

CHAPTER-I

INTRODUCTION

This Study “Socio-economic status of Dalits: A case study of Buddhashanti Rural Municipality” is a survey research which deals with the socio-economic, cultural and political aspects of Dalits. This section consists of the general background statement of the problem, objective of the study, signification, limitation and organization of the study which has been discussed below:

1.1 General Background

Nepal is a hilly country that contains multi-ethnic group having different religion norms and values. Although the country is characterized by such diversity, majority of population in Nepal is of Hindu. Hindu is a multi-ethnic society with a complex caste structure sustained by age-long traditions and a civil code (Muluki Ain). The caste system is originally the extension of functional or vocational specificity of people, but Superstition and hereditary traditions in the Hindu Society have led to a rigidly vertical cast structure with the Brahmins on top followed by Chhetries, Vaishyas and Shudras in that order. Originally Brahmins were supposed to perform priestly functions, the Chhetris were rulers with a propensity to fight, the Vaishyas craftsman, tradesmen and cultivators and the Shudras were to serve the higher caste people. But the course of perverse traditions – the Shudras have been severely mistreated and lighted as ‘untouchable’ or Dalits people by the higher castes.

Despite the soaring up of science and technology in this 21st century, majority of the people of our country are deprived of enough food and comfortable clothes. Dalits or the untouchable communities in Nepal, who constitute around 13 percent of the total population and are discriminated by the upper caste Hindus because of the poor-rooted beliefs fostered ironically by the religion itself of instance, people belonging to higher caste in many parts of the country still do not accept water and cooked food from them. The want of educational and social conscience the life of Dalits is

extremely deplorable and painful. Dalits are socially excluded and economically and politically marginalized.

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

The policy makers have to ensure that policy should enable the poor and the needy to improve their socio-economic status, not those who are already rich and privileged. If we do not think seriously to improve this condition, no programme will succeed to maintain social harmony.

Reservation should clearly define the priority group. Reservation is not completely a new subject. It came, into existence from the beginning of the twenty first century effectively in people's tongue in Nepal. It has been exercised in different countries of the world. The "affirmative action" in America, which was activated for the Blacks, is an example; in India also, reservation is in existence since last sixty years. Wherever it may be, the aim of reservation is to bring the marginalized people into the mainstream.

Caste system is the basic foundation of the Hindu society. Caste system is based on the Varna system. Nepalese social structure is based on Varna system where different caste groups and individuals interact and inter depend upon each other. The caste or Varna system is based on primary social classification. These are the Brahmin (priest), the Kshatriya (warrior or administrator), the Vaishya (merchant) and the Shudra (labourer). In the history of Nepal, the caste system has been found in existence even in the Lichchhavi period. Later the Malla king Jayasthiti Malla

restructured the caste system and divided into touchable and untouchable castes. Shudras were considered to be untouchable and were not allowed worshipping the god and goddess.

During modern period, Prithvi Narayan Shah considered Nepal as a tapestry of different castes and varnas. Later Jung Bahadur Rana strengthened the caste system again. These all efforts created a wide gap between the touchable and untouchable castes. The untouchables, the Dalits, were deprived of social life. They were considered to serve the touchables, the so called high class.

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

As described in the myths of Hindu religion, the Brahmin were dividedly created from the mouth, Chhetri from the arm, Vaishya from the waist and Shudra from the foot of the god Brahma. So Shudras are considered to be lowest as possible (Parajuli 2001).

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

The mother tongue of Pahadi Dalits is Nepali. The Terai Dalits speak more than 25 languages including Maithali, Bhojpuri and Abadhi etc. Newar Dalits speak Newari language. The majority of Dalits are Hindus.

Studies still show that most of the Dalits have no land registered under their names. The main source of subsistence is working in others' land on lease and as herd labours. The Dalit women also work hard as labours in the field and contribute to the family income.

By the same token, Dalits are so poor; they do not have sufficient food to eat and clothes for wear. They do not have shelter to inhabit and no sufficient money to educate their children neither they do have basic health facilities. It is also true that socio-economic condition of our country is dependent upon the health status of the people and vice versa is also true. The socio-economic status of our country is shaped by the variety of factors such as the level of income and standard of living, housing, sanitation, occupation, education, employment, health consciousness, personal hygiene, environmental hygiene and accessibility to health care delivery services. By contrast, most of the people in developed countries are educated and employed. It is, therefore, their social status is also very high.

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

The Dalits are less studied ethnic group of Nepal. Dalits are considered as the indigenous group of people living in different places from east to west of the country. The settlements of Dalits in Jhapa district is in considerable number with comparison to the other districts.

Since the focus of the study is to analyze the socio- economic status of Dalit community of Buddhashanti Rural Municipality of Jhapa district.

1.2 Statement of the Problem

The social economic upliftment of the Dalits is not achieved by the development project. Dalits had to serve the highest caste people by doing various kinds of iron works and in return they are given grains and money. Because of modernization, traditional works is passing out day by day. Their contributions is very high for the community they make agricultural tools and various other important activities. Their works couldn't modify, they receive grained the agriculture tools are been replace by

factory made tools, people are buying readymade government plastic, so Dalits are not able to live from grains (Bista). That is not sufficient for them.

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

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

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

In Nepal, Dalits have become victim of caste discrimination. They have been facing the atrocity of untouchables (Sarki, Kami and Damai) for about one thousand and six hundred years. Untouchability is practiced in drinking water taps, tea stalls, hotels, lodges, milk co-operatives, schools, festivals and rituals, temple etc. Dalits face dehumanized living and working condition, poverty and poor health condition. There is higher level of illiteracy and continuing social ostracism within the Dalits.

Dalits are compelled to adopt traditional and unclear occupation. Scavenging, carrying out night soil, removing dead animals, leather work, beating of drums etc. has put them at a low position in the traditional caste hierarchy. Dependence on upper class land owners for agricultural labour and perpetual subjection force many of them to live as bonded labours, specially the Haliyas of mid western hill areas. They have to adopt Haliya Pratha, Balighare Pratha and Khalo Pratha. Though the ninth plan has laid emphasis on human resource development programmes for Dalits in various areas but it has not come into practice effectively yet..

Most of the Dalits of Nepal have a small plot of land or are landless. The Dalits have no access to other resources of the country and social services. Only the high caste people have taken advantage of development. The development plans are unable to reach the poor and marginalized people such as Dalits.

Dalit representation in the political sector as in the executive committees of the political parties, in the parliaments, in the cabinet and even in the municipalities is very limited. The constitutionally reserved seats are only accessible for them. The constitution itself has the provision for the inclusion of the Dalits in the mainstream of the country but the participation is not remarkable with the reserved quota only.

Socio-culturally and politically there are various types problems in Dalit community. The data show the low status of Dalit community in public commission services, teaching and other government sector. Though some provision of reservation of certain seats has been made in the present days, it is not enough to bring them up and prepare for the free competition with the so called upper caste people.

In this context, present study has considered the socio-economic status of Dalit community in Buddhashanti Rural Municipality as the main problem and has tried to explore their socio-economic condition through survey method.

1.3 Objectives of the Study

The overall objective of this study is to assess the change livelihood condition of Dalit community at Buddhashanti Rural Municipality the specific objectives of this study are:

- i. To examine social and cultural aspect of Dalits.
- ii. To analyze the economic condition of Dalits.
- iii. To analyze the political condition of Dalits.

1.4 Significance of the Study

The study has covered a small area - Buddhashanti Rural Municipality of Jhapa district. But it has focused on a burning issue of the whole nation. Dalit issue, which

is prevailing throughout the nation, is studied and the findings of the study can be used as the sample for the broader study of the nation as a whole. In the context that the socio-economic status of Dalit community is a less studied subject matter, the study will supply with the real picture of Dalit community in the rural society of Eastern Nepal. It can be much helpful for the Dalit activists and may help the planners to set target. For these all, the study is expected to be much significant.

1.5 Limitation of the Study

This case study is made to fulfill the partial requirement of master's degree in rural development from Tribhuvan University. It is the micro level study of Dalit community in Buddhashanti Rural Municipality Ward No. 3 of Jhapa district. The limitations of study are given below.

- i. This study is only focused on Dalit community of Buddhashanti Rural Municipality Ward No. 3 which does not represent the entire Dalit community in the country.
- ii. The respondents of the research are only the Dalit community members of Buddhashanti Rural Municipality of Jhapa.
- iii. This study is focused on the social, cultural, economic and political aspects of the Dalits. So the finding of the study cannot be generalized for other population groups and other regions.

1.6 Organization of the Study

The study is organized into five chapters as follows :

Chapter-I

The first chapter includes the introduction, statement of problem, objectives, significance and limitation of the study.

Chapter-II

Second chapter is related to the review of literature.

Chapter-III

The third chapter deals with the methodology adopted in the thesis.

Chapter-IV

The fourth chapter presents the analysis and interpretation of the data and screens the findings.

Chapter-V

The last chapter (Chapter five) presents the summary, major findings, conclusion and the recommendation of the study.

