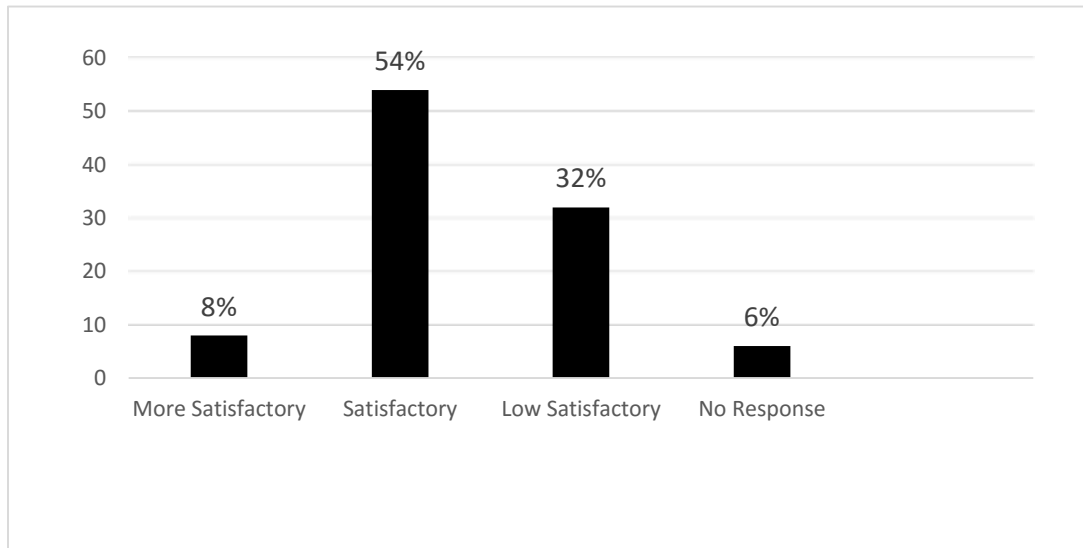
In the similar fashion, females take up the huge burden of the agricultural work. They primarily engage in carrying manure form house to land, planting, pounding, hoeing, and weeding, processing and grinding grains 85 percent. Males mostly engage in preparing land for planting, running tractor (not in most cases), harvesting, storing etc. females help in harvesting and storing grains and the straws. There is female's major role in managing livestock like collecting fodder, milking, cleaning livestock, grazing.

#### 5.5 Wage Discrimination

There was an overwhelming response about the satisfaction by the wages they are receiving. Slightly more than half respondents opined that they are satisfied with the

wage or they are receiving the actual price of their labor. The wage was not quite satisfactory for 32% of the respondents. 8% of the respondents seemed more satisfied with the wages and there some people who did not respond on this particular issue.

**Chart no: 5.5 Level of Satisfaction of the Respondents by Getting Wage.**



Sources: Field Visit, 2015

Wage labor is one of the major subsistence occupations of the kami people of the village. The study showed that more tedious works were assigned to females. More painfully was that female workers receive lower salary than male worker. 80% of the respondents responded that way. In general, male receive 250-300 rupees per day and female receive only 100-125 rupees, 6% were not to respond anything about this. 40% of the respondents said that females go for the wage labor more than males. As the other income sources are limited, wage labor in others' farming field, land digging, planting, transporting manure, harvesting etc. and construction sites, carrying bricks, sand filtering, preparing cement mixture and passing them to wall makers etc. are common in the village. Male bulk of the village feel contemptuous doing such works especially when they have to go to other's land. 32% responded that there is male's dominant control over wage labor. Males involve in digging, running tractors, managing irrigation ditches etc, in farming field and constructing walls, plastering etc in construction sites. There were 24% respondents who

thought that wage labor is out of their access and control whatever the sex is. A few number of respondents (4%) thought that both male and female equally go for the wage labor. Male's role in income generating activities of family and managing family expense is important.

## **5.6 Children's Schooling**

Majority of the people are conscious and aware of the fact that both girls and boys alike should be sent to school. This consciousness seems to be gained by the situation they are going through because of not having education. There is a general perception that Girls education is for their prosperity i.e. she will not get trouble in the future by her husband and in-laws or to make herself dependent, on the other hand, boys education is for their own prosperity and the expectation that they would support and take care in the old age.

