

# CHAPTER-I

## INTRODUCTION

### 1. Background of the Study

Nepal retains its centuries-old caste system. Dalits, the discriminated people under this system, suffer from restriction on the use public amenities, deprivation of economic opportunities, and general neglect by the state and society. More than twenty Dalit caste groups exist in the country at present. It is estimated that out of the total population, Dalit people occupy 13.09 percent i.e., 3,030,067 in Nepal. Kami is the largest group with 29.57 percent, followed by Damai 12.88 percent and Dalit with 10.53 percent and Halkhar, the smallest group with 0.12 percent among Dalits whereas Dalit women comprise 51% of the total Dalit population (CBS, 2001). According to an anthropologist A.W. McDonald (1998:282), the national code of 1854, Dalit caste has been listed under 'Pani Nachalne, chhoiee chito Halnu Parne ("Untouchables") among other dalit castes. (Dalit of Nepal issues and challenges: 70). This population is marginalized and lags behind in all human development indicators (HDI).

The poverty level of Nepal in the beginning of the 10th plan was 38 percent and the majority of the poorest are Dalit. The average life expectancy in Dalit community is 42 years against the national average of 55, Literacy rate is 22.1 Percent against the national average of 65 percent, average per capita income is NRs. 4940 (about \$ 68 percent at present rate) against NRs. 7673 national average. The representations of Dalits in major public positions of the state are negligible. The status of the women, girls, children and poorest within this community is even worse (DNF, 2005). Dr.Acharya, (1997; 11, 13- 15), koirala B.), 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? Team consult (1999) only three percent of the primary school cycle completing girls of the Dalit community joins in secondary school. The number of Dalit girls in higher education is negligible.

The word gender used sociologically or conceptually refers to the socio-cultural definition of man and women, the way societies distinguish men and women and assign them social roles (Bhasin, 2000). Gender discrimination describes the socially constructed difference in women and men i.e., the gender division of labor, the relationship between men and women, difference in role behavior etc. There is less gender gap in developed countries but in third world countries there is vast gap between men and women. Gender discrimination is one of the factors in retarding the pace of development. Dalit women are oppressed differently as by the so-called high caste people, who affect both male and female Dalits, by the design of the Hindu patriarchal system and by Dalit males. Unless and until Dalit women are not assured with equal access as to men, further advancement of society or community or nation will not be achieved.

1.1 Origin and Development of Caste-based Discrimination A number of historical markers have been responsible for re-structuring of the state including the practice of caste-based discrimination, untouchability and one such important indicator was the promulgation of the Muluki Ain National or Civil Code) of 1854 by the Prime Minister, Junga Bahadur Rana.

The National Code had four-fold caste hierarchy: (1) Tagaddhari (Sacred thread wearing or Twice-born), including the Bahun-Chhetris; (2) Matawali (Liquor drinking, i.e. indigenous peoples); (3) Pani nachalne choi chhito halnu naparne (Castes from whom water is not acceptable and contact with whom does not require purification by sprinkling of water); and (4) Pani nachalne choi chito halnu parne (Castes from whom water is not acceptable and contact with whom requires purification by sprinkling of water), including Sarki, Damai, Kami, Gaine, Sunar, Badibhad, Cunara, Pode, Hurke and Cyamakhalak (Macdonald 1984:282). These distinctions categorized the communities according to hierarchy that led to the

practice of caste-based untouchability and discrimination against Dalits widely common on everyday basis. King Mahendra is often credited for eliminating caste-based untouchability by Amending the National Code in 1963. However, according to Yam Bahadur Viswakrama and Chakraman Viswakarma, he did not abolish it, as he used neutral terms that helped to continue untouchability unabated.<sup>3</sup> More recently, the Maoist Movement from 1996 to 2006 has helped reduce caste-based untouchability in certain areas. On 15 January 2007, the Interim Constitution was enacted but unlike the past constitutions, it was positive only to the extent of its neutral provisions as The Interim Constitution is silent on many Dalit issues that seek constitutional provisions.

After postponing the election for the Constituent Assembly twice, election set for 10 April 2008 gained momentum after agreements between the Nepal Government and Madhesi and indigenous peoples of the eastern Hills and the Terai. The 601 elected and nominated members of the Constituent Assembly draft a new constitution “New Nepal.” This new constitution is expected to resolve armed conflicts by initiating the peace process and addressing age-old discriminations based on caste, ethnicity, gender, language, religion, culture, region, age and class. The term ‘Dalit’ represents struggle for equity and equality. It is unanimously agreed that the term ‘Dalit’ must be used as long as caste based discrimination including untouchability continues to exist in Nepal. A DFID and the World Bank report aptly notes, “A lingering hesitation to use the term Dalit or to name caste-based discrimination head-on and a preference for euphemisms only serves to confuse issues pertaining to Dalit rights. The term Dalit need to be accepted universally (World Bank and DFID, 2006). After nationwide consultation, the National Dalit Commission (NDC) defined Dalit community and caste-based untouchability in its Proposed Bill, 2003. NDC defines ‘Dalit community’ as referred to communities documented in Annexure 1, social, economical, educational, political and religious spheres and deprived from human dignity and social justice due to caste based discrimination and untouchability. According to NDC, caste-based untouchability refers to the discrimination practised toward the

communities whose touch is believed to pollute and needs to be purified to the extent of sprinkling water; or any form of discrimination against any community that was identified as untouchable before the promulgation of the New Civil Code, 1963. NDC has tentatively identified 22 Dalit castes – 5 from the Hills and 17 from the Terai. Although 10 castes, including Badi and Musahar, have single caste-name, 12 castes including Gandarva and Chamar have multiple caste-names. Some Dalit castes such as Viswakarma Pariyar and Sarki of the Hills and Chamar of the Terai have multiple names while some Dalit castes such as Musahar and Bantar of the Terai have single names; eg, Viswakarma has now become a common caste name that refers to Kami or Lohar or Sunar or Wod or Chunara or Parki or Tamata. It seems without clear Constitutional and Legal recognition of definition and

## **1.2 Statement of the problem**

At present, there seems to be a conflict between the so-called 'high caste' and the so-called Dalits. Historically, the population engaged themselves in agriculture; they divided themselves as the supporting groups in agriculture. Large groups were involved in agriculture while the other small groups produced agricultural tools and they exchanged their products. In this way, they lived their life in the society. Over the time period, the agricultural group improved themselves but the other groups could not improve their socio-economic conditions. That was when they were recognized as the 'high caste' and the 'Dalits, which is still prevalent. Damai and Kami who are the Dalits were locally self-sufficient, but their interactions in the various aspects of their social life viz. socio-cultural, economic, political life are beyond satisfaction. The natural resources for which they have to strive so hard, is even not under their access. They have to share that with their neighboring communities directly or indirectly so they are no longer self-sufficient. They tried to change themselves as to be able to stand with the other communities due to which their living strategy has also changed.

Damai and Kami are considered as a part of occupational communities have their traditional occupation as a way of livelihood their traditional occupation have

faced challenges due to the transformation of rural agricultural practices. Dalits and the agriculture both have been affected by the road accessibility, market facility and have experienced rapid socio-eco-cultural changes. Their ways of earning livelihood differ by the development activities and commercialization of agriculture, these changes have been enumerated with case material from the survey of Phakphokthum Rural Municipality of Ilam District.

Livelihood comprises people's capabilities and their means of living. People have adopted different ways of earning livelihood with the changing environment. The livelihood strategies of social groups differ based on space and time. Cultural values of people in the same space can create differences in the pattern of adaptation from one ethnic group to another (Subedi and Pandey 2000).

People may be born into an excluded group (in the case of ethnicity, caste, or being born with a disability), or may become excluded either due to changes in circumstances (such as migration, acute illness, or disaster) or to chronic processes (such as long-term unemployment). People may also be excluded because of where they live (for example, people who live in remote areas or slums). There is no single criterion for identifying the socially excluded, nor is it always agreed who the socially excluded are in a given society. This is why the identification of criteria for social exclusion in a particular context is one of the primary tasks for social exclusion analysis.

