

CHAPTER-ONE

INTRODUCTION

This section consists of the general background, statement of the problem, objective of the study, significance of the study, limitation and organization of the study which has been discussed below:

1.1 General Background of the Study

Nepal is a country of multi-dimension in terms of economic status, geographical topography and socio-cultural aspects etc. The people living here are endowed with distinct economic backgrounds. It differs from community to community and region to region. The status of Brahmin community people varies with those of *Dalit* community people and others too. Multiple factors behind the scene are found playing the role in order to establish such variations. While taking some of the major references, generational legacy of the caste of particular community, employment trend, income opportunities, consumption expenditure etc play the role for that. On the other hand, it is not the matter of surprise while one manifests such differentiations in various groups and communities.

Nepal is a hilly country that contains multi-ethnic group having different religion norms and values. Although the country is characterized by such diversity, majority of population in Nepal is of Hindu. Hindu is a multi-ethnic society with a complex caste structure sustained by age-long traditions and a civil code (Muluki Ain). The caste system is originally the extension of functional or vocational specificity of people, but Superstition and hereditary traditions in the Hindu Society have led to a rigidly vertical cast structure with the Brahmins on top followed by Chhetries, Vaishyas and Shudras in that order. Originally Brahmins were

supposed to perform priestly functions, the Chhetris were rulers with a propensity to fight, the Vaishyas craftsman, tradesmen and cultivators and the Shudras were to serve the higher caste people. But the course of perverse traditions – the Shudras have been severely mistreated and lighted as ‘untouchable’ or Dalits people by the higher castes.

In Nepal, more than 165 languages and dialects, 101 caste/ethnic groups are existing (CBS, 2001). Prithi Narayan Shan in nineteenth century was opining that- “*Nepal char varna chhatish jat ko phulbari ho*” . This statement exemplifies that Nepal is the country of heterogeneity and multiplicity. Here, mainly the four castes- *Brahamin, Kshetriya, Baishya and Shudra* are living since the primitive time. Especially, Hinduism is the religion that dominates in Nepal since long.

Caste system is the basic foundation of the Hindu society. Cast system is based on the Varna system. Nepalese social structure is based on Varna system where different cast group and individual interact and inter depend upon each other. The caste or Varna system is based on primary social classification these are the Brahmin (Priest), the Kshatrya (Warrior or administration) and the varishya (merchant), the Sudra (Labour). In the history of Nepal, the caste system first came into existence during the early period. The Lichhav; King divided the people into two types, touchable and untouchable Sudra allowed to worships the god and water untouchable Sudra didn’t allowed to worship the god and goddess.

During the modern period, Prithvi Narayan Shah addresses the nation. Nepal is a common garden where fourteen castes and thirty sub cast blossom forty. To describe the caste hierarchy wide formulated as Muluki Ain the to utility of this caste universe had been paraphrases in the code as char Varna chhatis Jat (four Varna and thirty six caste) the

phrase shows the familiarity of Nepalese with the Varna and model and it being main basis of social division. But the multiplicity of caste has already replaced the validity of the Varna model for functional purposes.

Studies show still most of the Dalits have no land registered under their names. The main source of subsistence is working in other land on lease and as hired laborers. The Dalit women also work hard as a laborer in the field and contribute to the family income.

By the same token, Dalits are so poor, they do not have sufficient food to eat and clothes to wear. They do not have shelter to inhabit and no sufficient money to educate their children as well as they do not have basic health facilities. It is also true that socio-economic condition of our country is dependent upon the health status of the people and vice versa is also true. The socio-economic status of our country is shaped by the variety of factors such as the level of income and standard of living housing, sanitation, occupation, education, employment, health consciousness, personal Hygiene, environmental hygiene and accessibility to health care delivery services. By contrast, most of the people in developed countries are educated and employed. It is, therefore, their social status is also very high.

Untouchability is the greatest problem tolerated by Dalit community. The untouchability system is deeply rooted in Nepalese Society despite the fact that the constitutions and laws prevent them. Everyday several violent events are heard regarding the cause of untouchability in our country. Those Dalits are not allowed to take water from common tap and well.

The Dalits are less studied ethnic group of Nepal. Dalits are believed as who are the indigenous group up to people living in different places from east to mid western hills of the country. The settlements of Dalits in

Khanadaha district is in considerable number with comparison to the other districts.

Since the focus of the study is to analyze the pattern of income, consumption and employment of Dalits community of Khanadaha VDC of Arghakhanchi district let us discuss about the statement of problem.

1.2 Statement of the Problem

Exclusion of the *Dalit* community from taking the benefits of national distribution of resources is a vital problem which has made their situation further worse. Those people who are in power are getting advantages and not only that even they are sucking the blood of those weaker positioned people. If this situation has to be solved in real sense, the concept of humanitarian value must be disseminated in the mindset of the people. The concept of not only equality but also equity should be implemented. The fact that all the people are equal in eyes of the nation should be made real. In addition to that, the educational opportunities too must be provided for those disadvantaged groups. If all these things are done then it is possible to uplift the economic status of *Dalits*.

The socio-economic upliftment of Dalits is not achieved by the development projects which are existed in Nepal. Dalits had to serve the highest caste people by doing various kinds of iron works and in return they are given grains and money. Because of modernization, traditional works is passing out day by day. Their contributions is very high for the community they make agricultural tools and various other important activities. Their works couldn't modify, they receive grained the agriculture tools are been replace by factory made tools, people are buying readymade government plastic, so Dalit are not able to live from grains (Bista). That is not sufficient for them.

Due to the social evils and racial discrimination the Dalits are suffering more in the society. In Nepalese society the Dalits have to face many problems. Likewise they are also being discriminated in job opportunities, ponds, tap, temples, shops etc.

Dalits are focused to change their traditional occupation to adopted new occupation they must have skill and financial support. Because of source and economic exclusion of most of the Dalit are not able to have skill and get financial support. Therefore those Dalit are financially and economically poor. There are many talents but this talent is not utilizing in daily life.

Most of Dalit community is not allowed to go the temples. They are not allowed to share the water from the same well that the higher caste people use. The higher caste people don't allowed entering them in their house. If they touché the water, it is believed that the water gets impure and they are not allowed to enter into the tea shop.

The vital problem that this research raises is that why the *Dalits* are bounded to live in problems and problems though they work hard from early in the morning to late night. Its focuses to make their life public and to aware the people about the economic situation of *Dalits*.

Based on aforementioned problems, this study will answer the following research question:

- What are the reasons of backwardness of *Dalit* community, who is mainly responsible for that all- themselves or some other?
- How is the structure of their employment opportunities?
- What are the sources of their livelihoods?
- How is the pattern of their consumption expenditure?

1.3 Objectives of the Study

The main objectives of the study will be to analyze the pattern of income, consumption and employment of *Dalit* community. This research focuses its attention on the intensive study of some *Dalit* communities living in Khanadaha Village Development Committee of Arghakhanchi district. The specific objectives of the study are as follows:

- To examine the income pattern of *Dalit* communities in the study area.
- To analyze the consumption and employment pattern in the study area.

1.4 Significant of the Study

The research will be conducted in Khanadaha Village Development Committee of Arghakhanchi district. The research will help to identify the situation of the back warded *Dalit* community. After the completion of this research, the problems, pains and panics of those communities will come in public vividly. The people too will be aware about the pitiable life of *Dalits*. The economic activities of those people will come into publication. The research deserves its significance because it analyses the trends of working activities of *Dalit* community. Not only that, the present thesis shows the income sources of *Dalit*. Furthermore the importance of the thesis is strengthen when it reflects the consumption structure of the Dalit community. Since this study helps to understand about the *Dalit* community in detail it has covered the greater importance.

1.5 Limitation of the Study

The study does not include each and every aspects of all the Dalit communities but it is conducted under the following limitations:

- This research will be limited to the study of Khanadaha Village Development Committee .
- It will only study the *Dalit* communities of that region.
- As an academic study, it will be limited to time and resources.

1.6 Organization of the Study

In the first chapter of the research, there will be the introductory chapter. This chapter will contain the general background, statement of the problem, objective of the study, significance of the study, limitation of the study and organization of the study. In the second chapter, review of literature will be presented. The third chapter includes research methodology. The fourth chapter will be the result and discussion. In this chapter the collected data will be analyzed and interpreted and appropriate conclusion is drawn out from the data.

CHAPTER-TWO

LITERATURE REVIEW

This chapter of the study includes the review of relevant literature available. Various researches have been made on the topic of low caste communities till now. In the same line, the study of *Dalit* community is also not an exception. Some of the researches made till now are found here.

2.1 Theoretical Review

The term Dalit is used in various ways. In India the term Dalit is usually pronounced in Marathi and Hindi language which means poor and suppressive (exploited). According to Budathoki (2003 A.D.) the term Dalits refers to the caste or various languages speaking people who are suppressed on the basis of caste, language, religious belief, culture, social and economical condition. According to Krishna Bahadur Bhattachan, Dalits are categorized in following groups:

- Pahadi Dalit (Damai, Kami, Sarkis, Gaine are the main)
- Madhise Dalit - Terai Dalit (Dusahat, Musher, Chamar, Dome, Halkhor, Water, Khatwe, Tamta, Bhadhi are the main)
- Janajati Dalit (Newari Dalits - Kasai, Poda, Chame)

According to Bhattachan (2001 B.C.), the nature and degree of atrocities against *Dalit* is negligible as compared to India. The research has found some moderate forms of atrocities against *Dalit* women. The forms of atrocities in Nepal are: battering, mental torture, rape and break inter caste marriage etc. the so-called upper caste people do not hesitate to bit Dalit women, if they provoke the laws provided by Constitution or break the norms and values of Hindu tradition in public places.

Dahal (2003) argues that two clear ‘discordance’ models are constantly operating in the life of *Dalits* in Nepal making them subordinate and dependent throughout the years: 1) Dalits are struggling for an egalitarian future in recent years keeping intact the dominant Hindu caste values of the social stratification within them. This “exclusion model” within them reform their Hindu domination and 2) Dalit liberation in Nepal operated more at the advocacy level than improving their economic condition. The overall approach to improve their fate moved towards the rights- based approach giving minimal attention to economic independence.

