

CHAPTER ONE

INTRODUCTION

1.1 General Background

Nepal is a country of ethnical mosaic and presents a cultural plurality. According to the CBS report (2011), there are 125 caste groups in Nepal, with distinct language and culture. These diverse caste/ethnic groups can be arranged into five broad cultural groups, viz. the Hindus, the Newar, the Adivasi/Janajaties, the Muslim and others. Chhetri, Brahman (hill), Magar, Tharu, Tamang, Newar, Kami, Yadav, Musalman and Rai Kirat are the ten such groups which represent 70 percent of total population. The rest 90 ethnic/caste groups represent only 30 percent of the total population. The footloose '*Parbate Hindus*' especially *Brahmans* are settled everywhere; the maller ethnic groups have had their own traditional homelands in which they can be found living in large concentrations even today (Yonghang, 2010). A number of these ethnic group lives in Terai as well. Due to this majority, rest of other groups automatically suppressed under Hinduism and *Brahmanism*.

Due to cultural diversity, different religions have flourished. Religious distribution has also shaped by geographical patterns. National Census (2011) has reported eight different religious groups in Nepal. In terms of number, Hinduism dominated all the others. Society was (and still is) organized based on hierarchical caste system whose distinctive feature was exclusiveness based on ritual status with reference to marriage and diet. The patriarchal society imposed different rules over female to tie them underneath and utilized them differently according to their will. Hinduism suppressed others through *Sanskritization* as well (Yonghang, 2010).

Following *Manusmriti* tradition, the *Muluki Ain* (law of land) was written in 1854, which became an authentic key to discriminate powerless and out of access people with power. It imposed sheer injustice to the Nepalese society. Mostly women are badly victimized in two ways. Firstly, they dominated by male and secondly, by the so-called upper hierarchy. Different social, cultural, economic and political rules were created and imposed upon them. So that, even today, *the half of the Nepalese world* is compelled to live in darkness. Women are suffered not only racially but also culturally, socially, politically and in gender as well (Yonghang, 2010).

1.1.1 Social Exclusion

As the concept of social exclusion is seen covering a remarkably wide range of social and economic problems, it is very difficult to classify it into some categories. Silver (1995) points out some of the possible areas where people are excluded. According to him (p.60), a few of the things the literature says people may be excluded from a livelihood; secure, permanent employment; earnings; property, credit, or land; housing, minimal or prevailing consumption levels, education, skills, and cultural capital, the welfare state, citizenship and legal equality, democratic participation, public goods, the nation or the dominant race, family and sociability, humanity, respect, fulfillment and understanding. Thus, it is very difficult to limit such a wider concept into some categories.

Sen (2000) differentiates between exclusion in terms of *constitutive* relevance (or intrinsic importance) and *instrumental* importance (or consequences) as two ways in which social exclusion can lead to capability deprivation, for example, being excluded in the sense of not being able to take part in the life of a community can directly impoverish a person's life; it is a loss on its own, in addition to whatever further deprivation it may directly generate (p. 13). An example of instrumental importance is not having access to using the credit market, which by itself may not be of inherent importance but can, through casual linkages, lead to other deprivations such as income poverty.

He also distinguishes between *active* and *passive* exclusion. According to him (2000), active exclusion is the result of deliberate policy or law as for example, when immigrants or refugees are not given political status, resulting in many kinds of deprivations and social exclusion. Passive exclusion occurs through social process in which there is no deliberate attempt to exclude, as in the case of poverty that is generated by a sluggish economy and not a consequence of any deliberate policy or law (pp.14-15).

According to Young (2000), the concept of social exclusion and inclusion lose meaning if they are used to label all problems of social conflict and injustice, as they are done in Europe. She talks of *political* exclusion as the main type and argues that it refers to the exclusion from basic political rights, from opportunities to participate in discussions and decision making and the hegemonic terms of debate with which they have to engage (p.12). She differentiates between *external* and *internal* political exclusion. External exclusion is the “many ways that individuals and groups that ought to be included are purposely or inadvertently left out of *fora* for discussion and decision making” (pp. 53-54).

Examples of external political exclusion are back door brokering by the powerful people, inaccessibility of the formally public discussion and decision-making process, and political domination exercised by the economically or socially powerful actors. Those examples describe how people are kept outside the process of discussion and decision-making. For her, internal exclusion concerns ways that “people lack effective opportunities to influence the thinking of others even when they have access to the *fora* and procedures of decision making” (p. 55). This happens when people find that their views in public hearings and discussions are ignored, dismissed or patronized by the powerful. Their claims are not taken seriously and they are not treated equally.

