CAUSES OF SOCIAL DEPRIVATION IN DALITS:

A Study of Wami VDC, Gulmi District, Nepal

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ABBREVIATIONS

B.K	-	Bishowkarma
^{0}C	-	Degree Celsius
CBS	-	Central Bureau of Statistics
DDC	-	District Development Committee
DEO	-	District Education Office
DWO	-	Dalit Welfare Organizations
ESP	-	Enabling State Programme
FEDO	-	Feminist Dalit Organization
HH	-	Households
HRD	-	Human Resource Development
INGO	-	International Non-Governmental Organization
NDC	-	Nepal Dalit Commission
NGO	-	Non-Governmental Organization
NHDR	-	National Human Development Report
UNDP	-	United Nation Development Programme
VDC	-	Village Development Committee
WCAR	-	World Conference Against Racism

CHAPTER –I

INTRODUCTION

1.1 Background

The caste system of Nepal is basically related to Hindu religion. In Nepal, there are four racial groups, Caucasians, Mongolian, Dravidian and Proto-Austroliad. Caucasians are further divided into four *Varnas*: *Brahaman, Kshyatriya, Vaishya and Sudra* and each of *Varna* is further divided into many caste groups. King Jayasthiti Malla (1380-1394 B.S.) formalized the caste system in Kathmandu valley by dividing the Newar (Indigenous people) population in 64 caste groups. Each occupying a distinct functional basis in ancestry or strictly religious ascription, but denude from the nature of work performed (UNDP, 2004).

Caste system was introduced in *vedic* Period (6000-4000 B.C.) in Hindu society. It is an inseparable aspect of Hindu society and closely related with the Hindu philosophy; religion, custom and tradition, marriage and family, moral and manner, food and dress habit, occupation and hobbies etc. The caste culture is the major factor for the increasing social discrimination, segmentation and stratification of Hindu society (Pyakuryal, 2008:81).

The caste system is believed to have divine origin and sanction is endlessly supported by rituals and ceremonies. The society was differently classified in different epoch of development. Some people classified the society according to their belief or origin of birth, color, nature, profession, heredity, marriage, and so on (Koirala, 1996).

In the early stage of *Rigved,* there were only three castes: Brahman, Chhetri and Vaishya. In *Vedic* period the society was divided into four caste groups Brahman, Chhetri, Vaishya and Sudra according to the different occupation and classes: religious; power; economic and service class respectively.

The Nepalese people are socially segmented along the lines of caste, sub-caste, ethnic and sub-ethnic groups. The members of such group cannot be stated with sufficient precision, partly because it is dependent on the definition employed, while the 2001 census records more than 60 such groups and 20 major languages were identified. Caste and race is very famous and deeply rooted in Nepalese society. According to

national census 2001, there are various castes. Among them about 13.07 percent are Dalits community which is neglected by society since long. The Dalit caste is categorized on the following headings.

Table 1.1 Caste Distribution of Dalit Community in Nepal

S.N.	Caste	Male	Female	People	0Percent
1	Kami	4,32,937	4,63,017	8,95,954	3.94
2	Damai	18,83,329	2,01,976	3,90,305	1.72
3	Sarki	1,53,681	1,65,308	3,18,989	1.40
4	Chamar	1,38,878	1,30,783	2,69,661	1.19
5	Mushar	88,041	84,393	1,72,434	0.76
6	Dushadh	52,173	76,352	1,58,525	0.70
7	Sunar	72,331	72,757	1,45,088	0.74
8	Lohar	42,270	40,367	82,637	0.36
9	Tatma	39,606	36,906	76,512	0.34
10	Khatwe	38,643	36,329	74,972	0.33
11	Dhobi	38,350	35,063	73,413	0.32
12	Satar	21,515	21,183	42,698	0.19
13	Bantar	18,139	17,700	35,839	0.16
14	Chidimar	6,516	5,780	12,296	0.05
15	Dom	4,631	4,300	8,931	0.04
16	Gaine	2,857	3,030	5,887	0.03
17	Badi	2,152	2,290	4,442	0.02
18	Halkhor	1,848	1,776	3,621	0.02
19	Patharkatta	286	266	552	0.01
20	Undefined	85,063	88,338	1,73,401	0.76
Total			**14,58,246**	**29,46,157**	**13.07**

National Census 2058 B.S.

Nepalese society and culture is not the growth of only short period of time rather it has a long history. Nepal is multilingual, multiethnic, multicultural and republic democratic country where more than 60 ethnic group and other casts exists. Nepal is a complex and diversified country in socio-economic and cultural aspects of the society. The caste is the basic foundation for a society that it is well recognized where each caste has their socio-economic, cultural and traditional knowledge. Their skills have played the vital role for understanding their development status either it is good or not. People have multi-culture, multi-ethnic, multi-racial and multi-linguistic reality.

Lives in rural areas are more difficult than in urban areas. Rural people are living in traditional way and lacking different kind of facilities such as communication, health, irrigation, education, transportation and so on. Dalits have very miserable condition and they live very poor life because they are living below the poverty line (Bishwokarma, 2008: 121).

The people who live in rural area believe in tradition, culture and superstition. They follow old and even useless traditional system. They do not have social and economic infrastructure and modern technology. Due to geographical variation development is not easily possible. That is the cause rural people have more difficult life style than of urban people. In the economic aspect, they have duel economy. In one side urban areas (rich people) spend luxurious life with many modern facilities but in other side the people from rural area are unknown about modern developments and facilities. They have to be busy to manage the food for their family for morning and evening (Jha, 2004:118).

Dalits are no exception, they themselves use practices the Hindu model of untouchability and exclusion which is very much alive within their soul structure. Despite the serious efforts by NG and INGOS/NGOS (including the dalit NGOS) to uplift the socio-economic condition of dalits over the last 40 years, they are still the most backwarded group in socio-economic and political platforms of Nepal (Dahal et. al, 2002). Dalits are treated as untouchable in Nepal even today though the caste system was abolished with the introduction of new legal code in 1963. The members of higher caste (all Hindus including the indigenous nationalists) do not accept cooked food and water from them, keeping intact the exclusion model in their day to day life (Bhattachan et. al, 2002).

In Nepal, most of people are Hindu and they believe in caste system based on *Varna* system. Nepalese social structure is based on the *Varna* system where different caste group and individual interact and interdependent upon each other. Caste system is based on five primary social classifications. There are Brahmin (Priest /Worshipers), Kshatriya (Warrior /Ruler /Administrator), Vaishya (Merchant/Agriculture/Trades), Sudra (Servants/Labor) and untouchable or polluted. In the history of Nepal, the caste system began from Lichhivi period. The Lichhivi king divided people into four *Varna* and Eighteen castes (Kisan, 2005:22).

During the modern period, Prithivi Narayan Shah addressed the Nation, "Nepal is a common garden where four castes and thirty six sub-castes 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 Chattis Jat* (four *Varna* and thirty six castes). This phrase shows the familiarity of the Nepalese with the *Varna* model and it's 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. Sharma, (1977) studied all recognized castes into four categories as done by state legal code of 1854 (*muluki ain* 1910 B.S.)as follows:

1. *Tagadhari* (Twice born caste or literally thread wearing castes: Upadhaya Brahman, Rajput, Jaisi Brahaman, chhetris etc.)
2. *Matawali*-(Drinking caste (Newar, Gurung, Magar, Rai etc.)
3. *Pani na chalne, Chhoi chhito hollnu Na-parne*- (Castes from whom water could not be accepted but whose touch does not require aspergation of water).
4. *Pani Na chalne Chhoi chhito Hollnu Parne*- (Untouchable castes- Sarki, Kami, Damai etc.)

The caste organizations namely Brahman, Chhetri, Vaishya, Sudra and untouchable castes are included in the Nepalese society as described in the myths of Hindu religion, the *Brahmans* were divinely created from the mouth, *Chhetris* from the arm, Vaishyas from the waist and *Sudras* being created from the foot of God Brahma are considered to be lowest as possible. Later on, this category of the Varna system took the form of caste system (Parajuli, 2000).

In the existence and continuity of the society, all castes perform their work in a co-operative manner. This system divided Nepalese society into many layers earning some merits but in the other hand even larger amounts of demerits. The described status is the one, which an individual gets at birth. It is conferred to him by his group or the society. It is impossible to change ones' caste. Within the caste group it is easy to communicate and to work but lower caste group is prohibited to enter into the high caste group. There are boundaries for them, hatred and suffering to the *Sudra*. The characteristic of caste system stratified people into various ranks who live and work in the same society (Adhikari, 2000).

Bhattachan (2001) has categorized Dalits in three groups which are as follows:

1. Pahadi Dalit (Damai, Kami, Sarki, Gaine, Badi are the main)
2. Madhise Dalit (Dusahat, Mushar, Chamar, Dome, Halkhor, Watar, Khatwe, Tamata, Badi are the main)
3. Janajati Dalit (Newari Dalits- Kasai, Pode, Chyame)

The mother tongue of Pahadi Dalits is Nepali, whereas Terai Dalits' is Maithili, Bhojpuri and Abhadhi. Newar Dalits use Nepal Bhasa. The majority of Dalits are Hindu (Bhattachan, 2001).

In the caste based society, the social status and occupation are determined by birth for an individual. Lower castes have been providing various services such as smiting, skinning dead cattle, blacksmithing, carpentry, gold smithing, cobbling etc. Similarly, in return of these services people of the high caste have been providing them cash and food grain. Such relationship can be mutual and occupational linkage (Caplan, 1970).

In Nepal, three major occupational castes, the Kami, Damai and Sarki are traditionally artists. These three castes have their specific caste- work in the village. Damais are the tailors; they sew and mend the clothes of the village people. Sarkis are the leather workers; they make and repair the shoes. Lastly, the Kamis are the blacksmith and goldsmith of the village. The blacksmiths make and repair different kinds of weapons and households utensils. Among all the untouchable castes, the Kami occupy the high position with the traditional caste hierarchy. The Kami (blacksmiths) and the Damai (tailors and musician), for example, regard bodily contact with each-others are polluting. The same is true of sexual intercourse between the ‘Kami’ and ‘Damai’. A Kami does not allow, a Damai to enter his house and would never accept ‘bhat’ (rice) or ‘pani’ (water) from him (Hofer, 1976:110).

Dalits and Non-Dalits are not allowed by social custom to touch each other in any physical way particularly so with regards to the handling of food and drink. Dalits are economically exploited, made socially untouchable, politically devoid of access to all resources and are educationally disadvantaged (FEDO, 2060 B.S.).

So far the numbers of caste existing in Nepal are 101(CBS 2002). In the Malla period, Sarkis were found mainly in the hilly areas but today they can be seen in all district and urban areas in certain numbers. In the demography statement of 2002, the total

population of Damai was 390305 which is 1.72% and Kami was 895954 which is 3.94%. Altogether the number of Damai and Kami were 1286259 which is 5.65% (CBS 2002).

In the Terai the lower caste group is categorized as Teli. The Dalits are also called Gandhe, due to their dirty occupational work, Dalits fall in the category of Sudra, considered to be lower untouchable and impure. In Nepalese society, Brahmins are supposed to be pure one while Dalits are called impure. Dalits have been residing mostly in the hilly areas and scattered all over Nepal (Bista, 1990).

Most of the Dalits rear pigs and hens but upper castes keep cows, goats etc. According to the Encyclopedia of religion within the Aryans, few groups of people were poor who did not have systematic agricultural process were kept under the Sudra to serve the Aryans. Khas is one of the branches of the Aryans. Brahman, Chhetri including lower caste Damai, Kami, Sarki are also included within that branch of the Aryans. Khas entered in Nepal from hilly areas through Gadwal and Kumau crossing Mahakali River instead of going to Sindhu Ganga of India (Sharma, 1977).

In the following chapters, the researcher is going to explore the present social status of Dalits, the causes of social deprivation and their access over diverse social opportunities. Wami VDC is a rural society which still practices Hindu social order that made the distinction between high caste and lower caste. A number of social restrictions are imposed on them. They have very rare life chances, limited choice of occupation and are exploited by caste Hindus and social elites.

1.2 Statement of the Problem

Dalits are still not allowed to enter religious, educational, health and common natural resources at all or with some degree of case that members of upper caste do. So they are excluded and deprived from the basic socio-economic infrastructure and living in vulnerable condition. The historical effect of the caste system to exist wherein families belong to upper castes tend to priorities education and state jobs, while the lower caste are still confined to manual labor over generations (Bhattachan et al, 2002:123). Nepal is a multi-ethnic, multi-religious and multi-lingual nation exhibiting cultural diversity. Majority of the people live in village. Therefore, rural life is thought to be very important through traditional point of view. According to census

2001, 70 castes groups of people live in Nepal. Among these castes some are the origin of Nepal and some have migrated to Nepal from other neighboring countries.