CHAPTER-II

LITERATURE REVIEW

This chapter data about more or less some basic parameters of pertinent literature of theoretical implication and study topic concern book reviews by different scholars and magazines. To illustrate the present study, topic under the several theoretically evaluation unfolds the vagarious and critical roots to find out socio-economic status of Dalit community.

2.1 Review of Theoretical Literature

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

- ◆ Pahadi Dalit (Damai, Kami, Sarkis, Gaine are the main)
- ◆ Madhise Dalit - Terai Dalit (Dusahat, Musher, Chamar, Dome, Halkhor, Khatwe, Tatma, Bhadi are the main)
- ◆ Janajati Dalit (Newari Dalits - Kasai, Pode, Chame)

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

has the duty of herding cattle and tilling the soil and provides the obligation for the sacrifice. The Sudra Varna, which sprang from the feet of Brahma, has the duty of serving the Brahman, Ksatriya, and Vaisya Varna and serves the participants at the sacrifice (Bista, 1967).

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

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

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

Caste system is the basic foundation of the Hindu society. Caste system is based on the Varna system. Nepalese social structure is based on the Varna system where different caste group and individual interact and interdependent upon each other. The caste or Varna system is based on five primary social classifications. These are the

Brahman (priest) the Kshatriya (warrior or administrator), the Vaishya (merchant), the Sudra (laborer) and the untouchable or polluted. In the history of Nepal, the caste system first came into existence during the early Lichchhavi period. The Lichchhavi king divided people into four Varna and eighteen castes under certain beliefs and criteria. During the medieval period (1760 A.D. - 1880 AD), Jayasthiti Malla further structured the caste system that was formulated during the Lichchhavi period. He divided work occupation accordingly to the various castes for the development of the country, the society and the people. With this noble thought in mind no one ever did realize the devastating outcome that would later come as the devil of social injustice. The caste system was legalized for the entire country in the code of 1854 (Bista, 1967).

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

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

The new constitution allowed space for another major development - the growth of civil society organization, especially those based on ethnic and cast identity. The post-1990 period witnessed the dismantling of the old projection of a "single Nepali culture" based on that of upper-caste parbatiyas. Self-chosen terms like Dalit and janajati emerged to replace terms like "tribal" Matwali and "sano Jat" ("small caste") that had been used to describe ethnic and "low caste" groups. However, in many hierarchical institutions, especially the powerful informal networks, behavioral norms and expectations remained unchanged. Therefore the unitary, centralized and non-inclusive state structure is still largely unchallenged. The political parties failed to adequately integrate issues of exclusion into their action plans, and even aid agencies. Focused on their political need to disburse aid, did not for the most part insist on fundamental changes in the rules of the game (Bhattachan, 2003:56).

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

Tagadhari	Twice born caste (literally thread wearing castes) Upadhaya, Brahman, Rajput, Jaisi Brahman, Chhetris etc).
Matawali	Drinking caste (Newar, Gurung, Magar, Rai etc).
Pani na chalne chhoi chhito halnu napanne	Castes from who water could not be accepted but whose touch does not require as purgation of water.
Pani na chalne chhoi chitto halnu parne	Untouchable castes (Sarki, Kami, Damai etc.)

Source : Sharma, 1977

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

2.2 Review of Empirical Literature

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

Dalit population consists of 2.5 million out of 22.7 million population enumerated in 2001 in Nepal. The share of the Dalit population is nearly 13% (2946652) of the total population (23151423) of Nepal. Dalit population can be divided into two broad groups in terms of their origin 1) Hill origin Dalit 2) Madhesh (Terai) origin Dalit. In terms of population size Hill origin Dalit is the largest group consisting of 8.1% of the total population and 63.5% of the total Dalit in Nepal on the other hand, Madheshi (Terai) origin Dalit accounted for 3.9% of the total population of Nepal and 30.5% of the total Dalits in Nepal. In terms of individual Dalit caste, the largest group is Kamu accounting nearly 31% of the total Dalit population of Nepal .Other dominant Dalit

castes in terms of population size are Damai and sarki in Hills and chamar in the Terai .Their share ranges from 9% to 13% out of the total Dalit population in Nepal. Sonar and lohar in Hills and Dusadh, Tatma, Khatwe ,Dhobi in Terai are in between the large and small groups Gaine and Badi in the Hills and Bantar, Chidimar, Dom, Mestor and Patharkatta in Terai are the smallest Dalit castes in terms of population size (Census, 2001).

Nepal's Dalit population can broadly be categories as either Hill Dalit (who make up 61% of the Dalit population), or Terai Dalits (who make up the rest).The largest sub group is that of the metal workers, the Biswakarmas, including Kamis (blacksmiths) and Sunars (gold workers) and according to some classifications, the Lohar, Tatma and Chunara from the Terai, many smaller groups collectively comprise the Terai Dalits. One irony of the situation of Dalits is that they have traditionally practiced Hindu type stratification. Unlike many Janjatis, the Dalits have no geographical center or "Traditional Homeland" where they are numerically predominant. The Hill Dalit group is mainly concentrated in the mid-western and western development regions (containing over 50% of their population), Where 85% of Terai Dalits live in the central and eastern regions (Gurung et al, 2005).

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

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

Dalit and their traditional occupation.

S.N	Dalit Cast in Hill	Traditional occupation
1	Kami	
	Sunar	Gold and silver work and Jeweloy.
	Lohar	Iron works and agricultural tools.
	Chunara	Produce wooden utensils such as Theki, Dudhero, Madani
2	Sarki, Chamar	Produce leather products.
3	Damai	Tailoring, play musical instrument during marriage and on auspicious occasions.
4	Gaine	Sing by playing sarangi, musical instrument
5	Badi	Produce musical instruments such as Madal, Dholak, clay products such as Chilim, Gagri (and lately associated with sex work by some women)

Source: Bhattachan 2008:193

DWO, an NGO working the in the field of Nepalese Dalits states in its annual report 2007 that Dalits are forced to live very poor and vulnerable life because of landlessness and saving knowledge, low wages exploitation and disregard to their traditional occupational skills. It states that only 3.8 percent of the total employment seats have been occupied by Dalits in non-government organizations and far lesser in government organizations. This is a figure grossly disproportionate to their population representation of 17.7 percent in Nepal's overall population (DWO, 1994).

CHAPTER-III

RESEARCH METHODOLOGY

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

3.1 Research Design

The research design is descriptive as well as exploratory which is basically designed to investigate the socio-economic status of Dalit of Jhapa. The study was also designed to discover both quantitative and qualitative information about the sample population. Informants were selected and the interview schedule was prepared for the systematic questioning. The researcher mainly focused to describe the education, occupation, income, family size, land holding etc. and after all its impact on the socio-economic status of Dalit to arrive in generalized conclusion.

3.2 Selection of the Study Area

The present problem was identified during an interview with the local people of Buddhashanti Rural Municipality. The reason behind selecting this area for the study was to explore the socio-economic activity and condition of Dalit. I was interested to know their traditional and cultural livelihood strategy comparatively with current situation. The Dalit people are indigenous residents of this village and up till now they are poor among other ethnic groups. By the same token, the study area is more convenient place for study since the village is familiar to the researcher.

3.3 Nature and Source of Data

This study is based on quantitative and qualitative nature of data. Quantitative information is supported by the qualitative information and vice versa. Information was collected from both primary and secondary sources. Data was collected from the field work with the help of questionnaire primary personal interview, key informant interview and focus group discussion and observation primary data collection,

moreover, secondary were collected from different. Report of population census of Nepal (2001), village profile prepared and many more.

3.4 Sampling Procedure

The universe of the study is the Dalit community of Buddhashanti Rural Municipality of Jhapa district. Out of nine wards of Buddhashanti Rural Municipality, Ward No 3 is selected purposefully as this ward has large number of Dalit households. The total Dalits (Kami, Sarki, and Damai) households are 56 in this ward. Out of the 56 households, 28 households, 50% of the total population, are selected as the sample.

3.5 Research Tools and Technique

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

3.5.1 Household Survey

Household Survey is conducted through structured questionnaires to obtain data like demographic characteristics, age and social composition, educational condition, size of land holding, type and number of livestock, participation to political and social organization of Dalits, their access to means of communication and so on. The questions are asked to the respondents and by filling up their answers, required data are collected. In case of educated respondents, the questionnaire is provided and requested to fill up.

3.5.2 Interview

The interview is conducted in 28 Dalit households out of 56 households using semi-structured questionnaires (see Appendix: 1). Structured interview is carried out to collect personal identification and population structure viz. ethnicity, religion, family types and members, occupations and many other cultural aspects of Dalit.

3.5.3 Observation

Non-participant observation is applied to get information for the study. Direct observation method is used to observe the infrastructure of the ward, the people, settlement pattern, house structure and activities related to socio-economic and

cultural practices. Of course, this method helped to find the reality between theory and practices i.e. saying and doing. Three focus group discussions are conducted in the respective organizations. The main objectives of the focus group discussion is to collect information on per capita of Dalits and non Dalits towards the importance of Dalit movement for Dalit inclusion. The number of participants involved in these discussions will range from 5 to 8. Information through this conversation will be subsequently used for qualitative discussions.

