

CHAPTER - I

INTRODUCTION

1.1 Background

Nepal is a small country inhabited by 23.1 million people (Census 2001) who belongs to various castes/ethnic groups. Many of them have a distinct culture and language of their own as well as different religious perspectives. Majority of population being Nepal is of Hindu. Hindu based society is multi-ethnic with a complex caste structure sustained by age-long traditions. The caste system is originally the extension of functional or vocational specificity of people, but superstition and hereditary tradition in the Hindu society have led to rigidly vertical caste structure with the Brhamins on top followed by Chhetris, Vaishyas and Shudras in that order. Originally, Brhamins were supposed to perform priestly functions, the Chhetris were rulers with a propensity to fight, the Vaishyas were craftsmen, tradesmen and cultivators and the Shudras were to serve the higher caste people. But the course of perverse traditions – the Shudras have been severely mistreated and lighted as ‘untouchable’ or ‘Dalits’ people by the higher caste.

According to census 2001 CBS, population of Dalit people is 13.09 in Nepal, but their participation in different sectors such as economic, social, political and other development areas is very low. Total literate percentage of Dalit people is 42.84. Average life expectancy rate of Dalit people is 50.8 years. Only 8.71 percent Dalits have been representing in the Constitution Assembly. 80 percent Dalits are still in poverty line. 60.4 percent are wage laborers. Per capita income of Dalit people is 764 US\$. 54 percent (Per year) of Dalits are landless. Regarding the data of land ownership, it shows that 2.05 Ropanis of irrigable and 4.76 Ropanis of dry land.

Only 3.8 percent Dalit people have been employed in Development sectors. Only 2 percent Dalit are Primary School teacher. In decision making level, the representation of Dalit people found to be very rare.

Data from different sources clearly shows that the Dalit people have denied access to education, wealth and job in government services. There is less representation in decision-making roles of Dalit people in government bodies than other developing countries. Interim Constitution of Nepal is supportive in present context of Nepal.

The main part of development is natural as well human resource. Nepal is rich in natural resources, but level of Human Resource Development seems to be very poor. The level of Human Resource Development is also found to be unequal among Dalit and Non-Dalit people.

Dalits or untouchable communities who constitute around 13 percent of the total population are discriminated by the Non-Dalit (upper caste) because of the deep-rooted belief fostered by the religion and social custom itself. As a result Dalits are not privileged from development opportunities for a long time. They are excluding from the mainstream of development as well as social system. Now it has been realized that the participation of all people (Dalit and Non-Dalit) is needed for sustainable development, and it has been also realized that for bringing Dalit in equal status a special policy provisions require in every development efforts. Due to a part of the nation their role also expected to be accountable toward the nation regarding development process. But the level of participation of Dalit people in development process found to be negligible. They are depriving of the mainstream of development. In fact, there is low participation of Dalit in state, society and development sector. Regarding the role of decision making in all sectors it has been found to be very negligible. There is also low number of Dalit representation in state-executive body, Parliament and Legislative body.

There is no possibility for developing society without inclusive manner. It is almost impossible to drive society ahead with out participation of excluded group and Dalit is one of them.

Although different more development agencies in the period of 13 years have been working in the welfare of Dalit people as well as Dalit social movement, still they have been blamed that they are not playing vital role for the promotion of Dalit people as per desired level. Some legal provisions have been developed, but larger numbers of Dalit people are still unknown about it. It has been realized that economic, cultural and social barriers block them.

The first written constitution of Nepal, The Constitutional Law of Nepal Government 2004 was developed in 2004. This constitution also could not address the Dalit issues properly. In Nepal Interim Governing Constitution 2007 also remained silence about Dalit rights. The Constitution of the Kingdom of Nepal 2015 was developed in 2015 BS. Equality, as a fundamental right was enclosed in that constitution.

Parbat district is one of the 75 districts of Nepal. It lies in the hill of Western Development Region. This district is located at Dhawalagiri Zone. Kaski and Syangja districts are in the western border, Baglung and Myagdi in eastern border. Myagdi is in northern border and Gulmi and Syangja districts are in southern part of this district. There are 55 Village Development Committees (VDCs) and 11 Ilakas. There are 2 constituencies that elected the Member of Parliament (DDC1998). The total population of the district is about 1,57,826 (CBS 2001). Among them, the percentage of Dalit People is 20.47 % (CBS 2001). The population density of this district is also high 319.49 per person per sq. km. The population growth rate of this district is 0.95%. The altitude ranges from 1,700 to 10,700 feet above the sea level and the total area is 536.86 sq km. The ethnic and caste diversity is high in the district. The main caste and ethnic groups are Brahman, Chhetri, Thakuri and Giri Puri considered being an upper caste. Newar, Magar, Gurung, Kumal, Bote and Thakali are belonging to indigenous communities. Darji, Bishwokarma and Sarki are considered being Dalit and some Muslim.

Agriculture is the mainstay of the people of Parbat district, and 90.82 percent of the total population is dependent on Agriculture. The total GDP of the district is Rs. 3366.242 million. Literacy rate of this district is 34.7 % in which 44.4% of women and 22.3% of men are literate. (*World Education*)

Literacy rate of Parbat District is 57.3% in which Dalit literacy rate of this district is 69.11. Among them Dalit women Literacy rate is 46% and Dalit male literacy rate is 54 % (National Dalit Development Organization Parbat).

Kushma Bazar is the district headquarters of this district, and it is located at the eastern part of Parbat district. It is around fifty eight kilometer road distance west from Pokhara.

With the references of NGO Profile of Parbat District FY 60/61 Prepared by NGO Federation of Parbat District, 59 NGOs are registered in NGO Federation of Parbat District. 40 NGOs are actively running in existing. Numbers of NGOs playing vital role in development sectors of the district. Government authority also recognize their role. Most of the NGOs are affiliated in a federation called NGO federation. This is district level organization of the central level NGO federation called NGO federation Nepal. NGO play vital role of development of rural community in the conflict situation of Nepal. Furthermore, it also plays major role to assure rural community people to receive service delivery, as the government existence in that area is extremely low. There was only one option of rural community people to be participated in the development activities explored by NGOs. Transparency in budget, gender and social inclusion and involvement of local people in every aspect of development activities are main tools of NGOs to work in that extreme situation.. Those NGOs, that did not maintain that criteria, did not enter in the rural community. NGOs of Parbat district were found to be emphasizing to the area of Forest, Ecological environment, health and sanitation, women development, women trafficking and education. Beside these training, capacity enhancement, health and hygiene, awareness, advocacy, human right, group formation, saving credit, income generation activities, art and culture protection and promotion are major working area of Parbat district. Working with disable group and children, conflict management, cooperative, poverty alleviation, physical input, communication and information technology are also the working areas of NGOs of Parbat district. Regarding the working areas of NGOs of Parbat district, 21.43 % NGO are limited in VDC level, 57.14% NGO in district level and 10.71% are in national level. Concerning the main aims and objectives of NGOs of Parbat district is found to be focusing on environment, women development, human right, capacity building and health and hygiene. Beside these aspects, they also set organization's aim and objectives by considering the area of awareness, advocacy, Dalit right, social mobilization group formation, saving credit, cooperative and poverty alleviation. Regarding the fact, this study topic on Dalit Role in Decision Making Process of NGO was carried out in Parbat District.

1.2 Statement of the Problem

In Nepal 13% of total population are comprised by Dalit people who are being discriminated and deprived from mainstream of social system as well as development process for a long time. Concerning this fact many organizations are working for the sake of Dalit people previous to now. There are so many programs launched to target for that people. So many study and research have been carried out on Dalit empowerment, but the result shows that there is not significantly raise in the status of Dalit people as desired level. Most of NGOs and INGOs are working in the development sector, initiating to the access Dalit people in the every aspect of development. Are they really applying in practice as they are well known for?

-) Is the level of empowerment of Dalit people extremely low as stated?
-) Is the number of Dalit people involvement in NGOs only for count?
-) What are the factors affecting to raise the empowerment level of Dalit people?
-) Is the role of Dalit people decisive in the decision making process of NGOs?
-) These are the main area, which, this research focuses for the answering.

1.3 Objectives of the Study

The overall objective of the study is to conduct a sociological study to assess status of Dalit people in the decision-making process in the NGO Executive Committee, which state the empowerment level of Dalit people. This study incorporates the following specific objectives.

- i. To assess the role of Dalit people in decision-making process and leadership of NGOs executive bodies, those are involve in development activities.
- ii. To analyze the factors affecting the involvement in the decision-making roles of Dalit people in the Executive body of NGO
- iii. To analyze the relationship between Dalit and Non Dalit while working together

1.4 Importance and Rationale of Study

Development is also defined as equity, rights and empowerment. On the other hand, development is the synonyms of social inclusion. It means empowerment of excluded group

(Dalit, Women, Ethnic group and Marginalized people).It also expects for the Dalit people participation on Non-Dalit social activities. Society does not expect equal participation of Dalit people. So development is not being effective. There might be low possibility to get desired achievement from development activities without participation of Dalit people. Regarding this fact Dalit people should be participated in development process. To mitigate this reality status of Dalit people should promote for empowerment in Nepal. Thus, it is necessary to find out the present condition and problems of Dalit people. Solution cannot be carried out with out analytical study of their social and personal condition and background. Therefore, this study is important to analyze the problem, situation and context and carry out the way of empowering and participation of the Dalit people in decision-making process in NGOs level.

CHAPTER - II

LITERATURE REVIEW

2.1 Theoretical Overview

Nepal is also a country of stratified society consisting of hierarchically arranged caste-rankings. Caste has been recognized as a unique socio-cultural phenomenon of India by sociologist and anthropologist.

According to Berreman, castes are ranked as endogamous division of society in which membership is hereditary and permanent. Permanency of membership is not, however, such an indispensable property for those who are seeking to upgrade their mobility. Other definitions of caste have held that of such other characteristics as a traditional occupation, communality rules and ritual purity. In the social context, caste commonly means the hierarchical stratified sense of the Hindu caste system.

The caste system at the time of its introduction into Nepal, and on into the modern period, underwent considerable modification and adaptation to fit the existing situation. The structure of Nepalese society is bounded within the caste system. The origin of caste system is based on the *Verna* system. The present caste system can be said to be degenerated form of the original *Verna* system namely *Brahmin*, *Kshatriya*, *Vaishya* and *Sudra*. *Brahmin* comprises of priest and religious teachers, *Kshatriya*-kings warriors and aristocrats, *Vaishya*-traders, merchants and *Sudra*-servants (Ghurya, 1961).

In the *Rig Beda*, It is said that, the *Brahmin* emerged from the mouth of Brahma the god of creation, the *Kshatriya* from his arms, the *Vaishya* from his thigh and the *Sudra* from his feet. This symbolic stratification is very much visible in practice among the Hindu today.