Among the various caste groups living in Nepal, 'Dalits' consist of various castes like*'Biswokarma(Kami,Sunar,Lohar,Tamata,Chunara,aod)Darji(Damai,Pariyar,Hudke,Dholi) Sarki (Mijar,Charmakar), Dhobi (Rajak) Dusad, Musahar, Gaine (Gandarva), Wadi* (NDC Proposed Bill 2059 B.S.) are major. 'Dalits' who are found in all the seventy-five districts of Nepal are seen to have a population of 2341030 out of the total population of Nepal according to the National census 2001. But we have still failed to throw ample light on their cultural transformation and social trends. Traditions, beliefs, morals, customs, religions, economy, education and history of different communities have significant role in the national culture and national building activities. Although dalits are original caste of Nepal but some of them are supposed to have migrated to Nepal from India. Dalits are very poor and backward but they are socially very organized, laborious, gentle, and co-operative. Most of the Dalits are landless families. They built their huts in public places, on the bank of canals, ponds, and on the sides of road and thus they are also named as *sukumbasi* (people without any own land). They are very far from the light of education but they have their own kind of society, ritual, living and food habit. Therefore, Dalits are also matter of concern when something is being written about the social life of the people of Nepal.

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

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

The *Naya muluki ain* (1963) has eliminated the caste-based discrimination. It states that the caste discrimination is a social crime. But still, the people of rural areas and villages are not completely aware. This type of discrimination is prevailed in the

society and it has been the long-standing problem for the socio-economic development of people and society.

Dalits are not allowed to go to temples and not allowed to share water from the same well that the higher caste people use. If the well is touched, the water is considered impure. If an untouchable does a day's work for the high caste household, the meal is served on a leaf. After the meal the leaf is to be disposed away safely so that it may not come in contact with others. At a tea stall if a lower caste drinks tea he has to clean the cup but for the higher caste the shopkeeper cleans the cup himself even though they pay equal amount of money the high caste pay for a cup of tea (Caplan, 1972).

These types of different problems influence on the socio-economic, cultural, educational, occupational and other different sectors of Dalits. The research has undertaken some research questions, which are as follows:

1.What are the present socio-economic situations of the Dalit community in Wami VDC?

1. What are the diverse areas of Dalits' deprivation?
2. Why Dalits are in the status of social deprivation?
3. Are there any changes occurring in the relationships, interactions, and behaviors between Dalits and non-Dalits?

1.3 Objectives of the Study

The general objective of the study is to study present status of Dalit.

The specific objectives include:

- to find out the socio-economic condition of Dalit of Wami VDC of Gulmi district
- To identify the causes of deprivation in Dalits;
- To show the changing relationship between Dalit and non- Dalit people.

1.4. Rationale of the Study

Dalits are the richest sources of art, skill and culture that contribute for civilization of Nepalese society. The measures of their marginalization are their placement at bottom of caste hierarchy, lower level of education, lower socio-economic status, and various forms of inhumane behavior and exploitation etc. In a complex interaction of all these

factors, Dalits, deserve integral function of Nepalese society and it determines Dalits traditional livelihood strategies. These livelihood strategies constitute various kinds of Dalits' traditional occupations. In such wider socio-economic and political change, Dalits' knowledge systems (art, skill and culture) are being gradually disappeared. Various factors of state, market and civil society are responsible for this.

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

In the present study area, Wami VDC of Gulmi District, large number of dalits with their own culture and traditions are found. They reside aloof from other castes. Therefore, the researcher tries to explore about the causes of deprivation in Dalits that has been an important work. Thus, it is in the sense, the generalization or the data from this study would be useful to all academicians, interested individuals, the development worker and social worker. This thesis will be useful to scholars, journalist, local level and district level policy maker, development activist, NGOs/INGOs and GOs.

Further, this study will be beneficial for the policy maker of the existing government which has announced so many decisions about Dalits.

1.5 Organization of the study

This research study is divided into seven chapters. The first chapter is a general introduction and the background of the study. Chapter second deals with literature review about Dalits and caste practices. The third chapter is about the research methodology itself. In chapter four, setting of study area with various information is presented. Chapter five is a projection on social condition of dalits. Various data of research area are presented with brief analysis in this chapter. Likewise, chapter six deals with the economic condition of dalits especially in the research field. Finally, chapter seven includes the summary, conclusion and recommendations of the research.

CHAPTER-II

LITERATURE REVIEW

Literature review is one of the important parts of any research work. For this research work, this chapter presents about review on caste system, social discrimination and other related document by different scholars.

The caste system exists in every country around the world, maybe not like in Nepal but in one way or another. The existence of superiority and inferiority due to skin color, religion, economic status, and social status is seen all over the world. The caste system was not created by some person like a king; rather it developed out of a practice of a society over several thousands of years (Zelliot,1992: 19).

Caste system is undoubtedly an obstacle for the economic prosperity of Dalits. Even though untouchability is fading from the urban milieu and among the educated, the principle of heredity in occupation has been segregating them from the socio-economic mainstream of the country. There is not yet full and free access to Dalits to have an alien profession beyond their heredity occupation. This sort of psychological restriction is not conducive for the upliftment of the backward people. Hence, the needs to provide them free mobility in every field and walk of life and allow them to improve their standard of living just like others (Davis,1983: 193).

Caste is a strict social hierarchy legitimized by religion and tradition where by occupations are ranked according to criteria of purify and pollution in addition to the discrimination in the world of work. Dalit continues to be discriminated in a varieties of ways: They may be forbidden to share the same water source, the same food as higher cast, to go into public places (restaurants/ Hotels/ temples), to participate in social gatherings (Chhetri, 1989).

Social hierarchy in terms of caste, occupation, caste barriers and untouchability are some of the distinct features of a Hindu society unlike in other parts of the globe. Even more surprising is the question of untouchability and claiming of superiority within the sub castes of Dalits itself. The primary loyalties of an individual are found towards his or her kin and caste members. Thus, caste represents a close clustering of

members at different levels. Especially in the rural areas, people are more caste-bound and remain rigid within caste boundary.

Untouchability was declared illegal in 1963 but the practice was not made punishable until the onset of multi-party democracy in 1990. The Constitution of 1990 and even the interim constitution 2063 guarantee the fundamental rights of the people and make any discrimination against untouchables punishable by law. The National Code that prohibited Dalits from entering temples and religious sites was declared illegal and inhuman is committed to implementing policies aimed at the advancement of Dalits. Thus, the "Independent Downtrodden and Oppressed Community Council" was formed in 1998 with the objective of coordinating policies and supervising programmes to benefit Dalits. The Ninth Five-Year Plan adopted several specific policies and programmes for the socio- economic development of the Dalits, including in education, health, sanitation, training and capability enhancement, and employment (ESP, 2001).

Different sociologists/Anthropologists both foreign and native scholars have carried out various ethnographic studies in Nepal. Very few studies have been made on untouchable castes of Nepal. Among them, Dor Badhaur Bista is that indigenous pioneer scholar, who has given a lot of contribution on the field of ethnographic study. His book ‘People of Nepal’ is one of the masterpieces of literature on ethnography. He had described about a lot of ethnic groups, some account of untouchables, occupational castes and few description of some Terain untouchable caste in his book. Similarly ‘Sabai Jatko Phoolbari ’is another book of Dor Badhuar Bista, in which he has given the ethnography of different people.

Bista, (1990) has discussed Nepalese social structure where caste system is the basic social foundation of our society. He explains how the caste system came in to existence in the Nepalese society. He states that before the 13th century Brahman migrated from the North East of India when the Muslims and Hindus invaded India. As a result, Brahman brought the Hindu culture with them. It was acculturated by other ethnic groups and at the end of the Licchavi period, Shankaracharya was able to convince the Nepali King, Shivadev to have Brahaman appointed with exclusive privileges to act as priests at the Pashupatinath temple in Kathmandu, which gave

them high ritual status at the political level, and they were endowed with land grants. They were economically independent and had the super power with their ritual practices attracting other ruling elites. Both Brahamans and ruling elites called as have high prestige. The poor lower castes, Sudras were dominated by the high caste and were dependent on them for their livelihood. Vaishya or Sudra saw no advantage in becoming part of the caste system and none among the shoe makers, blacksmith, goldsmith, tanners or tailors were willing to accept the position of untouchables.

Bista states that the development of Nepalese society is only possible when the caste system is set absolutely free of its fatalistic tendencies. He concludes that fatalism and development are interrelated terms as the former one is mainly responsible for underdevelopment status of Nepal in the modern context. Even though Sarkis are the inhabitants of Nepal, it is impossible to state when they actually did settle here. Sarkis are mostly found to be residing along the hilly regions. Bista's writing has reached in depth about caste system which was very helpful to have a through idea about the caste system in Nepal.

Gautam and Thapa (1994) in their books of Tribal ethnography have traced about some untouchable castes of Nepal, such as: Badi, Damai, Gaine, Kami, Musahar, Sarki (Chamar) etc. and talked about different sectors of Dalits deprivations such as legal, educational, political, social and psychological level of untouchable castes.

Some foreign writers have tried to write about untouchable caste but they all are not ethnographic studies. Patricia A Caplan's (1970), *Priest and Cobbler* is an example that is a study about social changes in a Hindu village of Western Nepal. Caplan in his book talks about perpetual deprivation of Dalit in the context of social transformation.

Bista (1996) a renowned anthropologist is also silence in this book about Chamar. In his book People of Nepal, he has just said "Chamar have charged of dirty and menial works in the community and eat dog, cat, and horse. The Chamar play drams in the wedding band.

Similarly, the four volumes of *Mechi Dekhi Mahakali Samma* (1974) are also unable to give detail information about Sarkis. These books give a very few details about chamars. "Mathili Brahmin, Kajpul, Kauastha, Baniya, Teli, Kalwar, Dami, Sarki,

Mushalman etc. had come in Saptari from southern states many centuries ago. Yadav, Koiri, Sudi, Tharu, Mushahar, Kurmo etc. speak Mathaili Tharus (*Mechi Dekhi Mahakali Samma*, 1974).

According to the Hindu mythology, all human beings are the creation of Bramha, the God of Creation. In the Bhagavad Geeta, Lord Krishna narrates the story of the creation, in which the Brahmins were created from the mouth of Bramha, symbolizing their status of an educator; the Chetriyas, from the arms, symbolizing their status of a warrior; the Vaisyas, from the lap, symbolizing their status of a business and the Sudras, from the feet, symbolizing their status as the weight bearer of the society. These symbols correlate to the social function of each caste that manifests in the Hindu society. The Brahmins are in charge of all vocation that deals with the scriptures, from reading and interpreting the Vedas to educating the Vaisyas. The Chetriyas are in charge of the politics and the governance of the country. The Vaisyas spread across the professions from farming, trading, cattle-grazing to serving in the army. The Sudras provide labor in the menial jobs such as cobbler, blacksmith, tailor, etc (Dumont, 1972: 304).

The *Sudras* were the untouchables. These people had no caste at all. They performed the most menial of jobs, such as dealing with dead bodies and cleaning toilets. Higher caste people believed that if they touched one of the higher castes, they would be contaminated and would need to go through cleaning rituals. Many believe the caste system began as form of subjugation of local populations by the Aryan people who invaded and settled India. The Aryans were in the higher castes, and they put the native people of subcontinent into the lower castes. The system favored those at the top economically, so they were motivated to maintain the status quo (Ahuti, 2004:494)

Silwal, (2001) study provides some information about the Sarki. He states that Sarki did not have any idea about their ancestors, when and how they settled there, they don't want to answer to question like what does the Sarki caste mean? Why are they placed in this category? Sarki population is very small compared to other castes those who still feed on carcasses of animals, birds and eat mouse calling it a Dhan Chari.

Modernization and Urbanization is changing their traditional living system and nowadays they prefer to live in a nuclear family than in a joint family. Silwal explains that these *Sarki* could not compete against the industrial products forcing them to end their traditional occupation of shoe making and other leather works.

In Hindu caste system, there is a diversity of economic status and ritual status, but these are interrelated. So that all priests are sacred and leather workers are untouchable. Every individual has status in the occupational framework of the community. The caste system defines cluster of such status and one particular cluster is imposed on all individual members of each particular caste. Sarki are lowest ranking untouchable in caste. They have very low social status than Brahman, Thakuri, Chhetri and Vaisys. The myth says that the body of God Brahma is the source of all castes. The highest caste Brahmins came from his mouth. The chhetri derived from his arms, the Vaishya came from his thighs and sudra born from his feet. Hence, they are untouchable. Later on this category of the Varna system took the form of caste system (Parajuli, 2000). The orthodox high caste Nepalese attitude generally is that untouchables are nothing but service caste, who is supposed to work for them. The Sarki's sole purpose on the earth is to make shoes.

The constitution of Nepal of 1990 has guaranteed against discrimination in the name of caste, ethnicity and untouchability. The National Dalit commission was formed in 2001 with an eight points program to stamp out the ides of untouchability in Nepalese society, to provide equal opportunity, and allow them to enter all religious and public places, as would any other citizen.

The Shudra is not even allowed to hear or study the Vedas based solely on their inescapable station in life as servants to the higher three classes. Aryans migrated from Central Europe and settled in the very fertile Indus Valley. Aryans were very clever. They implemented division of labor in their society. The cleverest members of society were selected and given the task to teach others. The bravest people were selected and given the task to protect society. The dullest types of individuals who were able to tolerate a heavy workload were selected and given the task of supplying labor to others whenever needed. The rest of the people of the society were given the tasks to grow food, produce materials, trade, and supply the goods to others.

