

CASTE BASED DISCRIMINATION IN MADHESHI COMMUNITY

(A Case Study Dubarikot VDC-8, Dhanusha District)

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LETTER OF RECOMMENDATION

This is to certify that the dissertation entitled "**Caste Based Discrimination in Madheshi Community (A Case Study Dubarikot VDC-8, Dhanusha District)**" submitted by Gyani Sah, for the partial fulfillment of the requirement for master degree of arts in sociology has been completed under my supervision and guidance. Therefore, I recommend this dissertation for final approval and acceptance.

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APPROVAL LETTER

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ABSTRACT

Nepal is supposed to be the poorest country in terms of economical condition but very rich in terms of caste, language, culture, traditional and bio-diversity. The development of ethnic diversity is very important for the development of a society as well as country. In Nepal from the very beginning, we are very familiar to ethnic diversity and its importance for the development. Nevertheless so called low caste groups of Nepal to some extent are very backward position. Due to lack of knowledge and academic qualification. They are living their lifestyle in their own way. They are not know about importance of time, and education. The spent major sources of earning on the feast and drinking Jad, Raksi and Tobacco. Family size is very large due to the lack of education about family planning. They have less excess in development activities and political status so it is necessary to motivate to take part in local level. Most of the Dalit people are living in rural area and they are homeless so Dalit people lies in poverty class.

The specific objectives of study is to find out the caste based discrimination in social educational, economical and cultural of Madheshi community and to identify factors for recreating caste discrimination and struggle faced by the dalits and the measures adopted by different agencies/institutions/organizations to eliminate discrimination.

Out of 2.60 households of the ward no. 8, 45 households were surveyed. Both primary and secondary sources were used for the purpose of data collection. Questionnaire schedule, key informant interview, focus group discussion and observation were used for primary data.

'Dalit' identified as the fourth largest groups of people living in Terai. They recognized themselves as one of the oldest groups to inhabitant of study area. Tradition and culture is the most of identification of the any particular culture groups. This study is focused to find out the socio-economic condition of Dalit. Some specified problems are recognized. Other social culture, overall

of the study shows that Dalit society of Dubarikot is socially and economically deprived. So, the government should provide different programs, allocation of special seats for Dalit in education, health and jobs for these so called low caste. Government should provide regular classes for special education to change their traditional mind. They should have the facility of low interest of loan for seeds and fertilizer. They are not still getting sufficient hand to mouth in their daily life.

It is hoped that this study was based on caste discrimination in Madheshi community can be an important work. Thus, attempt will serve as a valuable document now and in future to formulate policies, strategies, development programmes and projects for upliftment of the status of Dalit to achieve the objectives of equality and development.

This thesis discuss caste based discrimination in Madheshi community of Dubarikot VDC, Ward No. 8, Dhanusha district, Janakpur zone, Nepal.

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ABBREVIATIONS

BASE	–	Backward Society Education
BS	–	Bikram Sambat
CBS	–	Central Bureau of Statistics
CERID	–	Center for Educational Innovation and Development
DDC	–	District Development Committee
GOs	–	Government Organizations
H.H.	–	Household
INGO	–	International Non Government Organization
IRR	–	Improvement Risk and Construction
JT	–	Junior Technician
JTA	–	Junior Technician Assistant
Max.	–	Maximum
Min.	–	Minimum
NGO	–	Non Government Organization
SFDP	–	Small Farmer Development Program
VDC	–	Village Development Committee

GLOSSARY

Bigha	–	Unit of land
Boksi	–	Witch craft
Dall Bhat Tina	–	Cooled rice, dall and vegetable
Daru	–	Home made liquor
Dhikri	–	Thick Sheet bread of rice flour
Doni	–	Leaf made plate which is used to keep vegetable.
Gailsha	–	Glass
Ghatawa	–	6 th day ceremony of new born child
Guruwa	–	Witch doctor
Halo	–	Plough
Jaal	–	Fishing net
Jad	–	Home made beer
Jal	–	Water
Jamara	–	Yellow wheal's grosses
Jamin	–	Land
Janamkundali	–	Heroscops
Khatiya	–	Stretcher to carry death body
Khetwa	–	Cultivated land
Kisan	–	A household who owns some land is locally known a kishan.
Kuldevata	–	Family god
Kulwa	–	Traditional canal
Lowara	–	Fried paddy
Minjhari	–	A place where traditional god kept.
Mistriya	–	Skill worker who built home
Panchawa	–	Traditional village chief.
Parbatiya	–	Migrated person from hills
Pattri/Tepari	–	Leaf made dis.
Pauwa	–	A kind of sandle which is made by wood.
Rajput	–	A kind of upper caste in caste system
Tulsi	–	A type of plant

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Nepal is a country of strange diversities. There are varied geophysical, climatic and biological diversities culminations into the diverse socio-economic, political and cultural patterns in the country. Nepal lies in the youngest fold of the mountains, Himalaya, the roof of the world. It ranges from about 60 meter elevation to the 8848m, the highest point of the world. From the climatic point of view, it ranges from tropical to the tundra from south to north. Southern belt is almost plain and the northern belt is rocky and mountainous gradually elevated to thousands of snow peaks. The Mahabharat range lying in between these two belts is a gently sloping land having river - valleys and tars. The biggest Terai belt lies in the Southern Nepal adjacent to Indian border. It is elevated upto 600 metres from the sea level. It comprises 23% of the total land areas of Nepal and 56% of its cultivated land. It has been formed out alluvium constantly deposited by rivers flowing down the Gangetic plain. The Terai land is fertile for agriculture where wide varieties of crops are grown. Terai is mainly irrigated by the major river systems, namely Koshi, Gandaki, Karnali, Mechi, Kankai, Kamala, Bagmati, Tinau, Rapti, Mahakali, Ratu, Lal Bakaiya, Mohana etc. (Makhhan Jha, 1 January 1997).

From the economic point of view, Terai is primarily an agricultural belt with the midland of Terai being mostly the fruit growing area. The northern part of Terai is very beautiful area suitable for development of tourism and live stock farming. In this way, natural diversity is reflected through social, cultural, political and other aspects of life. These natural phenomena make Nepal a unique country in the map of the world.

The word Terai is of relatively recent origin and is used interchangeably for 'Madhesh' which is derived from the Sanskrit word 'Madhyadesh' meaning the land between the foot hills of Himalayan mountain in the north and the Vindhya mountain on the south. People living in this region have been called Madheshi or Madheshiyas. Manu, the law maker of the Hindus, also mentioned the term Madhyadesh. The word

Madhesh is also found in Buddhist pali literature e.g. the Vinayapitaka. (Professor Hari Bansh Jha, 2012)

1.2 Geopolitics of the Madhesh or Terai

The Madhesh or Terai therefore, has been referred to the plain strip of the land lying within the boundary of Nepal. Likewise the word Madheshi or the term Terai people refers not to all the inhabitants of the Madhesh but indigenous ones of this region. They are also called the Nepali citizen of Indian origin. The Madhesh is the most important region of the Nepal, geographically and culturally distinct from the hills. The high mountains of Nepal, or the hills attracted the attention of adventurous travellers, mountain climbers and scholars ever since Nepal was opened to the outside world after 1950. However, the Terai region or the Madhesh of Nepal, could attract comparatively little attention of foreign scholars because it is hot, dusty and malarious. Consequently, little interest was taken about the Terai's geographical, historical, economic or cultural characteristics, despite the fact that it comprises 21% Nepal's land area which inhabits more than 50% of Nepali population. This neglect is striking, because the Madhesh is the backbone of Nepal's economy, producing about 65% of the nations gross domestic product (GDP) yielding about 76% of the governments revenue, and 60% agricultural products of the country. Nepal Terai is approximately 500 miles long from western boundary, the Mahakali river, to it's eastern boundary, the Mechi river. This east to west border line between the Nepal Terai and Indian states touches Uttranchal, Uttar Pradesh, Bihar and West Bengal. An average width of the Terai is 20 miles. Two geographical terms are frequently used in Nepal, "inner terai" and "outer terai". The inner Terai refers to Bhitari Madhesh containing flat land north of Siwalik or churia range in Sindhuli, Makwanpur and Dang districts. The Bahari Terai is the plain region touching Indo-Nepal border South of the Siwaliks. Outer Terai consists of 19 districts, namely Jhapa, Morang, Sunsari, Saptari, Siraha, Dhanusa, Mahottari, Sarlahi, Routahat, Bara, Parsa, Chitwan, Nawalparasi, Rupandehi, Kapilvastu, Banke, Bardia, Kailali and Kanchanpur. Geographically and culturally Terai is a transitional region between the hills and the plains. The transitional nature of the Terai creates problems for Nepal associated in respect of integration of the region into the main-stream of national economic and political programme. Most of the Terai inhabitants are Madheshi. In connection with

religion, language, culture, life style and other social rituals they share with people living across the border in Uttar Pradesh, Bihar and West Bengal. During past decades, hill people migrated and settled in the terai on mass scale making perceptible change in political and cultural change (Nijamati Kitabkhana, 1998:112).

1.3 Historical Background of Madhesh

The Mithila or Videha kingdom existed in ancient times with its capital at Janakpur claiming to be the birth-place of Sita. Similarly, there existed Lumbini, birth place of the Buddha with Kingship at Kapilvastu under the Shakyas and Debdaha under the Koliyas. Archaeological findings around this area indicate habitation going back to the 9th century B.C. though the most ancient heritage of Nepalese history is in the Terai, but the ruling class is drawing our attention back to the Kathmandu valley. Madheshi people are indigenous inhabitants of the Madhesh or Terai and experienced all sorts of hardship and trials throughout history under ancient rulers, the Mughals, the East India Company and Shah dynasty. However, after the campaign of unification of Nepal in the 18th Century the Gorkha dominance, persisted over the developed culture of the Madheshi. The British government returned the Terai land to the Nepalese king in 1816, a year after the Sugauli treaty and determined well devised boundaries of the kingdom. It entered into an agreement with the king that the Madheshi people should not be persecuted in anyway. The Article 7 of the Memorandum of approval and acceptance of the Raja of Nepal stipulated on December 8, 1816 is an evidence. It was through treaty of Sugauli that the Terai was handed over by the British East India Company to Nepal and as such is present situation, India is expected to safeguard the interests of the Madheshi community. But contrary to this commitment real mission remained far from being fulfilled. Ever since the treaty was signed between two countries, the Madheshi have been facing national identity crisis.

In course of past historical stages Nepal experienced a succession of many political systems : absolute monarchy under the Shah Kings (1769-1846), an autocracy under Rana Prime Ministers (1846-1951), followed by temporary regimes of democracy (1951-59), parliamentary system (1959-60), revival of absolute monarchy (1960-90), restoration of multi-party system (1990-2002) and then finally direct-rule of present monarchy after royal coup. If one goes to distant past the Terai

was ruled by a number of petty chieftains, some of whom owed merely nominal allegiance to the pre-Shah rulers. In this connection efforts have always been made by the ruling elites to enable the Terai people for reserving economic interest of Kathmandu based aristocracy having little participation in national polity. "The ruling elites both Shah and the Ranas believed that the development of Terai was not in their longterm interest" (Contemporary Nepal, 1998:123).

1.4 Distribution of Population: Caste/Ethnic Group

The 2011 census identified more than 50 castes/ethnic groups in the Madhesh. Overall, the Madheshi caste/ethnic group is largely rural (92.55%). Classification of population according to caste and language is only tentative. Madheshi ethnic groups includes Kishan, Gangai, Jhangar, Tajpuria, Tharu, Danuwar, Dhanuk, Dhimal, Meche/Bodo, Rajbansi/Koche, Satar/Santhal etc. caste and other referred to the plain strip of the land lgroups includes Yadav, Teli, Chamar, Kushwaha/Koiri, Kurmi, Musahar, Dusadh/Paswan, Sonar, Kebat, Brahmin, Baniya, Mallah, Kalwar, Hazzam/Thakur, Kanu, Sudhi, Lohar, Tatma, Khatway, Dhobi, Nooniya, Kumhar, Halwai, Rajput, Kaystha, Badhai, Marwadi, Banter, Barai, Barai, Kahar, Rajbhar, Lodhi, Bind/Binda, Noorang, Gaderi, Chidimar, Mali, Bengali, Dom, Kamar, Halkhor, Panjabi/Sikha, Dhunia, Jain, Munda, Muslim, Patharkatta/Kushwadia, Sarbaria, Kallar etc. (Madhesh: Social demography and discrimination, 2004:48).

1.5 Langue of Population

The Madheshi's languages can be broadly categorized as Indo-Aryan ones. In addition to these there are several regional languages such as Maithili, Bhojpuri, Awadhi, Hindi, Urdu, Bengali, Tharu, Rajbansi, Bazzika, Surjapuri, and a few local dialects. Santhali is microscopic tongue spoken by tribal people. Besides, there are Marwadi, Tajpuria, Dhimal and Mechie. Among them Maithili is a dominant language in the eastern - Terai, Bhojpuri in the mid-Terai and Awadhi in the western Terai. Hindi, of course, serves as a link language spoken among the Madheshi people from Mechi to Mahakali.

1.6 Religious Faith in Madhesh

Nepal is officially declared as a Hindu country. According to 2001 census, population of Hindus in the country is over 80.62%. Buddhist 10.74%, Islam 4.20%,

Kirat 3.60%, Christian 0.5%, Sikh 0.0%, Jain 0.0% and others 0.4%. In terai, the second largest religion is Islam and Buddhism occupies third position (Himal, May/June 1992, Election Commission bulletine, 1994).

1.7 Population Explosion in the Terai Due to Migration

In the light of population composition Nepal is traditionally an area formed by immigrants from the Indo-Aryan and Mangoloid stocks. Intermixture of racial, cultural and religious strains has produced broadly two outlooks, one influenced culturally by the north, the other by the south.

