

# **CHAPTER -I**

## **INTRODUCTION**

### **1.1 Background of the study**

The Constitution of Nepal 1990 established a more inclusive state. It describes Nepal as “multi-ethnic, multi-lingual and democratic” and declares that all citizens are “equal irrespective of religion, race, gender, caste, tribe or ideology”. However, it also retained some ambiguities – by declaring Nepal a Hindu Kingdom. Even though the constitution established the country as a more inclusive state; the racial and gender discrimination remained unchanged because of the explicit protection of 'traditional practices' of Hindu culture by the constitution itself.

After the political change in 2007, the situation of women has certainly changed but not to the extent it should have been. The fact is that Dalit women also consist of one-fourth of the total women population. The intact women are the victim of gender discrimination in the society. The fundamental difference between high caste women and Dalit women lies on the ground of caste based discrimination and untouchability, which Dalit women have to face (Bishwakarma, 2004). In this context, the Dalit women have been forced to live in most vulnerable conditions. They are victims of high social discrimination and mass gender discrimination within their society and outside as well. Dalit women are alienated on the basis of caste and gender. Despite of democratic political system in the country, discrimination, disparity and distinction in terms of caste and gender still exist in the society.

Nepal retains its centuries-old caste system. Dalits have been historically discriminated against and marginalized caste group in the Hindu caste hierarchy. In this milieu, Dalits suffer from restriction on the use public amenities, deprivation of economic opportunities and general abandon by the state and society. According to CBS 2011, Dalit comprise 13.2% of the total 26,494,504 population of Nepal. Kami with 4.7% followed by Damai 1.8% and Sarki with 1.41%. Whereas, Dalit women comprise 51% of the total Dalit population (13.2% of the total women’s population of Nepal). According to an anthropologist A. W. Macdonal (1998:282), the national code of 1854, Kami, Damai, Sarki castes have been listed Pani Nachalne, Chhoiee Chito Halnu Parne (“Untouchables”) belonging to the bottom of the caste hierarchy

(Dalit of Nepal issues and challenges: 70). These population is marginalized and lags behind in all Human Development Indicators (HDI).

CARE-Nepal (1996:4) has identified the disadvantage groups as those groups who are at the lowest social and economic positions, including illiteracy or low literacy. According to this definition, Dalits people belong to the disadvantaged groups (Bhattachan, 2002).

Acharya, (1997; 11, 13- 15), More women are using family planning devices, more girls are attending schools, and the life expectancy rate is increasing. But the question arises – how about the situation of Dalit women? (Koirala, 2002). According to census 2011, the average literacy rate in Nepal is 65.97%. For males, it is 75.21% and for females, it is 57.53%. Literacy for all Dalit is 52.7% with Dalit women literacy rate of 45.4%. It shows, women from all Dalit groups have lower literacy rates when compared to the national average and their male counterparts.

The UNDP Nepal Human Development Report 2014 found Dalits in Nepal to be at the bottom of development tables on all fronts including education, poverty and health. The report emphasizes that, Social sector policies need to recognize the caste and ethnic dimensions of human development. Clear and ongoing caste and ethnic inequalities are revealed in different educational achievements and earnings. This strengthens the argument for deliberate strategies to increase inclusiveness by providing educational and economic opportunities for disadvantaged ethnic and caste groups such as the Dalits. According to the report published by Tribhuvan University's Central Department of Sociology and Anthropology, Dalits reign at the bottom of the scales in the Nepal Multidimensional Social Inclusion Index. The Index attempts to encompass all aspects of life and is a composite derived from six other indices: social, economic, political, cultural, gender, and social cohesion.

The Nepal Living Standard Survey II (2003/04) shows that the national average poverty rate is 31% but it is 47% for the Dalits (The World Bank & DFID, 2006). Women in Nepal contribute 50 percent of the household income and work 10.73 hours as against 7.51 hrs for men (CEDA, 1981).

The situation of Dalit women is worse than that of Dalit men as they face limited access to ownership of land, households and livestock. When the effects of caste and gender discrimination are combined, Dalit women end up at the bottom of the socio-economic scale (FEDO, 2015).

According to the research study done by S.C.F.U.S., 23% Dalits are landless whereas 48.7% have less than 5 ropanis of land. Furthermore, 15.6% Dalits have 6-10 ropanis of land, 9.6% Dalits have 11-20 ropanis of land and 3.1% have more than 21 ropanis of land. They hardly have 1% of cultivable land. Their per capita income is US \$39.6, which is almost the lowest in the world. Higher class and caste people monopolized the national resources and all other income sources. They have enjoyed the fruit of all development. Dalits have no easy access to national resources, public services and even development projects. In such a situation, we can imagine the reality of Dalit women. They participate with their male partner's work in the agricultural field of the upper caste people. More than 90% of our Dalit women living in the village earn their livelihood by working as agricultural labors under the upper caste/class landlords (Bishwakarma, 2004).

“Dalit women are placed at the very bottom of South Asia's caste, class and gender hierarchies. They suffer multiple forms of discrimination – as Dalits, as poor, and as women. The caste system declares Dalit women to be intrinsically impure and ‘untouchable’, which sanctions social exclusion and exploitation. The vast majority of Dalit women are impoverished; they are landless wage labourers; and they lack access to basic resources. They are subjugated by patriarchal structures, both in the general community and within their own family. Violence and inhuman treatment, such as sexual assault, rape, and naked parading, serve as a social mechanism to maintain Dalit women's subordinate position in society. They are targeted by dominant castes as a way of humiliating entire Dalit communities. Human rights abuses against Dalit women are mostly committed with impunity. Police personnel often neglect or deny Dalit women of their right to seek legal and judicial aid. In many cases, the judiciary fails to enforce the laws that protect Dalit women from discrimination. In Nepal, Dalit rural women are among the most disadvantaged people. Most Dalits are landless and subsist on less than one \$ a day. Many Dalit families living in rural areas are unable to send their children to school because of

geographical or financial constraints. In addition, young women are often married at a very early age and thus unable to continue their education, resulting in high illiteracy rates and the inability to be self-sufficient and financially contribute to the family. Dalit women score at the very bottom for most social indicators in Nepal, such as literacy (12%), longevity (42 years) 1, health and political participation. Dalit girls are especially disadvantaged and suffer disproportionately from the effects of malnutrition, infant mortality and lack of education.” (International Dalit Solidarity Network, 2013).

Dalit’s representation in bureaucracy or politics is quite nominal. There is very low representation of Dalit in central committee of political parties, and even this representation is guided by the motive of getting popular vote than accepting their proportion (National Dalit Commission, 2060). Dalits are not given respectful representation in the public spheres. The nominations of Dalits are made in the lower level of state mechanism. Thus, Dalit are underprivileged group. Among them, women’s position is very low. Dalit women’s participation in politics is considerably nominal. They hardly can enjoy taking part in decision making whether it is in household level or community level or the state policy level.

Thus, Dalits are economically exploited and backward, politically voiceless, socially humiliated and treated as untouchable. The conditions of the Dalit women are even worse. Virtually, they are Dalits of the Dalits. Nepal is recognized as cultural diversity, multicast, multilingual country in Asia. There is no legal division of caste however it is isonomy of social system that same communities are treated at low caste/untouchable caste and regarded as second class human beings. Their lack of participation in governance and development activities raised the serious question of democracy and human rights.

The word gender is now being used sociologically or as a conceptual category, and it has been given a very specific meaning. Gender refers to the socio-cultural definition of men and women, the way societies distinguish men and women and assign them social roles. It is used as an analytical tool to understand social realities with regard to women and men. Women as a group are considered inferior to men. They enjoy fewer rights, control fewer resources, work longer hours than men but their work is either undervalued, or underpaid. They face systemic violence at the hand of men and

society; and they have little decision –making power in social, economic and political institution (Bhasin, 2000).

Gender discrimination is striking feature of Nepali society, with men continuing to dominate the socio-economic sphere. This entrenched and persistent male domination has created a huge social barrier for women wishing to exercise their fundamental human rights. The patriarchal value system is the root cause of female subordination and social exclusion in the country (CDSA, 2014).

In the present circumstance, the issues of minorities, ethnicity, gender, caste have become the policy debates and voices are being raised strongly. It is for the equal access to rights and assets and their inclusion in every sector of the society and the nation as well. Although, caste and gender based discrimination is recognized as one of the main hindrances to achieve Dalit women gender equality and empowerment.

In our nation, Dalit women are suffering from multiple layers of discrimination, these multiple layers of discriminations have caused Dalit women in extreme exclusion in public institutions, community and family. They do not play an influential role in decision making in the family, local communities, and the larger at society. Thus, they lie at the bottom of the all forms of exclusion. In view of this, the studies about the caste and gender discriminations in the socially and economically suppressed and disadvantaged Dalit women bear high significance.

## **1.2 Statement of the problem**

All human being are born free and equal in dignity and rights. They are endowed with reason and conscience and should act toward one another in a spirit of brotherhood (Human Right Declaration, 1948). Despite, the Dalit community has lost its self-esteem and dignity as a result of centuries of social discrimination, oppression exploitation and suppression. Even though untouchability was abolished by the New National Code of Nepal in 1963, discrimination is still widely practised in Nepal against Dalits on the basis of caste and “untouchability.” Consequently, the community of Dalit is economically deprived and socially oppressed, resulting in denial of access to resources, development and education.

Overview of Untouchability domestic policy measures and increased attention to the issue, the practice of untouchability remains ingrained and touches nearly every aspect of Dalit life. Untouchability practices range from actions that impact the minutiae of daily life, to life-altering inequity and denials of opportunity, to violence committed with impunity. A sampling of untouchability practices include: the refusal of upper-caste individuals to walk in or cross the shadow of a Dalit; segregated food and drink and designated water vessels and utensils for Dalits; forced and bonded labor practices; the prohibition to intermarry with other castes; and rules governing religious practices, including prohibition from public temples and exclusion from ceremonies and rituals. In addition, caste-motivated violence occurs with regularity (Hart, 2010).

So, development indicators of Dalit women on one hand and privileged caste women on the other hand show growing inequalities, which reflect the continuing aspects of discrimination, exclusion, and exploitation specific to Dalit women.