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

Nepal is a country of multi-ethnic groups and people of multi lingual. Among them, Damai and Kami communities are lower caste groups of Nepal. They have settled almost all parts of Nepal. The total population of Damai is 390305 (188329 male and 201976 female) and Kami is 895954 (432937male and 463017 female) these are 1.7 percent and 3.9 percent respectively of Nepalese society.

Nepalese are believed to have migrated from the north and south. According to Subedi (1997) the Hindu came approximately in the 11^{th} and 12^{th} century from the South and one of their places of origins was the north western hills of India. In the internal population movement of Nepal we found, west to east migration in the first phase and hills to Terai in second phase. Due to these movements, Damai and Kami people are found to territorial expansion attracted the Hindu people to settle down all over the country as well as Assam, Sikkim, Darjeeling and Bhutan. They found that the settlement of high caste people in Ilam was closely associated with this campaign. Damai and Kami castes at present are kept in the following order among the other castes.

Brahmin	Priests
Chhetri	Warriors
Newars	Businessman
Limbu	Agriculturists
Tamang	Horse trader/ cavaliers
Sherpa	Porters
Sunar	Goldsmiths
Kami	Ironsmiths
Sarki	Cobblers
Damai	Tailors/ musicians

Ponde Sweeper

Pal (1997) defined the feature of Hinduism, there are four principal castes, and there are thousands of sub-castes also called "Jatis" endogamous groups that are further divided along occupational, sectarian, regional and linguistic lines. The Dalits are described as *Varna-Sankara*. They are 'outside the system ' so they are inferior to other castes and they are believed polluting and therefore 'untouchable'.

"Rural blacksmithing in Dhankuta", a research paper prepared by New Era group (1983) explored the present socio- economic status of Kami people of Dhankuta. This paper concluded that the Kamis (blacksmithes) faced two major problems, the first is the acquisition of sufficient iron and charcoal and second is marketing.

Tingey (1994), describes about musical instrument (Panchai Baja). In Hindu culture the *Panchai Baja* and *Naumati Baja* are supposed to be auspicious musical instruments. It also describes the relationship between the culture and Damai musician in Hindu.

Kamis are the members of the occupational and untouchable caste group locally called by different names such as Bishowkarmas and Sunars, Lohars, Sobh, Snehi etc. (INSEC,1993;355, Parajuli. B. 2000; 35). But the most of the sub-castes groups of Kamis, in habited in the study area Wami VDC area generally write their surname as Bishowkarmas (B.K.). Kami people considered lower strata in caste hierarchy of Nepalese social structure i.e. *Pani Nachalne, Chhoi chhito Halnu Parne*. The physical characteristics of 'Kami' have like dark, colour, bonny feature, semi-flat nose, heaving jaws. (Parajuli, 2000; 34).

Kamis are found all over Nepal, their traditional occupation is metal working. Kami living in villages usually make and repair agricultural implements, pots and pans, chairs lock and other hardware. Kami who live in bazaar often make and sell jewelry. (Cox, 1994)

Parajuli (1995) focused that the status of Bishowkarmas (Kamis) are more inclined in the Sanskritization process. He focused that the changing among the Bishowkarmas has taken place in an upward direction in three main ways like avoiding the long existed inferior tradition or cultural practices of high caste culture and by modifying

their existing behaviors, cultural practices and tradition in the direction of people of high caste.

Koirala (1996) has explored the relationship between a lower caste group and schools in Nepal. The way in which the relationship is influenced or shaped by the caste system, and the way both the caste group and others understand and explain the relationship. He has also stated that the so called Dalit, people had no access to schooling for countries because schooling was a prerogative of high caste people and Dalits were regarded as not only low caste but also untouchable people. Profile of the Damai, the source of income of Damais is very limited. They have been pursuing their traditional tailoring and beating *Panchai Baja* including other traditional jobs such as *Damai Bhag*, *Bali Bhag* etc. Average low percent of people are carrying on tailoring as the major occupation for the livelihood.

The Damais or Tailors practice their traditional caste occupation of tailoring along with agriculture. But they are less engaged in agriculture because of their saleable profession such as tailoring in the market. In addition, they play musical instruments in various social and ritual occasions' services to clients in the traditional Jajamani or Balighare system as annual contact (Cox, 1994).

Parajuli (2000) has undertaken the brief study on Kami people of Baglung Municipality about Sanskritization process initiated later period of imposed from legal code 1854, and internationality been close relation and living together within the same community with upper caste groups like Brahmin and Chhetries, Kami people reluctantly tried to claim upper caste group's status to have upper prestige in different way that are imitation, modification, avoidance etc.

Review of the Activities of National Dalit's Commission (NDC) has completed some programs within fiscal year 2060/61. A draft action plan has been prepared on behalf of NDC on education, health, employment, public services, and political representative keeping in mind of the need of the participation of Dalit people in the higher level of policy formulation of the state.

According to Sagar (2001), under the statement of *Jana Uthhan Prastisthan* on the occasion of 'World Conference Against Racism 2001 (WCAR), gives the description about division of Nepalese society into two blocks i.e. the touchable and untouchable

dichotomy in which the touchable group not only dominate and discriminate but also suppress, deprive, oppresses against Dalits, in the name of caste hierarchy, purity and impurity. He also balances the government which enable to do something rare than anything in order to tranquility and relevant identity of similar cultural background people through the implementation of certain commitments of conglomerate prospective. Rather government still contradicts and unfolds certain bias provision against the Dalits to institutionalize discrimination, confinement, etc.

The study of Damai and Kami of Nepal is not found in detail so far. No one has still given an interest to study about this caste. Dor Bahadur Bista (1970) gave a small description in the book People of Nepal. In the book *Hamro Samaj* by Janak Lal Sharma (1995) there people can find many words 'Damai' in many pages but there is not any description of the word in the book. 'Tribe Ethnography of Nepal' is another book in which there is the description of certain castes like Gaine, Sarki, and Kami by Gautam (1994).

There were various issues that took place in the history regarding the Varna system. In the 6th century Lord Buddha started a revolution against Varna system. But later on, in Licchavi period it started to spread all over again. Among the Licchavi Kings, Brikha Dev and Man Dev, the first Baraju (464-505) were the only followers of Buddhamargi while others adopted the Hindu religion and Varna system. During the period of Basanta Dev, four Varna and 18 castes was in existence. The Varna system was spread throughout the medieval period and was still on existence in some remote villages till now.

After the unification of Nepal, Prithivi Narayan Shah had encouraged more for theVarna system. Many scholars and reformers of that time rebelled against the *Varna system*. A few leading figure in India like Santa Kabir, Mahatma Gandhi and Ambedkar who took the leading role to fight against untouchability. Among various organizations, Dalit Welfare Organizations (DWO) is working actively for the Welfare of the Dalits.

The aforementioned literature review has concentrated in diverse sectors of Dalits marginalization, exclusion, sub-ordination, alienation etc. in a particular way. The present researcher attempts to explore the causes of Dalit’s deprivation in a holistic manner by employing sociological methods.

CHAPTER-III
RESEARCH METHODOLOGY

This chapter includes various details about the process through which this research was conducted, the various procedures, difficulties and various types of data collection. It also presents with the short discussion of research design, rational of the selection of the study area, census, data collection technique, data processing and analysis.

3.1 Research Design

The study is mainly based on the micro study of Dalits (Damai and Kami) Caste. The research is desired for the descriptive and analytical purposes.

3.1.1. Description of Research Design

This research design is formulated through the analysis of primary data collected in the field. Respondents are asked the various indepth questions related to the social, cultural and economic conditions of the Dalits living in the area of Wami VDC ward No. 2,3,4,7 and 9.

3.2 Rationale of the Selection of the Study Area

In the context of Nepal, the total population of Damai and Kami is 12,86,259 which is 5.65% of the total population of Nepal. This population is scattered in small communities in many part of Nepal. Among those communities this research focuses mainly on the Wami VDC of Gulmi District. The respondents of this research are 29 households of Damai and 27 households of Kami. Altogether there are 56 households of Dalits. For the depth study of Socio-economic condition of Dalits in periphery of 5 wards of Wami V.D.C (ward No. 2, 3, 4,7, and 9) is selected as the study area of this research.

The study area represents one of the rural settings of Nepal. Wami is a developing village where traditional social activities are rapidly shifting along with economic, political and cultural changes. In this context, the study of relationship between dalit and non-dalit helps to understand present status of social development.

3.3 Census Survey

The study is focused mainly on the Dalits inhabitants of the Wami VDC (Ward No 2,3,4,7 and 9) of Gulmi district and the total households of Dalit Community in those wards are 56. Study area is small in size so this study is undertaking Census Method.

3.4 Sources of Data

Primary as well as secondary data is used in the study. Secondary data used from Wami VDC office, District Education Office (DEO), Gulmi DDC office, Central Bureau of Statistics (CBS) and other various research organizations. Primary data is collected through field survey in the study area. The researcher obtained data from each household member by employing different technique according to nature of study.

3.5 Data Collection Method and Technique

In the study, process of data collection plays a vital role, without this the research study couldn't complete. The applied data collection techniques are framework for the accurate results. A close link is maintained with all the households taking part in this research. Observation, interviewing through the prepared questionnaire etc are widely applied in this research.

3.5.1 Observation

The researcher observed the social relationships and social interactions between dalit and others. In the study area, such as commensality, food discrimination in public and private spheres, play-mates, exchange and bartering of goods and services and so on.

3.5.2 Interview

Structured questionnaire were prepared and asked in 56 household head. In the absence of household head, other members above 18 years were interviewed for the purpose of primary data collection to generate the realistic and accurate data from house hold survey. The respondents were requested to give answer of questions.

3.5.3 Key Informant Interview

The researcher obtained reliable, in-depth knowledge from local knowledgeable people in the study area such as local dalit activists, the high school teachers, political leaders, members of local youth clubs, chairman of Saureni community forestry. Key informants interview was conducted to obtain the primary data about the socio-

economic condition and the problems and prospects of indigenous occupation of Dalits in study area. Some matured persons were selected as key informants and taken detail interview and suggestions about different aspects on socio-economic condition of Dalit and problems and prospects of their indigenous occupation status.

3.6 Data Analysis

Data collected from various sources were entered in compiled and processed. Analysis of study was interpreted through table, chart, maps, diagram, and figures. Data were also processed by using computer software program. Collected data were tabulated in coding sheet and converted into different tables according to objectives. Most of the quantitative data were presented in terms of frequencies and percentages. Collected data analyzed in both way analytical and descriptive way. Qualitative data were processed and presented in a narrative form, because the qualitative data on the process of interaction were either collected through informal discussion, observation or by subjective question, therefore the response was digested and put in a sequential manner.

3.7 Limitation of the Study

The research has the following limitations:

- It is only concentrated in 56 dalit's households of Wami VDC ward No.2,3,4,7 and 9 of Gulmi district.
- This study is conducted for the academic purpose, which is done for the partial fulfillment of master's degree in sociology.
- The research only focuses on areas of deprivation of dalits in caste-Hindu society.
- The research has followed sociological methods such as interview, questionnaire, and survey.
- The findings of this research cannot be generalized in the context of

  Dalit because in only focuses on particular area of Gulmi district.

CHAPTER –IV

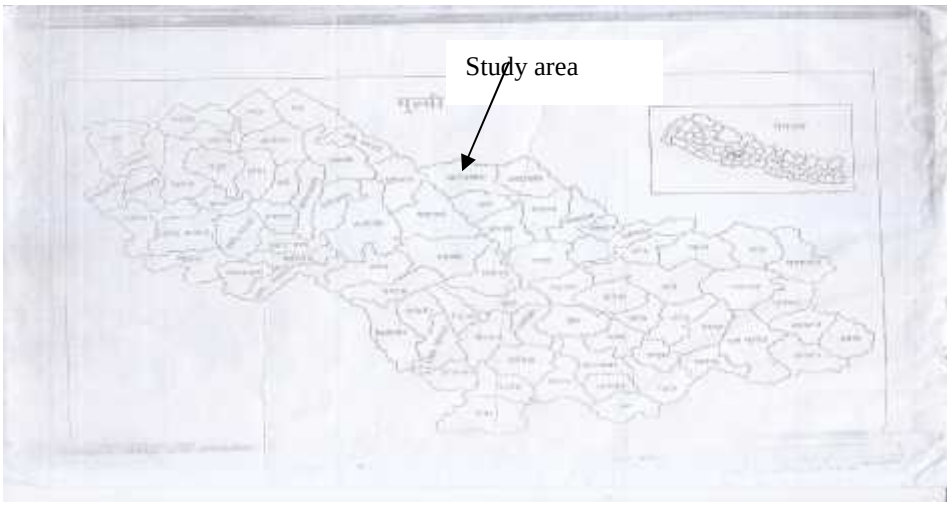
INTRODUCTION OF THE STUDY AREA

4.1 Setting of the Study Area

The research is held in Wami VDC ward no. 2, 3, 4, 7 and 9 in Gulmi District. All the families of Dalits are taken as respondents who live in the VDC. A comprehensive study has been done on socio- economic status of Dalits (Damai and Kami).