A book “*Samajik Rupantaranma Dalits*”, in its overview has analyzed the status of Dalits by social characteristics. Dalits are excluded by society. So they are poorest of the poor anywhere in the society (SLF 2061 B.S)

Likewise another article entitled “*Nepal ko Dalit Andolan Ra Dalit Sangathan ko Bhumika*”. Its conclusion is only to four Dalit people are success to get “Samshad” – member of parliament, beside this the expected result of Dalit revolution since 2004 B.S. to till 2946 B.S. has yet to be achieved. But there had been some positive changes after the democracy re-established in 2046 B.S. Some rules and program have been made for the Dalit but they are not sufficient for upliftment of their living standard (Bisshworkarma, 2058).

A report of FEDO (2002), reported that traditional occupational caste groups (Dalits) are dominated either by blocking them to or not allowing them to take control over all the resources (e.g. economic, political, and social) based on untouchability. As a result, these caste groups are looked down upon by the non-*Dalits*. Although the government and other organization as well as social workers have been

making efforts took the upliftment of *Dalits*, negligible or meager improvement has achieved in this context.

Shrestha (2002), stated that both *Dalit* and non-*Dalit* in Nepal have contested the definition and identification of Dalit. Dalit had different names in the past and present. According to her, in the past they are referred to as “*paninachunne*”, “*avarna*”, “*tallo-jati*” etc .

The caste Varna refers to the four scripturally sanctioned status groups of Hinduism: the Brahmans (priests), Kshatriyas or Chhetri (rulers or warriors), Vaishyas (traders or herdsmen) and Sudras (servants). According to text, the caste system is rooted fundamentally in the Hindu religion. Hindus believe that all men in the world are divided into four castes. This theory of four classes is based on the law of Manu, and is known as the Varna system. According to Manu, 'The Brahman Varna, which sprang from the mouth of Brahma has the duty of studying and teaching the Veda and effectuates by ritual formulae the sacrifice. The Ksatriya or Chhetri, which sprang from the arm of Brahma, has the duty of protecting all creatures and offers the oblation at the sacrifice. The Vaisya Varna, which sprang from the thighs of Brahma, has the duty of herding cattle and tilling the soil and provides the oblation for the sacrifice .The Sudra Varna, which sprang from the feet of Brahma, has the duty of serving the Brahman, ksatriya, and Vaisya Varna and serves the participants at the sacrifice. (Bista, 1967)

Caste organization namely Brahmin, Chhetri, Vaithya, Sudra (Touchable and untouchable castes) are divided in the Nepalese society are as follows: The upper cast always dominated the low or caste. Upper castes are economically casually and politically higher compared to the lower caste untouchable castes are Sarki, Damai and Kami.

As described in the myths of Hindu religion, the Brahmin were dividedly created from the mouth Chhetri from the arm Vaishya from the waist and Sudra being created from the foot of the good Brahmin and considered to be lowest as possible. Later on this category of the Rana system took this from of the caste system (Parajuli 2001).

These castes were further subdivided into many sub castes, which help to stratify the Nepalese Society. This process by which individuals groups are made in a more or less ending hierarchy of status is known as stratification.

The mother-tongue of Pahadi Dalit are Nepali. Tarai Dalits speak more than 25 language including maithali, Phojpuri and Abadhi etc. Newar Dalits use to speak Nepal Bhasa. The majority of Dalits are Hindu.

Etymologically, the term ‘economic’ refers to the something that is connected with trade, industry and the management of money. ‘Status’ can be defined as the position or the condition of a person, group or country etc. Weber (1968) means it as “every typical component of the life of men that is determined by a specific, positive or negative, social estimation of honors”. As a whole, economic status can be meant as the situation of any individual person or group that reflects their economic background in terms of their income and consumption capacity and management of the money as well.

The growth of Dalit civil society since 1990 has led to the development of a Dalit agenda with the goal of improving their living standards and integrating them into the main stream of Nepalese Society. Without proper motivation and removal of institution barriers, Dalits will not be privileged from development opportunities. Hence, the development of Dalits requires a special focus on policies that will be truly implemented in every development effort, the policies, programs

and implementation strategies, allocated budgets and their actual implementation must be observed in the light of special provisions for Dalit inclusion.

Studies shows still most of the Dalits have no land registered under their names. The main source of subsistence is working in other land on lease and as heard laborers. The Dalit women also work hard as a laborer in the field and contribute to the family income.

By the same token, Dalits are so poor, they do not have sufficient food eat and clothes for wear. They do not have shelter to inhabit and no sufficient money to educate their children as well as they do not have basic health facilities. It is also true that socio-economic condition of our country is dependent upon the health status of the people and vice versa is also true. The socio-economic status of our country is shaped by the variety of factors such as the level of income and standard of living housing, sanitation, occupation, education, employment, health consciousness, personal Hygiene, environmental hygiene and accessibility to health care delivery services. By contrast, most of the people in develop countries are educated and employed. It is, therefore, their social states are also very high.

In the history of Nepal, the caste system first came into existence during the early Lichhavi period. The Lichhavi king divided people into four Varna and eighteen castes under certain beliefs and criteria. During the medieval period (1760 A.D. - 1880 AD), Jayasthiti Malla further structured the caste system that was formulated during the Licchavi period. He divided work occupation accordingly to the various castes for the development of the country, the society and the people. (Green, 1997)

Dalits are being exploited everywhere in every sphere of life, such as exclusion from temples, public drinking water system, employment, education and other opportunities. Majority of Dalits themselves are still unaware of constitutional provision and unaware of their fundamental rights because they are illiterate, poor and discriminate in every sphere of life by the upper caste people. Government too has not fully implemented any of the programs against caste discrimination and untouchability declared till now (DNF Annual Report, 2058).

Caste is a system of scarification in which mobility movement up and down status ladder at least ideally may not occur. A person's ascribed status is his lifetime status. Birth determines one's occupation, place of residence, style of life, personal associates and the group from among whom one must find a mate. A caste system always includes the notion that physical or even some forms of social contact with lower caste people is degrading to higher caste persons. The caste system is also protected by the law and sanctioned by religion (A.W. Green, 1997).

Caste system is the basic foundation of the Hindu society. Caste system is based on the Varna system. Nepalese social structure is based on the Varna system where different caste group and individual interact and interdependent upon each other. The caste or Varna system is based on five primary social classifications. These are the Brahman (priest) the Kshatriya (warrior or administrator), the Vaishya (merchant), the Sudra (laborer) and the untouchable or polluted. In the history of Nepal, the caste system first came into existence during the early Lichhavi period. The Lichhavi king divided people into four Varna and eighteen castes under certain beliefs and criteria. During the medieval period (1760 A.D. - 1880 AD), Jayasthiti Malla further structured the caste system that was formulated during the Licchavi period. He divided work occupation

accordingly to the various castes for the development of the country, the society and the people. With this noble thought in mind no one ever did realize the devastating outcome that would later come as the devil of social injustice. The caste system was legalized for the entire country in the code of 1854 (Bista, 1967).

The definition has now become much more redundant when we look at the relationship between the Brahman and other two Varna's .Chhetri and Vaishya. At present, two oppositions form the ideological basis of caste. We can divide the four categories of varnas into two: purity (the block of the first three viz, Brahmins, Chhetris, and Vaishyas in which members of Brahman are 'twice born' in the sense that they participate in initiation, and have a second birth in religious life in general) and impurity (Sudras), Which lies at the opposite pole of the caste system. (Hada, 2004).

In the caste society, inter-cast marriage is theoretically impossible, but in certain circumstances it does occur. The basis of relationships, especially between touchable groups, can no longer be seen under the rubric of caste - even endogamy is an indicator of caste. According to Hindu rule, on the other hand, a woman who has a sexual relationship with a man of untouchable caste will be driven away and treated as socially outcast. It means the status of women remains Sudra. It is unlikely to marry with untouchable caste because we lose our social status. No single people from touchable groups, it is tolerable. In this situation, the Nepalese society will impose their rules of purity about the social status of people (Hada, 2004)

The new constitution allowed space for another major development - the growth of civil society organization, especially those based on ethnic and cast identity. The post -1990 period witnessed the dismantling of the

old projection of a "single Nepali culture" based on that of upper-caste parbatiyas. Self-chosen terms like Dalit and janajati emerged to replace terms like "tribal" Matwali and "sano Jat" ("small caste") that had been used to describe ethnic and "low caste" groups. However, in many hierarchical institutions, especially the powerful informal networks, behavioral norms and expectations remained unchanged. Therefore the unitary, centralized and non- inclusive state structure is still largely unchallenged. The political parties failed to adequately integrate issues of exclusion into their action plans, and even aid agencies. Focused on their political need to disburse aid, did not for the most part insist on fundamental changes in the rules of the game.(Bhattachan, 2003:56)

During the modern period, Prithvi Narayan Shaha Addressed the Nation, "Nepal is a common garden where four castes and thirty six sub caste blossom forth". To describe the caste hierarchy code formulated as the Muluki Ain, the totality of this caste universe has been paraphrased in the code as *Char Varna Chhittis Jat* (four Varna and thirty six castes). This phrase shows the familiarity of the Nepalese with the Varna model and its' being the main basis of social division. But the multiplicity of caste had already replaced the validity of the Varna model for all functional purpose. All recognized caste could be grouped into four categories that are as follows:

Tagadhari	Twice born caste (literally thread wearing castes) Upadhaya, Brahman, Rajput, Jaisi Brahman, Chhetris etc).
Matawali	Drinking caste (Newar, Gurung, Magar, Rai etc).
Pani na chalne chhoi	Castes from whom water could not be

chhito halnu neparne	accepted but whose touch does not require aspergation of water.
Pani na chalne chhoi chitto halnu parne	Untouchable castes (Sarki, Kami, Damai etc.)