The Madheshi (Terai people) are bound to live like a second-rate citizen. For the last decades, Parbatia (hill people) from the north have been resettled in some strength, not without political aims on fresh reclaimed forest land in the Terai. The Nepalese people of Indian origin, the Desi people as they are called, are placed in the third category of socially unprivileged people. The way the government has demarcated five development region and fourteen administrative zones in the kingdom. it is not without a calculated purpose. In fact the zonal boundaries do not always coincide with natural divisions. Had geographical factors been allowed to determine zonal boundaries, the entire Terai belt would have formed a single natural zone. But the biased ruling class relished their own class despite the Terai people's apparent majority. Contrary to natural law the zonal division have been fixed from north to south, dissecting the Terai strip with all its ethnic, linguistic and regional unity, into ten different administrative blocks placed under the rule of zonal commissioners drawn from the ruling class. This arrangement positively helped the rulers in preventing progress of Terai area. Development was a threat to their monopoly of political power. The privileged classes have used this tactics to segregate the Terai population from the main stream of political life.

Analysis of the census 1991 shows that the population density is about 24 person per square km. in mountain, 141.3 person per sq.km. in hill and 274.5 person per sq.km. in Terai. But according to the census 2001, the population density is about 33 person per sq.km. in mountain, 167 person per sq.km. in hill and the 18th Century the Gorkha dominance, persisted over 330 person per sq.km. is in Terai.

Among internal migrants in Nepal, majority migrated from the mountain and hill to the Terai, while population at the national level increased by 60% during 1971-91; it nearly doubled in Terai during the same period. As a matter of fact there is no charm of job and other opportunities in Nepal which may motivate the Indians to rush to Nepal. Efforts were strongly made by the HMG Nepal to encourage the process of migration of population from the hills to the Terai. Rapti valley development plan (1954), Nepal resettlement company (1964), Jhapa resettlement company, Kanchanpur resettlement project, Nawalparasi resettlement project etc. were implemented by clearing the dense forest land of Madhesh. Apart from internal immigrants, Nepali speaking refugee from Burma, Assam, Sikkim, West Bengal and Bhutan and other places were encouraged to settle there. On the contrary the landless Madheshi people in the Terai were rarely given any land in this wave of resettlement projects. Big politicians and hill elites in the name of the "political victims" were allotted land in Madhesh by clearing the dense forest.

By 1927 a little less than half of the Terai land was covered with dense forest. But by 1977 the percentage of the forest land reduced to one fifth of its total area. Between 1977 and 1992 there was hardly any forest left anywhere except in National Parks. Because of over strain on use of natural resources, such as forest, agricultural land, environment and river, there has been shortage of rainfall, decline in water table in rivers and soil, irregular monsoon and desertification in several parts of the Madhesh.

Migration of population has created imbalances in the Terai. Many people are forced to migrate outside in search of jobs. Madheshi labour of the Terai now go to the different parts of India, Delhi, Punjab and Hariyana states. Many Madheshi people, Tharus, Santhal/Satar are forced to migrate to India. In the past thousands of Tharus from Dang, Banke, Bardia, Kailali and Kanchanpur migrated to India as a result of Kamaiya (bounded labour) System. There was also a large scale migration of the Tharus from Chitwan district to adjacent Indian territory (Ethnic in democracy (paper) Nepal Rajptra, 2008).

1.8 The Government Imposing Policy on Language

The constitution of the kingdom of Nepal 1990 accepted that all languages spoken as mother tongues in Nepal would be treated as national languages. The

Article 18 of the fundamental rights of the constitution clearly states "Each community residing within the kingdom of Nepal shall have right to preserve and promote its languages, script and culture". There is no guarantee of support from the state to their development. Policy of repression through philosophy of national language 'Nepali' is threat to the survival of other languages spoken by people of Madhesh. Khaskura or SinjaliBhasa has been promoted to status of national Nepali languages as well as "official language". Languages spoken by Madheshi like Hindi, Maithili, Bhojpuri, Awadhi, Rajbansi etc. are derecognised. Most of the languages have been ignored in the curriculum of schools. At the end of the panchayat system the government derecognised even the degree of M.A. in Hindi, Maithili and Newari. Languages other than Nepali and English have been dercognised for the public service commission. Sajha Prakashn has also stopped publishing books in prohibited languages. The Royal Nepal Academy has turned a deaf ear to the development of these prohibited languages. Ruling class does not visualise the force of local languages in the integration of nation. It is known to all that Pakistan suffered division in 1971 on account of forceful implimentation of Urdu language over the Bengali speaking people in East Pakistan. Language is also one of bitter factors of rift between the Tamil and Sinhali speaking people of Sri Lanka. In Nepal as many as 100 languages and dilects are spoken. But HMG Nepal and sectarian ruling class do not realise the real force of local languages of the people. It is highly pernicious to the peace and prosperity of Nepa (CBS2002 and Election commission in 1991).

1.9 Discriminative Policies and Practices of the Rulers

In all principalities unified to form modern Nepal the ruling elites come from upper caste, Brahmins, Chhetris, Thakuris and Ranas. Their ranks have subsequently been joined by the Newars after the Kathmandu valley became the nation's centre. According to a study conducted by the centre for Economic Development and Administration (CEDA) 80% of the position of power and profit are held by the hill Brahamins, Chhetris and Newars although they represent a small ad geographical factors been allowed to determine minority of Nepal. A subsequent survey has revealed that more than half of the government civil servants is drawn from the Kathmandu valley only which contains about 3% of the population of Nepal. The social inequalities created by under representation and symbolic representation of

Madheshi people in civil services and security forces, disproportionate representation in legislative and executive bodies; and opportunities to certain caste people in political appointments are some examples of injustice, and exploitation of Madheshi people of Nepal. Infact the seeds of disunity and fanaticism were sown by Prithvi Narayan Shah. The inhabitants of the Madhesh were not given important assignment during his rule. High posts were reserved for certain hill caste groups. First preference was given to the hill people and second to richman or landlord in Terai. Till 1950, the Madheshi people were treated like slaves. Untill 1958, it was essential for them to acquire way receipt (passport) before entering into Kathmandu.

According to the Dhanapati Upadhaya citizenship commission 2051 B.S. (1994), approximately 40 lakh genuine Nepali have been denied of citizenship certificates. Majority of them are Madheshi people living in the Terai. Denial of citizenship has created many problems. First, they do not get service in the government, corporation and private institutions. Secondly, they cannot run industry and trade. Thirdly, denial of citizenship in one's own country means humiliation as one treated as a foreigner in own country. And fourthly, the denial of citizenship is the denial of the basic human rights to hold property. The reality is that no body in Nepal is liable to purchase land in absence of citizenship. The land reform programme was used as a vehicle for transferring to the hill people, the landholdings of plain's people (National assembly secretariat).

1.10 Problems of National Integration

The Gorkha Conquest had given Nepal a single name and strong centralised administration and government. Even the people from the Terai region of Nepal needed a permit from their own government to visit Kathmandu. They were not employed in the military services, few of them were accomodated in the civil service. It created for them a problem of identification in psychological terms. The problems of national integration in Nepal, becomes more serious as the demands for an equitable allocation of developmental resources to different region acquire force.

In Nepal territorial expansion in the second half of the eighteenth and the first decade of the nineteenth centuries provided a sense of emotional unity and identity among the people of various ethnic and linguistic groups who had just been brought

together into one kingdom. Similarly, in the changed circumstances people living in the Madhesh, mountain and hill can be imbued with a sense of identity, if inhabitants of those regions are allowed to participate without discrimination in the administrative, political and economic process of Modernisation. For physical, psychological and historical reasons the government in Nepal has failed to enforce an equitable distribution of goods and services. For a long time the vision of the government at Kathmandu did not extend beyond the confines of the valley. More than half of the development budget has for a long time been spent entirely on the Kathmandu valley and its environs. Indeed the Kathmandu valley alone was treated as Nepal for all practical purposes. Madheshis have not been recognised as the Son of the soil, even today. The exploitative nature of the old political style still persists unchanged.

The Madheshi people of the Terai have their identity problems, similar to those of people who have emerged from colonial experiences. Neither Nepal's history nor Nepal's hill culture or the ruling elite satisfy their identity needs, because they have not been associated with either, National symbols with which the Madheshi people could easily identify are missing. The Nepali language, perhaps even more than crown itself, is a powerful and pervasive symbol of Nepalese nationalism in the hill region. Nepali is spoken by relatively few Madheshi people, even as a second language. Hindi, the common language or lingua franca of the region and a significant symbol for many Madheshi people, has been rejected as a second national or even one that is recognised for government use at the regional level.

The present political system and the constitution of the kingdom of Nepal 1990 is itself defective in promoting national integration. Under existing system, it is the mountain, river and land that are represented and not the people. This is so because representation is not held on the basis of population but on the basis of the geographical area. As such, in a district like Manang or Mustang where population is only 6,358 according to the voter list of 1991 having one MP. But in the district like Sarlahi, Saptari, Siraha in the Terai, there is a provision to have an MP on the basis of at least 75000 to 100000 population. National integration cannot be promoted so long as election for the house of representative is not held on the basis of population. Present system is a mockery.

Himalayan region is Rs. 5,938 and hilly region is Rs. 8,433 but Madhesh is Rs.6,543. Until the citadels of privilege, higher education scholarship abroad, the higher ranks of both the civil and military services are made accessible to the disadvantaged ethnic groups, unless the structure of power reflects the rich diversity of our nation, the process of national integration will be incomplete. There are deep structural inequalities in the nation. The privileged castes and classes of hilly region must rise above their narrow interests to promote the cause of the disadvantaged and unprivileged, to provide them with not merely equal but enhanced opportunities for improving their lot. Thus representation and distribution are the major mechanism required to resolve the conflict of this phase of 'Created Nationalism' in Nepal. Multi-party democracy must create a multi-ethnic power structure, for this new state structure is essential. All this, however, presupposes a change in the attitude of the dominant minority power-elite. Unless the legitimate grievances of the hitherto neglected majority are properly needed and a greater opportunity is provided for the upward mobility of various ethnic groups, the process of development may create a highly explosive situation in the country (Living standard survey report, 1996).

1.11 Discrimination on Madhesh by State

Thus, the Madheshi population is subjected to extreme national oppression, poverty and exploitation, lack of all democratic rights. Madhesh is the internal colony of hill people's ruling class. It is the combination of the worst features both of racial discrimination and internal colonialism within a single national frontier which determines the special nature of the Nepalese polity.

The Madheshi people of Nepal have been politically economically, socially and culturally depressed and are under the threat of extinction. They have been strategically forced to migrate to India, their landholdings have been confiscated, their linguistic and cultural identity is under crisis. They have been kept out of the realm of power sharing and decision making bodies. They still do not feel integrated into the Nepali nationality. Mal-nutrition, poverty, illiteracy and unemployment including political and economic discrimination are their major problems. Fundamental human rights such as (i) civil and political rights (ii) economic, social and cultural rights of the plain's people (Madheshi) in Nepal are not well respected. Madheshi peoples of Nepal have been subjected to domination, exploitation, discrimination and suppression

of their human rights and fundamental freedom since the foundation of the state of Nepal, still continue at all levels.

The government has not yet developed any specific policy and programme in this regard or they are discriminatory, and ineffective. There is a strong need for the recognition of the human rights, national identity, languages and cultures of the Madheshi people and the adoption of a fair national policy to recognise their role in the national socio-economic and political mainstream (Chandra Kishor, et al 2015).

1.12 Caste Discrimination in Madheshi Communities

Like national level discrimination against Madhesh and Madheshi, within Madheshi communities, there are also discriminations on the basis of castes are seen. Madheshi people who are higher castes and have access to resources, employment, politics, policy making, education and high participation in development activities have been dominating and discriminating the dalits who are economically, educationally, politically and culturally backward. Such marginalized have been deprived of rights in participating in politics, education, policy making, development activities and resources inclusively. Such marginalized have not equal rights to use, preserve and improve the public properties in madheshi community. Dalits are compelled to follow traditional and low level works and unable to use their skills in productive professions or modern professions due to the untouchability feeling created by higher castes since ancient time. Dalits have no access in administration of the state. Dalits are behaved as inhuman by higher castes even in 21st century (A field survey report 2015).

1.13 Statement of the Problem

Nepal is a landlocked semi-feudal, multi-national, multi-lingual, multi-cultural and multi-religious country. Current constitutional and political system of the unitary system of government cannot solve the Madheshi and other ethnic crisis of the Madheshi people.

Nepal is a developing country where a lot of people are living in different societies and facing many problems. Some castes in Madhesh have less access to resource, income, employment opportunities, decision making, to participate in

development activities and education than other caste. They embrace manual work as a main living subsistence but manual work doesn't fulfill their livelihood. Because of their backwardness, they can not upgrade life condition. So, their life style is getting low day by day. They have been socially, politically, economically as well as culturally marginalized casts.

Even if the government has established rules to remove the feeling of touchability and untouchability and brought different provisions to uplift life standard of backward and so called low castes. The people are still forced to do the same work and follow the traditional customs and values. The people are still prohibited from doing modern works. They are discriminated in terms of work and castes. Event they are not supposed to participate in different gatherings and still they have to be aloof from people of higher class. The voices of marginalized are dominated and not given value.

Thus, the people of Dubarikota VDC, in general have to face the similar discrimination and they are surviving in isolation of the developmental effort. The support program from the local and Central Government which has not been sufficient to the community, neither sociological/ anthropological study nor any special program has been planned and implemented for the development of the most marginalized so called low casts of Dubarikota VDC of Dhanusha district.

Indian Institute of Dalit Studies (IIDS) has been amongst the first research organizations in India to focus exclusively on development concerns of the marginalized groups and socially excluded communities. Over the last six year, IIDS has carried-out several studies on different aspects of social exclusion and discrimination of the historically marginalized social groups, such as the Scheduled Caste, Schedule Tribes and Religious Minorities in India and other parts of the sub-continent. The Working Paper Series disseminates empirical findings of the ongoing research and conceptual development on issues pertaining to the forms and nature of social exclusion and discrimination. Some of our papers also critically examine inclusive policies for the marginalized social groups.