3.5.4 Data Processing and Analysis

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

CHAPTER-IV

DATA PRESENTATION AND ANALYSIS

4.1 General Background of the Study Area

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

4.1.1 Jhapa District: A Socio-cultural Introduction

The country is divided into a number of smaller unites for political and administrative purpose. The territory that comes under the control of Nepal state is also divided into 7 provinces, 77 zones and 753 local units as the municipalities. Jhapa district is one such division.

Geographical Location

Jhapa is the easternmost district of Nepal and lies in the fertile Terai plains. It is part of the Outer Terai. Jhapa borders with Ilam in the north, Morang in the west, the Indian state of Bihar in the south and the Indian state of West Bengal to the southeast and east. Geographically, it covers an area of 1,606 km² and lies on 87°39' east to 88°12' east longitude and 26°20' north to 26°50' north latitude.

Demographic Features

Jhapa district has average population density of around 428.4 per square kilometer. The district population growth rate is 1.84%. However, the growth is balanced and immigration is rapidly increasing day to day into the district. At the time of the 2011 Nepal census, Jhapa District had a population of 812,650 (385096 male and 427554 female) in the 184552 households making it the 4th largest district in Nepal after Kathmandu, Morang and Rupandehi.

Caste/Ethnic and Religious Diversity

Jhapa is the good combination of multi-cultural, multi-ethnic settlement area. People from hills origin and Terai origin are mixed up in the settlement. A number of ethnic

people are found in Jhapa. They follow different religions. Mainly Hindus, Buddhists, Christians and Muslims are found here.

Table No. 4.1 : Comparative look of religious Affiliation of population.

Major Religions	Hindu	Buddhist	Christian	Other	Total
Nepal	80.62	10.74	4.20	4.44	100.0
Jhapa	96.52	6.24	0.33	0.07	100.0

Source: CBS, 2011

4.1.2 Profile of Buddhashanti Rural Municipality

Geographical Location

Buddhashanti Rural Municipality lies in the northern part of the Terai which has a height of about 300 metres from the sea level. It is bordered to Mechinagar Municipality in the east, Rong Rural Municipality of Ilam in the north and Arjundhara Municipality in the west and Mechinagar and Arjundhara in the south. Its latitude is 26°33'40"N and the longitude is 87°58'7"E. The area of Buddhashanti is about 80 sq.km and lies 21 km north of the district headquarters of Jhapa, Chandragadhi. It is the northernmost municipality of Jhapa. The Mechi Highway goes through the municipality (CBS, 2011).

Climatic Condition

Climate of Buddhashanti is very hot and humid during summer, and mild and dry during winter. During the summer, temperatures can reach 32 degree Celsius, and the low in winter is about 10 degree Celsius. The temperature is highest during May through September, though winter is not so much extreme. Rainfall is 250 to 300 cm of rainfall a year, mostly during the summer monsoon season (June–September). There is little or no rainfall during winter, which makes it ideal for harvesting crops such as rice, wheat and Mustard. Climatic variation is not so much extreme.

Demographic Position

Buddhashanti has a small population mixed up of different ethnic groups. The major ethnicities living there are Brahmins, Chhetris, Magars, *Limbus*, Rais, Tamangs, Gurungs, Sherpas, Newars, Sanyasis, Bhujels, Kamis, Damais, Sarkis, Tharus, Muslims, Kurmis, Rajbanshi, Hajams, Haluwais and various others. Majority of the people in Buddhashanti are Brahmins and Chhetris.

As of the population census of 2011, the total population of Buddhashanti stood at 15,289. Male population was 7,327, female population was 7962 and the number of households was 3268. However, current population is much more than from 2011.

The distribution of population as per ethnic groups is presented in the table below :

Table No. 4.2 : Population Status

S.N.	Ethnic Group	Population		
		Total	Male	Female
1	Brahmin (Hills)	6464	3113	3351
2	Chhetri	2604	1223	1381
3	Limbu	3086	1495	1591
4	Rai	680	323	357
5	Dhimals	639	318	321
6	Gurung	275	137	138
7	Satar	251	129	122
7	Tharu	214	97	117
8	Kami	179	73	106
9	Magar	144	77	67
10	Tamang	111	45	66
11	Damai	93	44	49
12	Sarki	76	35	41
13	Newar	67	33	34
14	Sanyasi	56	24	32
15	Rajbansi	52	24	28
16	Hajam	36	18	18
17	Brahmin (Terai)	34	12	22
18	Bhujel	33	15	18
19	Muslim	31	15	16
20	Kurmi	27	14	13
21	Bengali	24	11	13
22	Sherpa	17	10	7
23	Haluwai	25	14	11
24	Others	71	28	43
	Total	15289	7327	7962

Source : CBS, 2011

Occupational Status

The major occupation of the inhabitants of Buddhashanti Rural Municipality is agriculture works. Majority of people are the farmers although the number of wage earners, in the government offices or the private sector is not so low. Very few of the people are the businessmen.

Religious Condition

Most of the people in Buddhashanti are Hindus. Almost more than 80% people follow Hinduism. The other religious groups residing there are a few numbers of Kirants and Christians and very few numbers of Muslims.

Social Condition

Buddhashanti Rural Municipality is mostly made up of the people of different ethnic groups. Most of the people here are the immigrants who have settled here for more than 70 years. Though a versatile number of ethnic groups settle in this rural municipality, the social bond seems to be strong. There is a good relationship among the members of the society and mutual understanding and co-operation among cross-cultural groups. Festivals like Dashain, Tihar, Lhosar, Maghi, Chhath, Holi, Buddha Purnima etc are equally celebrated.

Economic Condition

Agriculture is the main occupation of the people of the rural municipality. Very few people are engaged in other occupation than agriculture. As agriculture is not commercial and only substantial, the output is not so strong. As a result, the economic status of the people dependant on agriculture is weak. Agricultural output is normally for self use. There is the majority of lower middle class people. These people have to worry for their hand to mouth management most of the time.

Educational Status

Total literacy is 75.97% out of which male literacy is 83.16% and that of female is 70.04%. The educational status of the people of Buddhashanti is presented in the table below :

Table No. 4.3 : Educational Status

S.N.	Educational Level	No. of People
1	Primary Level	2391
2	Lower Secondary Level	1760
3	Secondary Level	1461
4	SLC	1394
5	Intermediate	942
6	Graduation	95
7	Post Graduation	20

Source: Field Survey, 2020

4.2 Socio-demographic Characteristics of the Study Area

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

4.2.1 Family Size of Dailt Settlement

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

Table No. 4.4 : Distribution of Family Size

Ethnic Groups	Number of Households	Number of People	Average Family Size
Kami	15	110	7.3
Damai	6	28	4.7
Sarki	7	50	7.1
Total	28	188	

Source: Field Survey, 2020

This table 4.4 shows that the family size of Kami (7.3) was found the largest among the Dalit groups. The smallest size of family found in Damai (4.7) community and the Sarki community had the average family size of 7.1. It was observed that most of the families were of nuclear types with average 6 members and rest of the families which were large were of joint type.

4.2.2 Housing Condition

Having one's own house is the basic condition. All the surveyed households owned their houses. However the types, roofs and number of room differ. The most common type of houses is brick walled with zinc roof. The housing pattern of the sampled population is presented in a table below :

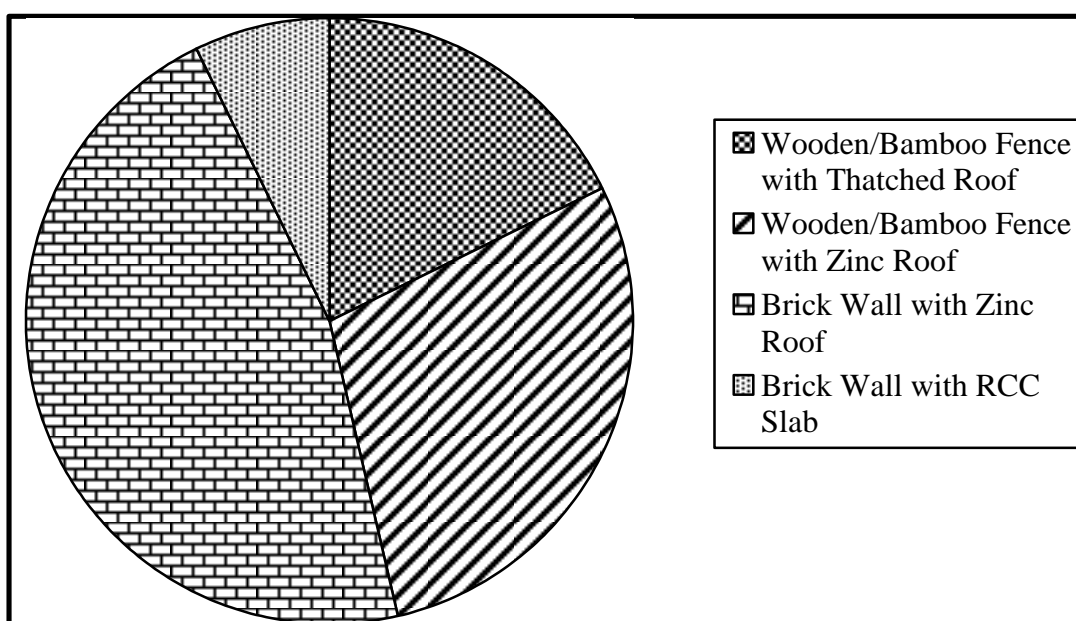
Table No. 4.5 : Housing Condition

Type of Houses	Number	Percentage
Wooden/Bamboo Fence with Thatched Roof	5	17.9
Wooden/Bamboo Fence with Zinc Roof	8	28.6
Brick Wall with Zinc Roof	13	46.4
Brick Wall with RCC Slab	2	7.1
Total	28	100.0