1.1.2 Three Paradigms of Social Exclusion

As a concept of European origin, the term social exclusion was broadly defined with significant differences reflecting the intellectual and political tradition and national discourses within and across Europe. By embedding the concept of social exclusion within three paradigms, Silver (1994) writes following Kuhn (1970; p.175) that the paradigms are constellation of beliefs, values, techniques, and so on shared by the members of a given community...[which] specify not only what sorts of entities the universe does contain but also, by implication, those that it does not (p.6). According to Pradhan (2006), each paradigm has a different notion of social integration, explains social exclusion to a different cause, and is based on different political philosophy. They provide explanations for multiple forms of disadvantage-economic, social, inequalities, poverty and long-term unemployment. These paradigms are only schematic representations of different traditions and in practice, these overlap; and aspects of different traditions influence the analysts (p.4).

Silver's interpretation (ibid) of solidarity paradigms seems to be based on Durkheimian notion of social solidarity and order. Exclusion is defined as the rupture of social bond between the individual and society that is cultural and moral; rather than economically interested. To this concept, national solidarity implies political rights and duties. The dualistic categories of ordering the world define the poor, unemployed and ethnic minorities as outsiders. The inverse of exclusion is integration, achieved by insertion, which implying assimilation into the dominant culture.

As solidarity paradigm is dominant in France, specialization paradigm draws on Anglo-American liberalism tradition, especially those of Locke and the utilitarian, according to which individuals are or should be able to move across boundaries of social differentiation and division of labor. This paradigm focuses on the exclusion of individuals and not of groups. It regards that exclusion is often a consequence of un-enforced rights and market failure. In

short, exclusion reflects discrimination in this paradigm; that is, the drawing of group distinctions that denies individuals full access to or participation in exchange or interaction.

Monopoly, the third paradigm defines exclusion because of the formation of group monopolies. It views social order as coercive, imposed through hierarchical power relations. The main concept of this paradigm is that the powerful groups restrict the access of outsiders to valued resources through social closure. As inequality and group distinctions overlap to each other, inequality is mitigated by social democratic citizenship, which entails full participant in the community. The theoretical base of this paradigm links to Marx, Marshal and Weber and thus, is influential in Britain and many of the north European countries.

Social exclusion and racial/caste based discrimination have been part of the human history. Stratification of human beings based on color, caste, class, belief, region, religion, Occupation and language has been a historical phenomenon. In the course of human Development, social exclusion has taken the form of isolating a group of people from the social, political, economic and cultural domains of social life. However, the fundamental social reality that needs to be exposed here is that social exclusion does not limit itself to isolate and deprivation. Social seclusion and isolation provides base for a sense of superiority and Inferiority among the citizens of same society or country. Further, it also culminates into a system of domination and subjugation. All these processes ultimately lead to oppression and exploitation (Louis, 2001). According to him (ibid), *Casteism is Horrendous than Racism: Druban and Dalits Discourse*. This types of oppression and exploitation in terms of caste base discrimination has been entering in Nepali society in different blocks of social elements: economy, politics and administration (Louis, 2001).

1.1.3 Social Exclusion in Nepalese Context

Nepalese society is characterized by social exclusion based on root of caste hierarchy. Caste hierarchy is interlinked with the Hindu caste system. The Brahmans (priest) at the top followed by Kshetries (military), Vaishyas (merchant) and Sudra (so-called low caste) at the bottom. The lowest caste *Sudra*, having competent skill with various occupational groups such as blacksmith (metalworker), cobbler (leather maker), tailor/musician and cleaner considered 'impure' and untouchable (Pfaff-Czarnecka, 1997).

Hinduism has a complex caste structure sustained by age-long traditions and a civil code, *Muluki Ain*, 1854 (Hofer, 1979). The caste system is originally the extension of functional or vocational specificity of people, but Superstition and hereditary traditions in the Hindu Society have led to a rigidly vertical cast structure with the Brahmins on top followed by Chhetries, Vaishyas and Shudras in that order. Originally, Brahmins were supposed to perform priestly functions, the Chhetris were rulers with a propensity to fight, the Vaishyas craftsman, tradesmen and cultivators and the Shudras were to serve the higher caste people. However, the course of perverse traditions-the Shudras have been severely mistreated and lighted as 'untouchable' or dalits people by the higher castes (Hofer, 1979).

According to Pfaff-Czarnecka (1997), on the ancient period, human race was not divided with the intension of discrimination. We come to know that Indus-Valley civilization people were divided into four castes to maintain social order. The basis of the division was their occupation. However, it was not formed to discriminate others in the name of low caste. Later on, this pious purpose was misinterpreted by the so-called upper caste to exploit the downtrodden people. Nevertheless, People were equal in terms of caste and ethnic origin in the ancient society. The ruling class people and the elites have helped to grow and sustain caste discrimination. The *Manusmriti* explained the caste system considering the main slogan 'Divide and Rule'. The Malla King,

Jaysthiti Malla further categorized people into four Varna and thirty-six castes. The King Ram Shah also continued the caste system. Nepal's unification under Prithvi Narayan Shah in 1768 and its further consolidation during the Rana regime (1846-1951) was based on the organizing ideology of the Hindu caste system-uniquely expressed in Nepal Pfaff-Czarnecka (1997).

