

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Caste hierarchy is common and it has a significant impact on social stratification in Nepal. The terms "caste" hierarchy as a socio-cultural construction broadly corresponds to economic positions (class locations) of different caste groups in the Nepali society (Bista, 1992; Gurung, 1996). Caste-based discrimination has compelled the so-called untouchables or the Dalits to live in a hostile environment, objected to deprivations of all kinds—social, political, economic and denied even the basic rights of education, freedom, worshipping God and the like. Although the New Civil Code (Naya Muluki Ain) of the country abolished caste-based discrimination in 1963 AD, Dalits are still discriminated against as untouchables. Owing to these situations, Dalits are one of the most disadvantaged sections of the society. In other words, the people from the lower rungs of the caste hierarchy also tend to be poor because of lower access to opportunities and resources.

The origin and history of Dalits is largely based on oral tradition, and as such contains several conflicting accounts concerning ethno-genesis. It should be noted that historical accuracy of the accounts is sometimes dubious owing to the absence of tangible documentary evidence. Each caste group had their own account of their origin and history. Most of the caste groups were found to have migrated to Nepal from Bihar following the severe drought that hit several parts of India in 18th century. Some entered Nepal during the Rana regime, when they were hired by the Ranas to clear the Tarai forests. A few of the caste groups also informed that their ancestors fled to Nepal following a Muslim invasion in India in 14th century.

Human Rights Watch has received information about human rights abuses against Dalits in virtually every sphere of life in Nepal, including marriage, religious practice, access to land, and access to education. This submission to the government's 15th and 16th periodic report to the Committee documents continued conditions of oppression and abuse.

In the past, the CERD Committee has recognized the importance of eliminating caste-based discrimination in Nepal. It has noted that, despite government action to ban certain forms of discrimination, the caste system still takes a huge toll on Dalits in Nepal. The Committee has also called on the government of Nepal to improve its legislative framework ensuring equal rights for all and prohibiting discrimination against Dalits. Within 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 21 percent 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.

While oppression of Dalits has occurred in Nepal for centuries, the ongoing internal armed conflict between the government and the then Maoist rebels has led to increased attacks on Dalits by government forces. The government increasingly sees Dalit activism and Dalits themselves as tied to the insurgency, and Dalits have come under attack from government security forces because they were suspected of supporting the rebels.

Nepal's legal protections against anti-Dalit discrimination are strong. The Constitution specifically forbids discrimination against Dalits. It has stated that- 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 (Constitution of Nepal, 2047).

In addition to the constitutional prohibition on caste-based discrimination, the government has also taken some legislative action to prohibit discrimination against Dalits. Under the Civil Liberties Act of 1954, unequal treatment of Dalits by the government is prohibited. Section 10A of the Civil Code (1963) also prohibits some forms of discrimination against Dalits, but excludes places of religious practice from the scope of the act.

Despite these provisions, caste and caste-based discriminations are remanded a central feature of life and social interaction in Nepal, and the government regularly fails to prosecute individuals who engage in caste-based discrimination. On August 16, 2001, the then Prime Minister promised sweeping legislation to outlaw all forms of discrimination against Dalits and to create a national

commission for the welfare of Nepalese Dalits by declaring that “it is our duty and responsibility to end this system that is discriminatory to our brothers and sisters, “by the prime minister.

Although such a commission, the National Dalits Commission, has since been created, the legislation has yet to be passed. The legislation, the Bill to Uplift and Protect Dalits, was introduced in 2001, but, three years later, has yet to be enacted. Consequently, Dalits are victims of targeted attacks in many spare of life. Police officials often fail to investigate reports of violence against Dalits, and perpetrators of attacks on Dalits often go unpunished (Asian Legal Resource Centre, 2003). Despite several efforts, the government has regularly failed to enforce existing legislation, including basic provisions of criminal law, to protect Dalits from abuse by members of the upper castes. Dalits have been prohibited from entering upper-caste Hindu temples, and have been penalized for marrying above their caste. Dalits live in segregated neighborhoods, kept separate by both social and economic forces, from members of higher castes. Dalits are often forced to perform menial tasks, such as removing dead animals or cleaning human excreta, and are often punished if they refuse to do so. Even water wells are segregated by caste, and those Dalits who fail to abide by the rules of separation face severe retaliation. In this way, Dalits have been regularly subject to the social exclusion.

Madhesi Dalits are one of the socially excluded groups of Tarai Dalits in Nepal. They have been facing various forms of violence, like work and descent- based discrimination, low income, lack of citizenship, landlessness, poor family health status, inadequate access to common property and natural resources and many women and children specific discrimination such as education, health and other gender-based discrimination. They have been living a life of deprivation in unrelenting poverty, poor housing, unaware of health matters, largely uneducated. This situation is not uncommon in the Rupandehi district.

1.2 Statement of the Problem

Even being a small country, Nepal is peculiar country because of topographical, climatic and cultural diversity. It is a diverse cultural and ethnic country where the Dalits are considered as the bottom of the social hierarchy without any scientific reason. Studies show that Dalits are rich in culture and traditions but they are marginalized in the society.

In Nepal, discrimination is deep rooted and ingrained in the caste system existent in the Nepalese society that adversely affects 4.5 million Dalits. The constitutional guarantees prohibiting the practice of untouchability had little or no effect. The institutions created by the government like the National Committee for the Upliftment of the Depressed, the Oppressed and Dalit Community, National Women's Commission, National Dalit Commission, and the National Human Rights Commission have proved to be inadequate and ineffective (The Kathmandu Post, 21 March 2004). The Nepal Human Rights Commission (NHRC), which is the most effective national institution, did not have any recommendation on Dalits in its annual report of 2003 on the subject (The Kathmandu Post, 22 May 2004).

A study by Nepal National Depressed Social Welfare Organization (NNDSWO), 2004/2005, finds out that most of the Dalits are denied entry into non-Dalits' house, restaurants and tea shops. They are also denied access to common sources of drinking water such as tube-well and tap. National Dalit Strategy 2002 states, "Any other caste member of the Tarai except Halkhor does not accept water and cooked food from Doms. If any member of the high cast Hindu group is ever touched accidentally by them, he/she must purify either by sprinkling 'gold water' or taking bath in the pond."

Dalit communities do not have access to the government provided training and facilities provided to other midwives. Even the Village Development Committees (VDCs) and wards that have a majority of population of Dalits are represented by the non-Dalits. The belief in 'untouchability' and discrimination against the Dalits is high even in public places and among the Dalits themselves. The number of attending schools is low as discrimination regarding 'untouchability' is prevalent there as well. The inequalities among men and women are the same as in other parts of the country, though a little less among the Dalits since both men and women have to work and support their families. Unequal access of men and women to resources is also relatively less compared to other communities though there is little personal wealth anyway.

Traditionally, they are engaged in different occupations according to their sub-castes. Most of them are found engaged in lower occupations such as agriculture, cobblers, tanners, shoemakers, washing clothes, mat weaving, basketry, etc. Some are landless laborers, some have built houses in *ailani jagga* (unclaimed government land) and some are cultivating land under *bataiya* (share cropping) system.

Due to the aforesaid reasons, it is very essential to study the situation of Madhesi Dalits' state of exclusion at different economic as well as social levels. The state of Madhesi Dalits in relation to access to education, health, drinking water, sanitation, electricity, land and their social participation needs to be studied in detail. Rupandehi consists of considerable number of Madhesi Dalits and the research focuses of comparatively judging the state of Madhesi Dalits in the two VDCs of the district.

1.3 Objectives of the Study

The overall objective of the research is to assess social status and inclusion issues of Madhesi Dalits of Nepal. The specific objectives are:

-) To examine the socio-economic status of Madhesi Dalits.
-) To examine the access of Madhesi Dalits to drinking water, sanitation and education.
-) To find out the involvement of Madhesi Dalits in social services and occupations.

1.4 Limitations of the Study

Pertaining to the time and resource constraints this study has some limitations by which it may not be generalized to all the Dalits of Nepal in terms of their social status. This study has only covered two VDCs of the Rupandehi district and conducted among the Dalits and their access to several services. This study does not compare the Dalits and Non-Dalits of the same area. The findings may not be generalized with other Non-Dalit groups in the same area. The study also does not consider Hill-Dalits.

1.5 Significance of the Study

In the contemporary Nepali context, the issue of social inclusion is highly debatable. Various groups who were silent about their rights are coming out to voice their opinions. Dalits, Janajatis and other under-privileged communities who have been socially excluded for a long time are speaking about their rights as citizens of Nepal. In such a situation, the research will provide a platform to understand the existing state of such groups. The research will measure the actual situation considering the social status in terms of access to public resources like drinking water, sanitation, health status and access to health services and inclusion in public services of Madhesi Dalits.

1.6 Organization of the Study

This study has been organized into six chapters. The first chapter is an introductory chapter which describes about introduction to the study, statement of the problem, objectives, limitations and its significance.

Second chapter deals with the review of related literature and points out some of the findings of the previous studies on the issue.

Third chapter points out a plan or the methodology of research that describes about the selection of study area and population, sample size, formulation of questionnaire, research tools, method of data analysis and presentation, etc.

Fourth chapter presents the analysis of general background characteristics of the study population and their households.

Accordingly, fifth chapter deals with the core of the study which presents the analysis source of drinking water, assistance for the construction of the water source, feeling of discrimination in using public resources, facility of toilet, participation in public ceremony and weddings of Non-Dalits, political participation, source of livelihood and number of livestock.

The last chapter deals with the summary of the findings, conclusions and recommendations of the study.

CHAPTER II

REVIEW OF RELATED LITERATURE

2.1 Literature on Tarai Dalits

According to the population census (2001) of Nepal, there are many Dalits spread in the different regions in Nepal. As per the Table 1, there are 26 Dalit groups in the country. Out of which 14 groups are in the category of Tarai Dalit. The name of those Dalit groups and their population is give below in the Table 1.

According to the 2001 census, the population Dalits in Nepal as whole was 2,505,028 or 11 percent of the total population. The Tarai Dalit numbered 888,280 or 35.5 percent of the total Dalit population. This means that the Tarai Dalits out of the total population was 3.8 percent (CBS, 2001). However, there are questions on the Dalit population. In view of the still unsettled system of classifying Dalit caste groups, estimating the Dalit population is difficult. One estimate puts the number of Dalit people at 13.09 percent out of the total population of 23,151,423. This means that the total Dalit population is 3,030,067, with Kami the largest group with 29.57 percent and Halkhar the smallest group with 0.12 percent. Dalit women comprise 51 percent of the total Dalit population (Shrestha, 2004).