Dalit people are living in a swamp of illiteracy, exploitation, marginalization, absolute poverty, beyond all, caste and gender discrimination. Though, there is an existence of caste based discrimination prominently continues in the society, side on side the existence of discrimination towards women are more prevalent in the society. It can also be seen within the Dalit community. Women are more suffered from such discrimination. Dalits women in particular suffer discrimination in innumerable ways, notably in terms of access to education, health, jobs and household and societal decisions. The basic differences between other identity group of women and Dalit women lies on the ground of caste based discrimination and untouchability which Dalit women are compelled to endure in the societies. In comparison to other identity group of women, Dalit women have been forced to live in most vulnerable conditions. Such a vulnerable position at the ladder of class-caste-and-gender hierarchies further exposes them to sufferings from a triple burden of being female, poor, and excluded group. They are shunned by the rest of society, abused and humiliated in untold ways.

Dalit women subjected to physical and emotional abuse due to embedded religious and cultural bias suffer much more than Dalit men. Dalit women have been undergoing endemic caste and gender based violence as well as extreme deprivation

and disabilities due to the severe social, economic, and political imbalanced and gender power equations both in the family and society.

Thus, Dalit women's problem has more complex in vicious circle. On the one hand, the issue relates to larger problem of social segregation and suppression based on the imposed caste and on the hand, it relates to their conjugal life where the husband is master of the life in all aspects.

Undeniably, Dalit women comprise the halves of the population in society. But the reality of Dalit women's live remains invisible. This invisibility persists at all levels beginning with the family to the nation, also the rights and opportunities accorded to women have never been on par with the rights and opportunities accorded to men of the said societies.

As a result, this study emphasized on understanding of prevalence of discrimination of Dalit women in society as well as in their own family.

Therefore, this study concerns with the following questions:

1. What is the socio-economic status of Dalit women?
2. What are the discriminatory dimension of Dalit women within Dalit community and non-Dalits community?

### **1.3 Research objectives**

The broad objective of this research is to investigate the dimensions of women discrimination in Dalit community.

The specific objectives of the research are:

- ) To study the socio-economic profile of the Dalit women in the community.
- ) To analyse the discriminatory dimensions of Dalit women within Dalit and non-Dalits community.

### **1.4 Rationale of the study**

There is a conspicuous dearth of literature on Dalit women. Hardly few research and studies have been done to explained and analyzed the situation of the Dalit women. Important government documents such as the "concept paper on women's

Developments" prepared by the Ministry of Women and the "Convention on Elimination of All Forms of Discrimination Against Women"(CEDAW), "National Work Plan for Gender Equality and Women's Empowerment", "Beijing plus five country Report" etc. inadequate information of discrimination about Dalit women (Bhattachan, 2002). So, this study is attempted to finding the existing gap in gender based behaviours in Dalit community and situations of Dalit women in the family and the society as well.

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

Gender discrimination, is severe in Hindu society and culture. Dalit women experience gender discrimination within, from their men, both non-Dalits and Dalit, counterparts. They have limited or no access to and control over resources. So, the study is intended to find the factors responsible for such a vast discrimination in the community. It is believed that, the study on the discrimination behaviours over women will somehow represent the situations of Dalit women in Nepal.

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

This study contains five chapters. First chapter deals with the introduction part of the study. Second chapter deals with literature review. Third chapter presents the research methodology. Fourth chapter includes the socio-economic status of the respondents, fifth chapter presents the dimensions of the dalit women discrimination and finally the sixth chapter is presented with summary and conclusion.

## **CHAPTER- II**

### **LITERATURE REVIEW**

This review focuses on the existing literature on addressing worldwide issues of women, gender based discrimination, Dalits in Nepal and situation of dalit women in Nepal. Many scholars, professional and academician have studied on different aspect of Dalit women. Few available literature has been reviewed according to the need of the study.

#### **2.1 Introduction**

Women as a category had entered into the United Nations' agenda since its very onset. The commission on status of women was established at United Nation in 1946 as a subsidiary body of the economic and social council. This commission was to create guidelines and formulate actions to improve the situation of women in the economics, political, social, cultural and educational field. The UN passed various conventions regarding the women's right to convert citizenship in 1952. In 1975, the UN decided to convene the first world conference in Mexico City with policy observing women's decade till 1985. The second conference was held in Copenhagen in 1980, Denmark. The third and fourth international conference was held in 1985 and 1995 in Nairobi, Kenya and Beijing, China respectively. In June 2000 UN General Assembly convened a special session at New York entitled Beijing +5 (Bhadra, 2001).

The Convention on the Elimination of All Forms of Discrimination against Women CEDAW was adopted by the United Nations General Assembly in December 1979 and came into force on September 1981. To date 139 countries have ratified CEDAW and an additional 44 countries have acceded to the treaty. Nepal has ratified this convention in 1991, includes articles on the elimination of discrimination in public life, civil status, education, employment, and other aspects of social and economic life (ADB, 2010).

UN, (2001) The Beijing conference came out with a broad women issues and declared that -women's empowerment and their full participation on the basis of equality in all spheres of society, including participation in the decision- making process and access to power, are fundamental for the achievement of equality, development and peace.

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

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

The convention identifies different critical areas of concerns:

- ) The persistent and increasing burden of poverty on women.
- ) Inequalities and inadequacies in and unequal access to education and training.
- ) Inequality in economic structures and policies, in all forms of productive activities and in access to resources.
- ) Violence against women.
- ) Insufficient mechanisms at all level to promote the advancement of women.
- ) Inequality between men and women in the sharing of power and decision-making at all levels.

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

The convention further declares about woman in power and decision-making:

Women may be discouraged from seeking political office by discriminatory attitudes and practices, family and childcare responsibilities, and the high cost of seeking and holding public office. Women in politics and decision-making positions in Governments and legislative bodies contribute to redefining political priorities, placing new items on the political agenda that reflect and address women's gender-specific concerns, values and experiences, and providing new perspectives on mainstream political issues.

Inequality in the public arena can often start with discriminatory attitudes and practices and unequal power relations between women and men within the family.

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

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

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

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

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

local elected government. Only 6.4 percent are stood for house of representative as candidate while 93.6 percent are males (The World Bank & DFID, 2006).

Gender Development Index and Gender Empowerment Index of Nepal are found to be 0.452 and 0.391 respectively. Labor participation is 48.9 percent for females, and 67.6 percent for males. Most of the women are involved in informal, subsistence-oriented, domestic (home-based), and (unpaid) non-wage earning work. The total weekly male and female involvement in economic and noneconomic activities is found to be 98.8 and 103.9 hours respectively. After the restoration of parliaments passed the bill of 33 percent assure the women participation in every section of the state (Interim planning, 2066/67).

## **2.2 Gender based discrimination**

In social sciences the term ‘Gender’ has been introduced to refer to differences between women and man without strictly biological connotations, socially constructed differences to the two sexes although they are not caused by biological sexual differences. Gender refers to social constructions of femininity and masculinity which varies over time and place and is enacted through learned, rather than innate behavior.

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

Gender refers to the socially constructed roles and identities of men and women as well as the relationships between them. These roles change over time and vary by culture. In Nepal, women face unequal power relations and gender-based barriers due to a patriarchal society (ADB, 2010).

Classical Hindu laws that discuss women almost exclusively place them in an oppressed position. They have stressed that women need to be controlled as they bear many evil characteristics (Wadley, 1977). In this regard Manu, the great Hindu Philosopher, stated in his “Manusmriti”: “In childhood a female must be subject to her father; in youth to her husband, when her lord is dead to her sons. A woman must

never be independent (Manu, V, 145, cited in Kumari, 1990)". The central motif that revolves around women in this statement and other such sayings of Hindu Holy scriptures is that women need to be controlled by men (UNESCO, 2006).

The underlying assumption is that a uniform 'Hindu patriarchy' constrains all Nepali women in the same way and that a single policy towards women is therefore appropriate, regardless of their class, caste, ethnicity, religion and age. In other words, the understanding of gender has ignored the important specificities of class, caste, ethnicity, age and other cross-cutting divides (World Bank 2006, DFID).

"Discrimination between males and females starts in the family. Females are not included in the decision making process, and the opportunities and benefits available in the society are monopolized by males. Women's participation in socio-cultural and political activities depends upon the attitude of their husband, father, parents, male relatives" (Human Right in Nepal 2003:70).

Acharya, (2003) Gender based discrimination is rooted in all aspects of social, economical and political existence. Women's subordination is all round - economic, social, religious, cultural, political, and ideological, each of which reinforce to other one.

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

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

### 2.3 Dalits in Nepal

Nepal's caste system is a part of the caste system of the Indian sub-continent that originated thousands of years ago. Twenty-five hundred years ago Gautam Buddha fought against caste-based discrimination, including untouchability, in the Indian sub-continent. Caste system in Nepal began to develop with the restructuring of the Newar society of the Kathmandu Valley by King Jayasthiti Malla in the 14th century. Prime Minister Junga Bahadur Rana, the founder of 104-year long autocratic Rana rule, promulgated the Muluki Ain ("National Code") of Nepal in 1854. It divided all the Nepalese people in fourfold caste hierarchy: (1) *Tagaddhari* ("Sacred thread wearing" or "Twice-born"), (2) *Matawali* (Liquor drinking), (3) *Pani nachalne choichhito halnu naparne* ("Water unacceptable but no purification required, if touched" or "Touchable Low Castes"), and (4) *Pani nachalne choi chito halnu parne* ("Water unacceptable and purification required, if touched" or "Untouchable Low Castes"). The *Muluki Ain* (National Code of Nepal) of 1963 abolished caste based untouchability, but in practice it remained unchanged. After the People's Movement-I of 1990 and People's Movement-II of 2006, Prime Minister, Cabinet and Parliament/Legislature passed several resolutions to abolish it, but its practice remain unchanged. Scores of terminologies, including derogatory, in *Khas* Nepali language are used to refer to Dalits. These include "*paninachalne*" ("water polluting"), "*acchoot*" ("untouchables"), "avarna," "doom," "*pariganit*," "*tallo jat*" ("low caste"), "*Harijan*" ("god's children"), "uppechhit" ("ignored"), "*utpidit*" ("oppressed"), "*pacchadi pareka*" ("lagging behind"), "downtrodden," "oppressed castes," "low caste," "minorities," "excluded group." In the National Dalit Commission's Proposed Bill, 2003 (page 2) it is stated: 'Dalit community' refers to communities identified in Annex 1, who have been left behind in social, economic, educational, political and religious spheres and deprived from human dignity and social justice due to caste based discrimination and untouchability. Dalits are discriminated on the basis of caste for centuries. Due to the centuries discrimination they are still backward not only from the economically, socially but also educationally. Caste discrimination is vertically and horizontally. Dalits are discriminated by the so-called upper class vertically and within Dalits there is discrimination horizontally. The word Dalit literally means a person emerged from a swamp. As the Hindu religion has classified the castes into four groups as Brahmin,

*kshetria*, *vaishya* and *shudra*, the lowest group in that hierarchy, *Shudra*, has been termed as Dalit or untouchables ( Vishwakarma, 2002).