The caste system was inclusive it cover all diverse groups with their varied languages, customary laws, religion, social and culture traditions. Although it was also exclusionary because it classified all groups as distinct castes within the broad framework of the traditional Hindus system mainly four Varnas based on concept of ritual purity and population. Exclusion theory at the top and the bottom of the hierarchy were the hills of "Parbatiaya" in migrating (and conquering) from the western hills. They spoke a Sanskrit based language (Khash) from the Nepali language emerged and brought with them their caste based social structure that ranked the *Bahun*s (Brahmans) and the Kshetriys and Thakuri at the top. They were the *Tagadhari* or "wearers of the sacred thread". Signifying their status at twice born or these initiated into the sacred Hindu texts. People from the pure middle ranking Vaishya and Sudras Varnas do not seem to have migrated eastwards with the Hindus, but the occupational groups Kami (Blacksmith) Damai (tailor/musicians) and the Sarki (cobblers) did falling within the "Impure groups; collectively called *Paninachalne*" or those from whom water cannot be accepted they were ranked at the bottom and were classified as "*Achhut*"- untouchable (Pfaff-Czarnecka, 1997).

Within these for overarching categories all groups in Nepal were further classified and placed in strict caste hierarchy based in how closely their norms for gender relations, and their food and other socio-culture practices conformed to those of the top ranked in migrating Brahman and Kshetriys caste group. To some degree, the political and military power of each ethnic group at the time they were included into the system also influenced their relative caste rank. The *Muluki Ain*, the civil code of 1854 accorded differential privileges and

obligations to each caste and sub-caste within the system certain groups were designated as unsalvageable while others of slightly higher rank or political consequences to the rules were not. In this regards we see Different punishment for similar crimes were prescribed based on the respective caste ranks of the perpetrator and the victim (GSEA, 2005)

Bureaucracy is an organization of non-elected officials of a government or organization who implements the rules, laws, and functions of their institution. This is a state or organization governed or managed according to such a system. The bureaucracy is the engine of government. According to Weber (1989), model bureaucracies have the following characteristics:

-) A chain of command that is hierarchical; the top bureaucrat has ultimate control, and authority flows from the top down
-) A clear division of labor in which every individual has a specialized job
-) Clearly written, well-established formal rules that all people in the organization follow
-) A clearly defined set of goals that all people in the organization strive toward
-) Merit-based hiring and promotion; no granting of jobs to friends or family unless they are the best qualified
-) Job performance that is judged by productivity, or how much work an individual gets done

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

dalit inclusion. On this regard of equal participation of Dalits in the main stream of governing system is ensured through the interim constitution 2063 after the change of republic movement of 2062/63 BS.

The fight against social exclusion is one of the basic attempts of existing societies. The whole governance is in the process to seek for building a better understanding of social exclusion across the state. There are some initiatives initiated by Government of Nepal in this regard. After the restoration of democracy in Nepal, issues of equality and inclusion widely emerged. Firstly, by the 9th five-year plan, major realization started to include Dalits issues seriously. After that, there are many plans, pronouncements made by the government for the introducing social inclusion process. At the same time, judiciary by its decisions on the cases field as public interest litigation has made many positive decisions, which gave the smell of social inclusion. However, these attempts, still there are some plans and provisions discriminatory, ambiguous, exclusionary and elite oriented. Dalits are not in a position to realize the feeling of genuine and dynamic inclusion (Bhattachan, 2010).

According to him, the discourse on social exclusion and inclusion in Nepal is an old wine in new bottle. Actual participation in the governance is a part of social inclusion, but not the limits in its wide sphere for material participation. For genuine inclusion, create feeling of inclusion, equity, empowerment, straightforward accessibility in resources and protection of all rights concerning self-determination. In order to change systems of Dalits exclusion and bring about changes in policy, practice, ideas and beliefs, so that Dalits inclusion can take place, there is an urgent need that the present state be restructured. In the last few years, some important research and strategy development works have been made by various intuitions, agencies and agents for Dalits inclusion and development in which, this study will go through more in-depth and investigative.

Civil service is the bureaucratic organ of the government. Civil service plays key role partly in policy formulation and mainly in its implementation. The premise here is that for both the private and public service a diverse workforce is better able to serve a diverse clientele in public sector, a civil service that reflects the gender, ethnic, racial, linguistic and other salient social identities of the country's citizens (GSEA, 2005). Dalit's representation in the civil service and it means to reform pro- dalit policy decision-making is necessitated more broadly.