Table 1: Disaggregated Dalit population by Sex

S.N.	Caste	Total Dalit Males	Total Dalit Females	All Total	Percentage %
Hill and Mountain					
A.	Dalit	852,287	908,378	1,760,665	58.11
1	Karmi	432,937	463,017	895,954	29.57
2	Damal	188,329	201,976	390,305	12.88
3	Sarki	153,681	165,308	318,989	10.53
4	Badi	2,152	2,290	4,442	0.15
5	Gaine	2,857	3,030	5,887	0.19
6	Sunar	72,331	72,757	145,088	4.79
7	Chumar	NA	NA	NA	NA

B.	Tarai Dalit	563,017	532,984	1,096,001	36.17
8	Bantar	18,139	17,700	35,839	1.18
9	Chamar	138,878	130,783	269,661	8.90
10	Chidhimar	6,516	5,780	12,296	0.41
11	Santal/ Sattar	21,515	21,183	42,698	1.41
12	Doom	4,631	4,300	8,931	0.29
13	Dushadha/ Paswan	82,173	76,352	158,525	5.23
14	Dhobi	38,350	35,063	73,413	2.42
15	Halkhar	1,848	1,773	3,621	0.12
16	Jhangar	20,892	20,872	41,764	1.38
17	Khatwe	38,643	36,329	74,972	2.47
18	Lohar	42,270	40,367	82,637	2.73
19	Mushar	88,041	84,393	172,434	5.69
20	Sattar	21,515	21,183	42,698	1.41
21	Tatma	39,606	36,906	76,512	2.53
C.	Newar Dalit				
22	Chayme				
23	Kasai	NA	NA	NA	NA
24	Kuche				
25	Kusule				
26	Pode				
D.	Unidentified Dalit	85,063	88,338	173,401	5.72
Total Dalit Population		1,500,367	1,529,700	3,030,067	100.00

Source: National Census, CBS, 2001 (Based on Table 16)

Note: NA: Data not available

Traditionally, there castes inside Madhesi Dalits have different nature of work. Each of the caste has been confined a set of work to perform. Below table illustrates the castes and the respective nature of work that they generally perform.

Table 2: Different caste levels with their respective traditional occupation

S.N.	Caste	Traditional Occupation
1.	Dhobi	Washing and ironing clothes
2.	Tatma	Making clothes
3.	Paswan, Dushad	Guarding
4.	Pasi	Selling tadi
5.	Musahar	Working in fields as labour
6.	Chamar	Making shoes, working in bands, mid-wife
7.	Khatwey	Agriculture, guarding, working with bamboo
8.	Kori	Labour
9.	Dom/ Dum	Making daliya
10.	Mester/ Halkhor/ Balmiki	Cleaning
11.	Khatik	Rearing pigs
12.	Chidhimar	Killing and selling birds
13.	Pathar Katta	Working in rocks, making silauta
14.	Kakhiya	
15.	Kalhar	
16.	Sarbhangha	
17.	Bantar	Performing shows using monkey

Untouchability is practiced in schools, 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.

The literature on Tarai Dalits is extremely sparse. Over the last few decades both foreign and Nepalese scholars have carried out researches that enhance our knowledge on the Tarai Dalits and their cultures. However, there are only a few research projects worth mentioning, that have been carried out on Tarai Dalits (Gaige, 1975; Jha, 2001 and Dahal, 1978). Scholarly studies focusing on ethnographic details of Tarai Dalits are virtually non-existent so much is still unknown regarding their origin, culture, tradition, and socio-economic aspects.

Ganesh (2007) writes in an article entitled 'Popular Education in the Dalit Movement' of Siraha and Saptari districts in the eastern Tarai region. The districts are affected by floods and landslides in the rainy season. This mostly affects the Dalit communities and other marginalized people who live on the banks of the rivers. Residents are mostly from Madhesi communities. Saptari district has the

highest number of Dalit inhabitants compared to other districts in the country. The next largest population of Dalits is in Siraha district. Dalit sub castes are Chamars, Doms and Musahars from the Madhesi Dalit community live here. He further writes,

'The Dalits do not have sufficient land to make ends meet. They don't even have ownership of the land they till or on which they have built their houses. This land has either been claimed by somebody else or has never been entitled. A landlord can displace the tenants at will or retain them under his control. The Dalits are compelled to take loan with exorbitant monthly interest rate of between five to ten percent. The wage is extremely low in their own locality. Therefore, the majority of them go to India for employment but their hard-earned money is usually spent on paying back the capital and interest of the loan.'

Nepal National Dalit Social Welfare Organization (NNDSWO, 2006) states in its executive summary of Ethnographic Study of Hill Dalits in Nepal,

'Dalit or the untouchable communities have the lowest status in the Hindu social structure. Dalits who constitute over 11 percent of the total population are discriminated by the upper caste Hindus because of the deep-rooted beliefs fostered ironically by the religion itself. Though the caste system was formally abolished following the introduction of the New Legal Code (Naya Muluki Ain) in 1963, Dalits across the country are still treated as untouchables. People belonging to higher caste in many parts of the country still do not accept water and cooked food from them. As Dalits are part of the larger Hindu social structure, they also practice the Hindu model of untouchability and exclusion is very much alive within their social structure.'

In Nepal, discrimination is deep rooted and ingrained in the caste system existent in the Nepalese society that adversely affects 4.5 million Dalits. The constitutional guarantees prohibiting the practice of untouchability had little or no effect. The institutions created by the government like the National Committee for the Upliftment of the Depressed, the Oppressed and Dalit Community, National Women's Commission, National Dalit Commission, and the National Human Rights Commission have proved to be inadequate and ineffective. The NHRC, which is the most effective national institution, did not have any recommendation on Dalits in its annual report of 2003 on the subject (NHRC, 2003).

A website (WWW.NHRC_NEPAL.ORG) on Dalit information writes that the Himalayan country Nepal has about 20 percent of her 23 million population still suffering from age-old socio-economic and political oppressions based on Hindu caste discrimination. The forms of these oppressions are manifold; "untouchability" is the most outrageous one. It is only recently that hardships and atrocities meted out to Dalits in the country have started to appear in Nepalese press. Nevertheless, there is still a humongous gap between chilling realities and what surface out. Dalits, excluded as they are from the socio-economic and political mainstream in the country, are an entity barely known to the outside world.

Nepal retains its centuries-old caste system. Dalits, the discriminated people under this system, suffer from restriction on the use public amenities, deprivation of economic opportunities, and general neglect by the state and society.

More than twenty Dalit caste groups exist in the country at present. Identifying a caste group is problematic. It requires a study of diverse cultures of different ethnic groups and geographical areas. Thus even the government classification system is open to question.

Feminist Dalit Organization (FEDO), 2004 writes 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 Dalits are positively correlated with the extent of development of the area where they reside.

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 (Shrestha, 2004).

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 the 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 the 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 labor do not therefore necessarily improve their economic conditions (Shrestha, 2004).

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. Competent Dalit teachers are discouraged from occupying higher executive positions in schools.

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 Jumla region, Dalit students sit outside the classrooms.

The denial of entry into private houses of higher caste people extends to their cowsheds in the case of the far western Nepal. They have a belief that if a Dalit enters the cowsheds and touches the rope of cows or buffaloes and the water pot, the animals will die or will give less quantity of milk. The prohibition on 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.

Government officials generally ignore, and at times ill-treat, Dalits seeking services from the government. Treated like second-class citizens, services are generally delayed. They are also abused by addressing them with disrespectful words (such as using the word *tan* instead of *Hajur* or *Tapain*).

Dalit women development programs of the government or donor agencies are elaborated without the participation of the Dalit women themselves. This leads to the implementation of development programs that are not applicable to the Dalits.

The so-called “social boycott,” a practice of exclusion of people from their families and group, is normally resorted to in cases of

- i) Inter-caste marriages, where a higher-caste man marries a lower-caste woman. It also happens when non-Dalit women marry Dalit men. In both cases, the women bear the brunt of the disapproval of the marriage;
- ii) Failure to follow traditional norms and values (applicable to Dalits and non-Dalits);
- iii) Refusal of the Dalits to undertake their traditional caste-based occupation, such as disposal of dead animals.

Key positions in political parties are mostly held by higher-caste people. Dalits, prevented from holding these positions, are always discouraged from exercising their political rights. Political leaders pay “lip service” to Dalit communities in order to collect votes. Political parties mobilize the Dalits only to serve the interest of the party. Political parties, like *Nepal Dalit Sang* (Nepali Congress) and *Nepal Dalit Jatiyal Mukti Samaj* of the Communist Party of Nepal/United Marxist League, are considered pro-Dalits. But these parties never encourage Dalits to become candidates themselves, resulting in few Dalit representatives in the National Assembly. There are only four Dalit representatives nominated in the parliament. The voices of the Dalits are hardly heard, and the representatives are instead used by different political parties.

Representation of Dalit women in party politics is almost negligible. Though the constitution of Nepal has reserved seats for women, which is limited to 5% of the total seats for national and local elections, political parties deny any seat to Dalit women. At the same time, Dalit women are not empowered to use the opportunity granted by the Constitution.

Dalits suffer from a number of atrocities such as battering, mental torture, rape, break-up of inter-caste marriage, false allegations, etc. Higher-caste people do not hesitate to beat Dalit women in public places, if they are found to break laws, or norms and values of the Hindu tradition (Shrestha,

2004). There are reportedly 205 types of discrimination against the Dalits - 54 types of discriminations relate to denial, 10 relate to entry in public places, 14 relate to services, six relate to access to common resources, 10 relate to kinship and three relate to relationship and 14 relate to public participation (The Kathmandu Post, March 2004).

On 17 May 2004, Sita Sada, a 17-year-old Dalit girl was allegedly kidnapped from her house at a Dalit settlement in Inarwa-6 in Sunsari district of Nepal and killed after being gang raped. The police freed the culprits (The Kathmandu Post, May 2004). Despite a constitutional provision prohibiting the practice, it remains rampant, and the perpetrators are seldom prosecuted. Like most institutions in Nepal, institutions that are mandated to tackle caste-based discrimination are ineffective. The National Committee for the Upliftment of the Depressed, the Oppressed and Dalit Community consists of political appointees whose sole purpose seems to be silencing opposition to the government within the Dalit community. Besides bringing a draft bill on the Upliftment and Protection of the Dalit Community before parliament, which remains stalled due to the suspension of parliament, the National Dalit Commission has done little else. As it is directly under the Ministry for Local Development, its functioning depends upon the whims of concerned minister and is subject to political influence. It is not a permanent body: its mere two-year tenure impedes its functioning and its continuation is subject to the decision of parliament. The National Women's Commission reportedly prefers to direct complaints to the National Dalit Commission rather than taking up the cases filed with it. The National Human Rights Commission does not have any Dalit member. The NHRC in its 2003 report failed to make any recommendation on the Dalits (NHRC, 2003).

In most places, Dalits live mainly in separate villages. Dalits are not allowed to enter many Hindu temples, for fear of polluting the temples. Dalits have been chased out, abused and beaten up for daring to set foot inside a temple, even though it is a temple of their religion. While Dalits are considered as "untouchable" - too "polluted" to be touched by the upper castes - the rape of Dalit women and girls, who represent the honour of the community - by the upper caste Hindus is commonplace.