As private schools offer more effective and modern education, they like to send all their children to private English school but because of the financial problem slightly less than half of the respondents have to send their children to public school. People having quite better financial status send their children both boys and girls to the private school. There were 9 households that were sending their children to the private school. People having limited economy, give priority to boys to send in English school and send girls to the public school, 9 out of total respondents household were sending their boys to the private and girls to public school. Some cases shows that sending in what school was determined by the children's potential.

## **5.7 Discrimination in Social Life**

According to Hindu mythology, Dalit people are considered socially, politically, and culturally oppressed caste and are put in the lowest rank in the social hierarchy. They are supposed not to enter into house of the higher class people, holy places and touch higher class people, their foods and certain belongings. They are even forbidden a strut and supposed to use servile languages with the so called higher class. Nepal, having



being dominated and till the recent past ruled by the Hindu, such practices engulfed the whole population of the country. However, these practices remained in quite appease form within the religion other than Hindu. The recent trend, however, is very positive towards purging such an impious form of discrimination.

The study of Dhanauji also, to some extent, supports the same trend but discriminatory practices and colored eye towards Kami people still persists noticeably.

**Table No: 5.6 Level of Caste Discrimination**

S.No.	Type of Discrimination	Response	Number	Total Number	Percent	Total Percent
1	Entering into house	Yes	4	50	8.0	100
		No	46		92.0	
2	Entering inside temple and holy places	Yes	48	50	96.0	100
		No	2		4.0	
3	Filling water at the same time	Yes	13	50	26.0	100
		No	37		74.0	
4	Entering in hotel and office	Yes	42	50	84.0	100
		No	8		16.0	
5	Eating food together	Yes	8	50	16.0	100
		No	42		84.0	
6	Invite in community work	Yes	43	50	86.0	100
		No	7		14.0	
7	Refresh by holy water	Yes	42	50	84.0	100
		No	8		16.0	

Source: Field Visit, 2015.

According to the table 4.7.5, majority of the respondents responded that they have restriction entering into house but 48 people responded that they have no restriction

entering into holy places like temples and 43 respondents expressed that they are well received in community works. Likewise 42 told that they don't feel any restraint entering hotels and offices. On the other hand, entering into house of so called higher class people to Kami people is not well accepted or at least receiver feels awkward having them inside their house, majority of the respondent (46) no were to respond that way. In the similar fashion, 42 responded that they are not allowed to sit together while eating and 37 responded that they are not allowed to touch or fill water at the same time other fills the water. 42 respondents had a belief that if they touch the things that they are not supposed to, then, the so called upper class people purify them with holy water.

On the contrary, the Kami people are racially discriminated since a long past and such practice still persists significantly in the community. Majority of the respondents (86%) expressed that their society practices caste discrimination towards them. Women tend to face higher degree of such discrimination because they have more regular exposition with the so called higher class people as they have to go for the wage labor (eating separately, no entry in home). Though, there were some respondents (14%), on the contrary, who do not feel that they are racially discriminated by the other villagers.

### **5.8 Discrimination in Social, Political Life**

Woman in politics and decision making positions in government and legislator bodies contributes to redefining political priorities placing new items on the political agenda that reflect and address woman's gender specific concerns, values and experiences and providing new perspectives in main stream political issues. Though, the role of the politics in ensuring their rights and mainstreaming them is pivotal, the level of political awareness and participation in the politics among the community was found to be poor and obviously, female's involvement was even poorer. The total 50 respondents, there were no any to be represented or involved in politics. The VDC record shows that only 3 males and 1 female were elected in the last VDC election from the Kami community. Their low participation, weak voice and non-Dalit's domination in the local government has resulted in the exclusion of the community in developmental activities. In the similar way,

involvement in the social works and developmental works are highly dominated by non-Dalits section of the society and among the low involvement of the Kami people, the males outnumber the females.

Moreover, due to the long held male's suppression and accordingly developed social construct the dignity and self-respect of women in the society was also inferior to male. Most of the respondents (92%) thought that males have higher dignity and self-respect in the society than females. 3% were to respond that females have higher dignity and self-respect. One respondent believed that both have identical level of dignity and self-respect even in Kami community.