Caste refers to the Hindu hierarchal system, which originated by categorizing people into caste groups according to the division of labor, roles, and functions. In Nepal, the “upper” castes refer to the Brahmans and Chhetris and the “lower” castes refer to the Dalits who suffer from caste- and untouchability-based practice and religious, social, economic, political, and cultural discrimination (ADB, 2010).

According to Koirala, “Dalit” refers to a group of people who are religiously, culturally, socially and economically oppressed. He believes that Dalit is not a caste group but a politically coined group used to refer to a socially backward community in Nepal. Similarly, National Dalit Commission (NDC) has defined dalit community as racial community who is the most backward in social, economic, educational and political as well as religious sector due to the racial discrimination and untouchability and is abstained from enjoying the dignity and social justice.

Nepal is a multi-ethnic, multicultural and multi- lingual nation exhibiting cultural diversity. Nepal Over the centuries, has developed a rigid hierarchial society based on “high” and “low”, “touchable” and “untouchable” castes and dalits occupy the bottom of Hindu caste hierarchy (NHRC, 2003).

Nepal is a land of ethnically and culturally diverse country and the society is hierarchical on the basis of caste. It is often called as a colorful garden of four barna and thirty six jats. Among there jats (caste), traditionally some occupational caste is put in a frame of 'Sudhra' ranked as the lowest caste and considered untouchable by the Hindu dominant culture and they are called Dalits. The literal meaning of Dalit in the Nepalese dictionary is ' the people who are suppressed'. In the context of south Asia Dalit is a common term used to address culturally, economically and socially marginalized people or community (LANCAU, 2005).

#### **2.4 Situation of dalit women in Nepal**

Dalit women 13.2% of the total women’s population of Nepal. However, they remain invisible and the most marginalized groups in the Nepalese society. They are socially,

economically, and politically excluded and also bear from caste and gender based discrimination.

IDSN, (2012) the socio-economic conditions of Dalit women are worse than Dalit men and women in general. Dalit women face multiple alienation as women, as Dalits and as Dalit women, and they face violations of their civil, political, economic, social, cultural and religious rights. Dalit women in Nepal continue to endure discrimination in many areas including education, health, employment and access to economic resources. They are discriminated against not only by people of higher castes, but also within their own communities, where men are dominant. The discrimination is systematically structured, distinctively marked, gender biased, collectively targeted, entrenched with violence, and generationally imposed resulting in life-long disastrous effects.

Lynn Bennett, ( 2005) Dalits, the local community is where caste-based discrimination is likely to be most strongly enforced and harshly experienced – though Dalit women as subordinated in both the gender and the caste domains will encounter discrimination in the home as well as in the community.

Cameron, (2005) Division of labour is discriminatory against Dalit women. Both “high” and “low” caste/Dalit women work in family farms and are engaged with domestic works as well, so they spend more time than their male counterparts. Also, Dalit women spend more time as compared to their ‘high’ caste women counterparts.

Bishwakarma, (2004) “Dalit women comprise of more than half of sky (space) of Dalit community in Nepal. Dalit community in general and women in particular have been treated as sub humans for ages.”

Tamrakar, (2003) addresses that a miserable situation of women in Nepal because of the defective value system. The defective value system encourages stark discrimination on the basis of sex. Patriarchal system, dominant power of male in decision-making process and poor perception towards women are the basic contents of defective value based social system. Women are treated as commodity and second class citizen. Nepal has a social structure that is predominantly patriarchal with inscriptive values combined with gender disparity contrary to the constitutional provisions, inequality in education, occupation, property rights, wages and political

structure. Though the Supreme Court has recently given directives protecting the marital, property rights, and personal liberty, but the perception of society has not been changed yet. In this situation, it is easy to foresee the real condition of Dalit women in Nepal. They have been bounded by not only gender discrimination but also by the caste and class discrimination. It may not be exaggerating to state that the condition of women is Dalit among Dalits.

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

Bhattachan, (2003) a lack of awareness among the Dalit women and men. They continue to become victims from Brahmanistic thoughts, policies and practices but they are not aware about it. "Dalit women are suffering from three types of discrimination. On the one hand, they, being women, are exploited by patriarchy and being Dalit, on the other hand, they are exploited by the "high castes". Again, within the households, they suffer from their male family members. Thus Dalit women are living a life of more Dalit within their own community." If Dalit women would have been aware about such exploitations, they would have initiated strong movements and insurgencies.

Luitel, (2003) Dalit women occupy half of population. Except for a few, the total segment of this population leads a miserable life. Socially discarded for a long time, they are compelled to live a vulnerable life be it economic, education, health and all the other areas that fall under basic needs. The word Dalit itself connotes the lowest strata of the society in all the aspects, a term which is condemnable itself. One has to go back to its history to understand the situation of the Dalits. Based on the Hindu caste system the total social system is divided into hierarchies since long, where people are divided into various caste and ethnic groups. In this background the position of Dalit women is one of the lowest from all these aspects. Various Dalit organisations, INGOs and NGOs are working hard to raise the condition of Dalits by bringing awareness among the people but without a strong support from the

government mechanism and a supportive attitude from the people it is very difficult to change the situation of Dalit women.

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

Mary M. Cameron explains that the vast majority of families lack the most vital and powerful agrarian resource – land – that lack is the result of historical and ongoing land holding and labor practices that have been transforming Dalit families over the past century. As members of the lower castes, untouchable women are marginalised ideologically, ritually, economically; socially and politically.

Bhattachan, (2002) finds the open their wallets for women's empowerment (or gender issues) and poverty alleviation or reduction. Both development industry and NGOs claim to work for women and poor but in reality they sustain statusquo. They indeed never reach out to the poorest of the poor, that is Dalit women. Whether it is the government or non-government, in both sectors high caste men and women reap the harvest.

According to Hemchuri (1999:10), although all Dalits are equally humiliated and victimized by the "high castes" through the practice of untouchability, it is the women who suffer most. She mentions that Dalit women either have to wait for a long time to fetch water or are often beaten while fetching water from the public sources.

According to IDS Dalit women are often trapped in highly patriarchal societies. The severe discrimination they face from being both a Dalit and a woman, makes them a key target of violence and systematically denies them choices and freedoms in all spheres of life. This endemic intersection of gender and caste discrimination is the outcome of severely imbalanced social, economic and political power equations.

Thus, Dalit women face discrimination, exclusion and violence in consideration to their caste and gender. The status of Dalit women is dictated by the socio-cultural, economic and political dimensions. There is a prevalence of extreme levels of

exclusion and marginality they experience. Consequently, Dalit women are subjected to continuous and systematic deprivation, exclusion and neglect.

It can be summarized from the above review that social, economic, and political situation of Dalit women not only provided us with the idea of degree of inequality in the Nepali society but also distinctiveness of the situation of Dalit women. Their experiences of suffering from societal humiliation, discrimination in all spheres of life, and exploitation and denial to work opportunities indicate distinctiveness of their problem. Like other women from marginalized communities, Dalit women cannot be considered as “just like” the rest of the women. They are excluded on the basis of their identity or who they are. This form of Dalit women’s exclusion is shared by Dalit community, who suffer caste-based discrimination. The discrimination based on gender through an ideology of patriarchy is shared with the wider women. Dalit women experience gender disparities within their household and community, with patriarchal values and practices being pervasive and persistent amongst Dalit communities. If Dalit men do not bear the burden of gender-based discrimination, high caste women have no experience of caste-based discrimination. There is a close interface between caste-based, gender-based exclusion enforce each other. Multiple forms of exclusion of Dalit women deprive them of choices and opportunities. It results in denying them a voice to claim their rights.