Aryal (2006), writes in *The Rising Nepal* dated on 31st December, 2006 that the Dachi VDC is only 15 kilometer northeast of Kathmandu yet it seems so far away from the modernity of the capital city, especially when it comes to the social discrimination of the Dalits. The Dalit community has to clean

their glasses and plates after they eat or drink anything. There are 51 houses of Dalit and about 300 Dalits in the village. However, the urge to change among the Dalits has been remarkable when it comes to reproductive health and STDs. There is a Youth Information and Counseling Centre (YICC) of the Dalits formed by the Family Planning Association of Nepal (FPAN).

He further explains that already, there are changes seen among the Dalits in the last few months. Women who earlier bear up to six children now start saying two is enough. For example, a resident of the VDC said she knows the trouble of having more children. Most of the young couples then have only two children.

CHAPTER III

METHODOLOGY

This chapter deals with the details of conceptual framework, the procedure applied for collecting data and analyzing data. The spatial focus of this study is Madhesi Dalits of Rupandehi district in Western Development Region.

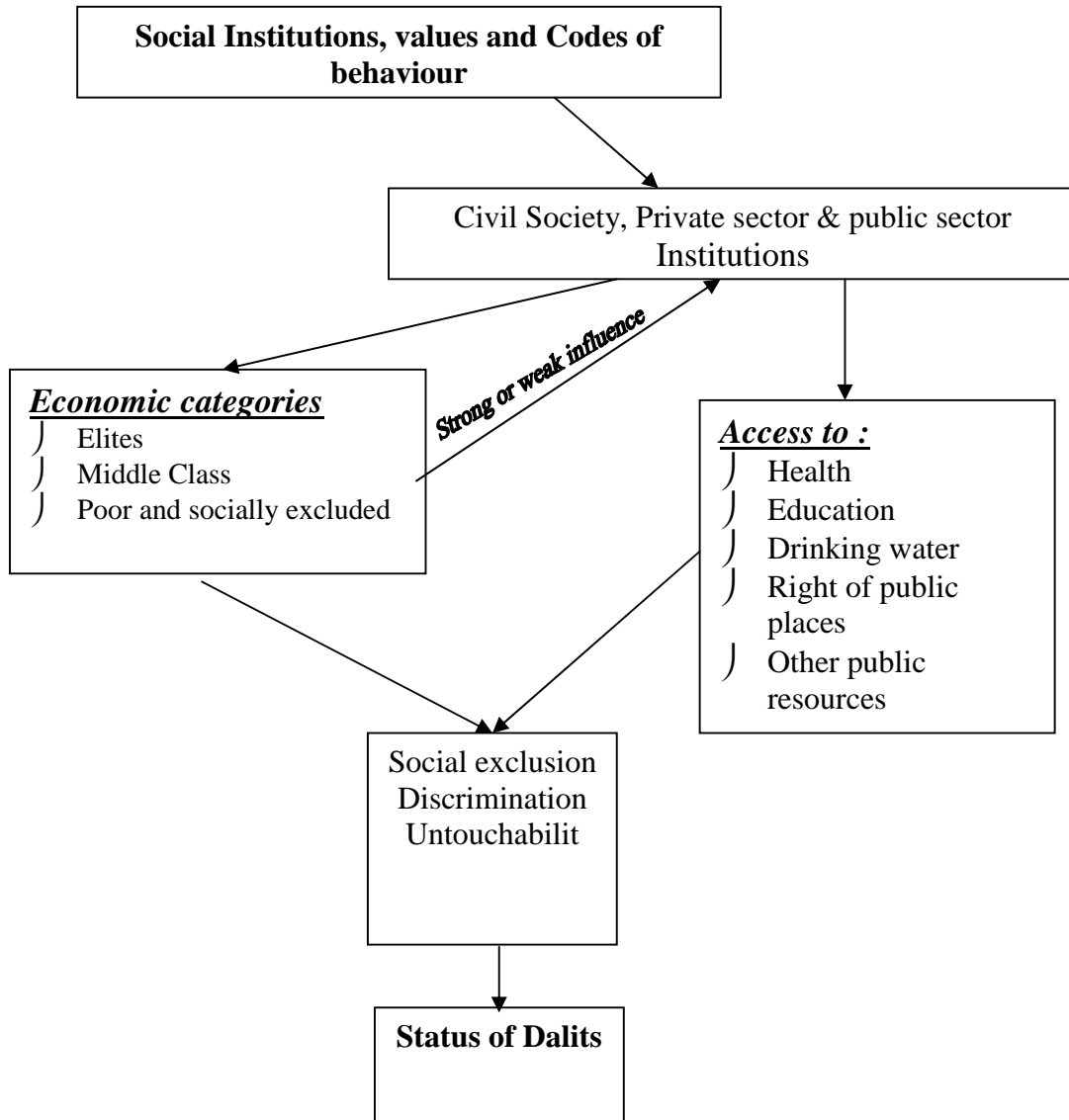
3.1 Conceptual Framework

Caste ethnicity is deep rooted in Nepal. Because of illiteracy and ignorance about their identity, Dalits themselves have not been able to recognize their rights. They rather think it is their duty to serve and not to be against the so-called higher castes groups. Due to the ignorance about their suppression by other caste people, they have less accessibility of social facilities and natural resources. They have less access of drinking water, proper land for settlement, use of public resources, etc. They are even busy in serving the elite groups of the society.

From the following figurative framework, we understand that the civil society, private sector and public sector institutions are influenced by social institutions, values and norms of the society and ultimately the civil code. There are different economic background in the civil society which are categoried as elites, middle class, poor and socially excluded. This determines their strength in the public sector and private sector. It is general that there will be strong influence of elites and middle class people in the civil society and public institutions. Public services like health, education drinking water, right to access public places and resources are also determined by values and norms of the society, civil society and economic categories of the people.

Economic categories and access to public services ultimately determines social discrimination and untouchability. It is normally accepted that people with poor economic category and who are supposed to be untouchable due to the social norms and values are discriminated. If the civil society, social institutions and civil codes restricts to discriminate and abolish untouchability, the status of the Dalits will be higher and non-discriminated. If they are, then their status in the society will be lower in both socially and economically.

Figure 1: Conceptual Framework



3.2 Selection of the Study Area

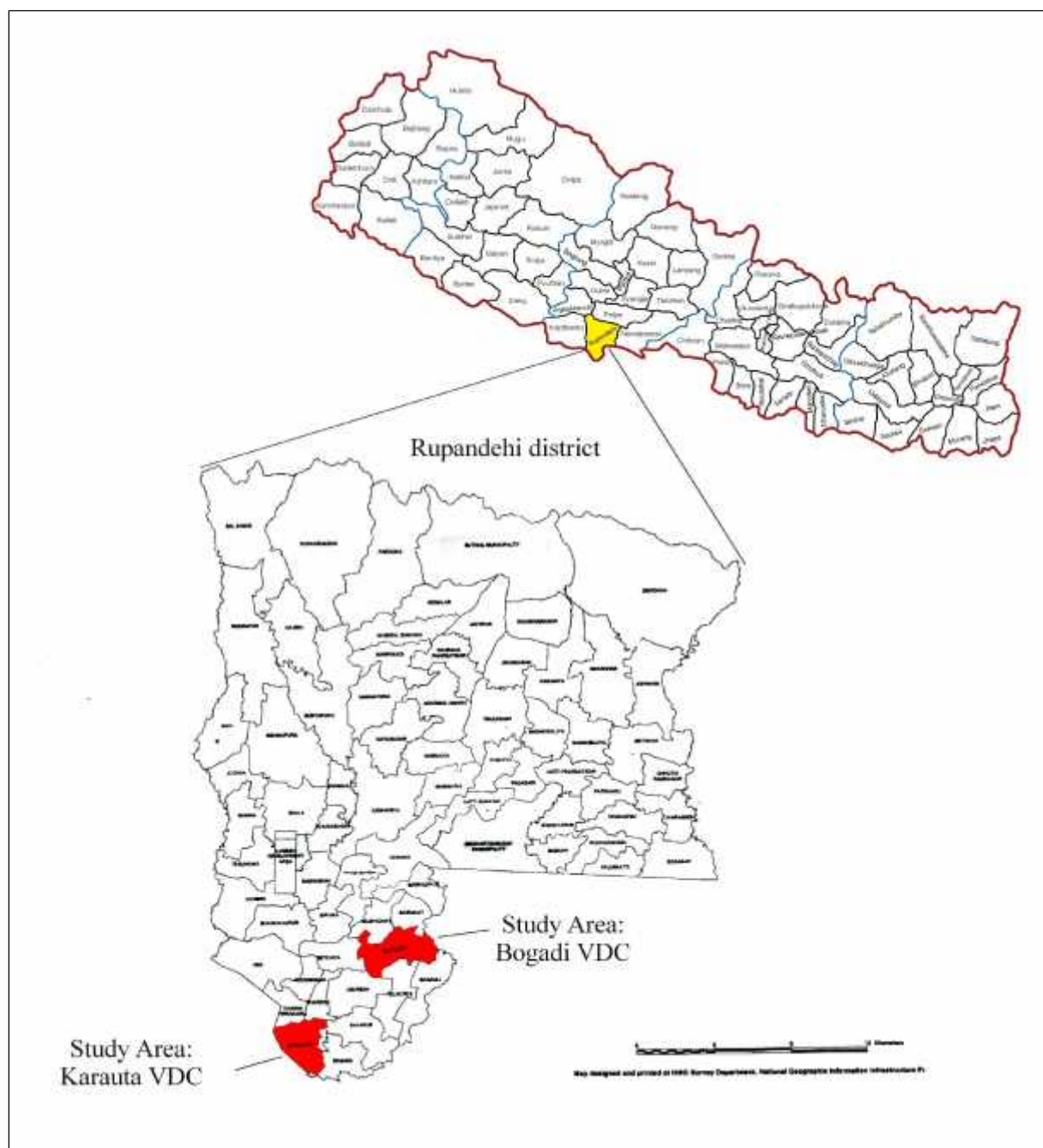
Rupandehi district was purposively selected for the study considering its population mix of Madhesi Dalits. 10 VDCs were then selected purposively considering the population volume of Madhesi Dalits. These 10 VDCs were then divided into two groups according to their location. Each group contained 5 VDCs. Then one VDCs each was selected randomly from these two groups. Below table shows the two groups in which the 10 VDCs have been divided as per their location.

Table 3: Study Area Groups

Group A (South West)	Group B (South East)
Bhagawanpur	Bagauli
Bishnupura	<i>Bogadi</i>
Farera	Chipagadh
<i>Karauta</i>	Pajarkatti
Simara Marchabar	Suryapura

The two VDCs of Rupandehi that were randomly selected are Karauta (ward no. 8 and 9) and Bogadi (ward no. 1 and 7). The VDCs are very distant from each other. Karauta is situated at the western side of Rupandehi whereas Bogadi is situated at the eastern side. The selected wards of each VDC are very far from each other. The distance had been maintained so as to collect as different opinions as possible. Two wards from each VDC are selected randomly for the detail survey.

Figure 2 : The Study Area



3.3 Sample Size and Sampling Procedure

According to census 2001, the total households of Karauta are 1226 and at Bogadi are 1266. Total population of Karauta and Bogadi are 8960 and 8902 respectively. Out of which 1539 were reported as Dalit population in Bogadi and 1596 were reported as Dalit at the same time.

