

SOCIO-ECONOMIC STUDY OF DALITS

(A Case Study of Dalits of Halawar VDC of Dang District)

A THESIS

**SUBMITTED TO THE CENTRAL DEPARTMENT OF RURAL
DEVELOPMENT IN PARTIAL FULFILLMENT OF THE
REQUIREMENT FOR THE DEGREE OF MASTER OF ARTS IN
RURAL DEVELOPMENT**

**Submitted By:
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2009**

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RECOMMENDATION LETTER

This is to certify that Ms. Laxmi Sharma has prepared this thesis entitled "**SOCIO-ECONOMIC STUDY OF DALITS: A Case Study of Dalits of Halawar VDC of Dang District**" under my guidance and supervision. I, therefore, recommend this thesis for final approval and acceptance to the evaluation committee.

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LETTER OF ACCEPTANCE

This thesis entitled "**SOCIO-ECONOMIC STUDY OF DALITS: A Case Study of Dalits of Halawar VDC of Dang District**" prepared and submitted by Ms. Laxmi Sharma has been accepted as the partial fulfillment of the requirements for the Master's Degree of Arts in Rural Development by the evaluation committee comprising of:

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ACKNOWLEDGEMENT

First of all I would like to acknowledge the Central Department of Rural Development and the Head of the Department for kind permission and cooperation in undertaking this study for the partial fulfillment of the requirement of Masters Degree in Rural Development.

I am equally grateful to my thesis supervisor Dr. Mahendra Singh, Professor of Central Department of Rural Development, T.U. Nepal for his insightful comments and suggestions for the preparation and improvement of this thesis. Besides those, my thanks go to all Dalit community of study area who cordially helped me by different ways providing me the valuable information related to the study topic. Without their cooperation this thesis would not have been completed in this form and within the short period.

Finally, I would like to present my heartfelt thanks to my husband Mr. Ramesh Paudel for providing me suggestions, love, patience, understanding and inspiration to complete this thesis.

Laxmi Sharma

February, 2009

ABSTRACT

The present thesis entitled "SOCIO-ECONOMIC STUDY OF DALITS: A Case Study of Dalits of Halawar VDC of Dang District" is the partial fulfillment of the requirement for the degree of Master of Arts in Rural Development. The general objective of the study is to find out the socio-economic condition of Dalits of the study area.

The caste system exists in every country around the world, maybe not like in Nepal but in one way or another. The existence of superiority and inferiority due to skin color, religion, economic status, and social status is seen all over the world. The caste system was not created by some person like a king, but rather it developed out of a practice of a society over several thousands of years.

Dalits are found in all the seventy-five districts of Nepal and their population is 2,341,030. Dalits are religiously discarded, socially oppressed, economically exploited, politically suppressed and educationally deprived. Due to all these reason, they remain backward and far from modern development initiatives.

The study is based on both descriptive and exploratory methods. Both primary and secondary data have been used in the study. Primary data have been collected using households survey, interview, observation and focus group discussion. Ward number one and two are purposively selected for the study and 50% households of Dalits have been selected as the sample for the study. The selection of the study households has been done by using random sampling.

After analyzing the data, poverty, education, culture, self-consciousness, leadership quality, discriminatory practice and gender balance are concluded as the socio-economic issues of the Dalits in the study area.

Dalits does not have proper knowledge about their health and sanitation due to the lack of education and awareness. They still have old beliefs, tradition, values and go blindly with superstition. Literacy rate is very poor among the Dalits population. They do not know the importance of education. They utilize their indigenous skill and knowledge to fulfill their domestic requirements since the skill of these people do not play significant role to bring change in their economic status.

The Nepalese society is deeply influenced by the caste discrimination and untouchability. Dalits are suffering from this tradition in Halawar VDC also. The development activities and motivation activities to them and awareness increasing programme to Dalits are playing vital role to change their attitudes and concept. The caste discrimination is gradually decreasing after the restoration of democracy.

Finally, it can be concluded that the socio-economic condition of Dalits is not satisfactory because of illiteracy, poverty, low level of awareness, lack of self consciousness, discrimination and lack of leadership quality. However, awareness level is increasing among the Dalits.

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CHAPTER-1

INTRODUCTION

1.1 BACKGROUND

Nepal is known as multiethnic, multilingual and republic democratic country where more than 60 ethnic groups and other castes exist. So, we can find syncretism of various cultures, languages, religion and castes. It is model of mosaic society, in the real sense; Nepal is garden of all castes and ethnic groups. Nepal is very diverse in its geographic conditions and more complex in its social structure. The society has a very structured and complicated hierarchy based on Hindu religion defined by different norms and values for each caste and sub-caste.

The people of Nepal are socially segmented along the lines of caste, sub-caste and ethnic, sub-ethnic groups. The member of such groups cannot be stated with sufficient precision, partly because it is dependent on the definition employed, while the 2001 census records more than 60 such groups and 20 major languages and the National Ethnic Groups Development Committee has identified 60 such groups.

Caste system was introduced in *Vedic* Period (6000-4000 B.C.) in Hindu society. It is an inseparable aspect of Hindu society and closely related with the Hindu philosophy; religion; custom and tradition; marriage and family; moral and manner; food and dress habit; occupation and hobbies etc. The caste culture is the major factor for the increasing social differentiation, segmentation, and stratification of Hindu society (Dahal and Khatri, 1887).

In the Hindu religion, the caste system is believed to have divine origin and sanction is endlessly supported by rituals and ceremonies. The society was differently classified in different epoch of development. Some people classified the society according to their belief of origin of birth, color, nature, diet, profession, heredity, marriage, and so on (Koirala, 1996). In the early stage of Rigved, there were only three castes: Brahmin, Chhetri, and Vaishya. In Vedic period, the society was divided into four caste groups: Brahmin, Chhetri, Vaishya, and Sudra according to the different occupation and classes: religious, power, economic, and service class respectively.

The caste discrimination and untouchability is rooted in the world from the thousands of years. It has still been existed in countries like: South Africa, America, India, Japan, Nepal etc. The caste discrimination is very lower in European countries than in Asian countries. Among Asian countries, Nepal and India have more emphasized the caste discrimination and untouchability (Prashrit, 2060).

Caste system is a dramatic game or planning of higher caste people to sustain their life's standardization and a political planning of Brahmin to establish the regime permanently (Baral, 1993). Among these various caste groups, the Sudra is more popular as Dalit in Nepal and as Harijan in India. The term Dalit is a politically coined word is used by politicians and social scientists of Nepal to identify of categorized a group of people who are culturally, socially and economically oppressed. Dalit is a further stratified word for Sudra. Dalit are the god's feet born person as slave according to Hindu religion. They are exploited or dominated by so-called

higher caste people in the social, economic and political positions (Koirala, 1996).

Although the term 'Dalit' is used extensively in different reports, studies, deliberations and day-by-day dialogue, understandings differ as to its definition. The literal meaning of Dait in Nepali dictionary is "the person who is suppressed". In the context of South Asia, Dalit is a common term used to address culturally, economically and socially marginalized individuals or communities. Dalits are the occupational castes and are treated as untouchables in the context of Nepal. The proposed bill on Dalits in Nepal forwarded by the National Dalit Commission defines the term 'Dalits' as those, who by virtue of atrocities of caste-based discrimination and untouchability, are most backward in social, economic, educational, political and religious fields and are deprived of human dignity and social justice.

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.

Since last two hundred years have seen the emergence of a new consciousness and a new identity among the many people who have been considered "outcaste" or "untouchables" and today they are called Dalit, a new name created. The term Dalit is derived from Sanskrit, *Dal*, which means to split, break, crack and so on. When used as an adjective, it means split, broken, burst, destroyed and crushed. It is said that Jotiba Phule (1827-1890), the founder of the Satyashodhak Samaj, a non Brahmin movement in Maharashtra, a social reformer and revolutionary, used this term to describe the outcastes and untouchables as oppressed and broken victims of the Indian caste ridden society. It is also believed that Dr. B. R. Ambedkar coined the word for the first time. (Guru: 1993)

Dalit has the lowest HDI in Nepal, according to United Nations Human Development Report in 1998. The per capita income of Newar is Rs.

11,933 that of occupational castes including Dalits is only Rs. 764. If adult literacy ratio for Brahmin is 58 percent, it is only 23 percent for Dalit.

According to the census of 2001, Dalit communities represent 13.05 percent of the total population in the country. The total population of Dalit in Nepal is 13.09% out of the total population of 23,151,423. This means the total Dalit population is 3,030,067, with Kami the largest group with 29.57% and Halkhar the smallest group with 0.12%. Dalit women comprise 51% of the total Dalit population (HURIGHTS OSAKA, 2006). The Ignored, Oppressed and Dalit Group's Welfare Development Committee has identifies 23 different Dalit communities The listed untouchable castes are: Damai, Kami, Sarki, Lohar, Kasai, Badi, Kusule, Chayame, Dhobi, Dusadh, Batar, Musahar, Sattar, Sunar, Gaine, Kuche, Chamar, Paswan, Tatma, Khatbe, Santhal and Halkhor (Bhattachan: 2003). We can not find all these castes in all parts of Nepal. There are specific areas where we can find certain castes in that area. In Terai, there are Satar, Mushar, Chamar and Dusad. Similarly, in hilly region we can find Damai, Kami and Sarki and Pode and Chyame in Kathmandu as well. Besides that there are 1,73,401 population of unidentified Dalit in Nepal (Census, 2001). The Dalits are defined by government are known as untouchables in society.

Three major occupational castes: Kami, Damai and Sarki are traditionally artisans. These castes have their own occupation. Specially, Kami are skilled in ironwork. They make agricultural tools, utensils, weapons for home and the famous Nepali knife is called 'Khukuri'. The other in Dalit caste Damais are the tailor, they sew and mend the clothes of the villages people. In a traditional system, Damais are the ones who create a very exciting and pleasant atmosphere by playing traditional musical instruments (Panche baja). Lastly, the Sarkis are the leather worker; they make and repair the shoes and other leather goods. These people are the shoemakers and the only Hindus that eat dead cows (carcasses). They prepare leather covers for Khukuris (scabbard) and can make just about any leather item if you give them a design. (Darnal:2002)

Damai, Kami and Sarki have ego among themselves that who is the highest caste. Kami say that they are the highest caste and Sarki also say that they are the highest. However, Damai is lower then Kami and Sarki. There is no practice of marriage relationship and no practice of inviting each other in their social ceremonies among these castes. They marry with their own caste. Kami and Sarki do not allow to Damai to enter their

home. If Kami girls and Sarki boys marry, they lose their own caste and their new baby becomes new caste that is called 'Kadar'.

During the Rana regime, the person deputed to deal with the issues related to this community was referred to as 'Mijhar'. Some people are found to take this title as their surname or sub-caste. In the western part, goldsmiths are called 'Mijhar'. This community has been found to be distributed all over Nepal (http://www.hri.ca/partners/Insec/Yb1993/Append_1.shtml). Sarki is also known as Mijar, Charmakar (CK) and Bhoor (known as in the Far Western Region of Nepal). There are so many family names under Sarki i.e. Achhami, Ramtel, Shreemal, Gaire, Chamar, Basel, Basyal, Dulal, Tolangi, Bishunke, Majkoti, Malbul, Rokka, Surkheti, Mangrati, Bhurtel, Koirala, Upreti, Ghimire, Chatkuli, Dale, Gairepipe, Lamsal, etc.

The caste system exists in every country around the world, maybe not like in Nepal but in one way or another. The existence of superiority and inferiority due to skin color, religion, economic status, and social status is seen all over the world. The caste system was not created by some person like a king, but rather it developed out of a practice of a society over several thousands of years.

(<http://internet.cypermesa.com/~rotto/caste.html>)

Dalits are victims of targeted attacks. Police officials often fail to investigate reports of violence against Dalits, and perpetrators of attacks on Dalits often go unpunished. Under article 6 of the ICERD, parties to the convention are obligated to provide effective remedies for acts of racial discrimination, including violent attacks (Asian Legal Resource Centre, 2003)

Another attack highlights the prevalence of racial and caste prejudices, in some cases even among Dalits of different caste stature. One such attack, in which both victim and attacker were Dalits, occurred in the city of Ramechhap in September 2003. After stopping to take a drink from a local spring, KD, 47, was attacked and severely beaten by a man of a higher caste and members of his family (Human Rights Watch, 2004).

Dalits in Nepal face a powerful combination of social discrimination and violence that enforces their second-class status. Government inaction helps preserve this second class citizenship: the Nepalese government often fails to prosecute those who engage in discrimination against Dalits and has yet to create a comprehensive plan for ensuring the rights of Dalits. In September 2001 the international community pledged to redouble its efforts

to end race and caste-based discrimination, calling for an end to all such practices at the close of the United Nations World Conference against Racism. The CERD Committee should push Nepal to live up to its obligations under the Convention on the Elimination of all forms of Racial Discrimination to end discrimination against Dalits and erase the caste lines that divide the people of Nepal (Human Right Watch, 2004).

1.2 STATEMENT OF THE PROBLEM

Nepal is a multi-ethnic, multi-religious and multi lingual nation exhibiting cultural diversity. Majority of the people live in village. Therefore, rural life is thought to be very important traditional point of view. According to census 2001 more than 70 castes live in Nepal. Among these castes some are the origin of Nepal and some have migrated to Nepal from other neighboring country.