Caste Based Discrimination in Nepal has been taken out from our report on Caste Based Discrimination in South Asia. Drawn from the country report of Nepal,

the paper provides insights to a number of historical markers that have been responsible for re-structuring of the State including the practice of caste-based discrimination and untouchability against Dalits in Nepal. This study prominently draws attention to the diverse nature of Dalit population which has to a greater extent revealed the in-depth nature of regional, linguistic, religious, and cultural, gender and class-based discrimination and exclusion. It further provides a detailed study of Constitutional provisions and policies with prior focus on historical discourses and present situation simultaneously; complementing the role of civil society organisations. This foregrounds the study in historical context and also draws relevance in the contemporary scenario; which serves an important indicator to draw new and realistic policies. Discrimination is practiced widely in all spheres and at instances takes violent forms. The study however advocates that Caste-based discrimination, including untouchability, could be eliminated by synchronic concerted efforts from the existing operators in Constitutional, political and cultural matrix.

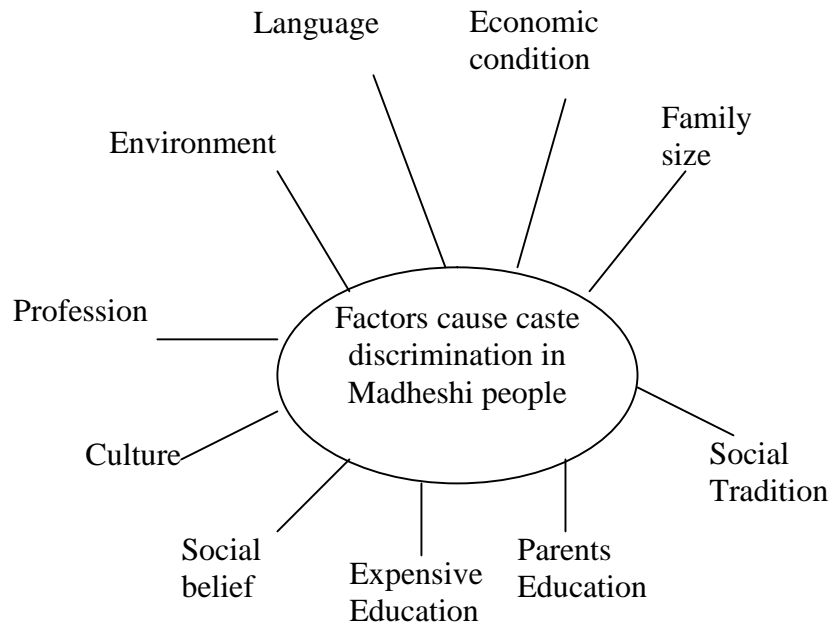
Indian Institute of Dalit Studies gratefully acknowledges IDSN for funding this study. We hope our Working Papers are helpful to academics, students, activists, civil society organisations and policymaking bodies.

1.4 Rationale of the Study

Many people Madhesh have been marginalized educationally, socially and culturally. They have derailed from the path of development. This study is important to give information of the traditional institution of the Madhesi community so as to help the government, policy makers, researchers, planners, social workers and development activities to know about the discriminatory factors among marginalized and backward as well as excluded castes. Geographical condition and available resources of any area affects to the socio-economic practices for adoption in the community. The study highlights upon the caste discrimination in the Madhesh community. Thus, the study brings the clear picture on the changing pattern of the study area. The Madhesi community can have opportunity to analyze the best and ill practices prevalent in their community so that they can develop a plan themselves by preserving the good ones and removing the ill one. Thus, this study help the Madhesi people to bring some change in their behaviour.

1.5 Conceptual Framework

This study was related to highlighting the factors responsible for caste discrimination and caste discrimination pattern. Therefore, I used the following conceptual understanding for improving my Study.



1.6 Objectives of the Study

The specific objectives of the study was as follows:

-) To find out the caste based discrimination in social, educational, economical and cultural of Madheshi community.
-) To identify factors for recreating caste discrimination and struggles faced by the dalits and the measures adopted by different agencies/institutions/ organizations to eliminate discrimination.

CHAPTER TWO

RESEARCH METHODOLOGY

In this chapter of the study, research methodology has been discussed. The type of study has mainly descriptive research design. However, exploratory research design has also been used to gather both types of qualitative and quantitative data needed for the research. The research designs have been used to collect information about caste discrimination in Madheshi people. The subtitles of this chapter are placed in order as selection of site, research design, nature and sources of data collection, sampling procedure, techniques/methods of data collection, process of data analysis.

2.1 Selection of the Study Area

Based on the nature of the study Dubarikota VDC has been selected for the study, where majority of the people of different castes.

There are 72 VDCs and three municipalities in Dhanusha district. Dubarikota VDC is one of them. It is no doubt that most of the low caste people are poor, illiterate than other caste people. All of them involve in traditional manual work and agriculture to sustain their life. Most of the people have small size of land so it is not sufficient to sustain their life. However, there is no improvement in their live conditions. On the other hands researcher also lives in Dubarikota VDC, Ward No. 8, so it was easy to get more information about their discriminatory factors. Caste discrimination in Madheshi community on Dubarikot. So this study area was selected for the proper study.

2.2 Research Design

In this study, descriptive research design mainly was applied to collect qualitative information on caste discrimination in Madheshi community. Exploratory research design was followed on social, economical and cultural changes on the lives of Madhesi community of the area. Similarly, it studied the place of their origin and demographic situation of Madhesi.

2.3 Sampling Procedure/Universe and Sampling

The unit of this study is household and the universe of this study was the sum total of different castes household of this study area. According to the record of CBS, 2011, the total population of the VDC has 18708 which involves different castes.

The total household is 1974 in this VDC. There are nine wards in the Dubarikota VDC and I have selected ward 8. Because here are people of different castes where there is discrimination in the castes. In the ward one, there is 260 households and I have chosen 45 household for household survey, which is 78 percent of total household. I used participatory observation, quasi participatory observation, focus group discussion, personal and group interview method to collect data.

I collected data about causes of caste discrimination through participatory method and found that division of labour, ownership on land and least access in education are the main causes of caste discrimination. I used quasi participatory observation to find out the uneven condition of economy among different castes and found that lack of skillful training, exploitative behavior of higher and carelessness of government are the causes of economy variation. Similarly, I used mass observation and focus group discussion methods to find out social/cultural diversities among different castes and found that uneven economic condition, education and professions are the main causes of social/cultural diversities. I used personal interview to find out the ways to eliminate discrimination from the society and found out equal participation in education, equal access in natural resources, public property, politics, development activities, vocational education for marginalized and low interest in loan are the measures to eliminate discrimination from society. Likewise, I used mass interview to find out the miseries and bad impacts of discrimination on marginalized and found that marginalized are living humiliated and exploited life in all aspects. Marginalized felt burden themselves on the earth.

2.4 Nature and Sources of Data Collection

I followed the following sources to complete this research work.

2.4.1 Primary Sources of Data

The study was mainly based on primary data and according to the necessity. For the primary sources of data are field survey, questionnaires, key information interview, observation and focus group discussion (FGDs) have also been given priority for primary data collection.

2.4.2 Secondary Sources of Data

Secondary data was collected from published and non-published written documents from individuals, experts, researcher and organizations related to research subject such as books, research report articles, NGO's profile, VDC and DDC profile.

2.5 Data Collection Tools and Techniques

To generate the primary data the structure questionnaire, or unstructured interviews, observation as well as focus group discussion method was applied.

2.5.1 Household Interview

A survey questionnaire sheet was developed in consultation with the dissertation supervisor to gather quantitative household such as family size, education, health and sanitation, economic source, social and cultural condition and their place of origin too. The questionnaire sheet had both open and closed types of questions.

2.5.2 Observation

The observation was used to get the relevant information for the study. It was used to observe factors causing discrimination among the castes. I observed that caste discrimination in Madheshi community was a long root evil in the community which had hindered to develop the community. Dalit people were suffering from exploitations. Untouchability had made the marginalized group deprived of using public property. They were confined to follow their traditional occupations. They were compelled to do low level works due to untouchability. Marginalized were deprived of equal participation in education ,health, development activities ,policy making ,politics and access in natural resources. Marginalized dominated by state too. Marginalized were economically, culturally, educationally backward.

But after the introduction of moist party movement(10th years civil war) had tremendously changed in the exploitative behavior of higher caste people and helped to bring awareness in dalits to fight for their rights and to uplift the life styleof marginalized group. Most of dalits got opportunities to involve in education, foreign employment, politics, policy making and reserved seats in all sectors of state. They were still struggling to eliminate discrimination in the society. Some marginalized groups had upgraded their life style by involving in foreign employment, government services and getting higher education but some are still suffering from economical and cultural problems due to traditional occupations, unskillful education and illiteracy.

2.5.3 Interview with Key Informants

The old village people, school teachers, village head man (Panchawa) and those who have knowledge about the castes of the study area and where selected as key information order to collect information through interview about discriminatory factors. The question asked in interview helped to collect qualitative information.

2.5.4 Focus Group Discussion

Focus group discussion was one of the prominent tools to obtain the qualitative sorts of data about research question in general the selected men, women and school's students in three groups discussed about the discrimination in the Madhesi communities.

2.6 Methods of Data Analysis

After collecting various data, the data was manually processed with simple tabulation, information on geographical setting of the village and family structure, housing condition was descriptively analyzed. Information obtained on marriage educational attainment, population composition, economic status, income status, income and expenditure was simply analyzed. Most of data was calculated and tabulated with simple percentage.

CHAPTER THREE

GENERAL INTRODUCTION OF STUDY AREA

3.1 Introduction of Dhanusha District

Dhanusha district lies in the middle development part of Nepal. It is situated in Terai region. The district is surrounded to the east by Siraha district of Sagarmatha zone, to the west by Mahottari district of Janakpur zone, to the north by Sindhuli of Janakpur zone and to the south by Bihar district of International country India. Dhanusha district is situated $24^{\circ}15'$ north to $24^{\circ}36'$ north latitude and $78^{\circ}2'$ east to $73^{\circ}39'$ east longitude. The total area of this district is about 1019 sq. km. (CBS, 2011). The average length of the district is 74 km. and average breadth is 35.71 km and The height is 138m to 1269 m above from sea level (CBS, 2011).

The study area Dubarikot ward - 8 lies in eastern region of Siraha district. In the short term, we say Dubarikot, it is setting on about 23 km west from Jaleshwar and 14 km. east district head quarter of Janakpur Bazar. Which concern head quarter of Janakpur Bazar which concern with through the black pappad road. This VDC is consisted to Yadav, Teli, Sah, Mandal, Mahato, Musahar, Dusadh, Tatma and Dom, etc. etc.

As the area was new and fertile, people migrated to the district from the neighbouring location. They were mostly from Ramechhap, Sindhuli, Banke, Udayapur and Bardiya. Later, the government resettled people Dhanusha from different districts during Panchayat regime.

In Dhanusha, there are few rivers mainly Kamala, Hardinath, Bachhraj, Jamuni is in the border of Siraha and Dhanusha and Karnali river is border of Mahottari and Dhanusha, where as Karnali and Janakpur is the main one, which are in the west of District headquarter Janakpur Bazar and flows to the south and enters into Indian border.

Dhanusha is divided into 81 VDCs and 4 municipalities. Janakpur Bazar is the head quarter and the main market of Dhanusha district. Similarly, Samitnagar,

Sabaila, Dhanushadham, Mahendranagar and Dhalkebar are the main marketing point of the district. Among them Dhanusha Dham is the biggest one.

There are 315 primary, 71 lower secondary 67 secondary, 44 higher secondary school. Similarly, there is 20 campus and one district hospital and one zone hospital (G.Si.Ka, Dhanusha). According to the population census of 2011, the total population of this district is 754777. Out of it, there are 378538 men and 376239 are women. There are Dalit, Brahmin, Yadav, Mandal, Musahar, Dom and Tatma in order from bigger to smaller in number. The literary rate of Dhanusha is 58.80 percent, which of them there are literary rate of men are 68.50 percent and 48.90 percent of women (CBS, 2011). The main occupation of the people in Dhanusha district is agriculture.

Initially, Dhanusha was famous for Janaki temple. But now a days it is becomining popular for Bibaha Panchami. The trend of migration from the hill and other district to Dhanusha is increasing over years. It has been the habitat of many castes and ethnic groups. Among them, Dalits are in bigger number followed by Brahmin , Yadav and Tatma.

3.2 Background of the Study Area

Dubarikot lies in Middle development region, Janakpur zone, Dhanusha district. This village occupies small area in nine ward. The total population of area is near about 2091 in the ward which of them, there are 1191 are male and 900 are female (Population Census, 2011). Boundary of Dubarikot area, North is Nathpatti VDC, South is Machi JhitkaiyaVDC, west is Dhabauli, and east Lakkad VDC. It lies approximately 18 km. east from district headquarters. Majority of Dalit people depend on agriculture.

3.2.1 Historical Background

As mentioned above Dubarikot area in inhabited by Dalit people from 70 years. According to old man Shyam Kumar Saday, who is oldest of the whole villagers. Now he is 90years old. When he migrate from other place there are 6-8 houses only. After some years hill people and other people migrated there, now, there is big village and small market area. Some of the Musahar people sold their land to

Brahmin and Yadav years ago. Thus the same Dalits have settled down in different places.

In the Dubarikot VDC. There is big pond which size is three Bigha. There is Shiva historical temple which is situated in the middle of the village. There are small river to use fishing, drinking water for cattle, irrigation, and other small size of historical pound etc.