In Nepali caste system one could find a three-tiered hierarchy that is *Tagadhari* or twice-borne caste (which include Brahmin, Thakuri and Chhetri), *Matawali* (which include ethnic/tribal

groups) and the *Untouchables* (which include Kami, Damai, Sarki, Gaine and others) arranged in vertical orders.

According to Bista (1991) earliest documented caste organization comes from Kathmandu valley at the time of King Jayasthiti Malla (1382-1395) during 14th century. He introduced caste principles and codes of conduct according to the Manusmriti code of Hindus. There are many rules for the wearing of certain types of clothing and ornamentation, construction of houses differentiated according to the caste levels. Different castes follow prescribed different professional activities.

The first civil code of Nepal (*Muluki Ain and State Law*) was compiled and promulgated with the orders of *Janga Bahadur Rana*, The first Rana Prime minister of Nepal in 1854 A.D. The code presented a four fold classification of society in which all caste and ethnic groups of Nepal were subsumed as 4 *Vernas* and 36 *Castes* and arranged them into 5 vertical categories. This phase shows the similarities of the Nepalese castes to the Verna model and latter's being the main basis of social division. The caste hierarchy of the principal categories in the code has been determined from the order in which they are found mentioned in connection with laws laying down punishment for different caste (code 113–120 and 146-153) for committing incest and copulation with lower or higher caste. The *Tagadhari* who occupy the apex position consist of several caste groups and their sub-groups. Below the Tagadharis or the twice borne castes, the code has accorded place to all Nepal's tribal and ethnic groups under the name of *Matawali*. There are two groups of this *Matawalis* recognized – those belonging to the enslave (*Na Masine*) class who have been given an upper ranking and those belonging to the slave (*Masine*) class, who get a lower ranking. The code classified *Kami*, *Damai* and *Sarki* among other as “Untouchable” and placed them at the bottom of the vertical social hierarchy.

The code reflect the greatest concern of the rulers of Nepal for controlling the social behavior of people of the all strata of society through Hindu norms and values derived from ancient book (called *Manusmiriti* in the code).

In a traditional society such as Nepal, caste provided the greatest security to its members. All societies arrange their members in terms of superiority, inferiority and equality. Those in the top

stratum have more power, privileged and prestige than those below. In our Nepalese society, Dalits are treated as bottom stratum. The concept of Dalit, in general used to identify a vulnerable and poor group of people who are put in the lowest rank of the status hierarchy (Caste system). In most writings, the term is also used to identify a group of people who are “oppressed” or “depressed” and “exploited”. The Dalit are traditionally known as the “outcaste” and “untouchables”. It has been said that the work was first used in the late nineteenth century by Indian social reformer *Jotiba Phule*, who used to describe the appalling condition of the untouchables. Some have, however, argued that *Bhimrao Ambedkar*, the framer of the constitution of India and a Dalit himself, first used the terms. Thus, today “Dalit” implies those who have been broken, ground down by those above them in a deliberate and active way. There is in this word itself an inherent denial of pollution, Karma and justified caste hierarchy.

Dalit term has developed into a significant concept, which not only connotes a state of degradation but also serves as a significant source of identify and pride. The word was chosen by Dalit activists as a means of rejecting other widely accepted terms such as “*untouchables*,” “*schedule caste*,” “*depressed class*” or Gandhi’s term “*Harijan*”.

Both Dalit and non-Dalit in Nepal have contested the definition and identification of Dalit. Dalit had different names in the past. In the past, they were referred as “*Pani nachalne*”, “*Achoot*”, “*Doom*”, “*Pariganit*”, “*tallo-jati*” in Nepali. Likewise they were referred as “*oppressed caste*”, “*downtrodden caste*”, “*exploited social group*”, “*low caste*” etc. in English. Literally Dalit was originated from Sanskrit word “Dal” which means to split, crack, or open. In Nepali dictionaries, “Dalit” is described as to things and persons who are cut, split, broken or torn asunder, scattered or crushed and destroyed.

Dr. Bhattachan (2001) listed a total of 205 existing practice of the caste-based discrimination, which they consolidated in 9 broad social categories, they are:

- Denial of entry into the house, hotel/restaurant, temple etc.
- Service, where the wearing of the sacred thread is not permitted, worship conducted by Dalits is not acceptable and so on.

- Access to common resource such as using the water tap, pond etc. is denied.
- Denial to participate in public activities or entry into public places such as the religious function, government functions.
- Forced labor discriminatory practice of labor such as *Bali ghare*, *Khalo pratha* or *Haliya pratha* or bonded labor or to carry the dead animals.
- Dominance to Dalits in behavior such as *Jadai system* (Practice of obeisance).
- Atrocities, such as more rape cases to Dalit women than others and so on.
- Social boycott- if a high caste/*janajati* member marries with the Dalit of either sex, he/she is boycott from society.
- Attitudinal untouchability such as if one sees *Kami* early morning it is inauspicious or if there is Dalit teacher, children of high caste group will not attend the school and so on.

In the broad list of caste-based discrimination from above study, the highest proportion of Dalit respondents were discriminated in the case of eating/drinking (38.9%) and prohibition of entry into the house, temple etc. (28.3%) Sharma et al (1994) also found discrimination, like the denial to touch the source of water, denial of entry into the temple, hotel, shop, house and cowshed, denial to touch water pitcher and to mix up with higher students while eating and drinking at the school, denial to mix up with high caste people in the feasts and discrimination in job opportunity. Both studies agree that the incidence of caste-based discrimination is higher in the western region than the eastern region of the country. It shows that the form and extent of discrimination against Dalits are positively correlated with the extent of development.

From the sense of feeling the word “Dalit”, nowadays is to remind not only age-old oppression/deprivation and the victims of such oppression/deprivation, but also to the hardship of their condition of life. This further symbolizes a struggle for recognition of self-identity, expression of historical reality of oppression due to caste based untouchability and occupation and a determination for creation of egalitarian society.

Nepali society has mechanisms that integrate them, that is, allow them to hold together and disturbances in any part of society tend to bring about adjustments elsewhere in the society in order to restore the state of harmony and stability. Dalit community is excluded from enjoyment of social, economical, educational and political opportunities. It has long history of struggle to fight against caste discrimination.

Social movement has become indispensable to change existing social structure that stands to institutionalize caste discrimination and social injustice. Struggling of Dalit is seeking perpetually accommodate, if not synthesize, its diverse discrete parts. Society is not a system in equilibrium, rather in conflict. Conflict is essential law of societal development. Society is a stage populated with living, struggling and competing actors. Social change is an uncommon occurrence in the society, but when it occurs it generally leads to the beneficial consequences for the society as a whole. There is a great need of social analysis to analyze the current social structures and organizing the socially excluded group/people for their rights and inclusion.

Social inclusion is the removal of institutional barriers and the enhancement of incentives to increase the access of diverse individuals and groups to development opportunities.

Social exclusion is a more comprehensive formulation which refers to the dynamic process of being shut out, fully or partially, from any of the social, economic, political or cultural system which determines the social integration of a person in society. Social exclusion may, therefore, be seen as the denial (or non-realization) of the civil, political and social rights of citizenship.

In dealing with the structure of Nepali society one thing that is of paramount importance in common to all levels of the society is the social change that is taking place in and around them. So an attempt has been made to trace the sources and the reason for changes that have taken place long time ago in history as well as in the recent past. We can not describe the structure meaningfully without trying to understand the process of the change and impact they are having upon the society. The current nature of Nepalese society is such that the groups with positive elements of value system in their social and collective practices are increasingly excluded from the mainstream of society, and their values are endangered as another, essentially alien, culture

becomes more pervasive. This other culture, the culture of fatalism, includes values and institutive those are inherently in conflict with development

In Nepal, the culture of fatalism devalues the concept of productivity. The productive sector of the society is increasingly getting discouraged in the proportion that the fatalistic culture is being encouraged and propagated, while its proponents are gaining ascendancy. Most development and the rising standard of living have been attained through the heavy infusion of external aids. The beneficiaries have not always been those who actually contribute to growth and production. But the irony is that those who enjoy the benefits contribute to be increasingly unhappy and ask for more without contributing to the process of development

Naila Kabeer defines institution as a framework of rules for achieving certain social and economic goal. Institutions produce, reinforce and reproduce social relations, thereby creating and perpetuating social differences and inequalities. She suggested four key institutional locations: the state, the market, the community and family and kinship. In an era of globalization and international consortia and alliances, the international community can also be considered as an institution. These institutions are not ideologically neutral, and they are not independent of each other, a change in the policy or practice of an institution may bring about change in the others. *Kabeers* argues that to understand how social difference and inequalities are produced and reproduced through institutions, it is necessary to move beyond the official ideology of bureaucratic neutrality to examine the actual rules and practices of institutions to uncover their core values and assumption.

In the modernization 1950, development was expanded through trickle down approach that means from developed countries to developing countries. At that time, two models such as world system model and dependency model were developed to analyze negative impact regarding trickle down approach. Basically those models were used to analyze the expansion of capitalism product structure and its impact and inter-countries relationship. Those models also found to be used to analyze the exploitation mechanism of developed countries toward developing countries.

Walsttrine is the main analyst of World System Model and *A.G. Franke* is the main founder of Dependency Model. Regarding the Dependency Model *Cardosco Falletto, Dos Santos, Paul*

Baran have named to analyze this model. Beside the name of *Walestrine* on World System Model, *Amir Samin*, *Chase-Dunn* have also contributed to analyze this model.

Specifically these models have implemented in NGOs and INGOs sectors.

Regarding the present World system, Non Government Organizations are developing and expanding rapidly. Basically World System is stepping toward political freedom and economic freedom in this era. Globalization is also found to be developed rapidly as a result world-wide international relationship has built. World centered organization such as United Nation (UN) has implemented so many programs that related to world-wide common issues and areas. Other International Non Government Organization like World Bank, International Fund Board have controlled over the most of developing countries in world. That's why International Non Government Organization are being developed and expanded rapidly now. In present context, entry of INGOs from country of Core State to country of periphery found to be increased rapidly. In world system, INGOs from developed countries with diversified goal and objectives have been entered into the developing countries. As a result, numbers of NGOs in Periphery State have also been increased in large scale due to the democracy and lack of exacting policy of countryside.

Concerning the present context of Nepal large numbers of NGOs have been established after the democracy of 2046 B.S. Nowadays, more than 15000 NGOs are actively running. At the same time INGOs are also working in Nepal by collaborating with NGOs. Most of NGOs have not own and resources they are fully depended on INGOs. Impact on capital have been increased from developed countries to developing countries through INGOs. This situation has created internationalization of investment and capital as well as expansion of culture, social norms, values, working modality, education, science and technology from developed countries to developing countries. Numbers of INGOs and their working areas have also been increased hastily. Due to lack of resources, NGOs of developing countries are not being able to work in a sustainable manner. On the other, NGOs from developed countries have been trapping benefits like political benefit, social benefit, economical benefits and religious benefit. Internally most of the elite groups have misused that organization. They have been used such a organizations for personal benefit.