The same ethnic group may have different adaptive strategies in different places due to the physical environment and availability of resources. In the case of occupational caste, their traditional occupation and frequent migration create changes on the ways of earning livelihood resources. The traditional occupation based institution contributes to the livelihood of many other social groups. Developmental process influences the spatial, ecological and cultural pattern of adaptation and it also changes the livelihood strategies of the particular group.

People engage in different types of social and economic activities to earn money in order to fulfill their need, which is also known as livelihood strategy. It is a continuous and changing process. Some of the occupational caste group, have given continuity to their traditional ways of earning livelihood and while others

have changed or diversified. Traditional ways of earning livelihood among occupational caste group especially of Damai(Tailors) and Kami (Blacksmiths) have become very difficult due to the entries of readymade goods and industrial products. Development activities have played an important role in changing their livelihood strategies.

Development is the most valued and perhaps, the most imprecise concept, and the one that could be defined as having an infinite number of meanings in both scholarly and everyday discussion. It only acquires a more useful meaning when it makes a reference to theories, contexts, problems and policies concerning the developing countries (Bongertz and Dahal 1996). We mostly prefer, development refers equal opportunities and right of human on natural resources.

Most people in the developing countries live in rural areas marked by the syndrome of the landlessness and joblessness. In this situation people have to invest more time and energy in different jobs to ensure their daily survival. The returns from labor are acutely low, increases poverty which results in migration to the cities or industrial centers. The reality of poverty, inequality and ecological decline faced by developing countries suggest that land reform is still a valid concept of development today as the poor majority largely depend on agriculture for its sustainable livelihood (Bongertz and Dahal 1996).

In the case of Nepal the livelihood condition of rural people is very poor and miserable. The life of people and the agricultural activities of the country over the years have not been improving as expected. When a locally self-sufficient community no longer remains so the ups and downs evolve, all the members of the community are compelled to change their livelihood strategy. The traditional livelihood strategy has been changing with modernization and globalization. This is a critical problem of originality of a particular community today.

Changes are a universal and continuous phenomenon, which is found in all the societies at all times. The present study deals with the comparative change in rural agriculture and livelihood option of Dalits from Phakphokthum Rural Municipality of Ilam district. Damais are known as tailors and musician but Kamis are blacksmiths and goldsmiths by profession. But their means of earning

livelihood have diversified so their involvement is increasing towards other sectors. Both the communities are marginal. This study attempts to look at the communities in the context of their resources and environment in a changing context. It intends to examine and analyze how they have been affected by the road accessibility and experienced rapid socio-cultural and economic changes over generation and how their adoptive strategies have evolved in a changing context. It is assumed that livelihood strategies differ by the connection of roads.

### **1.2.1 Dalits Occupational Castes**

Nepal is characterized by biophysical and socio– cultural diversity. Socio–cultural diversity has been manifested in terms of ethnic, linguistic and cultural diversities (Bhattachan 2002 ). In the social parlors they are known as occupational caste groups with their own traditional occupation. In Nepal, the occupational caste has been treated as paninachalne and the term Dalit is used to refer to this group of people. Their term Dalit is used by the politicians and social scientists of Nepal to identify or categorize a group of people who are culturally, socially and economically oppressed (Koirala 1996).

...Untouchable is known as the lowest caste of the Nepalese society which is neither the original creation of Nepal nor of untouchable themselves. In Hindu Varna system there are four principals Varnas, these are the Brahmin (priest and teachers), the Ksyatriyas ( rulers and soldiers), the Vaisayas (merchants and traders) and the sudras ( labours and artisan) ( pal 1999). The first Muluki Aain (civil code) of 1854 includes four-fold caste hierarchy where the bottom of the hierarchy the "Untouchables". Every new civil codes tried to abolish such inhuman practices but it still exists. All the untouchables are occupational castes, among them Damais and Kamis are the main.

In the case of Nepal, Dalits are generally divided into three groups, namely, Hill Dalit, Tarai (Madhesi) Dalit and Newar Dalit. The Newar belong to one of the 61 indigenous nationalities of Nepal. Damai, Kami, Sarki, and Gaine are main Hill Dalit of Nepal. Similarly, Dusadh, Mushahar, Chamar, Dom and Badi, are the Madhesi Dalit and Kasai, Poda and Chyame are main Newar Dalit (Bhattachan

2002).. Since Damai are also known as musician, panchai Baja and Naumati Baja is famous musical instrument of them. However, professionally they are tailors. Kamis are black/iron smiths and goldsmiths. Those associated with activities related to gold are locally known as Sunar and those with iron as Lohar or Kami in general. Kamis have been recognized themselves as Bishokarma, Sogh, Snehi, Nepali etc.

Ilam is an economically advanced district. It is famous for cash oriented agriculture in Nepal and people there are shifting from their traditional occupation and agriculture system to the cash oriented agricultural practices. The cash practice has damaged the social institutions and has made it difficult to continue the traditional livelihood practices.

### **1.3 Objectives the Study**

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

The specific objectives of the research are:

- To identify pattern of discrimination in social / individual (family) life as being Dalit women.
- To assets impact of discrimination in gaining benefits of development.
- To find the ways to bring Dalit women in mainstream of development process.

### **1.4 Limitation of the Study**

The study aims at covering the pattern of gender discrimination in social and individual family life of Dalit community of Phakphokthum Rural Municipality ward no. 6-7 of lam district; therefore, it may not be generalized the



whole Dalit community of Nepal. The scenario of gender discrimination in the Dalit community may not be generalized for other sub-castes of Dalit.

## **1.5 Rationale of the Study**

It is brutally inappropriate to form a single policy towards women regardless of their class, caste, ethnicity, religion and age. So, the understanding of status, role and access over opportunities and social structures of women in the 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.

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

## **1.6 Organization of the Study**

This study has been organized with five chapters. The first chapter concerns with introduction of the study dealing with the statement to the problem, objectives, significance, limitation of the study. The relevant literatures have been reviewed in second chapter for this study. The third chapter will be deals with the methodology used in this study. In the fourth chapter contains an introduction to the study area, deals with the social, economic, and demographic characteristics of sample population. The fifth chapters has been analyses the finding, conclusion and recommendation of the study area.

## CHAPTER –II

### LITERATURE REVIEW

This review focuses on the existing literature on gender discrimination and status of women in Nepal and worldwide movement for womens. Many scholars, professional and academicians have studied on different aspect of women. Some available literature has been reviewed. *Bennet, (1979)* stated that in traditional Hindu patrilineal ideology women need to be both protected and controlled by their male kin. In the familiar words of Manu, the ancient Hindu law maker; “Her father protects her in childhood, her husband in youth and her son protects her in old age, a women is never fit for independence”.

According to *Angels, (1986)* a landmark has been made to understand the concept and the history of the gender based discrimination in the different phases of the society development. It provides philosophical analysis of the roles of the male and female member of the ancient people, the ancient communism, matriarchal society, the barbarism and the dismissal of the matriarchal society. *Judith, (1994)* described the concept of gender as an institution explains work patterns on occupational gender segregation and stratification and family patterns on women’s responsibility on housework. Norms of sexuality on there violence against women, the micro politics of authority on women leadership and symbolic cultural representations seen through men’s eyes.

*Bhasin, K. (2000)* refers gender as the roles and behavior assigned to men and women by the society. She analytically explains how the term gender is structured in family and the society and provides a comprehensive concept of the gender. *Macdonald and et al. (1995)* described the term “Gender” to refer to differences between women and men without strictly biological connotations, socially constructed differences to the two sexes although they are not caused by biological

sexual differences. Gender refers to a social construction of femininity and masculinity which varies over time and place and is enacted through learned, rather than innate behaviors.

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

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

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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).