People are honest, hard working people, friendly therefore, they are called worker. People use Maithili language and Hindi language. Maithili language have influenced a lot. Now most of the people of this area can communicate in the Maithili language too. Many people wear simple dress. They are illiterate, According to Hari Shankar Mandal, 10 castes of people are living in village. Like Musahar, Dom, Tatma, Satar, Khatwe, Dhobi, Marik, Sardar, Yadav, Brahman, etc.

3.2.2 Climate

The study area has tropical monsoon climate. It is very hot and humid in summer season. But in winter usually remains very cold and very hot in summer season. Usually, it gets cold ware, which makes so cold that people lives get very difficult especially in December and January month. It gets foggy for whole day for some weeks to months. The maximum temperature remains around 19-22 degree Celsius, where as the minimum does up to 6-7 degree Celcius. The weather remains very pleasant during October to November and February to March. It has neither hot nor cold in this months. The environment is clean, so, people enjoy very much during the period.

On the other hand, it starts blowing hot wind from April to till May, some times and goes to June. During the month, the weather remains very dusty, hazy, windy and also hot. So people find difficult to walk in day time in this hot season. Usually, monsoon starts from mid to late June and lasts in August/September. July, August and September are the three months. Which get heavy and continuous rainfall. So, the weather becomes very hot and humid. People are very busy in farming. They depend on rainwater for their farming. Mostly they have rainfed crops. They have recently started threaldle pump and electric pump (Dhikipump and Electric motor) for irrigation for small plots in the parts of the VDC.

Table No. 3.1**Monthwise Average Max, Min. Temperature and Rainfall of District**

S.N.	Months	Average maximum temperature (in °C)	Average minimum temperature (in °C)	Average rain fall (in mm)
1	Baishakh	37	18	20
2	Jesth	38	24	42
3	Ashadh	38	23	215
4	Shrawan	35	21	438
5	Bhadra	34	20	322
6	Asoj	32	20	260
7	Kartik	31	19	65
8	Mansir	26	12	5
9	Poush	19	7	12
10	Magh	22	6	23
11	Falgun	25	8	18
12	Chaitra	31	14	11

Source: A Compendium on Environmental Statistic Nepal, CBS.

Table no. 3.1 shows that maximum average temperature is 38⁰C in Jesth and Ashadh, and minimum average temperature is 6⁰C in Magh month. Similarly, maximum average rainfall is 438 mm in Srawan month and minimum average temperature is 5mm in Poush. The average speed of the wind is 8km/h.

3.2.3 Natural Resources

The natural resources, which are available from the nature as a gift to human beings, play a vital role in the country's development. The affective and efficient use of natural resources makes a country healthy and developed. Our country Nepal is also called very rich in natural resources due to diversified climates. The plain and

fertile land is the main natural resources of the VDC. It is also a greenery area, that are described as below.

3.2.3.1 Soil

Soil is the base of most of the natural resources on one hand; on the other hand its formation depends on the quality of rock, climate, and plants. The soil productivity depends on the availability of the micro-nutrients in the soil, which is highly influenced by the prevailing climate. High temperature and humidity greatly influence on soil information processes. Due to tropical climate of VDC, it has fertile and productive soil, which has greatly influenced the economy and life standard of the local.

The VDC has sandy loam soil, which is very good for agriculture production. The major cereal crops grown are rice, maize, and wheat, other crops that are grown in the village are mustard, beans potato, ladies finger, cauliflower, cabbage, and tomato plants. Similarly, there are some fruit trees and the most common are mango, litchi, gauva, banana, papaya and jackfruit etc. Thus, the VDC has very good soil from agriculture point of view.

3.2.3.2 Water

Kamala and Hardinath is small steam that flows in the east and west of the study area from the north to the south. Both are very important to irrigation by using pumpset and other devices from the steam. Both steam have been the gift of Dubarikot VDC and other VDC also. There is also a Jamuni which, the people use to irrigation. Hand Pump are the major sources of drinking water and also irrigation well water is also use to drinking as well as washing purpose is also use to drinking as well as washing purpose some years ago. But now, the people are left to use well water. Because well water is not clean and drinkable than hand pump water.

3.2.3.3 Mineral

According to research and investigation. It is said that Nepal is rich in mineral e.g. iron, copper, coal, mica, gold, marble and other petroleum goods and gases. However it is not possible to exploit these mineral and other petroleum goods and

gasses due to lack of technology and budgetary constrains. Still there is little research and investigation carried out in this aspects in Nepal. Yet there can not be found any kinds of mineral in Dubarikot except water and sand.

3.2.3.4 Animals and Birds

The common domestic animals in study area are cattle, buffalo, sheep, goat, pig, ox, and dog. etc. poultry, duck and pigeon are the major birds available in the study area. Similarly, doves, parrots, sparrow, nightingale etc. are available in the village. Such wild animals and birds damage crops often since the wild life protected area is closed.

3.3 Development Infrastructure on the Study Area

There is main road and branch road. Main road is black papped road and branch road is gravilled. So, there is no any problems of transportation. There is no problem of academic institution in Dubarikot VDC. Because there is one higher secondary school and two primary level school. There is facility of electricity, drinking water by hand pump and telephone. Even in order to call ambulance service while falling sick people have to make about 15-20 minutes in the study area.

Infrastructure development on the study area are:

-) Shree Janta Higher Secondary School
-) Small Farmer Development Project
-) Mobile Network Tower.
-) Gravelling road.
-) Sub-health post

Study area's people are benefited to the basic services through the above service. Public school and private school facilities the formal education to children. People gets the basic health service through the sub-health post. Bus station links with Nepalgunj to District head quarter Janakpur for people and carrying their production. There is motorable road. The people gets the Telephone service through the Mobile

Network Tower. Small farmers are facilities through the SFDP and Gramin Vikash Bank for credit. Farmer are beneficial to the wild animals treatment by agro vet hospital., it is the income generating activities. It promotes the self employment the rural people and consumes the green grass and agriculture residue through live stock. There is near the community forest and the agriculture production. So potentiality on live stock is high.

3.4 Occupation

The occupation of the people in the study area can be categorized agriculture and others. 85 percent people involved in agriculture and 15 percent people only in other. Other occupation like, wage labour, agro vet center, business, transportation, teaching and government office etc.

3.5 Religion and Culture

It is quite obvious that Nepal is a country of multi caste multi cultural nation situated between two great countries like India and China. Most of the population in study area are Dalit, so all the Dalits people believe to Hindu religion and only negligible percent of other religions people are found like Christian Religion. In this study area, people celebrate Salhesh as a new year, Tihar, Dashain, Holi, Dinaram Dina Vadari (Guriya) and other cultural activities.

3.6 Possibilities on Economic Development

In this area most of the people depend on agriculture. So we can develop agriculture sector bringing new and modern technology, improved seeds and use of fertilizer. Establish agriculture market for selling agriculture production. The government also decide the price of agriculture production for purchase and sell. Other income generation activity like sheep keeping, pig keeping, bee keeping, poultry form and fish pounds etc. are the possibilities of income. People have also farming cash crop. The government should provide different kinds of facilities like transportation, communication, health post, school and vetnary etc.

3.7 Population

Population is one of the major elements of a country. Its structure, composition and feature determine the social structure and dynamic, which play a

vital role to social change process and influenced in the social relationship in the community directly and indirectly. Mostly, minority groups are marginalized, socially, economically and politically. They usually have little participation in the development mainstream of the country.

Table No. 3.2

Sex and Wardwise Population of Dubarikot VDC

Ward No.	Men	%	Women	%	Total	%	Household	%
1	568	13.406	532	12.450	1100	12.926	180	13.100
2	291	6.869	307	7.184	598	7.028	83	6.040
3	616	14.539	602	14.088	1218	14.312	183	13.319
4	162	3.823	188	4.099	350	4.112	66	4.804
5	564	13.311	512	11.982	1076	12.643	166	12.081
6	697	16.450	746	17.458	1443	16.957	212	15.480
7	382	3.016	382	8.939	764	8.978	148	10.771
8	462	10.903	483	11.303	945	11.104	125	9.098
9	495	11.682	521	12.192	1016	11.939	211	15.357
Total	4237	100	4263	100	8510	100	1374	100.00

Source: District Profile of Dhanusha, CBS, 2011.

Table no. 3.2 shows that the population distribution of Dubarikot VDC is uneven. The ward number 6 have the highest population in number whereas the ward number 4 have the least number of population. The population of women is higher than the population of male in the VDC level. Except ward number 5. The equal population of women and men in ward number 7. All other wards have higher women population. The household number in each ward is also unequal. It varies from ward to ward. Ward number 6 and 9 have 212 and 211 households. It is about equal household which is the highest in all wards and the least household number is 66 in ward number 4. Thus, the total household have 1374 in the VDC.

CHAPTER FOUR

SOCIAL CONDITION OF BRAHMAN, YADAV AND MUSAHAR

This chapter includes social character, life cycle ceremonies and social services like education health, sanitation, family planning etc. This chapter also attempts to analyze the data and information collected for securing objectives and derives the major findings of the study. To give the proper direction of the study at first, the data have been presented in tables and analysis is made on the basis of research questionnaire.

41 Family Structure and Size

The joint family system is common in Terai community. It is found that 2-3 generations are living together in a joint family with good harmony. Dalit people have a culture of patriarchal family structure. The father would be the head of the families with supreme authority over all family members. After the death of the head, who they call "Guardian", the second senior male member would be the successor of the head. If there is not any second or third brother only then the leadership goes to the eldest son the second generation. The status of oldest women in a family is given high social value. The oldest women in the household handles the domestic work, hands down some responsibility to the Jethaki Putauh (senior daughter in law), who has to be obeyed by the junior daughter in laws. Thus, the leadership / responsibility of a family is delegated to the oldest daughter in law and then to the next junior in law and so on.

The Terai community people are known as very cooperative. They give due regard every member of a family. They have good family value system. Musahar gather together and share each other whenever they have special function. They get equal share without any discrimination when they have special food preparation. Care of children is taken very much and mostly grand parents to take care of children when their parents go for work and elder brother and sisters are busy in supporting their parents. Usually, male members go to farming whereas female members do the household chores. Similarly, boys and girls support their parents by cutting grass and collecting firewood and litter. Men and women have equal right in household decision

making process. Thus, it is seen as a gender sensitive family in Terai community. It is generally believed that large majority of families in Nepal are joint in nature. But in the study area both joint and nuclear family were found. The nuclear family consists of married couple and their unmarried children and the joint family is a group of brother families living together in which there is a joint territory, kitchen and property. The researcher has classified these two types of family as below:

Table No. 4.1

Family Structure of the Respondents

S.N.	Family structure	Brahman	Yadav	Musahar	No. of Families	%	Remarks
1	Nuclear	9	6	3	18	40	
2	Joint	3	8	16	27	60	
	Total				45	100	

Source: Field Survey, 2016.

Table No. 4.1 shows that majority of sampled families live in joint family system. Out of the total 45 sampled families, 18 (40%) are nuclear families where as there are 27 (60%) joint families. So, we can say that the population of joint families were greater than nuclear family in Terai community of study area. We can compare that Musahar families are living more in joint family than Yadav and Brahman due to illiteracy, lack of land, poverty and lack of knowledge of family planning and importance of nuclear family.

The family size of the respondents varies from small with 1-4 family member to as bigger as with more than 16 family members as shown in the table below:

Table No. 4.2

Family Size of the Respondents

Family member	Household	Percent
1 to 4	8	17.78
5 to 6	23	51.11
7 to 9	10	22.22
10 to 15	3	6.67
16 above	1	2.22
Total	45	100

Source Field Survey, 2016.

Table No. 4.2 shows that the number of household with 1 to 4 family members are 8, which is 17.78 percent of the total respondents. Similarly, there are 23 (51.11%) families with 5 to 6 family members, 10 (22.22%) families have their family size of 7 to 9 member, 3 (6.67%) families have just 10 to 15 members and one family has more than 16 members, which quit big family size.

4.2 Age Composition

The table below distributes the total population by age and sex.

Table No. 4.3

Distribution of Population by Age and Sex

Age	Male	Female	Total	Percentage	
				Male	Female
0-9	29	35	64	11.15	12.46
10-19	20	23	43	7.69	8.85
20-39	48	55	103	18.46	21.15
40-59	17	16	33	6.54	6.15
60 above	9	8	17	3.46	3.08
Total	123	137	260	47.30	52.70

Source Field Survey, 2016.

Table No. 4.3 depicts that male out-numbered the female in study area in terai community where the proportion of male and female is 47.30% and 52.70% respectively. The table reflects that the number of males is less than the number of females.

4.3 Marriage

Marriage is an institution, which admits men and women in a family life. In the Hindu culture, there are various types of marriages. Terai communities are also not far from these marriage variations.

The researcher found basically the arranged marriage in the terai community of study area. After marriage, men and women become life partners. It means they have got license for sexual relationship. In terai community, they follow various types of marriage in Hindu culture. Inter-caste marriage is totally banned. They follow their custom of marriage by mutual agreement. They maintain the rule of endogamy.

Table No. 4.4

Distribution of Respondents and Their Spouse by Age at Marriage

Age at marriage	Male		Female		Total	
	No.	%	No.	%	No.	%
10-15	13	23.89	23	53.43	36	40.91
16-24	22	48.89	17	39.53	39	44.32
25 and above	8	13.78	3	6.98	11	12.50
Unmarried	2	4.44	-	-	2	2.27
Total	45	100	43	10	88	100

Source Field Survey, 2016.

Table No. 4.4 shows that the 53.43 percent female got married under 15 years whereas 23.89 percent male got married under 15 years. Only 39.53 percent female got married at the age between 16-24 years where the maximum number of male (i.e. 48.89%) got married at the age of 16 to 24 years. Nearly, 14 percent male got married

at the age above 25 years whereas 6.98 percent female got married at the age above 25 years and two males were unmarried.