In the world system, the large number of countries are found to be in periphery state. Countries in semi-periphery state is in the medium level and few number of countries are in Core state. Due to the unequal representation of countries in core, semi periphery and periphery state it exist unequal lifestyle and poverty. Because of the development and expansion of INGOs, impact on family, relationship, politics, religion and social structure have been occurred.

Regarding the fact, social inclusion is also the today's demand to bring social excluded group into the mainstreaming of social as well as development process, and that is leading massively by GOs NGOs and INGOs. They have been also led for empowerment for social excluded groups. Therefore, this study on the topic on Dalit Role in Decision Making Process of NGOs is relevant regarding this modernization age and development process.

2.1 Studies of Dalit in Nepal

Various studied have been carried out about Dalit since the distant past to till now. The trend to study about Dalit and Dalit issues have been increased after the re-introduction of Democracy. Several NGOs and INGOs began to conduct several programs to uplift the status of Dalit people in different sectors.

A research jointly conducted by Save the Children/US and Informal Sector Service Center (INSEC) to identify recruitment policies of selected NGOs and INGOs, bilateral and multilaterals to recommend ways to better integrate Dalit into the workplace shows that discrimination, oppression and lack of opportunities afforded to Dalits are well known. Many agencies working to improve the living standard of Nepal's marginalised people have programs that are specifically aimed at improving life opportunities for Dalit. It has been less obvious that the extent to which efforts at creating opportunities for Dalit have extended to these 'agencies' own hiring practices and policies. The value of having Dalit staff members is clear since they could be forced for social change and inclusion. Diversity within their own staff sets an example for their other partners, including government agencies and community organizations. Furthermore, Dalit staffs are likely better positioned to reach Dalit beneficiaries to further enhance programs directed at Dalits. (IS THERE ROOM ENOUGH? Dalit Recruitment Policies and Practices in Selected INGOs and Bi/Multilateral Organizations of Nepal).

“Dalits of Nepal: Issues and challenges” a book published by Federation of Dalit Organization (FEDO), tried to explore some realities that will be helpful for the better understanding of the issues of Dalits in Nepal. It tries to highlight Dalit women and their positions in the domains of education, law, male hegemony and economic independence including the issue of representation in the context of Dalit community in Nepal. An article of this book titled “Dalits of Nepal: Their movement Now and Then” expressed that Dalit NGOs are better organized and they have more access to grass root people than the sister organizations of the political parties. The political parties and their sister Dalit organizations are not doing adequately for Dalits whereas the NGOs are serving them with various short-term and long-term projects that deal with the real situation of Dalits.

Dalit are discriminated against on the basis of caste and untouchability. Dalit men and women are not only discriminated by so-called high caste people in Hindu model, they also have intra-caste discrimination within them. It could be the result of the large Hindu caste model of social hierarchical structure, where Dalit themselves became part of it. Generally, Dalit women are more discriminated in society than the male Dalit. The extent and form of discrimination against Dalits are found in enormous evidence.

The scholars and researchers have analyzed that the caste based discrimination in different angles of the existing practices of untouchability in Nepalese context.

According to **“Societal analysis: Politics of Poverty, injustice and Inequity”** a book published by Jana Utthan Pratisthan (2006), organizing the socially excluded groups/people for their human rights and inclusive democracy is another strategy. Organizing the people is the process through which a strong sense of purpose and unity is developed. It is powerful to influence policy, practice, idea and beliefs to change the lives of most vulnerable sections of the society.

Dalit Empowerment and Inclusion Project (DEIP) contributed largely to Dalit’s empowerment and inclusion in the national mainstream. Both empowerment and inclusion were stated not only as the code of ethics and a philosophy of DEIP but also as a guideline to carry out the programs from local to national and international level. DEIP designed with a conviction that empowerment and inclusion are two sides of integration in the mainstream Nepalese society.

“Empowerment is often equated with gaining power and access to the resources necessary to earn a living”. “An empowered individual can critically analyze his/her social and political environment and enjoy a feeling of control”. In the context of Nepalese society, where one caste, one language, one religion, one sex, one region and one class has monopoly, the concept of social inclusion is identical with “*Social justice*”, “*Basic Human Right*”, “*policy and activity to address the deprivation*”, “*removal of institutional barriers and enhancement of incentives for access to development opportunities*” and “*outside-in and top-down phenomenon*” that has “*relational and structural*” elements.

Inclusion comprises two sides: one side is acceptance and efforts for inclusion by the groups responsible for exclusion, and the other side is willingness and efforts of excluded groups for inclusion with those who excluded them. Some of the important aspects of inclusion are policy and institution. Attitude and incentives are also other aspects of inclusion.

The term “*Integration*” following Arthur Evans Wood, refers to “ that social process which tends to harmonize and unify diverse and conflicting units, whether those units are elements of personality, individuals, groups or larger social aggregations” (cf . Fairchild 1976:159). DEIP on the other hand, views integration as a stage where there is a complete absence of hierarchy system and full integration of Dalit in to the mainstream Nepalese society. Social class system will be completely abolished and Dalit will be just one of the many sub-castes within Nepali society.

Reservation or affirmative action has been one of the major issues advocated by the Dalit movement. It is an important way to attain both empowerment and inclusion of Dalit in the mainstream Nepalese society. The women’s equal rights movement is also demanding for reservation, which is of equal concern to Dalit women. Reservation for Dalits and “reservation within reservation” especially for Dalit women, so called “low caste” Dalits and Madhesi Dalits, will help for empowerment and inclusion of these groups within the Dalit community and the mainstream Nepalese society.

The reservation policy would be appropriate in the concept of positive discrimination while restructuring existing Hindu Feudalist state. Reservation policy can be accepted as strategic goal

point for the liberation of Nepali Dalit to make equality in economic sector including guarantee of their access in political and administrative apparatus. There are many confusions and disagreements while discussing about reservation policy for Dalits in Nepalese context. It has been realized that those confusions about the reservation should be removed to move forward. Various confusions are created in reservation because Nepali political trends use different terminologies in the context of solving Dalit's problems. The sentence/statement used for reservation are "special rights" "special provision" "progressive reservation" "proportionate reservation" "reservation" and "periodic reservation". All terminology used differently in different time and different political ideology should make uniform to use appropriate terminology for reservation in Dalit movement as well as political movement.

Argument is also found on whether reservation is Dalit rights or not in Nepal. Reservation is Dalit rights in reality. If it is not rights, Dalit can not be claimed. Demanding reservation by Dalit is the requirement of democracy in their life. Reservation is provided for the certain time period, but it is not appropriate to determine the period for reservation at the initial phase. Therefore, reservation is must in political and administrative as well as socio-economic machinery unless Dalit reach equal status of ruling class.

Reservation is a concept based on justice. This is the means to acquiring justice. There is need for positive discrimination for the eradication of the existing discrimination in the society. Reservation is one among the many form of positive discrimination. It indicates separate number and quota. This kind of special provision is granted to define classes and communities. Reservation is a policy which is implemented for the overall advancement of backward classes and communities. Since reservation is provided so as to minimize or redress the effect of discriminated perpetuated by the state and society for the past many years, it is considered as remedial or compensatory justice.

Reservation is not enough in this context. It is time to analyze the role of Dalit in decision making process. It is not possible only through the effort of one or two Dalit organizations; solidarity expression should be collected from other non-dalit organizations too. Since most of the NGO have been established by aiming to uplift the socio-economic status of Dalit people for last 20 years. Access in decision making level is essential in this era to run an organization

inclusively and this topic related study is most important to know the role of Dalit people in the process of decision making in organization level. Therefore, the study on the role of Dalit in decision making process in NGOs is made relevant under institutional study so as to bridge the gap between theoretical and empirical study.

CHAPTER - III

RESEARCH METHODOLOGY

3.1 Introduction and Rationale of the Study Area

Numbers of eight district level NGOs of Parbat were purposefully proposed to participate in this study. In the time of 21st century, many development agencies like Civil Society, GOs, NGOs and INGOs are emphasizing to make access of Dalit people in decision making process and that is also the today's requirement because all people should have equal access in the resources and development process for better achievement. Development organizations have a clear vision regarding the working modality and the program to make access of excluded group in decision making process as well as for mainstreaming them into the development process. An effective strategy and proper approach is required to promote access of Dalits at both project and policy level. Another site Parbat district is famous for the playing vital role in the NGO-led development activities. DDC and other government agencies in the Parbat district are also recognized in the development activities. The community people of this district also honor the NGO activities, which provided service to them in the period of conflict situation in Nepal. As per NGO profile of Parbat district FY 60/61 there are 28 numbers of NGOs that are still actively running. Among them, participation of Dalit GA (General Assembly) member is in 18 number of NGOs and their representation in EC of 11 number of NGOs and the Dalit staffs are in 6 number of NGOs. The number of Dalits in GA of NGO Body is 173 and 27 in EC, number of 18 is working as a volunteer and number of 9 is staff in NGO of Parbat district. With the reference of the NGO profile of Parbat District FY60/61, it is clear that the Dalit representation in NGO of Parbat district is in satisfactory level. Thus, this study in Parbat District was carried out to know the following points

- a. The common slogan of new Nepal is, "Inclusion of caste wise, area wise and gender wise in every dimension of the activities". Regarding that fact, this research may explore the Dalit role in the decision making of the public sector of Nepal.

- b. Researcher is also the inhabitant of Parbat district so that it was easy to study the area.

3.2 Research Design

The study is based on exploratory as well as descriptive research in nature. This is a study, which tries to find Dalit's role in decision making process in NGOs. There are two areas of concern in this research. First, the situation analysis has used the available secondary information. This exercise has made detail to the situation in which Dalits are living and struggling for social welfare. Second, extensive field information was gathered and analyzed to evolve a comprehensive understanding of the study linking to the existing situation of Dalit role in decision making process. Therefore, the study is an intermix of both qualitative and quantitative data. Quantitative information indeed has supplemented and complemented qualitative information.

3.3 Nature and Source of Data

Data was qualitative and quantitative. Two types of data sources were used in this study: (a) Primary source and (b) Secondary source. Primary data was collected directly from the study area by using the interview schedule, focused group discussion and interview tools. Secondary data was collected from different books, newspapers, previous research reports, district profile, NGO Federation district chapter, NGOs progress reports, minutes book etc.

3.4.1 Universe and Sampling

There are 28 number of NGOs registered in the District Administration Office in the legal authority of NGO registration act 2034B.S. Women group, Cultural conservation group, Forest User Group, Water users Group, Irrigation users Group, Saving Group, Memorial foundation, Professionals groups and Development actor are registered in the same legal authenticity. It was so difficult to categories the registered NGO. That's why, the criteria for the selection of the NGOs were as:

-) Renewal from District Administration Office, Parbat
-) Registered in Social Welfare Council, Kathmandu

-) Registered in NGO Federation, Parbat
-) Those NGOs in which Dalits have placed in GA and EC

As per NGO profile of Parbat District 2067 there are 59 registered NGOs in existing and 40 are in active period.