Among the various castes group living in Nepal 'Dalits' consisting of various castes like 'Kami, Damai, Sarki, Chamar, Dhobi, Dusad, Musahar, Gaine, Badi are an important one. 'Dalits' who are found in all the seventy-five districts of Nepal are seen to have a population of 2341030 out of the total population of Nepal according to the National census 2001. But we have still failed to throw ample light on their cultural transformation and social trends. Traditions, beliefs, morals customs religions, economy, education and history of different communities have significant role in the national culture and national building activities. Although original caste of Nepal but they are supposed to have migrated to Nepal from India. Dalits are very poor and backward but they are socially very organized, laborious, gentle, and co-operative. Most of the Dalits are landless families. They built their huts in public places, on the bank of canals, ponds, and on the sides of road and thus they are also named as 'sukumbasi' (people without any own land). They are very far from the light of education but it has its own kind of society, ritual, living and fooding. Therefore, Dalits are also a matter concern when something is being written about the social life of the people of Nepal.

Many studies have been done for some specific castes. They are many other remaining castes about which no reliable studied and researchers are done there has no specific studies about Dalits. Dalits community is one part of the society. Dalits are growing in their own tradition, culture, and economic condition but they never studied scientifically and their socio-economic conditions are never highlighted.

Discriminatory practices deeply rooted in Nepalese culture for centuries which have perpetuated both practices of untouchability and exploitation of the backward community. Although the Civil Code of 1963 abolished the cast system, it remains alive in practice in many rural areas of Nepal. Dalits are religiously discarded, socially oppressed, economically exploited, politically suppressed and educationally deprived. Due to all these reason, they remain backward and far from modern development initiatives. The status of Dalit's in the study area is not far from the reality.

There are no reliable sources prepared so far, which can give sufficient information about its socio-economic life. Therefore, to have best information about these main problems an attempt has been made to light on the present socio-economic condition of Dalits of Halawar VDC of Dang district.

1.3 OBJECTIVES OF THE STUDY

The general objective of the study is to find out the socio-economic condition of Dalit of Halawar VDC of Dang district. The other specific objectives include:

-) To analyze the socio-cultural status of Dalits people;
-) To analyze the economic condition of Dalits;
-) To find out the solutions to improve the socio-economic condition of Dalits.

1.4 RATIONALE OF THE STUDY

The study of Dalits is very important. Unity in diversity is a significant characteristic of Nepalese society and culture. This study will play an important role in the unity of country. Dalits occupy a vast area in the context of the country and they should not be treated as separate from the other people. They are also very rich in their culture and traditions. It is believed that this research work will be very useful for anthropologists/sociologist and for other culture experts. Dalits also counts from the beginning of the history and they are known for their own culture and traditions. As the society is changing and is being complex day by day. Dalits are facing big challenges to protect their social customs and traditions and existence of themselves.

) In the present study area Halawar of Dang District, large number of dalits with their own culture and traditions are found. They reside aloof from other caste beside Dalits. Therefore, a try to write about the socio-economic condition of Dalits has been an important work. Thus, it is in the sense that the generalization or the data from this study would be useful to all academicians, interested individuals and the development of social worker, NGOs/INGOs and GOs.

) Further, this study will be beneficial for the policy maker of the existing government which has announced so many decisions about dalit's women.

1.5 DEFINITION OF KEY CONCEPTS/VARIABLES

The researcher has used some of the concepts/variables in the study to clarify the readers.

Dalits:

The communities, who by virtue of atrocities of caste-based discrimination and untouchability, are most backward in socio-economic, educational, political and religious fields and are most backward to live in human dignity and social justice. They are treated as untouchables and are occupational caste. In the study area, Damai, Kami and Sarki are taken as Dalits.

Literacy:

Literacy represent to the state where a person is able to read and write and calculation of literacy rate is population aged 6 and above.

Upper Caste:

The upper caste includes Brahmin, Chhetri and other ethnic groups.

Income:

The main source of income of the people of the study area is as agriculture labour, ancestral jobs and some go to India for work.

Occupation:

The main occupation performed by the dalits of Halawar VDC comprises of agriculture, daily wage labour and ancestral occupations and jobs.

Nuclear Family:

It refers to the modern family system with a small number of members. They especially consist of father, mother and their unmarried children.

Joint Family:

It refers to the family system where the numbers of members are more. It consists of two or more families of same clan.

1.6 LIMITATION OF THE STUDY

Despite the importance of the topic, the research could not include some of the variables due to resource and time constraints. As this study is a partial fulfillment of the requirement of master's degree, there may be shortcomings that would have debarred the present study to be a study one. The study is not free from the following short-comings.

- * The study is based on a sample survey of a Dalit community (35 households) which may not represent the entire Dalits of Dang district.
- * The study intends to focus only on socio-economic situation of Dalit community of Halawar VDC. Thus other caste/communities are strictly excluded.
- * The study has been done within limited time and with limited resources. So findings of the study may not be generalized to the wide area.
- * The findings of the study are localized to Halawar VDC of Dang district.

1.7 ORGANIZATION OF THE STUDY

This project work has been divided into seven chapters. The First chapter includes introduction, background of the study, statement of the problem, objective of the study, its significance, definition of the key variables used in the project work and limitation of the study etc. Similarly the Second and Third chapters briefly deal with literature review and research methodology of the study respectively.

The Forth chapter mainly deals with introduction of the study area and demographic, socio-cultural and economic status of the Dalit household population. Similarly, the Fifth chapter describes some of the problems to improve their socio-economic condition of Dalits. On the basis of information gathered by the researcher during study from respondents and key informants and literatures, the Sixth chapter includes summary, conclusions and recommendations of the study.

CHAPTER -II

LITERATURE REVIEW

2.1 DALIT

“Dalit” (Oppressed) is the name which the people belonging to those castes at the very bottom of caste hierarchy have given themselves. Formerly, they were known as Untouchables, because their presence was considered to be so polluting that contact with them was to be avoided at all costs. The official label for them has been Scheduled Castes, because if their caste is listed on the government schedule, caste members become eligible for a number of affirmative action benefits and protections. Dalits have chosen the “Dalit” label for themselves for at least three important reasons. First, the label indicates that the condition of the Dalits has not been of their own making or choosing; it is something which has been inflicted upon them by others. Thus, secondly, there is an element of militancy built into the label; Dalits seek to overcome the injustices and indignities forced upon them so as to gain the equality and respect hitherto denied them. “Dalit” also indicates that all the castes share a common condition and should therefore unite in a common struggle for dignity, equality, justice and respect under a common name.

2.2 CASTE SYSTEM: A CONCEPTUAL OVERVIEW

The correct name of Hinduism is Sanatana Dharma. Being based on the Vedas and practiced by the ancient Aryan race, it is also called the Vaidik Dharma. The Vedic Religion or the Arya Dharma is the Religion of the Aryans. As regards the origin and evolution of the word Hindu, Swami Vivekananda said: "This word Hindu was the name that the ancient Persians used to apply to the river Sindhu" Whenever in

Sanskrit there is an S, in ancient Persian it changes into H, so that Sindhu became Hindu. (<http://internet.cypermesa.com/~rotto/caste.html>)

A caste is a social category whose members are assigned a permanent status within a social hierarchy and whose contacts are restricted accordingly: Lundberg (Sharma: 2055). Caste is an endogamous and hereditary subdivision of an ethnic unit, occupying a position of superior or inferior rank of social esteem in comparison with other subdivision: A.L. Kroeber (Sharma: 2055).

According to the Hindu mythology, all human beings are the creation of Bramha, the God of Creation. In the Bhagavad Geeta, Lord Krishna narrates the story of the creation, in which the Brahmins were created from the mouth of Bramha, symbolizing their status of an educator; the Chetriyas, from the arms, symbolizing their status of a warrior; the Vaisyas, from the lap, symbolizing their status of a business and the Sudras, from the feet, symbolizing their status as the weight bearer of the society. These symbols correlate to the social function of each caste that manifests in the Hindu society. The Brahmins are in charge of all vocation that deals with the scriptures, from reading and interpreting the Vedas to educating the Vaisyas. The Chetriyas are in charge of the politics and the governance of the country. The Vaisyas spread across the professions from farming, trading, cattle-grazing to serving in the army. The Sudras provide labor in the menial jobs such as cobbler, blacksmith, tailor, etc (<http://student.bennnigton.edu/~nirajanrai/niraranonline/webstuff/allstaff/caste/html>)

The Sudras were the untouchables. These people had no caste at all. They performed the most menial of jobs, such as dealing with dead bodies and cleaning toilets. Higher caste people believed that if they touched one of the caste-less, they would be contaminated and would need to go through cleaning rituals. Many believe the caste system began as form of subjugation of local populations by the Aryan peoples who invaded and settled India. The Aryans were in the higher castes, and they put the

native peoples of subcontinent into the lower castes. The system favored those at the top economically, so they were motivated to maintain the status quo.

(<http://ask.yahoo.com/ask/20020722.html>)

The Shudra is not even allowed to hear or study the Vedas based solely on their inescapable station in life as servants to the higher three classes.

(http://www.collegetermpapers.com/TermPapers/Religion/Hindu_Caste_System.htm)

Aryans migrated from Central Europe and settled in the very fertile Indus Valley. Aryans were very clever. They implemented division of labor in their society. The cleverest members of society were selected and given the task to teach others. The bravest people were selected and given the task to protect society. The dullest types of individuals who were able to tolerate a heavy workload were selected and given the task of supplying labor to others whenever needed. The rest of the people of the society were given the tasks to grow food, produce materials, trade, and supply the goods to others. (<http://www.internet.cybermesa.com/~rotto/caste.html>)

As the Aryans were very clever, they found ways to keep the people doing what they had been doing. Thus, they bred four types of new generations. The ones considered most clever whose duty was to teach were called "Brahmins". The protectors of society were called "Chetris". The group of producers and suppliers were called "Baishyas". And the groups of laborers were called "Sudras".

(<http://www.internet.cybermesa.com/~rotto/caste.htm>.)

In ancient times, Muslims attacked Aryans in India causing many Aryans to move east into Nepal from what is now west of present Nepal. Slowly, they moved west to east as the years passed. Thus, the Aryans came in to contact with native tribes (most of Mongolian descent) of modern Nepal. There were 36 tribes at that time, classified as 36 Varnas. Aryans treated the people of the 36 Varnas as Baishyas of their society (<http://www.internet.cybermesa.com/~rotto/caste.html>)

In addition to these four classes in the Rigveda, there is no mention of other castes and the system of untouchability, which appeared during the post-Vedic period. The

'Varna' originally means colour but later it lost its original meaning and came to denote division of labour. According to Hindu ideology, 'Varna' and 'Jat' (caste) have now become synonymous. Aryans and non-Aryans are found to have been distinguished in the Rigveda, where Aryans are referred to as 'Das' (servants) (http://www.hri.ca/partners/insec/Yb1993/Append_1.html)

In the early times men and women of all the four classes were considered eligible for reciting the Vedas and performing "Yagya" as mentioned in the Brahma Puran: "Even Sudra who has studied the Vedas and other scriptures and has well-cultured behavior can ascend to Brahmin and other superior classes. If the behaviour is undesirable, Brahmins can also be devoted to the status of Shudras" (http://www.hri.ca/partners/insec/Yb1993/Append_1.html)

In Rigveda, there is no mention anywhere that people of untouchable. But in the Smriti scriptures there can be found reference to the situation of untouchability. People from high and ruling class gradually went on oppressing Shudras to show their superiority and establish their domination in the Society. Later, the Shudras whom they disliked or compelled to do detestable works were further pushed down to inferior level, expelled as social outcaste and treated as untouchable. As a result, there appeared two types of Shudras:

- a) touchable Shudras settled at their masters' homes working for them, and
- b) untouchable Shudras living as social outcaste.

The following hymn of the Vishnu Puran deals with this situation:

"The grain and other items touched by the Shudras who dedicated their life, property and wives to the service of Brahmins are edible but not by other Shudras can be eaten." (http://www.hri.ca/partners/insec/Yb1993/Append_1.html)

During the formation of Brahministic literature there evolved the concept of determining caste on the basis of not profession but birth. With the evolution of civilization and culture, there originated division of labour. Later, there appeared

different castes as a result of the evolution of labour, art and skill. Prior to the origin of untouchability, the discrimination between the Hindus and the untouchables was related to that of the defeated and victors. Those who were defeated were pronounced untouchables in course of time. This fact is supported by the post-vedic works Smriti Sanhitas. With the increasing victory of strong force over tenderness, patriarchal society established control over women. It thrust them into helpless and neglected situation. The three superior castes jointly deprived women and Shudras of the Vedic rights. Gradually, there evolved the concept of sub-castes. As a result, there also appeared diversity within the interaction of the same community. It gave rise to the role of ruling class in the community. As a result indifference prevailed in the attitude towards judging social character. Brahmin community turned towards monopoly and became extremely egoistic by egoistic sentimental barrier in caste and kitchen (http://www.hri.ca/partners/insec/Yb1993/Append_1.html).

The Brahmins who became scholars of their time and were renowned in their society were called "Rishi". The descendants of Rishi Atreya receive "Atreya Gotra". Those who have "kashyapa gotra" are the descendants of Rishi, Kashyapa and thus, the gotra of the Brahmins indicates who the forefathers are. Besides gotra, all four castes may have family names which are called "Thar" (subcaste). This family name was given later. Probably, the family name was given according to the place where they settled or the occupation they chose. People having different family names may have the same gotra, which indicates that their forefathers were the same. So marriage among the same clan is strictly forbidden. As there were four castes in Hindu Society, inter caste marriage was not allowed in order to keep characteristics of a caste pure (<http://www.internet.cybermesa.com/~rotto/caste.html>).