4.1.1 District Overview

Gulmi district is located in Lumbini Zone, the Western Development Region of Nepal. The district Headquarter is Tamghas. Its area is 1149 Sq. K.M. The district is located between latitude 27^0 55' North- 28^0 27' North and longitude 83^0 10' East- 83^0 35' East. The east-west average length of the district is 40 km. and north-south average width is 30 km. As concerned to political boundaries of the district; in east Parvat and Syanga districts; in west Baglung and Pyuthan districts; in north Arghakhanchi district and in south Palpa district are located. Politically, Gulmi is divided into three election constituencies with total population 296,654 where male are 133,771 and female are 162,883 (CBS, 2001). Likewise, the population growth rate is 1.59 percent per year. The population density is 120.32 per km^2 and sex ratio is 0.85. The Number of household is 60,452 maintaining 5.06 persons per household. The literacy rate is 64 percent having 68 percent-males and 61 percent-females (District profile: 2067).



Source : Rastriya Shram Pratisthan Bulletin

4.2 General Introduction of the Study Area

The study area Wami VDC is located in the northern part of Gulmi district. This area is situated in the constituency number two of the district. This VDC is surrounded by Righa VDC of Baglung district in the north, Arlankot and Dibrung VDCs of Gulmi in the east, Kurgha and Badagaun VDCs of Gulmi in the south and Musikot VDC of Gulmi in the west. The average distance of study area is 90 km. from the district headquarter. The VDC is linked to district headquarter, Tamghas with graveled motor-able road. The VDC has one diploma campus, one higher secondary school, and many other educational institutions. The literacy status of male is 81% (1921) and female is 60% (1762) out of 2386 and 2916 respectively. The health status of the local people is maintained by a sub-health post situated in the middle area of the VDC.

The majority of the Dalit households are located in the ward no. 2 and 4. The other settlement of the castes of the study area includes Brahmin, Chhetri, Magar, Thakuri, Kumal Newar and Sanyasi are in surrounding parts of the study area. The population composition of Wami VDC is as follows:

Table 4.1 Population distribution of Wami VDC on the basis of caste and ethnicity

S.no	Castes	population	Percentage %
1	Brahmin	2385	37.06
2	Chhetri	1246	19.36
3	Magar	665	10.33
4	Dalit(Kami and Damai)	905	14.06
5	Kumal	673	10.45
6	Newar	387	6.01
7	Sanyasi	124	1.92
8	Thakuri	50	0.77
Total		6435	100

Source: Village Profile, 2011.

Generally, the economic condition of family, climate and culture determine the potentiality of the people in any society. Most of the houses of the study area are of two types - single storied and two stories made up of mud, timber and bamboo. All

the households are roofed by tin, stone and grassland. Every household are plastered with red and grey mud except some are plastered.

Main occupation of this VDC is agriculture. The economy of Dalits is mainly based on agricultural production, wage laboring, and so on. People are small farmers with small lands but not sufficient for all the Dalits and Non-Dalits. Livestock rearing is common. Some of the people of this VDC are engaged in government services and some are engaged in business and some of them are involved in foreign employment but Dalit are not engaged in service and business. The following table indicates different occupation hold by VDC members.

Table 4.2 Population distribution of Wami VDC by involvement in diverse agricultural activities

S.no	category	No. of households	Percentage
1.	Agriculture	60	5
2.	Agriculture and livestock	393	32
3.	Agriculture and poultry farming	14	1.14
4.	Agriculture and other	638	52
5.	Animal husbandry	4	0.32
6.	Poultry farming	8	0.64
7.	Animal and bird keeping	10	0.8
8.	Nothing	100	8.14
9.	Landless	122	9.94
	Total	1227	100%

Source: village profile 2011.

People speak different languages in this VDC. People from different caste live here. So, they have different languages. Most of the people speak Nepali language as the language of communication. The family members of Newar family speak Newari language. Because of acculturation and assimilation, most of younger people from Newar speak Nepali language as their main languages even most of the members speak their mother tongue in their homes. All the respondents of Dalit family speak Nepali language as mother tongue. The people from 2 household believe in Christian religion and all others believe in Hindu religion.

The climate of the study area is good for health. The temperature of study area is 7^0 C. to 115^0 C. in winter sometime it goes down to -0^0 C and in summer it goes up to 16^0 C. to 33^0 C. Scorching heat during months of May, June and July creates a dry environment. The maximum rainfall occurs in the months of June, July and August sometimes heavy and torrential rainfall in the months of these months causes flooding of the main river. During these months mobility is also difficult due to muddy slippery roads trails. The average annual rainfall is 15^0 31 mm.

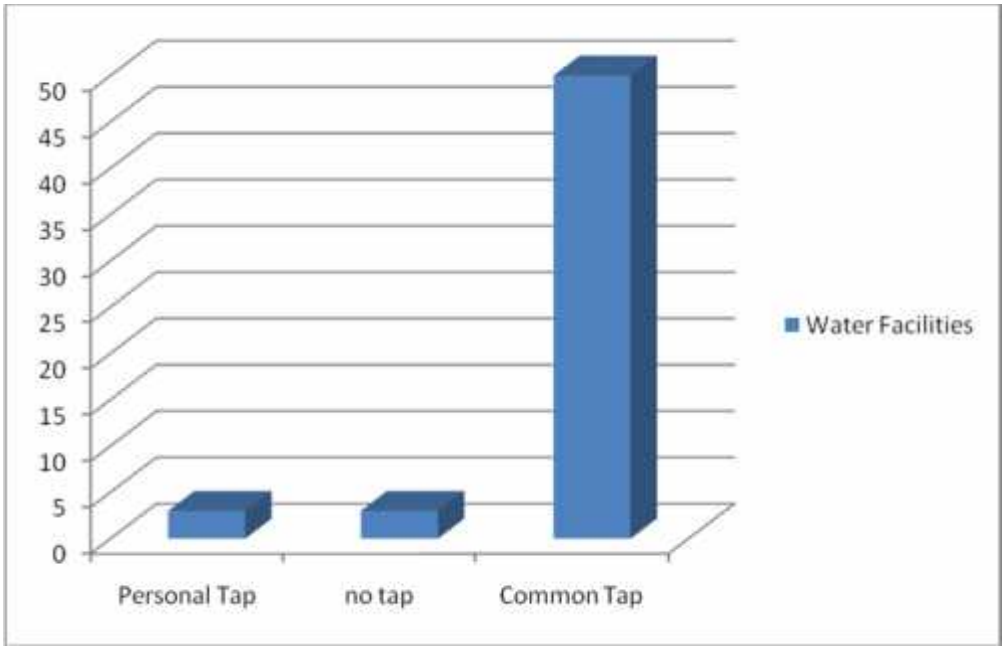
The villagers are farmers. Farming is their main occupation. The productivity per unit area is good in plain area and low in hill area. Land is generally classified as *Bari* (dry land near from house where people grow corn, millet, vegetables and fruits) and *Khet* (where people grow paddy, wheat and potato as main crops). People living in this VDC are mostly dependent on agriculture. For agricultural work people get irrigation water from local rivers. The major agricultural products of this area are food crops and vegetables. They are practicing as cash crops tomato, peas, mushroom, potatoes, green vegetables, cabbages and cauliflower. The production is carried to Butwal and local market of Wami Taxar. (Village Profile: 2011)

Near about 40% area of total land in this VDC has covered with forests. Very important natural resource of the study area is forest. Wami VDC is rich in bio-diversity. Here are three community forests namely Saureni-Thulapandhera Community Forest, Paripakha Community Forest and Malrani Community Forest. This VDC is also rich in forest resources. Almost all people have good approach in forest. Forest is the main source of obtaining fuel, animal fodder (Grass) and construction materials. Different types of trees, shrubs, herbs and bushes are found in Wami. Some local names are *Uttis ,Gurans, Khasru, Patesalla, Khotesalla, Angeri, Vlayo, Maledho, Dudhilo, Jhigane, Lakuri, Bilaune, Nevaro, Kaiyo, Gogan, Khanyu, Bendulo, Kutmero, Badahar, Pipal, Bar, Axuro, Malayo, Kafal, Katus* etc. (Village Profile:2011)

Wami VDC is rich in water resources. There are many rivers. The number of small rivers is 13. The main rivers known as *thada khola* are *Karan Khola, Kavre Khola, Niure Khola, Nyao Khola,* and so on. There are two big rivers especially in the border area of Wami VDC named Badighat Khola and Daram Khola. These rivers have high possibilities for the production of electricity. Basically water is used for drinking and

irrigation. In upper caste settlement they have good facilities but the Dalits have lack of it.

Figure 4.1 Distribution of Respondents by the Facilities of Water Sources



Source: Field Survey, 2011.

The bar chart shows that the most of the Dalits do not have personal water sources and they have to depend on common taps and open water resources like small streams or rivers. 3 HH have personal tap for drinking water, 3 HH have not got any types of water facilities and 50 HH have got common tap.

CHAPTER- V

SOCIAL CHARACTERSTICS OF DALITS

In this chapter social characteristics of dalit are analyzed on the basis of family type, marital status, age and sex, settlement pattern, education status, religion and culture, social relationships, attitudes of dalits on education, discrimination, health and sanitation etc. Responses of respondents, thus, obtained data are analyzed using different tools like table, bar chart, pie chart etc. in order to obtain socio-economic condition of Dalits.

5.1 Family Type

Family is a universal social institution. The forms of family also determine various social functions of its members. Family plays the role of inter-institutional linkage to its members, helps to socialize child. The access over income and resources has its member to provide different life chances. In the past, there were so many numbers of joint families but the time has changed this system and people have started to live in nuclear family. They like to be independent and want to run their families themselves.

Table 5.1 Distribution of family according to type

Family type	**Household**	**Percentage**
Nuclear	32	57
Joint	24	43
Total	**56**	**100**

Source: Field Survey 2011.

Most of the Dalits have nuclear family. 32 HH (57%) respondents live in nuclear family and 24 HH (43%) of them live in joint family. Because of influence of other societies, culture, system and tradition they separated from their parents and live separately in Nuclear family. The causes of family separation and fragmentation are also related in change of mode of production. The earlier existed *jajamani* system has deemed as a result, the inter dependency at local level also crumbled. Local dalits separated and migrated in search of better opportunities.

5.2 Population by Age Group and Sex

Age and sex is one of the most important factors to be considered while analyzing the situation of dalit of study area. The total population is divided into three age groups. They are 0-15, 16-59 and 60 above.

Table 5.2 Distribution of Dalit Population by Age Group & Sex

Age group	Male	Percent	Female	Percent	Total	Percent
0-15	47	27	58	30	105	29
16-59	111	65	121	63	232	64
60+	14	8	14	07	28	07
Total	**172**	**100**	**193**	**100**	**365**	**100**

Source: Field Survey 2011.

Table 5.2 shows that the Dalit population of Wami VDC is fine because the young people who can work and support their family have occupied 232(62%). There are 29% people below 15 years and only 7% people above 60 years.

5.3 Settlement Pattern/ Situation

Dalit people who live in this area are poor and they do not have concrete buildings and enough facilities in their homes. Among 9 different wards they live in only 5 wards and the number of them is very few. In some settlements Dalits live separately in their own Dalit community but in some settlement they live together with other mix community. In ward no 2 and four they live separately in their own Dalit community but in ward no. 3, 7 and 9, they live with other Brahmin and Chhetri community.

Table 5.3 Distribution of Respondents by Settlement Pattern

Caste	Household	Percentage
Only dalit settlement	33	59
Mix settlement	23	41
Total	56	100

Source: Field Survey 2011.

Above table shows, the percentage of Dalits living in a separate settlement is higher than the Dalits of mix settlement area. The settlement pattern indicates that the separate settlement of Dalit is due to social exclusion of them throughout history. Earlier they were regarded as polluted or impure by caste Hindu people. They were separated but needed in caste based occupation. The observation of their settlement shows that the area is unfertile mostly cliffy and at the top of the village. Similarly, the mix settlement more discriminated than separated one. Local Dalit knowledgeable people said," we have some benefits in mix settlement but we fell free in separate settlement".

5.4 Marriage

Marriage is a strong institution in Hindu and some other societies. It subsumes reciprocal rights and obligations between the two spouses and their future children. Marriage is not only important for reproducing children but the importance lies for managing the house of the husband and continuing the linage. Marriage has a very important place in the dalit community. Men and women are regarded as mature, responsible and given prestige only after marriage. Unmarried people are called impure and incomplete in this community. The unmarried people are not allowed to perform death rituals and other worship like *Kul Devta Puja* (clan worship). The marriage proposal is accepted only if it is from the male family. Normally, the arrange marriage system is in high practice in Dalit Community in Wami VDC but nowadays love marriage is also popular. But most of the families don't accept love marriage easily.

The Kinship of Dalit is similar to other Chhetri and Brahmins' kinship system. Son-in-laws are most respected in the family and given them high prestige of kinship value. In marriage girls have to go to the boy's home to stay for ever and ever. Dowry is a system in which money, property and land is given to the daughters in her marriage. Rich people can pay money to purchase dowry for daughter's marriage but for poor dalits it is a headache and unnecessary problem. Most of the Dalits do not believe in this system but they are following the system for society to convince them that they are able to sustain in society socially and economically.

5.4.1 Dowry System

Money or property given to the daughters in their marriage is called dowry. In most societies girls get dowry in the time of marriage. The respondents have different opinion about dowry. Some of them like to have dowries and some not. Some respondents like this system and some do not like this system. The following table shows the opinion of the respondents about it.