Above mentioned NGOs met the above criteria was the research unit of the researcher. Among them number of 8 (20%) NGOs were selected for information collection.

3.5 Methods of Data Collection

3.5.1 Interview Schedule

This method was the major method of the data collection from the Dalit executive member as well as Dalit employee of NGO.

3.5.2 Semi Structured Interview

This method was used to collect the main information from the Dalit and Non-Dalit Member of executive Committee .

3.5.3 Focus Group Discussion

Two FGDs were carried out in the respective organizations in which survey was not focused to supplement the data through the field survey. The main objective of the FGD was to collect information on attitude of Dalit and non-Dalit towards Role of decision making process in NGO. The number of participants involved in these discussions ranged from 4–6. Information through these conversations was subsequently used for qualitative discussions.

3.5.4 Observation

Direct observation was done and incorporated the information in the report.

3.6 Data Analysis and Interpretation

Collected data was gathered and processed in statistics and explanatory form. It was presented in table by using numerical techniques. Hence, collected information was presented through various pictorial tools. For the convenience of the researcher, complex elaboration was rejected. The database was thoroughly analyzed and critically interpreted. Data processing was done by using a microcomputer. The data was analyzed from simple statistical procedures. Most of the analysis has been done in percentage and number. In addition, one way frequency, table, graphic and pie chart are also used. The collected data was analyzed by the researcher in different forms and then gathered together for final report.

- a. Document Analysis:** The information collected from secondary sources organized in a content form and incorporated with the findings of the research/study.
- b. Content Analysis:** The descriptive information collected during the structured was interviewed together. The gathered descriptive information was read and re read to conceptualize and to build themes of the report. However, the priority was given to the guidance of Dalit activists, development experts and others.

3.7 Limitation of the Study

In spite of the efforts there are also some limitations of the study such as the researcher involved in the research is not highly professional person. The study itself is a learning process therefore it might not be more scientific research. The study is based on a limited number of samples located at single geography community (Parbat District) so generalization may not be applicable to wider organizational area. With the reference of NGO profile of Parbat District FY 60/61 prepared by NGO federation of Parbat District, original target was to reach 8 organizations but now the number of NGOs found to be in increasing level. As a result 40 NGOs are established in district level in existence, therefore the sampling size may not be more scientific. It just replicates status of Dalits within limited organizations from the prospective of Dalits benefits and empowerment. The conclusion drawn out from the study depends upon availability and reliability of the respondents. So there may be possibilities of errors.

CHAPTER – IV

NGOs AND DALIT'S PARTICIPATION IN PARBAT

4.1 Background Information of NGOs in Parbat District

Before the Democracy of 2046 B.S. only 4 Non Government Organization were registered in local level of Parbat district then gradually increased the large number of NGOs in Parbat district. After Democracy there was free space to establish and develop NGOs. By grabbing that opportunity, large number of NGOs was increased having the aim of social activities in local level, in district level as well as working in regional to national level. As a result, more than 900 NGOs were registered in Parbat District including religious group and guthi also. With reference of NGO profile of Parbat District prepared by NGO Federation of Parbat district, 28 NGOs were actively running at FY 2060/2061. As per NGO profile of Parbat District prepared by NGO Federation of Parbat FY 2066/2067, 40 NGOs are actively running now.

4.2 Working NGOs in Parbat District

NGOs have been categorized their working areas as their organizational aim and objective. NGOs of Parbat district are found to emphasize to the area of Forest, Ecological environment, health and sanitation, women development, women trafficking and education. Beside these training, capacity enhancement, Health and hygiene, awareness, advocacy, human right, group formation, saving credit, income generation activities, art and culture protection and promotion are major working areas of Parbat district. Working with disable group and children, conflict management, cooperative, poverty alleviation, physical input, communication and information technology are also the working areas of NGOs of Parbat district. Regarding the working areas of NGOs of Parbat district, 21.43 % NGO is limited in VDC level, 57.14% NGO in district level and 10.71% is in national level.

4.3 Aims and Objectives of NGOs in Parbat District

With the references of NGO Profile of Parbat district FY 60/61 prepared by NGO Federation Parbat, the main aim/objectives of 28 NGOs are categorized below. It shows that the large number of NGOs's (57.5percent) aim/objective is focused in the area of forest and environment,

21.4 percent focus their aims toward women development, human right, capacity building and health and hygiene. Some of the NGOs 14.3 percent set aim/objective with consideration of awareness, advocacy, Dalit right, social mobilization group formation, saving credit and 7.1 percent NGOs set organization aim and objective regarding cooperative, child development and poverty alleviation. By the overall analysis of Table 1, it come to know that the NGOs are taking initiation and being conscious toward the Dalit issues and Dalit focus program implementation.

Table 1 : Overall Aims and Objectives of NGOs in Parbat District

S.N.	Objective	Number	Percentage% *
1	Forest, Environment Plantation, sanitation	16	57.1
2	Women Development	8	28.5
3	Women trafficking	7	25
4	Education	7	25
5	Human Right	7	25
6	Capacity Building	6	21.4
7	Health and hygiene	6	21.4
8	Art and culture protection and promotion	5	17.8
9	Awareness and Advocacy	4	14.3
10	Social mobilization	4	14.3
11	Dalit empowerment	4	14.3
13	Group formation, saving and credit	3	10.7
14	Disable group empowerment	3	10.7
15	Conflict management	3	10.7
16	Communication, information and technology development	3	10.7
17	Physical input	3	10.7
12	Poverty alleviation	4	7.1
18	Cooperative	2	7.1
	Child Development	1	7.1
19	Sport Development	1	3.6

* Multiple responses

Source : NGO Profile of Parbat District FY 60/61 prepared by NGO Federation Parbat

4.4 Organizational Background

4.4.1 Vision, Mission, Goal and Objectives (VMGO)

This section presents Vision, Mission, Goal and Objectives of the participated organizations to know their mandates to lead strategies, policy and program. A vision is powerful motivator and can inspire the people to lead the program, strategies and policy for the upliftment of Dalits and disadvantaged communities. An effective vision should provide a challenge for whole organization. The mission of organization can be presented as a statement of its basic purpose or reason for existence. For instance, if mission statement is clear to address the issue of Dalit inclusion, the organization is sustained accordingly. The goal and objectives which the organization is expected to contribute and be achieved is the result of the program and project of the organization.

4.4.2 Vision of the Organizations

Table 2 shows that out of 8 surveyed organization, 2 organizations (25 percent) envision to promote human rights and equitable society, 2 organizations (25 percent) want healthy and wellbeing community, 3 organizations (37.5 percent) have organizational vision to improve livelihood and sustainable development and only one organization (12.5 percent) desires to work at natural resource management and its equitable sharing and promotion development of technology. Most of the organizations seem to be taken improving livelihood and sustainable development as an important agenda. By analyzing Table 2, it comes to know that most of organizations have realized to improve livelihood and sustainable development. As a result most of programs are designed and also interlinked with improved livelihood and sustainable development. They have also envisioned toward human right and equitable society in satisfactory level which is being today's demand.

Table 2 : Vision of the Organizations

S.N.	Categories	Frequency	Percent
1.	Promotion of human rights, and just and equitable society	2	25
3.	Healthy and Well being community	2	25
4.	Natural resource management, its equal distribution, and promotion development of technology	1	12.5
5.	Improvement in livelihood and sustainable development	3	37.5
	Total	8	100

Source : Field Survey, 2010.

4.4.3 Mission of the Organizations

To clarify the mission of the organizations presented in Table 3 in which 8 selected organization as a respondent, 3 organizations (37.5 percent) has organizational mission on improvement in livelihood and sustainable development, 1 organization (12.5 percent) follow the way of sustainable livelihood and poverty alleviation, 2 organizations (25 percent) exist to empower excluded groups for advance social justice and livelihood improvement and 2 organizations (25 percent) have mission to address community mobilization through sustainable management of local resources. By the analysis of Table 3, it becomes clear that the most of organization have mission on livelihood improvement and sustainable development. Most of organizations are also found to include empowerment of excluded group, social justice and basic need fulfillment of them. Concerning this fact, one comes to realize that the organizations are being serious toward the empowerment of excluded group and social justice.

Table 3 : Mission of the Organizations

S.N.	Categories	Frequency	Percent %
1.	Sustainable livelihood and poverty alleviation	1	12.5
2.	Empowerment of excluded groups for establishing social justice and fulfilling their basic needs	2	25
3.	Community mobilization through sustainable management of local resources	2	25
4.	Improvement in livelihood and sustainable development	3	37.5
	Total	8	100

Source : Field Survey, 2010

4.4.4 Goals and Objectives of Organizations

Table 4 shows that out of 8 selected organizations as a respondent, 4 organization (50 percent) have organizational goal and objectives to improve livelihood and community development through local resource mobilization and improving environment, 3 organizations (37.5 percent) have determined goals and objectives to emphasize empowerment and capacity building of excluded groups in the development process and reduce all kind of discrimination, 2 organizations (25 percent) have the goals and objectives focused on Human right and only one organization (12.5 percent) includes Gender equity in their organizational goal and objectives. By the analysis of Table 4, it comes clear that the majority of organization focus livelihood improvement and community development and empowerment of excluded group so they have set their organization's vision, mission, goal and objective regarding livelihood improvement and community development as well as empowerment of excluded group.

Table 4 : Goals and Objectives of Organizations

S.N.	Categories	Frequency	Percentage *
1.	Improve livelihood and community development through local resource mobilization and improving environment	4	50
2.	Empowerment of excluded group, reduce all kind of discrimination	3	37.5
3.	Income generation through agroforestry product and animal husbandry	1	6.66
5	Gender equity	1	12.5
6	Human right	2	25

* Multiple responses

Source : Field Survey, 2010.

4.5 Dalit Focused NGOs and Their Activities

With reference of NGO Profile of Parbat District FY 60/61 prepared by NGO Federation of Parbat District, out of 28 organizations, 4 organization, (14.3 percent) are found to be recognized as a Dalit Focus NGOs in which all program intervention focused on Dalit Empowerment. Among the existing more than 90 percent NGOs have included program related to Dalit Welfare and Empowerment.

4.5.1 Program Intervention and Area

Concerning the program intervention, Table 5 shows that out of 8 surveyed organizations, 3 organizations (37.5 percent) could be seen in Dalit empowerment and social inclusion. Large number of organizations (75 percent) were working for renewable and alternative energy and improved cook stove, 4 organizations (50 percent) were found to work for community forest management and rest of the organizations focus on sustainable agriculture, income generation activities, drinking water, health and hygiene, cooperative and irrigation were reported. By the analysis of Table 5, it becomes clear that the organization have implemented their programs regarding organization VMGO. Table 6 shows that the out of 8 selected organization as a

respondent, half percent of organizations are working within District and half percent of organizations are also working within and out of the Parbat District like Baglung, Myagdi, Syangja, Palpa, Kathmandu and Sindhupalchok.