Source: Field Survey, 2020

Table 4.5 shows that the common housing type is the houses having brick wall and zinc roof (46.4%). It shows that the houses with RCC slab are very rare among Dalit community in the study area (7.1%) and still some Dalits (17.9%) live in the houses with thatched roof. The data above is presented in a pie chart below :

Figure No. 4.1 : Housing Pattern



4.2.3 Types of Family

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

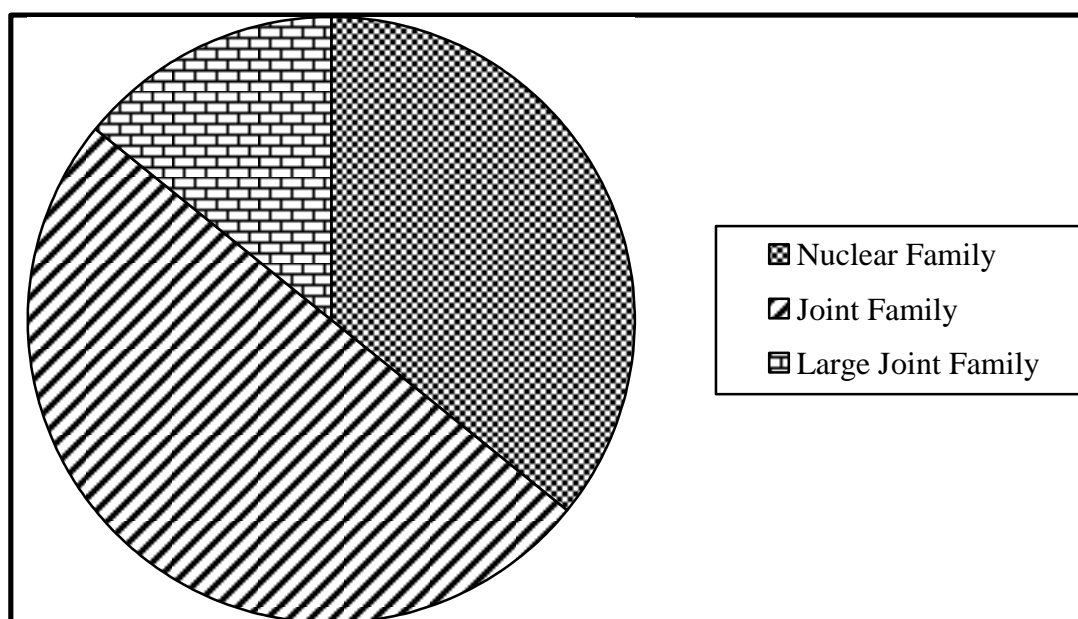
Table No. 4.6 : Family Types

Family Type	No. of Respondents	Percentage
Nuclear Family	10	35.7
Joint Family	14	50.0
Large Joint Family	4	14.3
Total	28	100.0

Source: Field Survey, 2020

The above table shows that out of 28 households 35.7 percent Dalits have been living in nuclear families and 50.0 percent have been living in joint families. Moreover, 14.3 percent have been living in large joint families. The data above is presented in a pie chart below :

Figure No. 4.2 : Types of Family



4.2.4 Age Composition

For the purpose of survey in 28 household the age group has been divided as 0-14, 15-44, 45-59 and over 60 in order to draw the Dalit breakdown view of the age group. The data mentioned in table to shows the description of the age group.

Table No. 4.7 : Age and Gender

Age Group	Female	Male	Total	Percent
Below 14	37	32	69	36.7
15-44	47	39	86	45.8
45-59	11	15	26	13.8
Above 60	3	4	7	3.7
Total	99	89	188	100.00

Source: Field Survey, 2020

The above table shows that out of total sampled Dalit household, maximum numbers of people were seen in the age category of 15-44 having 45.8%. Likewise, young population i.e. the age group of 0-14 comprises 36.7%. We can see the age group 45-59 having only 13.8%. Lastly, only 3.7% of Dalit were seen in the age of 60 above.

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

4.2.5 Education Status

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

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

The educational facility in the village is not so good : the only government schools are there in the study area. The student enrollment is increasing day by day in the schools. After knowing the education is must for Human being some Dalits are also sending their children to school now a days. Although they send their children for education, they can't help and guide their children at home since they are illiterate. The children have to look after the cattle, goats, pigs and have to perform other domestic tasks in the morning and the evening. Although the Dalit boys and girls are good in their study in the beginning, they gradually lag behind with the others in the study due to poverty as they have no money for educational materials. Most of the girls get married before the age of 18. For better understanding, let us considered the following table.

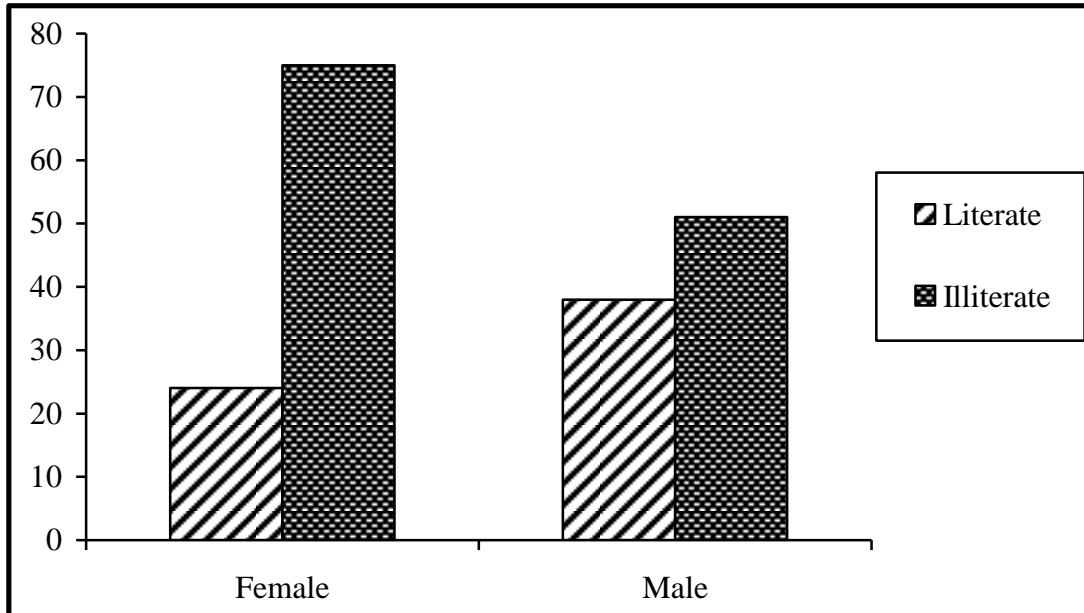
Table No. 4.8 : Literacy Status by sex

Literacy status	Female		Male		Total	
	Number	Percent	Number	Percent	Number	Percent
Literate	24	24.2	38	42.7	62	33.0
Illiterate	75	75.8	51	57.3	126	67.0
Total	99	100.0	89	100.0	188	100.0

Source: Field Survey, 2020

Above table 4.8 shows that present data on the literacy rate by sex of Dalit in the study area. The total literacy rate of the study area is 33.0 percent informal education is also included. Which is very low in the sense that figure shows 42.7 percent males and 24.2 percent female are literate. The data is presented in a bar diagram Below :

Figure No. 4.3 : Literacy Status by Sex



4.2.6 Educational Attainment by Sex

Table No. 4.9 : Educational Attainments by Sex

Education Attainment Level	Female		Male		Total	
	No.	%	No.	%	No.	%
Primary	8	33.3	11	28.9	19	30.6
Lower Secondary	5	20.8	9	23.7	14	22.6
Secondary	3	12.6	6	15.8	9	14.5
Campus	-	-	2	5.3	2	3.2
Non-formal	8	33.3	10	26.3	18	29.1
Total	24	100.0	38	100.0	62	100.0