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## 2.1 Theoretical Literature

Theoretical review gives the idea for the research studies to relate the studies with theories and its implication on the real spatial phenomenon. The theoretical reviews to relate the studies to different theories are following.

The livelihood concept in Nepal is very new. The study of livelihood framework has not done in household and individual level in Nepal. The study on this topic is not theoretically oriented as livelihood framework. Some of studies have been done under this topics have also in area based. They have not studied on individual or household level. Here attempt has been made to study at household and individual level for livelihood framework study.

The credit for beginning of livelihood thinking goes to Robert Chambers, who is often called the father of sustainable rural livelihoods approach. He devised this approach in the mid 1980s, in order to increase the efficiency and effectiveness of international development cooperation (Timilsina 2003 quoted in Wyss 2002). In the early 1990s, it was further developed by R.Chambers and G.Canway (DFID 2002 quoted in Wyss 2003). In 1997, the British government department responsible for promoting development and reduction of poverty, called the department for international development (DFID), incorporated the sustainable livelihoods approach a central elements in its policy and advanced it to suits its work. With and around DFID, a group developed, including NGOs and international organizations like the European commission, the world Bank, FAO and IFAD ( International Found for Agricultural Development), which exchange experiences and are further developing the sustainable rural livelihoods approach ( Timsina 2003 quoted in Wyss 2003).

Dependency theories have emerged as a radical critique of modernization theories. These theories, either directly or indirectly, are influenced by the cases of the historical development of capitalism and imperialism ( imperialism is the highest stage of capitalism). British economist John A. Hobson noted that in the international division of labour between the rich and the poor nations and among

the capitalists and workers within the nations, mutuality of interest did not exist. Hobson forwards that the imperialism did not offer profit to home country as a whole. Only a few individuals, financiers and the industrialists monopolize profit out of the exploitation of the majority of the population (Bongartz and Dahal 1996).

Modernization theory as defined by Alex Ankeles is a socio-psychological process with the traits like openness to experience, readiness to change, awareness to diversity, orientation to long term planning, high value to schooling, high value to technical skills and understanding of the production and industry (Koirala 1999). Development was understood as being dependent on the transformation of 'traditional' or primitive values as to 'modern' ones. The most common understanding of the process of modernization is that the transformation of 'traditional' societies to 'modern' societies is a unilinear development. According to Learner "modernization is the social change whereby less developed societies acquire characteristics common to more developed societies" (Bongartz and Dahal 1996).

The term 'development' gives different meanings to different people. Generally it means stages of growth, change of modernization, westernization and recently it is a globalization which defines it as free flow of ideas, goods and services. After all the global phenomena the underdeveloped societies are facing outward intervention and have been criticized by some of the theorists.

## **2.2 Sustainable Rural Livelihood Framework**

The framework comprises of the interaction and the feedbacks between the various assets of SRL which should not be judged in a single term. These assets are the main sources of strength for the people's sustainability. The outcome of these assets is the main goals and objectives of the SRL and their strategies to adopt to achieve the objectives which are questioned. The policies, institutions and processes influence the assets and strategies.

This framework (developed by Diana Carney 1998) should not be understood as a linear process. On the contrary, it tries to emphasize the many feedbacks and

interactions between different factors. The starting points for many livelihood analyses are the assets that are the peoples' strengths or resources. Simultaneously, livelihoods outcomes, that are their goals or objectives, as well as livelihood strategies, the strategies they adopt to achieve these objectives, are investigated. In the analysis how the vulnerability context and the policies, institutions and processes influence the assets and strategies. It is also possible to focus on one part of the framework while keeping the wider picture in mind.

### **Vulnerability context**

From the vulnerability context, we understand the external environment in which the different assets like the trends, shocks and local cultural practices exist which affect people's livelihood. Trends include population trends, degradation/renewal trends of resource stocks, economical and political trends and technological trends. Shocks include economic shocks, climate shocks, natural disasters and conflicts and culture comprises of modernization, globalization and occupational changes.

### **Capital Assets**

At the center of the framework lies an analysis's of five different types of assets upon which individual draw to build their livelihoods. Different communities and households have an access to different types of assets which can be plotted in a pentagon shape. The pentagon shows the different assets and their interrelationship of the different livelihood assets. Natural capital is one which denotes the natural resources like land, water, wild life and biodiversity. Social capital includes the social resources like membership of group, network, and relationship of trust. Human capital represents skills, knowledge, ability to labor and good health. Similarly, physical capital is the basic infrastructure like transport, shelter and buildings, energy, communication and tools and equipments. In addition, the financial resource which comes under financial capital is pensions, remittances, cash etc.



## **Transforming structure and processes**

The SRL framework is build around capital assets but it requires to understand the vulnerability context and structures (organizations both of government and private sector) and processes (policies, laws, rules of game and incentives) which define people's livelihood options (Carney 1998). These structure and processes determine access to assets and livelihood strategies. There are two main ways in which these structure and processes impact upon their livelihoods.

- ) They are critical in determining both who gains access to which type of asset ? and what the effective value of that asset is ?
- ) In conjunction with people's assets, they help to define which livelihood strategies and activities is natural resources-based or otherwise open and attractive.

## **Livelihood Strategies**

It is the range and combination of activities and choices that people make/undertake in order to achieve their livelihood 'goal' or 'the way of combining and using asset'. Livelihood strategies change over time and diversities are also found in individual livelihood strategies. Convertibility of the assets helps to increases the options available to the people who are striving to improve their livelihoods and to withstand shocks and stresses ( Carney 1998).

## **Livelihood Outcomes**

Output or achievement of livelihood strategies is livelihood outcomes. The range of outcome is different and it differs according to the assets. These categories are more income, increased well being, reduced vulnerability, improved food security and more sustainable use of natural resource bases.

## 2.3 Literature Related to livelihood Aspect

Blaikie's (2000) research paper is based on two periods of fieldwork. The purpose of which was to evaluate the socio-economic impact of road construction. This paper is about the struggle of poor rural people to survive under condition which was not of their own choice. The research explores the political economy of Nepal, with a brief historical production leading to its contemporary structure and dynamics in the 1970s. But the major focus of the paper is on the lives, and what today might be called the livelihood.

Dhakal (1994) has described the cultural behavior of the people with reference to local environment and also described the importance of on-farm as well as off-farm activities to sustain the society in the present condition, He has tried to explore the links between the productive system and socio-cultural behavior of the people with their various ritual and cultural practices which can be seen to be changing gradually so as to catch up the current trends of modernization.

Dahal (2001) has attempted to examine historically, the changing livelihood strategies of the Baramus as well as to sketch the present situation widely, the Baramus were the *kipat* holders and had *kipat* land in the area. Traditionally, Baramus has practices of the *Dole* and *Bani* system with agriculture and they have managed their multiple occupation. But none of these occupations has been a reliable source of livelihood. These changing circumstances were also explored.

Subedi and Pandey (2002) studied the livelihood strategies of *Rai* community in two geographic locations namely sitalpati (lowland) and Makalu (highland). Over time in both the locations *Rai* have adapted various strategies to earn their livelihoods. Earning livelihood strategies shows continuity as well as change over space as they change over time. This study of livelihood strategies of *Rai* in two locations demonstrated a parallel.

Quan (1998) addressed that the land is the basis of smallholder agrarian livelihood. Land also provides an important component of more diverse livelihood strategies for those who rely at least on a part of off-farm employment income. The importance of land tenure must be seen in a dynamic context of economic,

demographic and agrarian change. He also discusses about the variability of tenure issues and their importance by giving an example of different countries like sub-saharan, Latin America.

## **2.4 Agriculture Related Literatures**

Tulachan (2001) has analysed trends in the production of three integral components of mountain farming systems. These are food grain crops (cereals), horticultural and cash crops, and livestock. The study results show that overall the area under food grain crops (cereals) in the Hindu Kush Himalayan (HKH) region has remained steady over the last 10 to 15 years; He indicated that yields have declined less than often suggested, and that in some cases crop yields have increased.