(Source: Sharma, 1977)

The constitution of Nepal 1990 guarantees against discrimination in the name of caste, ethnicity and untouchability. On the other hand, Nepal considers itself to be a Hindu kingdom with untouchability still firmly locked into the social code. The National Dalit Commission was formed in 2001 with an eight point program to stamp out the idea of untouchability in Nepalese society, to provide equal opportunity and allow them to enter all religious and public places as would any other citizen. There are also other organizations working for the Dalits. Feminist Dalit organization (FEDO), Dalit Welfare Organization (DWO) and Jana Utahan Pratisthan (JUP), Nepal National Depressed Social Welfare Organization (NNDSWO) are some of the Major organizations working for the Dalit populations in awareness raising, literacy, livelihood etc.

2.2 Empirical Review

Dalits are the poor and backward people who have to bear differentiation on the basis of caste. Dalits are the socially and economically backward people who are considered as the untouchables (Rimal, 2001). Now days Sudras are called Dalit. According to the Encyclopedia of religion (vol. XI, 1954), "Sudras may have evolved from a poor and uncultivated clan of Aryans who did menial work in the Aryan Clan and in the Vedas also it is written that the Sudras were created from

the feet of Purusha in order to serve man, in the beginning. Sudras occupied the parts of Sind and Rajputan of India.

Dalit population consists of 2.5 million out of 22.7 million population enumerated in 2001 in Nepal. The share of the Dalit population is nearly 13% (2946652) of the total population (23151423) of Nepal. Dalit population can be divided in to two broad groups in terms of their origin 1) Hill origin Dalit 2) Madhesh (Tarai) origin Dalit. In terms of population size Hill origin Dalit is the largest group consisting of 8.1% of the total population and 63.5% of the total Dalit in Nepal on the other hand, Madheshi (Tarai) origin Dalit accounted for 3.9% of the total population of Nepal and 30.5% of the total Dalits in Nepal. In terms of individual Dalit caste, the largest group is Kamu accounting nearly 31% of the total Dalit population of Nepal .Other dominant Dalit castes in terms of population size are Damai and sarki in Hills and chamar in the Tarai .Their share ranges from 9% to 13% out of the total Dalit population in Nepal. Sonar and lohar in Hills and Dusadh, Tatma, Khatwe ,Dhobi in Tarai are in between the large and small groups Gaine and Badi in the Hills and Bantar, Chidimar, Dom, Mestor and patharkatta in Tarai are the smallest Dalit castes in terms of population size .(Census, 2001).

Nepal's Dalit population can broadly be categories as either Hill Dalit (Who make up 61% of the Dalit population),or Tarai Dalits (Who make up the rest).The largest sub group is that of the metal workers ,the Biswakarmas, including Kamis (blacksmiths) and Sumars (gold workers) and according to some classifications ,the lohar, Tatma and chunara from the Tarai, many smaller groups collectively comprise the Tarai Dalits.One irony of the situation of Dalit is that they have traditionally practiced Hindu type stratification among this hierarchy and is working to remove the barriers between its constituent groups. Unlikely many

Janjatis, the Dalits have no geographical center or "Traditional Homeland" where they are numerically predominant. The Hill Dalit group is mainly concentrated in the mid-western and western development regions (containing over 50% of their population), Where 85% of tarai Dalits live in the central and eastern regions. (Gurung et al, 2005)

The first survey report was prepared by Sharma et. al (1994) from save the children US (some reviewers thought the finding of the report were outdated but we feel that the findings of his report are still very much valid for comparative analysis over time). This survey report covered 1,022 households in 5 districts: Jhapa, Chitwan, Kaski, Surkhet and Kailali with 1,022 respondents covering 28 untouchable and other communities with 6,757 populations. Information on 684 households (67%) Dalit was provided. The report as a whole provides a good deal of Dalit on social, economic and health aspects of Dalits in Nepal.(National Dalit Strategy Report, 2001).

The National Dalit Commission identified 22 Dalit castes that include 5 of the Hill origin and 17 of the Madheshi origin. Following table also provides the traditional occupation of Dalit in hill, Nepal.

Dalit and their traditional occupation.

S.N	Dalit Cast in Hill	Traditional occupation
1.	Kami,	Produce Khukuri and agricultural
2.	Sonar	Gold and silver work and Jeweloy.
3.	Lohar	Iron works and agricultural tools.
4.	Chunara	Produce wooden utensils such as Theki,

		Dudhero, Madani
5.	Sarki, Mijar	Owner title granted by the ruler
6.	Chamar	Produces leather products.
7.	Damai	Play musical instrument during marriage and on auspicious occasions.
8.	Pariyar, Suchikar	Tailoring
9.	Gaene	Singing by playing sarangi, musical instrument
10.	Badi	Produce musical instruments such as Madal, Dholak, clay products such as Chilim, Gagri (and lately associated with sex work by some women)

Source: Adapted by Bhattachan 2008:193)

This table presents the different occupations adopted by those Dalits traditionally. Kami people are doing the job of producing Khukari and agricultural products. Likewise, Sonar are involved in gold and silver work whereas Lohar are having iron works. Chunar are producing wooden utensils, Chamar produce leather products. Damai people are working in musical sector, Pariyar in tailoring, Gaene in singing by plauing Sarangi and Badi in producing musical instruments such as Madal, Dholak, clay products such as Chilim, Gagri (and lately associated with sex work by some women)

DWO, NGO working the in field of Nepalese Dalits states in its annual report 2007 that Dalits are forced to live very poor and vulnerable life because of landlessness and saving knowledge, low wages exploitation and disregard to their traditional occupational skills. It states that only 3.8 percent of the total employment seats have been occupied by

Dalits in non - government organizations and far lesser in government organizations. This is a figure grossly disproportionate to their population representation of 17.7 percent in Nepal's overall population (DWO, 1994).

CHAPTER-THREE

RESEARCH METHODOLOGY

This chapter is designed to obtain a detail quantitative and qualitative data on the status of Dalits in Khanadaha VDC of Arghakhanchi district. This VDC was selected because higher number of Dalit inhabitants are settled there. Considering the aims and objectives of this research, field data sheets are prepared through which necessary information was collected.

In this study various method are used in gathering different information. This chapter consists of the research design, Sampling procedure, nature of data, methods and techniques of the data collection and data analysis and presentation.

3.1 Research Design

The research design is descriptive as well as explanatory which is basically designed to investigate the pattern of income, consumption and employment of Dalit who are living in Khanadaha VDC of Arghakhanchi district .The study was also designed to discover both quantitative and qualitative information about the sample population. Informants were selected and the interview schedule was prepared for the systematic questioning. The researcher mainly focused to describe the income, consumption, employment, education, occupation, family size, land holding etc. and after all its impact on the socio-economic status of Dalit to arrive in generalized conclusion. Especially explonatory method is used to find out the facts related to social and economic aspects whereas descriptive method is used to describe the settlements, houses and others.

3.2 Selection of the Study Area

The present problem was identified during an interview with the local people of Khanadaha VDC of Arghakhanchi district. The reason behind selecting this area for the study was to explore the pattern of economic activity and condition of Dalit. About 50 households are taken under this research and about 200 people in total. The Dalit people are indigenous residents of this village and up till now they poor among other ethnic groups. By the same taken, the study area is more convenient place for study since the village is familiar to the researcher.

3.3 Nature and Source of Data

This study is based on quantitative and qualitative nature of data. Quantitative information is supported by the qualitative information and vice versa. Information was collected from both primary and secondary sources. Data was collected from the field work with the help of questionnaire primary personal interview, key informant interview and focus group discussion and observation primary data collection, moreover, secondary were collected from different. Report of population census of Nepal (2001), village profile are prepared and many more. Therefore, both primary and secondary data are major sources of the information of this study.

a) Primary Sources

Primary data which are the original one and were collected from the direct field visit and observation, questionnaire, interview, key informant interview, household survey, focus group discussion with Dalit and non-Dalit, local leaders, school teachers and students. This research work is completed with the help of these methods of primary data.

b) Secondary Source

Secondary data were collected from different published and unpublished sources, Village Development Committee, different NGOS, CBS, Central Library of Tribhuvan University, and other various books and magazines.

3.4 Sampling Procedure

The universe of the study was the Dalit community of the Khanadaha VDC of Arghakhanchi district. The total Dalits (Kami, Sarki, and Damai) households are 56. Out of nine wards only ward no 5, 6, 7, 8 and 9 were selected purposely as these wards have large number of Dalit households. Among the selected ward 15 HHs (50 percent) of Kami's community of ward no. 6 and 9. (The total households of Kami Community of ward no. 7 and 8 are 35 HHs and these wards have large number of Kami's households), 7 HHs (27 percent) of Sarki community of ward no. 5 and 9 (the total households number of Sarki community of ward no 5, 6 & 9 are and these ward have large number of Sarki's household) and 4 HHs (15 percent) of Damai community of ward no. 8 and 9 (the total household of Damai Community of 8 & 9 are 9 and these ward have number of Pariyar/Damai's households) were selected randomly. The total sampling size was 56 household.

3.5 Research Tools and Technique

The primary data for the study were generated by using different data collection techniques described below:-

3.5.1 Household Survey

Household Survey was conducted through structured questionnaires to obtain data like income sources, consumption areas, employment opportunities, demographic characteristics, age and social

composition, educational condition, size of land holding, type and number of livestock. Participation to political and social organization of Dalits, their access to means of communication and so on. The question was asked to the respondents and by filling up the answer required data was collected. In case of educated respondents, the questionnaire were provided and requested to fill up.

3.5.2 Interview

The interview were conducted in 30 Dalit households out of 56 households using semi-structured questionnaires (see Appendix: 1). Structured interview were carried out to collect personal identification and population structure viz. ethnicity, religion, family types and members, occupations and many other cultural aspects of Dalit. Beside those, it was used to collect information about their income, employment, economic condition, property ownership, and division of work. There need of children in household chores was defined as need of children of school going age for parents to be engaged in earning activity to support the family and the operational measures were take Yes or No. distance was defined as distance to school as considered by facilities were defined as provision of pen, pencil, school and dress by parents to both son and daughter and the measures were equal and unequal. According to need, the researcher used the other techniques such as interview schedule, observation and key information interviews there it was used to collect information about Dalit community school teacher and their about the education status. The interview was conduct by using standard schedule by asking the questions and filling them at the same time by the researcher.