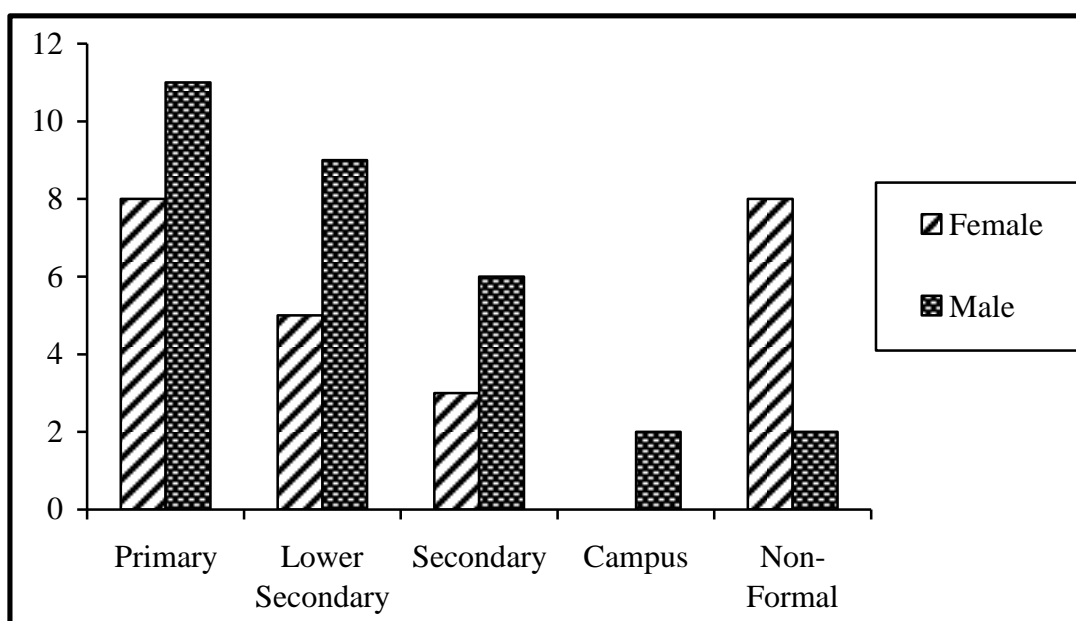
Source: Field Survey, 2020

The table above shows the educational attainment by sex in the Dalit community of study area. Out of the total literate Dalits, 18 (29.1%), 8 (33.3% female and 10 (26.3%) male have attained non-formal education. For the rest, 8 (33.3%) female and 11 (28.9%) male have attained primary education, 5 (20.8%) female and 9 (23.7%) male have attained lower secondary education, 3 (12.6%) female and 6 (15.8%) male

have attained secondary education and 2 (5.3%) male have attained campus education.

The data shows that the educational status of female is lower in the study area in comparison to the male. It can be presented in a bar diagram as follows :

Figure No. 4.4 : Educational Attainments by Sex



4.3 Cultural Situation of Dalit

4.3.1 Religion

Dalits in the past were the followers of Hinduism. By the time Nepal was considered to be a secular country, the spread of Christian among Dalit community was stimulated. As a result, today a large number of Dalit people have adopted Christianity as their religion. Even then majority of the Dalits are Hindus. They perform their ritual as per Hindu tradition from birth to death. They require a priest to perform any ritual and have priests from their own community.

Dalit society is full of superstitions; they believe that the God does creation of humans. They believe in legends. The Dalits perpetuate their traditions by adherence to their ethnic religious beliefs. Religious affiliations reinforce Dalits. Thus, their

behaviour is patterned by their religious belief system and their joint participation in religious norms make them a more cohesive group. Deeply rooted in Dalit traditions/way of life are the institution of the 'Dhami' function as a meditation between the supernatural and the real world. In every village, there is at least one Dhami. The Dhami performs field puja of Dalits. He is supposed to protect people from the attack of witches and from disease and possession. The Dalits believe in Bhoot-Pret, Chudail, Boksi etc. As they believe that the Dhami can protect people from them because in a way similar to a witch dainties, he possesses spiritual powers the only difference being that he does not use them for negative purpose. The common notation is that the spirits of the dead body are able to make life difficult for the living.

4.3.2 Life Cycle

Baby Birth

The birth of new baby is taken as happiest on the Dalit community. Traditionally, when child is born his/her naming ceremony is held on the eleventh day of the birth. After the birth of new baby there is a gathering of family and community people for the naming ceremony. The woman who has delivered the child is kept in a separate place with her child. At the naming ceremony, the priest reads the stars of the baby at birth and gives a common Hindu name like, Ram, Sita, Narayan, Krishna, Laxmi, and Saraswati and so on. Dalits generally give the nick name to the babies according to their position in the sibling hierarchy of the family such as "Jetho" for eldest, "Mahilo" for second, "Sahilo" for third, "Kancho" for the youngest and so on.

Marriage

Marriage is taken as an institution which admits a man and a woman socially permitted to have children implying the right to sexual relations. Marriage is an important event and every society has developed a pattern for guiding marriages. In Dalit community, the parents try to arrange the marriage for their children because they have aspirating to see their house full of children and grand children. It involves the social functions generally in the form of civil or religions ceremony authorizing

two persons of opposite sex to engage in sexual and other consequent and correlated socio-economic relation with one, another. Even though, elopement and court marriage are also prevalent in the community.

Death

Death is considered as the god's wish in Dalit community. They classify death in two forms, natural and accidental. Dalits believe in rebirth and according to them there is a next world 'Heaven' where all the Gods and Goddesses live and all the things done in earth by humans are accountable.

When the Dalit person dies, information is sent to the villagers. The adults from each house of the village gather at the dead person's house and help to perform the funeral ceremony as well as console the family. The dead body is warped in the coffin and carried to the riverside where it is buried. The Dalits burn the dead body and they need a priest for the funeral.

The rituals in the death are common rituals which are prevailing among Hindu community. The Dalits also perform the rituals for 12 days as other Hindu people do.

4.3.3 Festivals

Festivals are the major aspect of people's culture. The indigenous Dalit community entertains with many festivals throughout the years. They think that their ancestral deities are the most important deities and should be worshipped in every feast and festivals. Some of the festivals which Dalit community tracks have been briefly discussed as follows:

Dashain

Dashain is one of the greatest festivals of Dalits as well as of Nepal. In the month of September/October, Dashain is celebrated with the full motion of all feasts. Dashain is taken as a victory of Hindu deities (God) over the demon's and it is also taken as a happy ceremony due to Danav 'Ravana' was killed by Ramchandra with the bless of 'Durga Devi'. Dalit celebrate Dashain up to 10 days. The Dalit Dashain starts from Saptami called "Fulpati" when they worship Goddess. From that day, they start to

sacrifice Goat (Boka), Buffalo (Ranga). The tenth day of Dashai is called 'Dashami'. On that day, all family members take tika from elders of respected family members.

Tihar/Deepawali

This is another common festival of Hindus which is also common among the Dalit society. These people worship cow, ox and other useable using things like; Plough (Halo), Kodalo etc. and eventually celebrate 'Bhaitika'. Singing and dancing through Deusi and Bhailo are common among them during the festival.

Fagu Purnima/Holi

The Dalit community enjoys the festival of Fagu Purnima (Holi) by with playing red, green, blue and other colours with their friends and friend groups. They also enjoy taking 'Bhang' and liquors during the festival.

Others

The Dalits also celebrate the festivals Maghesangkranti, Chaite Dashain, Saune Sangkranti, Teej etc. as other Hindu people do. Those who have adopted Christianity celebrate Christmas, Easter etc.

4.3.4 Impact of the Festivals on Dalit Life

Of course, the festivals are major aspects of socio-cultural life in any community and so to the Dalits. It is found that there has been a great impact of festivals on socio-economic life of the Dalits. They observe various festivals throughout the year. On such ceremonial customs, they spend a lot of time and money even if they have to borrow loan. Dashain is the most expensive and significant for them. They observe it with great enthusiasm. They entertain with meat and liquor. To observe the festival, the poor Dalits have to borrow loan since they are unable to meet the expenditure. Later, they pay off the loan providing labour to the lenders. Sometimes, poor Dalits have to work for the lenders for the whole year to pay off the loan.

On the light of this situation, it is clear that how such festivals and ceremonies are affecting the life of Dalits. It can be remarked that the festivals can be one of the major causes of Dalit poverty compelling them to fall in the vicious circle. However,

to some extents such ceremonial customs help in socialization and social feeling, which reflect on social solidarity.