The most distinct finding of this study is that there is an increasing trend towards crop diversification with rapid expansion in the production and marketing of horticultural crops. According to this study it shows that, horticultural crops are getting more importance in the mountain farming systems and household economies generated by it in the region. The present trend of rapid expansion of horticultural crop production will have positive implication for the future development of mountain agriculture in term of harnessing mountain niche.

The study area has selected mainly from Hindu-kush region, such as, Balochistan and North western Frontier Province (NWFP) in Pakistan, Himanchal pradesh and utter pradesh hills in India, Tibet, Sichuan in China, high and mid-mountain regions of Nepal. All the data are used for the study are based on secondary information.

Sharma (1997) has examined the effect of mountain agricultural development processes on livelihood options of local farmers. He argued that transformation processes in agriculture have led mainly to cultivation of high value case crops and livestock. Sharma has concluded that the three most important primary factors that have propelled agricultural transformation in Ilam, farmers who are very innovative and aware, availability of a range of option with appropriate technological

Backstopping, and infrastructure linking the local markets to markets outside. Further he interprets road facilities as fundamental to raising the education levels and receptiveness of the farmers, Demonstrative effect, forward linkage, multiplier effects etc. are auxiliary causes for the transformation of mountain agriculture.

### **2.4.1 Women's Movement**

United Nations has been doing several works for women since its establishment. As a result of continuous effort, the UN formed a commission to study the situation of women in order to promote their political, economic and social status in 1946. The UN passed various conventions regarding the women's right to equal citizenship in 1952. In 1975, the UN decided to convene the first world conference in Mexico City with policy observing women's decade till 1985. The second conference was held in Copenhagen in 1980, Denmark. The third and fourth international conference was held in 1985 and 1995 in Nairobi, Kenya and Beijing, China respectively. In June 2000 UN General Assembly convened a special session at New York entitled Beijing +5. *UN, (2000)*.

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

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

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

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

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

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

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

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

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

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

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

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

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

Nepal's constitution does not permit discrimination on the basis of sex and advocates special legal provisions to protect and advance the interest of women. The self Government Act (*LSGA, 1999*) introduced mandatory representation of women in local elected government. Only 6.4 percent are stood for house of representative as candidate while 93.6 percent are males (*Nirbachan Aayog, 2056/2000*).

“In Nepal 42.49 percent of women are literate whereas male are 66.8 percentage (*CBS, 2001*). Similarly, health status, economic situation and political participation of women are very poor and weak (*HRD, 1998*). 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 Gender Development Index and Gender Empowerment Index of Nepal represent 0.452 and 0.391 respectively. Participation of female labor consists 48.9 and 67.6 of male. Most of the female work is known as under the subsistence, informal household work is devalued. In aggregate, male consists 98.8 hours and female 103.9 hours of involvement in household economic and non economic activities. After the reconstruction of parliaments passed the bill of 33 percent assure the women participation in every section of the state. *Interim planning, 2064/65*).

According to hindu religion, the hindu social organization is traditionally divided into substrata respectively as Dwija and Ekaja. The Duija comprises three higher varnas such as Brahman, Kshyatriya and Vaishya but Ekaja or Shudhra consist of lower castes who are meant to serve the higher castes or Dwija. During the vedic period, Shurdha was considered as untouchable (Ghurye, 1969). They had no civil or religious rights in the society. Mohanty (2003) says, "the disabilities they faced during that time were handed down to the Panchamas in subsequent period. During this period, the Shudhra secured to be a class of domestic servant,

approximating very nearly to the position of slaves (ibid. 50). It was because of the fact that they had to serve the upper varnas due to their origin from the feet of the creator" (p. 44).

I agree the social, religious and historical background of R.P. Mohanty. According to him Dalits were not given any kinds of equal right like other caste. They had to do the lowest work of the highest caste but he has not mentioned the psychological suppression and inter-caste relationship. I will depict and describe the particular phenomena by obtaining full information from the field of my research.

'Dalit' is a Sanskrit word which means poor, down-trodden, oppressed, broken and so forth (S.K., 2002). It was coined by Dr. Ambedkar. But it was Mahatma Jyotiba Phule, the great social activist from Maharashtra, who made use of it in a big way in his writing and speeches in 19th century. I agree the definition of S.K. Chahal. According to him Dalit is poor, treated cruelly and inhumanly in the society. But he has not mentioned political and education awareness of the Dalit. There is also not mentioned about inter-caste relationship. So, I will describe the particular phenomena by obtaining full knowledge from the field of my research.

Broadly speaking 'Dalit' is that section of people who were placed at the lowest rank of the Hindu who were placed at the lowest rung of the Hindu society. They were treated untouchables and were known by different names such as exterior castes, out-castes, depressed classes, scheduled castes, Harijans, ex-untouchables (M.N. Sivprakasam 2002). Scheduled castes was used by British in the government of India. In fact, 1935 at first (Shah, 2001), in sameway, Mahatma Gandhi was used the 'Dalits' as Harijans which means 'man of god' is 1931 but it was not acceptable to dalit.

According to Hindu religion, castes are divided into four varnas: Brahman, Kshetriya, Baisya and Shudras. Shudras were called Dalits or lowest caste and regarded unholy. It happened so in Nepal during the Lichhavi king Man Dev, untouchability existed in India at the same time and it deeply influenced the Lichhavi Mandev. He started caste system in Nepal, too.



Teraidalits are discriminated and exploited not only the upper caste and other backward caste too. (LANCAU, Nepal) Dalits are economically exploited socially unrespected, politically ignored and voiceless, psychological demoralized and educationally excluded (NDC; Ktm). Shah and M.N. SV Prakashan give the different of dalits. But they have not mentioned the reasons that make them 'Dalits'. There is not also mentioned about intercaste relationship. So, I will gain full knowledge about these phenomena from the field of my research. DDF is not mentioned about the relationship between the Madheshi Dalits and Madheshi non-Dalits. So, I will gain full knowledge about these matters from the field of my research. The Teraidalits are discriminated and exploited by upper caste as well as backward caste of LANCAU, Nep. But the types of discrimination not mentioned. No person shall, underground of caste, descenty, community or occupation, be subject to racial discrimination and untouchability in any form. Such a discriminatorary act shall be liable to punishment and victim shall be entitled to compensation as provided by the law.( ICN 2063). This has been only written in paper but no one follow in behavior. So, I will find out the reason the behind it from the field of my research.

Dalit or untouchable communities have the lowest status in hindu the social structure. Dalits who constitute over 11 percent of the total population are discriminated by Upper cost Hindus because of deep rooted beliefs fostered ironically by the religion itself.( NNDSWO). With help of my research, I will bring the change between dalits and non dalits about this bad concept.

According to National Dalit strategy Report (2002), there are three major hill dalit groups in the eastern and central region, Kami(black smith or iron workers), Sarki(cobbler or leather workers) and Damai(tailors and musician), in western, Midwestern and far western region there are many other groups with in them such Gaine( singer and musician),Badi( dancer). (NNDSWO). One group known as dalits have been sinck of cast discrimination in Nepalese society since 100 years. They are exculed social culture and economic. Although any one has not based on inter cast marriage between dalits and non dalits. But inter cast marriage

between dalits and non dalits have not still accepted in present Nepalese society.(Kansar and Ghimire, 2009).

With the help of my research, I will find out causes that influence non dalits and dalits not to inter caste marriage.