4.4 Education

Education plays a vital role in our daily life. Education helps to improve physical, mental, special, moral and economical aspects of our life. Education is that process which plays an important role in maintaining environment to them.

4.4.1 Literary Status

Education is important for development. Whole development depends on it. It is important for infrastructure development. Education means to look for openly. Most of the terai people are uneducated. Although government hasn't provided education to people, they are outside of mainstream. Still government has not made special strategy for them to uplift their education.

In Nepal, the term literate means a person who can read and write in any language with understanding in Nepali. The CBS confirms that the ability to read and write own name may have also been interpreted as being literate.

Table No. 4.5

Literacy Status by Castes in the Study Area

Literacy status	Brahman		Yadav		Musahar		Total	
	No.	%	No.	%	No.	%	No.	%
Literate	60	66.67	41	50.61	4	6.90	105	45.85
Illiterate	30	33.33	40	49.39	54	93.10	124	54.15
Total	90	100	81	100	58	100	229	100

Source Field Survey, 2016.

Table No. 4.5 presents data on the literacy rate by sex of castes in the study area. The total literacy rate of the study area is 45.85% (informal education is

included). The national figure shows 75.1 percent males and 57.9 percent females are literate (Census, 2011, CBS) of the total Brahmin 66.67 percent are literate, likewise of the total Yadav population 50.61 percent are literate, similarly 6.90 percent Musahar are literate and total illiterate rate is 54.15 percent of the total population. Brahman 33.33 percent are illiterate. Similarly, the Yadav 49.39 percent are illiterate. Likewise the Musahar 93.10 percent are illiterate. Due to the more literate of Brahman, they have got success to involve in all sectors of the state. They are ruling the society. Their life style is higher than Yadav and Musahar. But due to the illiteracy, Musahar are suffering from poverty, different types of exploitations, least access in natural resources, development activities, politics and government jobs. Musahar are compelled to do traditional professions. Musahar are backward in the equal participation in public property.

4.4.2 Educational Attainment

Education is the measurement of the socio-economic development of a community and nation. It is a major weapon to uplift poor condition of the weak people in the society. It has helped the individual for personal development but it also provides knowledge and skills which gravitates a community towards participation in national buildings efforts. But most of the aged people are uneducated so they do not understand the value of education. Education plays a vital role to living standard, income level, economic status of the nation.

Table No. 4.6

Educational Attainment by Castes in the Study Area

Educational Attainment	Brahmans		Yadav		Musahar		Total	
	No.	%	No.	%	No.	%	No.	%
Primary (1-5)	40	51.28	25	52.08	15	39.47	80	48.78
Lower secondary	22	28.21	14	29.17	9	23.68	45	27.44
Secondary level	11	14.10	6	12.50	10	26.32	27	16.46
Campus level	5	6.41	3	6.25	4	10.53	12	7.32
Total	78	100	48	100	38	100	164	100

Source Field Survey, 2016.

Table No. 4.6 depicts that the educational attainment by castes in Dubarikot VDC Ward No. 8. The total number of students in different level of educational institution are 164. Among them, 48.78 percent have been attending in primary school. 27.44 percent have been attending lower secondary, 16.46 percent in secondary level and only 7.32 percent in campus level. The difference in Yadav is may be due to they have to look their younger siblings, to work in agriculture field and Yadav get less priority in education. From the past days, Brahmans have got ownership on land, education and other natural resours. They are conscious on the value of education and they are strong economically to afford for the education. Their access to educated people were high in the state. Similarly some Yadav have also got ownership on land and natural resources for long time. Some Yadav are able to afford for getting education. But Yadav couldn't get education due to poverty.

In the case of Musahar, they have been suffering from untouchability. They were used to do low level works like digging field, ploughing, washing clothes and dishes by Brahmans. Due to poverty, they are not able to afford to education. Their incomes were very low. They didn't feel value of education. So their literacy rate is very low in comparision to Brahmans and Yadavs.

Before some years, Musahar forefather were not interested to send their children to school. This was the main reason for their higher illiteracy and poor economic condition. But now a day, younger generation of Dalits have given value of education. They also know that education can play a vital role in their overall life. So, they are considerably interested in education.

4.5 Food and Drinking Habits

The Musahar are generally known as the liquor drinking people, the Musahar of the study area is not free from that statement. They eat what they grow. According to their ability to produce food and cash crops on their lands, they grow paddy, wheat, maize, pulse, vegetable, potato and from these bounties of nature they prepare the usual bhat, daal, tarakari and such dishes. Jad (Home made beer) and fish are two supplementary items. They consume usual meals. for festivals and life cycle ceremonies. However, Brahmans and Yadavs were not found to drink alcohol and comparatively no single Brahman was found to do so.

4.6 Drinking Water and Drainage

It is found that most of the household gets water from private hand pump which are installed by ourselves some of the people depend on public hand pump etc. There are also some well but when they were facilitated with public hand pump and private hand pump (own) they are not using of well water because well water is not clear than hand pump and there are not other facility of drinking water by government in the study area.

Table No. 4.7

Sources of Drinking Water in the Study Area

Source of water	No. of households	Percentage
Private hand pump (own)	32	71.11
Public hand pump	13	28.89
Well	-	-
Other	-	-
Total	45	100

Source Field Survey, 2016.

Table No. 4.7 shows that out of the 45 households 71.11 percent have facility of private hand pump water where as 28.89 percent have used public hand pump. Now a days the people of study area are not using well water and researcher also didn't get other facility for drinking water

4.7 Village Organization

The formal organization governing the village is the VDC. Each VDC had nine wards and a ward was the smallest political and administrative unit. There is political representing in each ward forming ward committee chaired by ward chairman including a female ward member. In a ward chairman is the elected chief. These are the formal political and administrative leaders who run the village organization.

In the rural, particularly in Dubarikot informal village organization play much important role than the formal organization. One of these informal organization is the

Mukhiya system in Dalit village Dubarikot. Every village has their own arrangement for maintaining rule and regulation in the village. The duty of maintaining good relations among villagers and conducting the village affairs falls on the Mukhiya (village chief). Mostly from rich and influential person elected as Mukhiya (Village chief).

The village assembly is composed of all ghardhuriya. The chief male member of the household is appointed as a ghardhuriya. All the ghardhuriya assemble in the Budhgar's. All the house or in an open space to make an important decision and policy formation for the village. The role of the Mukhiya in the assembly is like a chairman and a judge who keeping other view in mind gives the final communal decision. Whenever the Mukhiya wants to common assembly he informs all the Gharduriya a few hours or some days earlier, depending on how important the mission is. Any villager can carry this message from the Mukhiya to the ghardhuriya. This is no paid person for that purpose.

4.8 Dressing Pattern and Jewelry

Musahar people of Dubarikot VDC have their typical dressing pattern. Men put on dhoti and Kurta, which is white in color. Traditionally, they used to have torn and worn clothes from rich people. Now, every body wears shirt, pant and half paint, etc. Brahman and Yadav also wear dhoti and kurta. But they do not wear worn clothes.

Musahar women of Dubarikot VDC usually put on sari and blouse. Married and unmarried women have different types of dress. A married women wears sari and blouse. But the unmarried women have kurta and suruwal. Dalit women wear colorful dress during the festival. Similarly, women of Brahman and Yadav also have the same dress.

Usually, women from Brahman and Yadav family wear golden jewelry and brass of Silver depending upon their economic condition. They also wear earrings. They wear different nose rings known as Phuli and Nathi are also common ornaments seen in women. However, Musahar women wear silver bracelets. Also they have rings in finger, ankle or Kalli on legs and Tikuli on the middle of the forehead, colorful necklace of beads.

4.9 Religions

It is quite obvious that Nepal is a country of multi caste and multi cultural nation situated between two big countries. Most of the population in study area are Musahar. So all the people believe in Hindu religion and only negligible percent of other religious people are found. In this area, Musahar observe, Tihar, Dashain, Holi, Dinaram Dina Vadari and other cultural activities.

People from all cast practice their own tribal religion which consists of worship a number of spirits and some Hindu deities such as Ram, Krishna, Shiva Devi etc. Musahar have their Kuldevta on ancestral deity installed in their family house. These are known as Bhagwati, Maiya, Parvati, Goraiya, Bherwa, Mahadev, Bhainsasor, etc.

The people of Dubarikot VDC ward no. eight is basically Hindu. They believe on spirit according to the Musahar, person also becomes a spirit after death. Some of the spirits have been installed in the deity room of a house and courtyard of a house. There are some Idols and artifacts representing deities. Installed inside the corner or the deity room of a house. Mad Idols of elephant, horse, tiger and snake are kept in the Deuta as a symbol of deities. During my study period I observed many Idols and artifacts in their Deuta. According to key informants and other elderly men and women the following deities and spirits which they worship at household, level as well as village level.

CHAPTER - FIVE

ECONOMIC CONDITION OF PEOPLE

The chapter deals with the economy of the people of Dubarikota VDC, Ward No. 8. This includes the economic activities like food production occupation pattern, income sources, land ownership, animal husbandry and annual income of the people in the study area.

5.1 Economic Sources

Agriculture and labor are the main sources of income in Dalit society of the study area. Agriculture and labor are the main occupation of people in Dubarikot VDC. Some of the people are work in different places. In study area, a few people rear goats and chicken which they sell either in the market of Janakpur or local market. Some of the people have small kinds of business like shoes soap, vegetable shop, pigs rearing, swings etc. But the researcher has found, income is not sufficient for their day to day expenditure.

Table No. 5.1

Economic Sources of Respondents

Responses	No. of Households	Percentage
Agriculture and livestock	33	73.33
Labor	10	22.22
Others	2	4.45
Total	45	100

Source Field Survey, 2016.

Table No. 5.1 shows that the majority of people depend on the agriculture. It means, there are 73.33 percent people depends on agriculture, lack percent (22.22%) people depend on labor and only 4.45% percent people depend on the other sources.

5.2 Treatment Pattern

The village is close to local bazar. There are one health post and three medical shops to buy any kinds of medicine in the study area. But, most of the people don't have adequate knowledge they have many traditional methods for curing illness. After illness some people of this area go to the health post. Some people go to consult to Dhami, Local family guidance. Musahar of this area suffer from typhoid, pneumonia, malnutrition and others. However, Yadav and Brahman do not suffer from malnutrition because they are comparatively richer than Musahar.

Table No. 5.2

Treatment Pattern of Illness in the Community

Survive provides	No. of Households	Percentage
Visit Dhami	9	20.00
Hospital	21	46.67
Both	15	33.33
Total	45	100

Source Field Survey, 2016.

Table No. 5.2 shows that out of 45 households 46.67 percent people visit to the hospital for curing illness. 33.33 percent people go to both hospital and Dhami and 20.00 percent go to Dhami for the treatment of illness. People of this area believe in traditional culture. They have faith on Dhami.

5.3 Occupation

Dalits are known as the farmer and labourers. They have established themselves as hard working people. Most of the Dalit people are engaged in agriculture sector. Agriculture is a main source of income but their production is not sustained for their live stock because of their agriculture pattern is traditional.

Table No. 5.3

Main Occupation of Respondents

S.N.	Occupation	No. of households	Percentage
1	Agriculture	33	73.33
2	Labor	4	8.89
3	Dhami	1	2.22
4	Civil service sector	0	-
5	Sale/business	2	4.45
6	Carpenter	1	2.22
7	Riksha puller (cart)	2	4.45
8	Driving	1	2.22
9	Servant	1	2.22
	Total	45	100

Source Field Survey, 2016.

Table No. 5.3 shows that out of 45 household 73.33 percentage people are involved in the livelihood from farming as the main sources. 8.89 percent depend on labor. Similarly, 2.22 percentage has Dhami, 2.22 percentage were servant, 4.45 percentage has sale/business, 2.22 percentage depend on carpentry, 4.45 percentage are Riksha puller, 2.22 percent has driving and no body involved in service.

It indicates that majority of Dalits were engaged in farming or agro labor, fishing, rearing pigs and opening shoes shop instruments for fishing are also considered as their indigenous skills.

5.4 Animal Husbandry

Dalits are spread over Terai. So, they are very good at farming and livestock rearing. They keep, goats sheep, pigs and other animals and birds at the same time. But most of them keep pigs. It is presented in the table that they keep different types of animal and poultry birds.

Table No. 5.4

Birds, Cattle and Buffalo in Sampled Households

S.N.	Birds, Cattle And Buffalo	No. of Households	Percentage
1	Oxen	12	26.67
2	Cow	2	4.44
3	Cow, buffalo, pig and poultry	2	4.44
4	Poultry, goat and buffalo	6	13.33
5	Goat and poultry	1	2.22
6	Goat, buffalo, pig and poultry	6	13.33
7	Goat and cow	2	4.44
8	Goat	2	4.44
9	Goat and buffalo	6	13.33
10	Pig and duck	1	2.22
11	None	5	11.11
	Total	45	100

Source Field Survey, 2016.

Table No. 5.4 shows that most of the Dalit families do keep animal and poultry. Out of the sampled household 12 (26.67%) percent families have oxen. 2 (4.44) percent have cows, buffalo, pig and poultry, 6 (13.33) percent have pultry, goat and buffalo, 2.22 percent families have goat and poultry, 13.33 percent families have buffalo, 4.44 percent families have goat and cows, 4.44 percent have goat only, 13.33 percent families have goat and buffaloes. In the study area, people are economically poor. They keep either animals or poultry, which they think their social security and helps for their livelihood.

5.5 Types of Houses

The Dalits residential pattern and types of houses traditional some of the houses are made mud, some are made of wood, some are made of bricks. Most of the roof of the houses are made of thatch and tailed. The walls of the houses are made of mud and bricks too. I the study area most of

Table No. 5.5

Types of Houses in Dubarikot

Types of Households	No. of Households	Percentage
Thatched roof	21	46.67
Zinc sheet roof	6	13.33
Home made tailed roof	16	35.56
Concrete roof	2	4.44
Total	45	100

Source Field Survey, 2016.