Twenty interviews were conducted in each VDC, 10 interviews at each ward. A total of 40 Madhesi Dalits were selected as respondents using random sampling technique. The respondents were 16 years and above ages.

3.3.1 Sampling Stages:

In the first stage, 2 VDCs were selected from a list of 69 VDCs (the study area) through simple random sampling technique for all three districts. From every sample VDC, approximately 20 respondents were allocated (so that it makes 40 respondents in approximation).

Subsequently in the second stage, the VDC sample size was further distributed into wards. Two wards were selected by employing simple random sampling, and then for each ward, 10 respondents were identified.

In the third stage, households in each sample ward were selected randomly by employing the random walk technique. The starting points for “the Random Walk” will be recognizable locations such as schools, crossroads, chautaras etc. At first, number of Madhesi Dalit households were identified (only Madhesi Dalit households, others were skipped). If it was less than 20, an interviewer would select the first 10 Madhesi Dalit households on the right hand side of his/her route. If it was in between 20 to 29, an interviewer would select the first Madhesi Dalit household and then select each 3rd Madhesi Dalit households on the right hand side of the interviewer route until he/she covered 10 households. If it was 30 or more than 30, an interviewer would select the first Madhesi Dalit household and then select each 4th Madhesi Dalit households on the right hand side of the interviewer route until he/she covered 10 households.

Finally, in the fourth stage, a member in the selected household was selected using a Kish-grid. In this method, one individual is randomly selected to interview from a list of all household members

above 16 years of age. Using the grid ensures that each eligible member in a selected household has an equal chance of being selected.

Kish-Grid: It is a table of random numbers. The grid randomly selects a person from a sample household. In a household, there may be several family members. The grid randomly selects a person out of the family members. This technique ensures equal chance of being selected for all members of a family.

Example:

No. of Members	Household No. (Take a last digit if household no. is more than 9)									
	0	1	2	3	4	5	6	7	8	9
1	1	1	1	1	1	1	1	1	1	1
2	1	2	1	2	1	2	1	2	1	2
3	3	1	2	3	1	2	3	1	2	3
4	1	2	3	4	1	2	3	4	1	2
5	4	5	1	2	3	4	5	1	2	3
6	2	3	4	5	6	1	2	3	4	5
7	1	2	3	4	5	6	7	1	2	3
8	7	8	1	2	3	4	5	6	7	8
9	6	7	8	9	1	2	3	4	5	6
10	7	8	9	10	1	2	3	4	5	6

This is an example of a Kish-grid. In the columns, there are household numbers (0 to 9). In the rows, there are numbers of family members (it starts from 1). In the first household of a particular location (say household no. 1), if there are 3 numbers of family members, the first eldest member of the household will be selected for a survey sample because 'household no. 1' and 'family members 3' converge at a point which has a value 1 (see the table above). Similarly, in the household no.2, if there are 4 numbers of family members, the third eldest member of the household will be selected for a survey sample because 'household no. 2' and 'family members 4' converge at a point which has a value 3 (see the table above). For the household numbers more than 9, the last digit of the numbers should be taken. For instance, if a household no. is 12, see the column with no. 2.

The Kish grid gives a procedure of selection. The expression “Kish grid” comes from the name of Leslie Kish (July 27, 1910 – October 7, 2000), the Hungarian born American statistician. Kish was one of the world’s leading experts on survey sampling. His main work is the book *Survey Sampling* (1965), where he summarized and developed the current theory of sampling and survey design.

The margin of error is +/- 4 percent at a 95 percent confidence level in the entire study area level. The survey does not claim the same level of precision at the district level analysis. Out of 40 respondents, half were males and another half were males of 20 years and above.

3.4 Data Collection Tools and Techniques

A pre-coded structured questionnaire was set that sought to fulfill the aforementioned objectives which was formulated by consulting a thesis supervisor. The questionnaire was formulated in both Nepali and English. However, it was translated in the local language without misleading the meaning of the questions during field survey. A pilot test was carried out in the sample VDCs and the questionnaire was re-administered before the field interview.

Questionnaire was divided into subsections like household information, drinking water supply, discrimination at the water source, health and sanitation, social inclusion, awareness on civic rights and human rights, political participation, sources of cooking fuel, access to and use of electricity, main source of livelihood, land resources, livestock, access to public property and natural resources and type of house.

Inductive method of analysis was the main approach. However, this study was not fully depended on the inductive analysis and it is rather the combination of deductive and inductive analysis. Therefore, some important researches and publications to review the previous status regarding status of Dalits especially Madhesi Dalits were sought.

For the further support to the data, different secondary sources, existing literatures and internet sites were sought to guideline the study as well as for the preparation of report.

3.5 Fieldwork Management and Data Collection

While selecting the informants, local ethnic-caste makeup and gender balance were taken into consideration. It was important as there are various groups of Tarai Dalit in the study area.

Before deploying the field interviews, two-hour counseling was taken regarding data collection, quality control, research methodology, and related field operation plan. Counseling was done about dealing with the respondents like taking smilingly and asking questions looking at their faces. Polite talking, stating the questions clearly and cross questioning in doubt were some suggestions provided by the researcher to the interviewer. Basically, respondents were clarified and encouraged to respond the questions readily and responsibly without any hesitation. Data were collected by the help of local people and in the supervision of the researcher as there was problem in understanding other languages by the respondents.

3.6 Database Management and Analysis

Data were processed and analyzed using the software programmes, SPSS and MS Excel. Data entry was done in the SPSS software. Before entering the data into the SPSS, data were scrutinized and checked for consistency. After the completion of the data entry, data were processed into frequency and percentage distribution tables for each question and checked again for errors. After the analysis, the data were imported in the MS Excel to produce necessary charts and graphs. The raw tables were transferred and put in the formatted tables in the Word Processing. Descriptive method was deployed to analyze the data. Descriptive method of analysis is important and the most popular method of data analysis because it is easy to understand. The another method, statistical test, was not thought important as the relation and effects of different variables could be shown in cross tables and would be complex and difficult to understand by others who have less knowledge in mathematics and statistics. Final report was prepared by analyzing the tables.

CHAPTER IV

DEMOGRAPHIC AND BACKGROUND CHARACTERISTICS OF HOUSEHOLD

This chapter analyses the background characteristics of the respondents and their households particularly by population, age, sex, marital status, religion, etc.

4.1 Background Characteristics of the Households

Demographic characteristics help in determining social status and characteristics of any individual or households. Individual characteristics include Age and Sex, Caste/Ethnicity, Religion and place of residence of Respondents at the time of survey.

4.1.1 Age and Sex

Age/sex distribution of the family is a strong determining factor for the social and economic status of the family. For example, in a family where there are many children and elderly members, such family should expense more in health and food in the one hand and they can not assist family earning the living in the other. In the study area, number of household members and their age and sex were collected in detail. It was found that among 40 household there were 238 people among them 134 were males and 104 were females. The average household size is found 5.93. Table 4 presents the detail of the age and sex distribution of the population in respondents' household.

Table 4: Distribution of Age Group and Sex of the Respondents' Household

Age (in years)	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
0-4	9	6.7	3	2.9	12	5.0
5-9	15	11.2	16	15.4	31	13.0
10-14	25	18.7	9	8.7	34	14.3
15-19	16	11.9	14	13.5	30	12.6
20-24	10	7.5	8	7.7	18	7.6
25-29	8	6.0	6	5.8	14	5.9
30-34	6	4.5	6	5.8	12	5.0
35-39	4	3.0	9	8.7	13	5.5
40-44	12	9.0	10	9.6	22	9.2
45-49	4	3.0	8	7.7	12	5.0
50-54	11	8.2	7	6.7	18	7.6
55-59	2	1.5	-	-	2	0.8
60 & above	12	9.0	8	7.7	20	8.4
Total	134	100.0	104	100.0	238	100.0
Average family size		3.33		2.6		5.93

Source: Field Survey, 2008.

It is clear from Table 4 that higher proportions of the household population were aged 10-14 which is accounted for 14.3 percent followed by aged 5-9 years (13%). It was found that the elderly population aged 60 years and above was also higher which accounted for 8.4 percent. About 33 percent (32.9%) of the population was found to be aged 0-19. Therefore, it can be said that there are more dependent population in the respondent's household. The Crude Activity Rate is explained as 46.78 in 2001 census and Refined Activity Rate is 63.43 percent (CBS, 2003)

4.1.2 Household Education

Education is probably the most important factor to determining socio-economic condition of any individual and household. Education plays great role in seeking rights of the person, attain higher occupation, maintain health and sanitation, and in overall development and improvement in quality of life. Data on education of every household member was collected. The result from the study population is presented in Table 5.

Table 5: Distribution of the Household Population 6-Years and Above by Education

Education	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
Illiterate	68	54.4	75	74.3	143	63.3
Literate but no formal education	9	7.2	4	4.0	13	5.8
Primary	34	27.2	17	16.8	51	22.6
L. secondary	9	7.2	4	4.0	13	5.8
Secondary	5	4.0	1	1.0	6	2.7
Total	125	100.0	101	100.0	226	100.0

Source: Field Survey, 2008.

It is interesting to note from the Table 5 that no one among the respondents' household member was found to have passed SLC and above level of education. There is high illiteracy in the study area. 63.3 percent of the people are illiterate and only remaining 36.7 percent of the household members reported having literacy. With respect to literates, higher proportions of the people reported having attained primary level of education which is accounted for 22.6 percent. Similarly, 5.8 percent each of the respondent's household members reported having attained lower secondary and literate by non-formal education.

4.2 Demographic and Socio-Economic Characteristics of the Respondents

4.2.1 Age and Sex

As aforesaid, 20 each of the selected households were interviewed where half of the respondents were males and another half were females. Only two wards from each VDC were selected and 10 each households were selected from each ward of a VDC. The distribution of the respondents by age and VDC is presented in Table 6.

Table 6: Distribution of the Respondents by Age and VDC

Age group (in years)	Bogadi	Karauta	Total	Percent of the total
20-24	0	4	4	10.0
25-29	1	2	3	7.5
30-34	4	1	5	12.5
35-39	1	2	3	7.5
40-44	6	4	10	25.0
45-49	1	0	1	2.5
50-54	6	3	9	22.5
55-59	0	1	1	2.5
60 & above	1	3	4	10.0
Total	20	20	40	100.0

Source: Field Survey, 2008.

Table above depicts that one-fourth of the respondents are ages 40-44 years followed by 50-54 years which is accounted for 22.5 percent. More than 12 percent of the respondents (12.5%) of the respondents reported their age as 30-34. Ten percent each of the respondents found aged 20-24 and 60 years and above.

4.2.2 Caste/Ethnicity

Within Madhesi Dalits, there are many sub-castes. Among them there is variation in socio-economic condition among different castes. The information on caste/ethnicity was collected in the field survey. The result is presented in Table 7.