The hierarchy in the Hindu social structure is however based upon the axiom of purity in the case, the Brahmins being the purest of all. The Brahmins had to abstain from all activities, such as consumption of alcohol, meat, etc. that would stain their pure form and perform certain rituals of purification such as bathing, meditation and prayers. The Sudras, being the least pure, were not allowed to come in contact with members of the other caste.

2.3 CASTE SYSTEM IN NEPAL

Buddha started revolution against caste system in the sixth century B.C. These facts prove that caste system had already existed in western Nepal Terai during that period. Bagmati valley and other mountain regions were then dominated by the Kirants. Hence they had no caste system. However, it gradually began to be practiced in these parts with the coming of Shakyas, Malls and Lichhivis. In the fifth century AD the caste system went on spreading out with the expansion of Lichhivis' territory (http://www.hri.ca/partners/insec/Yb1993/Append_1.html).

Of all the Lichhivi Kings, Brish Dev alone was a Buddhist, while others adopted the Vedic region and class system. King Mandev also followed caste system. During medieval period, King Jayasthiti Malla constituted the caste system extensively. Ram Shah, the Gorkha King also organized society on the basis of caste system. The caste system also remained on increase in Karnali region towards. These facts show that the caste system prevailing in the various parts of today's Nepal spread out fast during the medieval period. Jayasthiti Mall and Ram Shah implemented strict social regulations based on Hindu scriptures and Manu Smriti. According to these regulations, low castes people were openly discriminated and deprived of rights to live as a common man. They were discriminated even in respect of clothing, food and housing, compared to high caste people. These regulations framed by Jayasthiti Malla continued in the same form till the enactment of the civil code during king Surendra's regim. (http://www.hri.ca/partners/insec/Yb1993/Append_1.html).

During the Rana regime the chiefs of the three castes were entrusted with sorting out issues relation to their own castes. The heads of Kamis and

Sarkis were called 'Mijhars'. Similarly the head of Damai was called 'Nagarchi' while other castes of the first category had their own heads (http://www.hri.ca/partners/insec/Yb1993/Append_1.html).

Another attempt at imposing the caste system was made in the nineteenth century by Jang Bahadur Rana and to secure Rana control over the land. He succeeded in introducing the caste system to a much greater degree than the Malla Kings had done just over four hundred years before him. In the nineteenth century the Khas Bahuns were called 'Parvate', Bahun (hill Bahun), divided to put all Newari speaking people into a single caste category at the lower level, known in local parlance as 'Matwali', meaning liquor drinker (Bista, 1992). The legal code (Muluki Ain 1854) has tried to comprehend the pluralistic culture of Nepal into a single scheme of the Hindu caste universe, the large number of non-Hindu tribal and ethnic groups have been made its members and are given a ranking in it. The totality of this caste universe has been paraphrased in the code as "Char Varna Chattis Jat" (Four Varnas and Thirty Six Castes). This phrase shows the similarity of the Nepalese castes to the Varna model and latter being the main basis of social division but the multiplicity of castes had already replaced the validity of the varna model for all functional purposes.

At that time, inhuman and anti-social ban was imposed on entering temples, receiving education, listening to high caste peoples, teachings, worshipping, rejoicing fairs and festivals like others and other social practices. They could not look at highborn women lest they would be expelled from the country. If they ran into persons of higher caste they would have to go down the way. They had to pay obeisance (Jadau) whosoever they may be. They would be put to death if they went against their oppression. If someone from higher caste married a woman from lower caste, he was not eligible for 'jarikhat'. It was necessary to request for sprinkling water if they touched thread-wearing or no-thread wearing person. A two-way conversation with upper castes was banned for them. These discriminatory provisions of the civil code were based on Hindu scriptures like Parskar Grihyasutra, Gautam Sutra, Manusmriti and Shukra Niti (http://www.hri.ca/partners/insec/Yb1993/Append_1.html).

When these people were neglected in this way, there did not arise any question of their participation in economic, social, cultural and administrative spheres. Hence, they were forced to survive on low paid manual works like plying indigenous musical instrument, sawing wood, doing leather works, practicing music, art and dance, cutting stone, breaking boulder, pottery, earning wages as laborers, cleaning latrine, washing and skinning dean animals (http://www.hri.ca/partners/insec/Yb1993/Append_1.html).

In Nepal however, there are truly only three categories of caste: Tagadhari, Matwali (liquor drinking) and Pani Nachalne. The Tagadharis include Nepal's highest castes: Brahmins, Thekuris, and Chetris. The Pani Nachalne is untouchables associated with specific traditional occupations. These castes are ranked along an axiom of purity and pollution. This caste system was codified in Nepal by the National Legal Code (Muluki Ain) of 1853 by Nepal's Rana rulers (<http://www.internet.cybermesa.com/~rotto/caste.html>).

The discriminatory practices against the Dalits continued under the feudal political system for centuries. Unfortunately, Jung Bahadur Rana further formalised the caste system by introducing Muluki Ain (Civil Code) in 1853. Accordingly, the atrocities against the lowest castes were intensified. In Muluki Ain, the Brahmins, holding the highest position in the Hindu caste hierarchy, were excluded from capital punishment, while people of other castes were subject to such punishment. It was only in the Muluki Ain of 1963 that this discrimination between the Brahmins and other castes was abolished. But it did not declare the act of untouchability to be punishable.

Following the restoration of multi-party democracy in Nepal in 1990, voices were raised in favour of the oppressed sections of society. The Constitution of 1990 declared discrimination on the basis of caste punishable. Subsequently, a committee for the uplift of the Dalits under the chairmanship of the minister of local development was established. In addition, the Dalit committee was formed at the national level in 2002 for the improvement of the condition of the Dalits.

Caste is determined by birth. The son must be same caste as his parents, and there was almost no way to change. The caste system dictates occupation, choices of spouse and many other aspects of life. 80 percent of the Dalit population lies below the poverty line whose per capita income is US \$ 39.6. Literacy rate among these people is as low as 10 percent. Among the women, the literacy rate is merely 3.2 per cent. Life expectancy of the Dalits is 50. Malnutrition rate in Dalit is very high which is 70 percent. Diseases like prolapsed uterus have proved deadly for the women. (Sagar:2001)

Unequal distribution of resources and exploitative relations of production have compelled most Dalits to live as landless and homeless. The share of the Dalits in the total cultivable land is one per cent only. The problem of untouchability does not allow them to improve their economic condition. As a result, their per capita income is among the lowest in the world.

However, studies show that the life of the Dalits in the Terai region of Nepal, including Dom, Dusadh, Musahar, Chamar, Tatma, Khatwe and Dhobi, is even more deplorable than the life of the Dalits in the hills.

The caste system is still intact today but the rules are not as rigid as they were in the past. Because of western education, contact with foreigners, media, and modern communications, people are progressive in many aspects. In 1962, a law was passed making it illegal to discriminate against the untouchable castes. In practice however, discrimination still continues today.

In the past, when Brahmins and Chetris came in contact with Sudras, they used to bathe. Now, some people just sprinkle water on their body and some do not even care at all. Today, Brahmins have land, work in the field and are involved in government service. Some Baisya and Sudra caste people are teachers, high officials, and successful politicians. Previously, Brahmins were not subject to the death penalty and were instead given the same status as cows in the Hindu religion. But now, the law equally treats all castes. Education is free and open to all castes. Discrimination is only done socially (<http://www.internet.cybermesa.com/~rotto/caste.html>).

Brahmin and Chetri Caste:

Socially and politically, Brahmins and Chetris have been the dominant caste group in Nepal for a long time. These people are scattered along the middle belt of Nepal, but have rarely settled higher than 6,000 ft in elevation. The mother language of these castes is Nepali, which is also spoken by a number of occupational castes. Farming, teaching, and government service are their main occupations. The Brahmins add to their income by acting as family priests. The literary and priestly traditions of the Brahmins have facilitated their taking important roles in modern Nepalese government, education, and business. The two castes together are responsible for the country's national language, Nepali (<http://www.internet.cybermesa.com/~rotto/caste.html>).

Basya Caste:

The Basya caste is subdivided into the different castes i.e. [Newars](#), [Thekalis](#), [Kiratis](#), [\(Rai & Limbu\)](#), [Tamangs](#), [Magars](#), [Sherpas](#), [Gurungs](#), [Therus](#), [Danuwars](#), [Majhis](#), and [Darais](#), [Raj bansis](#), [Dhimals](#), [Satars](#), [Meches](#) (<http://www.internet.cybermesa.com/rotto/sarki>).

Sudra Caste:

Sudras follow the same customs and practices as Brahmins and Chetris. Their language is Nepali and their physical appearance is similar to Brahmins and Chetris. Their occupation can be identified by their caste.

There are different family names in each occupational caste. Their family names are exactly the same as Brahmins and Chetris, as well as their appearance, language, behavior, customs, practices, and religion. Besides their typical occupation, many are farmers as well. As with most castes, they marry within their same occupational caste group.

2.4 UNTOUCHABILITY

The term Dalit is an ancient Marathi (a western Indian language) word that may be defined as "ground" or "broken to pieces generally." Dalit usually refers to that portion of the population falling outside the pale of Indian caste society; those who are traditionally known as the 'outcastes,' or 'untouchables'. It has been said that the word was first used in the late 19th century by Marathi social reformer Jotiba Phule, who used it to describe the appalling condition of the untouchables. At the same time, it has been argued that Dr. Bhimrao Ambedkar first used the term. Regardless, the term gains widespread. (Guru: 1993). The Dalits form the lowest caste in the Hindu caste hierarchy. Dalits are regarded the lowest and untouchable castes. Dalit refers to members from an untouchable "lower" caste '*pani nachalne choichhito halnu parne*'. Dailt is term used by the non-Dalit community; it is the creation of the non Dalits. The term Dalit used widely used term in our context. Conventionally, the term Dalit is used to name the untouchable group through the meaning of the Dalit, as the Nepali dictionary shows, is the suppressed, exploited men/women or groups (Devkota, 2002). The term Dalit is not coined by the Dalits, it is the product of the upper class people who possessed the education system, possessed the word power, formed the dictionary and used them. The upper class group has created an image of Dalit who is unchanging, uneducated and untouchable. The formation of these images is the constructs of the imagination of the upper class people. This process of imagination is again the part of the power relation between Dalit and non Dalit community (Devkota, 2002:44).

They are also commonly known as "untouchables." Since Dalits perform menial tasks, traditional societies consider them "unclean." Higher castes are thus required to avoid close contact with Dalits, leading to a generation's old segregation of society. The Dalit caste has further been divided into different groupings in accordance with the type of work the groups are limited to. For example, communities engaged in tailoring, or playing musical instruments, or communities involved in washing clothes, or in making clay pots, or working with metal will be given different family names in

accordance to the type of work they do. Dalits are often referred to as the occupational or artisan caste.

The communities engaged in making ornaments, weapons, pottery, leather works called untouchable in the society in 16th century. Those who consider themselves superior among the castes/tribes whose water is defiled are called by different names i.e. Kamis, Damai, Sarki. They have been named after the professions they are found to be engaged in. For instance, one who is engaged in works related to gold is a Sonar; one who constructs good from bamboo is called a Parki and Sarki for the person engaged in leather work.

The ongoing discrimination of Dalits in Nepali society proves a major obstacle to the overall human development in the country. Deep rooted beliefs about the impurity of Dalits have been difficult to transform. Recurring incidents of discrimination at public water taps, restaurants, milk co-operatives (milk supplied by Dalits is refused) and temples are daily occurrences.

Untouchability is a serious problem as well as caste system from which our society is suffering from discrimination in different sectors in daily life. It is a system, which has invited wrath of social reformers and has become legally abolished. It has become a social course. So many steps have been taken to end this system from society but so far all efforts in this regard have not yield desirable results. The untouchability imposes certain restrictions on the untouchables that stand on the way of their social, economic and political development.

The practice of untouchability is a stigma attached to the Hindu society, It has its roots deep down in our social and religious system. It is very difficult to give a clear definition of untouchability. The untouchability prefers group of prejudices and discrimination the social inhabitation of touch emerging from the characteristic of Hindu caste system. As the definition is given by Dr. D.N. Majumdar the term untouchable castes are those who suffer from various social and political disabilities many of which are traditionally prescribed and socially enforced by higher castes.

There are different opinions regarding the origin of untouchability. According to Manu, practice of Pratiloma marriage was the cause for the origin of untouchability. Children born of such marriages were called 'Chandals'. The Chandals was the progeny of the union of Brahmin female with a Sudra male.

2.5 CAST DISCRIMINATION IN NEPAL

Although the source for origin and causes of caste division is not identified, it has been deeply rooted in human society of Nepal. Different writers and scholars have given different opinions about the origin of caste discrimination. According to Ramayan, there was not any caste discrimination in primitive society. Some argued that Sudra was developed in the later stage of Rigved but they were not oppressed from other castes. The caste discrimination became prominent in the post-Vedic period. (Koirala, 1996)

In Buddha period, Sudra was compelled to do socially degraded work as they were appeared from the internal struggle between king and Brahman. At that time, Sudra was classified into two categories: touchable and untouchable and in Lichhavi period, Sudra was not allowed to wear gold and silver ornaments.