Table No. 5.5 shows that in the study area's people. 46.67 percentage are living in the thatened roof. 13.33 percentage people are zince sheet roof. 35.56 percentage are home made tailed roof and 4.44 percentage only Dalit people are living in the concrete roof. There is majority of the thatched roof households because of their economical poor condition.

5.6 Size of Farming Land

Nepal is a agriculture country. Most of the people are depending on agriculture in Nepal. Dalit people are also Nepali citizen. The occupational pattern indicates that majority of Dalit households depended on agriculture. Therefore, the size of farming land and land ownership are the main indicator of economic status of Dalit. The procession of land is greatly valued, among the Dalit of study area. It is valued not simply as a factor of production but as continues source of income and security on the other hand it is an index of social status and prestige.

Table No. 5.6

Distribution of Respondents by Size of Forming Land

Area in Bigha	No. of Households	Percentage
0.01-1bigha	23	51.11
1.01-2bigha	7	15.56
2.01-3bigha	3	6.67
3.01 and above bigha	2	4.44
Land less	10	22.22
Total	45	100

Source Field Survey, 2016.

Table No. 5.6 shows that 5.11 percent have small size of farming land between 0.01 to 1 bigha, 15.56 percent have medium size of farming land between 1.01 to 2 bighas. Similarly, 6.67 percent have 2.01 to 3 bighas land and only 4.44 percent has a large size of farming land above 3 bighas, where as 6.67 percent household are landless. It means most of the Dalit people are below of poverty line. There is no satisfactory size of land holdings in Dalit community of Dubarikot VDC. It illustrates that majority of Dalit households were small size land holding farmer between 0.01-1 bigha khet. So, they have no fulfill land for sustain their life.

5.6.1 Land and Tenant

Land is considered not only as the means of agriculture production and livelihood among the Dalit people of Dubarikot VDC. But it is also taken as a symbol of social status and prestige. Land is so valued in Dalit communities that it is taken as a social security.

In the study area, there is not equal distribution of land. Most of the Dalits have either little or no land. But there are some Dalits, who have more than 2-3 bigha of land. Those who have little or no land, either they do work as a battaiya or adhiya system, in which production is shared equally between the tenant and the landlord. The VDC does not have good source of irrigation system except some borings, dhiki pumps, Hardinath and Babai nanar also. Which is also seasonal. Therefore, the productivity of the VDC is not satisfactory although the land is fertile. It has made Dalit people live difficult life as they work hard for the whole year but they get little return out of it.

Table No. 5.7

Types of Land Ownership of the Sampled Household

Land Ownership	No. of Households	Percentage
Land owner	9	20
Tenant/ Battaiya	3	6.67
Landless	33	68.67
Total	45	100.0

Source Field Survey, 2016.

Table No. 5.7 shows that there are 33 families who do not have their own land. 3 families have tenatn/Battaiya, some families have their own small size of land. But it is not sufficient for their livestock. So they are doing work/farming as a tenant/buattiya system farming and 33 families are landless and they involve in none agriculture sector for their livelihood.

5.7 Agriculture

Agriculture is the main source of Dalits of the study area for their livelihood. But the agriculture production is not sufficient for the fulfillment of their other needs like treatment, education for their child and festival etc.

6.7.1 Agriculture Practice of the Study Area

Agriculture practice of Dubarikot VDC is still traditional and of primitive type. Most of the farmers especially Dalits plough their land with iron tipped wooden plough, which is very traditional tool. Either male buffaloes or oxen are usually used to plough field as draught animals, which is less efficient. All the agriculture activities are carried out manually from land preparation to harvesting crops. Agriculture activities of Dalits in Dubarikot VDC is largely influenced by monsoon cycle, which starts usually from June/July every year. Maize and rice are mainly grown in raining season. Where as wheat, mustard and lentils are grown in winter season. Similarly, winter and summer vegetables farming is also increasing gradually. Mostly cauliflower, cabbage, carrot, radish and rayo are grown in winter where as cucumber, ladies finger, okra and pumpkin/squash are grown in summer, major agriculture products of the study area shown in the table below:

Table No. 5.8

Cropping Calendar in the Study Area

Major crops	Planting month	Harvesting month
Paddy	Ashad	Mansir
Maize	Push	Chaitra
Wheat	Mangsir	Chaitra
Mustard oil	Kartik	Magh
Pulse	Mangsir	Falgun
Potato	Kartik	Falgun

Source Field Survey, 2016.

Table No. 5.8 shows the planting and harvesting of different crops. It indicates planting month of paddy is Ashad, maize in push, wheat in Mangsir pulse in the same field, mustard oil in Kartik and potato is also in the same field harvested paddy in Kartik/Mangsir, maize and wheat in Chaitra, mustard oil in magh and pulse and potato in Falgun month.

5.7.2 Crop Sharing System

- (a) **Adhya:** In this system the land owner gets 50 percent of the yield of a crop and has to pay for the seeds, as well as having the responsibility of paying revenue and other taxes. If any. All the manual work is done by the tenant. This system of tenancy is practiced either by tenants who recent immigrants and who before setting in the village agreed to work on this system, or by tenant who has broken their service bond as permanent share, cropping tenant.
- (b) **Tinkur:** In this form of tenancy all labor and expenses are paid by the tenants. The seeds for sowing are all paid by the tenant. The land owner, whose only responsibility is to pay the revenue for the land gets one third of the crops.
- (c) **Chaukur:** This form is the same as tinkur tenant except that the land owner gets only one fourth of the yield.

Since the land reform program there has not been any change in crop sharing system. Now the land-owner can not turn their registered tenants out of their land, without reasonable causes nor can they change the term of tenant. But in case of out migration of a tenant. But in case of out migration of a tenant family, their tenancy rights are terminated.

5.7.3 The Traditional Classification of Land

There are several types of land in the study area. The upland called bari and low land called khet. Most of the bari land have irrigation system by using tubewell, electric motor etc. But almost all low land have irrigation system by rainfall, traditional cannel and Jamuni canal etc. Due to the scarcity of manure and man power, all lands cannot be manured equally. So some land is heavily mannured, while the rest is left to the mercy of nature by cultivating only one main crop.

The land which is better manured with compost and other organic materials are cultivated intensively and is called dihua. For convenience in manuring, generally the land in the vicinity of the house or village is selected for dihua. The land which can easily be drained off water is prepared for dihua land covers a small area. Only about six percent of the total cultivated land of the village. As it is more fertile and scarce. Its price is the highest. According to the land-survey, all the dihua land of this village are classified as abbal (A grade) land.

5.7.4 Food Sufficiency

The staple food of Dalits are Dal, bhat and tarakari (Rice, pulse and cooked vegetable). So, they use mostly paddy in their daily meal. Once they have storage of paddy. They use other grains such as wheat and maize etc. for their daily meal. Most of the Dalit people are poor. They work whole year on agricultural farm as wage earners, even though they do not get enough food to eat and feed two meals a day and their family for the whole year. During the survey, it was found that over percent families have food shortage. Mostly, they have such period either borrow money for buying grains or they live in landlord's house as servant for their livelihood. As a result, they used to face in the trap of poverty and ultimately they used to be servant of the master.

The other major reasons of food shortage is the population growth, which exceeds the growth rate of production in the study area per unit land production has not been increasing day by day. There has not been only significant improvement achieved in diversifying agricultural enterprises e.g. poultry, fish pond, animal husbandry and also other off farm activities, which could generate employment opportunities.

The social practices and behaviors are also equally contributing to food shortage in Dalit ethnic groups as they have big feasts, festivals and marriage, ceremony which they expand extravagantly more on wine, one day have enough food for just few months they forget the food scarcity and start making wine. One of the respondent said that the family had to buy grains for their families livelihood. Although, they produced more compared to their neighbours, who are non Dalit having almost same family size sells grains instead. One of the reason is that they

expand their grains more on making local spirit and wine. The food security situation among Dalits was much better if they stop the over expenses on their traditional rituals, festivals, feast and other religious and cultural practices extravagantly.

Table No. 5.9

Distribution of Respondents by Food Sufficiency

Food Sufficiency in Month	No. of Households	Percentage
0-3 month	16	35.55
3-6 months	5	11.11
6-9 months	17	37.33
9-12 months	3	6.67
more than 12 months	4	8.89
Total	45	100

Source Field Survey, 2016.

Table No. 5.9 shows that 16 households (35.55%) have food sufficiency for upto three months. It is meant that house families have to depend on wage earning for more than 9 months. This is the sign of food insecurity among 37.33 percent of the sampled families. 11.11 percent families have food sufficiency for upto 6 month and 6.67 percent households produce adequate quantity of food grains for one year and there were 6.89 percent households who have some more than 12 months/surplus food.

It was also observed the food deficient household can compensate their needs by carrying by earning from wage labor, agro labor, loan, borrowing and credit purchased.

Whatever they grew in the field can just support their food problem. A significant part of the agriculture products in the study area goes for brewing jad. Therefore, agriculture has no direct economic value except for subsistence. It may be every year, the Dalit community falls victim of the cycle of poverty.

5.8 Way of Solving Financial Problems

All of the Dalit people have their small size of land. But is not sustain their life so they are solving their economical problem by borrowing money, selling livestock, selling crops, besides this. Some of the Dalit people have 2-3 bigha of land they are growing surplus grain. They have no need to depend on selling livestock, making shoes but most of the Dalit people skills to solve their problem which is below.

Table No. 5.10

Way of Solving Financial Problem

Sources	No. of households	Percentage
By borrowing	14	31.11
By selling live stock	5	11.11
Wage labor	9	20.00
Shoes making	17	57.78
Total	45	100

Source Field Survey, 2016.

Table No. 5.10 shows that out of the 45 households 31.11 percent Dalit people borrow money to solve their problem, 11.11 percent have used their livestock to solve their family members problem, when problem arises they sell their pigs, goats, chickens and ducks. 20 percent of Dalit people solved their problems from wage labor. However, 37.78 percent Dalit people solve their problem by selling crops and doing other activities. The tables indicate that dalits have been suffering from economic crises day byday. They are not able to get good education, health and standard life. They are unable to get government jobs and utilize their skills in generative professions. They are unable to send their children in private schools like higher castes people. They are unable to afford for treatment in hospital when sick and victim of untimely death. They are suffering from different diseases due to the lack of appropriate sanitation.

5.8.1 Money for Treatment

Money is important for many things, treatments, clothes, education all of the propose needed money. Money is playing important role in human life. Without

money we can not do any things. Dalit people of Dubarikot area are suffering from different types of problems. When they become ill feel very difficult to manage money for treatment.

Table No. 5.11

Distribution of Respondents by Who Support Money for Treatment

Source of Money	No. of Households	Percentage
Own/self	23	51.11
Money lender	3	6.67
NGO/INGO	1	2.22
Loan from bank	2	4.44
Saving groups	16	35.56
Total	45	100

Source Field Survey, 2016.

Table No. 5.11 shows that out of 45 households 51.11 percent have manage money themselves for their problems. 6.67 percent households are from money lenders. 2.22 percent is NGO/INGO's, similarly, 4.44 percent are take loan from bank and 35.56 percent are managed money from saving groups. Now a days, saving groups are playing vital role to solve their financial problem and treatment.

5.8.2 Management for Celebrating Festivals

There are many festival celebrated in Nepal. The Dalit also gets enjoyment with the festivals with their family and in groups in the study area. Without money, we can not do any things, it is very difficult to manage their festivals without money, food and clothes.

Table No. 5.12

Managements for Festivals

Loan/Borrow/Credit	Way of Manage Money	No. of Households	Percentage
Money	Land lords	5	11.11
Food/Grains	From village loan/saving groups	15	33.33
Clothes	Own/self	25	55.56
Total		45	100

Source Field Survey, 2016.

Table No. 5.12 shows that out of 45 respondents 55.56 percent have managed money, food and clothes themselves for their festivals by selling goats, pigs milk, and chicken etc. Similarly, 33.33 percent have managed money, food and clothes from village loans/saving groups for their festivals and 11.11 percent have managed from land lords. Dalits have to do hard labours for long time to afford the loans. If they have taken money, grain/food items on interest, they have to do works for long time to pay the loan by working in the house of owners. They have to pay double or triple amount of money and food items taken as principle. So festivals become a curse for some dalits.

5.9 Livestock

Among the Dalit various secondary jobs, livestock is also one of them, although they do not have any idea of the improved methods of the cattle rearing. Agriculture is also directly supporting by animal husbandry. The Dalits of Dubarikot VDC, ward one keep livestock to fulfill the necessities of milk products and compost manure. In addition to those oxen are used for ploughing and chicken and pigs are used either for meat or cash. Animal like buffalo, pigs, goats, oxen and other domesticated animals are kept for different purpose such as for domestic use for sale, ploughing, milk production, fertilizer and meat. Hen and duck, duck are highest in number because of little space need and little requirement of feed.

5.10 Division of Labor

In the Dalit community, there are no hard, and fast rules for division of labour. However, jobs like going to market to sell the products and men mostly do going out for the settlement for wage labor. Household chores such as cooking, rearing the cattle, collecting fodder are done by women. Fishing is done both by male and female. Some children and elderly people also work in the field and minor household chores. Men spend less time in work and more time in drinking alcohol and solving the problem of conflicts between the community people. Thus in livestock activities, and increasing responsibility of involve in crop production has added to women's heavy work burden.

5.11 Provision 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 problem. In the study area ,out of 45 households, 39 households had no toilets. They used both sides of roads ,open fields and gardens for toilets. Lack of awareness, illiteracy, poverty and carelessness of local administration (VDC),there were not facilities of toilets. Sometimes local people of suffering from epidemic diseases. Due to the lack of land, some dalits and non-dalits were unable to make toilets. The researcher found that only few people use soap and water for washing hands after toilet. Most of them used soil and ash instead of soap. There were no good environment of sanitation.