Untouchability is one the hall markers of Hindu society, culture and religion. One of the greatest crimes against humanity in the practice of untouchability. Hindus practice untouchability on two fronts; certain caste ( dalits) and women ; dalits are treated as untouchables round the year where as Hindu women both ‘ high’ and ‘low’ castes are treated as untouchable temporally during menstruation and child delivery.(FEDO)

Madhesh is a nation. Madheshies are indigenous community of Madhesh. They have been living ancient age in Madhesh. But they have not come from India or that is not truth. The culture and tradition of Madheshies are very old. They have their own identity. The culture of Madhesh from east to west is same. The economic life style is also same.(sah). Nepalese society is divided clearly into two parts ; touchable and untouchable .The castes whose water is accepted is touchable and whose water is not accepted is untouchable .Touchable castes do not accept water , food, water , not marry with them and do not allow them to enter their home .In this way , lower castes are not allowed to enter many temples , well, hotel, shops .(NDC)

#### **2.4.2 Women's Situation**

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

*Tamrakar, (2003)* found a miserable situation of women in Nepal because of the defective value system. The defective value system encourages stark

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

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

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

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

*Budhathoki, P. (2004)* in her research about the socio-economic condition of the Dalits in Dalit community of Chapagaun concludes that women are discriminated, disregarded, inferior to male and suffering insult control exploitation and the violence within family, at the workplace and in the society. They are overburdened by all the household works. They lack education and technical skills to do other work life traditional shoes mending. They have very low decision making role in family and the society.

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

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

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

Out of the 22 million population of the country it is estimated that the total population of Dalits is 20) of which female Dalits occupy half of the population %( CERID, 1997). The word Dalit itself connotes the lowest strata of the society in all the aspects, a term which is condemnable itself. Various Dalit organizations, INGOs and NGOs are working hard to raise the condition of Dalit by bringing awareness among the people but without a strong support from the government mechanism and a supportive attitude from the people it is very difficult to change the situation of Dalit women. (*Luitel, S. 2003*)

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

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

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

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

## **2.5 Discrimination at Settlement/Community Sites**

Settlement and community are other sites where caste-based untouchability is practiced on everyday basis. Dalits live both in a mixed and also as segregated community in the urban as well as rural areas. During fieldwork for this study, respondents reported that Dalits belonging to 13 Dalit castes experience excessive caste-based untouchability by non-Dalits. The non-Dalits' settlements..Respondents reported that around 12 Dalit castes reported that *Bahun-Chhetris*, the dominant caste group, practice caste-based untouchability more than *Vaishyas*, indigenous peoples and Muslims. Respondents reported that Dalit women of 12 castes experience caste-based untouchability more against them as

compared to Dalit males by non-Dalits. During the fieldwork for this study, respondents reported that Dalits experience untouchability in health services, especially by non-Dalit health workers, and also by “high caste” Dalit health workers. Practices of caste based untouchability continue because of traditional concept of purity and pollution of bodies. Intercaste marriages, especially with Dalits, continue to be problematic. One of the solutions suggested by the state and both Dalit and non-Dalit leaders is to encourage inter-caste marriages with Dalits. Non-Dalit boys are discriminated by their parents and relatives when they get married with Dalit girls. It is practiced in twelve of the eighteen Dalit castes. ‘High’ caste Dalit boys are discriminated by their parents and relatives when they get married with ‘low’ caste Dalit girls. It is practiced in seven of the eighteen Dalit castes. Social boycott, denial of entry and deprivation from parental property are practiced more by non-Dalits against Dalits than by Dalits against Dalits.

## **2.6 Discrimination Community Sites**

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Dalit castes. Social boycott, denial of entry and deprivation from parental property are practiced more by non-Dalits against Dalits than by Dalits against Dalits.

## **2.7 Socio-Economic Conditions and Discrimination against the Dalits:**

Respondents of focus group discussions and key informants mentioned about socio-economic conditions of the Dalits in Nepal. The socio-economic status/condition of Dalits is low as compared to other caste and ethnic groups, that socio-economic conditions of women and girls is worse than that of male counterparts, socio-economic status/condition of Madhesi (Terai) Dalit is even worse than that of Hill Dalits. Among all Dalit caste groups, Kami, Damai and Sarki are relatively better off than other Dalit caste groups; however, 65-68% of Kami, Damai and Sarki each live below poverty line, that means consuming less than 2,200 calories of food in a day. Illiteracy is rampant and very few receive higher education.

## **CHAPTER-III**

### **RESEARCH METHODOLOGY**

#### **3.1 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 were to explore the pattern of discrimination in social and family life as being Dalit women. Phakphokthum Rural Municipality ward no. 6-7 was selected with special focus on socio- cultural, political involvement and economic factors gaining benefits of developments programs and ways to bring them in mainstream of development process. For this purpose, descriptive and exploratory, qualitative and quantitative methodologies were followed.

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

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

#### **3.3 Techniques and tools of Data Collection**

Techniques and tools refers to the method the research use in performing research operation the following techniques and tools were adopted to the collected primary data to use interview, observation, focus group discussion and household survey.



### **3.3.1 Population and Sampling**

The purposively selected area of Phakphokthum Rural Municipality ward no. 6-7 of dalit community area where they are living since long under the study. The total household of the Dalit belongs to 200 in these Areas. The 25% sample households were selected according to the stratified random sampling method and case study also focused relating to this study.

### **3.3.2 Household Survey**

The survey was conducted in both structured and unstructured questionnaires. The basic households' survey data was gathered with the help of pretested structured questionnaires. The basic information will be gathered on the age structure, family members, literacy, and amount of family land holding. Further more two households from this community were taken purposively for in-depth study.

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

Focus group discussion helped to collect the information through group interaction on a topic determine by the researcher. In FGD separately male and female group consisting 10 persons were carried out to find the pattern of discrimination in family and society and impact of discrimination of gaining benefits of development programs then what are the ways to bring them in mainstream of development.

### **3.3.4 Key Informants Interview**

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

## **CHAPTER-IV**

### **DATA PRESENTATION AND ANALYSIS**

#### **4. Introduction of Ilam District**

Ilam District is known as " Queen of the Hills, is one of three mountain districts of Mechi Zone, located in Eastern Development Region of Nepal. It covers an area of 1703sq.km. Ilam is one of the four districts of Mechi zone . It covers that land of Mechi zone which is divided into Four parts by the Jogmai, Mai, Puwa and Deumai Rivers. Ilam district is bounded by West Bengal states of India in the east and Jhapa district of the south respectively, Panchthar district in the north and Morang district in the west. It lies between  $87^{\circ} 40'$  to  $88^{\circ} 10'$  east longitude and  $26^{\circ} 40'$  to  $27^{\circ} 80'$  north latitude. Ilam lies to the south of the Mahabharat range in the lap of Shinghalila Range with an elevation range from 140 M ( Banjho ) to 3636 M ( Sandakpur ). It is famous for its natural scenery and landscape. It is sometimes called " Charkhola " (land of four rivers ) because of the four tributaries of the Mai River system; i.e., the Jogmai, Puwamai, Mai and Deumai Rivers. The climate of Ilam District as a whole is dry and cold in winter, while it is warm and rainy in summer. Most part of the district lies in the Hill and it comprises a narrow strip of alluvial Hill having very low altitude ranging from 600 to 3000 above the sea level.

##### **4.1.1 Natural Resources**

Ilam District is one of Nepal's richest districts in terms of its geographic, biologic and cultural diversity, its natural landscape and flourishing professionalism in agriculture, particularly in cash crops. It is also nationally acclaimed for the production of tea. Ilam is widely recognized for five additional major cash crops ,i.e., potato, cardamom, ginger , milk and broom grass. Ilam

District is also rich in its unique social and cultural heritages. People live in peace and harmony irrespective of caste, creed, religion, or culture. A wide range of ethnically diverse groups- each with its own unique customs, traditions and cultures - resides here. These groups include Lepchas ( the earliest ethnic group setting in Ilam ) and others such as Limbu, Brahmin, Kchetri, Rai, Gurung, Newar, Tamang and many more. Ilam District has a population of 295,824 ( Population Census 2011 ).