### **5.9 Discrimination in Distribution of the Reservation**

The reservation system is believed to be the most effective means for strengthening and mainstreaming the weaker and excluded section of the society. Different dalit movements, awareness, immense advocacy on inclusive society have been able to bring about significant consideration for the most vulnerable section of the society in different sectors. Though, Nepal's constitution has special provisions for the reservation, no significant implementation practices have been made so far. Different non-governmental organizations and private sector like some private educational institutions are showing some positive response towards the reservation system. Noticeable students of the study area, boys and girls alike are studying in renowned institutions under such reservation schemes which otherwise would be quite impossible for them to afford.

**Table no: 5.7 Effectiveness of Quota System among Dalit**

S.No.	Effectiveness of quota system	Response	Number	Percent
1	Usefulness among Dalit	Yes	14	28.0
		No	22	44.0
		No response	14	28.0
2	Discrimination among Dalit	Yes	13	26.0
		No	24	48.0
		No response	13	26.0
3	Deprive women	Yes	16	32.0
		No	20	40.0
		No response	14	28.0
4	Fairness selection among Dalit	Yes	25	50.0
		No	10	20.0
		No response	14	28.0
	Total	-	50	100.0

Source: Field Visit, 2015.

There is always a doubt that the reservations will only go to the hands of the more elite section of the community and the doubts is proved reasonable as 28% of the responded either even didn't know or were confused about such reservations in the study area. Focus of the study was to find out what is their perception about the reservation system, practice and women's participation. Quite less than half of the respondents were not sure that any reservation will reach to the targeted groups because they believe this is only a means through with others rather than the targeted groups takes benefits of. Less than one thirds were to support that the targeted will get benefited. About one fourth of the respondents expressed that any schemes targeted to the community goes to ones who already possess better political, economic and academic status and nearly half of the respondents thought the distribution is equitable. In women's issue, 32% responded that women being already in a lower status than men, are deprived of reservation opportunities and

40% didn't think women are deprived of such opportunities. Likewise, on the issue about the fairness of the selection among the community, half of the respondents were found to be dubious and there is not 20% to believe that any opportunity is distributed in a fair selection.

### **5.10 Gaining Benefits from Development Programs**

There are limited numbers of non-governmental organizations working in the study area and has done some work in fields like education, health, agriculture, income generation etc. World vision, an international non-government organization is one of the organizations is active in the area since the year 2002 and focuses of health, education and income generation.

Basuki Krishak Mahila Samuha established in year 2000 is a women's group which currently has 413 women members including 22 from the Dalit community. It collects regularly rupees 100 to 500 per month from the members of the group and provide small short term loan to the members. Rama Gautam president of the group sees a considerable change in the status of the member women from Kami community. She explains, "The number of kami women in the group is small but whoever are the members have been contributed a lot in their family economy from this scheme. They are more confident now and they have managed a good position in family and social decision making"

**Table No: 5.8 Working NGOs and INGOs in the Community**

S.No.	NGOs and INGOs in the	Response	Number	Percent
1	Income generating	Yes	34	68.0
		No	16	32.0
2	Literacy	Yes	36	72.0
		No	14	28.0
3	Skill and training development	Yes	37	74.0
		No	13	26.0
4	Agricultural development	Yes	25	50.0
		No	25	50.0
5	Health education	Yes	14	28.0
		No	36	72.0
	Total		50	100.0

Source: Field Visit, 2015.

According to the study, 80% of the respondents expressed that no significant work has been done towards strengthening women by making them aware of their rights, and rest of them agreed that some work has been done. A total 68% of the respondents said that the programs of the non-governmental organizations have done a commendable job in income generation of the people. Almost equal percentage 72% and 72% of the respondent's response was positive towards the work of the NGOs in the field of literacy and capacity building and has been able to bring a considerable positive change, respectively and only 50% of the respondents agreed that NGOs work in the field of agricultural development has been able to provide support to the local people. They have got technical and financial support in preparing manure by biodegradable waste by using earthworms, buying tractors to prepare planting fields, goat keeping etc. Likewise, the NGOs effort in the field of health education and sanitation is minimal, was the response of 28% of the respondents. One positive thing is females of the village were found to have been participating more actively than males in such programs. The success of NGO's work is somehow thwarted by the following:

Because of the fragile economic condition of the people, most of the people have to engage on wage labor. So they cannot manage time for such trainings at all

- Lack of investment for production and poor market management for produced goods like matches and candles.
- Immediate need of the people but slow return from such works that is why they rather prefer wage labor.
- Lack of monitoring, evaluation and continuation of such programs by the concerned organizations.
- Discordance of organization's interests and the people's interest for the development of the community works.