5.12 Loan Transaction

Loan and credit is necessary for running house and fulfill their several wishes and needs in Dalit community in the study area, they take loan from two ways. Formal and informal. Informal sources are relatives friends, landlords etc. Similarly formal sources consist of bank, cooperative and financial institution. Although the interest of formal sector is low but the process is long and difficult. They can't understand official rules and regulation easily. Therefore, they are attached to the informal sources.

Table No. 5.13

Loan Transaction Source

Loan sources	No. of households	Percentage
Formal	8	17.78
Informal	32	71.11
Both	5	11.11
Total	45	100

Source Field Survey, 2016.

Table No. 5.14 shows that, source of loan of 17.78 percent households in formal sector. 71.11 percent households take loan from informal sector and 11.11 percent households take loan from formal as well as informal sector.

5.13 Annual Income and Expenditure

To illustrate the further economic characteristics of Dalit their annual income was investigated 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 term other than agriculture itself. The other income sources what they do are nominal and minor or not sufficient for their livelihood. Besides agriculture income, there is other side income from service, wagemlabor, animal husbandry, business etc.

Table No. 5.14

Estimated Annual Income of Households

Income (in Rs.)	No. of households	Percentage
Less than 1000	-	-
1000-10000	19	42.22
10000-20000	11	24.44
20000-50000	10	22.22
50000-100000	3	6.68
100000 and above	2	4.44
Total	45	100

Source Field Survey, 2016.

Table No. 5.15 shows that the annual of 42.22 percent households is between 1000 to 10000, 24.44 percent has 10000 to 20000, 22.22 percent has 20000 to 50000. Similarly, 6.68 percent households have 50000 to 100000 and 4.44 percent households have more than 100000. It shows that most of the households have low income because most of the people are farmers and they depend on traditional farming. Some of dalit and non-dalits have no lands to grow crops. They maintain their livelihood by working as daily wages and going to work in Inia and gulf countries. The people who have no lands, they have to take loans from landlords and afford double or triple of their principle. Landless have to maintain education, health, food, clothes, festivals from that low income. But the people who have lands an

business save crops and cash by maintain all their expenditure and give loan to others and earn extra money. In this way there is variation in income.

Table No. 5.15

Estimated Annual Expenditure of Household

Expenditure (in Rs)	No. of Households	Percentage
Less than 1000	-	-
1000 - 10000	12	26.67
10000 - 20000	18	40.00
20000 - 50000	13	28.89
50000-100000	2	4.44
100000 and above	-	-
Total	45	100

Source Field Survey, 2016.

Table No. 5.16 shows the annual approximate expenditure. The data shows that 26.67 percent households have expenditure between Rs.1000 to 10000, 40 percent household have expenditure between Rs.10000 to 20000. Similarly, 28.89 percent have expenditure between 20000 to 50000 and only 4.44 percent has expenditure between Rs.50,000 to 100000. No one has less than 1000 and more than 100000.

The above table mentioned analysis indicates their annual deficit budget, which is supplemented by loan borrowing, credit purpose. They borrow money at high interest rate to solve the problems. They have no objection for high interest. So, the Dalit community of the study area is socially and economically deprived.

CHAPTER SIX

SOCIO-CULTURAL ASPECTS OF DIFFERENT CASTS

6.1 Introduction

Generally every people practice their own religion. People in Dubarikot Ward No. 8 area practice Hindu religion. They worship a number of sprits and some Hindu deities. Some families respect "Dhami". Musahar patients have to visit Dhamis before visiting to doctor whereas other cast visit doctors. Musahar have their own beliefs and practices which help to string their social unity and contribute to the existence and maintenance of the social order.

There exist certain methods in every society for regulating social life. Customs is an important means of controlling social behaviour customs are so powerful that no one escapes from their range. Quoting from Bhushan and Suchdeva cite: "In the struggle for existence only those societies survive which were able to evolve such a hard crust of custom, bindings men together, assimilating their actions to the accepted standards, compelling control of the purely and egoistic impulses and exterminating the individuals in capable of search control.

Musahar people try to establish with unseen supernatural power for the fulfillment of their directed desire and doing their sorrows either by offering. Musahar people blame on Bhutuwas (Ghosts) for natural calamities like draught excessive rain fall, damage to crops. To get away from the Bhutawas, Musahar perform a special worship which is highly interesting to watch. Generally this type of worship is conducted by Dashain. Thus Dhamis have a respective status in Musahar society. If a person falls sick, the first one consult is Dhami. However, Brahman and Yadav do not believe in Dhami, rather, they consult doctors.

Still Musahar people believe a story that the ancestor's spirit may inflict misfortune upon the family if he is displeased. This is the reason they have to worship and after various items such as pigs, goats, chicken eggs, alcohol and other to there ancestors to make them happy and receive blessings, but Brahman and Yadav do not go after such things. They only believe in gods and worship them.

When old member of Musahar family dies the survivors Musahar all the articles belonging to that person outside the village the bed on the burried portion. They bury in near by river. Musahar people take loan to complete the ceremony. Similarly, Brahman and Yadav also do the same work. However, Brahmans prefer such rituals as gurus.

Musahar observe the greatest festival like Dashian, Tihar, Salhesh, Dinaram-dinavadri, Holi and others. In these festivals, they entertain, enjoy with meat, sweet food and liquor. Thus, these festivals on the customs, beliefs, practices, festivals and ceremony. But Yadav and Brahmins do not take such food. They observe fasting and pray to the goddess for ten days.

6.2 Hell and Heaven

Many Nepalese people believe in the concept of hell and heaven. Only those people can go to the heaven, who does good activities, social work. Worship to god in the society. They believe any person help to other person in each and every times and doing welfare for society then person and he always seems happy and if any person is not doing good activities or he is bad for society then he go to Hell. It is their tradition. Musahar, Yadav and Brahmans also believe in such dogmas and concepts.

6.3 Marriage Ceremony

Marriage is an institution, which admits men and women to family life. It is a stable relationship in which a men and women are socially permitted to have children implying the right to sexual relation.

In the life of human being marriage is an important. Every society has developed a pattern for guiding marriage for their children because they have aspiration to see their houses full of children and grand children. Early marriage is very common among Musahar and Yadav (during their early teenage). There exist the following way to obtain girl for marriage. However, Brahmans perform, late marriage, system.

All Brahmans, Yadav and Musahar families have to pay for the bridegroom. Before marriage is solemnized the first and most important task is the choice of

mates. The selection of mates are generally made by parents or by elders. In making arrangement of a marriage always the girls part first approach the boys side. The people prohibit marriage between individuals sharing certain degree of blood or final relationship. Therefore, they are group exogamous. Dalits give preference to find a girl from the same village or from the neighboring village. However, Yadav and Brahman families have to travel a long distance in search of suitable candidate having the same status as their own for marriage.

6.4 Death Ritual

Brahman and Yadav believe in the horoscope (Janam Kundali) according to already written by god. Death is occurred. They classify death into two forms one is natural death and other is accidental death. Musahar believe in rebirth and according to them, there is a next world called heaven where people go after the death. They also believe that people are rewarded or punished in the world on the basis of their decades in this world. In the study area the death body of child person is mostly buried and married person death body is always cremated in all the castes. Brahman and Yadav do not bury themselves. But Musahar bury themselves.

When a person dies information is sent to the villagers, elders and adults from each houses of the village gather at the dead person house and help to perform the funeral ceremony as well as console the family. The dead body is brought out of the houses and kept on a mat in a north south direction the head forwards the north. A Khatiya (Stretcher to carry the dead body) is prepared and white cloth is purchased from shop. The dead body is wrapped in the clothes and keep on the Khatiya. Then his widow breaks her bangles and all them all over the dead body. The male lineage member lift the dead body and put in the Khatiya. The male lineage member carry the dead body towards cremation or burial site the voice of weeping person becomes louder on the dead body is taken out. This is common to all castes of terai region.

6.5 Festivals

Musahar people are not very rich in culture like other castes and groups. They celebrate different types of festivals, which are common to other people. Also, there are some festivals, which are celebrated only by Musahar community. However,

Brahmans and Yadav have common festivals only. Some of the festivals of them are discussed below:

6.5.1 Holi (Dhurehri)

This is also one of the popular festival celebrated in Terai and in some major towns of Nepal in the memory of the day in which Holika was killed. As per the old saying, there was a demon named HiranyKashyapu in the mythological period. He had a son named Pahlad. Who was a devotee of god. Which was against of his father's interest. He continued praying to God against his father's advice. At last his father ordered his sister to kill Prahlad putting him in her lap and sit on fire because Holika was blessed with the immunity of fire. Thus, he wanted to kill his son Prahlad by burning in the fire contrary to the interest of his father, Holika herself got burn due to god's blessing and Prahlad remained alive. Thus, the festival is celebrated making as the victory of truth against of the false.

Brahman, Yadav and Musahar people celebrate this festival and exchange love with each other. Holi is known as flying color in the day of full moon of the Falgun. The main message of this festival is commercial harmony and national unity.

In the day of full moon light early in the morning household deities are worshipped and abir color is used among each other. People enjoy with different kinds of food meat of goats, chicken, fish and they drink alcohol. They dance in their groups. People enjoy much in this festival. However, Brahmans mostly do not drink alcohol.

6.5.2 Dashain

Dashain is the major greatest festival at National level of Nepal. Dashain is the Hindu festival so they observed it happily. Dashain is celebrated in the month of Aswin. It starts on the first of the bright to night of Ashwin and ends on the fall of Monday. This festival is celebrated as a victory of Hindu Deities God over the demons and it is also taken as happy ceremony because Ravan was killed by Ram Chandra Bhagwan.

Yadav and Brahman celebrate this festival upto ten days. During this period, 8th days is called Dhikri Astami. In this day the mud idols of Durga Goddess is worshipped. She is offered Dhikri (Thick sweet bread of rice flour) and Jamara (Yellow wheat grasses germinated and grown in the dark place). In the 9th day (Nawami) fresh blood of cock is offered to the goddess. Musahar people go to pitter Ashrai (throwing leaves and flowers which were offered to the goddess in the holy river).

On the 10th day, people celebrate Dashahara (Dashain in local language) by putting white tika on their forehead and small maize seedling (Jamara) on their ears or head from the elders. Sharecropper and tenant go to Mukhiya (Head of the village) house to receive Tika. Family members receive Tika from their respected persons. But Musahar do not receive tika and Jamara. Neither do they perform rituals for ten days.

6.5.3 Tihar (Dewali)

Dewali (Tihar), which literally means the row of lamp is celebrated as the festival of light on the auspicious occasion of autumn. It lasts for a period of five consecutive days and is observed in honor of Lakshmi, the Goddess of wealth and good luck. Tihar also is an important festival of Hindu. In the day of Aunsi (no moon night). They perform worshipping to their deities as well as cow. They don't receive Tika in the Tihar (Dewari).

6.5.4 Dinaram Dina Vadari (Gudiya Panchami)

This festival is only celebrated by Musahar. On the fifth day of bright lunar fortnight in the month of Shrawan (July-August) is called Dinaram Dina Vadari. In these days early morning. Musahar clean their houses and take bath. They worship snakes idols offering milk and lawa (fried paddy). They enjoy with pig meat and jad (home made liquor). In the evening the Mukhiya informs all the villagers for throwing boksia (witches). Boksi is taken as a cause of illness. The idol of boksia made by all household and it is thrown in the river jointly. The agrarian farmer believe that it can be prevented the disease, snakes and drought by worshipping the snake. In the hot rainy season there is endanger of poisonous snake bites in Terai region. Dinaram Dina Vadari is one of the festivals of other dalits.

6.5.5 Krishnasthami

People of terai call "Krishnasthami" for Krishna Janmastami. The festival is celebrated in the month of Bhadra on the same day all over Nepal. Usually, women do not eat on the day and take bath early in the morning and draw pictures of flowers, Rawan, Krishna blowing flutes and Pandavas on the well they call it Astimki.

After sun set, women from Yadav and Brahman go to the place. At astimki is worshipped the pictures by lighting lamps and giving Tika to the pictures except Ravan's picture. As they finish worshipping they eat fruits and spend the night singing related to Krishna and dancing.

The next morning, they take all the flowers and other stuff and throw them into the river by lighting lamps. They prepare a special food when they come back home and enjoy the food. Musahar people do not do so. They only observe the festival performed by other castes. They are not allowed to go to the worshipping places because of law status.

6.6 Impact on Socio-Economic life of Dalit Society by the Various Festivals

All of the festivals play important role to maintain discipline. These festivals have a great impact on socio-cultural and economic life of all people. People celebrate different types of festivals through out the year.

Most of the Dalits are labours. Their main occupation is agriculture. They are engaged in shoes making, fishing, making small houses. Their position is low. They observe so many festivals. In this time, they spend a lot of money, time and different kinds of materials.

In comparison to higher castes, Dalits celebrate festivals in simple way due to the low income. They celebrate festivals within limited relatives and neighbours. They could not cook varieties of food items like higher caste people due to low income. Children of dalits attracts towards the food items of rich people and some of them go to beg food in the house of rich people. They could not decorate the statue of God and Goddess like higher castes.

But most of the higher castes people celebrate their festivals in vast way. They decorate the statue of God and Goddess well. They invite many relatives and neighbors and organize feast to celebrate festivals. They don't allow dalits to touch food and statues of God because they think that their God and feast become impure. They provide a lot of money, clothes and food items to their priest. They bring tent and DJ to celebrate festivals. They wear new clothes and distribute new clothes to their relatives whom have been invited.

Because of poverty, Dalits take loan in big amount and invest a lot of things for festivals. This is the reasons they are being poorer and poorer. However, Brahman and Yadav do not take loan because they are rich by nature.