Table 5 : Program Intervention and Area

Program Intervention	No. of Organization	Percentage *
Renewable energy, Improved cook stove, Alternative energy	6	75
Commercial vegetable farming, Sustainable Agriculture	3	37.5
Drinking water and sanitation	3	37.5
Community Forest Management	4	50
Health and hygiene	2	7.14
Dalit empowerment and social inclusion	3	37.5
Saving credit IGA program	3	37.5
Cooperative	2	25
Irrigation, Agriculture land management	2	25
Income Generation through agriculture and livestock development	2	25

* Multiple responses,

Source : Field Survey, 2010

Table 6 : Program Area of Surveyed NGOs

Target area	No. of organization	Percentage
Only in Parbat district	4	50
Parbat and other district (Baglung, Argakhanchi, Palpa, Syangja, Kathmandu, Myagdi, Sindhupalchok)	4	50
Total	8	100

Source : Field Survey, 2010

4.5.2 Organization Structure by Caste and Ethnicity

Table 7 and 8 reveal that the 89 NGOs members have been found in different position in 8 selected organizations, Dalit occupies 38.20 percent, Non-Dalit (53.93 percent) and other ethnic groups occupy 7.87 percent. Among them, non-Dalit seems to hold most of the key positions like president, vice-president, treasurer, secretary. Dalit members have been found to be in 7 key positions like President, vice president, Vice-secretary and Treasurer that influenced to have no. of 2 Dalit focused organizations. Regarding the key position of ethnic group, it found to be very poor. The total number of EC member from ethnic group is 7 having only one Treasurer. By analyzing Table 7 and 8, the result was found that the status of Dalit people in EC regarding key position is in satisfactory level. Among them number of 2 persons was found to have leading role as a Chair person because of that number of 2 surveyed organizations were itself Dalit organizations and working for Dalit welfare and empowerment.

Table 7 : Structure of EC/Management Committee by Caste and Ethnicity

Caste	Number	Percentage
Dalit	34	38.20
Non-Dalit	48	53.93
Other ethnic group	7	7.87
Total	89	100

Source : Field Survey, 2010.

Table 8 : Held Position in EC/Management Committee by Caste and Ethnicity

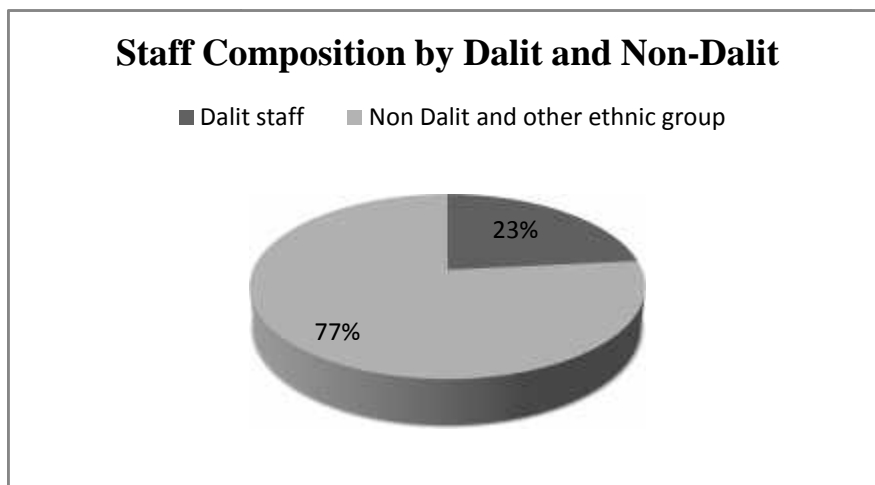
Position	Caste			Total
	Dalit	Non-Dalit	Other Ethnic Group	
President	1	7	0	8
Vice president	1	6	0	7
Treasurer	3	4	1	8
Secretary	0	8	0	8
Vice secretary	2	0	0	2
Member	26	23	6	56
Total	34	48	7	89
Percentage	38.20	53.93	7.87	100

Source : Field Survey, 2010.

4.5.3 Staff Composition of Dalit and Non-Dalit

Figure 1 shows that out of 124 staffs working for the organization, number of 95 staff (77 percent) are found to be Non-Dalit staff including ethnic group also and number of 29 staff (33 percent)are Dalit staff. Regarding the social inclusion, Dalit participation in NGO sector have been found to be in satisfactory level.

Figure 1 : Staff Composition by Dalit and Non Dalit



4.5.4 Dalit Staff and their Position across the NGO

Table 9 shows that the out of 124 staff of surveyed organization, 29 staffs (23.38 percent) are Dalit and their involvement in the senior position have been found to be least such as only one (0.8 percent) is working as a Program Officer, number of 1staff(0.8 percent is working as a Administrative Officer, 1 staff (0.8 percent) is Program Coordinator, 1 staff (0.8 percent) is Field Officer and rest of them (20.16 percent) are Community Mobilizer. Out of 8 NGOs, 2 are Dalit Organizations. By analyzing table 9, it is came to a realization that the participation of Dalit staff in decision making level is very low. So it needs to widen the space for Dalit people in decision making level. Because it is also affecting factor to access Dalit people in decision making level and ensure their role in this area.

Table 9 : Dalit Staff and their Position across the NGO

Position	Dalit	
	No.	Percent
Program Officer	1	0.8
Admin Officer	1	0.8
Program Coordinator	1	0.8
Field Supervisor	1	0.8
Mobilizer	25	20.16
Total	29	23.38

Source : Field Survey, 2010

4.6. Leadership and Participation

4.6.1 Dalit participation in organization meeting

Table 10 shows that the out of 15 respondent, 8 were from Dalit and Non-Dalit Board member of organization and 7 were Dalit staff, GA member and EC member of organization 9 respondents (60 percent) agreed on regular participation of Dalit staff and board member in meeting. 4 respondents (26.67 percent) accepted on usually participation of Dalit in meeting and 2 respondents (13.33 percent) realized that the occasionally Dalit participation in meeting. The reason of meeting attendance level is also clarified by respondent. According to them, the factors affecting to the regular Dalit participation in meeting is being Dalit member in responsible position of organization. Some of organizations are themselves working in Dalit issues. Being usually and occasionally Dalit participation in meeting is to depend on daily wages. They have other business and they engage in household chores and caring of their sibling, and do not have responsible position in organization. By the analysis of Table 10, the Dalit participation in organization meeting is found to be very effective due to the key position and Dalit focused program. In some organizations, Dalit participation in Organization meeting was found to be improving level due to the other business and dependency on daily wages.

Table 10 : Dalit Participation in Organization Meeting

Respondent views	Frequency	Percentage	Affected factors
Dalit participation in meeting regularly	9	60	<ul style="list-style-type: none"> - Due to have responsible position in EC - No. of 2 organizations are themselves Dalit based organizations. - Focused Dalit welfare and empowerment
Dalit participation in meeting usually	4	26.66	<ul style="list-style-type: none"> - Due to the lack of desired number of Dalit members in EC
Dalit participation in meeting occasionally	2	13.33	<ul style="list-style-type: none"> - Due to engagement in household chores and caring of their sibling - Due to the other business. - Dependency on daily wages.
Total	15	100	

Source : Field Survey, 2010

4.6.2 Leadership Status in Dalit People in Organization Meeting

Regarding the Leadership status of Dalit people in organization meeting, Table 11 shows that out of 15 respondent, 8 were from Dalit and Non-Dalit Board member of organization and 7 were Dalit staff, GA member and EC member of organization, 6 respondents (40 percent) replied “yes” while questioning on Agenda purposed by Dalit member and affected factor. 1 respondent (6.67 percent) answered “no” due to the lack of Dalit participation in EC and not having responsible key position. Based on other question on Conscious on their own role and responsibility, 14 respondents (93.33 percent) replied “yes” due to have a feeling of ownership and answer of 1 respondent 6.67 percent is “no” due to the dependency on daily wages,

engagement in household chores and caring of his/her siblings. In the area of shared leadership in team, 15 respondents (100 percent) replied “yes” due to the fulfillment of today’s demand.

Regarding the leadership status to lead any event as a leader, 4 respondents (26.66 percent) replied “yes” due to their hold in key and responsible position in organization and 11 respondents (73.33 percent) replied “no” due to not having key and responsible position in organization. By the overall analysis of Table 11, majority of Dalit people are found to be conscious on their role and responsibility. They have been purposed agenda specifically who have held the key position in decision making level. Dalit people have been found to lead events as a leader. As a result, they have built up the confidence. In most of organizations, they have been practised in share leadership which is the most important to build up of all capacity equally and motivate for active participation.

Table 11 : Leadership Status in Dalit People in Organization Meeting

	Respondent Views	Frequency	Percentage
Agenda purposed by Dalit EC member	- ‘Yes’, due to the key position in EC	6	40
	- ‘No’, only one Dalit member in EC	9	60
	- Not have responsible position		
Total		15	100
Conscious on their own role and responsibility	- ‘Yes’, due to the a feeling of ownership	14	93.33
	- ‘N’, depend on daily wages		
	- engage in household chores and caring of their siblings	1	6.67
	- Mostly Agenda purposed by EC member who are in key position		
Total		15	100
Shared leadership in team	-‘Yes’, due to fulfillment of today’s demand	15	100
Total		15	100
Lead any event as a leader	- ‘Yes’, due to the key and responsible position in organization	4	26.66
	- ‘ No’, due to not having key and responsible position in Organization. - Just Completed the assigned event	.11	73.33

Total		15	100
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Source : Field Survey, 2010

4.7 Dalit Participation in Organization Development

4.7.1 Dalit Participation in Leadership

Concerning the Dalit participation in Leadership, Table 12 shows that out of 15 respondents, 8 were from Dalit and Non-Dalit Board member of organization and 7 were Dalit staff, GA member and EC member of organization. 5 respondents (33.33 percent) put view on not in desired level, 1 respondent (6.67 percent) on at least no. of 2 Dalit people should be in EC. 3 respondents (20 percent) put view on lack of self-initiation, 3 respondents (20 percent) on need to be in key position, and 3 respondents (20 percent) emphasize for the need to empower to achieve key position for leadership. By the analysis of Table 12, it becomes clear that the Dalit participation in Leadership is not in desired level. Due to the lack of self-initiation, empowerment do not have key position as required. Dalit people still do not have participant in leadership in desired level.

Table 12 : Dalit Participation in Leadership

Respondent views	Frequency	Percentage
Not in desired level	5	33.33
At least no. of 2 dalit people should be in EC	1	6.67
Lack of self-initiation	3	20.00
Need to be in key position	3	20
Need to empower to achieve key position for leadership	3	20.00
Total	15	100

Source : Field Survey, 2010.