3.5.3 Observation

Non-participant observation has been applied to get information for the study. Direct observation method was used to observe the infrastructure of the ward, the people, settlement pattern, house structure and activities related to socio-economic and cultural practices. Of course, this method helped to find the reality between theory and practices i.e. saying and doing focus group discussion:- there focus group discussion were conducted in the respective organizations in which survey was not focused to supplement the data through the field survey. The main objective of the focus group discuss was collect information on perception of Dalits and non Dalits towards the importance Dalit movement for Dalit inclusion. The number of participants involved in these discussions ranged from 5-8. Information through this conversation was subsequently used for qualitative discussions.

3.5.4 Data Presentation and Analysis

The data or information collected from the field does not speak itself. In order to analyze all the data they were copied down and edited according to the need of the study, as they were collected in the illegible from of tick mark. The data collected through various method and techniques was first processes with cross checking and analyzed mainly in descriptive ways. Since the classification of questionnaire was made before hand the idea was divided into qualitative and quantitative characters. The quantitative data regarding population education, occupation, age and sex composition etc. were processed, tabulated and analyzed. Similarly, the qualitative data on the issues of socio-economic activities of Dalit were analyzed in a descriptive or qualitative ways.

CHAPTER-FOUR

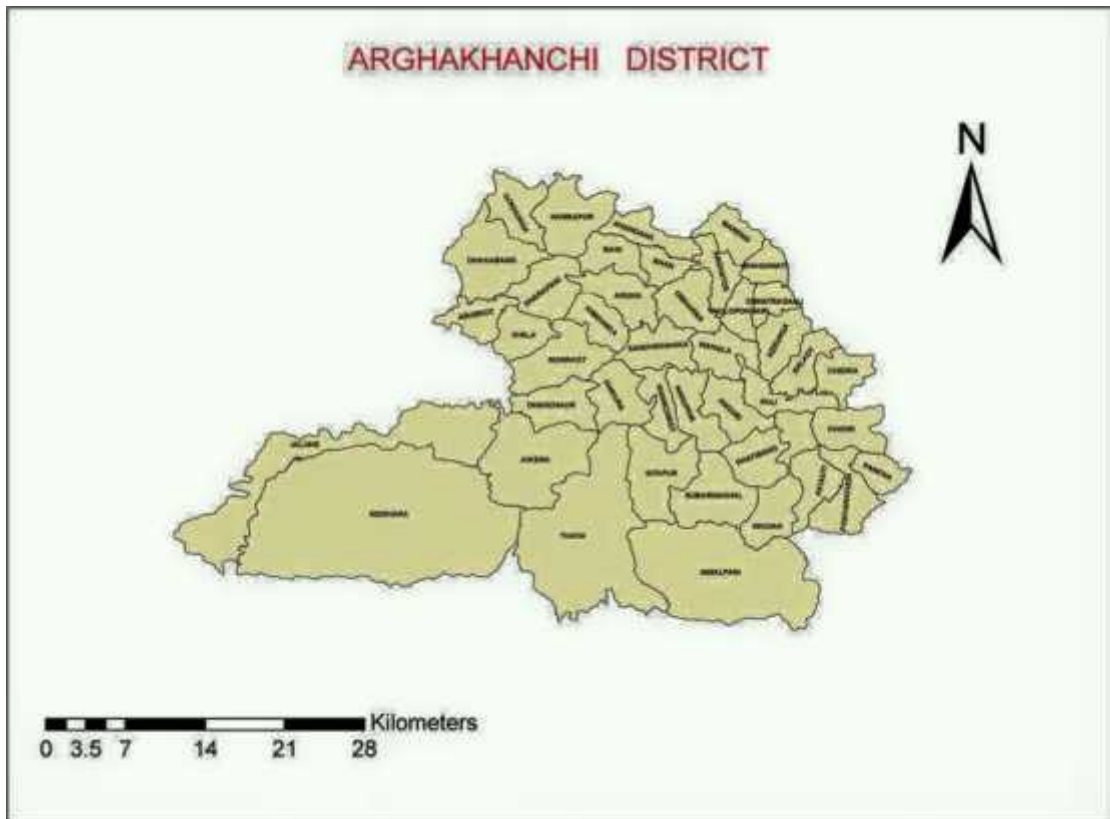
GENERAL BACKGROUND OF THE STUDY AREA

This chapter deals with the socio-cultural introduction demographic features and socio-economic indicators of household and respondents of the study area. The characteristics of household and respondents have many aspects.

4.1 Arghakhanchi District: A Brief Introduction

The country is divided into a number of smaller units for political and administrative purpose. The territory that comes under the control of Nepal state is also divided into a number of Development Regions, Zones, Districts and Village Development Committees. Arghakhanchi is leveled as a district according to the administrative division of Nepal. It locates in the Western Development Region of the country and is further divided itself into 42 Village Development Communities. It is surrounded by the hill area.

Sandikharka is the district headquarter. Arghakhanchi lies between 27'45"N and 28'6"N latitude, and 80'45"E to 83'23"E longitude. It covers 1,193 km². The altitude of the district varies from 305 to 2515 meter above the sea level. 68% of the district is in the mountainous Mahabharat Range and the rest is in the Siwalik Hills. Elevations range from 305–2575 m above sea level and about 40% of the total area is forested. The major rivers of the district are Bangi khola, Bangsari Khola, Mathurabesi Khola, Banganga Khola, Durga khola, Sita khola, Khakabesi Khola, Rangsing Khola, Ratne Khola, Jhimruk Khola, Khankbesi Khola etc.. The major lakes of the district are Thada lake and Sengleng lake.



4.1.1 Demographic features of the Study Area

The information available from census 2011 has shown total population living in the district that period was 197,632. This population appears to be 0.52 percent of the total population of the country. Table 4.1 and table 4.2 below present some information on social economic indicators of the population. The literacy rate, life expectancy at birth or the longevity rate and the human development status of people of this district down show low per capital income in district who in the compare total of National income. So, there can not coming lifestyle change on the people there are money problems because safe water drinking, material transport problem food production problem etc.

Table: 4.1 Comparative features of selected socio-economic indicators

Indicators	Nepal	Arghakhanchi
Human development Index	0.76	0.353
Per capita income in \$	290	290
Life Expectancy at Birth	63.98 year	59.27 year
Literacy Rate	61.11%	47.2%
Population Growth Rate	2.24%	2.24%
Out Migration	3.35%	2.25%
Population without Access to safe drink water	20.48%	5%

Sources: Nepal Human Development Report 2009

4.1.2 Caste/Ethnic and Religious diversity

Arghakhanchi is the district with multiple castes and ethnic groups. The diversity of caste and ethnic composition of the population is itself an indication that there are difference in religious beliefs and practices followed by people of the district. The table 4.4 below shows the fact that above 95 percent of the population of the district is the follower of Hindu religion. This proportion is quite high in comparison to the proportion of Hindu population that lives in the country, the followers of Buddhist are in second position. They 10.74 percent of the population. Christians are comparatively very few and the followers of other religious traditions constitute 4.44 percent of the population.

Table: 4.2 Comparative look of religious Affiliation of population.

Major Religions	Hindu	Buddhist	Christian	Other	Total
Nepal	80.62	10.74	4.20	4.44	100.0
Arghakhachi	91.52	3.24	0.33	4.91	100.0

Source: Population Census of Nepal, 2011

4.2 Profile of Khanadaha Village Development Committee

4.2.1 Location

Khanadaha Village Development Committee is one of 42 VDCs of Arghakhanchi district. It lies in southern part of the district. The study area is surrounded by Arghathos VDC in east, Khana and Diverna VDCS in the south, Bhangi VDC in the west and Pipaldhara VDC of Gulmi district in the north. This area comes under the hill range filled with beautiful peaks and summits. The average temperature of this particular area is between 29-35 degree celcius which is subtropical temperature, while defining. The majority of Dalit in this VDC are engaged in agricultural activities.

4.2.2 Demographic Aspect

According to the VDC (2010) Report, the total population of Khanadaha VDC is 5441 of which the total number of females and males are 2750 and 2715 respectively. The following table presents the demographic aspects of the VDC.

Table: 4.3 Distribution of population by Wards and Sex

Ward No.	No. of Household	Female	Male	Total population	Percentage
1	88	268	257	525	9.65
2	106	335	348	680	2.50
3	86	265	251	516	9.48
4	98	295	292	587	10.79
5	89	280	286	566	10.40
6	81	251	248	499	9.7
7	95	326	319	645	11.85
8	110	351	352	705	12.96
9	117	356	362	718	13.20
Total	870	2727	2715	5441	100.0

Source: Village Development Committee Office, 2010

The above table presents that there are 870 households in total in Khanadaha VDC. The population is categorized into male and female, which is almost equal in number. The village has a multicultural, multi-ethnic society as people of different castes and creeds are living there.

4.2.3 Natural Resources

Land, forest and water are the important natural resources of this site. Almost all of the population of the study area depends upon these natural resources for its substance production.

Land

Land is one of the most important natural resource. In the study area, the land is generally classified as Kheti (Agriculture) and Bari/Ghaderi (settlement land). The land which is located at the bank of the Ghattekhola and provided with Irrigation facility is included in Khet where paddy crops are grown. A lot of land located at the high and not provided with irrigation is called dry land where houses are made for settlement.

Forest

Forest which is the main source of obtaining fuel, fodder and construction material for every household is another major resource of this site. It is estimated that forest supplies almost 75% of the fuel requirements and provide more than 25% of fodder and grazing land to animal in the study area. Rapid growth of population by migration, insufficient forest management system, and illegal extraction of forest area by the people for cultivating are the major cause of forest depletion in this area.