4.4 The Economic Status of Dalits

This section deals with the economic characteristics of the Dalit community in the study area. This includes the land ownership, occupational pattern, animal husbandry and annual income of Dalit people which are in brief discussed as follows:

4.4.1 Distribution of Land

Land holding size is one of the key economic indicators to measure the economic wellbeing of the community or person. Nepal is agro based country and most of the people depend upon the agriculture as main occupation. Land has great contribution in agriculture and it measures the economic status of people. Therefore, huge ownership of land indicates the economy. The condition of land holding among the Dalit people of the study area is presented in the table below :

Table No. 4.10 : Distribution of Respondents by Land Ownership

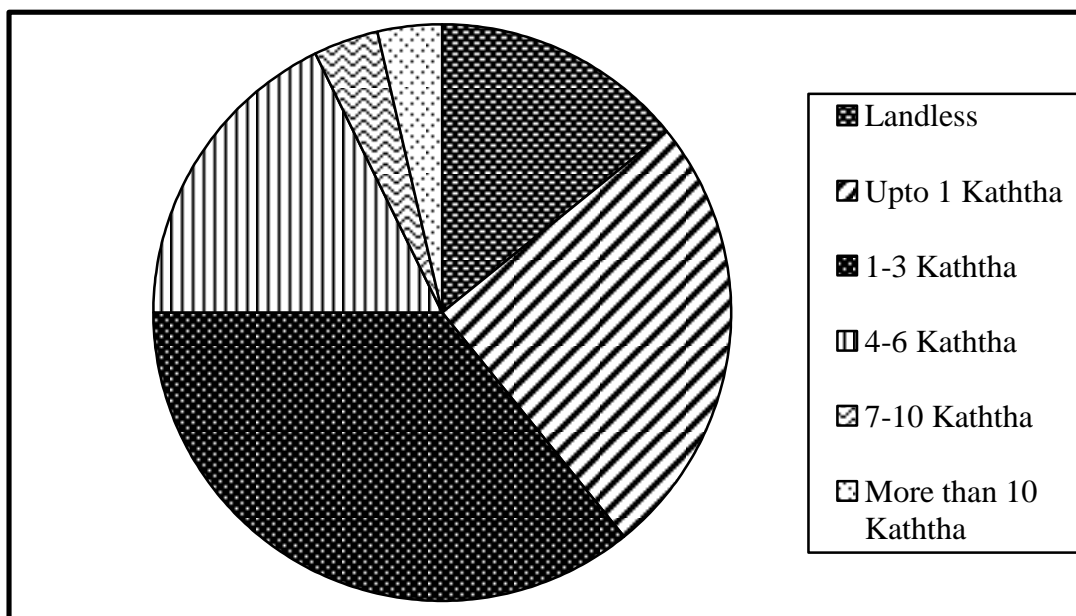
Land Area (in Kaththa)	Households	
	Number	Percentage
Landless	4	14.29
Up to 1 Kaththa	7	25.00
1-3 Kaththa	10	35.71
4-6 Kaththa	5	17.86
7-10 Kaththa	1	3.57
More than 10 Kaththa	1	3.57
Total	28	100.00

Source: Field Survey, 2020

Table 4.10 shows that majority of the Dalit households possess less than 3 katthas of land which is not enough for growing for their livelihood. Only 2 households have more than 7 kaththas of land and can grow food to feed their family members. It

shows that most of the Dalit people economically poor and depend on their traditional profession or cultivate lands of the landlords as the tenants. The data can be presented in a pie chart as follows :

Figure No. 4.5 : Distribution of Respondents by Landholding



4.4.2 Occupational Status

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

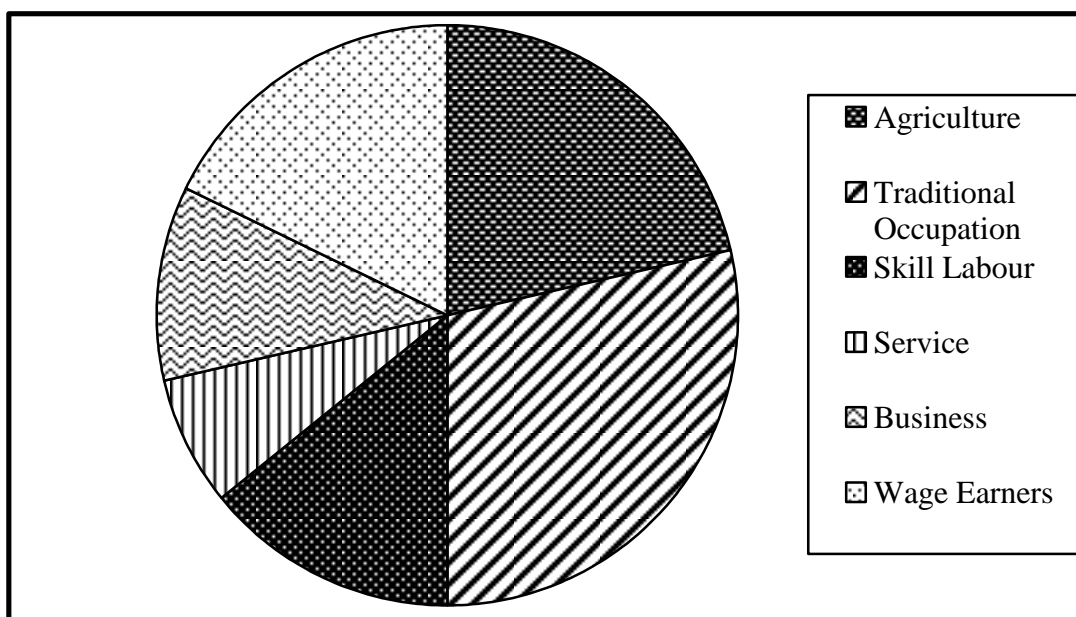
Table No. 4.11 : Distribution of Respondent According to their Occupation

Occupation	Households	
	Number	Percentage
Agriculture	5	17.86
Traditional Occupation	8	28.57
Skill Labour	2	7.14
Service	2	7.14
Business	2	7.14
Wage Earners	5	17.86
Foreign Employment	4	14.29
Total	28	100.00

Source: Field Survey, 2020

The table above shows that 8 families (28.57%) have their traditional occupation as the main occupation and 6 families (21.43%) are engaged in agriculture. Similarly, 5 families (17.86%) are the wage earners and 4 families (14.29%) are skilled labours and the same number are in different countries in the foreign employment. In the same way, 3 families (10.71%) are businessmen and 2 families (7.14%) are the job holders. The data can be presented in a pie diagram below.

Figure No. 4.6 : Distribution of Respondent According to their Occupation



4.4.3 Distribution of Households by Cultivation of other's Land

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

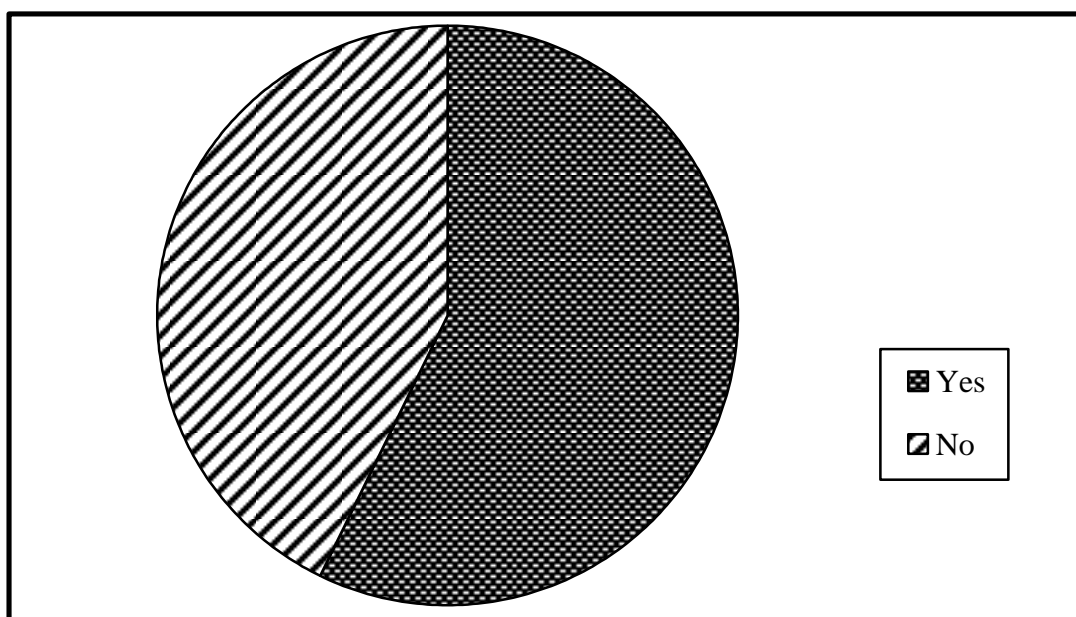
Table No. 4.12 : Distribution of Households by Cultivation of other's Land

Cultivating other's land	Household	Percentage
Yes	16	57.14
No	12	42.86
Total	28	100.00

Source: Field Survey, 2020

The table shows that 16 households (57.14%) of the respondents cultivate others' land to grow for their livelihood and 12 households (42.86%) depend on their own occupation and do not hire land from others. The data is presented in a pie chart below.

Figure No. 4.7 : Distribution of Households by Cultivation of other's Land



4.4.4 Distribution of Households by Domestic Animals

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

Table No. 4.13 : Distribution of Households by Domestic Animals

Domestic Animals	Households	Percentage
Cow/Oxen	12	42.86
Buffaloes	1	3.57
Goats	15	53.57
Ducks	6	21.43
Hens	25	89.29
Pigs	7	25.00

Source: Field Survey, 2020

The table above shows that almost all the dalit respondents keep some domestic animals. It shows that most of the respondents (89.29%) keep hens at home and 15 households (53.57%) keep goats. Similarly, 12 households (42.86%) keep cows/oxen and 7 households (25%) keep pigs. the same way, the table shows that 6 households (21.43%) keep ducks and I household (3.57%) keeps buffaloes.