1.2 Statement of the Problem

Significant studies have been carried out on Dalit issues consisting social, political, economic, cultural dimensions from different perspective. On the other hand, many literatures have illustrated the importance the study of participation of different communities in civil service as well. However, there is some lacking in the sociological viewpoint among or between the relationship of civil service and Dalits' participation in it. As it is newly addressed agenda in previous literature, it is addressed only after the people movement (2062-63), different caste, class, regions and gender sounded their voice to address their problem through the new constitution (Bhattachan, 2010). Along this array, the interim constitution of Nepal made the provision of inclusive policy to dalit people in different sectors of society- political, administrative, and other areas of public spheres. Among the various sector of state, participation of dalits in Civil Service through the merit system has been prominent achievement for actual realization of inclusion for dalit people.

Although, it has not shaped its structure as strong lifting tools for Dalits people because of low education empowerment, less excess of information and advocacy as well as bureaucratic juggernaut, reluctance character to be change. Civil service is known as the permanent government. It is important mechanism to help in designing and implementation of policies and programs of government. Civil Service is a system of government in which most of the

important decisions are made by state officials rather than by elected representatives (*en.wikipedia.org/wiki*). In this way, likewise other contributors, the participation of dalit in this important part of government play the role of not only uplifting the status of dalit personnel but also shifting the social relation of all dalit community through the fair implementation of law and policy which are designed especially for particular purpose of empowering dalits. However, it is not easy to favor the environment to dalits in civil service for working as civil personnel due to caste discrimination and untouchability fixed in the entire Nepalese society since long time (which may also be shown in their worked place as well).

Therefore, Keeping the point of view in mind, this study intends to focus on the participation of Dalit in civil service as well as it tries to screen the trend of participation with some social correlations of Dalit in Civil service. It explores the relationship between 'dalit' and 'non-dalit' personnel in the worksite including the impact of this in the work. This is why; the study tries to find out the answers of the following research questions:

-) What is the trend of Dalits' participation in civil service of Nepal?
-) How do they maintain their relation with non-dalit castes in the worksite?
-) How do the non-dalit personnel practice untouchability with their dalit colleagues in the worksite?

1.3 Objectives of the Study

The overall Objective of study is to examine the relationship between dalit and non-dalit personnel in civil service of Nepal. Specifically, the study has the following objectives:

- a) To explore the trend of dalits' participation in civil service of Nepal
- b) To find out the interaction pattern and untouchability practice between dalits and non-dalit colleagues in civil service of Nepal

1.4 Significance of the Study

Dalit issue is a crucial issue in Nepal as the major agenda of democratic system. Dalit community constitute approximately 13 percent of the total population where as they are out of the mainstream of the national development. Different survey results show their life falling under extreme poverty line. They have least access to government and private bodies as would be. Due to this, the Government of Nepal has enforced the inclusion policy for dalit people to increase their participation in different sectors of governing system. Completing the dalit inclusion in the administrative sector to establish long-term peace as well as to decrease the caste discrimination, untouchability in society is the greatest function to maintain for inclusive state. This study will have high significance as it has accumulated the sociological perception and understanding in the discipline of bureaucracy with an enlargement of dalit issues by presenting the intact status of dalit participation as well as the interaction patterning in the worksite.

In addition to this, the affirmative action that it discussed has changed the interpersonal relationship between dalit and non-dalit personnel in the work field. Interface between dalit and non-dalit in bureaucracy has been partially understood through the discourse of it. This is why, this study will help to understand the kind of social relations that are produced and reproduced through the inclusion of dalit in bureaucracy. The successful public service needs self-motivated employees in all the rank of bureaucracy. Though the employed number of dalit people in civil service is increasing after with affirmative action policy of government, most of the dalit personnel are under pressure of social discrimination within colleague at work. In this context, the study will contribute for the enhancement of sociological knowledge by exploring the relation of dalit and non-dalits in changing context of Nepal by exploring the interaction pattern in the work field.

The study will be significant for all the government and non-government agencies working in the field of policy formulation, as it will provide the state-of-art situation and the guideline for their work. Similarly, the planner and the policy executors will also be benefitted by the findings and conclusions of the study. Further, the students and teachers of sociology, prospective researchers, journalists, social activists, and the political sector will also find it significantly important. Mainly, the dalit civil personnel working at present will find its significant more as it will help to explore socio-cultural relation between dalit and non-dalit colleague in working place along with the finding out of possible ways to eliminate discrimination against dalit personnel at workplace.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

This chapter has reviewed some of the pertinent literature in the field of caste system, untouchability, social inclusion and exclusion. This chapter is broadly divided into different sub-headings for the convenience of the presentation and comprehension of the contents. This section has also dealt with some basic parameters of related other literature of theoretical implication and study topic.