4.7.2. Dalit Participation in Decision Making

Regarding the Dalit participation in Decision making Table 13, shows that out of 15 respondents (8 were from Dalit and Non-Dalit Board member of organization and 7 were dalit staff, GA member and EC member of organization), 5 respondents (33.33 percent) put view on not in desired level, 3 respondents (20 percent) on lack of self-initiation, 2 respondents (13.33 percent)

on need to be in key position and 5 respondents (33.33 percent) on need to empower to achieve key position for decision making. By the analysis of Table 13, it is clear that the Dalit participation in Decision making level is not in desired level. Due to the lack of self-initiation, empowerment and not having key position as required. Dalit people still have not participated in leadership in desired level.

Table 13 : Dalit Participation in Decision Making

Respondent views	Frequency	Percentage *
Not in desired level	5	33.33
Lack of self initiation	3	20.00
Need to be in key position	2	13.33
Need to empower to achieve key position for decision making	5	33.33
Total		100

*Multiple responses, Source : Field Survey, 2010.

4.7.3 Dalit Participation in Program Cycle

On the topics of Dalit participation in Program Cycle, Table 14 shows that the out of 15 respondent (8 were from Dalit and Non-Dalit Board member of organization and 7 were Dalit staff, GA member and EC member of organization), 7 respondents (46.67 percent) put view on Dalit participation in local level and related sector wise program cycle, but lack of initiation in planning phase. 4 respondents (26.67 percent) replied that the Dalit participation in local level to organizational level is good regarding program cycle, but also focused on the lack of initiation in planning phase, 2 respondents (13.33 percent) agreed on not in desired level, 1 respondent 6.66 percent on Lack of self initiation of Dalit people. 1 respondent (6.66 percent) focused on Dalit people not interested to work in free of cost, 1 respondent (6.66 percent) on Dalit participation in planning process in organizational to national level. As per most of respondent's views, the Dalit participation in program planning process has been found to be in active and effective level. By the analysis of Table 14, it is clear that the Dalit participation in program cycle has been found to be in satisfactory level, but in planning phase it has been found to be in improving level. Due to

the lack of self-initiation and empowerment, Dalit people still have not participated in Program cycle in desired level.

Table 14 : Dalit Participation in Program Cycle

Respondent views	Frequency	Percentage *	Participation level
Dalit participation in local level and related sector program cycle, but lack of initiation in planning phase	7	46.67	Active and effective
Dalit participation in local to organizational level planning process, but lack of initiation in planning phase	4	26.67	Active and effective
Dalit participation is not in desired level	2	13.33	Active and effective
Lack of self initiation	1	6.66	Active and effective
Not interested to work in free of cost	1	6.66	Active and effective
Participated to organizational to national level planning process	1	6.66	Active and effective
Total		100	

*Multiple responses

Source : Field Survey, 2010

4.7.4 Dalit Participation in Resource Mobilization

Concerning the Dalit participation in resource mobilization, Table 15 shows that the out of 15 respondent (8 were from Dalit and Non-Dalit Board member of organization and 7 were Dalit staff, GA member and EC member of organization), 7 respondents (46.67 percent) expressed ideas on active participation of Dalit in local level and sector wise resource mobilization, 2 respondents (13.33 percent) put views on Dalit participation in local level to organizational level for resource mobilization. 3 respondents (20 percent) asserted on active Dalit participation in all kind of available resource mobilization, 1 respondent (6.66 percent) accepted that they do not

have access due to the limited resources, and 2 respondents (13.33 percent) replied that Dalit participation in organizational to national level of resource mobilization. By the analysis of Table 15, it came to know that the Dalit participation in resource mobilization especially in local resource mobilization found to be in desired level. But in organizational to national level it found to be in improving level.

Table: 15 : Dalit Participation in Resource Mobilization

Respondent views	Frequency	Percentage
Active participation of Dalit in local and sector-wise resources mobilization (Natural, human, physical, social)	7	46.67
Active participation of Dalit in local to organizational level of resource mobilization (Local resources and organizational resources)	2	13.33
Not access due to the limited resources	1	6.66
Active participation in all kind of available resource mobilization	3	20
Participated to organizational to national level of resource mobilization	2	13.33
Total	15	100

Source : Field Survey, 2010

4.7.5 Dalit Access in Policy and Guideline

Regarding the Dalit access in Policy and guideline, Table 16 shows that the out of 15 respondent (8 were from Dalit and Non-Dalit Board member of organization and 7 were Dalit staff, GA member and EC member of organization), 7 respondents (46.67 percent) accepted about the problem of access in policy making level. 2 respondents (13.33 percent) expressed about the need of full access in policy and guideline preparation and utilization, 7 respondents (46.67 percent) asserted the lack of access in policy making level. By the analysis of Table 16, it becomes to know that the Dalit access in organization policy and guideline making level is not in desired level due to the lack of self-initiation and not having key position in desired level.

Table 16 : Dalit Access in Policy and Guideline

Respondent views	Frequency	Percentage
'Not', due to lack of self-initiation	6	40
Full access due to hold in key position in executive body	2	13.33
Not access in Policy making level due to the problem of not having key position	7	46.67
Total	15	100

Source : Field Survey, 2010

4.7.6 Dalit Participation in Benefit Sharing

Regarding the Dalit participation in benefit sharing regarding services, facilities and organizational resources, Table 17 shows that out of 15 respondent (8 were from Dalit and Non-Dalit Board member of organization and 7 were Dalit staff, GA member and EC member of organization), 10 respondents (66.6 percent) replied to follow the organizational policy and guideline, 4 respondent 26.67 percent expressed view to follow donor policy and 1 respondent 6.66 percent asserted to not in desired level due to have limited resource

Table: 17 : Dalit Participation in Benefit (Service, Facilities and resource) Sharing

Respondent views	Frequency	Percentage
Follow the organizational policy and guideline	10	66.67
Follow donor policy	4	26.67
Not in desired level due to have limited resource	1	6.66
Total	15	100

Source : Field Survey, 2010

4.7.7 Dalit Participation in Coordination and Networking

On the topics of Dalit participation in Coordination and Networking, Table18 shows that the out of 15 respondent (8 were from Dalit and Non-Dalit Board member of organization and 7 were

Dalit staff, GA member and EC member of organization), 7 respondents (60 percent) agreed to have dalit participation in local level and sector wise coordination and networking, 3 respondents (20 percent) expressed view on the needs of Dalit participation in organizational to National level of coordination and networking and 3 respondents (20 percent) asserted the need of capacity building of Dalit people in coordination and networking of all level. By the analysis of Table 18, the Dalit participation in coordination and networking specifically in local level have been found to be very effective. However it is needed to improve and enhance Dalit participation equally in all level such as organizational to national level for sustainable development.

Table 18 : Dalit Participation in Coordination and Networking

Respondent views	Frequency	Percentage
In local level and in related sector	9	66.67
In organizational to National level	3	20
Need to build capacity of Dalit people in coordination and networking in all level	3	20
Total		100

Source : Field Survey, 2010.

4.8 Transparency in Organizational Development

Table 19 shows that, by analyzing the transparency of organization in different area like periodic plan, program and activities, policy/guideline, resource mobilization, income expenditure and benefit sharing, it is clear that the transparency level in all area have been found to be in excellent level. Because of that, the majority of surveyed organization have common mechanism to submit and approve plan and program by GA annually. Discussion and sharing about related issues with EC member regularly, discuss and share with the staff in staff meeting regularly are as per required. And they run program with the reference of policy and guideline. In the area of program and finance transparency, some of the organizations have carried out public audit also. Some of the organizations have been submitting report in DDC.

Table 19 : Transparency in Organizational Development

	Respondent View	Frequency	Percentage*
Periodic plan	Submit and approve by GA annually	8	100
	Discuss and sharing with EC member in monthly EC meeting	8	100
	Discuss and sharing with staff in monthly staff meeting	7	87.5
	Submit to DDC annually	1	12.5
Program/ activities	Conduct public audit regularly	1	12.5
	Reporting to GA Annually	8	100
	Sharing with EC Member quarterly	5	62.5
	Sharing with staff in staff meeting regularly	6	75
	Extension by newsletter	1	12.5
Policy and guideline	Sharing and discussion with EC and submitted and approve by GA	8	100
	Sharing and discuss with staff	6	75
Resource mobilization	Emphasize to public audit	1	12.5
	Clearly written in policy and guideline	8	100
	Project wise sharing with staff	3	
	Sharing regularly with EC member	8	100
	Present annually in GA	8	100
Income and expenditure	Maintain ledger bill vouchers systematically	8	100
	Keep in double entry system	8	100
	Annual audit and submit audit report annually in GA	6	75
Benefit sharing	Clearly written in policy and guideline	5	62.5
	Sharing with EC member	8	100
	Sharing with staff and make in consensus	6	75
	Reporting to GA annually	8	100

*Multiple responses

Source : Field Survey, 2010

4.9 Affecting Factor in Decision Making Process

4.9.1 Status of Dalit in Decision Making Process

Regarding the point on Decision Making Process in organization Table 20 shows that the out of 7 respondents (Dalit employee and Dalit board member of NGOs), all of 7 respondents (100 percent) claimed in participatory discussion and make consensus. Concerning the point on forced to change any decision that explored by Dalit employee and Dalit board member, the reply of 6 respondents (85.71 percent) was not yet to change due to conduct the meeting in a participatory way, and 1 respondent (14.28 percent) replied 'yes' for change to provide key position to the Dalit women. Similarly the another question given list out taken decisions that proposed by Dalit people, the reply of 5 respondent (71.42 percent) was not to take yet, and the answer of 1 respondent (14.28 percent) was 'yes' to change agenda for providing key position to the Dalit women and another 1 respondent (14.28 percent) also replied in a positive way to coordinate and partnership with INGOs. On the point of any taken decision to encourage Dalit participation, the reply of 3 respondents (42.85 percent) was 'yes' for implementation of Dalit empowerment program, 2 respondents (28.56 percent) replied positively for the Income Generation activities for Dalit people and the answer of 2 respondents (28.56 percent) was 'yes' to provide key position to Dalit people. In the area of satisfaction with existing responsibility, the answer of all 7 respondents (100 percent) was yes due to be justifiable in existing situation. By the analysis of Table 20, it has been found to involve Dalit people in decision making process. But the percentage of Dalit people in this level has been found to be very low which need to be improved in forthcoming day for social inclusion and sustainable development.