Table 5.4.1 Distribution of Respondents Opinion About Dowry System

Opinion	Households	Percentage
Positive	18	32
Negative	38	68
Total	**56**	**100**

Source: Field Survey, 2011.

Dowry system is one of the social evil in Dalit society. Only rich can afford money for dowry but poor cannot. 38 household people (68%) respondents have negative attitude about dowry system. It is obvious that most of the dalits do not like this system and want to eliminate it because of poverty.

5.4.2 Types of Marriage

Marriage is an institution of the society which continues generations of human beings. In this Dalit society, most of the respondents have done arrange marriage. Following table shows the way of marriage done by them.

Table 5.4.2 Distribution of Respondents about Types of Marriage

Types of Marriage	Kami	Damai	Households	percentage
Arrange	30(61.22%)	19(38.78%)	49	87.5
Love	5(71.42%)	2(28.58%)	7	12.05
Total	**35**	**21**	**56**	**100**

Source: Field Survey, 2011.

In the study area, most of the Dalits believe in arrange marriage. It has been existing in the Dalits community because most of the respondents (87.5%) have adopted arrange marriage but only 12.5% respondent have adopted love marriage.

5.4.3 Inter- Caste Marriage

Marrying with other higher or lower caste is called inter- caste marriage. Most of the Dalits believe in old and useless tradition because of their own cultural system and behavior. They have different ideas and thoughts about inter-caste marriage. Following table shows their feelings and responses about inter caste marriage.

Table 5.4.3 Distribution of Respondents Opinion about Inter Caste Marriage

Inter caste marriage	**Kami**	**Damai**	**Households**	**Percentage**
Yes	10(52.63%)	9(47.37%)	19	34
No	20(54.05%)	17(45.95%)	37	66
Total	**30**	**26**	**56**	**100**

Source: Field Survey, 2011.

The table shows that most of the Dalits do not want inter caste marriage and prefer the marriage in own caste. 66% of the respondents like to continue traditional and endogamy marriage but 34% respondents prefer to have inter caste marriage.

5.4.4 Widow Remarriage

There are different ideas and thoughts about widow marriage. Some of them like widow marriage and some don't. The following table shows their opinion about widow marriage.

Table 5.4.4 Opinion about Widow Marriage of Respondents

Widow marriage	**Households**	**Percentage**
Positive response	18	32
Negative response	38	68
Total	**56**	**100**

Source: Field Survey, 2011.

Hindu religion is rigid towards widow marriage. Dalits of the study area do not like widow marriage and they want to continue their own culture and tradition. 68% of the respondents have negative response in widow marriage. Only 32% of the respondents agree or accept in widow marriage.

5.4.5 Marital Status of the respondents

The following table shows the marital status of Dalit people from the study area.

Table 5.4.5 Population Distribution by Marital Status

Marital status	Male	%	Female	%	Total	%
Married	89	52	94	49	183	50
Unmarried	79	46	94	49	173	47
Widow	-	-	05	2	05	2
Widower	04	2	-	-	04	1
Total	**172**	**100**	**193**	**100**	**365**	**100**

Source: Field Survey, 2011.

The above table shows the marital status of study population. According to the table 50% people are married, 47% are unmarried, 2% widow and 1% widower.

5.4.6 Age at Marriage

It was revealed that Dalit people have done early marriage and it is happening because of culture. The following table shows the age at marriage done by the respondents.

Table 5.4.6 Population Distribution by Age at Marriage

Age of marriage	Male	%	Female	%	Total	%
10-15	21	25	31	36	52	30.40
16-25	63	75	55	63	118	69.00
25 above	-	-	1	1	1	00.60
Total	**84**	**100**	**87**	**100**	**171**	**100**

Source: Field Survey, 2011.

The table shows that 69% among married people marry in age between16-25 but early age marriage cannot underestimate because 30.40% people marry in early age in between 10-15. Only 1 person among married is married in the age of 25. So we can say that early marriage is also a demerit for the Dalit society.

5.4.7 Upper Caste Marriage

Because of modernization and globalization everything is changing rapidly. Dalits want to have reputed and equal in each and every sector of life. Marriage gives them good opportunity to have status in society.

5.4.8 Distribution of Respondents about Upper Caste Marriage

The respondents had married with their caste and with upper caste. It revealed that most of the respondents had married with their caste but 3 families had married with upper caste girls.

Table 5.4.8 Upper Caste Family Marriage of Dalit Respondents

Situation	Household	Percentage
Had upper caste marriage	03	05
Had not upper caste marriage	53	95
Total	**56**	**100**

Source: Field Survey 2011.

Upper caste marriage is not allowed in tradition and culture but time has changed this norms or values. 5% respondents of household have done upper caste marriage and remained 95% respondents have not had upper caste marriage. Marriage is a primary social institution for social mobility in caste based society. Young Dalit people prefer to have upper caste marriage in rigid and closed caste based society to upgrade their social status in a social ladder, while old generation discouraged to conduct this type marriage practices.

5.4.9 Upper Caste Marriage in Dalit

Some Dalit people have done upper Caste Marriage some are not married with upper caste because of tradition, culture and religion.

Table 5.4.9 Distribution of Respondents by Upper Caste Marriage

Description	Person	Percentage
Married with upper caste	05	03
Not married in upper caste	178	97
Total number of married people	**183**	**100**

Source: Field Survey, 2011.

Among 183 married people 5 people has married with upper caste people. It shows that inter caste marriage has started in Dalit community too. New generation among Dalit community has taken upper caste marriage as social pride.

5.4.10 Opinion to Upper Caste Marriage

Because of education and changing time, Dalit people want to marry with upper caste people but most of the respondents like to continue traditional marriage with same caste.

Table 5.4.10 Distribution of Respondents to Marry with Upper Caste:

Permission	**Household**	**Percentage**
Yes	14	25
No	42	75
Total	**56**	**100**

Source: Field Survey 2011.

25% Dalits prefer and tolerate for marriage with upper caste people but 75% of the respondents do not permit for upper caste marriage. It shows that even time and education has changed many things but these types of traditions and culture is as same as before and difficult to change.

5.5 Education

Education is an important social indicator in society which plays dominant role in creating well-off society. It helps to create consciousness, awareness and analytical capability. The following table shows the educational status i.e. literacy rate of Dalits in study area.

Education plays a key role to improve the present situation of Dalits. An overwhelming majority of Dalits are illiterate and have been deprived of their right to education. Education is essential in order to liberate from all sorts of exploitation and oppression. The table 5.10 represents the distribution of respondent by education status in the study area.

Table 5.5.1 Education Status of Dalits

Status	Male	Percentage	Female	Percentage	Total	Percentage
Illiterate	100	58	123	64	223	61
Class 1-5	50	29	50	26	100	27
Class 6-10	18	11	17	8	35	10
SLC & +2	4	2	3	2	7	2
Bachelor	0	0	0	0	0	0
Total	**172**	**100**	**193**	**100**	**365**	**100**

Source: Field Survey 2011.

This table clearly shows that most of the people 223 (61%) are illiterate. Only 27% people have completed their primary level education. 35(10%) people among 365 have passed their lower secondary and secondary level. Only 7 people (2%) have studied up to SLC and +2 levels. Through this, we know that they are far backward in education. Because of this they are not getting respect, job, and social status and so on. If we compare male Dalit and female Dallit it is clear that illiterate Dalit women's number or percentage is higher than of male. The table shows that there are 100 (58%) male illiterate people but 123(64%) female who are illiterate.

5.5.1 School Sending Situation

Because of low economic status Dalit people are not able to send their children in private boarding schools. Rich people from upper caste provide good education in better schools. So it is clear that good education provide good job chances and good income. Education determines the social and economic status of family or society.

Table 5.5.2 Distribution of Respondents of School Sending Situation

School Type	Households	Percentage
Government	50	89
Private schools	06	11
Total	**56**	**100**

Source: Field Survey, 2011.

Most of the respondents send their children to government schools because they are very poor and they cannot afford the school fees to send their child in private boarding schools. Since the most dalits earning is not in cash and they only get is bali in the form of grains they can't pay their children's fees in cash to the boarding

schools. So it is compulsory for them to send their children in government schools. Only 6 households have send their children in private boarding schools and 50 HH (89%) respondents send their children in government schools.

5.5.2 Obstacles to Get Education

Most of the Dalit people are illiterate and they are not getting good education even though the government has announced education for all and so many other program. Following table shows that why they are not getting education.

Table 5.5.3 Causes of Obstacles to Provide Education in Dalit Society

Causes	**Households**	**Percentage**
Unable to pay educational expenditure	48	86
Discriminatory behavior by upper caste classmates	8	14
Total	**56**	**100**

Source: Field Survey, 2011.

The above table shows the clear ideas about Dalit education. They have to go to work to earn money from the early in the morning and their children have to stay at home caring younger brothers and sisters. They have to graze cattle and do other household works. 86% of the respondents said that poverty was the main cause for not getting education and 14% respondents said that social problem is the main cause which prevents them to get education.

5.5.3 Discrimination of Untouchability in School

There was a question about the discrimination in the school. Most of the respondents did not feel discrimination in school. So it can be said that school is that types of place where Dalits feel safe and low level of discrimination.

Table 5.5.4 Distribution of Respondents about Discrimination of Untouchability in School

Area of Discrimination	Households	Percentage
Discrimination made by teacher	1	2
Teaching separately in school	0	0
No discrimination	55	98
Total	**56**	**100**

Source: Field Survey 2011.

Time has changed so many things in the society. We did not find any discrimination in schools for teaching learning process. Among 56 respondents 1 said that he could feel discrimination in school made by teacher. But 98% respondents said that they could not find any types of discrimination in the school.

5.6 Religion and Culture

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

Almost all Dalits follow the Hindu religion and worship Shiva, Brahma, Bishnu, Ram etc. They also perform all ceremonies like: birth, death, marriage etc similar to the Brahmin and Chhetri do.

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

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

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

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

5.7 Social Relationship with Other Group

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

5.8 Social Discrimination

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

enter into other high caste peoples' house and room as well as local tea shop in the village. But upper caste people enter into the house of Dalits without any objection. Even educated people humiliate the lower caste people in a certain restriction, instead of provoking of caste discrimination against caste hierarchy system. In the meeting and discussion time, educated people say that they must abolish the caste hierarchy system from superstitious society. Actually, the people of study area are socially discriminated.

Table 5.8.1 Distribution of Respondents by Social Discrimination

Areas	**Households**	**Percentage**
Upper caste house	27	48
Tea shops	17	30
School	02	04
Tap	10	18
Total	**56**	**100**

Source: Field Survey, 2011.

The above table clarifies that 48 percent Dalits are discriminated in the upper caste people's home. Then, 30 percent are discriminated in tea shops of the village. Upper castes people and Dalits do not use well/traditional tap at the same time. If Dalits touch the water pot, they upper caste people sprinkle water with touching gold. This practice can be seen in the study area. This table indicates that the discrimination is high in private places in comparison to public places.

5.9 Untouchability

Untouchability is deeply rooted in Nepalese society but now a days it still exists in Nepalese society in spite of the changes in political, social and educational sectors. Despite the new civil code of 1963 that abolished the caste-based discrimination, the feeling of untouchability still exists in one form or the other in many remote villages and even at village near city areas. Dalit are being suppressed by the upper caste people. But few Dalits satisfied themselves believing that untouchability is the traditional behavior of society. While the educated Dalits believe that this is unfair.

5.9.1 Untouchability in Temple and Tap

People who live in village believe in culture, tradition and religion. They believe in superstition and remain the caste system as the system. The following table shows the situation of untouchability in temple and tap.

Table 5.9.1 Permission to Entrance for Dalits in Temple and Tap

Permission	Household	Percentage
Easy entrance	15	27
No entrance	41	73
Total	**56**	**100**

Source: Field Survey, 2011

Because of time and education many things has been changed. Among them untouchability is one. The concept of Untouchability has reduced than before. 27% respondents feel easy entrance in temple and tap but 73% respondents feel uneasy for entrance in those places.

5.9.2 Public Feasts

People celebrate many festivals in which they provide good and delicious food for their friends, relatives and invited guests. But in these feasts the people from lower caste who are called Dalits are not allowed to eat together sitting in one place. But time has changed a little bit things about it. The following table shows the present situation and feeling of the respondents about it.

Table 5.9.2 Distribution of Respondents by Entrance of Dalits in Public Feasts

Permission	Household	Percentage
Yes	07	12.5
No	49	87.5
Total	**56**	**100**

Source: Field Survey 2011.

In public feast Dalit do not get easy entrance. They cannot sit on one bench and touch each other, eat together and so on. 87.5% of the respondents answered that they do not get easy entrance in public feasts and festivals.

5.10 Attitudes of Dalits for Minimizing Discrimination

Dalits do not get entrance in public places. So it is being a great problem in the society and is needed to change the situation. The following table shows the feeling of respondents about minimizing the situation of discrimination for Dalits. The

researcher asked open ended question regarding this issue how can we minimize social discrimination on dalit?