Table 7: Distribution of the Respondents by Caste/Ethnicity

Caste/Ethnicity	Karauta	Bogadi	Total	Percent of the total
Paswan*	1	0	1	2.5
Pasi	7	0	7	17.5
Chamar**	9	13	22	55.0
Dhobi	3	7	10	25.0
Grand Total	20	20	40	100.0

Note: * also known as Dushadh ** also known as Mochi, Harijan and Rabidas

Source: Field Survey, 2008.

Table 7 is evident that more than half of the respondents (55%) reported that they are Chamar, Mochi, Harijan and Rabidas followed by Dhobi alone (25%). More than 17 percent (17.5%) of the respondents reported as Pasi and the rest 2.5 percent reported Paswan and Dushadh.

4.2.3 Education

Education is supposed to be the means and end of development. Education is a basic need for human being. Education changes attitudes and behaviour of the people through knowledge on different matters. The information on education was collected from the field among the respondents. It was found that the literacy of the study area was very poor.

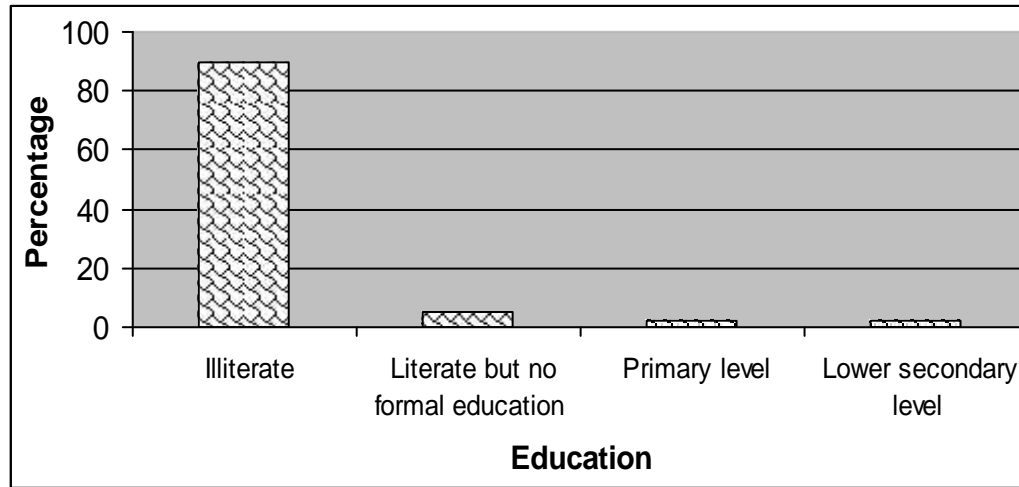
Table 8: Distribution of the Respondents by Education

Education	No. of Respondents	Percent
Illiterate	36	90
Literate but no formal education	2	5
Primary level	1	2.5
Lower secondary level	1	2.5
Total	40	100

Source: Field Survey, 2008.

Table 8 shows that only ten percent of the respondents are literate. It is interesting to note that no respondent reported having passed secondary level and above. From the household record it was found that about 37 percent of the household members were literate. It seems that the literacy is being higher for the new generation. Figure 3 also shows about the education status of the respondents.

Figure 3 : Percentage Distribution of the Respondents by Education



4.2.4 Marital Status

Marriage is a social event and plays great role in bearing the number of children. Based on the geographical location and socio-cultural tradition of the people in the different area, age at marriage and marital status of the people vary. For instance, in a society where child marriage is prevalent, most of the girls and boys aged 20 will be married and if the society restrict widow marriage, many women of elderly ages will be widow. Information on marital status was included in the questionnaire of the study. The result is presented in Table 9.

Table 9: Distribution of the Respondents by Marital Status

Marital Status	No. of respondents	Percent
Married	37	92.5
Unmarried	1	2.5
Widow/widower	2	5.0
Total	40	100.0

Source: Field Survey, 2008.

It is pertinent in the Table 9 that most of the respondents accounting 92.5 percent are married. Only five and 2.5 percent of the respondents reported widow/widower and unmarried respectively. This shows that there is prevalence of early marriage in the study area.

4.2.5 Religion

Religion may also determine the socio-economic status of the people because the concept and tradition of the people varies based on their religion. For e.g. Hindu people think children as gift of God and is it found the same in the case of Muslims too. Muslims even reject using family planning methods thinking it as out of their religious belief. Therefore, they bear more children. The more children, the more is the parental burden. A question on religion was included in the questionnaire. The result is worthless to present in the table because all the respondents reported that they were Hindu.

4.2.6 Occupation

As we have studied earlier, the education of the households and respondents is very low. Other characteristics of the respondents are lower. All of the respondents are found having low occupations. The distribution of the respondents according to their occupation is presented in Table 10.

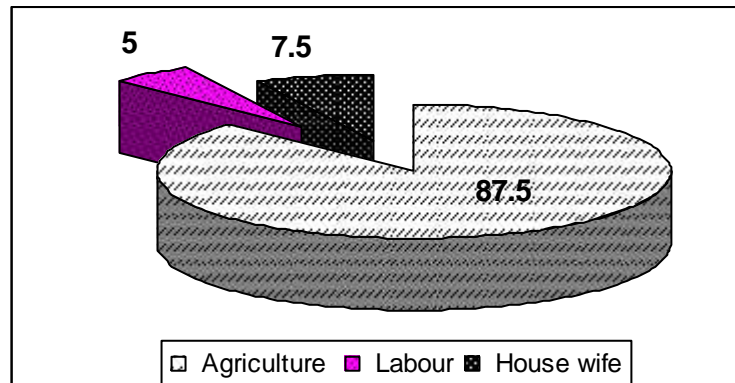
Table 10: Distribution of the Respondents by VDC and Occupation

Occupation	Bogadi	Karauta	Total	Percent of the total
Agriculture	17	18	35	87.5
Labour	2	0	2	5.0
House wife	1	2	3	7.5
Grand Total	20	20	40	100.0

Source: Field Survey, 2008.

It is clear to see from the Table 10 that 87.5 percent of the respondents are engaged in agriculture followed by housewife (7.5%). Only five percent of the respondents reported that they were engaged as labour. It can be said that the status of the respondent is very low in terms of occupation.

Figure 4 : Percentage Distribution of the Respondents by VDC and Occupation



Out of the 2 respondents of Bogadi who are engaged in labour work, one goes to his own village for labour and another one goes to a nearby town for labour work.

CHAPTER V

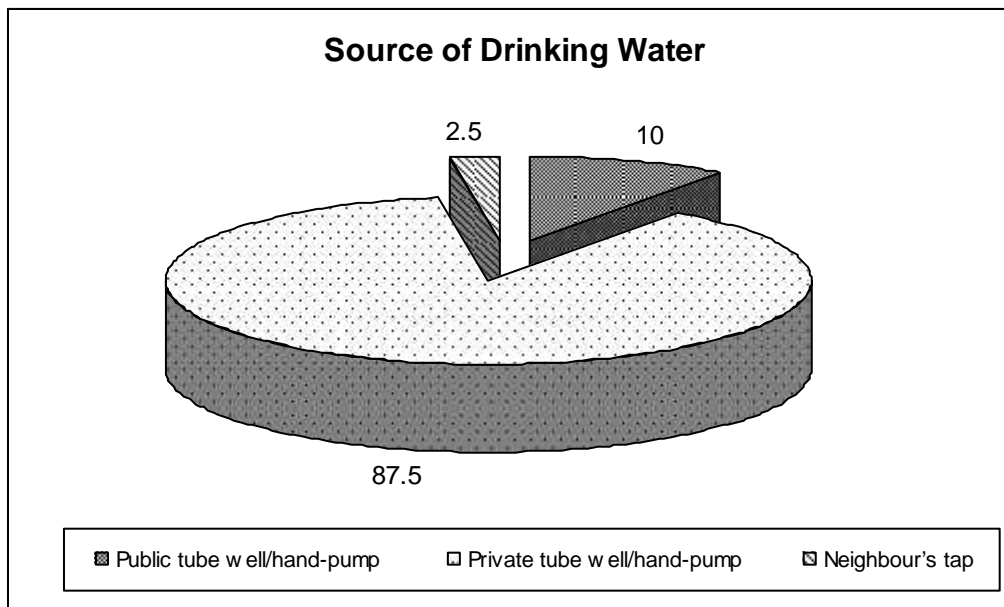
ANALYSIS OF SOCIAL ASPECTS

5.1 Accessibility and Discrimination on Drinking Water

5.1.1 Source of Drinking Water

Drinking water and its source of supply is a matter of public health. In Tarai, most of the marginalized group depends on well water so there is high infant and child mortality. It is prevalent mainly due to water-borne diseases like diarrhea and dysentery. Respondents were asked about the source of drinking water which they were using.

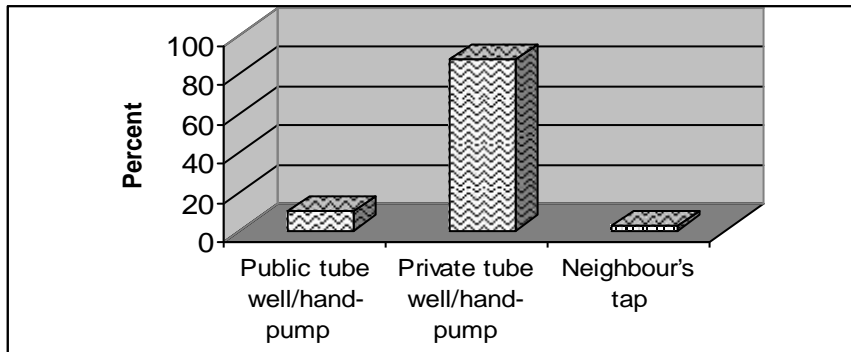
Figure 5 : Distribution of the Households by Source of Drinking Water



Source: Field Survey, 2008.

It is easy to understand from Figure 5 that most of the households in the study area use private tube well or hand-pump. More than 87 percent (87.5%) of the respondents reported on it. Ten percent of the respondents also reported that they use public tube well/ hand-pump water. Only 2.5 percent of the respondents' households are found having used neighbour's tap. This shows that the respondents depend on either private or public well water. No significant difference was observed between the two VDCs regarding the source of drinking water supply.

Figure 6: Distribution of the Households by Source of Drinking Water



5.1. 2 Assistance in the Construction of Water Source

Respondents were asked about the assistance in the construction of the water source they were using. All of the households who had private tube well or hand pump reported that they constructed themselves. The detailed responses are presented in Table 11.

Table 11: Distribution of the Respondents by Assistance of the Source of Drinking Water

Assistance by	Bogadi	Karauta	Total	Percent of the total
Myself	16	19	35	87.5
VDC office	3	0	3	7.5
NGO/Project	1	1	2	5.0
Grand Total	20	20	40	100.0

Source: Field Survey, 2008.

Table 11 shows that majority of the respondents i.e. 87.5 percent reported that they themselves constructed the source of water (tube well/ hand-pump) themselves. Only 7.5 percent of the respondents reported that they use the water of tube well or hand pump constructed by VDC office. Only five percent of the respondents are found reporting NGO/Project as assistant to construct their source of drinking water supply.