The district comprises a total of 1703sq. km. With a total of 66,458 households comprising 29824 people, of whom 144125 are male and 151699 female (CBS 2068) Ilam Municipality is the district headquarter. It is believed that the name 'Ilam' is derived from limbu language (spoken in Ilam by limbu ethnic group). It is made up two words 'I' means twisted and 'lam' means road, so Ilam means a twisted road. The beautiful of Ilam can hardly be exaggerated.

Ilam is pronoun of Biodiversity, Geo-diversity, linguistic diversity, Cultural diversity and sunrise. Ilam is famous for different 'As' (like aalu, olan,amlisho, akabera, alaiche, athathi satkar, arothodus tea, aaduwa), Native culture, unique natural resources, traditional customs, handicrafts, innocent smiling people, hills prefer the view of sunrise and sunset, panoramic mountain view of Kanchenjunga cardamom and ginger fields, green tea gardens, different sports of rhododendron, production of cheese and chhurpi, holley pilgrimage sites (like shriantu, chhintapu, Siddhithumka, siddhithunka etc.) are some of the remarkable characteristics of Ilam.

Wikipedia Dictionary introduced Ilam like this Ilam is a municipality and tea producing town in Nepal. It is in Ilam District which is in hilly Eastern Region of Nepal. It is famous for its natural sceneries and landscapes. Ilam is a today one of the most developed place in Nepal. Its product ILAM TEA is very famous and exported to many parts of Europe. The main source of income of this district is tea, cardamom, milk, ginger and potato (CBS, 2001).

Large numbers of young people from the study area go to the overseas, especially Malaysia and Arab nations searching for employment opportunities. Settlements in Rural Municipality area are mostly clustered. The major caste groups are Brahmin/Chhetri Newar, Rai, Tamang, Lepcha, Limbu, Kami, Damai, Sarki etc. They are mostly small farmers. Agriculture is the major occupation. Paddy, wheats are the principal cereal crops, whereas potatoes, onion, dalhan, telhan crops milk production through livestock are other sources of income of the people of this Rural Municipality. Mostly cash crops are produce in this Rural Municipality ;Ginger, Cardamom, Tea leaves, broomgrass (Amriso), Chilli Akabare Banana etc. most common agro-products which are widely collected in the area and supplied to Birtamod Bazzar. Kerosene, rice, sugar, soap, cloth, medicine, stationary goods, iron products, fast food (Chow-chow / biscuits), spices are the major commodities being imported into the villages of the area from Shanisare and Birtamod.

#### **4.1.2 Flora and Fauna**

At present, no dense forest area is found in Phakphokthum Rural Municipality. However, that does not mean that the area does not have any flora. Previously, Phakphokthum had highly dense forests, but due to the new settlement program most of the forests were destroyed. The flora like Saal Salla, Utish, sal , chilaune, chestnut , walnut , pine cone etc. Chilune and Simal are found in this Rural Municipality which are very useful for timber and fire wood purposes. Herbal medicines ; timur, haro, baro, bojo, peepla, majito, kurilo, amala, Ginger etc. In absence of dense forests, many types of fauna are not found. The most common fauna of this Rural Municipality are deer, rabbit, pangolin, porcupine, squirrel, jackal, lynx etc. and jackal and birds like sparrow, crow, peacock, dove Kalij, Bulbul, cuckoo, babbler, robin , bee humming bird and many others.

#### **4.1.3 Climate of Phakphokthum Rural Municipality**

There is mild temperate climate on Juredanda peak in December last to January first week. The topography of Phakphokthum is diverse. It is located at the height of 336 meters to 1110 meters from the Sea level. It has maximum temperature 8

degree to 36 centigrade in June to August first week except the peak. So, Phakphokthum Rural Municipality has sub-tropical climate. The weather on that Peak in minimum 3 degree centigrade and maximum 15 degree centigrade in December last to January first week and except this average 25 degree to 30 degree centigrade. It has Monsoon Rainfall approximately 500 milliliter to 1000 milliliter.

Agriculture is the main occupation of Phakphokthum Rural Municipality where rice and maize as cereal and ginger, broom grass, cardamom and vegetable farming as cash crop are practiced. Animal husbandry like cow, buffalo for dairy products is well practiced.

This study is about the implication of the participatory development planning which is examined on the base study of the village development program has been run by Village Development Committee in association with Ministry of Local Development.

#### **4.1.4 Selection of the Study Area**

Phakphokthum Rural Municipality Ward no. 6 and 7 of Ilam district is selected as a study area where besides other communities *Damai and Kami* people are living for many years. After the connection of the Mechi highway, the people of Ilam district have become conscious towards cash oriented agriculture, which bring the changes in the traditional occupation of many communities. Therefore, I am interested to know the impacts of agricultural transformation and its impact on the occupational caste group comparatively who have traditional livelihood strategies. So, I have taken Phakphokthum Rural Municipality which located in the western part of Ilam district.

The study area (Phakphokthum ) has sub-tropical and temperate type of climate. The temperature various around 5° C during cool months of January and February to 32° C during the warm season April to September, Annual rainfall various from around 150 cm to 225 cm. Most of the annual rainfall is received during the monsoon season.

#### 4.1.5 Literacy

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

**Table 4.1.5 Distribution of respondents by Educational Status**

<b>Level</b>	<b>Respondents</b>	<b>Percentage</b>
Illiterate	10	20
Literate	15	30
SLC	12	24
+2(10+2)	8	16
Bachelor	3	6
Above Bachelor	2	4
Total	50	100

*Source: Field Survey, 2017*

The table no. 4.1.5 explain that the education level of the respondents 20 percent are illiterate, literate level 30 percent, SLC level 24 percent, so on +2 level is 16 percent, bachelor level 6 percent and above bachelor is 4 percent.

**Figure: 4.1.5 Educational Level of the Respondents**

## **4.2 Occupations**

Occupational structure is a good indicator of employment of opportunities, both for men and women. The 2010/11 NLSS (CBS, 2011) has collected information on primary secondary and subsequent occupations. A person occupation has been defined as primary if he\she had devoted most hours of work in the preceding twelve months to this activity. The following table illustrates the main occupation of the households and respondents in the study area.

**Table 4.2 Distribution of Respondents According to Occupation**

Main Occupation	Respondents	Percentage
Wage labour	5	10
Agriculture	50	100*
Service	2	10
Business	1	5
Cottage industry	5	10
Tailoring	8	16
Total	50	100

*Source: Field Survey, 2017*

The table no 4.2 shows that clearly that majority of the respondents' main occupation in the study area has been found business. According to respondents 35 percent of them have been involved in Business. After that the second majority of the respondents' main occupation in the study area has been found in agricultural sector

### **4.3 Age and Marital Status**

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

**Table no:4.3 Age of the respondents**

<b>Age</b>	<b>Respondents</b>	<b>Percent</b>
15-20	7	14.0
21-29	12	24.0
30-39	15	30.0
40-49	4	8.0
50-59	3	6.0
Above 60	9	18.0
Total	50	100.0

*Source: Field Visit, 2017*

The table no 4.3 shows that the respondents were of different age group starting from 15 to above 60. Majority of the respondents were from the age groups 30-39 (30%) and 21-29 (24%) similarly, followed by 18% from the age group 60-above and 14% from the age group 15-20. The rest belonged to the age groups 40-49 and 50-59.



#### **4.4 Social relationship**

Dalits are members of Nepal's lower caste, or social class. Beatings and other violence against Dalits are *not* new. By naming his company “Dalit Foods,” Prasad is protesting the belief that Dalits are not pure and therefore untouchable not permitted to enter religious temples or take *water* from wells.

**Figure: 4.4 Social relationship of the Respondents**

## 4.5 Land Pattern

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

**Table no. 4.5 Pattern of Land Cultivation**

<b>Pattern</b>	<b>Respondents</b>	<b>Percent</b>
Own	45	90
lease	5	10
Total	50	100.0

*Source: Field Visit, 2017*

Among the respondents 90% told they have their own land for cultivation and slightly more than that responded they cultivate land in tenancy. Similarly there were 10% respondents who cultivate land in lease.