In Malla period, the untouchable (Paninachalne Tatha Chhuna-nahune) Sudra was kept on the outside of the city. In the period of Jayasthiti Malla, Sudra were restricted to wear expensive cloth, ornaments, caps, shoes etc. and not allowed to live in Jhngati roofed house in Kathmandu Valley. They were forced to eat the remaining (Jutho) and to clean the toilets and sewage. They were separated from tap, temple, and other social ceremony of so-called higher caste people. There was a strict rule of sprinkling water (Chhoichhito) if anyone from higher caste touched Sudra.

In the period of Prithive Narayan Shah (1768-1845) Sudra like: Kami, Damai, Sarki were employed as soldiers but there was also prominent caste discrimination. If any Chhetri violate the rule of the state, they were released without punishment. If the same case happened to touchable Sudra the punishment was given of seizing the property (Sarbashow Harna). The untouchable Sudra the punishment was slaughter.

During Rana period, Jang Bahadur Rana had provided the legal authorization for the caste system and discrimination by introducing the system in first civil code (Muluki Ain) in 1853 (Pandy 1985)

2.6 DISCRIMINATION AGAINST DALITS

Dalits are discriminated against on the basis of caste and "untouchability". They are not only discriminated by the so called higher caste people in the Hindu system, but also by people within the same caste. Dalit women suffer much more than Dalit men.

Two studies show that most Dalits suffer from discriminatory practices involving food and drink (38.9%) and prohibition of entry into houses, temples and other public places (28.3%). Both studies show that incidence of caste based discrimination is higher in the western region than in the eastern region of the country. It means that the form and extent of discrimination against the Dalit are positively correlated with the extent of development of the area where they reside.

Social and cultural discrimination

Dalits are discriminated in the religious and cultural spheres. They are not allowed to practice Hindu rituals, norms and values in the same manner as other castes. To escape from this discrimination, they converted into Christianity. And yet even within their Christian communities only those belonging to higher castes can become religious leaders or occupy key positions in the church.

Traditional caste-based occupation and forced labour

Dalits have been relegated to do caste-based work as black/goldsmith, tailors, shoemakers and street cleaners, all are considered of low social status. Poverty and lack of other means of livelihood force the Dalits to continue their traditional occupations. Dalit women and children are also forced to work in households of their landlords. They do not get justifiable wage for their labor. If they do not work for others, they work as help of their husbands in traditional jobs of Dalits. Those working in Haliya Pratha (bonded labor) or Khala Pratha (forced labor) are not even earning from their work. They may get food grains.

Dalits who are able to get a wage-earning job suffer from unfair wage system. They get much less than their non-Dalit counterparts. Dalit women, on the other hand, get lesser wage than Dalit men. Lack of modern technology skills and financial resources prevent them from getting employed in new industries or trade in the market. Dalits who change from traditional occupation to wage labour do not therefore necessarily improve their economic conditions.

Discrimination in education

Untouchability is practiced in school, be they government-or NGO-supported schools. Teachers do not take care of their Dalit students. In remote areas of Nepal, Dalit students could not sit beside the so-called high-caste students. There are documented cases in NGO-supported schools of isolating Dalit students when eating school-supplied food, and treating them badly. Scholarships for Dalit students are inadequate if not irregular. Likewise, the so-called high caste teachers do not want Dalits to become teachers because they do not want to do the traditional gesture of giving respect to them. They also do not want to eat and drink together with them as is the custom among teachers.

Denial of entry

Dalits are denied entry into the houses of higher castes, temples,, hotels/restaurants, teashops, food factories, dairy farms and milk collection centers, among others. They can go to schools, offices and work places. However, there are newspaper reports that in some schools in Jumala region, Dalit students sit outside the classrooms.

The denial of entry into private house of higher caste people extends to their cowsheds in the case of other far western Nepal. They have a belief that if a Dalit enters the cowsheds and touched the rope of cows or buffaloes and the water pot, the animals will die or will give less quantity of milk. The prohibition on en entering temples prevents the Dalits from participating in the religious activities inside the temples. They have to be content with worshipping outside the temple building. Dalit women who enter the temple are humiliated by the temple priests as well as by higher-caste people. A Dalit who drinks tea in a teashop has to wash the cup used otherwise the proprietor will beat him/her up.

The 1990 Constitution of Nepal prohibits any form of discrimination on the basis of caste, race, sex and religion. Such forms of discrimination are punishable by law. But the reality is that all these forms of discrimination are still in practice (HURIGHTS OSAKA, 2006).

With in the Dalit community of Nepal, there are eight major caste groups and twenty five identified sub-castes. Some NGOs estimate the Dalit population at 4.5 million, or 21percent of Nepal's population. Despite their significant numbers, they continue to suffer from discrimination and human rights abuses by reason of their caste. Legal protections for Dalits have been poorly implemented, and discrimination against Dalits is still very much a part of everyday life in Nepal. (Human Rights Watch, 2004)

Violence against Dalits

Dalits are victims of targeted attacks. Police officials often fail to investigate reports of violence against Dalits and perpetrators of attacks on Dalits often go unpunished. Under Article 6 of the ICERD, parties to the convention are obligated to provide effective remedies for acts of racial discrimination, including violent attacks.

Slight infractions of caste boundaries can lead to violence. In October 2003, a Dalit from Kantipur, was attacked by a man after she allegedly touched his wife at a local water tap. The man avoided being prosecuted for the attack by making a public apology and pledging not to engage in similar acts in the future (Human Rights Watch, 2004).

The Dalits remain the victims of an obsolete political system that rendered them voiceless and choice less. Even at the beginning of the 21st century, such derogatory wards as 'bada' and 'chhota' continue in common usage. They were removed from the National Country Code of 1963. Over and above the prevailing discriminatory vocabulary, the Dalits are largely excluded from Nepal's army, administrative, diplomatic and political structures. As they are forced to live on the fringes of the so called upper caste neighborhoods or in slums, the unsanitary living condition of Dalits have not only undermined their health, but also encouraged carelessness

about their own hygiene and dietary habits. A cycle of discrimination thus begins with cultural and religious taboos and culminates in their reinforcement, perpetuating and deepening both Dalit poverty and the inherited stigma of inferiority (NHDR, 2004).

The group of untouchable castes people regarded as impure caste they are called '*pani nachalne tallo jat*' and water and food could not acceptable from them.

There is always discrimination in every society in the different places of world as caste and racial. In the context of Nepal, it is quiet different. Dalits an untouchable group of people are discriminated in the name of caste hierarchy for heredity generations. Various forms of discriminations now exist in Nepalese societies which are as follow:

Social discrimination:

- Not to allow marry with other high caste groups of people.
- Not to allow taking out drinking water from the same dug or wells used by members of higher castes.
- Not to allow enter the hotels, shops or high caste peoples' home.
- Not being allowed to sit or eat with high caste people at social gathering, ceremonies, feast and festivals.
- Untouchable behaviors in the social ceremonies.
- Social boycott use as a method to punish Dalit community.
- Wash cup or glass after drinking tea in the hotel.
- Being denied jobs especially higher-level managerial positions even when they qualified from them.

Political discrimination:

- No representation of Dalit in higher position and policymaking level.
- Not implementation of programme addressed in policy and manifesto of political parties.
- Political leaders and activists are doing the caste discrimination.
- Reluctance of political leaders to implement the existing rule and regulation in favor of Dalit.

Economic discrimination:

- Difficult to get the market of produced goods by Dalits.

- Indirect barriers to work in the public place.
- Regularity of conventional occupation i.e. balighare pratha, doli pratha and hali pratha.
- Obstacles to run hotels.
- Land where they are working is not in their name.

Educational discrimination:

- Prohibition to Dalit to join in Sanskrit schools.
- Existing caste discrimination in educational institutions.
- Not providing scholarship to Dalit provisioned by government.

Religious discrimination:

- Not allow entering the temples.
- Not allow worshipping the gods and goddess.
- Not allow following the religious rituals.

Most of the Dalits live in extreme poverty without land or opportunities for better employment or education. Most of the Dalits have their own traditional occupations, but they are economically exploited and they are changing their traditional occupation due to the industrialization and modernization. Sarki people are following to the most menial of tasks i.e. leather works, consume and remove the carcass body and labour work in the village.

The Dalits have been excluded in the place in judiciary and decision making process. There is not any representation of Dalits in the lower house of parliament. The representation of Dalits in the decision making process in the political parties government diplomatic missions and in administrative services, are almost nil. Dalits are socially, economically, religiously, politically and educationally marginalized.

As a "Disadvantaged Groups" to refer to those social groups who are socially oppressed, suppressed exploited and dominated by 'Bahunbadi' rulers and their Bahun ideology of 'Barahiminism'. He added that such groups are as follow; a) Nationalities or indigenous ethnic groups have become victim from in the last 130 years especially in the area of their language, religion and culture, b) Dalits have been victims of untouchability from last thousands of years from the so-called high caste groups (Bhattachan, 2000:11)

2.7 RULE AND REGULATION TO AVOID DISCRIMINATION

There is now existing inhuman behavior in the society. Many Dalits are suffering from this discrimination. This kind of discrimination not only exists only in rural area but also exists in urban area. The rule and regulation were formulated as per caste and the punishments were also very cruel to Dalits (Shudra) in the period of 19th century. The legal code (Muluki Ain) 1910 divided in main four castes (Hoper:1971) which are as follow:

- a) Tagadhari caste (sacred thread wearing)
- b) Matwali caste (Liquor drinking)
- c) Pani Nachalne Chhoichhito halnu naparne (Water unacceptable, sprinkling of holy water not required)
- d) Pani Nachalne Chhoichhito halnu parne (Water unacceptable, sprinkle of holy required)

At that period the discrimination was severe in the Nepalese Society. The first attempt by law was tried to avoid caste discrimination by amending legal code in 2020 (1963). The Caste System has been illegal in Nepal for more then forty years, but it continues to shape people's lives. The amended legal code, popularly known as the new civil code avoided all provisions of caste discrimination in the sector of law. The legal code pledged equally believes before law for all Nepali citizens, irrespective of caste, religion and sex. But in social practice the discrimination with the untouchable still persists in various forms various part of the country. Similarly, fatalistic accepting attitudes towards caste-based discrimination appear to be most prevalent among untouchable in remote parts of Nepal at village, where the caste system is still very strong. That code made the discrimination illegal in the society but that was not effective.

The Constitution of Nepal has provisioned that the all kinds of discrimination has been avoided my government and all citizen shall be equal before the law. No person shall be denied the equal protection of the law. Similarly, the constitution has provisioned no discrimination shall be made against any citizen in the application of general laws on grounds of religion, race, sex, caste, tribe or ideological conviction or any of these. The state shall not discriminate citizens among citizens on grounds of religion, race, sex, caste, tribe or ideological conviction or any or these. The constitution has especially focusing to provide the special provisions may be made by law for the protection and advancement of the interests of women, children, the aged or those who belong to a class which is economically, socially and educationally backward. The constitution has provision that the no person shall, on the basis of caste, be discriminated against as untouchable, be denied access to any public place, or be deprived of the use of public utilities. Any contravention of this provision shall be punishable

by law. After the provision made in constitution, the new legal code has also been amended and there is provisions of fine and prison who practices the discrimination in the society.

The government has announced the caste discrimination case as state case on 12 Shrawan 2060 (28 July 2002). This is one positive aspect of government on Dalit right and movement. The government has formed Marginalized, Oppressed and Dalit Welfare Development Committee in 2054 to formulate, design and execution of appropriate policy and programme for the socio-economic development of marginalized, oppressed and Dalit communities.

Similarly, the government has formed The National Commission of Dalit on 6 Chaitra 2058 (19 March 2002). The role and responsibilities and its function is yet to be clear. However, it is positive initiation from government.

The Prime Minister, Sher Bahadur Deuba, said his cabinet reached the decision to protect the untouchables, or Dalits-who are ranked the lowest in the Hindu caste hierarchy – to allow them religious freedom, including the right to enter and worship in Hindu temples. He said that effective from this day the practice of untouchability and any discrimination based on it will be considered a crime punishable by a severe sentence but he did not say what the punishment would be. (The Kathmandu Post 18/08/2001)

2.8 LIVELIHOOD AND SOCIO-ECONOMIC CONDITION

DNF Report (2003) is based on social, economical cultural and educational condition of Dalit. DNF has explained that Dalit are exploited in everywhere and in every society. So that they are excluded from temple, drinking water, service, education and other opportunities. Most of the Dalit themselves are still unknown and unaware about constitutional provision and their fundamental rights because of the illiteracy, poverty. Although there is restricted the caste discrimination in 'Muliki Ain, and constitution of 1990 but government has not fully implemented of any special law against people who discriminate the dalit.

Bhusal (2002) has carried out his study to examine the fertility behaviour and socio-economic status of Dalit community. He has found that Dalit are lagging behind by education, culture, social and political causes. The family size of Dalit is very high in the national size. The Dalit women fertility rate is very high due to the poverty, education and economic condition. Their children are the main sources of earning. They are not interested to used contraceptive. He has concluded that economic condition effect the fertility rate and the way of life depend upon the family size. Thus the small family is an ideal family for the quality of life.