Water

Water which is inevitable to life, is available here by different sources. Drinking and irrigating farm are use of water in the area. The Ghattekhola is the main source of water for irrigation which irrigate more than 35% of cultivate land, Dalit people and other people practice fishing

in the Karnali river and Ghattekhola during off season for their own consumption.

Drinking water is procured from different sources, for this purpose several well are used as private tap.

4.2.4 Economic Aspect

The economy of village is predominately rural and agrarian. According to population census of Nepal 2001, about 76% economically active populations are engaged in agriculture Sector. Most of the people are subsistence farmers. Pressure of population on land has already reached to pick. Increment of landless people in forest-land and public-land is common scene in the village. All of these suggest controlling population growth, developing non-farm sector and improvement of village economy.

4.2.4.1 Agriculture and Livestock

Since the village the village is endowed with fertile cultivatable land, farming has been the main economic activities of the people. Agriculture in the village of dominated by cereal crop. Since the whole Hill is called less product of Nepal, the village also produces in surplus quantity the farming system is same what mixed as applied both the primitive and improved method. Farmers have been practicing fertilizers, high yielding varieties and pesticides and insecticide in their forms, one of the important change occurred in the farming system of the village is increasing use of the village is increasing use of transport tools. Beside the cereal crops other agriculture crops which are grown. In the village are lentil, mustard, potato, pulses etc.

Livestock is an integral complement of farming system of the village. Most of the farmers have kept some animals. Holding of livestock varies with the holding of lands. Cows and buffalos are kept for milk and the production of oxen that are used to plough fields. Goats, chicken, pigs, ducks are reared for in the village as some farmer have run poultry farm in an improved way.

4.2.4.2 Extension and Services Agencies

There is an agriculture service and veterinary center headquarter of Khanadaha VDC. Agriculture technicians of this office trains Initiate and Inspire people for improved way of farming as well as to control animal – diseases and publicize improved varieties of livestock. There are various co-operative Institution or organization which lends loans for farmers and even for landless farmers as Dalits in small amount.

Moreover, NGOs in Arghakhanchi district are providing different training and awareness programs in order to raise the social as well as economic condition of people of the VDC.

4.2.4.3 Industry, Tourism and Market

The village has no some efforts of industries formally, there is not any cottage and handicraft industries existing in the village. There are tourism centers which can attract to tourisms.

Butwal of Rupandehi and Sandikharkha, the headquarter of Arghakhanchi are the places from where the people purchase their necessary goods. Agriculture production rice, wheat, maize are traded by the famers through middle man who take away these commodities to the main market Khanadaha Bazar, Khanara Bazar and other sectors.

4.2.4.4 Communication and Transportation

There are not telephone services in all wards of VDC. However, district increment in the distribution of SIM cards now days almost all families in the study are facilities with at least a mobile phone. Since Arghakhanchi district is a model district in terms of transportation of Pahadi district in Nepal, there are good facilities of transportation.

CHAPTER-FIVE

SOCIO-ECONOMIC STATUS OF DALIT COMMUNITY

This chapter consists of analysis and interpretation of data. They have been analyzed under the following heading;

- ⇒ Economic condition of Dalit
- ⇒ Socio-demographic characteristic

The first sub-heading i.e. socio-demographic characteristics comprises of eight sub heading attempting to ravel the social characteristics like, assess to social characteristics like, assess to social service like education etc. likewise, the second sub-heading i.e. cultural aspects of Dalit endeavors the cultural aspects like, religion, life cycle (birth, marriage, death) feast and festivals and so on. Economic condition of Dalit, the third includes the land and food production, occupation pattern, land ownership, annual income etc. the last sub-heading i.e. political condition in Dalit community, describes those factors which plays pivotal role in socio-cultural status of Dalit community.

This chapter also attempts to analyze the data and the information collected for securing objectives and derives the major finding or the study. To give proper direction of the study at first, the data are presented in table form and analysis has been made on the basis of information obtained. To give a comprehensible picture chart and figure have been presented.

5.1 The Economic Status of Dalit

This section deals with the economic characteristics of the Dalit community in the study area. This includes the land ownership

occupational pattern animal husbandry annual income of Dalit people which are in brief discussed as follows:-

5.1.1 Distribution of land

Land holding size is one of the key economic indicators to measure the economic well being of the community or person. Nepal is an agro based country and most of the people depend upon agriculture as their main occupation. Land has a great contribution in agriculture and it measures the economic status of people. Therefore, huge ownership of land indicates the economy.

Table 5.1 Distribution of Respondents by landholding

Land (Ropani)	Sarki		Damai		Kami		Total	
	No. of HHS	%	No. of HHS	%	No. of HHS	%	No. of HHS	%
0-1	1	14.29	1	25.00	4	26.67	6	23.00
1-3	3	42.86	2	50.00	5	33.33	11	42.33
4-6	2	28.57	1	25.00	3	20.00	5	19.23
7-10	1	14.29	-	-	2	13.33	2	7.63
10-15	-	-	-	-	1	6.67	1	3.85
Total	7	100	4	100	15	100	26	100

Source: Field Survey, 2014

Table 5.3.1 shows that Kami (26.67 percent), Damai (25.00 percent) and Sarki (14.29 percent) respondents have (0-1 ropani) land. However, Damai (50.00 percent), Sarki (42.86 percent), Kami (33.33 percent), respondent have (1-3 ropani) land. Damai (25.00 percent), Sarki

(28.57 percent), kami (20.00 percent), respondent have (4-6 ropani) land. And Sarki (14.29 percent), Kami (13.33 percent), respondent have (7-10 ropani). Therefore, Kami (6.67 percent) respondent have (10-15 ropani) land but nil Sarki and damai. So that, landing pattern signifies their actual economic status to their community. In that sense, sarki and Damai have less land holding size than Damai through Damai have lower level of land holding size compare to the Damai. Thus, Kami's status is higher compare to than that of Damai and Sarki's status.

5.1.2 Occupational Status

The word occupation literally denotes the Primary work of an individual. Occupation not only gives a social and economic Identification of the individual but also hierarchy pattern of head of the household influences the other member of the family also. Family occupation like agriculture, cottage and industry requires all the member of the family to work together. Therefore, occupation of the respondent has taken as important characteristic. Occupation of the respondent was categorized in there groups. Consisting agriculture labored, service, business, daily wages and household work, etc.

Table: 5.2 Distribution of Respondent according to their occupation

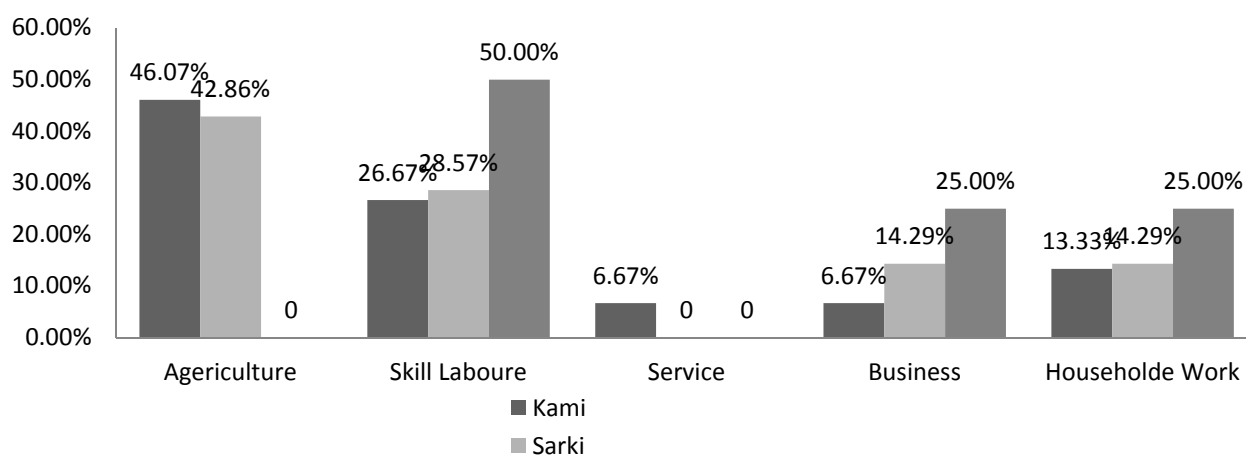
Occupation	Percent			Total	
	Kami	Sarki	Damai	Total	percent
Agriculture	7 (46.07%)	3 (42.86)	-	10	38.46
Skill Lamoure	4 (26.67%)	2 (28.57%)	2 (50.00%)	8	30.77
Service	1 (6.67%)	-	-	1	3.85

Business	1 (6.67%)	1 (14.29%)	1 (25.00%)	3	11.54
Household Work	2 (13.33%)	1 (14.29%)	1 (25.00%)	4	19.2
Total	15 (100%)	7 (100%)	4 (100%)	26	100.00

Source: Field Survey, 2014

The above table 5.1.6 reveal that, of 26 household, must Kami 46.67 percent were depends on agriculture Sarki 42.86 percent and Damai are not depends on agriculture. Skill labor was highest in Kami (26.67%) than Damai and Sarki. Service was Kami (6.67%) but don't service Sarki and Damai. Business were depend equal Kami, Sarki and Damai. Household work was highest in Kami (13.33) than Damai and Sarki.

Figure: 5.3 Occupational Statuses



Source: Field Survey, 2014

For better understanding, the distribution of samples population (Kami, Sarki and Damai) by occupation status has been presented on the above chart.