## 4.6 Land distribution

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

**Table no. 4.6 Ropani of the land**

<b>Ropani</b>	<b>Respondents</b>	<b>Percent</b>
Below Half Ropani	2	4
1-10 Ropani	10	20
10- 20 Ropani	26	52
20-30 Ropani	10	20
30 above	2	4.0
Total	50	100.0

*Source: Field Visit, 2017*

The above table no. 4.6 shows that there different types land holding respondents are included below half ropani 4 percent, 1to 10 ropani 20 precent, 20 to 30 ropani 52 percent and 30 ropani above is 4 percent respondent were found.

#### **4.7 Land Ownership pattern**

There is different land holding types in the country. Most of part the male has great domination for female.

<b>Sex</b>	<b>Respondents</b>	<b>Percentage</b>
Male	37	74
Female	13	26
Total	50	100

*Source: Filed Survey 2017*

The table no 4.7 demonstrate that 74 percent respondents are having own land registration in male and remaining 26 percent respondents have female land registration. But now after 25% discount declaration form Nepal government in land registration in terms of female now the ratio of registration of land towards female is gradually increasing.

#### **4.8 Political participation**

Caste in Nepal society refers to a social group where membership is decided by birth. Members of such local group are endogamous, i.e. they tend to enter into marital relationships among themselves. They often have related political preferences, similar to the racial preferences for the Democratic and Republican parties.

#### **Figure: 4.8 Political participation**

I asked fifty dalit people about their attitudes towards participation in developmental construction from the Rural Municipality I found that (10% ) of dalits are participated and (90%) of dalits are participated.

#### **4.9 Wage Labour and Wage Earnings**

Given the traditional divisions of caste by occupation and lack of its modernisation, landlessness and illiteracy, Dalits participation in wage labour is high and they continue to experience discrimination in wage earnings for being Dalits in the case of male Dalits and Dalit as well as women in the case of Dalit women.

**Table no 4.9 Reporting Income from Wage Labour by Caste/Ethnic Categories**

Caste/Ethnic Groups	Percentage
Bahun-Cheettri	20.6
Matwali	13.3
Untouchable	60.4
Total	100

*Source: Field survey-2017*

The above table no 4.9 revealed that 60.4% of wage labourers comprise Dalits and percentages of Bahun-Chhetris and indigenous peoples Matwali is quite low.

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

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

**Table no: 4.10 Effectiveness of Quota System among Dalit**

S. No.	Effectiveness of quota system	Response	Number	Percent
1	Usefulness among Dalit	Yes	45	90
		No	5	10
2	Discrimination among Dalit	Yes	15	30
		No	25	50

		No response	10	20
3	Deprive women	Yes	10	20
		No	30	60
		No response	10	20
4	Fairness selection among Dalit	Yes	25	50
		No	15	30
		No response	10	20
	Total	-	50	100.0

*Source: Field Visit, 2017.*

Table no. 4.10 revealed that effectiveness of quota system among the dalits 90 percent respondents are said that there is usefulness of quota system in the community and remaining 10 percent are have not shown any interest in that.

#### **4.11 Women's Involvement Financial Resources**

For the purpose of this study, empowerment of women is defined as the ability of women to have access to and control over income, expenses, savings and credits, and household decision making. Women's involvement in decision making is issue related to family planning, buying and selling of assets, community development, community meetings, voting, borrowing and use of loans and use of loan profit is taken as a proxy indicator of empowerment. In this study role of cooperative activities on women's empowerment has been arrived at by calculating the percentage of women members involved in various areas vis-a-vis women non-members.

**Table 4.11 Involvement of Women Members Financial empowerment**

Area of Empowerment	Respondents		Percent
Taking Loans	Banking	2	4
	Co-operatives	10	20
	Samuha	30	60
	Sahu, Mazon	8	16
Total		50	100

*Source: Field Survey, 2017*

Table 4.11 shows that the involvement in banking sector is 4 percent, 10 percent respondents are involved in co-operatives, 60 percent which shows the more respondents are engaged in 'samuha' and rest on them 16 percent are using their daily financial activities through sahu, mazon.

#### **4.12 Wage discrimination among Male and Female**

Male	500/-	Per People
Female	300/-	per people

The table shown above shows us discrimination between male and female regarding their wage for the same job or profession having the similar nature which still remains as a social inequality in our Nepali society.

## **CHAPTER – V**

### **SUMMARY, FINDINGS CONCLUSIONS AND RECOMMENDATIONS**

#### **5.1 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 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. Mainstreaming them into the development process and ensure equal rights has become the current pressing issues. The prevailing gender discrimination within the community has considerably thwarted the development process. So, I purposed to investigate the pattern of gender discrimination in

Dalit community. In order to find out the pattern of gender discrimination in individual/ family life and society, I selected the Phakphokthum Rural Municipality of Ilam district for study. Household survey, focus group discussion, key informant interview and case study were followed to gather the data. For this purpose qualitative and quantitative approaches were applied to quarry the data and information. My focus was on: (a) what is the pattern of discrimination in social /individual (family) life as being Dalit women? (b) What is the impact of discrimination in gaining benefits of development programs? (c) What are the ways to bring Sarki women in the mainstream of development process? Some consummate findings include: 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. 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. The study shows there is substantial gender discrimination but the discrimination seems to have no huge difference than the discrimination prevalent in the similar status holding society of the other people. They are forced to carry up a certain level of humiliation and low feeling as being dalit women. The economic status of the dalit people of Phakphokthum Rural Municipality is very low or they lack sustainable economic opportunities which have left the women of this community in vulnerable situation. They have to work longer hours than males without proper rest, proper health check ups, and proper nutrition. They have to contribute almost equally in some case more than males to their family income. Both managing family income and regular female tagged work has made their life miserable. There are very limited numbers of NGOs working in the area but they have been failed to understand the urgent need of the people. To bring into the mainstream of the development the dalit community people, special focus should be given to economic and educational improvements. Furthermore, political and social awareness to secure their rights and stop caste based discrimination is the urgent need of the community.

### **5.1.1 Major Findings**

Even being in the suburbs of the capital city the community badly lack sustainable economic opportunities. Males have higher role in family economy but the females play significant role in household's economy supporting by going wage labour.

Of the total 50 respondents most of them were found to be engaged in farming and very little owns land for farming.

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

Boy's preference is strong in the society and is the reason some of the family send boys to private school and girls to government school.

There exist a huge discrimination in wage between male and female.

Caste based discrimination noticeably persists in the society and women are more suffered from such discrimination.

Due to the lack of awareness and their busy work schedule women's participation in local social and political movement is minimal.

Women are living miserable life with work and work all the time without proper rest and with lower self respect and dignity as being dalit women.

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

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

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

## 5.2. Conclusions

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

The study revealed that the males have higher role in family economy but the female's role is very important than male because most of the females go for wage labor for supporting financial economy in the family. Patriarchy persists strongly in the study area; males have dominant rights over the family properties. Female population has to work longer hours and do more cumbersome works than male because besides the household work they have to do the agricultural work and the go to the wage labor as well.

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

### **5.3. Recommendations**

There is an urgent need to run more rigid and well focused income generating programs to boost their economical status and to replace the very common wage labor because most of the women have to go to other's field, site for the wage labor which makes Dalit women feel low in their self respect.

More skill development oriented programs like incense preparing, spice preparing, candle making, cutting & sewing should be given to the Dalit women and also the financial support should be given for continuation of such programs.

Special focus should be given on education especially of girls, their capacity building to prepare them in family & social decision making, participation in social and political works.

The NGOs should work in more effective way considering the long term benefits of the people and should be followed of monitoring and evaluation of their programs.

The reservation system is focused on whole dalit community of the country, there are no area based reservations so, girls should be prepared for taking such opportunities and any reservation opportunities should be distributed among the community equitably.

To bring the Dalit women in the mainstream of development process the women should be given high priority to involve in socially, politically and economically in every step of development.