2.1 Theoretical Review

The concept of social exclusion is originated in French social theory. It deals the forms of exclusion where the people or groups of people excluded from the economic, political and legal provisions. The social exclusion is the process through which, individuals or groups are completely (or partially) excluded from full participation in the society in which they live (European Foundation, 1995).

The definition of exclusion and inclusion is widely contrasted in France, where these concepts had originated with the publication of *lex-exclus* in 1974. The numbers of survey reports of exclusion have all revealed the profound helplessness of experts on exclusion-Achilles Weinberg and Surdix. The same is true in Nepalese context as there is no one to one definition of either social exclusion or inclusion. Several commentators have pointed out social exclusion and inclusion are contrasted terms, used in a variety of ways and in a variety of contexts, such question have even been raised as to where it is possible to define these terms in a manner of acceptance. Likewise, Nepalese scholars have defined social exclusion in different ways. Upreti (2010) writes that social exclusion covers system, mechanisms, process, attitudes and practices of state and non-state sectors that exclude individuals, group, or communities from political and economic decision-making process. It covers the basic means of livelihood, social security and freedom that individuals needs in a given social setting to organize and control their life.

Bhattachan (2010) says it as an old wine in a new bottle. Sangrula (2007) writes, "Inclusion is a perception of realization of those who are supposed to include." According to Upadhaya (2007), "the issue of inclusion is must fragile and sensitive part of people participation." However, as Shrestha (2007) argues "inclusiveness basically means creating the room for all sections of the society."

Parts of the world debates on social inclusion are forced on whether it is a discourse or ideology, vertical or horizontal, process or policy, and theory or practice. Despite their relatively small members and uncertain position in the power structure, there is also, what could best be termed 'modern bureaucrats' in high position in the administration. These are recruited from somewhat more diverse social background than other high officials are and have in common their relatively advanced education and technical expertise. Even if some of these, however, come from the middle class, the majority are the sons of landowners who have received their education at university in Kathmandu or abroad and who might thus be expected to have conflicting values and interest within themselves (Blake et al., 2001).

According to Koirala et al. (2069), Weber (1911) writes that the bureaucracy is a system of governance by selected appointed officials. According to him, it is of three types- neutral, committed and democratic. For him, it is a system of governance based on the quality and excellencies in performance. Thus, it is a legal national authority for administrative rule. He has talked about the six major principles of bureaucracy as below:

-) A formal hierarchical structure
-) Management by rules
-) Organization by functional specialty
-) An "up-focused" or "in-focused" mission
-) Purposely impersonal
-) Employment based on technical qualifications

2.1.1 Hierarchy of Need Theory

Psychologist Abraham Maslow first introduced his concept of a hierarchy of needs in his 1943 paper "A Theory of Human Motivation" and his subsequent book *Motivation and personality*. According to him they are Needs, Security Needs, Esteem, and Self-actualization. This hierarchy suggests that people are motivated to fulfill basic needs before moving on to other, more advanced needs. This hierarchy is most often displayed as a pyramid. The lowest levels of the pyramid are made up of the most basic needs, while the more complex needs are located at the top of the pyramid. Needs at the bottom of the pyramid are basic physical requirements including the need for food, water, sleep, and warmth. Once these lower levels needs have been met, people can move on to the next level of needs, which are for safety and security.

As people progress up the pyramid, needs become increasingly psychological and social. Soon, the need for love, friendship, and intimacy become important. Further, up the pyramid, the need for personal esteem and feelings of accomplishment take priority. Like Carl Rogers, Maslow emphasized the importance of self-actualization, which is a process of growing and developing as a person in order to achieve individual potential.

Other criticisms of Maslow's theory note that his definition of self-actualization is difficult to test scientifically. His research on self-actualization was also based on a very limited sample of individuals, including people he knew as well as biographies of famous individuals that Maslow believed to be self-actualized, such as Albert Einstein and Eleanor Roosevelt. Regardless of these criticisms, Maslow's hierarchy of needs represents part of an important shift in psychology. Rather than focusing on abnormal behavior and development, Maslow's humanistic psychology was focused on the development of healthy individuals.

2.1.2 Social Inequality

This section relies heavily on the theoretical perspective used to understand social inequality and discrimination of various scholars. Karl Marx (1818-1893) who is often credited with being one of the first sociological thinkers, through his writing. Marx came to conclusion that almost all societies change through the process of forming oppositional classes and in the evolution of capitalism. Marx is verbal about the uneven distribution of income as an example of injustice. The major classes within the capitalism, the bourgeois or owner and proletarian or worker classes may be thought of as an example of social inequality with the latter forming the layer of the society, if classes are treated as strata (CDPS, 2002).