## 2.5. Conceptual framework of the study

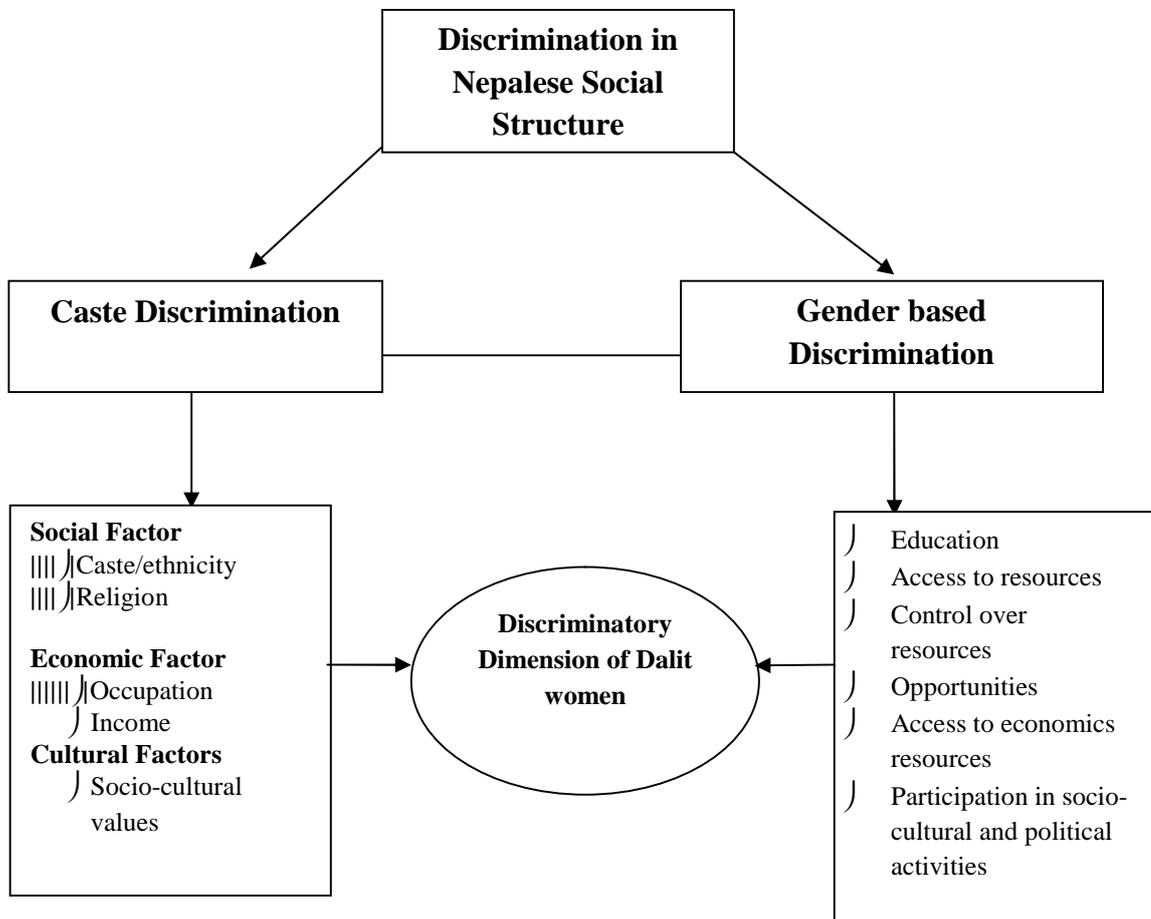


Figure 2.1 Conceptual framework

## CHAPTER- III

### RESEARCH METHODOLOGY

#### 3.1 Selection of the study area

In 2039 B.S. Dharampur was established as a Village Development Committee in Jhapa District in the Mechi Zone of south-eastern Nepal. Dharampur is one of the *kha barga* (B category) Village Development Committee in Jhapa District among 37 (VDCs) and 8 municipalities. It covers an area of 33.65 km<sup>2</sup>. Dharampur is located at 80.4° to 88.12°E under 26.22° to 30.26°N. The total population of Dharampur is 14,091 Whereas 7,724(Female Population), 6,367(Male Population). In Dharampur, Dalit population is 1,626 whereas 892 (Dalit female population), 734 (Dalit male population) based on the 2011 census of Nepal. In Dharampur, total household is 3,218 whereas Dalit household is 325. Dharampur VDC is inhabitant by different caste of people. Like Brahmin, Chhetri, Newar, Tajpuriya, Satar, Tamang, Rai, Limbu, Rajbansi, Kami, Damai, Sarki etc. The village is constitutes of the different religious background.

#### 3.2 Research design

The research was carried out by using sampling procedure, nature and sources of data, data collection and data analysis. The main theme of the study was to explored the dimensions of discrimination in social and family life as being Dalit women. Dharampur VDC was selected for the study. For this purpose, a descriptive and exploratory research was employed. A mixed method research approach of qualitative and quantitative methodologies was employed.

#### 3.3 Population, sample size and sampling techniques

Dharampur VDC was selected as a sample VDC. Firstly, VDC's wards was selected by purposive sampling, so as to make up the proportionate representation of Dalit population residing in both of the environments in order to reflect the real situation of the community. All Dalit households are taken in sample frame. The total household of the Dalits are 325 in Dharampur VDC. Out of the 325 households, 60households were selected as sample household, according to the convenience sampling and case study also focused relating to this study. Table no.3.1shows that majority of the

respondents 50.8% falls under ward no. 5 of the Dharampur VDC. Likewise, 39% of the respondents fall under ward no.8, followed by 10.2% from the VDC ward no. 2. The sample household was selected according to the convenient of the researcher, ward no. 5 had the majority of sample of 30 households, ward no. 8 had 23 sampled households and ward no. 2 had 6 numbers of household sample. However, 59 household responded to the questionnaire survey and interview. One household denied to be interviewed.

**Table: 3.1 Sample size of household**

<b>Ward No.</b>	<b>Frequency</b>	<b>Percent</b>
2	6	10.2
5	30	50.8
8	23	39
<b>Total</b>	<b>59</b>	<b>100</b>

*Source: Field Visit, 2016.*

### **3.4 Nature and sources of data collection**

The study was based on both the primary and secondary data. The primary data was collected in the field study with the help of household survey, questionnaires and interview. Both qualitative as well as quantitative data was collected. Quantitative data has been collected from survey questionnaire. The information regarding demographic profile, family economic status, ownership of the property, division of the work, leading access and control of the resources, discrimination types were collected in quantitative form. However, for an in-depth understanding of the discrimination phenomenon, interview with the respondents were undertaken. The qualitative approach was undertaken by interview with open ended question to the respondents. This approach let the research analyze in-depth into the phenomenon. The qualitative information was extracted with the dimensions of understand of perception of the respondents towards the individual, family, community and state level discrimination they have faced in their past and present times.

Additionally, the secondary data was gathered from the published and unpublished books, articles and journals etc. which is pretending to the study.

### **3.5 Data collection procedure**

Household questionnaire survey was adopted for the data collection. The study was conducted in Dharampur VDC. The survey was conducted in structured questionnaires with closed and open ended questions. The basic information was gathered on the age structure, family members, literacy, and amount of family land holding.

### **3.6 Data analysis and presentation**

The data as collected were edited, coded, analyzed and interpreted. As the data are both qualitative and quantitative in nature quantitative data are processed by using (SPSS) and MS Excel. Frequency tables, percentage, were generated and qualitative data was provided the details as well as real information in narration.

### **3.7 Limitation of the study**

This study is based on one VDC, which may not generalised in whole Dalit community in Nepal. This study presents the responses from the respondents, which may not be free with biasness.

## CHAPTER- IV

### SOCIO-ECONOMIC STATUS OF THE RESPONDENTS

This chapter describes the socio-economic status of the respondents. The socio-economic status is described in terms of age composition, Educational status, Occupational status, Marital status, Age at Marriage (self, husband), Family structure, Religion, Family Economic status (source of Family Income, Land ownership of the respondents' family) are analysed.

#### 4.1 Age composition of the respondent

Age structure is the factor which indicates not only demographic but also socio economic status of the people. Age is also an important factor in understanding the role and status of an individual in the society. It makes difference in type of work such as decision making role, social relation and responsibilities. Society differentiates human beings into children, adults and old on the basis of their age. Age composition of the respondents reveals whether the sample is young, adult or old through interview schedule by drawing the information on their age composition.

**Table: 4.1 Age group of the respondents**

Age group	Frequency	Percent
Less than 20	8	13.5
20-40	26	44.1
40-60	16	27.1
60-80	8	13.6
More than 80	1	1.7
<b>Total</b>	<b>59</b>	<b>100</b>

*Source: Field Visit, 2016.*

**Table: 4.2 Mean age of the respondents**

Mean	Std. Deviation
39.72	17.171

*Source: Field Visit, 2016.*

The study shows that the highest proportions of the respondents are from 20-40 years age group and lowest proportion of respondent is from more than 80 years of age. The study consists of 44.1% (26 nos.) of respondent in 20-40 years of age group. Likewise, 27.1% (16 nos.) of respondents in 40-60 years of age group. The mean age of the respondents was 39.72 years with standard deviation 17.171. The detail age group of respondents is place in table no. 4.1. above.

#### 4.2 Educational status

Education is the key factor to determining the one's social, economic and political status in the society. Education helps to get better jobs and earnings that maintain the quality of life and to asserts the rights and speak against the discriminations. An educated person is more likely to better participate in decision making. As a result, an educated individual may see his/ her lifecycle enhanced, and his/ her earning and economic improved. Education promotes social mobility by creating opportunities and by raising their economic and social status. It plays a vital role in equalizing economic opportunities within hierarchical social systems. Thus, education is widely recognized as the gateway to social, economic security and opportunity particularly for Dalit women.

**Table: 4.3 Educational level of the respondents**

<b>Level of Education</b>	<b>Frequency</b>	<b>Percent</b>
Illiterate	31	52.5
Primary Level	17	28.8
Under SLC	9	15.3
SLC	0	0
Intermediate	1	1.7
Bachelor	1	1.7
<b>Total</b>	<b>59</b>	<b>100</b>

*Source: Field Visit, 2016.*

Table no.4.3 indicates that 31 respondents are illiterate. It was also noticed that 17 respondents had primary education and 9 respondents under S.L.C level. The respondents have been identified few reasons for failing to pursue their education. It

was communicated that it is the consequences of the financial hardships, they have to take care of siblings at home and graze the cattle in the field. It is also due to support in carrying out household chores, their marriage, and the thoughts of no use of making daughters educated. Only one respondent each has passed intermediate level and completed the bachelor degree. From this table we came to know educational status of respondents is not good. This table shows that higher proportions of respondents are illiterate.

### 4.3 Occupational status

Occupation is one of the main indicators of the economic status. The economy of Nepal is largely dependent on agriculture sector. In Nepal over 80 percent of the population is involved in agriculture. Most of the women are involved in informal, subsistence-oriented, domestic (home-based), and (unpaid) non-wage earning work. In the same way, it seems that the main occupation is the agriculture and household work of the respondents as well.

**Table: 4.4 Occupation of the respondents**

<b>Occupations</b>	<b>Frequency</b>	<b>Percent</b>
Beautician	1	1.69
Foreign Labor	1	1.69
Housewife and agricultural work	46	77.97
Labor	4	6.78
Nothing	2	3.39
Student	3	5.08
Tailor	2	3.39
<b>Total</b>	<b>59</b>	<b>100</b>

*Source: Field Visit, 2016.*

Table no.4.4 indicates that highest portion of the respondents i.e. 46 no. (77.97%) were housewife and involved in agricultural works and household works. Four nos. (6.78%) of respondents were involved in wage labor which includes different types of work as washing/ cleaning clothes and houses of others, carrying brick or cement in the construction area etc. Likewise, 3 nos. (5.08%) respondents were students.