The Constituent Assembly has a Mandate to prepare a new Inclusive Constitution within two to two and half years. Caste-based discrimination, including untouchability, could be eliminated by synchronic concerted efforts from all stakeholders, including the Nepal Government, political parties, media, civil society organizations, Dalits' Rights Movement, the United Nations, Multilateral and Bilateral Organizations, INGOs and Advocacy Organizations.

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## Annex-I

### Questionnaire

#### Personal Information

Name:

Age:

Occupation:

Address:

Group (Damai ), (kami )

#### *Traditional Occupation and Involvement*

a) Do you have traditional occupation? Yes [ ]  
No [ ]

b) 1) If yes, which traditional occupation do you adopt (choose adopted occupation).

a. Tailoring [ ]      b. Musician [ ]      c. Blacksmithing [ ]  
d. Goldsmith [ ]

2) If no, you never did? Yes [ ]  
No [ ]

c) If no, when did you stop? i) within 10 yrs. ii) before 10 yrs.

d) Was your father did the same? Yes [ ]  
No [ ]

e) If yes, rank the importance of income from this occupation.

Primary [ ]      Secondary [ ]

f) Have your son? Yes [ ]  
No [ ]

g) If yes, is your son also adopted this occupation? Yes [ ]  
No [ ]

h) If no, what is the reason? i) Education [ ]      ii) Services [ ]  
iii) Business [ ]      iv) other

(specify) \_\_\_\_\_

#### *preparation on the Traditional Occupation*

a) If you do the traditional occupation, why i) To regulate the traditional/culture [ ]

ii) Easy econo ?my [ ] iii) By force (customer) [ ] iv) Others (specify) \_\_\_\_\_

b) If you don't do the traditional occupation, Why ?

i) No benefit [ ]      ii) No customers [ ]      iii) Others (specify)

\_\_\_\_\_

c) Do you encourage the new generation to do the traditional occupation ?

Yes [ ]      No [ ]

- d. 1) If yes, now to do ? i)Traditionally [ ] ii) Commercially [ ]  
 2) If no, why ? (list out the reason) i ) ii)  
 e) What do you want to the new generation ? (list out) i) ii)  
 f) your traditional occupation in doing affected, how ?

1 Agricultural Tools Making.

\* \* Ornaments Making

- i) Education [ ] ii) Youth migration [ ] iii) Lack of means/raw materials [ ]  
 iv) Others (specify)

### ***Commercial Setting and Involvement)***

- a) Have you made your traditional occupation as commercial ? Yes [ ] No [ ]  
 b) If yes, from when ? Yes \_\_\_\_\_  
 c) Where ? i) village [ ] ii) Bazar  
 d) Who are engaged/involved from your family ? (tick applicable responses)  
 i) Self [ ] ii) Spouse [ ] iii) Son [ ]  
 iv) Daughter [ ] v) Others (specify) \_\_\_\_\_  
 e) What was the source of capital for setting up ?  
 i) private money [ ] ii) Lend/Sapati [ ] iii) Loan [ ]  
 f) Did you have to sell your property in order to start ? Yes [ ] No [ ]  
 g) If yes specify the type of property sold ? Yes [ ] No [ ]  
 i) khet [ ] ii) Bari [ ] iii) Others (specify) [ ]  
 h) Did you obtain loan in order to set up ? Yes [ ] No [ ]  
 i) If yes, what were the source of loan ?  
 i) Bank [ ] ii) Local money lender [ ] iii) Relatives [ ]  
 iv) Others (specify)  
 j) Is this your livelihood earning strategies at present ? i) Yes [ ] ii) No [ ]

### ***Traditional Occupation and Diversification***

- a)which two are your major occupation ? (tick any two)  
 i)Tailoring [ ] ii) Musician [ ] iii) Blacksmithing [ ]  
 iv) Goldsmithing [ ] v) Agriculture [ ] vi) Livestock [ ]  
 vii) Wage labour (Agri.) [ ] viii) Wage labour (other locally/else where) [ ]  
 ix) Business [ ] x) Service [ ] xi) Other (specify)



b) Is the income from these occupation enough to meet the subsistence needs of your family ? Yes [ ] No [ ]

c) If no, to meet the subsistence needs, what would you do ? (Give the name)

i)

ii)

d) How much time you afford to two major occupation ?

i) Full time [ ]

ii) Partial [ ]

iii) Seasonal [ ]

e) Who are engaged these major occupation from your family ?

i) Self [ ]

ii) Spouse [ ]

iii) Parants [ ]

iv) Chitwan [ ]

v) Others (specify)

f) How much time your children afford ?

i) Full time [ ]

ii) Partial [ ]

iii) Seasonal [ ]

### ***Agricultural Practices***

a) Land ownership Information (in Ropani)

Lend type	Own land	Categories*	Obtain by parant	Bought with in 10 yrs.	Bought before 10 yrs.
Khet					
Bari					
Forest					

i) Have you sold or bought land during 10 years ?

Sold: Yes [ ]

No [ ]

Bought: Yes [ ]

No [ ]

iii) If yes,

Lend	Catagories	Bought (Ropani)	price (Rs.)	Sold (Ropani)	price (Rs.)
Khet					

Bari					
Forest					

Has there been any partition of land in the last 10 years ? Yes [ ] No [ ]

If yes, name of the original household head:

name of the new household head:

Share of land property received (in Ropani):

Khet

Bari

Forest

\*Abbal, Doyam, Sim and Chahar

#### **b)Information on Cropping Practices**

i) Have you grown the same crops before 10 yrs ? Yes [ ] No [ ]

ii) If no, which crops do you plant now ?

iii)which crops did you plant before this year ?

iv) why do you prefer these crops ? i) ii)

v)Do you consume all that in produced ? Yes [ ] No [ ]

vi) If no, do you sell your agricultural production ? Yes [ ] No [ ]

vii) Do you buy any agricultural production ? Yes [ ] No [ ]

viii) If yes,

Crops type	Production (kg.)	Sold (kg.)	price (Rs.)	Bought (kg.)	Price (Rs.)
Rice					
Maize					
Wheat					

Potato					
Cardamom					
Raw Broom					
Vegetable					

ix) Have you given your land for share cropping ?      Yes [   ]      No [   ]

x) Have you taken land for share cropping ?      Yes [   ]      No [   ]

xi) If yes,

Land type	Land for share cropping			Land given for share cropping		
	Ropani	Crops type	production (kg.)	Ropani	Crops type	Production (kg.)
Khet						
Bari						

### c)Information on Livestock

sex	Buff.	Cattle	Goats	Pigs	Chicken	ducks
Male						
Female						

i)Do you sell your livestock products ?      Yes [   ]      No [   ]

ii) If yes,

Livestock production	Milk (Lt.)	price (Rs.)	Meat purpose (kg.)	Price (Rs.)
Buffalo				
Cattle				
Goat				

Pigs				
Chicken				
Ducks				

***Development (Road Connected Vs Disconnected) & Changing Practices***

a) what developments have taken place over the last 10 years, that you have noticed ?

i) Road construction [ ]      ii) Market expansion [ ]      iii) Schools [ ]

iv) Hospitals/Healthpost [ ]      v) Building construction [ ]      vi) Others (specify)

b) Have your VDC Connected by road ?      Yes [ ]      No [ ]

c) If yes, has the road connection made affect your occupation ?      Yes [ ]      No [ ]

d) If yes, what type of effect ?

i) Commercialized [ ]      ii) Changed [ ]      iii) Part time [ ]

e) If you have made change, what have you done to replace it ?      i)      ii)

f) If the market has expanded, has any effects of it's on your occupation ? Yes [ ] No [ ]

g) If yes, what type of effect ?      i)      ii)

h) Do you have been practicing any thing new due to the market expansion ?

i)      ii)

i) which development activity in particularly has affected your occupation the most ?

(Give the name.)      i)      ii)