4.4.5 Annual Income

To find out the economic status of the Dalit people, their income was investigated. The respondents could not say exact annual income. So, various sources of their livelihood were asked. The total income has been derived from those different sources and has been calculated in terms of money. The main income sources of the respondents are agriculture, traditional occupation and wages. The annual income ranges of the respondents are presented in Table 4.14 :

Table No. 4.14 : Annual Income of Households

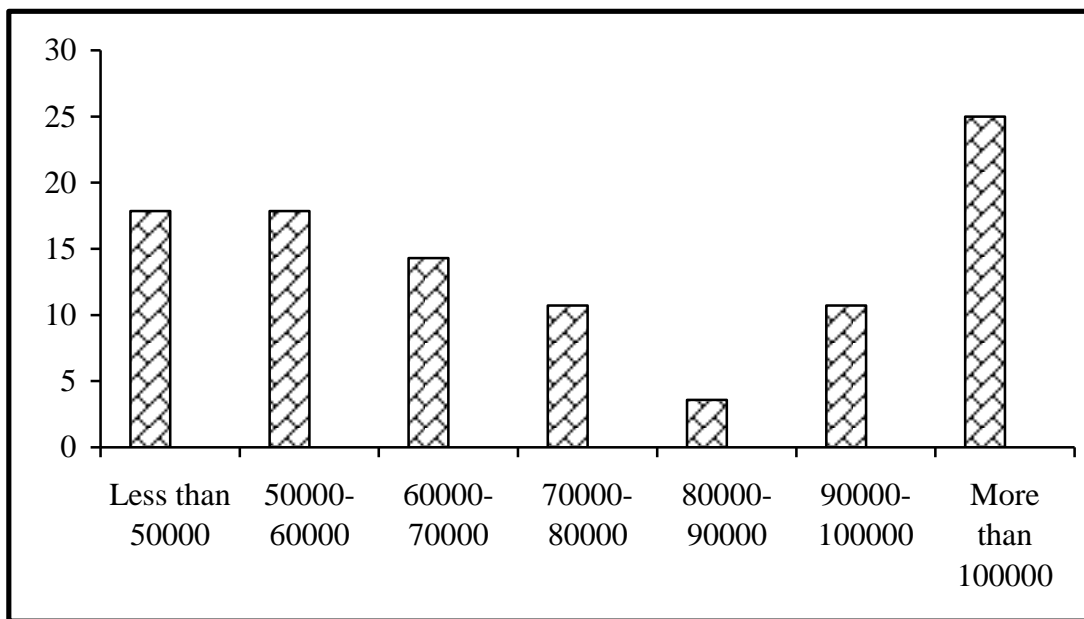
Annual Income (in Rs.)	Households	Percentage
Less than 50000	5	17.86
50000-60000	5	17.86
60000-70000	4	14.29
70000-80000	3	10.71
80000-90000	1	3.57
90000-100000	3	10.71
More than 100000	7	25.00
Total	28	100.00

Source: Field Survey, 2020

The table above shows that most of the respondents fall under the income level of less than Rs. 100000 per year. It is assumed that even in the rural area, a family requires minimum of Rs. 80000 a year to maintain the family affairs. But the condition of the respondents is such that 7 households (25%) have the annual income of more than Rs. 100000 and 3 households (10.71%) earn Rs. 90000 to 100000 a year. For the rest of

the respondents, 5 households (17.86%) earn less than Rs 50000 a year and the same percentage earn Rs. 50000 to 60000 a year. It shows that majority of the respondents (17 households) have very low economic status. The data can be presented in a bar diagram below :

Figure No. 4.8 : Annual Income of Households



4.4.6 Annual Expenditure

Income alone cannot reveal the standard of life neither it can show the economics status. The status of expenditure is needed to assess the economic level. So, the respondents were asked about their annual expenditure. The responses of the respondents are tabulated below :

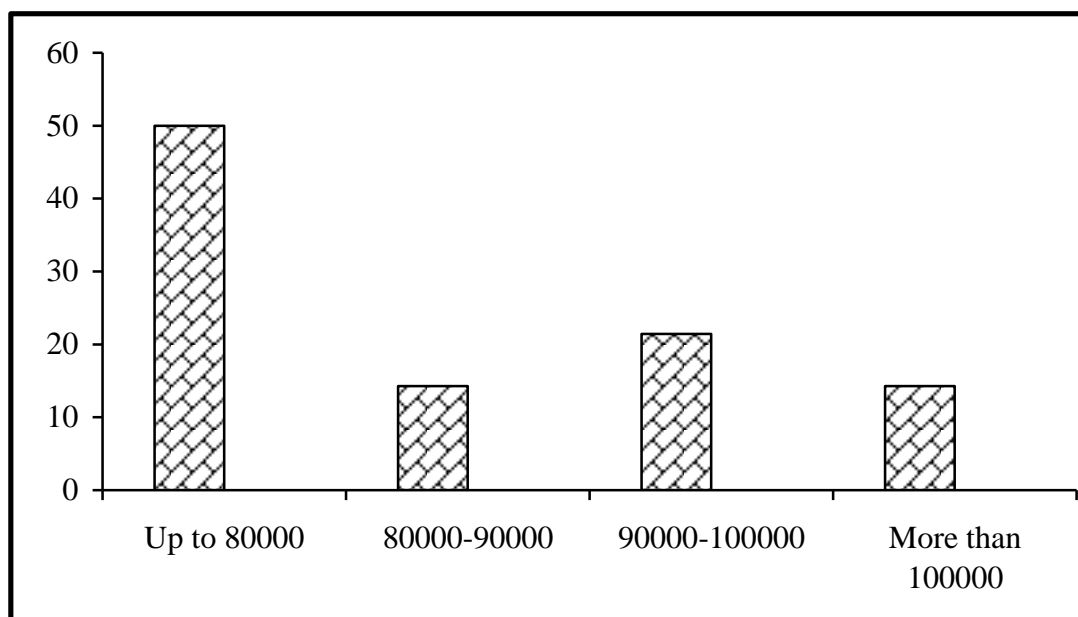
Table No. 4.15 : Annual Expenditure of Dalit Households

Annual Expenditure (in Rs.)	Households	Percentage
Up to 80000	14	50.00
80000-90000	4	14.29
90000-100000	6	21.42
More than 100000	4	14.29
Total	28	100.00

Source: Field Survey, 2020

The table above shows that majority of the respondents, 14 households (50%) can maintain their family affairs at the expenses of up to Rs. 80000 a year. Similarly, 4 households (14.29%) spend Rs. 80000 to 90000, 6 households (21.42%) spend Rs. 90000 to 100000 a year and 4 households (14.29%) spend more than Rs. 100000 a year. The respondents whose earning is less than Rs. 80000 a year cannot maintain their household affairs with their annual income and are compelled to borrow loan from different sources. It has pushed them into a vicious circle of the chain of increasing loan and are getting into a troublesome lifestyle every year. The data is presented in a bar diagram below :

Figure No. 4.9 : Annual Expenditure of Households



4.4.7 Loan of Dalit Households

The Dalit people are very poor. They are compelled to borrow loan from the money lenders to manage different affairs of their family lives. They are to repay the loan with the addition of the interest which compels them to borrow larger amount of loan for the next year. It has forced them to get into a vicious circle. The borrowing situation of the respondents has been presented in the table below :

Table No. 4.16 : Distribution of Respondent by Loan

Sources of Loan	Households	Percentage
Banks	2	7.14
Co-operatives	5	17.86
Money Lenders	6	21.43
Relatives	5	17.86
Total	18	64.29

Source: Field Survey, 2020

The table shows that 18 households out of 28 (64.29%) have borrowed loan from different sources. Among them, 6 households (21.43%) have borrowed loan from the local money lenders at a high interest rate. Similarly, 5 households (17.86%) have borrowed from the co-operatives and the same number have borrowed from their relatives. Only 2 households (7.14%) have an access of loan from the banks.

It shows that most of the respondents have to borrow loan for unproductive activities and cannot go to the banks or co-operatives. As a result, they are forced to borrow loan from the money lenders or their relatives and pay higher rate of interest. It has pushed them towards more and more poverty every year.

4.5 Socio-political Status of Dalits

The socio-political status and participation of Dalit community in different social and political activities has been presented and analysed in this section under the following sub-headings.

4.5.1 Social Involvement and Participation

There are different social organizations actively working in the community and the respondents were asked about their involvement and participation in the activities of such organizations. The responses of the respondents are tabulated below :

Table No. 4.17 : Distribution of Respondent by Involvement in Social Organizations

Social Organizations	Households	Percentage
NGOs	12	42.86
INGOs	-	-
Total	12	42.86

Source: Field Survey, 2020

The table shows the participation of Dalit community in different social organizations. According to the table, 12 households (42.86%) are involved and participate in different activities of the NGOs. These NGOs include the co-operatives and other organizations. In the study area there are some organizations and community societies

formed by the local people and some of the respondents are the members of them. Similarly, some of the respondents have an access to the co-operatives in the local area. But none of them is involved in any activity of the INGOs. It indicates the poor social exposure of the Dalit community.