Table 20 : Decision Making Process in Organization

Area	Respondent View	Frequency	Percentage
Decision making process in organization	Participatory discussion and make consensus	7	100
Forced to change any decision that explored by Dalit employee and Dalit board member	‘Not’ have experienced due to conduct meeting in a participatory way	6	85.71
	‘Yes’ to change agenda of providing key position to the Dalit women	1	14.28
Could you list the decisions taken, which you proposed?	Not yet	5	71.42
	Coordination for the program launch	1	14.28
	Partnership with INGOs		
	Provide key post to the Dalit women	1	14.28
Any taken decision to encourage Dalit participation	Provide key position to Dalit people	2	28.56
	Implementation of Dalit empowerment program	3	42.85
	Income generation activities for Dalit people	2	28.56
Satisfied with existing responsibility	Yes, justifiable in existing situation	7	100

Source:
Field
Survey,
2010.

4.9.2

Challenges and Difficulties toward Dalit’s Access in Decision Making Processes

S

On the topics about Challenges and difficulties felt and faced by Dalit and Non-Dalit people toward Dalit’s access in decision making of NGO body, Table 21 shows that the out of 15 respondent (8 was no. of surveyed organization in which included Dalit and Non- Dalit Board members and 7 was no. of Dalit staff, GA member and Board member), 6 respondents (50 percent) agreed in the column on discriminated by Non-Dalit and difficult to build mutual trust

among Dalit and Non-Dalit people, 2 respondents (13.33 percent) agreed on the column of more competition, feel embarrassed while working together with Dalit and Non-Dalit people, and give space just for formalities. 5 respondents (33.33 percent) accepted to build capacity to handle responsible position effectively, 4 respondents (26.67 percent) expressed not to apply decision and policy properly and 3 respondents (20 percent) agreed on the points like need to build capacity to handle responsible position effectively and not ready to provide key position easily. By the analysis of Table 21, it becomes clear that the majority of respondents agreed to face caste based discrimination by Non-Dalit People, and they have not been given opportunity to Dalit people easily. It has been found that the lack of awareness, lack of required capacity, low economic condition were also the barrier to make access of Dalit people in decision making process.

Table 21 : Challenges and Difficulties Felt and Faced by Dalit and Non-Dalit People Toward Dalit’s Access in Decision Making of NGO Body

Respondent View	Frequency	Percentage *
More competition	2	13.33
Do not apply decision and policy properly.	4	26.67
Discriminated by Non-Dalit and difficult to build mutual trust among Dalit and Non-Dalit people	6	50
Feel embarrassed while working together with Non-Dalit people	2	13.33
Due to the poor economic condition and low level of education lost many opportunities	3	20
Give space just for formalities	2	13.33
Not ready to provide key position easily	3	20
Need to build capacity to handle responsible position effectively	5	33.33

*Multiple responses.

Source : Field Survey, 2010.

4.9.3 Way to Remove Challenges and Difficulties

Regarding this point, Table 22 shows that the out of 8 respondents, 5 respondents (33.33 percent) put views on raising awareness within Dalit people too because there is also caste discrimination among them and they need economic and socio- economic empowerment of Dalit people. Similarly, 2 respondents (13.33 percent) view on need to build capacity and self-confidence of Dalit people as well as need to make access in education respectively. By the analysis of Table 22, it came to be realised that the lack of awareness, lack of required capacity, low economic condition have been also the barriers to make access of Dalit people in decision making process. Therefore needs to raise awareness, empower, built capacity and make access to education have become fundamental requirements to remove difficulties toward Dalit's access in decision making process.

Table 22 : Way to Remove Challenge and Difficulties

Respondent View	Frequency	Percentage*
Raise awareness within Dalit people too because there is also caste discrimination among them	5	33.33
Need of economic and socio- economic empowerment of Dalit	5	33.33
Need to build capacity and self-confidence of Dalit people	2	13.33
Need to make access in education	2	13.33

*Multiple responses.

Source : Field Survey, 2010.

4.10 Relationship Between Dalit and Non-Dalit of NGOs

4.10.1 NGO Bodies' Views on Dalit People

Regarding the area of positive aspects while working together, Table 23 shows that out of 8 respondents, 5 respondents (62.5 percent) agreed on the column of building mutual respect and relationship between Dalit and Non-Dalit people, 2 respondents (25 percent) on the column of

making more effective program in Dalit community, opportunity to share each other's ideas, experience and expertise to make more effective program in Dalit community. Similarly, 3 respondents (37.5 percent) agreed on column of occurring full participation, social justice and social inclusion. In the area of facing challenges and difficulties while working together. Most of the respondents [7 respondents, 87.5 percent] agreed on the areas of difficulty to make a realization in community level and social discrimination that still has been existing in community level. Lastly, concerning the points on way of removing the challenges, 4 respondents (50 percent) viewed on providing opportunity to build up capacity and make access of Dalit people in decision making level, 3 respondents (37.5 percent) put their ideas on providing Key position as per their capacity and groom them that is needed to empower Dalit people, by giving space to them in decision making forum. By the analysis of Table 23, NGOs bodies have found to be positive and have maintained good relationship between Dalit and Non-Dalit people.

Table 23 : NGO Bodies' Views on Dalit People

Respondent View		Frequency	Percentage*
Positive aspects while working together	Made more effective program in Dalit community	2	25
	Opportunity to share each other's ideas, experience and expertise	2	25
	Build up mutual respect and relationship	5	62.5
	Build up good relationship among Dalit and Non Dalit		
	Occurred full Participation	3	37.5
	Occurred Social Justice and Social Inclusion	3	37.5
Faced challenge and difficulties while working together	Difficult to make realization in community level	7	87.5
	Social discrimination still has been existing in community level	7	87.5
	Negative attitude between Dalit and Non- Dalit people	1	12.5
	Embarrassed due to discrimination by Non-Dalit	1	12.5
Way of removing challenges	Provide opportunity to build up capacity	4	50
	Provide Key position as per their capacity and groom them	3	37.5
	Make access of Dalit people in decision making level	4	50
	Need to empower Dalit people	3	37.5
	Need to give space in decision making forum and groom them	3	37.5

*Multiple responses.

Source : Field Survey, 2010.

4.10.2 Dalit Staff and EC members' Attitude/Perception toward Dalit Role in Decision Making

While questioning to the respondents, regarding the attitude and perception toward Dalit Role in decision making in NGO, Table 24 shows that the out of 15 respondents, all 15 respondents have agreed to make access of Dalit people in decision making level and all kind of resources for raising awareness, equitable sharing of resource and benefits, Dalit empowerment, to minimize caste based discrimination, to make a realization the ownership and sincerity for the sake of nation. Concerning the all views, most of the respondents (33.33 percent) have felt the need of Dalit empowerment. By analyzing Table 24, it is to clarify that the attitude of Non-Dalit toward Dalit's Role in decision making was positive. They have found to agree and realize the need of Dalit participation in decision making level for sustainable development.

Table 24 : Dalit Staff and EC Members' Attitude/Perception toward Dalit Role in Decision Making of NGOs

Is it necessary to make an access of Dalit in decision making level of NGO body?		
If yes, why?	Frequency	Percentage*
Make access to all kind of resources mobilization, information, opportunity and benefits	4	26.67
Equitable sharing of resources and benefits	3	20
For the Dalit empowerment	5	33.33
Support to minimize social discrimination	2	13.33
Feel ownership and sincere on nationality	2	13.33
To raise Dalit voice	1	6.66
To raise awareness of Dalit people	2	13.33

*Multiple responses.

Source : Field Survey, 2010.

Regarding this point, another column on If no why? was also included. As a result that column was not necessary due to not have any respondent on that column.

CHAPTER - V

CONCLUSION

5.1 Summary

The study topics on Dalit Role in Decision Making Process of NGO have been carried out in Kusma Bazar of Parbat district. There were 8 districts and national level NGOs in Parbat that were purposefully proposed to participate for this research. Among them 2 organization were Dalit focused organization.

The overall objective of the study was to conduct a sociological study to assess status of Dalit people in the Decision-Making Process in the NGO body, which states the empowerment level of Dalit people. Likewise, the research have been carried out with the specific objective to assess Dalit people role in decision making process and leadership in NGO bodies, to analyse the factors affecting that affect the role of Dalit in decision making process of NGO and to analyse the relationship between Dalit and Non-Dalit people while working together.

The research has been based on exploratory as well as descriptive in nature. That was a study, which has found Dalit Role in Decision Making Process in NGO. There were two areas of concern in this research. Firstly, the situation analysis has used the available secondary information. This exercise has made detail to the situation in which Dalits are living and struggling for social welfare. Secondly, extensive field information has been gathered and analyzed to evolve a comprehensive understanding of the study linking to the existing situation of Dalit role in decision making process. Therefore, the study has become a mix of both qualitative and quantitative data. Quantitative information indeed has supplemented and complemented qualitative information.

During that period different methods have been used for data collection like Questionnaire, Semi Structure Interview, Focus Group Discussion and Observation.

Collected data has been gathered and processed in statically and explanatory form. It has been presented in table by using numerical techniques. Hence, collected information has been

presented through various pictorial tools. For the convenience of the dissertator, complex elaboration has been rejected. The database has been thoroughly analyzed and critically interpreted. Data processing has been done by using a microcomputer. The data was analyzed from simple statistical procedures. Most of the analysis has been done in percentage and number. In addition, to the presentation of one way frequency and pie chart presentation of the results has been included. The collected data has been analyzed by the researcher in different forms and then gathered together for final report. Beside these documentary analysis, content analysis and informal discussion with the Dalit activist, development expert, sociologists/anthropologists and tutor have been held to collect information.

The responses of the respondent organizations have been grouped under three inter-dependent Variables with Background Information of NGOs in Parbat District. Affecting factors and relationship between Dalit and Non-Dalit People in NGOs and attitude and perception of Non-Dalit people toward Role of Dalit in Decision Making Process in NGOs body have been considered as major variables each affecting the other variables. Accordingly the organization have positive attitude t to include Dalit and their Holistic Development in their policies, strategies and development programs. Background Information of NGOs in Parbat District influences the existing situation of NGOs in Parbat district like organization VMGO, organization structure, staffing, program, working approach, working procedure and status of Role of Dalit People in NGOs of Parbat District . Secondly, affecting factors lead to identify positive aspects, challenges and difficulties regarding access to Dalit in decision making process. Similarly, relationship between Dalit and Non-Dalit People in NGOs leads to analyze the relationship between Dalit and Non-Dalit People while working together and their attitude/perception toward Role in Decision Making level of NGOs.