## CHAPTER – VI

### SUMMARY AND CONCLUSION

#### 6.1 Summary

The Kami women are the victim of domestic violence, polygamy, untouchability and the most disadvantaged people with lowest level of dignity and self-respect. So, this study concerned to answer the following questions: What is the pattern of discrimination in social/individual (family) life as being Dalit women? What is the impact of discrimination in gaining benefits of development programs? What are the ways to bring Kami women in the mainstream of development process? On the basis of the given problems, the specific objectives of the research were:

- To examine the pattern of discrimination in social/individual (family) life as being Dalit women.
- To explore the impact of discrimination in gaining benefits of development programs.
- Researcher had applied qualitative and quantitative both research design. Questionnaires, survey, interview, techniques were implied to collect data for primary sources.
- As being village area of Dhanusha district there is no sufficient job opportunity. Males have higher role in family economy but the females play significant role in household's economy supporting by going wage labor.
- Of the total 50 respondents most of them were found to be engaged in farming and very little owns land for farming.
- Patriarchy persists strongly in the study area; males have dominant right over the family properties. Female population has to work longer hours and do more cumbersome works than male because besides the household work they have to do the agricultural work and the go to the wage labor as well.



- Boy's preference is strong in the society and is the reason some of the family send boys to private school and girls to government school.
- There exist a huge discrimination in wage between male and female.
- Caste based discrimination noticeably persists in the society and women are more suffered from such discrimination.
- Due to the lack of awareness and their busy work schedule women's participation in local social and political movement is minimal.
- Women are living miserable life with work and work all the time without proper rest and with lower self-respect and dignity as being Dalit women.

Even most of them heard about the reservation in different sectors, they lack enough access and some questioned that being an illiterate what this reservation is for; this is only for the elite section of the society. Some students are taking advantage of such reservations.

Very limited number of NGOs working in the areas with apparently very little effective progress though there are huge potential works those NGOs can do. All the development programs were conducted without initiation of Dalit people only following up trickle down approach.

Majority of the respondents 86% expressed that their society practices caste discrimination towards Dalit people. The Kami people are racially discriminated since a long past and such practice still persists significantly in the community.

## **6.2. Conclusions**

Girls and women are the vulnerable groups of Nepal and the condition of Dalit women are more deplorable than other. The legal provision to protect women's rights is only in forms not in the practice at all. Largest proportion of population is married below age of 25 years in village. Household heads are mostly found the men.

The study revealed that the males have higher role in family economy but the female's role is very important than male because most of the females go for wage labor for

supporting financial economy in the family. Patriarchy persists strongly in the study area; males have dominant rights over the family properties. Female population has to work longer hours and do more cumbersome works than male because besides the household work they have to do the agricultural work and the go to the wage labor as well.

There is of course gender discrimination but the discrimination seems to have no huge difference than the discrimination prevalent in the similar status holding society of the other people. They are forced to carry up a certain level of humiliation and low feeling as being dalit women. The economic status of the Kami people of Dhanauji is very low that has left the women of this community in vulnerable situation. They have to work longer hours without proper rest, proper health checkup, and proper nutrition. They have to contribute almost equally in some case more than males to their family income. Both managing family income and regular female tagged work has made their life miserable. NGOs has been failed to understand the urgent need of the people. To bring into the mainstream of the development the kami community people should be improved politically, economically and socially.