5.1.3 Household Member to Fetch Water

In order to find if there was discrimination or division of work to fetch water, respondents were asked about the household member to fetch drinking water. It was found that there was no particularly person to fetch water. Whoever needed would fetch the water he needed. This may be because the

source of water is nearby there housing. The detailed responses from the field survey is presented in Table 12.

Table 12: Distribution of the Respondents by Household Member to Fetch Water

Household member	Bogadi	Karauta	Total	Percent of the total
Elderly married women	4	1	5	12.5
Anyone who is in need	12	18	30	75.0
Nobody has to go, direct connection at home	4	1	5	12.5
Grand Total	20	20	40	100.0

Source: Field Survey, 2008.

It is notable from the Table 13 that three-fourth of the respondents said that there is no particular person to fetch water whoever needs fetches. About 12 percent (12.5%) of the respondents reported that elderly married women fetch water for their home. Similarly, 12.5 percent of the households have direct connection of water so nobody has to fetch.

5.1.4 Discrimination in Using Public Source

All the respondents regardless of their source of drinking water were asked if they felt discriminated while using public water source. The respondents who would use private source were also asked this question because they have experience of the values of their locality. The responses are tabulated in Table 13.

Table 13: Distribution of the Respondents by Feeling of Discrimination While using Public Source of Drinking Water

Discriminated?	Bogadi	Karauta	Total	Percent of the total
Yes	15	13	28	70.0
No	5	7	12	30.0
Grand Total	20	20	40	100.0
<i>Persons to discriminate</i>				
Upper caste Madhesi	15	13	28	100.0

Source: Field Survey, 2008.

It is clear to see from the Table 13 that seventy percent of the respondents reported that they feel discriminated while using public source of drinking water. The rest 30 percent in contrast reported they don't feel any discrimination. Similarly all of the respondents who feel discriminated reported that they are discriminated by upper caste Madhesi people.

5.1.5 Way of Using Drinking Water

Information was also collected for how they treat water before using or drinking it. Only one respondent from Karauta VDC reported that the household treats water before using it and the family boils water before using it. Other all the respondents reported that they directly use the water from tube well or hand-pump.

5.2 Status of Sanitation

In order to analyze the status of the sanitation in the study area, mainly the information on toilet facility was collected.

5.2.1 Toilet Facility

Respondents were asked about the facility of toilet and the type of toilet they had in order to find out their sanitation status. It was observed in the field that most of the households had very poor settlement with poverty, hunger and illiteracy. Therefore, their sanitation status was also very low. The summary of their report is presented in Table 14.

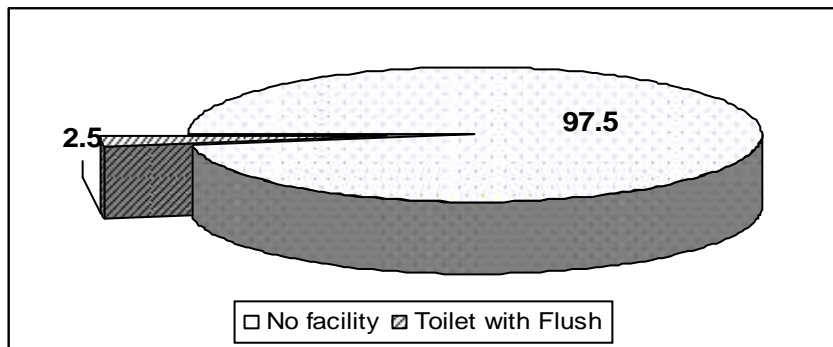
Table 14: Distribution of the Respondents by Facility of Toilet

Toilet Facility	Bogadi	Karauta	Total	Percent of the total
No facility	20	19	39	97.5
Toilet with Flush	0	1	1	2.5
Grand Total	20	20	40	100.0
If no, place for defecation				
Open land (bush)	20	19	39	100.0
Reason for not constructing toilet				
Lack of money	20	19	39	100.0

Source: Field Survey, 2008.

Figure 7 clearly shows that almost all of the households among the study households have no toilet facility at all which is accounted for 97.5 percent but the rest 2.5 percent i.e. only one household has toilet facility that is flush toilet. Among the respondents who reported of not having toilet facility were further asked where they defecate then. Interestingly, all of them reported that they defecate in the open area like bush. They were again asked about the reason for not constructing toilet. Again all of them reported of not having money to construct toilet.

Figure 7 : Percentage Distribution of the Respondents by Facility of Toilet



5.3 Participation in Public Ceremony and Weddings

5.3.1 Celebration of Festivals Together with Non-Dalits

The caste system is still prevalent and is an issue for family dispute and social disorder in many societies of Nepal. In order to find the status of discrimination to Dalits, respondents were if they would celebrate festivals with Non-Dalits. If there is system of untouchability, they don't celebrate the festivals together which is celebrated mainly by eating different varieties of food items. Dalits even are not allowed to touch water fetched from the same tap; they are not allowed to enter the house of non-Dalits, etc.

It is clear to see from the Table 16 that seventy percent of the respondents reported that they don't celebrate together with Non-Dalits but 27.5 percent of the respondents, in contrast, reported having celebrated the festivals together with Non-Dalits. One respondent however did not state anything about it.

Table 15: Distribution of the Respondents by Celebration of Festivals Together with Non-Dalits

Celebration of festival together?	Bogadi	Karauta	Total	Percent of the total
Yes	7	4	11	27.5
No	13	15	28	70.0
Not stated	0	1	1	2.5
Grand Total	20	20	40	100.0
Festivals celebrated together				
Holi	7	3	10	90.9
Diwali	3	2	5	45.5
Chhat	4	2	6	54.5
Dashara	4	2	6	54.5

Source: Field Survey, 2008.

Note: The sum of percent in the columns for festivals celebrated together exceed 100 because of multiple responses.

Among the respondents who stated of having celebrated the festival together with Non-Dalits were further asked about the festivals they celebrate together. Ten respondents comprising seven from Bogadi and 3 from Karauta reported they celebrate Holi together. Six respondents each comprising four from Bogadi and two from Karauta reported they celebrate Chhat and Dashara together. This shows that there is deep rooted caste system in the study area. They were found celebrating those festivals together which are celebrated without sharing food. They don't celebrate other festivals together which is celebrated by sharing food. Bogadi VDC is found little bit better off than Karauta in this matter.

5.3.2 Invitation to Dalits by Non-Dalits in Wedding

Invitation to Dalits in wedding ceremony and other individual celebrations shows their inclusion and non-discrimination. In the hill region, Dalits are called for Band and music in wedding but they are given food in separate place and are not called as guest but as entertainer/worker. Respondents were asked if they were invited in the wedding of the Non-Dalits in order to find out the discrimination against them. The responses are tabulated in Table 17.

Table 16: Distribution of the Respondents by Invitation and Participation of Wedding of Non-Dalits

Invited in the wedding?	Bogadi	Karauta	Total	Percent of the total
Yes	4	6	10	25.0
No	16	14	30	75.0
Grand Total	20	20	40	100.0
<i>Do you Participate then?</i>				
Yes	4	6	10	100.0

Source: Field Survey, 2008.

Table 16 is evident that there is less invitation and participation of Dalits in Non-Dalits' wedding. Three-fourth of the respondents reported that they are not invited in Non-Dalits' wedding but only one-fourth of the respondents reported they are invited. Among the respondents who reported to have invited were further asked if they would participate. All of them reported that they participate in the invitation of Non-Dalits.

5.3.3 Invitation by Dalits to Non-Dalits

There should be dual relationship to eradicate discrimination against Dalits. Dalits themselves hesitate to participate in the public programs and frighten to share the public things. They think it is sin to do these things. In order to find out their consciousness about untouchability, respondents were asked if they invite Non-Dalits in ceremonies like wedding. Table 18 presents the summary of their responses.

Table 17: Distribution of the Respondents by Invitation to Non-Dalits

Invite in the wedding?	Bogadi	Karauta	Total	Percent of the total
Yes	4	8	12	30.0
No	16	12	28	70.0
Grand Total	20	20	40	100.0
<i>Do the Non-Dalits Participate?</i>				
Yes	4	6	10	83.3
No	0	2	2	16.7
Total	4	8	12	100.0
<i>Eat together in the ceremony?</i>				
Yes, they do	0	2	2	20.0
No, they don't	2	2	4	40.0
Some do, some do not	2	2	4	40.0
Total	4	6	10	100.0

Source: Field Survey, 2008.

Table 17 shows that 70 percent of the respondents don't invite Non-Dalits in their (Dalits') wedding but 30 percent invite them. Among the respondents who reported that they invite Non-Dalits were further asked whether they participate or accept the invitation. Among 12 respondents, ten respondents told that they accept their invitation but two respondents however told they don't. Forty percent of the respondents who reported that Non-Dalits participate in the invitation especially in wedding said that they (Non-Dalits) don't eat together and another forty percent said that some do, but some do not.

5.3.4 Feeling of Discrimination or Suppression

Respondents were asked about their feeling of discrimination or suppression in different forms. This is also a social condition of Dalits. They have to bear many problems staying in the same society. Somewhere they are thought second citizens and dominated as animals. The respondents who reported that they feel dominated were further asked where and when they are discriminated. The analysis of their report in the field survey is presented in Table 18.

Table 18 : Distribution of the Respondents by Feeling of Discrimination and the Forms of Discrimination

Ever felt discriminated?	Bogadi	Karauta	Total	Percent of the total
Yes	18	13	31	77.5
No	2	6	8	20
Not stated	0	1	1	2.5
Grand Total	20	20	40	100.0
Forms or place discriminated				
At water sources	4	0	4	12.9
At house of upper caste	14	13	27	87.1
Total	18	13	31	100.0

Source: Field Survey, 2008.

It is understood from the Table 18 that most of the respondents felt discriminated which is accounted for 77.5 percent of the respondents. Among the respondents who reported having felt discriminated were further asked about the forms or place where they feel discriminated. Most of them (87.1%) reported that they feel discriminated at house of upper caste people.

5.4 Access to Various Resources

5.4.1 Membership of Organization

In order to know about the Dalits' participation in formal or informal association or social sector, they were asked about their involvement in such sectors and the name of organization. The responses are tabulated in Table 19.

Table 19: Distribution of the Respondents by Membership in Organization

Membership in Organization?	Bogadi	Karauta	Total	Percent of the total
Yes	6	1	7	17.5
No	14	19	33	82.5
Grand Total	20	20	40	100.0
Kind of Association				
Community based organization	5	1	6	85.7
Caste-based organization	1	0	1	14.3
Total	6	1	7	100.0

Source: Field Survey, 2008.

Table 19 clearly shows that there is less participation in organization. More than 17 percent of the respondents (17.5%) reported that they are member in organization but the rest 82.5 percent are not. Most of the respondents who were member in organization were from Bogadi VDC. Among seven respondents six were in community based organization and only was in caste-based organization.