Table 5.10.1 Respondents Attitudes to Minimize Caste Based Discrimination

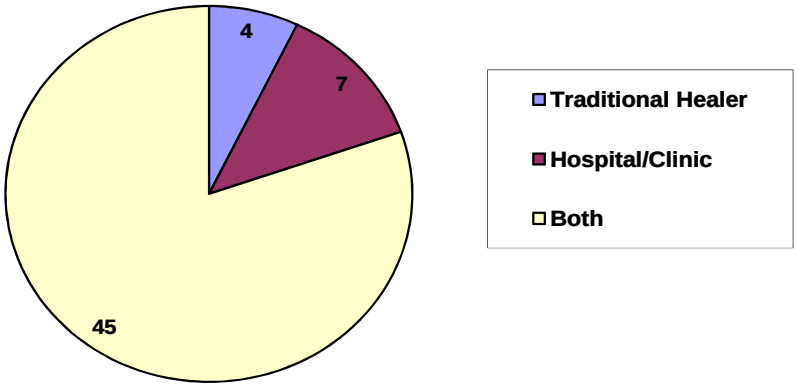
Description	Households	Percentage
Through education	30	53
Eliminating poverty	12	22
Providing skills & trainings	12	22
Changing traditional occupation	02	03
Total	**56**	**100**

Source: Field Survey 2011.

The Dalits are worried about caste based discrimination and they want to reduce it. But they are unable to reduce the problem because they do not have opportunities and control in the power. They believe that education is the main tool through which the discrimination will be reduced. 53% respondents believe that education can control caste based discrimination. 22% respondents say that eliminating poverty and providing training and skill the discrimination can be minimized.

5.11 Getting Health Facilities

Dalit people mostly go to traditional healers who are called *Dhami* or *Jhakri.* They pray the god for recovery of illness or diseases. They go hospitals and clinics for treatment but before it they consult *Dhamis* and *Jhakris* for their treatment. **Figure 5.11.1 Distribution of Respondents by Getting Health Facility**



Source: Field Survey 2011.

The above figure 5.11.1 shows that 4 respondents go to only traditional healer and 7 respondents go hospitals for treatment. 45 respondents consult both traditional healer and modern clinics and hospitals. This state shows the situation of dilemma and confusion among the dalit people.

5.12 Toilets

Health facilities enhance people fit for society. If people are healthy they can keep good relationship with others. Not only that they become strong and can do hard and difficult work. In the field of sanitation, Dalits are poor. Most of the Dalits are unaware about health facilities and they do not know that they need safe toilets to use. Some Dalits who know about it, are unable to build toilets because of bad economic condition. The following table shows their condition of using toilets.

Table 5.12.1 Distribution of respondents by toilet- types

Types	**Households**	**Percentage**
Personal	7	13
Common	3	5
Open	46	82
Total	**56**	**100**

Source: Field Survey 2011.

It shows that most of the respondents 46 households (82%) people do not have any toilets. They go here and there in open space, local streams and everywhere wherever they like to go. From this it can be said that they are not much more aware about health.

5.13 Gender Preference

In the study area, Dalit society is being conscious about gender and they do not bias whether it may be a son or a daughter. The following table shows the preferences given to son or daughter in their society.

Table 5.13.1 Distribution of Respondents by Gender Preferences

Son	Percent	Daughter	Percent	Both	Percent	Total	Percent
4	7	2	4	50	89	56	100

Source: Field Survey, 2011.

Nowadays they have different opinion to the preference for son and daughters. Most of the respondents give equal preferences to son and daughters. Only 4 respondents give priority to son and 2 respondents give priority to daughters but remained 50 respondents give equal priority to both son and daughters. The reason behind equal priority is given due to crumbled away of earlier feudal characteristics. The control over birth rate is because of government policies and impact of media. The economic and other support fulfilled both by son and daughter also discouraged them to have son only. It also indicates changing attitudes of son preference society.

5.14 Involvement in Education Management

Schools, higher secondary schools, campuses have different committees like School Management Committee, Parents Teachers Association and Campus Management Committees etc. to run the organizations. The following table shows the involvement of Dalits in Wami VDC in the field of education management.

Table 5.14.1 Distribution of Respondents by Involvement in Education Management

Involvement	Household	Percentage
Yes	05	09
No	51	91
Total	56	100

Source: Field Survey 2011.

The table 5.14.1 shows that 91% responds do not have involvement in these types of education management committees. Only 5 respondents have involved in education management. From this it is clear that they are backward in this sector. The absence of Dalits in management level and decision making shows the low social status in society. The minimal representation of the Dalits in the management committee and in the local level election is not because of their readiness and will but because of the ritual of inclusion.

5.15 Public Participation

Participation in public meetings shows the socialization of people. The following table shows the status of involvement or participation of Dalits in workshops, social functions and different meetings.

Table 5.15.1 Distribution of Respondents by Participation in Public Meeting, Workshops & Functions

Participation	Household	Percentage
Yes	15	27
No	41	73
Total	**56**	**100**

Source: Field Survey 2011.

According to the table, only 27% of people participate in these types of activities but 73% Dalits do not have any involvement in social function and meetings. It shows that they are far backward in social interaction.

Table 5.15.2 Political Awareness and Involvement of Respondents

Involvement	Household	Percentage
Not involved	38	68
Village level committee	14	25
Ilaka level committee	00	00
District level committee	04	07
Zonal level committee	00	00
Central level committee	00	00
Total	**56**	**100**

Source: Field Survey 2011.

Above table shows that 68% of the respondents and their family members are not involved in political party committee. 25% respondents or their family members are involved in village level committee. 7% participation is in district level leadership. It shows that politically the Dalits are being aware and want to be establishing as social figure through political issues and aspects.

Table 5.15.3 Involvement of Respondents in local Consumers Group

Involvement	Household	Percentage
Yes	06	11
No	50	89
Total	**56**	**100**

Source: Field Survey 2011.

VDC, DDC and DEO form local consumers group to complete the different development tasks and local people have to involve in committee to complete the designated task. In this study area, Dalits have very little involvement in local consumers group. Only 11% respondents are involved in local consumers group but 89% respondents are not involved in these types of activities. So, we can say that they are very far backward in social activities.

CHAPTER- VI

ECONOMIC CONDITION OF DALITS

6.1 Income and Expenditure of Dalit

The indicator of economy not only depends in income but it also depends on expenditure. It is most necessary to be a strong source of income to live in a secure environment. High income is the indicator of economic prosperity and low income brings all kinds of discomfort. In the study area. the economic sources of Dalit community are agriculture and indigenous or traditional work. The following table shows the distribution of respondent by yearly income level.

Table 6.1.1 Yearly Income of the Respondents

Yearly income(in thousands)	Respondent	Percentage
Below Rs.1000	6	11
Rs. 1000-10000	30	54
Rs. 10000-20000	9	16
Rs. 20000-50000	7	12
Rs. 50000& above	4	7
Total	**56**	**100**

Source: Field Survey 2011.

In the above table, 11% people have below than 1 thousand rupees income per year. 54% people income level in between 1-10 thousands. 16%people income level is in between 10 thousand to 20 thousand and 12% respondents have income level is in between 20-50 thousand. 4 respondents have good economic level which is over 50 thousand rupees in a year. Above table show that the income level is not good in Dalit community in Wami VDC only 4 respondent or 7% people have more than 50 thousand income level in a year.

Table 6.1.2 Distribution of Respondent by Yearly Expenditure

Yearly income (in thousands)	Respondent	Percentage
Below Rs.1000	6	11
Rs. 1000-10000	25	45
Rs. 10000-20000	14	25
Rs. 20000-50000	9	16
Rs. 50000& above	2	3
Total	**56**	**100**

Source: Field Survey 2011.

The above table shows the yearly expenditure of Dalit community of study area. 11 household expend below than 1 thousand per year. The large population or 45% expend 1-10 thousand and two respondent expend more than 50 thousand. Remaining 25% people expend 10-20 thousand and 16% respondents expend 20-50 thousand in a year.

6.2. Occupational Status of Dalit

Indigenous technology is national heritage of country. The very nature of such technology is labor intensive and it utilizes the national resources. As a matter of fact, many such indigenous technology are found to be mixed with the local culture and art in such a way that it is difficult to draw a line of demarcation between them. This is one unique feature of indigenous technology that is rarely found in modern technology according to time and circumstance. Indigenous technology can improve local people's living standard. With the help of indigenous technology, local level problems such as poverty reduction, unemployment, etc. would be solved.

Indigenous occupation means the specialization art of indigenous technology or indigenous knowledge which is easily transferable to other generation. The Dalit people of Wami VDC have also such type of indigenous occupation which supports the economic status of Dalits. They (Kami) make some products of metal and repair old products too. Damais involve in indigenous occupation that is sewing clothes and repairing them. In study area, in this situation, the indigenous occupation is not sure to remain for next generation.

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

Table 6.2.1 Occupational Status of Dalit

Occupation	Household	Percentage
Agriculture	24	43
Traditional job	28	50
Foreign job	03	5
Private sector job	01	2
Total	**56**	**100**

Source: Field Survey 2011.

Out of the 56 respondents, 50 percent derived their means of livelihood from indigenous or traditional work. 43 percent derived their means of livelihood from agricultural work. Among them, 5 percent earn from foreign job and, 2 percent earn from private sector job. It indicates that majority of Dalit people are very poor. They are engaged in traditional job which does not provide enough money to survive their life.

6.3 Problems and Prospects of Indigenous Occupation

The economic contribution of Dalit community is high from agricultural work and indigenous occupation. But its situation is not good in this community because it is in decreasing way day by day. Some causes of it are given below:

- Traditional technology couldn't supply the modern market demand.
- Most of the Dalit people are unskilled.
- Lack of training.
- Their product has not good finishing in the comparison of modern industrial machinery products.
- Some of them feel hesitation to do traditional work.
- They have not proper market to sale the products.
- They are economically poor to establish the shop in modern way.
- It is not sufficient to sustain their families.

Thus, these above various problems related to indigenous occupation has occurred in the community of Wami VDC.

6.4 Land Ownership of Dalits

In an agrarian economy, the extent of ownership of land is the main indicator of relative economic status of people. The Dalit of Wami VDC has their own land except two families among 56. 43% people of Dalit community have adopted agriculture as their main occupation. Majority of the people are engaged in agriculture as their income source to sustain their family. Every people have their own land except two; two families are landless in this community. Landholding size is described by following data.

Table 6.4.1 Land Ownership of Dalits

Landownership (in *Ropani*)	**Households**	**Percentage**
Landless	2	04
Below 3	19	34
3-6	20	38
6-9	12	19
Above 10	03	05
Total	**56**	**100**

Source: Field Survey, 2011.

Out of the 56 household two HH is landless, 19 household (34%) have less than 3 ropanis. 20 household (38.%) have 3 to 6 roapnis and 12 household (19%) have the land ownership in between 6-9 ropanis of land and only 3 household(5%) respondents have more than 10 ropanis of land.

6.5 Situation of Agricultural Production

The most interesting matter is that large no. of the Dalits have a small piece of land which they cannot use for crop production they use that land for household and non crop production. The main production of agriculture is rice and after rice wheat comes in second rank. Other productions are maize, millet, potato, peas etc. 24 household involve in agriculture activities.

Table 6.5.1 Situation of Agricultural Production

Production (In Muri)	Households	Percentage
Not any production	18	32
1-3	24	43
4-6	11	20
6 above	3	5
Total	**56**	**100**

Source: Field Survey, 2011.

The above table shows that 18 respondents do not grow any products because the land which they have is not sufficient to grow any crops. 24 respondent produce agricultural products from1-3 muri, 11 respondents produces 4-6 muri and 3 respondent produce greater than 6 muri per year. This table indicates that the food they produce is not sufficient for their survival for the whole year.

6.6 Livestock

Livestock is also an important source of income of rural people. It supports the integrated farming system in rural area of Nepal. It is also a source of promoting of people and source of extra expenditure. In Wami VDC, Dalits share little profit through the livestock farming. But they have not kept livestock for commercial purpose.

Table 6.6.1 Livestock

Cattle /Livestock	Households	Percentage
Only hen	10	36
Hen & goat	14	25
Hen ,ox & buffalo	01	02
Cows	03	05
Cow & Buffalo	02	03
Pig	16	29
Total	**56**	**100**

Source: Field Survey, 2011.

The above table shows that the most popular livestock items are hen, goat and pig. 36% people keep only hen in their home 25% respondents keep hen and goat in their home. Some of them keep cows and buffaloes besides their home.

6.7 Settlement Pattern and House /Shed Structure

Dalit people who live in this area are poor and they do not have concrete buildings and enough facilities in their homes. Among 9 different wards they live in only 5 wards and the number of them is very few. In some settlements Dalits live separately in their own Dalit community but in some settlement they live together with other mix community. In ward no. two and four they live separately in their own Dalit community but in ward no. 3, 7 and 9 they live with other Brahmin and Chhetri community. The following table shows the types of homes owned by Dalit people in the study area.

Table 6.7.1 Distribution of Types of the Houses and Sheds of Respondents

Types of house	**Households**	**Percentage**
Homeless	01	02
Mud build straw roof	12	21
Mud build tin roof	43	77
Concrete building	00	00
Total	**56**	**100**

Source: Field Survey,2011.

Table shows 6.7.1 that most of the respondents have only those buildings made by mud and stone but one thing is changed, that is, they have tin roof in their homes. Only very poor people who cannot manage money to buy tin use straw to cover their roof.