In this study a large number of economically active populations are engaging in services for living. The distribution of employment shows a

high concentration service. The population falling under student and dependent categories is not earning cash. The above figure also depicts that the majority of people are with agriculture and daily wages as their main occupation

5.1.3 Distribution of Households by cultivation of other's land

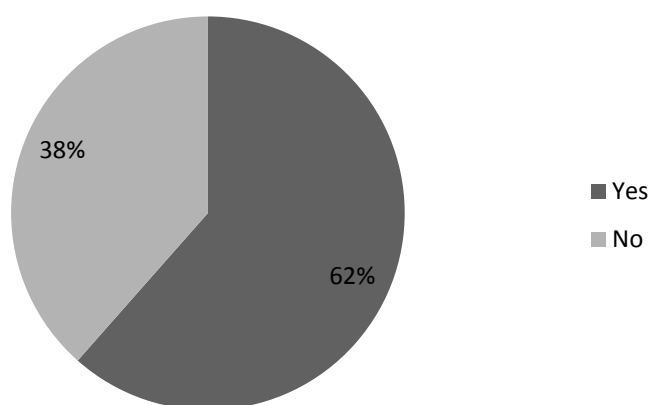
The household who have not their own land or less land, which is not sufficient to feed the family members for the period of one year, may have cultivated other's land to support the family. By considering the fact, the respondents were also asked about the land holding status. The responses of the respondents are presents in table 5.3.2.

Table: 5.10 Distribution of Households by cultivation of other's land

Cultivating other's land	Household	Percentage
Yes	16	62
No	10	38
Total	26	100

Source: Field Survey, 2011

Figure: 5.4 Distribution of Households by cultivation of other's land



Source: Field Survey, 2011

5.1.4 Distribution of Households by Domestic Animals

Having domestic animals can contribute to the household income, some household who have less land, sustained themselves by selling domestic animal and their products. In order to know their economic status and source of income, the respondents were asked about the domestic animals and number of domestic animal. The responses of the respondents are present in table 5.3.3

Table: 5.5 Percentages of Households by Domestic Animals

Status of domestic Animals	Households	Percentage
Yes	23	88.46
No	3	11.54
Total	26	100.00
If yes, how many?		
Cow/Oxen	21	91.30
Buffaloes	16	69.57
Sheep's/Goats	20	86.96
Duck/Hen	18	78.26

Source: Field Survey, 2014

Table 5.5 shows that 88.46 percent of the respondent's household has raised domestic animals but the rest 11.54 percent have no domestic animals at all. Among the household where the domestic animals were raised, further questions were asked about the kind of domestic animals and their number. Nearly, 91.30 percent have keeping cow/oxen, 69.57 percent have Buffaloes, 86.96 percent have sheep's /Goats and 78.26 percent of the respondents have ducks/hens.

5.1.5 Annual Income and Expenditure

To illustrate the future economic characteristics of the Dalit people, their income were investigated. The respondents of the researcher could not say exact annual income. So, various sources of their livelihood were asked. The total income has been derived from those different sources and has been calculated in terms of money. There wasn't any significant income source to them than that of labor on the other hand, income source are seen as nominal as well. Besides agriculture labor, they have been adopting other income activities like daily wages labor, livestock and so on.

All these were not seen as good part of income than that of agriculture sources of income. But these sources of income are supposed to contribute substantially to livelihood of Khanadaha Dalit. Such income source has been illustrated as follow:

Table: 5.6 Annual income of Household

Income (1000)	Percent			Total	
	Kami	Sarki	Damai	Total	Percent
5-10	-	-	-	-	-
10-15	26.67 (4)	28.57 (2)	25.00 (1)	26.92 (7)	26.92
16-20	33.33 (5)	42.86 (3)	50.00 (2)	38.46 (10)	38.46
21-25	20.00 (3)	28.57 (2)	25.00 (1)	23.08 (6)	23.08
25+	20.00 (3)	-	-	11.54 (3)	11.54
Total	100 (15)	100 (7)	100 (4)	100 (26)	100

Source: Field Survey, 2014

The table 5.3.4 reveals that, out of 26 households. The income of households ranged between Rs 5000 to 25000 and above. The annual income of household's ranged in Rs 10000 to 15000. Whereas 38.46% households whose annual income was Rs 15000 to 20000. 23.08% household belonged to the annual income range between Rs 20000 to 25000 and 11.54 of household had income ranged Rs 25000 and above. Majority of the Dalits community belonged to the range between Rs 15000 to 25000.

5.1.6 Distribution of respondent based on their Annual income of household

Table: 5.7 Annual Expenditure of Dalit household

Annual Expenditure in Rs. 1000	Percent			Total	
	Kami	Sarki	DAMAI	TOTAL	PERCENT
5-10	6.67 (1)	14.29 (1)	25.00 (1)	3	11.54
11-15	20.00 (3)	42.86 (3)	25.00 (1)	7	26.92
16-20	40.00 (6)	28.57 (2)	50.00 (2)	11	42.31
21-25	33.33 (5)	14.29 (1)	-	5	19.23
Total	100.00 (15)	100.00 (7)	100.00 (4)	26	100.00

Source: Field Survey, 2014

Amount the total respondents of the researcher the expenditure pattern of Khanadaha's Dalit have been dividing the expenditure in different states from the above data. It is clear that the higher amount of income have been spending in clothing food the table reveals that out of 26 households the expenditure of household ranged between Rs 5000 to 2500 and above. The annual Expenditure of households ranged in Rs 50000 to 1000 where 11.54%.

5.1.7 Loan of Dalit Household

In the study, the Dalit people were very poor. The poor economic condition has been one of the features of change in Dalit festivals, food, habits and quality of life because the poor people are not able to afford much money for the celebration, naturally they have minimize the expenditure and so on. Dalit people to do own solution of problem they goes to rich person for loan. Such loan source has been illustrated as follow:-

Table 5.8 Distribution of respondent by Loan of Dalit household

Status of Dalit Loan	Household	Percentage
Yes	12	46.15
No	14	53.85
Total	26	100.00
If yes, How many?		
Bank	1	8.33
NGO	3	28.00
Rich Person	8	66.67
Other	0	0
Total	12	100.00

Source: Field Survey, 2014

Table 5.8 shows the number of loan of Dalit household. That 46.15 percent respondent's household have loan but 53.85 percent have no loan. Further question were asked about the kind of loan 8.33 percent of the respondent have Bank loan, 28.00 percent have NGO loan, 66.67 percent have Rich Person loan and zero no have other Person loan.

5.2 Socio-demographic Characteristic

This section includes eight sub-headings that reveal the social characteristic such as: family size of Dalit settlement housing condition, type of family, education, occupation etc. which have been discussed as follows:-

5.2.1 Family size of dailt settlement

Family is the basic social institution of human beings, which give the first identity to the individual. The work of every individual revolves around the family as the role and the status provided by the family. The size of the family directly affects the economy of the family. Especially in rural areas, where children were economic assets to the family. In the view, size of family was taken as an important characteristic. Distribution of family size is shown in table.

Table: 5.9 Distribution of Dalit settlement

Ethnic group	Number of household	Number of people
Kami	15	110
Damai	4	28
Sarki	7	50
Total	26	188

Source:- Field Survey, 2014

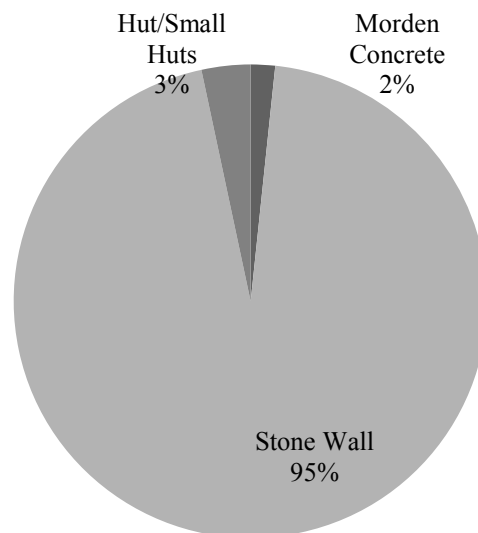
This table 5.1.1 shows that the family size of Kami was found comparatively smaller than that of other Dalit groups. The smallest size of family found in Sarki community was of their members and largest was four members with an average family size of 7.1 members. Damai (7.0) and Sarki (7.1) community was lower than Kami. Kami community show family size of 7.3 members. However, this size is with an average

of 7.3 members. It was observed that most of the families were of nuclear types with average 7.0 members and rest of the families. Which were large was of joint type.

Housing Condition

Having one's own house is the basic condition. All most the surveyed households own their house. However the type, roof of Khar and number of room differ. The most common type of houses are stone-walled with stone/state roof. Proportion of such type of house is 95 percent and (21) and 55% respectively. Even the respondents own small huts (3.33 percent) and RCC Building (modern Concrete 1.67 percents).

Figure: 5.10 Housing condition of the Respondents



Source: Field Survey, 2014

In the same way the most common roof of the house are Khar and tin. 57.69 percent 15 (HHs) of the household constitute stone roofs and 19.23 percent 5 (HHs) tin. However, the houses having concreted roofs and tile are 7.69 percent 2 (HHs) and 0 percent respectively. Majority of the households in the study community live in a double story building.

The proportion of houses having double story houses is 85 percent. The single storey houses are only 3.33 percent.

Table 5.11 Types of Respondents Households

Types of Roofs	Total HHs	Percent
Khar	15	57.69
Tin	5	19.23
Stone/Slate	4	15.38
Tile	-	-
Concreted	2	7.69
Total	26	100.00

Source: Field Survey, 2012

5.2.2 Types of family

Family is the basic and universal social structure. It fulfills various needs of the family member in addition it performs several functions including community, integration and change in society. It is generally believed that majority of families in Nepal are joint in nature, but in the study area both joint and nuclear family were found. In Dalit society father is the head of the family who makes decision on and their unmarried children and joint families have joint resident kitchen and property. The researcher has classified these two types of family as bellows:-

Table: 5.3 Distribution on Respondents by family types

Family Type	No. of Respondents	Percentage
Nuclear	8	30.77
Joint	14	53.85
Large joint family	4	15.35
Total	26	100.00

Source: Field Survey, 2011

The above table shows that out of 26 household 30.77 percent Dalit have been living in nuclear family and 53.85 percent have been living in joint family. Moreover, 15.35 percent have been living in large joint family. The reason behind disintegration of joint family is that, it leads home for Idles, encourage litigation, lead to quarrels, privacy deviled, uncontrolled protection, so they were separate after they got married.