According to Shrestha (2007), Gerhard Lenski, another sociologist in the 1960s argued that differential access to the power produces social inequality. Material privilege and power aggravate inequality, generate a politically coercive force to maintain social hierarchy and create inequalities in a verity of forms such as power privilege, prestige, property, occupation, education, religion, gender and age. The political apparatus consist of the executive, legislative, judicial, civil service, police and army, religion, family as well as other social structures from the ideological approaches is made up of education and mass media, all of which perpetuate inequalities in a society.

2.1.3 Legislative Provisions and Practices

The interim constitution of Nepal (2007), chapter 3, code (13) - the Rights to equality, ensures that all citizens shall be equal before the law. No person shall be denied the equal protection of the laws. No discrimination shall be made against any citizen in the application of general laws on grounds of religion, color, sex, caste, tribe, origin, language or ideological conviction or any of these. The State shall not discriminate against and among citizens on grounds of religion, race, caste, tribe, sex, origin, language or ideological conviction or any of these provided that nothing shall be deemed to prevent the making of

special provisions by law for the protection, empowerment or advancement. It is irrespective of women, dalit, indigenous peoples (Adibasi Janajati), Madhesi or farmers, workers, economically, socially or culturally backward classes or children, the aged and the disabled or those who are physically or mentally incapacitated.

Similarly, the interim constitution of Nepal (2007), in its chapter 3, code (14), Rights against untouchability and racial discrimination-ensure that no person shall be discriminated against as untouchable and subjected to racial discrimination in any form, on grounds of caste, race, community or occupation. Such discriminatory treatment shall be punishable, and the victim shall be entitled to such compensation as determined by law. No person shall on grounds of caste or race, be deprived of the use of services, facilities or utilities available to the public or of the access to any public place or public religious sites or of the performance of any religious function. In producing or distributing any goods, services or facilities, no person belonging to any particular caste or tribe shall be prevented from purchasing or acquiring such goods, services facilities nor shall such goods, services facilities or facilities be sold or distributed only to the persons belonging to any particular caste or tribe.

As same as earlier, no such act as to purport to demonstrate any superiority or inferiority of the person or persons belonging to any caste, tribe or origin or to justify social discrimination on the ground of caste or race or to publicize ideology based on racial superiority or hatred or to encourage caste discrimination in any manner shall be allowed by the law. Any act contrary to above clauses shall be punishable by law.

Civil Service Act, 1993 provides reservations for disadvantaged groups by allocating 45 percent of the jobs in the bureaucracy to these groups. On 8th August 2007, the Nepalese parliament adopted a bill amending the Civil Service Act 1993. The amendments provide reservations for disadvantaged

groups by allocating 45 percent of the jobs in the bureaucracy to these groups. Of the 45 percent posts, 33 percent are allocated to women, 27 percent to Janajati (indigenous groups), 22 percent to Madhesi, 9 percent to dalit, while the physically challenged are allocated 5 percent and people from backward regions 4 percent. By this, it is clear that the state is in the line to include all the ethnic/caste groups (entire citizens) of the nation irrespective of any diversity with equity in the national opportunities. For this, so many constitutional and legal provisions have been declared and practiced.

2.2 Empirical Review

Save the Children US and INSEC (2004) show the status of Dalit recruitment policies and practices in selected I/NGO and Bi-lateral Multilateral Organization in Nepal. The study indicates that the number of Dalit employed at these agencies is dismally low. Among the 2,114 people employed at the 39 participatory agencies, the percentage of dalit employed is only 3.8 percent (80 individuals). In these agencies, all the responding agencies reported any dalit employees at all. Only eight of the agencies reported more than two dalit participation. Not surprisingly, findings show that the majority of agency staff (54.2%) is made up of high-caste Brahmins, Kshetriys, and another following 23.7 percent Newars. The remaining 18.3 present are janajati (Indigenous nationalities) (Save the Children US and INSEC, 2004).

According to BK (2009), From the beginning of civil service, some low level menial jobs like street sweeping and toilet cleaning in the municipality and government offices have been offered to special sub-caste of dalit and this type of job has been regarded as hated one. The situation is still the same except some upper caste people joining in the same job due to the unemployment there is no significant change in power structure of the state since 1854 to the date. Since administration and political power are interlinked, there is the similar case political people have monopolized the administrative and political power.

The representation of Dalits in various sectors of governance is given negligible. Since the population has been shown far below the reality, the difference becomes more than 4 percent. Dalit are discouraged from holding executives and teaching position because non-dalit never wants a dalit to be respected. Brahmins, Kshetriys and Newars dominate the higher post in the bureaucracy. Only a handful of Dalit personalities have been able to secure gazette officer's level position in the government machinery through their own exceptional ability to complete with non-Dalit. In education, there is a few Dalit lectures but no professors. There have been high-level administrative reform committees, but none of the people has paid attention to this issue except the 'governance reform road map' (BK, 2009).