All of these aspects are inter-dependent variables to analyze the situation on Dalit's role of decision making process in NGOs. The role of Dalit in decision making process in Parbat District has clearly been analyzed basing on the inter-dependent variables. While many organizations in Nepal have made effective steps towards Dalit empowerment, the reality is that Dalit still remain in oppression and exclusion

5.2 Findings

Some of findings from this study are listed as follows:

-) Regarding the area of organizational Vision, Mission, Goal and objective (VMGO), majority of organization (37.5% to 50%) of Parbat District have been found to emphasize on improving livelihood and sustainable development through local resource mobilization and Improving environment and secondly 25% to 37.5% have been found on focusing on empowerment of excluded group, by reducing all kind of discriminations respectively. However, out of 28 NGOs, 4 (14.3%) have been found to be recognized as a Dalit Focus NGOs in which all program intervention focused on Dalit Empowerment. Among the existing, more than 90% NGOs have included program related to Dalit Welfare and Empowerment accordingly.
-) Concerning the program, intervention 75% organization focused the program on renewable, alternative energy and improved cook stove. 50% of organizations have implemented the Community Forest Management program. In the area of Dalit empowerment and social inclusion, only 37.5% organizations have implemented it.
-) With the reference of surveyed organization, 50% organizations have been launching their program in district level and 50% have been expanding their program in national level respectively
-) On the status of Executive Board member, 38.20% are Dalit, 53.93% Non-Dalit and 7.87% other Ethnic groups have been found in which Dalit have 7 key position likes President, Vice-President, Treasurer and Vice- Secretary. Comparatively Non-Dalits have 25 position like President, Vice-President, Treasurer and Vice- Secretary. The key position of other Ethnic groups have been found to be in very poor condition expect only one key position of Treasurer. Out of 124 staff, 29 are Dalit, having 3 officers, and 1 field supervisor and rest of them are Non-Dalit
-) Regarding the Leadership and Participation, the Dalit participation in meeting have been found to be in good level they attend meeting regularly and actively participation in discussion. But participation in decision making have been found to be in improving

level. According to the respondents it came to be known that they are not involving in decision making process due to not having key position and lack of confidence.

-) In the area of overall Program cycle Dalit participation seem to be active and effective. They are involving in all phase of program cycle, but are found lacking in self- initiation and participation in planning phase. There has been also lack of participation found in area Coordination and Net working.
-) In the area of Organization Transparency, it has been found in excellent level in all aspects like periodic plan, program implementation, Policy Guideline, Resource Mobilization, Income and Expenditure and benefit sharing.
-) In the area of Factor affecting to make access of Dalit people in Decision Making Process of NGOs, as per majority of respondent view, major affecting factors have been found in education. Beside these, lack of awareness, empowerment and capacity building have been found to be in other major factors.
-) While analyzing the area of relationship between Dalit and Non-Dalit NGOs, good relationship, mutual respect and trust, full participation in organization level have been found as a positive aspects. But in community level, it created has little bit problem like mistrust, discrimination and misbehaving. The perception of Non-Dalit toward the Dalit role in decision making process in NGO has been found positive. As per the respondent responses they are also envisioning to make access of Dalit people in decision making level for that they are starting to create appropriate environment by offering reservation and priorities to Dalit that provide space and groom them as required.
-) The problem of caste based discrimination is a fundamental barrier to make access of Dalit people in Decision Making. Beside this, lack of awareness, education and capacity enhancement are also major components that directly influence role of decision making.

5.3 Recommendations

Based on the conclusions and experience of the research fellow, recommendations have been made for the future actions to ensure Dalit Role in Decision Making Process that are as follows:

-) Set organizational VMGO in an inclusive manner and follow them while implementing program because of that most of organizations have been found not to have any

specialization concerning working approach. There was unhealthy competition to pull donor and for program intervention

-) Design and implement programs in a holistic way to maintain the empowerment of Dalit communities and poverty reduction as its core theme for advance social justice and livelihood improvement need to give priority to Dalits and women.
-) Ensure the key position for Dalit in decision making level, however, existing trend involves Dalit people in NGOs bodies just for count.
-) All organizations should consider to develop a clear policy regarding awareness raising, capacity enhancement by providing key position to Dalit people in decision making level
-) Develop capacity building for Dalit staff within the organization to enhance Dalit capacity and maintain the share leadership within team so that all team members might have equal chance to boost them.
-) Develop some special targeted or focused programs for improving livelihood, empowerment and eliminating caste based discrimination.
-) Ensure active participation of Dalit in project cycle (Planning, Designing, Implementation, Monitoring/Evaluation, Benefit sharing). They must be allowed to make the decisions and help to shape the institutions that make them.
-) Non-Dalit People mostly Brahmin and Chhetri have a larger part of highly qualified and competitive to dominate the competition and monopolize bureaucracy. Such monopoly can not transform without affirmative measures in favor of Dalit communities. Dalit organizations should play significant role for affirmative action.

To sum up every organization requires to enable Dalit access as a criterion for receiving program as well as Dalit people should be aware and grooming themselves. All the organizations working for the development of the society should increase the level of commitment and effort for dedicated Dalit programs and should invest on empowerment using the comparative advantage of Dalits. Organizations should implement measures (such as encouraging, providing opportunity for grooming and giving space equally in decision making level) to ensure the Dalit Role in Decision making process in Organization level.

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ANNEX - 1

QUESTIONNAIRE (Model)

Date :

Name of the Informant:.....

Position:.....AgeStatus in home :.....Marital status :

Address:

District.....Municipality/VDC:.....Ward No:.....Tole/Village:.....

Religion:.....Education :

Profession:.....

Name of the NGO :

Location of the NGO:

Head Office :

District.....Head quarter.....VDC/ Municipality..... Ward No.....

Registered in.....Date of registered.....

No. GA MemberMale.....Female.....

No. EC MemberMale.....Female.....

Caste Ethnic composition of GA Member

No. of Dalit member in GAMale.....Female.....

No. of other Ethnic member in GA.....Male.....Female.....

No. of Dalit member in ECMale.....Female.....

No. of other Ethnic member in EC.....Male.....Female.....

Age group of GA member:.....Age group of EC member:.....

Living status of members :.....

1. Date of registration of NGO :.....
2. Major objectives of NGO
.....
.....
.....
3. Area coverage (Theme):.....
4. Donor / Supporting organization
5. When did you get general member of this organization?
6. Are you paid employee of this organization now or ever? If yes, when and how long?
7. Have you ever been elected and nominated in any key position of EC? If yes, how did you get this position? If no why?
8. How long governing/ working-period did you lead the organization?
9. Is there any constitutional policy about number of Dalit member in the EC?
10. How many EC meetings were organized in passed fiscal year?
11. How many meetings did you attend? If yes, what kind of meeting ?
12. If not why?
13. Who purposed agendas
14. How the decision is made in your organization?
15. Have you forced to change any decision that has been explored by you? If yes, why?
16. Could you list the decisions taken, which you proposed? (type of decision)
17. Have you been nominated /elected as a leader of any special event? If yes, When and what event?
18. Are you fully satisfied with your present responsibilities? If yes or no why?
19. Is there any decision to encourage Dalit participation? If yes what kind of decision? If not why?

b)

c)

d)

22. Are you involving in any other group or organization? Yes: No: Number:

23. Is it necessary to make an access of Dalit in decision making level of NGO body? If yes why? If not why?

24. What are the challenges did you feel?

25. What are the difficulties did you face during this period?

26. What could be done to remove challenge and difficulties?

ANNEX – 2

Check list of Interview with Chairperson or other member of EC (Dalit and Non Dalit)

1. Name of respondent:
2. Position:
3. Date of Registration in the DAO parbat
4. Registration Number DAO
5. Affiliation date SWC
6. Registration Number SWC

Representation

7. Number of GA Member.....Male.....Female.....Education level.....
8. No. of Dalit member in GA.....Male.....Female..... Educational level.....
9. No. of other ethnic group in GA.....Male.....Female.....Educational level.....
10. Number of EC Member
11. Number of Dalit EC member

No. Male/Female

Education

Position

Non dalit/Dalit/Other ethnic group

Transparency

Transparency on	If yes how ?	If not why?
Periodic plan		
Program/Activities		
Policy and guideline		
Resource mobilization		
Income and expenditure		
Benefit sharing		

**Account
ability**

12. K
ey
position
of Dalit

in EC? If yes which position? If not why?

13. Total meeting conducted in last FY
14. Attendance level of Dalit EC member in meeting (Usually, occasionally regularly)

15. Agenda proposed by Dalit EC member
16. Conscious on their own role and responsibility
17. Share leadership within team

Participation of Dalit

Participation in	If not why	If yes how
Leadership Process		
Decision making process		
Program related process (planning, implementation, monitoring and evaluation and benefit sharing)		
Resource mobilization		
Policy guideline		
Benefit sharing		
Coordination and networking		

18. Total staff
19. Total Dalit staff and their post
20. Positive aspects while working together
21. Faced challenge and difficulties while working together
22. Attitude and perception toward dalit and non dalit toward Dalit's access in decision making of NGO Body

Humiliate

Additional information to be collected

23. History of NGO in Parbat (when was the NGO registered, by whom, for what purpose? Who facilitated, etc?)
24. Number of NGOs registered in Parbat district
25. Number of NGOs in which the Dalits are included in the committee and GA
26. Work activities of the NGOs
27. Major Donors
28. Attitude of people about NGOs (positive and negative both)
29. Major weaknesses of NGOs in Parbat district
30. Major areas of improvement that to be done by the NGOs in Parbat district.

ANNEX - 3

LIST OF DALIT CASTE

The list of 22 Dalit Castes identified by the National Dalit Commission:

(A) Hill origin

1. Gandarva (Gainer)
2. Pariyar (Damai, Darji, Suchikar, Nagarchi, Dholi, Hoodke)
3. Bade
4. Biswakarma (Kami, Lohar, Sunar, Wod, Chunara, Parki, Tamata)
5. Sarki (Mijar, Charmakar, Bhool)

(B) Madhesi origin

6. Kalar
7. Kakaihiya
8. Kori
9. Khatik
10. Khatbe (Mandal, Khanka)
11. Chamar (Ram , Mochee, Harijan, Rabidas)
12. Chidimar
13. Dom (Marik)
14. Tatma (Tanti, Das)
15. Dusadh (Paswan, Hajara)
16. Dhobi (Hindu Rajak)
17. Pattharkatta
18. Pasi
19. Bantar
20. Mushar
21. Mestar (Halkhor)
22. Sarvanga (Sarbaraiya)

List of 22 Dalit castes identified by the *Uppechhit, Utpidit ra Dalitbarga Utthan Bikas Samiti*, Ministry of Local Development, Government of Nepal:

1. Lohar 9. Kusule 17. Batar
2. Sonar 10. Kuche 18. Khatbe
3. Kami 11. Cyame 19. Musahar
4. Damai 12. Pode 20. Santhal
5. Kasai 13. Chamar 21. Satar
6. Sarki 14. Dhobi 22. Halkhor
7. Badi 15. Paswan (Dusadh)
8. Gainer 16. Tatma

Note: Santhal and Sattar are the same and they are one of the indigenous nationalities of Nepal recognized by the Nepal Government.

Annex - 4

LIST OF DONOR AGENCY/INGOs IN PARBAT DISTRICT

1. GTZ
2. LFP/DFID
3. Heifer International Nepal
4. DCRDC
5. SSMP/Helvetas
6. Caritas
7. NARDEF
8. European Commission
9. DDC
10. FUND Board