4.5.2 Political Involvement and Participation

As per the provision of the constitution of Nepal, Dalit people have a reservation in the representation of the political parties and the government wings as well.

In this section, the respondents were asked about their involvement and participation in the leadership of the political parties. The responses are tabulated below :

Table No. 4.18 : Distribution of Respondent by Involvement in Political Parties

Level	Households	Percentage
Ward Level	4	14.29
Municipality Level	2	7.14
District Level	-	-
Province Level	-	-
National Level	-	-
Total	6	21.40

Source: Field Survey, 2020

The table above shows that the Dalits' access to the political parties is only up to the municipal level. Only 6 households out of 28 (21.40%) have an access to the political parties - 4 households (14.29%) at the ward level and 2 households (7.14%) at the municipality level. This is a very poor condition of participation and shows that the political parties have given access to the Dalits only the part that has been made compulsory as per the constitution.

4.5.3 Involvement in Government

In this section, the respondents were asked about their involvement in the formation of government. The responses are tabulated below :

Table No. 4.19 : Distribution of Respondent by Involvement in Government

Level	Households	Percentage
Ward Level	1	3.57
Municipality Level	1	3.57
District Level	-	
Province Level	-	
National Level	-	
Total	2	7.14

Source: Field Survey, 2020

The table above shows that the participation of Dalit community in the formation of government is pitiable. Only 2 households (7.14%) have an access to the government formation - 1 at the ward level and 1 at the municipal level. It indicates that they are given access only to the positions that are reserved for them by the constitution of Nepal.

CHAPTER-V

SUMMARY, CONCLUSION AND RECOMMENDATIONS

The chapter attempts to summarize the major finding of the entire study related to socio-economic status of Dalits of Buddhashanti Rural Municipality along with conclusion and recommendation of the study:-

5.1 Summary of Findings

Most of the families were of nuclear types with average 7.0 members and rest of the families. Which were large was of joint type.

The common housing type is the houses having brick wall and zinc roof (46.4%). It shows that the houses with RCC slab are very rare among Dalit community in the study area (7.1%) and still some Dalits (17.9%) live in the houses with thatched roof.

Out of 28 households, 35.7 percent Dalits have been living in nuclear families and 50.0 percent have been living in joint families. Moreover, 14.3 percent have been living in large joint families.

Out of total sampled Dalit household, maximum numbers of people were seen in the age category of 15-44 having 45.8%. Likewise, young population i.e. the age group of 0-14 comprises 36.7%. We can see the age group 45-59 having only 13.8%. Lastly, only 3.7% of Dalit were seen in the age of 60 above.

The total literacy rate of the study area is 33.0 percent informal education is also included. Which is very low in the sense that figure shows 42.7 percent males and 24.2 percent female are literate.

Out of the total literate Dalits, 18 (29.1%), 8 (33.3% female and 10 (26.3%) male have attained non-formal education. For the rest, 8 (33.3%) female and 11 (28.9%) male have attained primary education, 5 (20.8%) female and 9 (23.7%) male have attained lower secondary education, 3 (12.6%) female and 6 (15.8%) male have attained secondary education and 2 (5.3%) male have attained campus education.

Dalit society is full of superstitions; they believe that the God does creation of humans. They believe in legends.

The birth of new baby is taken as happiest on the Dalit community. Traditionally, when child is born his/her naming ceremony is held on the eleventh day of the birth. After the birth of new baby there is a gathering of neighbours and relatives.

Marriage is taken as an institution which admits a man and a woman socially permitted to have children implying the right to sexual relations. Marriage is an important event and every society has developed a pattern for guiding marriages. In Dalit community, the parents try to arrange the marriage for their children because they have aspirating to see their house full of children and grand children.

When the Dalit person dies, information is sent to the villagers. The adults from each house of the village gather at the dead person's house and help to perform the funeral ceremony as well as console the family.

Majority of the Dalit households possess less than 3 katthas of land which is not enough for growing for their livelihood. Only 2 households have more than 7 katthas of land and can grow food to feed their family members. It shows that most of the Dalit people economically poor and depend on their traditional profession or cultivate lands of the landlords as the tenants.

As for the occupation of Dalits, 8 families (28.57%) have their traditional occupation as the main occupation and 6 families (21.43%) are engaged in agriculture. Similarly, 5 families (17.86%) are the wage earners and 4 families (14.29%) are skilled labours and the same number are in different countries in the foreign employment. In the same way, 3 families (10.71%) are businessmen and 2 families (7.14%) are the job holders.

Out of 28 households, 16 households (57.14%) of the respondents cultivate others' land to grow for their livelihood and 12 households (42.86%) depend on their own occupation and do not hire land from others.

Most of the respondents fall under the income level of less than Rs. 100000 per year. Out of 28 households, 7 households (25%) have the annual income of more than Rs. 100000 and 3 households (10.71%) earn Rs. 90000 to 100000 a year. For the rest of the respondents, 5 households (17.86%) earn less than Rs 50000 a year and the same percentage earn Rs. 50000 to 60000 a year. It shows that majority of the respondents (17 households) have very low economic status.

Majority of the respondents, 14 households (50%) can maintain their family affairs at the expenses of up to Rs. 80000 a year. Similarly, 4 households (14.29%) spend Rs. 80000 to 90000, 6 households (21.42%) spend Rs. 90000 to 100000 a year and 4 households (14.29%) spend more than Rs. 100000 a year. The respondents whose earning is less than Rs. 80000 a year cannot maintain their household affairs with their annual income and are compelled to borrow loan from different sources. It has pushed them into a vicious circle of the chain of increasing loan and are getting into a troublesome lifestyle every year.

Out of 28 households, 18 households (64.29%) have borrowed loan from different sources. Among them, 6 households (21.43%) have borrowed loan from the local money lenders at a high interest rate. Similarly, 5 households (17.86%) have borrowed from the co-operatives and the same number have borrowed from their relatives. Only 2 households (7.14%) have an access of loan from the banks.

Out of 28 households, 12 households (42.86%) are involved and participate in different activities of the NGOs. These NGOs include the co-operatives and other organizations. In the study area there are some organizations and community societies formed by the local people and some of the respondents are the members of them. Similarly, some of the respondents have an access to the co-operatives in the local area. But none of them is involved in any activity of the INGOs. It indicates the poor social exposure of the Dalit community.

The Dalits' access to the political parties is only up to the municipal level. Only 6 households out of 28 (21.40%) have an access to the political parties - 4 households

(14.29%) at the ward level and 2 households (7.14%) at the municipality level. This is a very poor condition of participation and shows that the political parties have given access to the Dalits only the part that has been made compulsory as per the constitution.

The participation of Dalit community in the formation of government is pitiable. Only 2 households (7.14%) have an access to the government formation - 1 at the ward level and 1 at the municipal level. It indicates that they are given access only to the positions that are reserved for them by the constitution of Nepal.

5.2 Conclusion

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

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

5.3 Recommendations

Based on the finding and conclusion the socio economic status and livelihood pattern of the surveyed household have not been satisfactorily changed. The following specific recommendation are made to state, authorities, civil society, development

agencies and development planners for the achievement of better, socio-economic aspect and livelihood status of Dalit communities.

- ❖ Provide strategic direction to develop and implement the policy for Dalit inclusion, design social inclusion strategy targeting Dalits in programs and begin to implement new strategy to address social exclusion.
- ❖ Design Dalit community focused training program to develop activism and leadership in order to increase their access in the resources and development opportunities.
- ❖ They are less conscious on development and thus it is necessary to motivate Dalit to take part in local development and politics.
- ❖ Dalit farmers are needed to give training, skill and technical support to change their subsistence level agriculture in commercialization.
- ❖ Awareness campaign on disadvantage of early marriage must be carried out at least at the settlement level. The international non-governmental organization, NGOs and community based organizations are the agencies to carry out such activities.
- ❖ Positive discrimination is perceived differently by Dalits and Dalits. Therefore, attitude and perceptions towards positive discrimination for Dalit inclusion need to be taken care while designing program, strategies and policies for their empowerment.
- ❖ Promote cooperation between Dalits and non-Dalits to bring Dalits in mainstreaming of Nepalese society through positive discrimination or special provisions.
- ❖ They were not trained mainly agriculture based people most of the cultivate land of Buddhashanti Rural Municipality. In fertile and provided irrigation facility, emphasis should be given to improve their agriculture practice in order to rise their economic status by providing some their own land and give emphasis for grow green vegetables and other agriculture based practice for earn money by providing technical support and facilities. This will be of the solution of this ethnic community.

- ❖ Support to establish separate network on inclusion issue of Dalits and women social and equity issues of Dalits and women need to be rightly addressed in the society to enhance their social status.