Neupane (2002) has studied about social and economic condition of Dalit. He has focused his study on family size, family income, poverty, occupation, religion, language, agriculture and irrigation. He has cleared that Dalit are deprived from education, employment, political opportunity and social ceremony. Traditional occupation is one of the main sources to passing life style of Dalit. In other hand, large family size of Dalit is providing the poverty. There are limited economic activities and all member of the family cannot be applied in income generated activities.

Jha, (1998) has studied about Tarai Dalit is mainly based on social aspect. He has given more focus on socio-economic activities, educational status of Tarai Dalit. They are in low status than high caste people. They are following their traditional occupation. It is not successful to fulfill their needs. So, now due to the modernization has been changing their culture, educational status, occupation etc.

Koirala, (1998) has studied the participatory approach to education of Dalit of Nepal. In this research he has presented that how the Dalit are participated in different educational level. He has also described the Dalit are always back ward in educational, social, political and other sectors. Dalit are economically exploited, socially untouchables, politically unheard and educationally disadvantaged groups of the society. They are used as "vote bank" of high caste people.

New ERA (1983) has studied of the "Rural Blacksmith to find their indigenous knowledge and skill. They have developed their knowledge and skill by observing and imitating from their elders. Kami are the rural artisans who are providing the good services to the local people by useful instruments. They have no any formal training but they are practicing traditional skill and knowledge. Their local knowledge and product is not sufficient for competition to the new technology. New ERA's research has concluded that their life style is very poor and struggling stage.

2.9 CONTINUITY AND CHANGE

Sabitra (2054 B.S) has studied about social, economic and cultural condition of Badi of Nepalgunj. His study is related to social, cultural aspects. She has pointed the education condition, economic activities, social discrimination and livelihood strategy of Badi. There economic condition is very poor being a landless people. The main occupation of Badi women is prostitution and others are dancing and fishing. She has concluded that their culture is open they do not mind to prostitution in one hand and in other hand their poverty is motivated the prostitution. Now it has been a main source of income for their livelihood.

Thapa (1995) has studied the changing socio-economic status of Gaines of Nepal. He has maintained in his study how most of Gaines are shifted their traditional singing occupation to the other alternative. He has also traced that they could not improve the old occupation in modern age as competitor and the new generation hesitated to following old occupation. So, it is difficult to fulfill their daily needs.

Review of studies as many as are related to the socio-economic activities of Dait and non Dalit. These studies are explained about ethno-history, demographic condition, livelihood changing, socio-economic activities and socio-cultural aspect. There are such studies in which some are about human development, changing socio-economic activities and other are related to livelihood strategy. The studies only are not sufficient for the detail knowledge about Dalit. It is practiced to study the economic activities of Dalit which respect to the continuity and change.

2.10 THE EMERGING DALIT THEOLOGY: A HISTORICAL APPRAISAL

Dalit Theology is a new strand which has emerged in the Asian theological scene. This theology began to take shape in the early 80's as the floated the idea of "Shudra Theology." But now, Dalit theology has come of age and it stands by its own uniqueness and creativity.

James Massey, a prominent Dalit theologian captures the wide usage of the term Dalit as: "Dalit is thus not a mere descriptive name or title, but an expression of hope for the recovery of their past identity. The struggle of these "outcastes" has given the term dalit a positive meaning. The very realisation of themselves as Dalit, the very acceptance of the state of "dalitness," is the first step on the way towards their transformation into full and liberated human beings."

Dalits who constitute about 13% of total population, are considered untouchables as a result of the Hindu understanding of "ritual pollution and purity." Dalits were not included in the four fold varna categories. At the top were the Brahmins, who considered themselves as the most ritually pure. Beyond the pale of society, "outcastes" were considered extremely polluted and were assigned occupations such as removal of dead animals, scavenging and cleaning of the village. They were also landless agricultural labourers and tanners. They were barred from using village water tanks and public roads. Temple doors were closed on them.

The words "a peculiar institution" describe the untouchability created by the caste system. The Negro should not change the colour of his hide, nor the untouchable his caste. There is no difference between the place of the Negro in America and the step or level of the Untouchable in India. And so, for a long time, both were caught in whirlwind of self-denigration and self-hatred. Both were confined in the prison of fatalism. To prolong this imprisonment, the whites found authority in the Bible's myths and symbols, and the clean castes in the Vedas and Manusmriti!

Closely following the teachings of B.R. Ambedkar, the 20th Century symbol of Dalit power and protest, the Dalit asserted their separateness from other Hindus and demonstrated vehement opposition to classical Brahmanic Hinduism. However, it may be stated that Dalit movement is not yet homogenous and does represent diverse policies and means of liberation.

The primary affirmation of Dalit theology is that it is a theology about Dalits, for Dalits and originated from them; "the theology which they themselves would like to expound."¹⁷ They alone are the authors of this

articulation. Almost closely following the Dalit literary movement, Dalit theology promotes exclusiveness in the doing of theology. Defending this methodological exclusivism, the chief architect of this theology writes, "This exclusivism is necessary because the chief tendency of all dominant traditions - cultural or theological - is to accommodate, include, assimilate, and finally conquer others. Counter -theologies or people's theology therefore need to be on guard and need 18 to shut off the influences of the dominant theological traditions. (George Oommen,)

CHAPTER-III

RESEARCH METHODOLOGY

This chapter deals briefly with the research methodology applied in the research. This is purely academic research based on social science. In this study data were gathered by various data collection technique of social science research. This chapter include rational of the selection of study area, research design, universe and sampling procedure, nature and source of data, data collection Techniques/instruments and method of data analysis and presentation.

3.1 RATIONALE OF THE SELECTION OF STUDY AREA

One of the most critical issues of field work is the selection of the study area. Chambers (1983) points out the various common biases in the site selection. Considering this, the site is a part of Dalit community which is very backward and marginalized of Dang District. The District is located with in the mid-western development region. The justifications of the selection of the study area are as follows:

- * The study population under the research i.e. Dalits are the most suppressed sections of the society in the area. The practice of dominance and discrimination over Dalits still existence.
- * The study population (Dalits) is the most suppressed section of the society so creating awareness to the dalits people for their betterment.
- * The Dalits, who are the study population of the research, are called sukumbasi (landless) locally. The land they possess is unproductive. Still they do not have land certificate.
- * Because of poverty, they are finding hardship to maintain hand to mouth problem.

3.2 RESEARCH DESIGN

The research design is based on descriptive and exploratory.

- i. Descriptive method is used to describe the settlement, houses and others.
- ii. Exploratory method is used to find out the facts related to social and economic aspects of Dalit community. It is a sociological study but this study, however, has not been designed to test statistical hypothesis to demonstrate the validity of them.

3.3 UNIVERSE AND SAMPLING PROCEDURE

There are 1,659 households' with 8,754 populations in the Halawar VDC. There are 9 wards in the Halawar VDC. Among them, ward no.1 and 2 are purposively selected for the research study. There are total 435 households with 2,309 populations. Among them, Dalit households are 86 and other 349 households are of different caste/ethnic groups. Out of 86 households, 43 (50%) have been selected for the study. The selection of the study households has been done by using random sampling. Therefore the sampling procedure adopted during study has been given below.

Universe: There are 435 households in the study area, out of which 86 Dalit household have been selected purposively.

Study Unit: Among 86 Dalit households, 43 households were selected for the study on the basis of simple random sampling. Only one respondent was selected from each Dalit households. Therefore, there were 43 Dalit respondents. All respondents of the study were Dalits.

3.4 NATURE AND SOURCE OF DATA

For the purpose of the study, both primary and secondary data have been used to generate and analyze the objectives in this study. Therefore,

- I. The primary data has been collected through field visit such as- household survey, observation, interview, focus group discussion and case study.
- II. The secondary data has been collected from various published and unpublished documents, thesis, records, journals, books and relevant materials related to the subject matter.

3.5. DATA COLLECTION TECHNIQUES/TOOLS

Primary data have been collected using various tools and techniques. The techniques are described below:

Households Survey:

Household survey has been conducted to gather more information about the characteristics of Dalit population, such as- age, sex, structure, marital status, population size, education status, occupation, land-holding size, food sufficiency, livestock etc. Various information regarding the socio-economic condition of Dalit, have been collected from structured questionnaire. It also helped to the researcher to familiarize with villagers and make easy to rapport building with them for detail study.

Interview:

Semi-structured, structured interview and key informant has been conducted whenever necessary depending upon the situation. Interview has been conducted to get information about social, cultural status of Dalit. It has also been used to find out the socio-economic status of Dalit in the study area.

Observation:

Observation is a very useful tool for collecting information such as observes the location of the study area, relationship between people and environment, relations of Dalit with upper caste. Furthermore, the social setting of the Dalit community has been observed.

Focus Group Discussion:

It is one of the main techniques of the Participatory Rural Appraisal (PRA) methods. Using this method the researcher has discussed with Dalit people both male and female and collected the information about the past and present situation of Dalit's and the main problem to improve the socio-economic status of Dalit in the study area

Interview with Key Informants:

The researcher has asked some additional questions with some knowledgeable person such as- elderly person, teachers and local leaders about the condition of Dalit's in the study area.

3.6 METHOD OF DATA ANALYSIS AND PRESENTATION

The collected data are edited, coded, tabulated and presented in appropriate formats. The quantitative data have been presented in tabular form and suitable statistical tools like percentage, ratio, mean etc. and interpreted and analyze in logical way. The qualitative data have been interpreted and analyze in descriptive way based on their numerical characteristics.

CHAPTER-IV

DATA ANALYSIS AND INTERPRETATION

4.1 INTRODUCTION OF THE STUDY AREA

4.1.1 Introduction of dang district

Dang district is one of the most beautiful districts because of its different characteristics. Demographic structure of Dang district is different than other district. It is made by two valleys, one is Deukhuri valley and other is Dang valley. The altitude of the district ranges from 213 meters to 2058 meters above the sea level. Dang district is one of the important districts among others to supply agriculture and forest products. The district is situated in between latitude 27° 36' to 28° 29' North and longitude 82° 2' to 82° 05' East.

The district covers total area of 2955 square kilometers. It is bordered by Kapilbastu and Arghakhachi districts in the East, Surkhet and Banke in the Weast, Salayan, Rolpa and Pyuthan in the North and Uttar Pradesh of India in the South. The average temperature of the district is 32° Celsius and average annual rainfall of 1706 ml. The major River of the district is Rapti Babai. The major parts of the district are Inner Terai (about 80%) and hills (about 20%). The total population of the district is 4, 62,380 (district profile 2061). The economic backbone of the district is agriculture. Most of the inhabitants of the district follow Hinduism as the main religion. Brahmins, Chhetris, Tharus, Damais, Kamis, Magars, Gurungs, Badi, Sunar,etc. are the ethnic inhabitants of the district. The literacy figure of the district is 58 percent.

Table 4.1: Ethnic Composition in Dang District

S. No.	Caste/Ethnic Group	Total Population	Percentage
1	Tharu	1,47,328	31.8
2	Chhetri	1,05,146	22.7
3	Magar	55,711	12.1
4	Brahman	40,060	8.6
5	Kami	34,346	7.4
6	Damai	12,349	2.7
7	Sanyasi	10,065	2.3
8	Sarki	8,226	1.7
9	Yadab	6,762	1.5
10	Kumal	6,674	1.4
11	Thakuri	5,422	1.2
12	Muslim	4,637	1.1
13	Newar	4,094	0.8
14	Sherpa	3,533	0.7
15	Baniya	1,688	0.4
16	Gurung	1,412	0.3
17	Others	14,927	3.3
Total		4,62,380	100

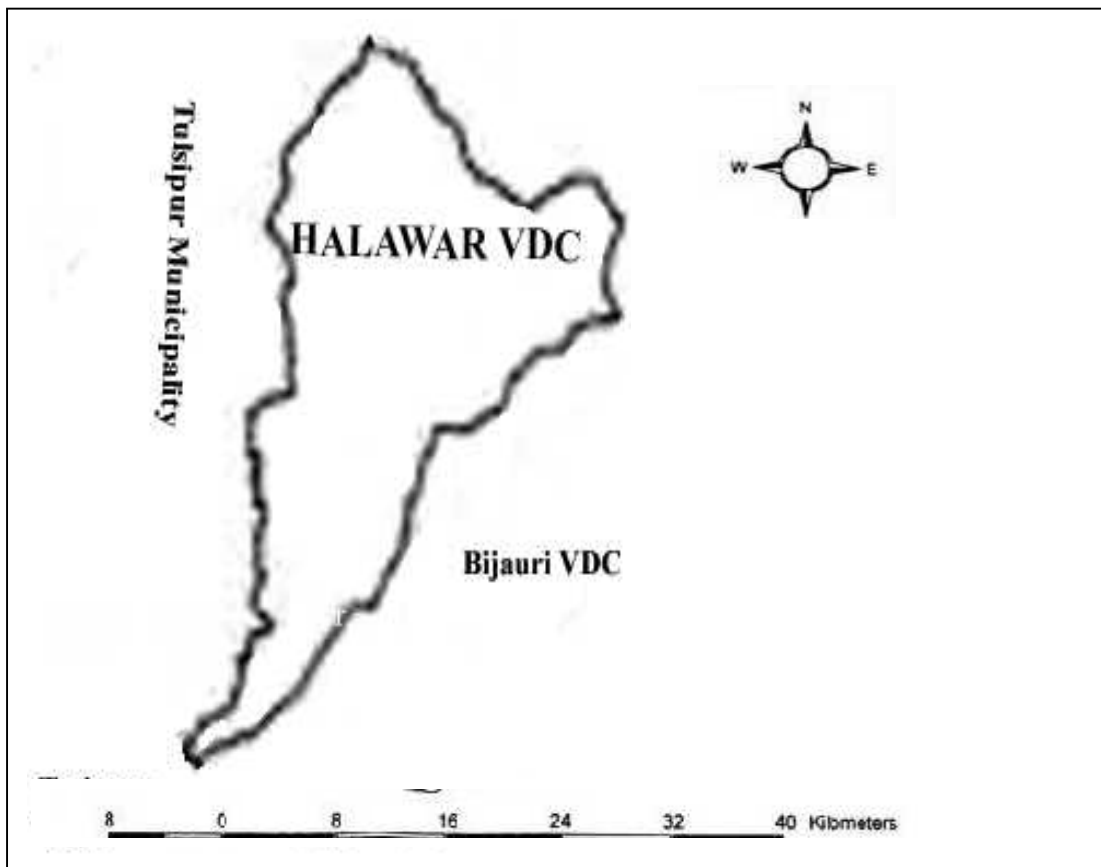
Source: District Profile, 2061 B.S

Tharu community is the largest group in Dang district which covers 31.8% of total population. Chhetries are in second position with 22.7%. Similarly Magars, Dalits and Brahmans hold third, fourth and fifth position respectively.