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## Annexes

### Annex-I Name list of the respondents

S.No	Name of the Respondents	Gender	
		Male	Female
1.	Tara B.K.		F
2.	Parbati B.k.		F
3.	Bimala B.k.		F
4.	Bimala Lakandri		F
5.	Lal bahadur Lohar		
6.	Chanchala kami		F
7.	Debendra Gadaili	M	
8.	Gauthali Lohar		F
9.	Rita Baraili		F
10.	Gopal Rasaili	M	F
11.	Agamlal B.K.	M	
12.	Junu B.K.		F
13.	Kanchhi Lamkade		F
14.	Kanchhi Lohar		F
15.	Kopila Sahsankar		F
16.	Bima Baraili		F
17.	Sabina Lohar		F
18.	Dalmaya Lohar		F
19.	Ajambari B.K.		F
20.	Laxmi B.k.		F
21.	Kesav B.k.	M	
22.	Krishna Bahadur Magarati	M	
23.	Krishna Koirala	M	
24.	KumarB.k.	M	
25.	Kumar Koirala	M	
26.	LaxmiB.k.		F
27.	Lila Bisunkhe		

28.	Maina B.k.		F
29.	Trishna Baraili		F
31.	NanuB.K.		F
32.	Nirmala B.k.		F
33.	Putali kami		F
34.	Radhika B.k.		F
35.	Ram Maya B.k.		F
36.	Ram Maya B.k.		F
37.	Sabina B.k.		F
38.	Sabitre B.K.		F
39.	Sangita B.K.		F
40.	Sanju B.K.		F
41.	Sanu Maya Koirala		F
42.	Shanti Bisunkhe		F
43.	Shyam B.K.	M	
44.	Shyam Koirala	M	
45.	Sita Ram Koirala	M	
46.	Subash Achhami	M	
47.	Suna Ramtel		F
48.	Tara B.K.		F
49.	Tara Mijar		F
50.	Uddhab Koirala	M	
Total		14	36

Legend – M= Male F= Female

**Annex-II Questionnaire for Field Survey**

Name of the House holder: ..... **Date:**.....

Name of the Respondent:.....

District: Dhanusa **Municipality:** Mithila **Ward No:**...8...**Tole:** Dhanauji.

**Sex:**.....**Age:**.....**Education:**.....**Marital Status:**.....

**Occupation:**.....

1. Family Background: (Joint Family/ Single family)


**1.2. In which School do you send your children?**

School	Son	Daughter	Both in the same

1.3. If you send only your son in private school, why?

.....

**1.4. Give some information about Marital Status**



S.No.	Types of Marriage	Like	Dislike	Present practices

**2. Economic Status:**


2.1. Who performs the financial activities of your family?

Male ( )                      female ( )                      both ( )

2.2. Who has the ownership of your family property?

Male ( )                      female ( )                      both ( )

2.3 Please tell his/ her Relation to the family.....



Yes ( )

No ( )

**If yes, tell whether the following discrimination patterns are still on the practicing?**

i.	Entering into house.	Yes/No
ii.	Entering inside temples and other holy places	Yes/No
iii.	Filling water in tap at same time with others.	Yes/No
iv.	Entering in public places like hotel. Office, market etc.	Yes/No
v.	Eating together.	Yes/ No
vi.	Invite in Community work	Yes/No
vii.	Discrimination in School	Yes /No
viii.	If touch touchable things/ person have to be fleshed by holy water	Yes/ No
ix.	Others ( Specify)	

**If you are discriminated, how do you response against?**

.....

**5.2 How effective do you think the reservations allocated to the Dalits by different sectors are?**

A. utilizing by the right groups or people                      Yes /No

B. Discrimination among dalit    Yes /No

C. Deprive Dalit women    Yes /No

D. equitable distribution among dalit                                      Yes /No

**6. Women and politics:**

6.1 How is the level of political involvement of women in your community?

.....

S.No.	Representative	Women Participation	Men participation

6.2 Are there any NGOs/INGOs working in your community? If yes, please tell the Name?

.....

6.3 In which sector of society they are involved in?

I. Women empowerment and development

II. Income generating programs

III. Literacy

IV. Skill development and training

V. Agricultural development

VI. Health

VII. Others (Specify)

6.4 Who is involved in those programs form your family?

Male ( )

Female ( )

6.5 What are the benefits that you have gained from such programs?

- a. Capacity buildings ( )
- b. Awareness development ( )
- c. Skill development ( )
- d. Income generating ( )
- e. Others (Specify).....

6.6 What types of discrimination are still practicing in your village for the development work of community between Dalit and non-Dalit?

- a. Low participation of Dalit ( )
- b. Low access of Dalit in decisions making ( )
- c. Program centered to NonDalit ( )
- d. Discriminate to Dalit participants ( )
- e. Low participation of Dalit women ( )
- f. Others (Specify) .....