Table 6.7.2 The Number of HH of Respondents Having Shed

Condition	**Households**	**Percentage**
Having sheds	40	71
Not having sheds	16	29
Total	**56**	**100**

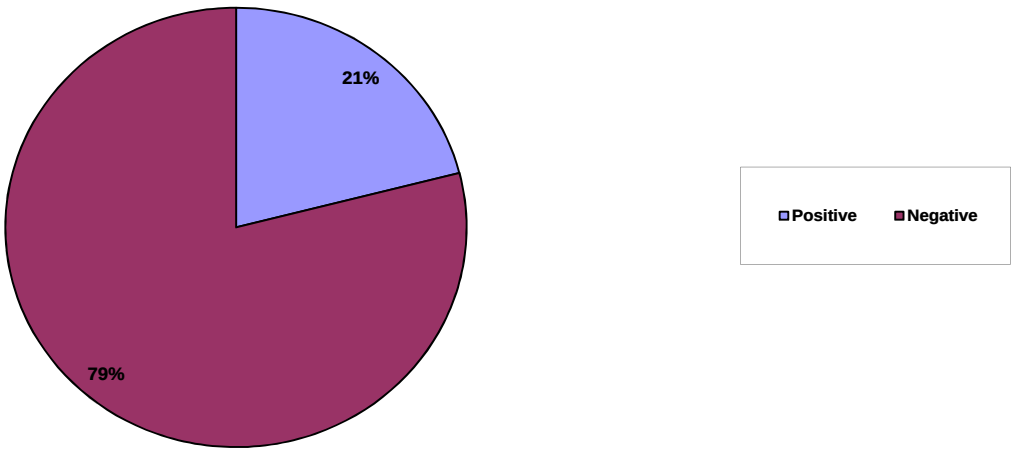
Source: Field Survey 2011.

People of the study area build a shed (a small hut to keep cattle and livestock). But only rich people make sheds and keep their animals in separate place. Poor people keep their livestock with them in the same house where they live. Only 71% people have sheds but 29% do not have any sheds.

6.8 *Bali Ghare Pratha*

Dalit people do not get money for their work. Instead of getting money for their work Dalits get grain which system is called *Bali Pratha*. They have to work around the year and in one year they get some grains like rice, wheat, millet in the time of production. But they get only a little amount of it. So, they could not manage money to fulfill their more demands and needs. This system is a main cause of economic backwardness of Dalits.

Figure 6.8.1 Distribution of Respondents about *Bali Pratha*



Source: Field Survey 2011.

The above figure 6.8.1 shows that only 21% people have positive attitude towards *Bali pratha* but most of the respondents have negative attitude towards this system. They say that this system demoralize them and create the humiliation for them. 79% respondents have negative attitude about this system. They want to abolish it.

6.9 Food Sufficiency

Food sufficiency also determines the economic status of Dalit people. The main occupation of the studied population is indigenous and agricultural works. Agriculture is the most important occupation but they cannot produce sufficient food grain because of small piece of land. Keeping this in mind, food sufficiency of Dalit has been collected which is given below in tabular form.

Table 6.9.1Survival Ratio of Respondents by own Agricultural Production

Months	**Households**	**Percentage**
Up to 3	12	22
3-6	31	55
6-9	10	18
9-12	03	05
Above 1 year	00	00
Total	**56**	**100**

Source: Field Survey 2011.

Above table shows that the majority of the households fall under the food deficiency. Only 5 percent households produce sufficient food for their survival. 22 percent households are in the miserable condition because they can produce food only up to three month. So, 95 percent households bear food deficiency. To analyze the above data, it cab be said that, poor Dalit people of this area are facing hand to mouth problem to run their livelihood. So, young, literate and active Dalit people want to go to nearest cities and India for the employment.

6.10 Loan and Dalits

Dalits are being backward because they have more expenditure than income. To fulfill their basic needs they look for money the whole year. In the shortage they get money from two different sources formal and informal. To buy the goods, to celebrate the festivals, to do agricultural work they need money. But it is bitter truth that they do not have money for these activities. Then it is compulsion for them that they must take money in loan. The following table shows the sources of loan.

Table 6.10.1 Loan Source of Dalits

Loan source	Households	Percentage
Formal(banking and micro finance)	02	04
Informal (individual and dhukuti system)	54	96
Total	**56**	**100**

Source: Field Survey 2011.

This table shows that the Dalits of the study area dependent upon informal sources of loan. They take money from shopkeepers, *Zamindars* and local money lender.

6.10.1 Loan Source of Dalits in Natural Disaster

In natural disaster, they become helpless. They run here and there to find money in interest. In these types of situation they go different places to find money. The following table shows the situation on it:

Table 6.10.1.1 Loan Source of Dalits in Natural Disaster

Loan Sources	Number	Percentage
Local Money lender	53	95
Bank	2	4
Co-operative	1	1
Total	**56**	**100**

Source: Field Survey 2011.

The table shows that most of the respondents get money in natural disaster by the local money lender. 95% Dalit people get money with them, 4% Dalits get from Bank and 1% get money from co-operatives.

6.10.2 Involvement in Co-Operatives

In the study area there are more than 10 co-operatives. These organizations help people in economic activities. They provide micro loan for their members. The following table shows the participation of Dalits in Co-Operative Limited.

Table 6.10.2 Involvement in Co-operative Limited of Respondents

Involvement	Household	Percentage
Yes	13	23
No	43	77
Total	**56**	**100**

Source: Field Survey 2011.

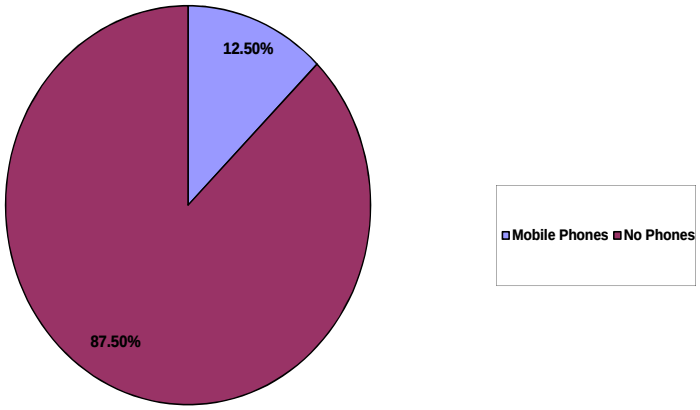
In the village co-operative limited provide money for small economic activities. Here these organizations provide money in group collator and taking land or house collator

but they do not get loan because they do not have enough land for collator and nobody wants to be a collator for them.

6.11 Access in Communication of Respondents

Access in communication shows the social and economic status of Dalits. It is clear that Dalit people are poor and they cannot buy phone sets or mobiles. Only rich Dalits can purchase them afford the cost of using them. The following chart shows the access of Dalits in communication.

Figure 6.11.1 Distribution of Respondents' by Access in Communication



Source: Field Survey 2011.

The figure 6.11.1 shows that only 7(12.5%) respondents have got the access in telephone but the large number 49(87.5%) respondents have not got any access towards the means of communication.

6.12 Causes of Economic Backwardness

Economy plays a vital role for development of any community. The other factors that influence the economy are occupational system, political aspect, education and the socio-cultural aspect. The major causes of economic degradation of Dalits in Wami VDC ward No.1, 2, 4, 5 and 7 are as follows:

6.12.1 Lack of Proper Skills and Training

Dalit people of Wami VDC do not hold any training or skill for different income generating activities. In study area, government and non-government organization did not held any training for economic development of Dalit Community. Thus they are forced themselves to work under physically demanding works such as carrying loads, working as labor in fields and construction materials at construction site. Till now there is not any provision to help Dalit people to get knowledge and training or skills on various fields of works.

6.12.2 Traditional Agriculture System

Dalit community of Wami VDC has their small pieces of land but the production of agriculture is not sufficient to sustain their families because of the using of traditional methods of cultivation. The Dalits lack proper method and modern technology to boost up their agricultural product. Agriculture is just for the subsistence of them.

6.12.3 Situation of Traditional Occupation

The traditional occupation takes high in cost, it is time consuming and they still use the traditional methods that have low product whivh cannot compete with the industrially manufactured products. People are more attracted towards the industrially built products and they are left behind. Slowly they are being discouraged and humiliated to follow their traditional occupation and rather than improving they are leaving their traditional works.

6.12.4 Discrimination in Education

Wami VDC has many public schools. Even though the government schools provide free education till the SLC there are many cases of dropout when the Dalit students reach to grade 4-5 because of their poverty. There are 7 person of Dalit community of study area who has passed the SLC and intermediate level (10+2) but nobody has passed bachelor level. Nobody has got the job according to their academic qualification. But their children (School children) are increasing day to day towards

education because every household has started to send their children to the school. They have not qualification for getting job. Thus the economy level of Dalits is poor in this VDC.

6.12.5 Burden of Loan

Due to the poor economic condition, the Dalit families have taken loan from various informal and formal sources in general from merchant of village and shopkeepers. Some time they have taken big amount with collator of their property and paid that amount with interest and small amount of loan paid by labor work. Some of them take loan to celebrate the various festivals. When they are unable to pay back the loan, they are forced to sell their belongings, land and their houses. Thus the burden of loan is the main cause of their economic backwardness.

6.12.6 Lack of Health Facilities and Awareness

The standard of food in Dalit family is not hygienic and they have no money for a balanced diet. They are not aware about health and not any idea about balanced diet and nutrition. As a result they frequently fall ill that hampers the families' source of income. They highly consume liquor (Jand and Raksi) at feast and festivals such as Dashain ,Tihar, Saune sankranti, Maghe Sakranti, Shivratri and so on . Dalit families have various health disorders. Some children are suffering from different diseases and they are malnourished. This VDC has a health post which provides health facilities throughout VDC. The Dalit community of study area are not aware about health and any NGO and INGO do not help to aware about health for that community.

6.12.7 Lack of Women Participation

Most of Dalit women of this VDC are uneducated and lack of proper income generating skills; they are fully dependent on their husband. It is the male dominant community where Dalit women only stay at home and manage the household works. The husbands only bear the total load of income generating work of this society. Women are not participated there for the purpose of outside activities like public meetings, development and other income generating activities in this community.

6.12.8 Poverty

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

6.12.9 Lack of Self-consciousness

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

6.12.10 Lack of Leadership Quality

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

6.12.11 Discriminatory Practice

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

elites pretend to incorporate their interests and voices but does not take it seriously in discussion. Consequently, the Dalits feel that their partaking in the meeting will be purposeless. Then, they quit the meeting and develop the lack of interests. Consequently they become far backward in economic growth.

6.12.12 Culture and Tradition

Nepal is male dominated country so the traditional culture of the study area has demanded that the male should be respected by females. Therefore, female from the Dalits don't get the chance to be involved in any type of meeting and decision making process even if they participate in such meeting, they don't express their opinion and their opinions are not given consideration by the upper class and male members. According to the old and useless tradition, they have to celebrate many festivals in which they need to spend a lot of money. If they do not have enough money, they have to take money in loan from local shops or money lender.

6.12.13 Social Discrimination

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

6.12.14 Traditional Caste-Based Occupation and Forced Labor

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

Dalits, who are able to get a wage-earning job, are suffering from unfair wage system. They get much less than their non-Dalit counterparts. Dalit women, on the other hand, get lesser wage than Dalit men. Lack of modern technology, skills and financial resources prevent them from getting employed in mew industries or trade in the

market. Dalits who change from traditional occupation to wage labor do not therefore necessarily improve their economic conditions.

6.12.15 Denial of Entry

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

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

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

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

6.12.16 Violence against Dalits

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

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

The Dalits remain the victims of an obsolete political system that rendered them voiceless and choiceless. Even at the beginning of the 21st century, such derogatory words as 'bada' and 'chhota' continue in common usage. They were removed from the National Country Code of 1963. Over and above the prevailing discriminatory vocabulary, the Dalits are largely excluded from Nepal's army, administrative, diplomatic and political structures. As they are forced to live on the fringes of the called upper caste neighborhoods or in slums, the unsanitary living condition of Dalits have not only undermined their health, but also encouraged carelessness about their own hygiene and dietary habits. A cycle of discrimination thus begins with cultural and religious taboos and culminates in their reinforcement, perpetuating and deepening both Dalit poverty and the inherited stigma of inferiority (NHDR, 2004).

CHAPTER - VII
SUMMARY, MAJOR FINDINGS AND CONCLUSION

7.1 Summary

The summary of the socio and economic condition of the Dalits caste are stated as follows. There is no doubt that Nepal has a very diverse form of various caste, ethnicity and language. Among these various castes that has been a glory to the country, ironically the Dalits falls under the category of untouchables (Dalit). Dalits people are economically poor, made socially untouchable, politically unwanted and are educationally disadvantaged. The Dalits people of Wami too have a clan (*Gotra*) and *Kuldevata*. The major clan of Dalits found in the study area was *Nepali (Pariyar)* and *Biswakarma (Sunar).* The Dalits family generally prefers marriage with in their own caste. Inter-caste marriage was not privileged in their community. Even though the Dalits people are the followers of Hindu religion, only two households out of fifty-six were Christian. Dalits are being aware than before about medical care. They feel that witch doctor is wrong conception for health care and they had started to go to the medical or hospital. Out of the total population 61% are illiterate and only 39% are literate.