Likewise, 2 respondents were working as tailor and one respondent as a beautician, one respondent had been worked as foreign labor. While, 2 (two) respondents are not engaged in any particular occupation, these two respondents are old.

#### 4.4 Marital status

Marriage is an important event in the life of an individual. This is more so in the case of women. It redefines one's role and status in the society. In Nepal married women have been respected and honoured. Marital status also indicates whether one is settled in life or not. It shows one's desire for family and kinship. It provides for a bigger and a broader vision of life. It also indicates a will power to know face life.

**Tabl: 4.5 Marital status of the respondents**

Marital Status	Frequency	Percent
Unmarried	9	15.2
Married	42	71.2
Widow	6	10.2
Other	2	3.4
<b>Total</b>	<b>59</b>	<b>100</b>

*Source: Field Visit, 2016.*

Among the total respondents 42 nos. (71.2%) were married and the highest of them. Likewise, 9 nos. (15.2%) were unmarried, 6 nos. (10.2%) were widow. The rest of the respondents are with a status of separation, though not formally divorced.

#### 4.5 Age at marriage

Marriage is a relation of one or more men and women, which is recognized by customs and law. It is one of the universal social institution and the physical and natural needs. But we can find a lot of child marriage in our society. This type of marriage affects in the personality development of person especially of women. Because after the marriage, must of the women becomes limited with in household. In our society marriage determines the social role and responsibilities of people. In Nepal, in the case of girls below 18 years and in the case of boys below 20 years' marriage has taken in child marriage which is illegal. We can take early/child

marriage as a tool of gender discrimination. There are differences in the age at marriage in the community. Level of education awareness, social and cultural norms and values are the determinants of age at marriage.

**Table: 4.6 Age at marriage of the respondents and their husband**

Age at Marriage	Minimum	Maximum	Mean	Std. Deviation
Self	11	24	15.91	1.14
Husband	11	33	21.04	1.41

*Source: Field Visit, 2016.*

**Table :4.7Age at marriage of the respondents**

Age in years	Frequency	Percent
less than 15	18	36
15-20	27	54
20 and above	5	10
<b>Married</b>	<b>50</b>	<b>84.75</b>
<b>Unmarried</b>	<b>9</b>	<b>15.25</b>
<b>Total</b>	<b>59</b>	<b>100</b>

*Source: Field Visit, 2016.*

**Table :4.8 Age at marriage of the respondents' husband**

Age in Years	Frequency	Percent
less than 15	3	6
15-20	15	30
20-25	19	38
25 and above	13	26
<b>Married</b>	<b>50</b>	<b>84.7</b>
<b>Unmarried</b>	<b>9</b>	<b>15.3</b>
<b>Total</b>	<b>59</b>	<b>100</b>

*Source: Field Visit, 2016.*

The study result shows that the mean age of the women (wife) was 15.91 years with standard deviation of 1.14, whereas, the mean age of the respondent's husband was

21.04 with standard deviation of 1.41 at the time of marriage. It can be concluded that the early marriages are deeply rooted in the Dalit community. In the event of that, minimum age of 11 years can be seen at the side of both. The maximum age of women was 24 years and 33 years for the respondents' husband at the time of marriage. Notably, it can be said that women are married till they attain the age of 24, in contrast to the male counterpart.

The detail of the age at the time of marriage is placed in table no 4.7. The highest no. of respondents was married in the age of 14 to 15 years that consist of 13.5 % of each age attainment. In like manner, the respondent's husband attained 18 to 21 years of age in highest number that consist of 8.5% each age attainment at the time of marriage.

#### **4.6 Family structure**

Family is basic unit of the society and it is an institution which plays important role in building society. There are two categories of family structure mainly nuclear and joint family.

**Table: 4.9 Respondents' family structure**

<b>Family Structure</b>	<b>Frequency</b>	<b>Percent</b>
Joint Family	8	13.5
Nuclear Family	48	81.4
Other	3	5.1
<b>Total</b>	<b>59</b>	<b>100</b>

*Source: Field Visit, 2016.*

Majority of the respondents 48 nos. (81.4%) were in nuclear family and 8 nos. (13.5%) were of them from joint family. Others category consist of single living. The highest number of the respondents are living in a nuclear family, which shows today's family structure. Several families in Dalit settlements are attracted and choice to live in a nuclear family.

## 4.7 Religion

**Table: 4.10 Religion of the respondents**

Religion	Frequency	Percent
Hindu	49	83.1
Christian	10	16.9
<b>Total</b>	<b>59</b>	<b>100</b>

*Source: Field Visit, 2016.*

Nepalese community are the most dominant with Hindu religion, so forth the Dalits are too. Out of 59 nos. of household, the majority of 49 nos. (83.1%) of them are Hindu. Notwithstanding to this, the rest 10 nos. (16.9%) were following the Christianity. That is to say, the Dalit families are too correspondingly converting to other religion that they use to follow earlier. Majority of religion converter had converted themselves to other religion was due to the discrimination feelings within the Hindu religion community.

## 4.8. Family economic status

### 4.8.1. Source of family income

**Table: 4.11 Main source of family income of the respondents**

Source	Frequency	Percent
Agriculture	33	55.9
Butcher shop	1	1.7
Grill shop	1	1.7
Labour	6	10.2
Mobile shop	1	1.7
Old pension	1	1.7
Parlor	1	1.7
Private driver	1	1.7
Remittance	7	11.8
Tractor driving	1	1.7
Tailoring	6	10.2
<b>Total</b>	<b>59</b>	<b>100</b>

*Source: Field Visit, 2016.*

Majority of the respondents have agriculture as the base of their source of family income, which consist of 33 nos. (55.9%). Likewise, 10 nos. (16.9%) of respondents have business like Butcher shop, Grill shop, Mobile shop, Parlor and Tailoring. However, the job of tailoring is still as in its traditional mode. Other major portion of source of family income is also comes from remittance that 7 nos. (11.8 %) of the respondents rely on this source of income.

#### 4.8.2. Land ownership of the respondents' family

**Table: 4.12 Land ownership of the respondents' family**

Types of Land	Status		Ownership of landholding	
	Yes	No	Self	Tenancy
<i>Khet</i>	34 (57.6%)	25 (42.3%)	16 (47.05%)	18 (52.94%)
<i>Bari</i>	35 (59.3%)	24 (40.6%)	17(48.5%)	18(51.4%)
<i>Ghaderi</i>	57 (96.62%)	2 (3.38%)	57 (100%)	0 (0)
N=59				

Source: Field Visit, 2016.

The family status of the respondents regarding the land ownership can be categories into three categories i.e., *Khet*, *Bari* and *Ghaderi*. More than half of the respondents had their own agricultural land (*khet*) that is 34 nos. (57.6%) had the land for agriculture, whereas, 25 nos. (42.3%) do not have. Out of the 34 nos. of ownership of the agricultural land, only 16 nos. (47.05%) have their self-landholding, whereas 18 nos. (52.94%) are tenant ownership of the agricultural land (*khet*).

Similarly, 35 nos. (59.3%) of the respondents had the agricultural garden areas (*bari*), in counterpart 24 nos. (40.6%). Out of 35 nos., 17 nos. (48.5%) had their self-ownership, whereas 18 nos. (51.4%) had their agricultural garden areas (*bari*) as tenant. In the same way, the house land (*ghaderi*) possessed by 57 nos. (96.62%) only, all are owned by themselves.

## CHAPTER- V

### DIMENSIONS OF DALIT WOMEN DISCRIMINATION

This chapter deals with the discriminatory dimensions of Dalit women from individual level, family level, community level to state level.

#### 5.1. Individual level

**Table: 5.1 Experienced individual discriminations**

<b>Opinion</b>	<b>Frequency</b>	<b>Percent</b>
Yes	22	37.3
No	37	62.7
<b>Total</b>	<b>59</b>	<b>100</b>

*Source: Field Visit, 2016.*

Several of the respondents felt the individual level discrimination from the upper caste people in their VDC. The experience of individual discriminations was felt by 37.3% of the respondents. However, 62.7% of the respondents do not feel the discrimination in individual level. Out of the respondents, only one of the respondent experience positive gesture from one of the NGO to be employed by the same.

The individual discrimination feeling and narratives can be referred as box no.1 below, where the experience sharing narratives are stated and analysed. The narratives basically indicated that the discrimination in inter-caste marriages, water fetching from community water-tap, entering houses of *Brahmins (upper caste)* and indigenous ethnic community like *Ria* and *Limbus* and discrimination in public places etc. can be seen. In box no. 2 below, the experience sharing narrative of respondent's positive feel.

**Box 1: Narratives of respondents regarding discrimination feel at individual level**

*“My daughter in-law belong to a Brahmin family. Whenever, we try to contact them or liked to be as family or visit to their house, they tortured us mentally as well as physically. The day my son married a Brahmin girl, my in-laws threaten us in every occasions. They even let us to face police in this case. However, we never have done anything wrong that police should be called upon. The police too get on their side. I am tortured while trying to console both family. So forth, we left the place and shifted to this VDC.....”* **Bimala Ranapahenli** (name changed).

*“I belonged to Bhujel family, married to a Sarki boy. The day I married a Sarki boy, my family cut all connection to me. They even had done my funeral rituals and rites, though I am alive. This is what my family has done to me. However, I am happy with my husband and his family”. .....* **Sanu Rokka** (name changed).

*“Once my neighbor a Brahmin invited to their marriage ceremony. I was let ate alone, separating from the mass only because I belong to a so-called lower caste. Their other invitees also talked about me and my caste. They scolded the Brahmin family of being invited me to the marriage ceremony.” “I also recalled once I was invited to Bhagawat Puran, they let me seat in open and cold and listen to the puran, they even barred me to bring any offering like fruits and others for the puja ceremony.....* **Sarita BK** (name changed).

*“There was a land dispute with us, as in and around I have Brahmin neighbors. They often threat us to leave the place and settle in other place. Many a time they even did not talk to us, even they involved in quarrel and let others to discriminate us.” .....* **Nirmala Baraily** (name changed).