CHAPTER SEVEN

SUMMARY AND CONCLUSION

7.1 Summary

Nepal is multi ethnic, multi lingual, multi religious and multi cultural country. Dalits are one of the different caste of Nepal and are termed as untouchable castes. They have their own type of life styles and they are rich in culture and so diversified that they differ from their inhabitation as they live throughout Terai district from Jhapa to Kailali. It could be the reason that foreign and Nepali scholars have shown interest in the study of Dalits. Dalits live in.

The study has been conducted to find out caste discrimination in Dubarikot VDC, Ward No.8 of Dhanusha district. Dubarikot VDC is the universe of this study and there are 180 Dalit households. Out of them, 45 households are included in the sample in the study. due to limited time and other factors the study of all the aspects of Dalit was not possible, so some specified problem is recognized. Descriptive and exploratory are the research design of this study and interview schedule, key informants, field observation and interview schedule where the data collection techniques.

The VDC has very good access of market even though the farmers have not been able to make use of it well. Agricultural practices are still traditional. They have to depend on rain water. Irrigation system is not so effective since there is good source of water except. Namini and ground water, which are being used through dhiki pump to some extent. The total population of the VDC, Ward No. 8 is 300 of which there are 100 male and 200 female. (CBS, 2011). Average family size of Ward No. 8 is 6.11 where as the average family size of sampled Dalit is 5.47.

I have found that 53.33 percent of the respondents are staying with joint family and 46.67 percent age respondents are living with nuclear family.

It was found that the Dalit community were the proportion of male and female is 47.3 percent and 52.70 percent respectively. So, the number of male is less than the number of female.

Among the total respondents, 40.91 percent, Dalit were found married in between 10-15 years of age where as 44.32 percent get married in the age between 16-24 years, 12.50 percent have get married after 25 years of age and only 2 respondents were not get married yet. Thus, early marriage invites early pregnancy and high fertility in that community. Similarly, the total sampled population 59.63 percent male are literate, like wise of the sampled population 33.88 percent female are literate. Out of which majority had only primary level education and informal education and only few people have to study up campus level.

The total numbers of students in different level of educational institution are 126. Among them 51.59 percent student have been attending in primary school, 28.8 percent have lower secondary, 13.49 percent in secondary level and only 6.35 percent in campus level.

It was found that out of total respondent 40 percent respondents celebrate their festival with in group and 53.33 percent celebrate in family and 6.67 percent in others.

71.11 percent respondents have their private hand pump (own) and 28.89 percent have been getting water from public hand pump. But no one was used well and other source of water for drinking. Similarly, 33.34 percent of the respondents have used temporary family planning method, 40 percent have done permanent methods and 26.67 percent have not followed any type of family planning methods.

Life cycle ceremonies are not much different from those of other Hindu caste. Their main festivals are Salhesh, Dashain, Tihar, Holi, Nag Panchami and Dina Ram Dinavadri etc. Salhesh is the greatest festivals of Dalit community. In Dhanusha district. Dalit people are celebrating Salhesh as a new year.

The Dalits live on agriculture economy. They have been engaged in agriculture as a major source of subsistence. Dalits depend on various occupation to solve the hand to mouth problem. More than 70 percent of them derive their means of livelihood from farming. About half of them are agro labors. They have other supporting economic resources besides. Agricultural and laboring animal husbandry service.

In the study area, there are 73.33 percent people were depend on agriculture and live stock, 22.22 percent people depend on labor (wage, agriculture labor) and only 4.45 percent people are depend on other sources. Similarly, 46.67 percent of the respondents were treated by health workers, 20 percent respondents were treated by Dhami and remaining 33.3 percent by both faith healer (Dhami) and health worker.

Researcher found that out of the total 45 respondents, 8.89 percent are labor, 2.22 percent are carpenter, 4.45 percent are Riksha puller (cart) and remaining 8.88 percent are Dhami, private service sector, sale/business, and driving sector etc. There are no any person working as civil servant.

46.67 percent Dalit people are living in the thrathered roof, 13.33 percent people are zinc sheet roof, 35.56 percent are home made tailed roof and 2 households are living in the concrete roof. There is majority of the threatened roof household because of their poor economical condition.

51.11 percent respondents have small size of farm land between 0.01 to 1 bigha, 15.56 percent have medium size of farming land between 1.01 to 2 bigha. Similarly, 16.67 percent have 2.01 to 3 Bigha land and only 4.44 percent have large size of farming land above 3 bigha where as 22.22 percent household are landless. Similarly, 11 families have their own land, 3 families are tenant / Battaiyas. Some families have their own small size of land but it is not sufficient for their livestock. So, they are doing work farming as a tenant/battiya system farming.

Out of the 45 households 8.89 percent respondents produce adequate quantity of food grains for a year. 6.67 percent have food sufficiency for 9-12 months, 26.67 percent have for 6-9 months. Likewise 11.1 percent have for 3-6 months, 13.33 percent have for 0-3 months and 33.33 percent are landless and they haven't produced food grains for their subsistence. Therefore, agriculture has no economic value except for subsistence. Thus, every year the Dalit community falls victim of the cycle of poverty.

It was found that 31.11 percent respondents borrow money to solve their problem. 11.11 percent have used their livestock to solve their family member, problems. 20 percent Dalit people solve their problem from wage labor. Only 37.78 percent Dalit people solve their problem by selling crops and doing other activities. Similarly, 51.11 percent respondents have manage money themselves for their

problems, 6.67 have from money landless, 2.22 percent have NGO/INGOs. 4.44 percent have loan from bank and 35.56 percent from saving groups. Saving groups are playing vital role to solve their financial problem and treatment and also out of the total respondents 55.56 respondents have manage themselves for their festivals, 33.33 percent have from village loan/saving groups and 11.11 percent have manage from landless.

Out of total household 39 households have no toilet and 6 households have toilet.

It is found that sources of loan, most of Dalits is informal which is 71.11 percent of total households. 17.78 percent households take loan from formal and 11.11 percent household have take loan from formal as well as informal sector. Similarly, 42.22 percent households have very low annual income Rs.1000 and only 4.44 percent have annual income more than Rs.100000 and 26.67 percent household have annual expenditure of Rs.1000 to 10000, 40 percent have 10000 to 20000, 28.89 percent have Rs.20,000 to 50,000, and only 4.44 percent has Rs.50,000 to 100,000. No one has annual expenditure of more than Rs.100000. It indicates the annual deficit budget which is supplemented by loan borrowing credit purchase etc.

7.2 Conclusion

Nepal is a country with diverse culture and languages. It is a mosaic society with many caste and groups with wide range of languages and cultural differences across the country. The Dalit groups have their own type of life styles, tradition cultural practices and behaviours. Dalit is the largest groups of people who are supposed to be untouchable groups in Terai region. Thus, it has made a significant contribution in making the country culturally rich. Their unique culture, tradition, handicrafts and life styles have contributed in attracting researchers. Their culture, handicrafts and their life styles have also been the interests of research work and thereby the destination for tourists that is contributing to national earning.

Dalit people are very hard working farmers. They are very dutiful. Basically, they have been celebrating all Hindu festivals. The main objectives of the study is to examine the caste discrimination on Dalit people of Dubarikot VDC, ward no. 8, Dhanusha district, Janakpur zone, middle development region, Nepal.

Major Points of Conclusion

1. The Dubarikot VDC, Ward No. 8 do not know about health and sanitation due to the lack of proper education. They still hold belief's values and go binary with superstition.
2. Due to lack of education. They do not know about the value of time.
3. Large number of family size with 5.47 people per households is main problem for Dubarikota's Dalit. Because they have to feed a large number of family with their limited production.
4. They spent their major source of earning on the feast and drinking for jad and raksi which is unproductive.
5. Agriculture pattern is old. They have not been utilizing modern technology in agriculture. They could not develop animal husbandry as professional occupation. They take animal husbandry for the purpose of manure, milk and meat as their household demand only.
6. The literacy rate is low with less percentage of literate female. Most of them do not know the important of education. So, the illiterate persons have adverse affect on their socio-economic condition.
7. They utilize their skill to fulfill their domestic requirements since the skill of these people do not pay significant role of being change in their economic status.
8. The Dalit of Dubarikot VDC, Ward No. 8 had their own wage of performing birth marriage and death ceremonies. But the basic concepts of performing life cycle ceremonies are according to Hindu rites.
9. They were not trained with any vocational guidance. So, they were complied to do unskilled wages labor to solve their hand to mouth problems.

All the circumstances have effect on their soial and cultural identification. We may say the Dalits are suffering from social exclusion and untouchability.

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Questionnaire for Primary Data

(A) Personal information (Bio data)

1. Name of the interviewee...

Ward No...

Tole/village.....

Age.....

Sex...

Caste...

Occupation.....

Academic qualification...

Language...

Religion...

Nationality...

Marital status: Married /unmarried

2. What are your family members?

Age Group	Male	Female	Total	Percentage	
				Male	Female
0-9					
10-19					
20-39					
40-59					
60 and above					
Total					

3. What is your family type?

a) Joint ()

b) Nuclear ()

4. How long have you been living in this village?

.....

5. Is there any members of your family who have migrated temporally or permanently from this place?

a) Yes () b) No ()

6. If yes

Number of migrated person

7. Why he/she was migrated

- a) Marriage
- b) Job opportunity
- c) Economic
- d) Unsustainable agriculture
- e) Depletion of forest resource
- f) Difficult in grouping
- g) Lack of water
- h) Others

(B) Economic Condition

8. Does your household own any land?

a) Yes () b) No ()

8.1. If yes how much cultivated on other land?

a) Bigna () b) Katha () c) Other ()

9. Have you got your own house?

- a) Yes () b) No ()

10. How much land do you have?

- a) Bigha () b) Katha () c) Dhur ()

11. What is your main source of income?

- i) Agriculture () ii) Wage/labor ()
- iii) Job () iv) Other ()
- v) Business ()

12. Is your family economically depending?

- a) Yes () b) No () c) Other ()

13. Who make decision concerning income and expenditure in your family?

- a) Husband () b) Wife () c) Both ()
- d) Other ()

14. What is your major source of water?

- a) Private connection b) Public Tap/Tank c) Tube well
- d) River/spring/steam e) Rain water f) Kuwa

15. Where do you collect your fire wood from?

Major sources of fire wood

- a) VDC forest
- b) Government forest
- c) Private forest

- d) Community forest
- e) Agriculture and animal wastes

16. How is your annual average income?

Rs.....

17. Does your family grow any cash crops?

- a) Yes
- b) No

If yes:-

Amount (in kg.)

- ❖ Mustard
- ❖ Potato
- ❖ Lactic
- ❖ Vegetable
- ❖ Others

18. What is your food sufficient level in family?

0-3month	3-6 month	6-9 month	9-12 month
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19. Do you keep any poultry birds, animals if yes how many?

- i. Goat.....
- ii. Sheep.....
- iii. Cow.....
- iv. Buffalo.....
- v. Pigs.....

- vi. Chicken.....
- vii. Duck.....
- viii. Specify if any.....

20. What is your way of solving financial problems?

- a) By borrowing
- b) By selling live stock
- c) Wage labor
- d) other

21. Where do you go for job when your earning income does not fulfill your basic needs?

- i) Neighboring side
- ii) within district
- iii) Within country
- iv) Foreign country
- v) Which country (.....)

22. Do you work as tenant?

- a) Yes ()
- b) No ()

23) If you work as tenant, what is the system of sharing products?

.....

Is your own agricultural products enough for your family?

- a) Yes ()
- b) No ()

24. Have you borrowed any land?

- a) Yes ()
- b) No ()

25. If yes, where from and what is the percent of interest rate?

- Bank..... interest. Rate.....
- Co-operative..... Interest rate.....
- Money lender Interest rate.....

26. How many people in your family read and write?

a) Number of people

27. Do your children go to school?

a) Yes ()

b) No ()

28. If not why? Give reason.....

29. How far is the school from your house?

a) Less than half an hour

b) Half an hour

c) More than one hour

31. Literacy level

	Male	Female
Literate		
Illiterate		
Total		

32. If literate, what is literacy level?

S.N.	Level	Male	Female
1	Primary level (1-5)		
2	Lower secondary level (6-8)		
3	Secondary level (9-10)		
4	Higher Level (11 and above)		
Total			

33. Do you have knowledge of family planning?

a) Yes () b) No ()

c) Social and cultural practices ()

(C) Socio and Cultural condition.

34. Who is the priest of your community?

.....

35. What are your main festivals?

a) Maghi b) Holi c) Dashain

d) Atawari e) Astimki

36. How do you celebrate in festival?

a) In group b) In family c) Other

37. From where do you manage the money for in the festival?

a) Loan from the bank b) Self c) Village zamindars

d) Others

37. What is the name of your main God?

a).....

38. Where do you suggest going for treatment of illness first?

a) Visit Guruwa b) Hospital c) Family guidance

d) Others

39. Gender Role in your family.

S.N.	Responsibility	Decision Making Process		
		Male	Female	Both
1	Farming Activity/ Agricultural work			
2	Buying goods and daily expenses			
3	Buying and selling land			
4	Decision making of children's marriage			
5	Children's Education			
6	Property Right			
7	Joining local/indigenous group			

39. From where do you bring money for treatment?

- a) Self
- b) Money lender
- c) NGO/INGO
- d) Others

40. What sorts of behavior of your community people are the problems for development?

- a) Drinking Alcohol
- b) Playing cards
- c) Family Problem
- d) Other

41. At what age people get married in your community?

.....

42. Generally, what sorts of marriage do you tribe in practiced?

- a) Arranged
- b) love
- c) other

43. What is your skill on your community

(a) Fishing and weaving net (b) carpentry (c) Sweater weaving

(d) Mystery (e) Tailoring (f) Skillness

44. What is your provision for toilet ? Yes/No

If yes,

(a) Best (b) Medium (c) Low

Thank you