5.2.3 Age composition in sampled household

For the purpose of survey in 26 household the age group has been divided as 0-14, 15-44, 45-59 and over 60 in order to draw the Dalit breakdown view of the age group. The data mentioned in table to shows the description of the age group.

Table: 5.13 Distribution of family by Age and Gender

Age Group	Female	Male	Total	Percent
Below 14	37	32	69	36.70
15-44	47	39	86	45.74
45-59	11	15	26	13.83
Above 60	3	4	7	3.72
Total	99	89	188	100.00

Source: Field Survey, 2014

The above table shows that out of total sampled Dalit household, maximum number of people were seen in the age category of 15-44 having 48.74% likewise, young population i.e. the age group of 0-14 comprises 36.70%. We can see the age group 45-59 having only 13.83 percent. Lastly, only 3.72% of Dalit were seen in the age of 60 above.

From above data it can be inferred that there is high fertility and high mortality rate prevail in the study area. The total figure 0-14 age group shows that high fertility and proportion of 60 and above age group shows the high old age mortality are prevail in the study area.

5.2.4 Education Status

Education is one of the important basic needs of a person, which plays the vital role for the dignity and prosperity of a person, a community as well as a nation. It directly or indirectly affects the demographic and socio-economic variable. In fact, education is the single indicator, which depicts the real image of several of any community or nation.

Education is the strongest variable that affects the status of women and it provides some of the basic skills and confidence to take control of their lives. It is a principal mechanism of fulfilling an urgent for awareness and change and therefore, it is central to the process of empowering both men and women. But is true that majority of population of Nepal are illiterate.

There is a good educational facility in the village, the only government school are there in the study area. The student enrollment is increasing day by day in the schools. After knowing the education is must for Human being some Dalit are also sending their children to the government school now a days. Although they send their children for

education, they can't help and guide their children at home since they are illiterate. The children have to look after the cattle, goats, pigs and have to perform other domestic tasks in the morning and the evening. Although the Dalit boys and girls are good in their study at beginning, they gradually lost their study due to poverty as they have no money for book, copy, pencil and fee for schools. Most of girls get marry before the age of six to eleven for better understanding, let us considered the following table.

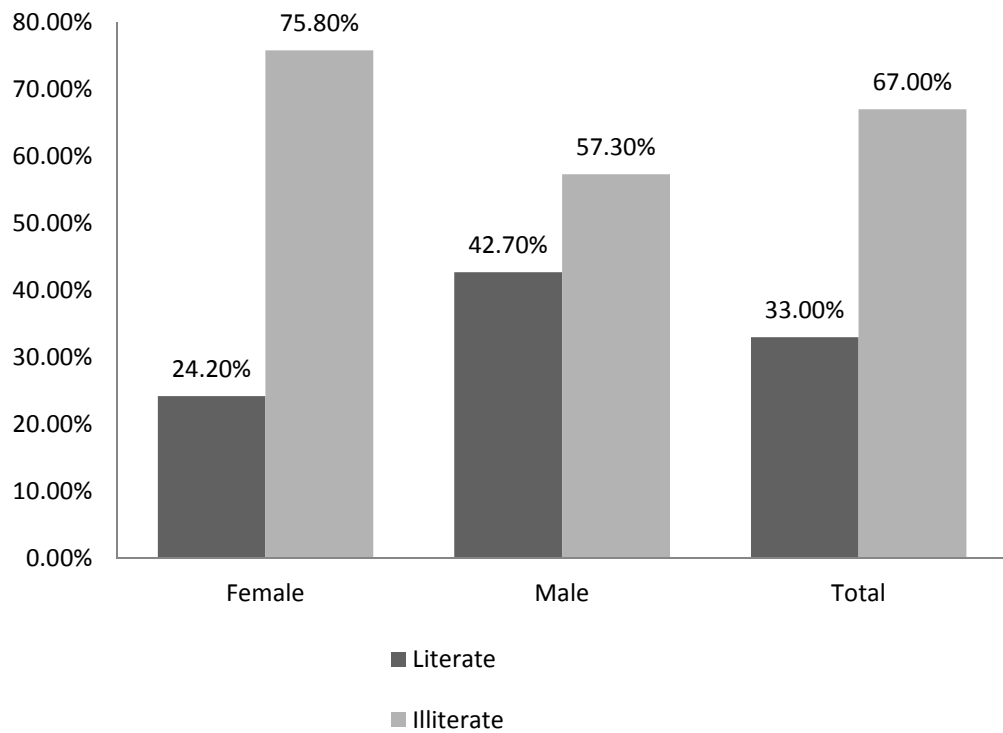
Table: 5.14 Literacy status by sex

Literacy status	Female		Male		Total	
	Number	Percent	Number	Percent	Number	Percent
Literate	24	24.2	38	42.7	62	33.00
Illiterate	75	75.8	51	57.3	126	67.00
Total	99	100.00	89	100.00	188	100.00

Source: Field Survey, 2014

Above table 5.1.4 figure show that present data on the literacy rate by sex of Dalit in the study area. The total literacy rate of the study area is 33.0 percent informal education is also included. Which is very low in the sense that figure shows 42.7 percent males and 24.2 percent female are literate?

Figure: 5.14 Literacy Status by sex



(Source; From Census 2001)

5.2.5 Educational Attainment by Sex

Table: 5.15 Educational Attainments by Sex

Education Attainment Level	Female		Male		Total	
	No.	%	No.	%	No.	%
Primary	5	50.00	6	37.50	11	42.31
Lower Secondary	2	20.00	3	18.75	5	19.23
Secondary	1	10.0	3	18.78	4	15.38
Campus	-	-	2	12.50	2	7.69
Non-formal	2	20.00	2	12.50	4	15.31
Total	10	100.00	16	100.00	26	100.00

Source: Field Survey, 2011

Above 5.15 figure shows that the educational attainment by sex in the Dalit community of study area. The total number of student has been attending Primary level and gradually their educational attainment in Lower-Secondary and Secondary level is decreasing. We can see only 7.69 percent of students have been attending campus level. The above table shows that although the educational attainment of female in other secondary and campus level in comparison with male. Before some years Dalit fore fathers were not interested it send their children to school. The main reason behind that was their illiteracy and poor economic condition. However, nowadays Dalit younger generation seemed to know that the benefit and value of education. They also know that the education can play the vital role in their overall life. So they were considerable interested in education.

5.3 Other Aspects

Beyond the above mentioned economic and soci-cultural characteristics there are other features

5.3.1 Participation in planning process

They include Dalits in their planning process while there was a political party on VDC programmed who said that he is not sure if Dalit participate in the activity. According to the survey the level of Dalit participation in the planning process is basically at the implementation level (41.67%) and in all stage of DDC level (8.33%). At least VDC level (16.67%) and WDC level 33.33% and no participation in central level planning.

Table: 5.16 Level of Dalit participation in planning process

Level of Participation	Types of organization			No.	%
	Government	NGOs	INGOs		
DDC	1	1	-	2	8.33
VDC Level	1	2	-	4	16.67
WDC Level	3	5	-	8	33.33
Central Level Planning	-	-	-	-	-
Implementation Level	4	6	-	10	41.67
Total	9	14	-	24	100.00

Source: Field Survey, 2014

5.3.2 Knowledge on development and local leadership

Leadership plays pivotal role in human being and society i.e. all the knowledge about development depends up on leadership or say. It is needed for uniting society creating peace fullness and making the social justice and fair. The knowledge and development of workers attitude can be shown as follows:

Table: 5.17 Respondents Knowledge on development and contact with development workers

Respondents	No. of Respondent			
	Yes	%	No	%
Knowledge on development	4	33.3	22	55.00
Contract with development workers	8	66.7	18	45.00
Total	12	100.00	40	100.00

Sources: Field Survey, 2014

The above table shows that Dalit community does not have sufficient knowledge on development even through some of the Dalit (i.e. 66.7%) have contracts with development workers. The behind it may be of their illiteracy and so on. Since the deprived of knowledge on development, the community of course is in poor development condition.

CHAPTER-SIX

SUMMARY, CONCLUSION AND RECOMMENDATION

The chapter attempts to summarize the major finding of the entire study related to "Socio-economic Status of Dalit : A Case study of Khanadaha VDC" along with conclusion and recommendation of the study which are as follows:-

6.1 Summary of the Findings

The word Dalit comes from the Sanskrit root 'Dal' which means to shatter to break into pieces and to step on. Dalit community are known as so called untouchable by Hindu Varna system, discriminated in the society and excluded from social, economic, political, educational and regional life and also from the national mainstream of development.

This study analyzes socio-economic status of Dalit and them in household in Khanadaha VDC of Arghakhanchi district and focused on socio-economic and political and their enrolment status of Dalit (Kami, Damai and Sarki). There were 56 household, 26 household were taken as sampled households to collect information. This study is mainly focused upon the Dalit status and participation as well as other socio-economic activities. The present study is based on Primary data collected from questionnaires. Descriptive research design was followed in this study to select the respondents proportionate random sampling technique was used. The study is based primarily on the information collected during the field survey in the study area administrating, questionnaire through interview and observation.

The Dalit communities of Khanadaha VDC Arghakhanchi are in the process of change on their socio-economic activities. A decade long

political movement has brought change on the socio-economic and livelihood assets of these people Kami, Sarki, Damai. According to population census 2001, the total population of the particular VDC was 5441 but the current data of the VDC profile 2014 shows that the total population of No. of Household is 870, Female (2727) and Male (2715) in this study area.

The study has tried to analyze the process of socio-economic status of Dalit area. The total household of Dalit community are 56, Kami (35 HHs), Sarki (12 HHs) and Damai (9HHs). The information and fact were collected through field survey from the randomly selected 26 household of Dalit communities which were also bounded sample random system. Among the total selected household 7HH were from Sarki community, where rest 15HH from Kami and Damai (4HH). Analysis of collected data and information are made not only based on socio-economic status but largely based on the livelihood from works and assets a livelihood is a means of giving a living related to availability of resource.