*“I married (eloped) to a Brahmin boy, I was not accepted by my husband family. They are very cruel, my mother in law and father in law do not ever show their generosity towards me. Though, my husband’s sister in-laws are Tamang and they are accepted. My husband was so pressurized by his family once and again to leave me. Finally, my husband left me after two children. I am leaving with daily wage earning....., I also do not have any idea of the law, rules and regulation or any organisations that can help*

*me in this case..... hoping to get to foreign employment to let my children get their food, education and a prosperous life...” (crying).....Banu BK (name changed).*

*“I am Damai, once I visited Kathmandu in 2052 (B.S.) with my husband. We had our breakfast in a hotel, after knowing that we are Damai, the hotel owner let us to wash the dishes. It was a humiliating experience in front of the other visitors of the hotel”. ..... Kumari Damai (name changed).*

*“I am refrained to fill water from the community water tap that has been provided by the government in the village, date back 2036(B.S.) We cannot walk on the same road they walk. The so called upper caste women fetch water from the tap once and again and I came back empty handed” .....Maya BK (name changed).*

**Box 2: Narratives of respondent’s positive feel**

*“I worked in local NGO for old people, the NGO recruited me as Coordinator in one of their project. This happened only because I am educated and as I belong to Dalit community”. ..... Tulasa Magrati (name changed).*

**5.2. Family level**

The following section presents the research findings regarding the family level discrimination to females. The dimensions of discrimination are presented in terms Ownership of the family property, division of works in family, household work and agricultural work, leading access to and control over resource and other relationship.

**5.2.1 Ownership of the family property**

**Table: 5.2 Ownership of the family property**

<b>Gender</b>	<b>Frequency</b>	<b>Percent</b>
Male	43	72.9
Female	10	16.9
Both	6	10.2
<b>Total</b>	<b>59</b>	<b>100</b>

*Source: Field Visit, 2016.*

The ownership of the family property was generally inherited by the male in the respondent's family. In this regard, 72.9% of the respondents' family had the property possessed by the male. On the other hand, female possession of the property was seen in 16.9% of respondents. Conversely, the mutual possession of property by both male and female was found in 10.2% of the respondents.

### 5.2.2. Division of work in family

In every society, there is some sort of division of labour between and among the male and female. Similarly, a division of labour by sex exists among Dalit households activities too. Males and females have diverse role in household work. There are division of works to males and females are highly influenced by the patriarchal attitude. The prevalent patriarchy assigns more tedious works to females and such practice is so deeply rooted in the society which makes females think that works like cooking, fetching water, child rearing, house cleaning etc. are universal for them.

#### 5.2.2.1. Household work

**Table: 5.3 Frequency distribution of division of household work**

Division of household work	Male		Female		Both	
	N	%	N	%	N	%
Cooking food	3	5.1	56	94.92	0	0.00
Fetching water	3	5.1	56	94.92	0	0.00
Caring children	0	0.0	55	93.22	4	6.8
Caring older	0	0.0	56	94.92	3	5.1
Cleaning house	0	0.0	57	96.61	2	3.4
House repairing	49	83.1	6	10.2	4	6.8
Shopping household essentials	19	32.2	28	47.46	12	20.3
Others	6	10.2	35	59.32	18	30.5

*Source: Field Visit, 2016.*

The result of the study shows that 56 nos. (94.92%) of respondents preparing food for the family, 56 nos. (94.92%) of respondents fetching water, 55 nos. (93.22%) of respondents caring children, 56 nos. (94.92%) of respondents caring older, and 57nos. (96.61%) of respondents cleaning house which are the major household works are

primarily done by females. 49(83.1%) are male repairing house and 6(10.2%) are females. 19(32.2%) are male and 28(47.46%) are female whereas 12(20.3%) are both Shopping for household essentials. There were very few respondents to say that both male and female in their family share work of the household works like four (6.8%) both are caring children, three (5.1%) both caring older, two (3.4%) are both cleaning house and four (6.8%) are both repairing house. Meanwhile, there were 5.1% males preparing food, fetching water during a menstruation period of wife. Besides the above works, other works done by male is 10.2% and female is 59.32% where as 30.5% are other works done by both. Feeding children, getting them ready for school, cleaning utensils, washing clothes, going in rice mill etc. Worked by female.

### 5.2.2.2. Agriculture work

**Table: 5.4 Frequency distribution of division of agricultural work**

Agricultural Work	Male		Female		Both	
	N	%	N	%	N	%
Planting	0	0.0	53	89.8	6	10.2
Digging	59	100.0	0	0.0	0	0.0
Harvesting	2	3.4	50	84.7	7	11.9
Seeding	23	38.9	29	49.2	7	11.9
Irrigation	56	94.9	2	3.4	1	1.7
Using fertilizer	35	59.3	8	13.6	16	27.1
Pesticide	42	71.2	7	11.9	10	16.9
Livestock feeding	2	3.4	51	86.4	6	10.2
Others	2	3.4	39	66.1	18	30.5

*Source: Field Visit, 2016.*

The results shown in table 4.17, indicates that females take up the huge burden of the agricultural work. The Planting works are divided in terms of 53 nos. (89.8%) female and 6nos. (10.2%) both. Harvesting by male (3.4%) whereas 50 nos. (84.7) female and 7nos. (11.9%) by both. Seeding 23 nos. (38.9%) male, 29nos. (49.2%) and 7 nos. (11.9%). Using fertilizer 35 nos. (59.3%) male, 8 nos. (13.6%) female and 16 nos. (27.1%) both. Pesticide 42 nos. (71.2%), 7 nos. (11.9%) female, 10 nos. (16.9%) both. Livestock feeding male (3.4%) whereas, 51 nos. (86.4%) female and 6 nos. (10.2%)

both. Males mostly engaged in digging only. But, 66.1% female mostly engaged in other agricultural works whereas, 3.4% male and 30.5% both respectively.

### 5.2.2.3. Other works

**Table: 5.5 Frequency distribution of other works done by respondents**

Other works	Frequency	Percent
Agricultural work	38	64.4
Wage Labour	6	10.2
Nothing	12	20.3
Palour	1	1.7
Tailoring	2	3.4
Total	59	100

*Source: Field Visit, 2016.*

Besides the house works, respondents are mostly involved in agricultural work 38 nos. (64.4%) of respondents work in agriculture whereas, 6 (10.2%) of respondents as wage labour. Tailoring two (3.4%) of respondents, one had been worked at parlour respectively.

### 5.2.2.4. Household working time

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

**Table: 5.6 Frequency distribution of household working time of the respondents**

Hours	Female		Male	
	Frequency	Percent	Frequency	Percent
2	1	1.7	38	64.41
7	8	13.6	17	28.81
8	8	13.6	4	6.78
10	3	5.1	0	0.00
11	3	5.1	0	0.00
12	9	15.3	0	0.00
13	9	15.3	0	0.00
14	13	22	0	0.00
15	5	8.5	0	0.00
<b>Total</b>	<b>59</b>	<b>100</b>	<b>59</b>	<b>100</b>

*Source: Field Visit, 2016.*

The result shown table no., 13nos. of respondents told that the household working hour is 14 hours a day. Where, 5nos. of respondents told that 15 hours household working, 9nos. of respondents told that 13 hours they were working in a day. Likewise, 9nos. of respondents told that 12 hours they were working in a day, 3nos. of respondents told that 11 hours they were working in a day and 3nos. of respondents told that 10 hours they work in a day. In similar manner, 8nos. of respondents told that 8 hours working and 7nos. respondents told that working 8 hours household working in a day respectively.

However, in comparison to the female counterpart, males are less engaged in the household works. As it can be interpreted by above table 4.18, majority of the male were involved only 2 hours of household work, that is 64.41% of the males are involved in household work. Likewise, only 28.81 % of males are involved for 7 hours of household works. In similar manner, only 6.78% of male are involved in 8 hours of household work. In contrary to female counterpart, none of the males are engaged in household works for more than 8 hours.

### 5.2.2.5. Working hours outside home

**Table: 5.7** Frequency distribution of working hours outside home

Hours	Female		Male	
	Frequency	Percent	Frequency	Percent
0	38	64.41	0	0.00
2	0	0.00	0	0.00
7	0	0.00	0	0.00
8	18	30.51	4	6.78
10	3	5.08	38	64.41
11	0	0.00	0	0.00
12	0	0.00	4	6.78
13	0	0.00	10	16.95
14	0	0.00	0	0
15	0	0.00	3	5.08
<b>Total</b>	<b>59</b>	<b>100</b>	<b>59</b>	<b>100</b>

*Source: Field Visit, 2016.*

In accordance the responses of the respondents, 38 nos. (64.4%) of females never go outside of the household to work. Likewise, 18 nos. (30.5%) and 3 nos. (5.1%) gives 8 hours and 9 hours respectively for outside work. In contrary, males are more engaged in outside work than the female counterpart. Majority of the male of 64.41% are involved in outside work for 10 hours. Likewise, 16.95% are involved in 13 hours of work outside their household. In similar manner, 6.78% are involved with 12 hours of work outside their household. This shows that females are more involved in household works and confined to the household work. However, it shows that females are involved in household works and as well to outside works in comparison to the male counterpart. This shows that females spend more time than that of their males counterparts in works.

### 5.2.2.6. Access to and control over the resources

The access and control over any resources are two different things. Access means the ability to use a resource or opportunity. Whereas, control means the ability to make

decisions about and derive benefits from resources and opportunities. However, one can have the access over resources but it is difficult to have control over it. Until the user cannot control himself/herself, it is harder to decide how much and till when he/she has the access. Any time he/she can be away from that resources. To get control over the resources first of all the user should be capable he/she should have interest and should get the chance for it. It is the right of the user to control over the resources. In the milieu of our country, only males are playing dominant role for controlling different resources. In a small unit of society i.e. family, the household head is male and he has control over each and every resource of the house. It can be father or the son. There is no doubt that females are also using the resources but how, how much and when to use is determined and decided by the male counterpart. Female are unable to decide and control. Therefore, most of the cases female have access in resources but they do not have right to control over the resources. This study is also related within this concern; the outcomes of the study can be seen at table 5.8 and 5.9.