5.4.2 Fuel for Cooking

In order to find out their living standard, respondents were asked about the fuel they use for cooking. As found out their condition earlier, their status is poor to buy LP Gas or construct Bio-Gas. All of the respondents depend on animal dung and firewood for cooking fuel. All of the respondents reported they use both alternatively. Therefore, it is thought not to present in the table.

5.4.3 Facility of Electricity

Facility of electricity is also a indicating factor for living status of people. In this era, electricity is also taken as most important infrastructure. Respondents were asked about the facility of electricity in the village. They were further asked about the facility of electricity at their home who reported having electricity in their village. The responses for the both answers are presented in Table 20.

Table 20: Distribution of the Respondents by Facility of Electricity

Electricity in the village	Bogadi	Karauta	Total	Percent of the total
Yes	20	20	40	100.0
Total	20	20	40	100.0
Electricity at Respondent's house				
Yes	6	12	18	45.0
No	14	8	22	55.0
Total	20	20	40	100.0

Source: Field Survey, 2008.

From the Table 20, it can be clear that the condition of electricity is also poor in the VDC and the respondents' household. It was found that the electricity facility was provided in the VDC but all the respondents don't have such facility because of poverty. They were also found in the state of incapable to pay the charge of electricity and its connection.

Only 45 percent of the respondents told that there is electricity facility at their home but the rest 55 percent responded of not having such facility at their home. This shows that if there is facility at their home, they have no capacity to light the electric tubes due to poverty.

5.4.4 Ownership of Land and Cultivation Status

In order to find out the detailed socio-economic condition of the Madhesi Dalits, they were asked about the ownership of land, amount of the land and cultivation status. Table 21 summarizes the respondents' responses.

Table 21: Distribution of the Respondents by Ownership and Cultivation of Land

Ownership of land	Bogadi	Karauta	Total	Percent of the total
Yes	20	20	40	100.0
No	0	0	0	0.0
Grand Total	20	20	40	100.0
Crops grown				
Rice	18	19	37	92.5
Pulse	11	16	27	67.5
Wheat	17	19	36	90.0
Vegetable	9	9	18	45.0
Oil seed	5	16	21	52.5
Maize	3	2	5	12.5
Sugarcane	7	2	9	22.5

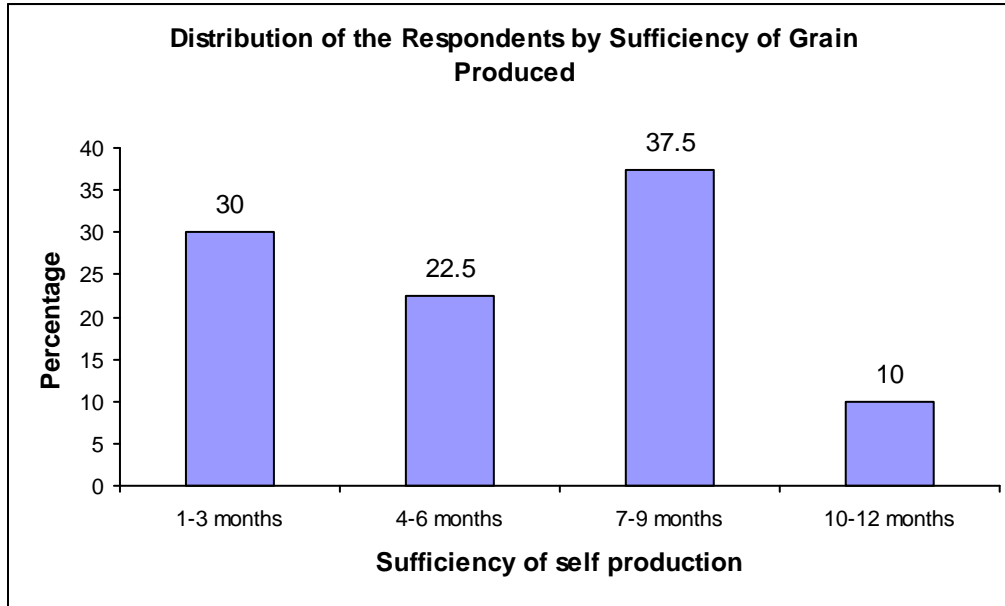
Source: Field Survey, 2008.

It is understood from the Table 21 that all of the respondents are dependent on agriculture and has more or less land for cultivation. Most of the respondents (92.5%) reported that they cultivate rice followed by wheat which is accounted for 90 percent responses. More than 67 percent households also plant pulses and 52.5 percent of the respondents also reported that they cultivate oil seed. The least proportions of the respondents (12.5%) also reported that they cultivate maize.

5.4.5 Sufficiency of Production

In order to draw their economic status, respondents were asked about the sufficiency of the production they produce each year. It was found that most of the respondents' household has no sufficient production in their land. The response on the sufficiency of grain production is presented in Figure 8.

Figure 8: Distribution of the Respondents by Sufficiency of Grain Produced



Source: Field Survey, 2008.

It is pertinent from the Figure 8. that almost all of the respondents' grain production in their household is not sufficient for selling or it is insufficient for them. About half of the respondents (52.5%) reported that they can feed the family for less than six months by their household production. More than 37 percent (37.5%) of the respondents reported that they produce the grains sufficient for 7-9 months. Only ten percent of the respondents reported that they produce the food grains sufficient for 10-12 months. This shows that condition of the respondents' household is poor because even they are engaged in agriculture; the production is insufficient for themselves so there is no other source of income.

5.4.6 Livestock Situation

Livestock farming is also a source for livelihood especially to lower economic groups in the villages. Respondents were asked about the status and types of livestock raised by their household. The responses are presented in Table 22.

Table 22: Distribution of the Households by Number of Livestock

Type of livestock	Bogadi	Karauta	Total
Buffalo	33	41	74
Cow	110	108	218
Goat	0	1	1
Sheep	4	0	4
Grand Total	147	150	297

Source: Field Survey, 2008.

It is understood from the Table that altogether 147 livestock were reported in Bogadi VDC and 150 livestock were reported in Karauta VDC among the respondents' households. Most of the houses were found having cow and buffalo. Only four sheep and one goat was reported in the respondents' household.

5.4.7 Buying behavior of non-Dalits to the goods sold by Dalits

Amazingly, all the 40 respondents said that non-Dalits buy goods such as rice, wheat, maize, milk and diary products sold by them. It was seen that there was no such discrimination.

While in the case of meat sold by the Dalits, the answers were different. The table below illustrates their responses.

Table 23 : Non-Dalit buying meat from the Dalits

Buying meat	Bogadi	Karauta	Total
Yes	6	11	17
No	14	9	23
Grand Total	20	20	40

Source: Field Survey, 2008.

Though there was no discrimination while buying other food items, buying meat did show the biasness. In Bogadi VDC, 14 respondents said that the non-Dalits did not buy meat from the Dalit. While in Karauta, 9 respondents remarked about the discrimination.

5.4.8 Wage Rate

Interestingly, all the 40 respondents said that both male and female Dalits got Rs 50 as their daily wage. The wage rate was same for male and female unskilled workers.

5.4.9 Community Forest

All the 40 respondents said that there was no community forest in their area. Therefore the research objective to know the social-economic and livelihood status on the basis of the use of community forest by the Madhesi Dalit could not be gathered.

5.5 Political Participation of Dalits

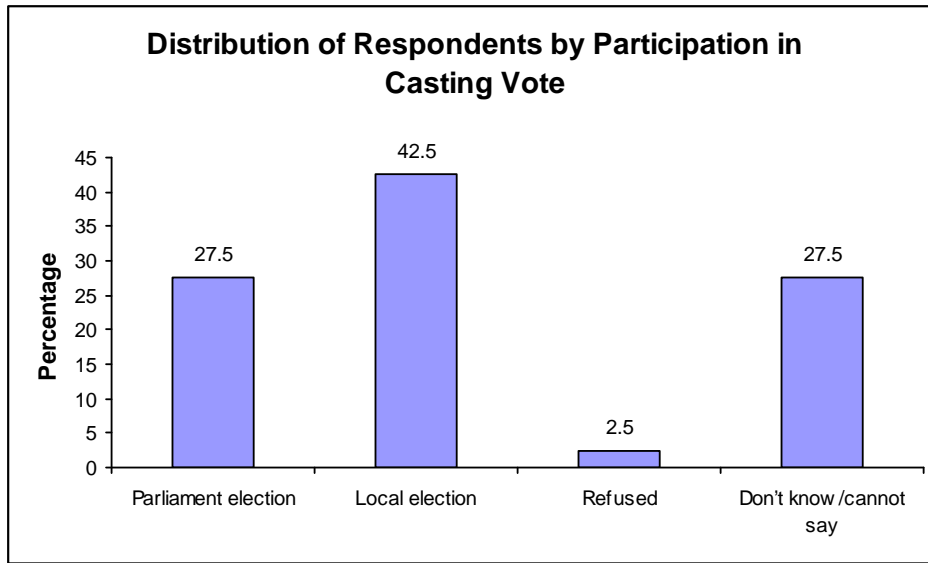
As reported in the Baseline Survey by Dalit Studies and Development Centre, 2007, the political participation of Dalits is very encouraging as 75.2% said they voted in the previous elections. They also contested in the political post mainly at the ward level with 42.3% and likewise majority of them were elected in the same as 35.6% said they were elected. It was good to know that 11.1% said some candidates were elected in the post of VDC chairperson. Regarding CA election only 34.9% said they have heard about it. Those who heard were asked what they expect and 57.3% said more rights for Dalits.

In order to find out the political participation of Dalits, several questions were asked such as if they cast vote in the last election, if there was any candidate from Dalit community, if he/she were selected and if there is any participation in any organization of the respondent.

5.5.1 Casting of Vote

Respondents were asked if they voted in the last elections to find out their active participation in politics. The responses are tabulated in Figure 9.

Figure 9 : Distribution of Respondents by Participation in Casting Vote



Source: Field Survey, 2008.

It is pertinent from the Figure 9 that higher proportions of the respondents voted in the local election of 2056 B.S. which is accounted for 42.2 percent of the respondents. 27.5 percent of the respondents however reported that they voted for parliament election and the same proportions reported that they didn't know or couldn't say. Only one respondent refused to report on this case.

5.5.2 Dalit Candidacy in the Election

To find out the Dalit Candidacy in the election either general parliament election or local election, the respondents were asked if there was participation of Dalits in those elections. Their report on the question is presented in Table 24.

Table 24: Distribution of Respondents by Report on Dalit Candidacy in the Previous Elections

Was there Dalit Candidate	Bogadi	Karauta	Total	Percent (Total)
Yes	10	1	11	27.5
No	6	11	17	42.5
Refused	0	1	1	2.5
Don't know/cannot say	4	7	11	27.5
Grand Total	20	20	40	100.0

Source: Field Survey, 2008.

It is notable from the Table 24 that there was less participation of Dalit in the election. Only 27.2 percent of the respondents reported that there was Dalit candidacy in the election. About 42 percent (42.5%) of the respondents reported that there was no participation as candidate of Dalits in the election.