4.1.2 Halawar VDC

There are 39 VDC and two municipalities in Dang district. Among them Halawar VDC is one which lies in western part of the district. It is located 23km away from the headquarters of Dang district (Ghorahi). It is bordered by Bijauri VDC in the East, Tariganu and Manpur VDC in the South, Tulsipur municipality in the West and Rolpa and Salyan in the North. The village is assessable by gravel road transportation in all seasons but there is not regular bus service. There is telephone facility, postal service as means of communication and health center for health service. Electricity facility is partially available in this VDC.

Map of the Halawar VDC



The main settlements in the VDC are Parseni, Bamnai, Jitpur, Banahari, Khadre, Halwar, Ghornety Kalakhola etc. Parseni is main business center of the VDC. The households and population of the VDC has been given below.

Table 4.2: Distribution of Population and Household by Wards

Ward No.	No. of Household	Male	Female	Total
1	257	654	664	1318
2	178	481	510	991
3	197	501	538	1039
4	319	800	877	1377
5	157	409	453	862
6	153	398	412	810
7	134	332	311	643
8	144	383	394	777
9	120	310	327	637
Total	1659	4268	4486	8754

Source: District Profile, 2061 B.S.

The above table indicates large variation in population distribution in wards it is due to the variation in area of the wards. Ward number 1 and 4 are the most populated and ward number 7 and 9 are the least populated among the wards.

The village has multicultural and multiethnic society as people of different castes and creeds are living there in. The population composition by ethnic group is given in the table.

Table 4.3: Ethnic Composition of Population of Halawar VDC

S. No.	Caste/Ethnic group	Total Population	Percentage
1	Brahman	2,374	27.02

S. No.	Caste/Ethnic group	Total Population	Percentage
2	Magar	1,707	19.50
3	Chhetri	1,577	18.02
4	Tharu	1,415	16.15
5	Dalit	1,281	14.64
6	Sanyasi	239	2.74
7	Others*	161	1.83
Total		8,754	100

* Teli, Kumal, Muslim, Gurung, Thakuri, Tamang, Nurag.

Source: District Profile, 2061

The dominant caste group of the Halawar VDC is Brahmins. Total population of them is 2,374. The least dominant population groups of the Halawar VDC are Teli, Kumal, Muslim, Gurung, Thakuri, Tamang, Nurag which cover 1.83 percent of the total population. In Halawar VDC, there are 1,281 Dalit people that cover 14.64 percentage of total population.

Table 4.4: Dalit Composition of Halawar VDC

Dalits	Population	Percentage
Kami	514	40.1
Damai	448	35.0
Sunar	223	17.4
Sarki	79	6.2
Gaeney	12	0.9
Chamar	5	0.4
Total	1281	100

Source: District Profile, 2061

Only six castes of the Dalits live in Halawar VDC. Among them, Kami Damai Sunar and Sarki have dominant population that covers 98.7 percentages of total Dalits in the VDC. Chamar and Gaeney have nominal population size.

4.2 SOCIAL ASPECT

4.2.1 Structure of Family

Family is the most important primary group in society. It fulfills the various needs of the members in addition. It performs several function of the society such as continuity, integration and generation change. The structure of family in the study area is presented in the following table:

Table 4.5: Types of Family

Family Types	Households	Percentage
Nuclear	26	60.5
Joint	17	39.5
Total	43	100.00

Source: Field Survey, December 2008

Above table shows that both nuclear and joint families have been prevailed in study area. However nuclear family system is higher with 60 percent and joint family only covers 39.5 percent of total Dalit family.

4.2.2 Age and Sex Structure

Age and sex structure of the population is grate important in the study of population and development activities. Therefore, on the basis of Dalit respondents, the age and sex composition of the studied population is shown in table below.

Table 4.6: Distribution of Dalit Population by age Groups and Sex

Age group	Male	Percentage	Female	Percentage	Total	Percentage
0-15 years	45	40.5	55	47.7	100	44.2
16-59 years	62	56	58	50	120	52.9
60+ years	4	3.5	3	2.3	7	2.9
Total	111	100	116	100	227	100

Source: Field Survey, December 2008

The table shows that the population below 15 years age group shares 44.2 percent followed by (16-59) year age group 52.9 percent. It means sampled population was relatively young. The old aged group (above 60) shares 2.9 percent of the total population, highest proposition of male 34 (40.5 percent) belongs to age group (below 15 years). This value for female is 36 (47.7 percent) who also come from the same age group (below-15 years). The sex ratio for overall study population is 95.7 percent that shows that the number of females is higher than males in the study population.

4.2.3 Marital Status

Marriage is a social bond that legitimizes sexual activities to a new couple. In economic sense, marriage supplies an active labour and increases reciprocal labour exchange practice between two families. The marital status of the sampled Dalit population is shown in table below.

Table 4.7: Marital status of Dalit Population

Marital	Male	Percentage	Female	Percentage	Total	Percentage
Married	54	48.8	54	46.6	108	47.7
Unmarried	54	48.8	57	48.9	111	48.8
Widow	0	0	5	4.5	5	2.3
Widower	3	2.4	0	0	3	1.2
Total	111	100	116	100	227	100

Source: Field Survey, December 2008

The table shows the total study population. The majority of population is unmarried 48.8 percent followed by married 74.7, widow 2.3 percent, similarly, widower 1.2 percent. In case of total males, the proportion of married and unmarried is equal 48.8 percent, and widower 1.2 percent. Similarly, of total females, 48.9 percent are unmarried, followed by married 46.6 percent and widow 2.3 percent.

This table shows that, in the study area, number of married people is equal. The table also shows that the number of women is greater than bachelors. It indicates that the girls are married in their earlier age than the boys. Because, males bear the family responsibility, but girls are married when their parents find better boys without thinking about their education, age, and economic security.

Table 4.8: Distribution by Age at Marriage

Age at marriage	Male	Percentage	Female	Percentage	Total	Percentage
10-15	20	18.3	63	54.5	52	22.8
16-25	88	79.2	53	45.5	156	68.6
25 above	3	2.5	0	0	20	8.6
Total	111	100	116	100	227	100

Source: Field Survey, December 2008

The above table clearly shows that females are more likely to marriage in early ages than male. 54.5 percent female got married under 15 years age whereas only 8.3 percent male got married under 15 years age. Similarly, only 2.5 percent male got married after 25 years age. It shows that early marriage system in Dalit community is still in existence.

4.2.4 Educational Status

Education is the ingredient factor of socio-cultural and economic changes in the society. Any development programme depends upon education for successful implementation. Many literatures suggest that education plays an important role in building confidence, increasing mobility and much more. Therefore, considering the importance of the study, it is better to show the education status of the sampled Dalit population of the study area.

Table 4.9: Educational Status of Dalit

Educational Status	Male	Female	Total	Percentage
Illiterate	25	13	38	30.3
Literate (able to read and write)	8	3	11	8.3
Primary (up to grade 5)	25	18	43	38.0
Secondary (grade 5- 10)	13	8	21	15.5
Higher secondary (above grade 10)	8	6	14	7.9
Total			127	100

Source: Field Survey, December 2008

The table shows that, in the study area, illiteracy rate of Dalit population above 15 years is 30.3%. Among the literate people, 8.3 percent people can read and write simple sentences whereas 38 percent people have completed primary level of education. The population getting Secondary level and Higher Secondary level education are respectively 15.5 and 7.9 percentage. This table is also shows that female are more illiterate than the male. This study revealed that the poor Dalit women in the study area were not facilitated by the modern education. Among the studied population, majority of them are found illiterate and most of the literate people are limited only to the pre-primary and primary level of education. The school going children below 15 years are 78 percentages. Moreover, most of the cases for leaving the school before completing their primary education are mainly because of their household problems due to poverty.

4.3 HEALTH AND SANITATION CONDITION

4.3.1 Treatment Pattern

Health is most important thing in human life. Only healthy person is able to do something. Similarly, sanitation plays the vital role to keep balance an environment. Peace and clean environment makes a man active and healthy. There are modern hospital and health facilities in Dang district. So, people are conscious about modern treatment and so are attracted to the hospital. But in village areas, people still believe in traditional treatment and witch doctor. In this VDC, there is a health center and general types of medicine shop.

Table 4.10: Treatment Pattern of Illness in Dalits Community

Types of Service	Households	Percentage
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Traditional (Faith Healer)	-	-
Modern (Health Center)	20	45.7
Both	23	54.3
Total	43	100

Source: Field Survey, December 2008

Above table shows that no one believe only in traditional treatment but 45.7 percent people go to health center and 54.3 percent go to both faith healer and health center. According to them, the researcher found that most of them go to faith healer (Dhami) at first and then go to hospital. But if case is serious they will to direct to the hospital.

4.3.2 Source of Drinking Water

Drinking water is most important in human life. Without water, not only human beings but also everything of the earth can not live. Distance of the source of drinking water also affects the economic activities of the people of that study area. Therefore, the research has collected the source of drinking water and it distance from their houses which is given below.

Table 4.11: Source of Drinking Water

Source of Drinking water	Households	Percentage
Drinking water schemes	16	37.2
Well (Public)	12	27.9
Natural Tap	4	9.3
Stream (Khola)	11	25.6
Total	43	100

Source: Field Survey, December 2008

The above table shows that the source of drinking water is far from their village in the jungle, Khola and public well. It is not only far from the village but also these people face the lack of the source of drinking water. Most of the households bring the drinking water from long distance of the house. There is also discrimination between upper cast and Dalits in fetching drinking water. For the improvement of their economic condition, they are demanding the drinking water nearby their houses.

4.3.2 Use of Toilet

Toilet is necessary for all human being for disposing the stool and urine. The lack of proper toileting not only affects a family but also affects other families of the community and the whole environment creating so many health problems.

From the survey, it is found that only 5.7 percent households have toilets and rest of the percent i.e. 93.4 do not have toilets. It clearly shows that there is very low number of families having own their toilets among Dalit. They used on the open field toilets. It is the due to lack of awareness, about the importance of the toilets, health knowledge and economic condition. The researcher found that only a few people used soap, water for washing hand after using toilets and most of them used soil, ash and only water.

4.4 ECONOMIC STATUS OF DALITS

4.4.1 Occupation

Occupation status is another factor, which reflects the economic status of a person. Based on the data collection during field survey, occupational status of Dalit is presented below.

Table 4.12: Occupational status of Dalit

Occupational Status	Households	Percentage
Agriculture	9	20.9
Labour	14	32.6
Tailoring	11	25.6
Service	1	2.3
Goldsmith	5	11.6
Ironsmith	3	7.0
Total	43	100

Source: Field Survey, December 2008

Out of the 43 respondents, 32.6 percent derived their means of livelihood from wage labour as the main source and 44.2 percent derived their means of livelihood from their own occupation. Among them, 25.6 percent earn from tailoring, 11.6 percent earn from goldsmith and 7 percent earn from blacksmith. 20.9 percent people derived their livelihood from farming and only 2.3 percent are employed on service sector respectively. It indicates that majority of Dalit people are very poor. They are engaged in wage labour. So, they are suffering from hand to mouth problems.

4.4.2 Types of House

Some of the houses of Dalit of this VDC are made up of mud bamboo stick and straw. The wall is made up mud or bamboo sticks and straw over layed by mud. The roof of their house is made up of bamboo sticks and straw (khar). However, other houses are made up of stones, bricks and roofed by zinc plate. They don't have

sufficient and own land. They are living in the ailani (not registered) land and they don't have land certificate. They are called Sukumbasi. They prepare mats of straw to sleep and rest. Their settlement is at separate place away from the settlement of other castes.

Table 4.13: Types of House of Dalits

Types of House	Households	Percentage
Mud building with straw roof	10	23.3
Brick building with zinc roof	11	25.5
Mud building with zinc roof	22	51.2
Total	43	100

Source: Field Survey, December 2008

Above table shows that 23.3 percent houses have made by mud with straw (Khar) roof and 25.6 percent people have brick building with zinc roof. Similarly 51.2 percentages have mud building house with zinc roof. It shows that housing condition of the Dalit people is moderate.