**Table: 5.8 Frequency distribution of the leading access to resource by sex**

Area of Decision	Higher Access to Female		Higher Access to Male		Both	
	N	%	N	%	N	%
Income	7	11.86	42	71.19	10	16.95
Saving and Deposit	7	11.86	31	52.54	21	35.59
Buying land	8	13.56	33	55.93	18	30.51
Buying house	7	11.86	34	57.63	18	30.51
Buying ornament	7	11.86	34	57.63	18	30.51
Participation in development work	4	6.78	47	79.66	8	13.56
Participation in politics	4	6.78	47	79.66	8	13.56
Involvement in social work	4	6.78	46	77.97	9	15.25
Marriage of Son/Daughter	7	11.86	34	57.63	18	30.51
Education of children	5	8.47	37	62.71	17	28.81
Child care	39	66.10	5	8.47	15	25.42
Number of child to have	3	5.08	36	61.02	20	33.90
Others	4	6.78	45	76.27	10	16.95

*Source: Field Visit, 2016.*

Table 4.20 shows that leading access to resources of female found really low. Access to income of female had only 7nos. (11.86%) whereas 42nos. (71.19%) male and 10nos. (16.95%) are both. Higher access to saving and deposit had male 31nos. (52.54%) whereas, only 7nos. (11.86%) has female whereas, 21nos. (35.59%) were both. Likewise, access to buying land, house, ornament 7nos. (11.86%) had female whereas 34nos. (57.63%) had male and 18nos. (30.51%) were both. Access to participation in development work, politics and involvement in social work only 4nos. (6.78%) had female whereas 47nos. (79.66%) had male and 8nos. (13.56%) were both. Access to marriage of son/daughter, education of children, number of child to have only 7nos. (11.86%) whereas, 34nos. (57.63%) and 18nos. (30.51%) were both. Only higher access to child care 39nos. (66.10%) had female whereas, 5nos. (8.47%) had male and 15nos. (25.42%) both respectively.

**Table: 5.9 Frequency distribution of the control over the resource by sex**

Area of control	Higher Control to Female		Higher Control to Male		Both	
	N	%	N	%	N	%
Income	6	10.17	47	79.66	6	10.17
Saving and Deposit	5	8.47	45	76.27	9	15.25
Buying land	5	8.47	46	77.97	8	13.56
Buying house	5	8.47	46	77.97	8	13.56
Buying ornament	5	8.47	46	77.97	8	13.56
Number of child to have	3	5.08	51	86.44	5	8.47
Child care	48	81.36	5	8.47	6	10.17
Education of children	5	8.47	48	81.36	6	10.17
Marriage of Son/Daughter	5	8.47	46	77.97	8	13.56
Involvement in social work	4	6.78	51	86.44	4	6.78
Participation in politics	4	6.78	51	86.44	4	6.78
Participation in development work	4	6.78	51	86.44	4	6.78
Others	4	6.78	51	86.44	4	6.78

*Source: Field Visit, 2016.*

Above table 4.21 shows that control over the resources also found really low. Income, saving and deposit 47nos. (79.66%) male control over this resources whereas, 6nos. (10.17%) female and 6nos. (10.17%) both. In the same away 46nos. (77.97%) male member control

over the buying land, house, ornaments whereas, 5nos. (8.47%) female and rest 8nos. (13.56%) control both male and female. There is 48nos. (81.36%) higher control by female in childcare. Though, marriage of son/ daughter, education of children, number of child to have 51nos. (86.44%) male control over this resources whereas, only 3nos. (5.08%) control by female and 5nos. (8.47%) control by both. Higher control over involvement in social work, participation in politics, development work 51nos. (86.44%) control by male whereas only 4nos. (6.78%) female and 4nos. (6.78%) both respectively.

It can be concluded that from the above study reveals that Dalit women's access to and control over income is very low. With the low income has directly affected their access to and control over ability of saving and Deposit too. Similarly, Dalit women's access to and control over important economic resources like buying land, house and ornament found considerably low. Childcare is exclusively women's job. This research also suggests the same finding. However, Dalit women have very less control in having number of child, their education and marriage of son/daughter. The study shows that Dalit woman's access to and control over involvement in social work, participation in politics and participation in development work is almost non-existent.

#### 5.2.2.7. Feel of discrimination in family being a female

**Table: 5.10 Feel of discrimination in family being a female**

Feel of discrimination	Frequency	Percent
Yes	33	55.9
No	26	44.1
<b>Total</b>	<b>59</b>	<b>100</b>

*Source: Field Visit, 2016.*

Table 4.23 shows that 33 nos. (55.9 %) of the respondents was felt the discrimination being a female in their family. Though, 26 nos. (44.1%) of the respondents has not felt the discrimination being a female in their family.

The reasons for feeling the discrimination being a female in their family are perceived of the following: (i) Economic dependency on husband or other family members; (ii) domestic violence, (iii) as a widow, being a single mother, (iv) they cannot express their opinion freely, (v) feeling of inferiority complex in terms of they do not have

any importance to the opinion in taking decisions due to the reason of male dominance.

**Box 3: Narratives of respondents regarding discrimination feel at family level**

**Ganmaya Bk** (name changed), who is 23 years old married woman, revealed her bitter experience. She explained her husband is an alcoholic and drug addict, he used to beat her and children severely. Now, she lives separately with her eight years old daughter and four and half year-old son from her husband. She is working as a wage labor in houses of others, construction area for survival and in order to educate her children. However, after separation, still her husband asks for money for alcohol. If he fails to get the money, he tortures her physically.

**Anju Ramtel** (name changed), 32, says, her in laws, do not ever treated well towards her. Her marriage is an arranged marriage. “Things were worst when I had a baby. I grew up my child in my parents’ home”.

**Bhisusa Darnal** (name changed),who is 60 years old widow, told, her daughter tortured by husband. He does not look after her daughter and grandchildren. Now he stayed with his second wife.

The reasons towards no discrimination feeling being a female in their family are the following: (i) economically independent or being an earning women(ii)Time are changes thoughts are modern (iii) family understanding (iv) educated husband (v)Nuclear family (vi)Laws made for women's rights.

**5.2.2.8. Difference in treatment regarding gender in family**

**Table: 5.11 Perceived difference in treatment regarding gender in family**

Perception	Frequency	Percent
Yes	24	40.7
No	35	59.3
<b>Total</b>	<b>59</b>	<b>100</b>

Source: Field Visit, 2016.

The result as shown in table 4.25, 24nos. (40.7%) respondents perceived that there is treatment differences in regards to the gender in their family. Contrary, on the other hand, 35nos. (59.3%) told that there are not felt any differences in treatment in regards to the gender in their family. Meanwhile, every respondent perceived they feel dominant being a female in their family in once a while.

#### 5.2.2.9. Differences in the fooding, clothing and schooling in family regarding gender

**Table: 5.12 Differences in the fooding, clothing and schooling in family regarding gender**

Perception	Frequency	Percent
Yes	23	39
No	36	61
<b>Total</b>	<b>59</b>	<b>100</b>

*Source: Field Visit, 2016.*

The result shown in table 4.25 indicates 23nos. (39%) of respondents felt the differences in the fooding, clothing and schooling in their family regarding gender. In this context, male is treated well. Even though, rest of respondents are not felt any differences in the fooding, clothing and schooling in their family regarding gender. Both male and female are equally treated well in their family.

#### 5.2.2.10. Family treated well regarding gender

**Table: 5.13 Perception on family treatment regarding gender**

Perception	Frequency	Percent
Male	36	61
No Response	23	39
<b>Total</b>	<b>59</b>	<b>100</b>

*Source: Field Visit, 2016.*

Table 4.26 shows that 36 nos. (61%) of the respondents Perception that on family treatment regarding gender. Though, 23 nos. (39%) of the respondents do not response.

**Box 4: Narratives of respondents regarding discrimination feel in family  
regarding gender**

*Mila Darjee (name changed), a 28 years old female told that their economic condition is not really good. However, her husband emphasized on sending their son to a private school for his better future, even it cost them more. In contrary, they told that they had shifted their daughter in government school.*

**5.2.2.11. Involvement of females in decision making in family level**

The involvement of females in decision making in the family is not so encouraging. It is indicated by the results of the study that, only 11nos. (18.64%) respondents were involved in decision making in their family. However, minor decisions like selling of poultry and buying small household items are taken by females. Major decisions like taking loan, marriage of sons and daughter, buying gold, saving and deposit, buying and selling land are taken by both males and females or male only. Nevertheless, during the time of hardship, males play significant role than females. Females do not play an influential role in decision making in the family. It can be interpreted that females play a subordinate role in decision making in the family.

**5.3. Community level**

**5.3.1. Perception towards wages**

**Table: 5.14 Opinion of respondent towards wages**

Opinion	Frequency	Percent
Not at all satisfied	52	88.1
Satisfied	7	11.8
<b>Total</b>	<b>59</b>	<b>100</b>

*Source: Field Visit, 2016.*

The result of perception towards the wages the respondent received is presented in Table4.27, it indicates that the male received 300-450 rupees per day whereas the females received 300 rupees per day for the same work. It revealed that only 11.8% respondents satisfied with the wages, which they get from their work. However, 88.1% respondents felt that they are discriminated in terms of inequality in wages.

They are unsatisfied with the wages, which they get from their work. They told that it is hard for them to survive in the expensive world.

### 5.3.2. Feeling of discrimination in the community being a dalit female

**Table: 5.15 Feeling of any discrimination in the community being a Dalit female**

Opinion	Frequency	Percent
Yes	36	61
No	23	39
<b>Total</b>	<b>59</b>	<b>100</b>

*Source: Field Visit, 2016.*

The result as presented in table 4.28 above, it revealed that 36 nos. (61%) of the respondents felt the discrimination in their community being a Dalit female. However, 23 nos. (39%) of the respondents felt no discrimination in their community being a Dalit female. The majority have the perception of the discrimination feeling.