5.5.3 Membership of Formal or Informal Organization

In order to find out the Dalit's participation in other community based, caste based or other NGOs and INGOs, they were asked about their participation in such organizations. They were found least participated in such organizations. The respondents' responses on the question is presented in Table 25.

Table 25: Distribution of the Respondents by Participation in Organization and the Type of Organization

Are you member of any organization ?	Bogadi	Karauta	Total	Percent (Total)
Yes	6	1	7	17.5
No	14	19	33	82.5
Grand Total	20	20	40	100.0
Kind of Association or Organization				
CBO	5	1	6	85.7
Caste-based organization	1	0	1	14.3
Total	6	1	7	100.0

Source: Field Survey, 2008.

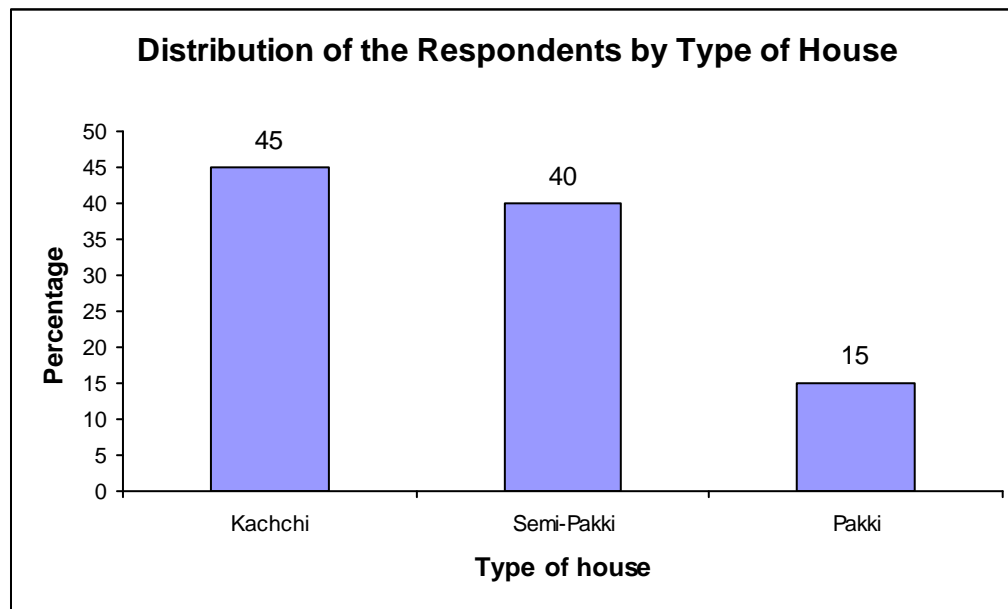
It is clear from the Table 25 that only 17.5 percent of the respondents reported that they are member of organization but 82.5 percent reported that they are not member of any organization. Among the seven respondents who reported having membership of association or organization, six respondents reported that they are the member of community based organization only one respondent reported that he is member of Caste-based organization.

5.6 Type of House

Type of house also shows the living standard of the people. As studied earlier, the living standard of the Dalits in the study VDCs is very poor. They have lower education, lower occupation, sanitation

and in overall lower socio-economic status. Most of the people were found living either in Kachchi house or Semi-Pakki house. The report from the field observation is presented in Figure 10.

Figure 10 : Distribution of the Respondents by Type of House



Source: Field Survey, 2008.

Figure 10 shows that 45 percent respondents' houses are Kachchi and 40 percents response have semi-Pakki house. Only 15 percent of the respondents' houses are found Pakki. This shows that they have lower standard of living.

CHAPTER VI

SUMMARY OF THE FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

6.1 Summary of the Findings

Based on the small scale study with certain purpose and limited time and resource, the following are the findings from the survey among the selected households and the responses reported by the respondents.

The average male, female and total household size is calculated as 3.33, 2.6 and 5.93 respectively. Higher proportion of the household population was aged 10-14 which is accounted for 14.3 percent followed by aged 5-9 years (13%). No one among the respondents' household member was found to have passed SLC and above level of education. About 63 percent (63.3%) of the household members are illiterate and only remaining 36.7 percent of the household members were reported having literacy. With respect to literates, higher proportions of the people reported having attained primary level of education which is accounted for 22.6 percent. One-fourth of the respondents were ages 40-44 years followed by 50-54 years which is accounted for 22.5 percent. More than half of the respondents (55%) reported that they are Chamar, Mochi, Harijan and Rabidas followed by Dhobi (25%). Only ten percent of the respondents are literate. No respondent reported having passed secondary level and above. Most of the respondents accounting 92.5 percent are married. Only five and 2.5 percent of the respondents reported widow/widower and unmarried respectively. All the respondents reported that they were Hindu.

More than 87 percent (87.5%) of the respondents are engaged in agriculture followed by housewife (7.5%). More than 87 percent (87.5%) of the respondents reported they have their own hand pump or

well. Majority of the respondents i.e. 87.5 percent reported that they themselves constructed the source of water (tube well/ hand-pump) themselves. Only 7.5 percent of the respondents reported that they use the water of tube well or hand pump constructed by VDC office. Three-fourth of the respondents said that there is no particular person to fetch water whoever needs fetches. Seventy percent of the respondents reported that they feel discriminated while using public source of drinking water. Also, all of the respondents who feel discriminated reported that they are discriminated by upper caste Madhesi people. Almost all of the households among the study households have no toilet facility at all, which is accounted for 97.5 percent of the reported households. All of the respondents who reported not having toilet at their home told that they defecate in the open area like bush. Also, all of them reported lack of money in the reason for not constructing toilet.

Seventy percent of the respondents reported that they don't celebrate the festivals and feasts together with Non-Dalits but 27.5 percent of the respondents, in contrast, reported having celebrated the festivals together with Non-Dalits. They were found celebrating those festivals together which are celebrated without sharing food. They don't celebrate other festivals together which is celebrated by sharing food. Three-fourth of the respondents reported that they are not invited in Non-Dalits' wedding but only one-fourth of the respondents reported they are invited. Seventy percent of the respondents reported that they don't invite Non-Dalits in their (Dalits') wedding. Forty percent of the respondents who reported that Non-Dalits participate in the invitation especially in wedding said that they (Non-Dalits) don't eat together. Most of the respondents felt discriminated which is accounted for 77.5 percent of the respondents. Among the respondents who reported having felt discriminated most of them (87.1%) reported that they feel discriminated at house of upper caste people.

More than 17 percent of the respondents (17.5%) reported that they are member in organization but the rest 82.5 percent are not. All of the respondents depend on animal dung and firewood for cooking

fuel. All of the respondents reported that there is electricity facility in their village but 45 percent told that there is electricity facility at their home but the rest 55 percent don't have such facility at their home. All of the respondents are dependent on agriculture and has more or less land for cultivation. Most of the respondents (92.5%) reported that they cultivate rice followed by wheat which is accounted for 90 percent responses. Almost all of the respondents' grain production in their household is not sufficient for selling or it is insufficient for themselves for which 97.5 percent of the respondents reported. About half of the respondents (52.5%) reported that they can feed the family for less than six months by their household production.

Eighty-five percent of the respondents' houses are either Kachchi or Semi-Pakki. Only 15 percent of the respondents' households are found Pakki. Altogether 147 livestock were reported in Bogadi VDC and 150 livestock were reported in Karauta VDC among the respondents' households. Most of the houses were found having cow and buffalo. Higher proportions of the respondents voted in the local election of 2056 B.S. which is accounted for 42.2 percent of the respondents. Only 27.2 percent of the respondents reported that there was Dalit candidacy in the election. Only 17.5 percent of the respondents reported that they are member of organization.

6.2 Conclusions

Despite the legal punishment system against discrimination regarding caste, creed and race; there is still strong caste system. As found in the existing literature, the struggle of the Dalits in Nepal against discrimination suffers from a number of obstacles.

Unity among the Dalit organizations is a big obstacle. They all share a common vision: equitable and just society for the Dalits. But with Dalit caste hierarchy and intra-caste discrimination, they lack unity to be able to achieve the goal.

Coordination between the Dalit movement and other movements like women's movement and the indigenous people's movement is lacking. Without solidarity among them, the Dalit movement cannot be strengthened.

Communication gap between local communities and central government is another obstacle. The eight-point program, launched by the previous Prime Minister in June 2001 supposedly meant to eliminate untouchability by helping the empowerment and economic upliftment of the Dalits, is an example. Punishment for caste-based discrimination is highlighted in this program. But since the Dalit communities are unaware of this program, the Dalits do not benefit from it.

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. Ex-Minister Padma Narayan Chaudhary's adverse reaction in the case of the *Chamar* social boycott in the Tarai district regarding the *Chamars'* collective decision to stop disposing animal carcasses, a dirty and stigmatized occupation, is an

example. If the leaders or policymakers themselves prevent the implementation of laws, how can they make proper laws with appropriate punishment in case of violations?

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.

In the study area also, very poor conditions of the Dalits were observed. They are backward in every social and economic sphere of human life. They are not only treated inhuman but they themselves have accepted it. By their response that they don't invite Non-Dalits in their ceremonies and don't participate or invited in feasts and festivals of Non-Dalits. This shows that they also accept caste system. This may be due to the existence of high illiteracy on them. Due to low economic condition, it seemed that they have feeling of humiliation to themselves. The supply of drinking water and sanitation is very low. This can be proved by the responses of most of the respondents that their households use private tube well or hand-pump. Out of forty respondents 39 respondents' households have no toilet who defecate in open place or bush. It seems that they are exposed to health hazards by this because they use well water and defecate in the open land. They have lack of electricity facility as well. They live in Kachchi house, cultivate land and which is not sufficient for the whole year. Only, few households' member were found doing labour outside, other all are engaged in agriculture. From this it can be clear that their economic condition is very poor.

Because of poor background in education and occupation, they are not involved in politics and other organizations like CBOs and NGOs. They feel discriminated when they go to fetch water and go in the houses of Non-Dalits. They are deprived of public facilities and resources. The overall social and economic condition of the Dalits was found miserable. This is because of marginalization by so called upper caste people and feeling of humiliation by themselves.

6.3 Recommendations

The Dalit problem cannot be resolved overnight. Its solution requires a combination of action on the part of the Dalit communities, the government, and the political parties. The Dalit issues should now be treated as political issues that deserve the attention of government bureaucrats and politicians. Laws against the discrimination of the Dalits should be properly enforced, and government programs for uplifting the economic and social status of the Dalits should be fully implemented. Following recommendations are drawn for the overall improvement of Madhesi Dalits' conditions in the study area.

-) First and foremost priority should be given to Dalits' education. Education should be made free for Dalits at least up to secondary level.
-) Economic level should be raised through trainings in agriculture and allowance should be provided for the modern cultivation.
-) They should be involved in every social work and participated in other development activities in their locality where there will be participation of Non-Dalits.
-) Government should pass comprehensive legislation prohibiting all forms of discrimination against Dalits, public and private.
-) Consult with local Dalit groups on further positive steps that can be taken to end social and economic discrimination against Dalits.
-) Investigate all cases of violence directed against Dalits, and prosecute the individuals responsible.

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