Dalit are discriminated totally against their recruitment in religious, cultural and judicial position, while they hardly are visible in jobs at central and local government offices including the NGOs government schools and development programs of donors as well. At the present, some affirmative action, dalit do not benefit from such advertisements. Instead, they suffer from psychological oppression because these advertisements are only window dressing. (Bhattachan et al., 2002).

Traditionally, in the Hindu social order dalits are placed at the bottom of the hierarchy, considered *Ati-Sudras* or *Avarna*, and are treated as untouchables (Shah, 2001). According to Hindu religious customs, the people in this group are considered the lowest caste members and hence so-called untouchables. The grave lack of legal protection...caste-based discrimination places restrictions on their enjoyment of rights as well as on their social and economic mobility and makes them more vulnerable to all forms of violence. Even though states enact laws to protect the rights of marginalized communities, the state itself often violates these laws. The present position of dalits is known to be the most “backward” and “low” amongst other communities in Nepal. Although, the Nepali legal provision has prohibited discrimination based on

caste, in reality, discriminatory practices are alive and thriving in the country. Other so-called higher caste groups often deny the Dalits people simple and day-today activities, such as entering into temples for worship and performing (Shah, 2001)

According to Bhattachan (2003), altogether 205 existing practices of caste-based discrimination identified. Out of the 205 existing practices of caste-based discrimination, 54 are related to denial, which include: 10 related to entry into premises; 14 to service; 6 to access to common resources; 10 to kinship and other relationship; and 14 to participation. Out of the 205 existing practices of caste-based discrimination, nine are related to force and discriminatory labor; 20 are related to dominance; 20 to atrocities; 3 to social boycott; and 18 to attitudinal untouchability. Out of the 205 existing practices of caste-based discrimination, 81 discriminations are in different fields, which include 18 related to occupation; 11 to educational institutions; 10 to political rights; 14 government policy and programs; 7 to government and NGO offices; 13 to development programs and 8 to religious and cultural activities (Bhattachan, 2003). The dalits are economically poorest, educationally null-literate, socio-culturally boycotted and excluded from the state governance as well as non-state sectors.

To quote Acharya (2011), civil service is the bureaucratic organ of the government. Civil service plays key role in policy formulation and implementation. Civil service is main executive and implementing agency of the Government of Nepal. It comprises administration service, law and judicial service, revenue service, health service, agriculture and engineering service as well. Around two hundred thousand citizens have been serving in Nepalese civil service. There was not any inclusion policy in civil service of dalits and other marginalizes groups during that democratic regime. But after the release of Interim Constitution of Nepal, 2007, in order to make the civil service Inclusive, Section 7(7) of the Civil Service Act, 1992 (Second Amendment in

2007)64 section 14 have made some important provisions on reservation in recruitment, policy and process (Acharya, 2011).

According to Upreti (2010) higher number of dalit civil servant are humiliated by other caste/ethnic groups in the worksite. Only the 32 percent of dalit servant reported that they are not humiliated by other caste/ethnic. Dalit civil servant in government office reported that 28 percent of them feel discriminated in their relation with people of other caste/ethnic group in office. On the other hand, 72 percent of dalit civil servants feel no discrimination in their relation with people of other caste/ethnic group in office.

Similarly, 84 percent of dalit civil servants felt respect like others in their office and 16 percent of them felt no respect like others in their office. Total 46 percent of dalit civil servants face discrimination followed by the 46 percent of them having no discrimination. The study showed that the occupation and income status of the people determines the rate and way of discrimination. In this study, those respondents who were involved in civil service had found discrimination lower in percent. Relation between dalit and other caste/ethnic groups was satisfactory. However, higher number of dalit civil servants felt humiliated. The discriminatory behavior of other caste ethnic groups to dalit civil servants was changed in numbers. In this study reported that possible ways to eliminate discrimination. It could be eliminated by making practical legal provisions in participation of dalit, social change, political commitment, public awareness and mutual campaign with Non-dalit people reported almost of them (Upreti, 2010).

According to Bishwokarma (2010), the practice of caste based discrimination still existing in the society although it is constitutionally illegal and the impact was observed in school. And yet the dalit students had felt some form of discrimination in school. Teachers and peers were the discriminators. Because of this discrimination, dalit students had faced psychological effect along with

their performance. Dalits have perceived school as institution for education, employment opportunity, change in life style and change in existing practice of traditional socio-cultural caste based mindset. On the other part, they also think school cannot fulfill their expectation because school functions reproduction of societal values and norms (Bishwokarma, 2010).