The total population of selected household was 188 among them 89 (47.3 percent) were male and 99 (52.7 percent) were female. The sex ratio is 100.00 (male: female). The average family size of the respondent household is 5.1.2 but about 30.77 percent of the respondent reported their family as Nuclear. Most of the male respondents were found that they got married in between the age of 21-25 but in case of female. It is if-20 which was only 25.9 percent by the last 10 year. But still about 16.2 percent male and 22.9 percent female get married at the age of 11 to 16. Inter caste marriage is not common at large.

Regarding the literacy rate, the communities have made quantum as about 33.00 percent (42.7% Male and 24.2% Female) of people are literate, the total number of student have been attending primary level and

gradually their educational attainment status of 26 household most Kami 46.67 were depend on agriculture Sarki 42.86 and Damai are not depends on agriculture. In the study a large number of economically active populations are engaging in the services for living. The majority people are with agriculture and skill labor and Business as their main occupation.

The festivals are major aspect of Dalit people's culture. The indigenous Dalit entertained with many throughout the year. They think their deities are the most important deities and should be worshiped in every festival. The Dalit use to enjoy old feast and festivals of Hindu culture Hindus; Dashain, Tihar, Fagu, Maghesankranti, Chaitedashain are the other major festival followed by Dalit community.

The economic status of Dalit distribution of land holding shows that Kami 26.67%, Damai 25% and Sarki 14.29% respondent have (0-<1 Ropani) land. So that, landing pattern signifies their actual, economic status to their community. In that sense, Sari and Domain have lower level of land holding size compare to the Damai, distribution of households by cultivation of other's land percentage yes (61-54) and no 38.46%. in the study area their Annual income of household ranged between Rs 5000 to 25000 and above. The annual income of household's ranged in 10000-15000 (38.46%). 16000 to 20000 (23.08%), 21000 to 25000 (11.54%) of household had income ranged Rs 25000 and above. The annual expenditure of household's range in Rs 50000 to 1000 where 11.54 percent number of loan of Dalit household that 46.15 percent respondent's household have loan but 53.85 percent have no loan.

Skill and expertise are important human the respondents having health related skills, metal work, gold and silver skill and education manpower 4 respondents, 5 respondent and 12 respondent respectively.

6.2 Conclusion

Most Dalit people are commonly illiterate, unemployed, landless exploited, poor, unhygienic and ignored by the society. The overall socio-economic status of the Dalit communities of study area is not better but in comparison to a decade back they have experienced better off in their socio-economic status due to the changes and upliftment in the educational, political and transformation of traditional occupation and initiation of their forefather's occupation.

There was literacy rate as it has been reached at 42.2 percent but still women literacy rate is low and the educational attainment in the higher education is very low. There are some negative aspects of change in Dalit community in the study area. They are losing self-confidence about their own traditions, culture and beliefs.

We can conclude that Dalit people are considered as Hindu Sanskritized Indigenous group because they have been celebrating all Hindu culture, customs and festivals. Moreover, in the study area, socio-economic condition of Dalit was poor. And the way of worshipping their village Dalites believe from other ethnic groups. They are dominated in all sphere of life by high cast people. The rapid development of education, health, transportation, mass-communication in the study area effects are both positive and negative impact can be seen on socio-economic life of Dalit people.

The study of income, consumption and employment situation of Dalit community by analyzing the collected facts and informations has made following conclusions:-

- Their access to natural capital such as land is quite low as they are the small and marginal landholders. The average per capita of

landholding of respondents is 10-15 Ropani and only one household. The land which have occupied is also marginal and not productive.

- Joint family has been mostly on the process of change and majority of them have been transformed into nuclear one as percent of the respondent have nuclear family.
- Even though they have opportunity of taking loan from rich person, they lack courage and confidence to invest money to development their entrepreneur skill.
- The income level of Dalit communities is quite limited.

6.3 Recommendation

Based on the finding and conclusion the socio economic status and livelihood pattern of the surveyed household have not been satisfactorily changed. The following specific recommendation are made to state, authorities, civil society, development agencies and development planners for the achievement of better, socio-economic aspect and livelihood status of Dalit communities.

- Provide strategic direction to develop and implement the policy for Dalit inclusion, design social inclusion strategy targeting Dalits in programs and begin to implement new strategy to address social exclusion.
- Design Dalit community focused training program to develop activism and leadership in order to increase their access in the resources and development opportunities.
- They are less conscious on development and thus it is necessary to motivate Dalit to take part in local development and politics.

- Dalit farmers are needed to give training, skill and technical support to change their subsistence level agriculture in commercialization.
- Awareness campaign on disadvantage of early marriage must be carried out at least at the settlement level. The international non-governmental organization, NGOs and community based organizations are the agencies to carry out such activities.
- Positive discrimination is perceived differently by Dalits and Dalits. Therefore, attitude and perceptions towards positive discrimination for Dalit inclusion need to be taken care while designing program, strategies and policies for their empowerment.
- Promote cooperation between Dalits and non-Dalits to bring Dalits in mainstreaming of Nepalese society through positive discrimination or special provisions.
- They were not trained mainly agriculture based people most of the cultivate land of Khanadaha VDC. In fertile and provided irrigation facility, emphasis should be given to improve their agriculture practice in order to rise their economic status by providing some of their own land and give emphasis for grow green vegetables and other agriculture based practice for earn money by providing technical support and facilities. This will be of the solution of this ethnic community.
- Support to establish separate network on inclusion issue of Dalits and women social and equity issues of Dalits and women need to be rightly addressed in the society to enhance their social status.

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ANNEX I

Questionnaire

Name of household head:

VDC:- Ward No./Tole:-

Name of respondent:-

Date:-

Education:-

Sex:-

Religion:-

Age:-

No. of Family member:-

Type of family:-

1. Demographic Information

S.N.	Name	Relation with family head	Age	Sex	Education	Occupation	Marital status	Age of marriage	Remark

2. Income sources of your family

Type of Job			Total Income (Anually, in Rs.)
Government Job			
Job in Agricultural Sector			
Job in Industrial Sector			
Job in domestic Sector			

3. Your marital status

Unmarried Married Divorced Widow

4. Occupation

Agriculture Traditional Wage lab
 Government service Business House wife

Private service

5. Education

Illiterate Literate

6. Do you have own house? Yes No

Type of House		Type of roof	
Stone wall modern concrete		Khar Tin Stone/Slate	
Stone wall		Tille Concerted	

7. What type of your family?

i. Joint family ii. Nuclear

iii. Large joint family

8. Your Education

i. Primary ii. Lower Secondary

iii. Secondary iv. Campus

v. Non formal

9. Do you have land? Yes No

10. How much land do you have?

i. Bighas ii. Katthas

iii. Dhoor

11. Land Holding size and tenure details:

S.N.	Type of land	Size Ropani	Own Operated
1.	Bari		
2.	Pokhobari		
3.	Khat		
4.	Kharbari		

12. Do you have a other's land? Yes No

13. Your occupation Agriculture? Yes No

14. Do you have livestock? Yes No

If your ans is a filling table.

Types	Cow	Buffalo	Goat	Chicken	Sheeps	Duck	Hen
No							

15. Details of Income and Annual expenditure.

Total Income(age group)	Rs.	Total Expenditure	Rs.
0-10			
10-20			
20-30			
30-40			
40-50			
50-60			
60-70			
70-80			
80-90			

16. Have you taken loan? Yes No

17. If your answer is 'Yes' mention how much is the loan?

- i. Bank
- ii. NGO
- iii. Rich Person
- iv. Other

18. What are the different social festivals you celebrate?

i. What sort of rituals do you perform after the birth of baby?

.....

ii. What sort of rituals do you perform during marriage?

.....

iii. How to do you marriage?

.....

iv. How much spend money in marriage?

.....

v. What sort of rituals do you perform for death ceremony?

.....

19. Are there any social activities you participate in? Yes No

20. If yes than what level?

a. Participant b. Organization

c. Advisor d. Other

21. Your effects from other culture in your culture? Yes No

22. If yes from which culture?

i. Hindu Culture ii. Christain Culture

iii. Muslim iv. Others

23. If your effect by any culture. How to that effect by culture?

i. From any person ii. From any Institution

iii. Others

24. Do you know about election? Yes No

If you have known how to give vote in election?

i. Kinship ii. Party

iii. Castly

25. Are there any taken your party member? Yes No

26. If your taken member of party?

i. Maoist ii. Nepali Kangresh

iii. CPU UML iv. Other

27. Do you have participation in any group?

a. Yes b. No c. Other

28. If yes. How to active participation in any group?

i. Any Communittee ii. Any Organization

ii. Other

29. Are there level of Dalit participation in planning process?

Level of Participation	Types of Organization		
	Government	NGO	INGO
DDC			
VDC			
WDC			
Center Level			
Implementation			
Level			

30. Any discrimination in your society? Yes No

31. If yes. What's types of discrimination?

- i. Don't touch in tap ii. Don't go in temple
 iii. Choichhitohalne iv. Other

32. What type of marriage have you done?

- i. Arrange ii. Love
 iii. Court marriage iv. Other

ANNEX II

Checklist: Focus Group discussion

- i. What is lacking in your society?
- ii. What are the important sources of your income?
- iii. How much do you spend in a month?
- iv. What is the relation of Dalit people with upper cast people?
- v. What kinds of jobs do they involve in?

OBSERVATION CHECKLIST

Past situation				Present situation			
	Same	Worse	Better		Same	Worse	Better
i. Situation of Education				i. Situation of Education			
ii. Occupation status				ii. Occupation status			
iii. Age of Marriage				iii. Age of Marriage			
- Social discrimination				- Social discrimination			
- Festival and its impact on livelihood				- Festival and its impact on livelihood			
- Distribution of household				- Distribution of household			
- Annual income and				- Annual income and			

expenditure				expenditure			
- Condition of loan				- Condition of loan			
- Participation of political party				- Participation of political party			
- Participation in planning process				- Participation in planning process			
- Situation of political party				- Situation of political party			