4.4.3 Land Holding Size

The possession of land shows both prestige and source of wealth in Nepal. Land, as for other rural inhabitants of Nepal is the main source of livelihood of Dalit people in the study area. All Dalit people do not possess the same size of land. My nature of the study includes Dalits' who are economically poor, socially marginalized and discriminated by the state. They hold a small chunk of land. The table below shows the distribution of land among the Dalit people.

Table 4.14: Land holding Size of the Dalits

Land-size (in Kattha)	Households	Percentage
Below-3	24	55.8
3-6	9	20.9
6-9	5	11.6
Above-10	5	11.6
Total	43	100

Source: Field Survey, December 2008

The above table shows that, 55.8 percent Dalit possess land below 3 kattha, followed by 20.9 percent hold 3-6 kattha, 11.6 percent possess land 6-9 kattha and 11.6 percent hold land above 10 kattha respectively. The people, who hold less than 3 kattha land, are not able to produce sufficient food for the whole year. It indicates that

majority of the fall under the food deficiency. They who are not able to get sufficient food for the whole year, involved in wage labour.

4.4.4 Food Sufficiency

Food sufficiency also determines the economic status of Dalit people. The main occupation of the studied population is wage labour and agriculture but they can not produce sufficient food grain because of small piece of land. Keeping this in mind, food sufficiency of Dalit has been collected which is given below in tabular form.

Table 4.15: Food sufficiency in Dalit

Food sufficiency (in months)	Households	Percentage
0- 3	15	34.9
3-6	10	23.3
6-9	4	9.3
9-12	12	27.9
12 and Surplus	2	4.7
Total	43	100

Source: Field Survey, December 2008

The table shows that the majority of the households fall under the food deficiency. Only 4.7 percent households produce sufficient food for their survival. 34.9 percent households are in the miserable condition because they can produce food only for one to three month. So, 95.3 percent households bear food deficiency. To analyze the above data, it can be said that, poor Dalit people of this area are facing hard to mouth problem to run their livelihood. Therefore, every year active Dalit people go to India for the employment.

4.4.5 Live Stock

Live stock farming is the best occupation for the subsistence of farming system in rural community of Nepal. Unlike agriculture it is continuous source of income. Generally, it is a secondary occupation of Dalit which support the economic condition.

In the study area, the commonly raised livestock are cows, Ox, Goat, Hen, Pig and Buffalo. Cows are raised for basically for milk and Manure, Ox for plough, Goat, Hen and Pig for meat and Buffalo for milk and meat. Beside livestock like Pig, Hens and Goat are directly sold by the Dalit people for the immediate cash.

Table 4.16: Presentation of Animals Tamed by Dalits

Description of Animals	Number	Percentage
Buffalo	3	1.2
Cow / Ox	41	16.4
Goat / Sheep	42	16.8

Hen / Duck	151	60.4
Pig	13	5.2
Total	250	100

Source: Field Survey, December 2008

Among the total animals they tamed 60.4 percent are hen and ducks, because they do not recurred extra feeding. They are unable to tame these animals which need food grains and required extra residential areas to keep because of their poor economic condition.

4.4.6 Loan Transaction

Loan and credit is necessary for running house and fulfill their several wishes and needs. In Dalit community, they take loan from two ways: formal and Informal. Regarding the informal source are relatives and friends, land lord. Similarly formal source consist: Rural Development Bank, Cooperative Company, Saving and Credit Group, Mother Group etc. Although, the process of taking loan from formal sectors has quite long but they believed in the formal sectors. The transaction of loan by the Dalit has given below:

Table 4.17: Loan Transaction Sources of Dalits

Loan Transaction	Households	Percentage
Yes	14	31.4
No	29	68.6
Total	43	100

Loan Sources	Households	Percentage
Formal	10	72.7
Informal	4	27.3
Total	14	100

Source: Field Survey, December 2008

The above table of loan transaction shows that only 31.4 percent of household have loan transaction. Among the loan taker 72.7 percent of household have taken loan from formal sectors and only 27.3 percent of household have taken the loan from informal sectors. That's why; we can say that Dalit people have believed on formal sector to take loan.

4.4.7 Annual Income and Expenditure

To illustrate the further economic characteristics of the Dalit people their annual income was estimated. The respondents couldn't say their exact annual income. However, the total annual income is calculated in terms of

money. There is no other important income source to them other than agriculture itself. The other income source what they do are nominal and minor or not sufficient for their livelihood. Beside agriculture income, there is other side income from service, wage labor, animal husbandry and business etc.

Table 4.18: Estimated Annual Income of Dalits

Annual Income (Rs.)	Households	Percentage
1,000-10,000	24	55.8
10,000-20,000	15	34.9
20,000-50,000	4	9.3
Total	43	100

Source: Field Survey, December 2008

The above table shows that the annual incomes of 55.8 percent households are in between 1,000 to 10,000, 34.9 percent households have annual income of 10,000-20,000 and only 9.3 percent households have annual income of 20,000-50,000. It shows that most of the households have low income i.e. 1,000-10,000 per annum.

Table 4.19: Estimated Annual Expenditure of Dalits

Annual Income (Rs.)	Households	Percentage
1,000-10,000	17	40
10,000-20,000	20	45.7
20,000-50,000	6	14.3
Total	43	100

Source: Field Survey, December 2008

The above table shows that the annual approximate expenditure. The data shows that 45.7 percent of households have expenditure in between 10,000-20,000. 40 percent households have in between 1,000 to 10,000. Similarly, 14.3 percent of households are in between 20,000 to 50,000. No any household has expenditure less than 1,000 per annum.

It was found that the expenditure rate of Dalit is higher than their incomes which indicate that the economic status of Dalit is very weak so they have to depend on loan from formal and informal sectors to fulfill their daily needs.

4.5 RELIGION AND CULTURE

Religion is a set of belief and practice. It plays a vital role in maintaining social structure of the community. Likewise, the Dalit society has been bounded with various belief and practice on the specific guideline of Hindu religion.

All Dalits follow the Hindu religion and worship Shiva, Brahma, Bishnu, Ram etc. They also perform all ceremonies like: birth, death, marriage etc exactly as the Bhramin and Chhetri do.

Dalit also celebrate the Hindu festivals such as *Dashain, Tihar, Chaitra Dashain, Srawan Sangranti* etc. They also frequently go to the local temples. But they are still not allowed to enter inside the local temples by so called upper caste people i.e., Bramin and Chhetri.

Culture is the other backbone for the identification of community which differs from one caste to other. The major culture of Dalit resembles the upper caste culture. Moreover, Damai is inseparable caste in the every function from birth to death of upper caste (Bhramin and Chhetri). They are identical with so called upper caste but are separated in shed of social value, custom, and occupation.

They celebrate many festivals and entertain by wearing new dresses, eating varieties of food, drinking, and dancing. They usually paint their house during the greatest festivals like, Vijaya Dashain and Chaitra Dashain. Their way of life is very simple. They have no any typical costumes; male wears Shirt, Pant, Cap, Daura-Surawal and female wears Sari, Cholo, Blause, Kurta, Surual etc. The main food is Bhat, Roti, Dal and Tarkari.

Few years back, they used to believe in Dhami/Jhankri for the treatment of ill people. Nowadays, they became gradually changed as they are aware of new medical technologies, and to go to health post and hospital for medical checkup and treatment.

4.6 SOCIAL RELATIONSHIP WITH OTHER GROUPS

Social relationship and cooperation is most important things for survival. The Dalits have good relationship with others. They are participating in social work which is good symbol of relationship and co-operation. The Dalits, Brahmin and Chhetri exchange labour during the cultivation time. Nowadays, the invitation in marriage ceremony they both invite each other. Dalits eat some food in the marriage ceremonies similarly, some invitees Brahmin and Chhetri eat some foods if they do not eat foods, and they provide them fruits. This shows the positive attitude and changing medium of caste discrimination. The Dalits are influenced by the cultural practices of Brahmins and Chhetris in the VDC due to daily contacts with them. Dalits are cooperative people. Similarly, they go to ask about the date of rituals to Brahmin frequently. But they do not have good relation with new migrated persons from other places of country.

4.7 SOCIAL DISCRIMINATION

Discrimination is kind of denial which denies to provide opportunity and rights to certain groups on the basis of race, sex and castes. Discrimination can be either intentional or conscious or unconscious and it can be practiced by individual, group individuals or by institution. Social discrimination consist social inequalities of various entire social groups. The caste discrimination now exists all over the country. So that the study area is also not free from this problem and convention. Legally, the caste discrimination is abolished by the constitution of the Kingdom of Nepal and new civil code. As being superior castes, Brahmin, Chhetri, Newar, they do not accept water and cooked food from Dalits. They are kept near the door and permission is not given to enter into other high caste peoples'

house and room as well as local tea shop in the village. But upper caste people enter into the house of Dalits without any objection. Educated people more pretended humiliate the lower caste people in a certain restriction, instead of provoking of caste discrimination against caste hierarchy system. In the meeting and discussion time, educated people say that we must abolish the caste hierarchy system from our superstition society. Actually, the people of study are socially discriminated.

Table 4.20: Social discrimination in public places and private places

Name of place	Respondent s	Percentage
Private (Teashop/home)	25	57.69
Public(Well/spring)	18	42.31
Total	43	100

Source: Field Survey, December 2008

The above table clarifies that 57.69 percent Dalits are discriminated in the teashop/home. Then, 42.31 percent are discriminated well/spring of the village. The men and women who fetch water from well/traditional tap and go there for bathing and clothing, they do not touch to Dalits. Upper castes people and Dalits do not use well/traditional tap at the same time. If Dalits touch the water pot, they upper caste people sprinkle water with touching gold. This can be practice can be seen in the study area. cc

4.8 SOCIO-ECONOMIC AND CULTURAL CHANGES IN DALIT COMMUNITY

The modernization, sanskritization, urbanization and westernization are process of socio-cultural change. The theory of sanskritization and modernization has been prescribed in the present study of socio-cultural mobility among Dalits community.

The culture of Nepal is changing gradually. By the development activities i.e. road facility, electricity, schools, introduction of modern technology, development in information technology, awareness on politics etc. are the major medium of changing process. These facilities helped them to adopt other amenities.

All households in the study area have been installed electricity and they have radio and television.

The Dalits has open one teashop and other things also which is running well. The other people come there to purchase domestic materials and consume tea. This shop is bringing all people together. The children from Dalits family also study in Boarding School. All parents send their children to school.

The increasing number of students indicated the awareness and willingness of getting education is increasing. After the restoration of democracy, the number of student has increased. There is not any discrimination in the school so that this is encouraging factors for Dalits to join and continue the education.

The Dalits celebrate different festivals same as Brahmin and Chhetri. The Dalits of this village are gradually leaving the practices of sacrificing goats, duck and cock. Instead of that, they sacrifice with coconut. The Dalits of this area have started to collect the history of their clan.

The dowry system is also in practice. This is cultural practice of Hindu traditional society. It exists in Nepal and India also. Dowry is completely pertinence to the social prestigious and status because excess of wealth can be given bride daughter, to maintain the social prestigious. Since, a daughter is given birth traditionally, she inherent the dowry as her mother originated. According to Hindu society, a woman could not inherit the

father's property so she must be given or presented the dowry from the father's side. In the context of Nepal, principally, many educated and intellectual are against the dowry system but not in practice. Hence, this system is gradually increasing in community as slow poison. The parents of groom do not demand anything in this caste but they provide sufficient materials to their daughter as per their income and social status. But they compare with their neighbor that how much they gave to their daughter and the next one provides not less than his neighbor. So, it is increasing as cold type. They provide jewelry, utensils, furniture, money and other goods i.e. television, fan etc. They give presents during the marriage ceremony of their relative's daughter. Similarly, they relatives give the presents to their daughter's marriage.

CHAPTER V

PROBLEMS OF DALIT COMMUNITY

The problems of Dalits to improve the socio-economic condition in the study area are discussed below.

I) Poverty

The main reason behind the low socio-economic condition of Dalit is their poverty. Although the term poverty is vague in itself, here poverty implies hardship for Dalits to run their livelihood. Because of hand to mouth problem, poor Dalits are not able to participate in development activities, decision making process and so on. Due to the poverty, Dalits people don't have efficient and productive land. Therefore, they are suffering from food deficiency. So, we can say that main problem to improve socio-economic condition of Dalit is poverty.

II) Education

Many literatures show that education and level of awareness have cause and effect relationship. This fact can not be neglected in the research here. In the study area, most of Dalits are illiterate and therefore have low level of awareness. The educated people are devotedly involved in different types of social and developmental works for their livelihood. The education condition of Dalits is very miserable. Due to the lack of proper education Dalits are very back warded in health and hygienic as well as necessary law and bylaws and its importance, etc. what they only know is that they are getting benefits by any type of developmental programme which has implementing by other class tio them. So they are blind supporters about the development programme rather than taking the initiatives of the programme. Dalits are hesitated to go ahead and programme planning process due to the lack of proper education.

III) Self-consciousness

Attitude, education, awareness and interest play an important role in developing self-consciousness in a person. Most of the respondents are not aware and have no interest and positive attitude in CF work because of lack of self-consciousness. Dalits people have no any skill and knowledge about the health and sanitation activities. They have lot of children due to lack of proper knowledge about family planning. They have fourcely involve to their daily needs. So education factor is highly affecting in active participation in decision making. Therefore, self-consciousness is also hindrances of Dalits participation.