Dalits people continuing their traditional occupation, 43 percent are engaged in agriculture, 2 percent in private job and only 5 percent are in foreign job. Most of the respondents do their traditional occupation. From their traditional occupation, 50 percent Dalits engaged on indigenous occupation. The situation of indigenous occupation is decreasing day by day gradually.

Females are dominated by the males in this community and those females are not participated in any outer activities like social and developmental. Majority of the Dalits females are illiterate. It is the male dominant society, where every social and economic decision is taken by the males and, only household support is provided by women of this community. It was found that the Dalits families generally live in a nuclear family. But looking through their history, they had a big joint family. But now 57 percent families are nuclear and 37 percent only are joint families in study area.

Agriculture is one of the major occupations of this Dalits community where 43 percent of the total households have adopted it as the main occupation. They produce various food grains like wheat, rice, maize and vegetables from it. Most of the respondent's production is in the range of 1 to 3 muri in a year which ratio is 43 percent of the total.

Culturally, Dalits of this VDC celebrate all the Hindu festivals like *Dashain, Tihar, Tij, Maghe Sakranti, Holi, Kuldevata Puja* etc. while some minority people celebrate Christian festivals. Christmas is the main festival of Christian. Dalit people of this study area use liquor as an important part of all the celebrations. If the Dalit people were asked that whether they still feed on the carcass, they said that their older generation used. But they don't use it now.

7.2 Major Findings

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

The Dalits of Wami VDC ward no 2, 3, 4, 7 and 9 falls under untouchables and are still being discriminated on the basis of their caste. But this discrimination is slowly declining as people are getting educated and aware of the fact that every one deserves to be equal. There is also a little believed in superstition so some time they go to a witch doctor. These communities still give lots of importance to liquor and are unaware of the importance of balanced diet. Thus, many people are prone to chronic dieses due to the unhygienic lifestyle. Their traditional occupation is slowly diminishing as they are not in a position to compete with the modern manufactured items and products. They do not have any significant agricultural product to sustain the family. Thus their only source of income is through the labor, intensive work that fetched them very little money. These temporary labor works cannot improve the socio-economic conditions of the Dalit community of the study area. Their cultures

are same as Brahmin and Chhetri of Hindu society because most of them believe in Hindu religion except two families.

Dalits are being backward because they are poor. Because of poverty they lose their social status. In capitalism people gets reputation and respect in that time if they have got enough money. Because of poverty Dalits are unable to get education, health services and balance diet. They are unable to make toilets and they do not have pure drinking water facilities. They are far back in each and every sector of life.

7.3 Conclusion

Dalit people are inter-dependent with other high caste people. Their socio-economic condition is poor. They have their own land but their cultivation is traditional which is not sufficient to sustain their families. On the other hand their traditional occupation which is the supportive key occupation is in a decreasing stage; because of the high competition in the modern market with highly developed machinery products. The study of Dalit people living in the Wami VDC of Gulmi district has the following circumstances:

- The Damai and Kami people falls under the category of Dalit and untouchables. But the feeling of untouchables is slowly declining.
- The economic condition of Dalit is poor, thus many children of them are forced to dropout form schools when their parents cannot afford to pay for their education.
- The social status of the females in the Dalit community is very low than the males as their society is patriarchal society. After the father’s death all the properties goes to the sons.
- The main causes for degrading situation of Dalits are due to poverty, lack of education and lack of social awareness. So far there have not been any kinds of policies and plans being formulated to uplift the Dalit community in study area.
- Inter-caste marriage and widow marriage are not preferred in this society. The proposal of the marriage is only considered if it's from the boy's side.
- The budget from the government to improve their standards has never been analyzed about its effectiveness and all the expenditure from the government's side.

- Despite the interim constitution of 2063 BS has abolished the untouchability, in some particular place like in private house, the form of caste-based discrimination still exists in parts of the society.
- There are no employment opportunities for Dalits in the VDC.
- The study shows that there is not much done by the governmental and the non-governmental sectors to improve the socio-economic conditions of the Dalit people in this VDC.

APPENDIX

List of the Respondents

S.NO.	Family Head Name	Address	Gender	Rem.
01	Bayan Bahadur Nepali	Wami-2	M	
02	Bhakta Bahadur Nepali	Wami-2	M	
03	Bharat Bahadur Nepali	Wami-2	M	
04	Bhim Bahadur Biswakarma	Wami-2	M	
05	Kumar Bahadur Biswakarma	Wami-2	M	
06	Govinda Bahadur Biswakarma	Wami-2	M	
07	Chakra Bahadur Biswakarma	Wami-2	M	
08	Kedar Nepali	Wami-2	M	
09	Ghanashyam Nepali	Wami-2	M	
10	Gopal Nepali	Wami-2	M	
11	Gopal Nepali	Wami-2	M	
12	Chhavilal Nepali	Wami-2	M	
13	Indra Bahadur Biswakarma	Wami-2	M	
14	Kali Bahadur Nepali	Wami- 2	M	
15	Buddhiman Biswakarma	Wami-2	M	
16	Khadga Bahadur Biswakarma	Wami-2	M	
17	Krishna Bahadur Biswakarma	Wami-2	M	
18	Krishna Bahadur Biswakarma	Wami-2	M	
19	Kul Bahadur Nepali	Wami-2	M	
20	Laxman Nepali	Wami-2	M	
21	Laxmi Bahadur Nepali	Wami-2	M	
22	Lok Bahadur Nepali	Wami-2	M	
23	Man Bahadur Biswakarma	Wami-2	M	
24	Netra Bahadur Nepali	Wami-2	M	
25	Mitralal Biswakarma	Wami-2	M	
26	Mithu Nepali	Wami-2	F	
27	Thulo Padam Bahadur Nepali	Wami-2	M	

28	Chandra Bahadur Nepali	Wami-2	M	
29	Ram Krishna Nepali	Wami-2	M	
30	Ramchandra Biswakarma	Wami-2	M	
31	Raj Kumar Nepali	Wami-2	M	
32	Rajendra Nepali	Wami-2	M	
33	Ganesh Nepali	Wami-2	M	
34	Sano Padam Bahadur Nepali	Wami-2	M	
35	Til Kumari Nepali	Wami-2	F	
36	Tul Bahadur Biswakarma	Wami-2	M	
37	Udaya Bahadur Nepali	Wami-2	M	
38	Umadevi Nepali	Wami-2	F	
39	Saraswati Nepali	Wami-2	F	
40	Ram Bahadur Biswakarma	Wami-2	M	
41	Balram Biswakarma	Wami-3	M	
42	Tasbir Biswakarma	Wami-4	M	
43	Ramchandra Biswakarma	Wami-4	M	
44	Milan Biswakarma	Wami-4	M	
45	Bayan Bahadur Biswakarma	Wami-4	M	
46	Hiralal Biswakarma	Wami-4	M	
47	Megha Bahadur Biswakarma	Wami-4	M	
48	Thulo Jit Bahadur Biswakarma	Wami-4	M	
49	Krishna Bahadur Biswakarma	Wami-4	M	
50	Jit Bahadur Biswakarma	Wami-4	M	
51	Surya Bahadur Biswakarma	Wami-4	M	
52	Prem Biswakarma	Wami-4	M	
53	Batuli Biswakarma	Wami-4	F	
54	Rudra Bahadur Nepali	Wami-7	M	
55	Muniram Nepali	Wami-7	M	
56	Gopoal Nepali	Wami-9	M	

Source: Field Survey 2011.

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CAUSES OF SOCIAL DEPRIVATION IN DALITS

Questionnaire for Household survey

DEMOGRAPHIC CHARACTERISTIC

1. HH No.

2. Full name of respondent:

a) Sex: b) Age: c) Occupation:

d) Religion: e) Education: f) Marital status:

g) Contact No:

S. No.	Full Name	Relation to head	Age	Sex	Education	Occupation	Marital status	Age at marriage

3. Details about family members of the respondents

EDUCATION CHARACTERISTIC

1. Which school are you sending your children?

a) Government b) Private boarding

2. What are obstructive to get education?

a) Poverty b) Social discrimination

c) Religious discrimination d) others

3. What are the cruel behaviors faced by your children in school?

a) Teacher teasing or humiliating b) Teaching separately in school

c) No discrimination d) other

4. Have your children ever got scholarship

a) Yes b) No

SOCIAL CHARACTERISTIC

1. Which type of family do you belong to?

a) Joint family b) Nuclear family

2. Do you consume liquor?

a) Yes b) No

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

a) Daily b) Frequently

c) Occasionally

4. Why do you consume liquor?

a) To avoid tension b) To celebrate festival c) Both

5. Have you feel any caste discrimination?

a) Yes b) No

6. In which field untouchability is deeply rooted?

a) Tea shop b) Temple c) Tap/well

d) School e) Upper Caste House

7. How can we minimize caste based discrimination?

a) Through education b) Eliminating poverty

c) Providing skills and trainings d) Changing traditional occupations

8. What types of marriage have you done?

a) Love b) Arrange

9. Do you prefer inter caste marriage?

a) Yes b) No

10. What is your opinion about widow marriage?

a) Positive b) Negative

11. How many members do you have in your family?

a) 1-4 b) 5-8 c) 9-12 d) 12 above

12. Who is the head of your family?

a) Male b) Female

13. In which religion do you believe?

a) Hindu b) Buddhist

c) Christian d) Other

14. Is the dowry system good for the society?

a) Yes b) No

15. What response do you have about *Bali Pratha*?

a) Positive b) Negative

16. Whom do you give preference?

a)Son b) Daughter

c) Both

17. Have you involved in any SMC, PTA and campus committee?

a) Yes b) No

18. Have your family members involved in committees of political parties?

a) Not involved b) Village level committee c) Ilaka level committee

d) District level committees e) Any above committees

19. Do you participate in public meetings, functions?

a) Yes b) No

20. Do you permit to marry with upper caste people?

a) Yes b) No

21. What types of settlement do you have?

a)Only Dalit b) Mix settlement

22. Are you getting easy entrance in temples and taps?

a) Yes b) No

23. Are you getting easy entrance in public feasts?

a) Yes b) No

24. Have your family members married to the upper caste families?

a) Yes b) No

If yes how many members have married with upper caste people?

25. Who does involve in public meeting and development work?

a) Male b) Female

HEALTH AND SANITATION CHARACTERISTIC

1. Where do you go for treatment?

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

2. Where do you bring water from?

a) Personal Tap b) Common (Public) c) No water Source

3. What types of toilet do you have in your house?

a) Personal b) Common c) Open toilet

4. Do you use/eat carcass? a) Yes b) No

5. Is drinking wine good? a) Yes b) No

6. Do you know what balance diet is? a) Yes b) No

Economic characteristic

1. How much land (in Ropani) do you have?

a) No land b) Below 3 c) 3-6 d) 6-9

e) Above 10

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

a) Up to 3 months b) 3 to 6 months c) 6 to 9 months

d) 9 to 12 months e) more than 1 year

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

a) Taking loan b) Working to other people c) Other

4. What is your major source of income?

a) Agriculture b) livestock

c) Traditional occupation d) labor e) others

5. How many livestock/cattle do you have?

a) Hen b) Hen and goat c) Hen, ox and buffalo

d) Cows e) Cow and buffalo f) Pig

6. What types of house do you have?

a) Mud building with straw roof b) Concrete building

c) Mud building with tin roof d) Homeless

7. How much do you earn in a year?

a) Below Rs. 1,000 b) Rs. 1,000-10,000

c) Rs. 10,000-20,000 d) Rs.20, 000-50,000 e) Rs.50, 000 above

8. How much do you expense in a year?

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

d) Rs.20, 000-50,000 e) Rs.50, 000 above

9. Do you have borrowed money?

a) Yes b) No

If yes, where did you borrow from the money?

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

10. How much (in Muri) grain do you product in your own land?

a) Not any production b) 1-3

c) 4-6 d) 6 above

11. Do you have sheds to keep cattle and livestock?

a) Yes b) No

12. In natural disaster; who does provide you loan?

a) Local money lender b) Bank

c) Co-operative

13. Have you taken shares in co-operatives?

a) Yes b) No

14. Have you involved in local consumers group? a) Yes b) No

15. What is your loan source? a) Formal b) Informal

16. Is your land sufficient to sustain your family? a) Yes b) No

17. Who does get the properties after parents' death? a)son b)daughter

18. What types of work do you do to sustain your family?

a) Carrying loads b) labor c) Construction work

19. What are the causes of economic backwardness?

a) …… b)…….. c)……..

OCCUPATIONAL CHARACTERISTICS

1. Are you following your traditional occupation?

a) Yes b) No

If yes, why do you follow the traditional occupation?

a) Because it is our traditional occupation

b) Because of lack of other job opportunities

c) More profitable than others

d) Other

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

a) Because socially it has low value

b) Lack of the organized work

c) Because economically it contribute very low profit

d) High competition

2. What do you do as the main occupation?

a) Agriculture b) Traditional job

c) Foreign job d) Private job e) other

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

a) Yes b) No

4. Do you want to change your occupation?

a) Yes b) No

If yes, why?

a) Economic cause b) Due to people say low status of work

c) To raise social status d) others

5. Have you got any trainings or skills to generate income?

a) Yes b) No