### 5.3.3 Community level discrimination pattern

**Table: 5.16 Community level discrimination pattern**

Discrimination pattern	Yes	Percentage	No	Percentage
Entering into non-Dalits house.	43	72.9	16	27.1
Entering inside temples and other holy places	18	30.5	41	69.5
Filling water from water tap at same time with others	0	0.0	59	100.0
Entering in public places like hotel, office, market etc.	14	23.7	45	76.3
Eating food together	38	64.4	21	35.6
Involvement in community work	21	35.6	38	64.4
Discrimination in school	0	0.0	59	100.0
If touch touchable things/ person have to be flushed by holy water	0	0.0	59	100.0
Others	19	32.2	40	67.8

*Source: Field Visit, 2016.*

This study result shows that majority of the respondents come across the discrimination in the community level. Forty-three nos. (72.9%) of them have restricted entering into non-Dalit house. Though, there were some respondents 16 nos. (27.1%), who feel that they are not restricted to enter into non-Dalit house. Likewise, 41nos. (69.5%) of respondents have not faced any restriction entering into holy places like temples. Whereas, 18nos. (30.5%) of respondents have restriction entering into holy places like temples. 21 nos. (35.6%) of respondents expressed that they do not feel any discrimination involvement in community work. Fourteen numbers of respondent (23.7%), told that they do not feel any restraint entering hotels and offices, market etc. Whereas, 38 nos. (64.4%) responded that they are not allowed to sit together while eating. Table 4.31, presents the detail in community level discrimination.

### 5.3.4 Dalit female participation in social activities

We are social being and cannot be isolated from the society. Participation in different activities and programmes is necessary to improve social relationship. Side on side, it is also necessary to enhance one's capability and leadership role on the other. Some activities can be at local level whereas few at higher level. However, this research reveals that Dalit females do not participation in social activities. This absence is due to reasons like, lack of education, conscious outlook being a Dalit women hesitate as they feel insecure in front of community, as level of participation awareness and eagerness to participate in politics is very low, unaware of social activities in community. The respondents' involvement in some sort of social activities. Few of them are involved in *Aama Samuha* (Mother's group).

### 5.3.5 Opinion of discrimination to the male and female in the community

**Table: 5.17 Opinion of the respondents on difference in treating the male and female in the community**

Opinion	Frequency	Percent
Yes	37	62.7
No	12	20.3
No response	10	16.9
<b>Total</b>	<b>59</b>	<b>100</b>

Source: Field Visit, 2016.

Majority of the respondents felt that there is a differences in treating the male and the female in their community. More than 60% of the respondents felt the discrimination in the community being a female. In this context, the respondents expressed that there is a differences in treating the male and the female in their community are the following:

(i) Rituals in human life begin with their birth. Nawaran (Naming) is the first ritual of Nepalese society give the name to the baby. In the Dalit community, Nawaran of son is celebrated in 11<sup>th</sup> and day for daughter is celebrated in 5<sup>th</sup> or 7<sup>th</sup> day. (ii)unequal wages in workplace.

### **5.3.6 Types of discriminations against dalit women in the community**

The types of discriminations against Dalit women in the community respondents felt mostly in marriage ceremony, temples and holy places doing *pooja* (worshiping god). Some respondents specially (Sarki women) expressed that within the Dalit community too there is discrimination. Likely, entering into house of non-Dalit or Dalit to they are not well accepted or at least receiver feels awkward having them inside their house, denial doing *poojas* in house or in temple or any local activities.

## **5.4. State level**

### **5.4.1. Dalit women and politics in Dharampur**

Dalit women's participation in politics has to be understood in connection with the situation of overall socio-cultural, economic and political sphere.

It would not be wrong in saying that there is no political participation and involvement of the Dalit women in Dharampur. Almost, all of the respondents had the opinion that they have never participated in the programs such as mass meeting, rally, interaction program etc. conducted by any political parties, VDC, in the local area. Few of them had not responded about it. They do not have any political awareness and participation. They are only busy to make a living and to their survival. In this context, one of the respondents, talked frankly about her unwillingness to take part in politics: "I need the whole day to finish the household chores – when could I make time for doing other things? We are only concerned about what to eat and how to earn our living. I do not have any wish to go to the society."

It was hard to find majority of respondents in leading position in politics or any organisation. No one had any holding of leadership/key position or in any political decision making process in their community.

#### 5.4.2. Involvement of dalit female in sector of society

Respondents had the opinion that mostly male members were involved in political and community programs. However, they had to struggle to come out of home for those organisation, their husbands had decisive role.

#### 5.4.3. Awareness of respondents towards NGOs/ INGOs working in the community and the benefits from these organisations

**Table: 5.18 NGOs/ INGOs working in the community**

Opinion	Frequency	Percent
Yes	6	10.2
No Response	53	89.83
Total	59	100

*Source: Field Visit, 2016.*

The awareness of the respondents towards the existence of NGOs/INGOs is very minimal. Out of the 59 respondents, only 6 nos. (10.2%) of respondents are aware of the presence of NGOs/INGOs in their community. However, there are few of the NGOs working for their betterment. Some respondent (mostly student) told that there are a *Dalit Samiti* in their locality who conducting a program. These programs are mostly for students who studying in secondary level. The programs like computer courses of 1-2 months, short term English language courses are provided by the local Dalit Samiti. However, they are not benefited from such programs in an extent. Respondents told that *Dalit samiti* in their locality provides them the sewing and tailoring training for 2-3 months. Although, they were still failed to gain from such programs, because only few machine was there while in the training.

## **CHAPTER–VI**

### **SUMMARY AND CONCLUSION**

This chapter summarizes the overall findings of the study. It contains the summary and conclusion based on the findings of the study.

#### **6.1. Summary**

Nepalese women are in a subordinate position and suffered by high level of different forms of discriminations in the society and the family. The situation of the Dalit women is even more miserable because of a high majority of Nepalese population follow Hinduism. Hindu religion is based on a caste system, which places Shudra (Dalit) as the lowest caste group. Discrimination against low caste groups is highly prevalent in Nepalese society, and so is gender-based discrimination. This has resulted into the double exclusion of Dalit women– both as a Dalit and as a woman. Actually, the discrimination against Dalit women is three-fold: as a Dalit, a woman, and a Dalit woman. They face layers of discriminations resulting into extreme exclusion in public institutions, community and family. Most Dalit women are poor and hold low socio-political status. They do not play an influential role in decision making in their family, local communities, and the larger society. Low level of education, lack of access to economic resources, low level of income and socio-cultural structure based on patriarchy and Hindu Varna system are contributing for their constant exclusion. Hence, the absolute poverty, illiteracy, exploitation and marginalization, they are victims of high social discrimination and enormous gender discrimination within their family, society and outside as well.

So, the study purposed to investigate the dimension of women discrimination in Dalit community. In order to find out the dimension of women discrimination in individual, family life, community and society, the study selected the Dharampur VCD of Jhapa district for study. Household questionnaire survey, was employed to gather the data. For this purpose, qualitative and quantitative approaches were applied to quarry the data and information. The focus of the study was on: (a) socio-economic profile of the respondents in community under study; (b) prevalence of the discriminatory dimensions of Dalit women within Dalit and non-Dalit community.

Caste based discrimination noticeably persists in the society and women are more suffered from such discrimination. Patriarchy persists strongly in the study area; males have dominant right over the family properties. Women forced to remain with limited power, access and control. Despite the legal provision of equal property rights, women do not have ownership over household assets. Even though women have heavy input in agricultural and livestock production, they are entitled to consume the quantity decided by the male members of the family without any power to decide on sale or purchase of the land, house and agricultural supplies. Boy's preference is strong in the society and is the reason some of the family send boys to private school and girls to government school. Similarly, there exist a huge discrimination in wage between male and female. Due to the lack of awareness and their busy work schedule women's participation in local social and political movement is minimal. They are forced to carry up a certain level of humiliation and low feeling as being dalit women. Majority of the respondents 61% expressed that their society practices discrimination being Dalit female. The economic status of the Dalit women of Dharampur VDC is very low or they lack of economic opportunities which have left the women of this community in vulnerable situation. Girls and women are the vulnerable groups of Nepal and the condition of Dalit women are more deplorable than other. Largest proportion of population is married at age of 14-15 years in village. Household heads are mostly found the men. The study revealed that the males have higher role in family economy Patriarchy persists strongly in the study area; males have dominant rights over the family properties. Out of the total 59 respondents most of them were found to be engaged in farming and very little owns land for farming. Female population has to work longer hours and do more cumbersome works than male because besides the household work they have to do the agricultural work and the go to the wage labor as well. As a result, Women are living miserable life with work and work all the time without proper rest and with lower self-respect and dignity as being Dalit women.

There are very minimal numbers of NGOs working in the area but they have been failed to understand the urgent need of the Dalit women. Although, very limited number of NGOs working in the areas with apparently very little effective progress while there are huge potential works those NGOs can do. The Dalit women, special focus should be given to economic and educational improvements.

From the very beginning of the family to the national boundary women's decision making power has under recognized. Dalit Women often have less resources than men to legal recognition and protection, as well as lower access to public knowledge and information, and less decision-making power both within and outside the home. Furthermore, political and social awareness to secure their rights in the community.

## **6.2 Conclusion**

Based on the study findings the following on conclusion can be derived. Dalit women have been excluded in many sphere of lives in Nepalese society because of caste based discrimination and patriarchy. The caste system has pushed Dalit at the bottom in the social hierarchy limiting their social relationship and economic activities and making them one of poorest, marginalised group in the society. Among Dalit, women have been suffering not only from caste discrimination and poverty but also from gender discrimination. These multiple layers of discriminations have caused Dalit women in Dharampur extreme exclusion in public institutions, community and family. They do not play an influential role in decision making in the family, local communities, and the larger society.

Mostly Dalit women have been the victims of intra-caste and inter-caste marriage. So-called upper caste people engage in fake love with Dalit girls and then rights after pregnancy or marriage they give up them just on the ground the caste factor. Hence, a great number of Dalit girls have been facing hardships.

Therefore, in order to understand, therefore, the reality of Nepali society in general, and the Dalit Community and Dalit women in particular, an analysis of caste-class-gender dynamics is imperative. It is only by adopting this three-fold lens focusing on the cultural and material dimensions of the intersection of gender and caste discrimination that a true comprehension of key social relations and social inequalities in Nepal emerges. This analytical lens, grounded in Dalit women's subjective experiences, highlights how these women become instruments through which the social system replicates itself and systemic inequality is maintained: Dalit women is systematically utilized to deny them opportunities, choices and freedoms at multiple levels, undermining not only Dalit women's dignity and self-respect, but also their right to development. As an intersectional caste-class-gender analysis fulfils the need

to make Dalit women visible to the public eye through exposing their reality of multiple layer of discrimination, the lawmakers and executors should identify effective and distinct ways of redressing discrimination in Dalit communities.

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