IV) Lack of Leadership Quality

Lack of leadership quality has been traced as one of the major hindrance factor for Dalits' effective participation in any type of developmental activities. Most of the Dalits have illerate and back warded in the study area. Although Dalits are encouraged in any type of function to develop their leadership but it is still not able to develop their leadership capacity and skills. Dalits people are hesitated to express their views frankly and openly. Therefore, they are unable to influence the different casts of community people.

V) Discriminatory Practice

Discrimination practice is still alive in the community. Dalits people always think that we are lower cast and we should not go ahead and speak in the mass gathering. Community people of Dalits are very back in decision-making process and benefit sharing. Dalits people informed the researcher that if they express their thoughts frankly forward their views against the programme or sometime claim their rights, the elites pretend to

incorporate their interests and voices but does not take it seriously in discussion. Consequently, the Dalits feel that their partaking in the meeting will be purposeless. Then, they quit the meeting and develop the lack of interests.

VII) Culture

Nepal has male dominated country so the traditional culture of the study area has demanded that the male should be respected by females. Therefore, female from the Dalits don't get the chance to be involved in any type of meeting and decision making process even if they participate in such meeting. They don't express their opinion and their opinions are not given consideration by the upper class and male members. However, there is some saving and credit female committee which operates by the Dalit women effectively without the support of male.

CHAPTER VI

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 SUMMARY

Nepal is known as multiethnic, multilingual and democratic country. Nepal is very diverse in its geographic conditions and more complex in its social structure. Being the only Hindu Kingdom in the world, the society has a very structured and complicated hierarchy based on Hindu religion defined by different norms and values for each caste and sub-caste.

The last two hundred years have seen the emergence of a new consciousness and a new identity among the many people who have been considered "outcaste" or "untouchables". Today they are called as Dalit, a new name created. The term Dalit in Sanskrit is derived from the root dal which means to split, break, crack and so on. When used as an adjective, it means split, broken, burst destroyed, crushed. It is said that Jotiba Phule (1827-1890), the founder of the Satyashodhak Samaj, a non Brahmin movement in Maharashtra, a social reformer and revolutionary, used this term to describe the outcastes and untouchables as the oppressed and broken victims of the Indian caste ridden society. It is also believed that it was Dr. B. R. Ambedkar who coined the word first.

The present study mostly focuses on the socio-economic changes of Dalits, which is one of the untouchable castes in Nepal. The literacy rate of Dalit is only 10 percent, per capita income is only 39.6 and life expectancy is just 50 years. Similarly, 80 percent Dalit lives below the poverty line. The caste discrimination practice is not eliminated from Society and from the mind of scholars, educated, legislature and bureaucrats.

Various books, articles, reports relating to ethnographic studies by the different scholars both have been reviewed. Similarly, various data technique i.e. interviews, observation, focus group discussion, discussion with key informants, household survey were applied during the study period. The data have been analyzed using descriptive method of analysis.

This study has been conducted to find out socio-economic status of Dalits of Halawar VDC ward no. 1 and 2 of Dang District. Due to the limited time and other factors the study of all the aspects of Dalits community has not possible. For the purpose of the study the researcher had applied the social science research methodology. This study is held on exploratory and descriptive research design. The sources of data are qualitative and quantitative. There are total 1,659 households in Halawar VDC. Ward no. 1 and 2 are purposively selected for the details study. There are 435 households in the study area. Out of 435 households, 86 are Dalits and other are of different cast / ethnic groups. Among total Dalits households, 43 households with 227 populations were taken as study unit. To select the some respondents, proportionate random sampling technique was used. The study is based primarily on the information collected during the field survey in the study area administering, questionnaire for interview and observation.

The summary of the findings are given below:

- Both nuclear and joint families have been prevailed in the study area. However, nuclear family system is 60.5 percent and joint family only covers 39.5 percent of total Dalit family.
- In the total population, number of children is 44.2 percent, the economically active population is 52.9 percent and only 2.9 percent are in the age above 60 years. It means dependent population is 47.1 percent in the study area.
- Unmarried population is 48.8 percent followed by married population 47.7 percent. The numbers of married male and female are equal but female get married in early age than male. 54.5 percent female get married under 15 years age.
- The literacy figure of the Dalits population is poor. The illiteracy rate of the Dalit population counted 30.8 percent in which females were comparatively illiterate than males.
- Treatment pattern of Dalit population is a little bit modern. No one believes only in traditional treatment. 45.7 percent people go to health centre and 54.3 percent go to both traditional and morden health centre.
- 37.2 percent people of Dalit population get water from drinking water supply schemes but still and 34.9 percent depend on open and unsafe sources for the drinking water.
- From the survey, it is found that only 5.7 percentages of household have toilets and rest of the percentages i.e. 93.4 does not have toilets.

- Major population of Dalits of Halawar VDC belong to their own traditional occupation (42.2%) followed by wages labor (40.1%) in second major occupation.
- 55.8 percent Dalits have land only below 3 Kattha. The distribution of land was uneven. The unproductive land and lack of irrigation facilities, limited the productivity of land. Therefore 95.3 Dalits have food deficiency, only 4.7 percent produce sufficient food for the whole year.
- Housing condition of the Dalit people is moderate. Only 23.3 percent houses have been made by mud with straw roof. 76.7 percent houses have been zinc roof.
- Most of the Dalits have hens and ducks because which do not required extra feeding and extra residential area to keep them.
- 72.7 percent Dalits take loan from formal sectors and only 27.3 percent take loan from informal sectors. Similarly, 55.8 percent Dalits have very low income Rs. 1,000-10,000 and only 9.3 percent have annual income more than Rs. 20,000. 40 percent Dalits have annual expenditure of Rs. 1,000-10,000, 45.7 percent Rs. 10,000-20,000 and only 14.3 percent have Rs. 20,000-50,000.
- The Dalits have good relationship with others. They are participating in social work which is good symbol of relationship and co-operation. The Dalits, Brahmin and Chhetri exchange labour during the cultivation time. Nowadays, the invitation in marriage ceremony they both invite each other. Dalits eat some food in the marriage ceremonies similarly, some invitees Brahmin and Chhetri eat some foods if they do not eat foods, and they provide them fruits.
- Legally, the caste discrimination is abolished by the constitution of the Kingdom of Nepal and new civil code. As being superior castes, Brahmin, Chhetri, Newar, they do not accept water and cooked food from Dalits. They are kept near the door and permission is not given to enter into other high caste peoples' house and room as well as local tea shop in the village. But there is no discrimination in temple. Dalits people enter the temple for worship god and goddess. Similarly, there is no discrimination in schools. The discrimination exists now in the teashop, home and well/spring of the village.

6.2 CONCLUSION

On the basis of the facts figures, opinion, literature and the experiences gained by the researcher during the field visit, it is concluded that the socio-economic condition of Dalits is not satisfactory because of illiteracy, poverty, low level of awareness, lack of self consciousness, discrimination and lack of leadership quality.

Dalits does not have proper knowledge about their health and sanitation due to the lack of education and awareness. They still have old beliefs, tradition, values and go blindly with superstition. Literacy rate is very poor among the Dalits population. They do not know the importance of education. They utilize their indigenous skill and knowledge to fulfill their domestic requirements since the skill of these people do not play significant role to bring change in their economic status.

The Nepalese society is deeply influenced by the caste discrimination and untouchability. Dalits are also suffering from this tradition in Halawar VDC. The development activities and motivation activities to them and awareness increasing programme to Dalits are playing vital role to change their attitudes and concept. The caste discrimination is gradually decreasing after the restoration of democracy because they have right of speech, freedom and equality. All legal provisions related to Dalits are not execution. That is the weakness of government. The Dalits are gradually aware about their access opportunities and rights also lead them to adopt another culture and give up some unreliable, irrational traditional practices. In order to ensure and attain various opportunities and legal and social rights, some of people from untouchable castes including Dalits participate in various political practices to raise the equality of rights and confinement. The relation with upper caste is gradually increasing with positive way. Now, they invite each other in marriage ceremony.

6.3 RECOMMENDATIONS

Dalits are one of the vulnerable communities of Nepal. They are educationally, socially, religiously, politically and traditionally oppressed and discriminated everywhere in the country. Hence, following recommendations are appropriate to improve the condition of Dalits:

- ⇒ Educational and social awareness programme need to be practiced among Dalit community about caste discrimination.
- ⇒ In the context of the world, society increasing to the modernization process, so it is necessary to make suitable plan to liberate and develop to all sectors of the society in order to liberate from discrimination and exploitation process. It is necessary to apply the national legal code in behaviour to amend the traditional belief and should be provided the equal opportunities at the government policy alevel.
- ⇒ Income generation activities need to be started to the Dalit community to increase their economic condition. Dalits must be provided modern technical and vocational training for enabling them to produce standard goods.

- ⇒ To protect the culture and traditional occupation of Dalit, it is needed to motivate the Dalit community.
- ⇒ Dalit should be adjusted on government and non-government services as fix quota system according to their capacity.
- ⇒ The developmental programme should be focused to Dalit community to build their capacity to increase their income and taking the leadership. The upper caste should be ready to handover the stick to the Dalit community.
- ⇒ The policy and procedure on the behalf of Dalits, some relevant income generation programme should be started immediately to empower the Dalit community.
- ⇒ There is caste discrimination among the Dalits. Unhealthy competition among Damai, Kami and Dalits about the hierarchy exists. The untouchability practices among these untouchable castes are lasting now, which is very rigid among them. Hence, at first, the caste discrimination practice among Dalit must be abolished.
- ⇒ The Dalits must be given social recognition.
- ⇒ The occupation of the Dalit community must be made professional by developing and protecting it.
- ⇒ "Dignity for all" principle must be applied in all sectors.
- ⇒ The intensive study on the execution of the government policy and programme should be carried out.
- ⇒ There are many research and study on Dalits but the recommendation are not followed by state (government). Hence the study on this subject should be carried out.
- ⇒ Reformation needed in the various culture and religious practices and sentiments that perpetuate caste discrimination and untouchability.

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If no, why did your children do not get the scholarship?

Social characteristic

1. Which type of family do you belong to?

- a) Joint family b) Nuclear family

2. Do you consume liquor?

- a) Yes b) No

3. If yes, how often do you consume liquor?

- a) Daily b) Frequently c) Occasionally

4. Why do you consume liquor?

5. Have you feel any case of discrimination?

6. In which field untouchability is deep rooted?

- a) Tea shop b) Temple c) Tap/well d) School e) Other

Health and Sanitation characteristic

1. Where do you go for treatment?

- a) Traditional (Faith Healer) b) Modern (Health Centers) c) Both

2. Where do you bring water from?

- a) Drinking water schemes b) Well (Public) c) Natural Tap
d) Stream (Khola)

3. Do you have toilet in your house?

- a) Yes B) No

Economic characteristic

1. How much land do you have?

2. How many months the production is sufficient to meet the food required to your family members?

- a) less than 3 months b) up to 6 months c) up to nine months
d) one year e) more than one year

3. If no, how do you manage of the food in deficit months?

4. What is your major source of income?

- a) Agriculture b) livestock
- c) Traditional occupation d) labour e) others.....

5. How many livestock do you have?

6. What types of house do you have?

- a) Mud building with straw roof b) Brick building with zinc roof
- c) Mud building with zinc roof

7. How much do you earn in a year?

- a) Rs. 1,000-10,000 b) Rs. 10,000-20,000 c) Rs. 20,000-50,000

8. How much do you spend in a year?

- a) Rs. 1,000-10,000 b) Rs. 10,000-20,000 c) Rs. 20,000-50,000

9. Do you have borrowed money?

- a) Yes b) No

If yes, where did you borrow from the money?

- a) Bank b) Finance c) Relatives d) Moneylender

10. How much money did you borrow for what reasons?

Occupational characteristics

1. Are you following your traditional occupation?

- a) Yes b) No

If yes, why do you follow the traditional occupation?

- a) Because it is our traditional occupation
- b) Because of lack of other job opportunities
- c) More profitable than others
- d) Other

If no, could you please explain why did you change your traditional occupation?

- a) Because socially it has low value
- b) Lack of the organized work
- c) Because economically it contribute very low profit
- d) High competition

2. What was your father's occupation?

3. In your opinion, should your caste follow the traditional occupation?

- a) Yes b) No

4. Do you want to change your occupation?

- a) Yes b) No

If yes, why?

- a) Economically lucrative
- b) Due to people say low status of work
- c) To raise social status
- d) Others

Socio-Economic Study of Dalits of Halawar

Checklist for the focus group discussion and interview with the key informants

1. About the origin
Migrant from where and when
2. Marriage system
Average age at marriage
Total expenditure
Dowry system
Changing factors
3. About the festivals
Dashain, Tihar, Teej, Chaite Dashain, Kulyan Puja etc.
Other own festivals
Changing in celebrating system
Changing factors
4. Skill
Traditional skill
Leather tannery in house
Revenue/Profit
Problems faced
Change and changing factors
5. Life cycle ceremonies
Birth, death ceremonies
Changing factors
6. Inter caste relation
Social, economic and cultural relation
Changing factors
7. Attitude towards the education and politics
Reason for backward in education
Change/Changing factors

8. Political change

Political participation

View about democracy

Changing factors

9. Social change

Family, marriage, Social organization, everyday life

Changing factors

10. Economic change

Production, Income, Expenditure, economic organization,

Change factors

11. Cultural change

Religion, role, norms and values

Changing factors