The discriminative dealings of school were observed in dalit student indifferent attitude, labeling and dominating behavior of their peers. Because of this, they have less enrolment, less attendance, lower performance, higher failure rate and dropout from school. I also found that discriminative behavior is not a single phenomenon to hinder the dalits studies like positivist think. Many other factors were found associated with dalit student's low performance as constructivist think. These factors were poverty, cultural attitude, job ceiling, and lack of parental education, non-supportive home environment and discriminative socio- cultural behavior. Despite these constraints, schools have been fruitful to raise their expectations and gear them towards empowerment (Bishwokarma, 2010).

According to Gurung (2007), social inclusion is a political agenda. It is not surprising that there should be contest among social groups for eligibility. This is further compounded by plethora of words that refer to those considered excluded: disadvantaged, marginalized, downtrodden, and oppressed. 'Disadvantaged groups' is widely referred in development literature and the earlier prescription of 'mainstreaming' them has been superceded by 'empowerment'. It was under such rubric that women development was included in the Sixth Plan (1985–90) and subsequently 'indigenous peoples' and 'downtrodden community' in the Ninth Plan (1997-2002).

However, the periodic plans do not define nor designate which groups are indigenous or downtrodden. It was simply a matter of precedent to include the same groups as considered by Reservation System Recommendation

Committee (2004). There has been some debate about the inclusion of Madhesi as a group. In India, Other Backward Classes (OBC) 13 is those excluded from the list of Scheduled Tribes and Scheduled Castes. In Nepal, the official schedules include from among the Madhesi 11 as Janajati and 12 as Dalit. The Madhesi inclusion is based on the history of geographic marginalisation by the State¹⁴ as evidenced by the comparative poverty of Muslim, Janajati and Dalit of the tarai. The identification of particular Madhesi caste/ethnic groups to be considered for social inclusion should be one of the research agenda (Gurung, 2007).

To quote him (ibid), in contrast to the emerging identity assertion among the Janajati, the problem of the dalit is identity aversion. That is, disowning their caste owing to the stigma attached to the surname. Therefore, the contradiction in census return versus dalit claims on their population. Such an anomaly is evident from the fact that 13 dalit castes out of 28 in the official schedule are not reported in the census. This seems a necessary research problem to refine the dalit schedule. Finally, social inclusion in Nepal has become an agenda for State transformation. The pace will be very much determined by the political process. Social science research has an important role in facilitating this process for change. Such researches should aim to be relevant to influence the policy debate (Gurung, 2007).

According to Bhattachan et al. (2007), the caste-based discrimination, including untouchability is privileged in Nepal. Altogether 205 existing practices of caste-based discrimination were identified in the eight sample sites of the study. Out of the 205 existing practices of caste-based discrimination, 54 are related to denial, which includes 10 related to entry; 14 to services; 6 to access to common resources; 10 to kinship and other relationships; and 14 to participation. Out of the 205 existing practices of caste-based discrimination, 9 are related to forced or discriminatory labor. Out of the 205 existing practices of caste-based discrimination, 20 are related to dominance; 20 to atrocities; 3 to

social boycott; and 18 to attitudinal untouchability. Out of the 205 existing practices of caste-based discrimination 81 are discrimination in different fields, which includes 18 related to occupation; 11 to educational institutions; 10 to political rights; 14 to government policy and programs; 7 to government and NGO offices; 13 to development programs and donors; and 8 to religious and cultural activities (Bhattachan et al., 2007).

Their study reveals that current practices of caste-based untouchability is mostly concentrated in religious and socio-cultural sites such as denial of inter-caste marriages between non-dalits and dalits and "high" and "low" caste dalits, entry in Hindu temples, and eating food in festivals and wedding parties. Dalits belonging to fifteen dalit castes are experiencing excessive caste based discrimination by the non-dalits. Similarly, respondents mentioned that dalits belonging to twelve dalit castes are experiencing Bahun and Chhetri are doing excessive caste based discrimination than by the Madhesi Vaishya. Respondents mentioned that Dalits belonging to only one Dalit caste are experiencing excessive caste based discrimination from indigenous peoples (Bhattachan et al., 2007).

According to latest amended Civil Service Act, forty five percent of the posts to be filled through open competition are to be set aside and filled up through separate competition exclusively between the candidates from women, indigenous/nationalities, madhesi, dalits, disabled and backward areas, which share 33, 27, 22, 9, 5 and 4 percent respectively. The main statement of the problem of this study is to find out does it also prevailing in dalit civil servant of Nepal and dalit civil servant has to face it. Constitutionally, inequity based on caste is regarded the violation of fundamental right. None shall be discriminated in public places and the use of public utilities. Despite of this constitutional articulation, there are so many events and atrocities occurred towards dalits day to day. Directly or indirectly, discriminatory practices have been found even in other public places and personal affairs. The study focused

first on caste-based discrimination and untouchability practices in Nepal. The main problem of this study is to find out what types of intellectual discrimination in civil servant of Nepal along with the dalit civil servant have to face it.

By the reviews above, it is clear that Nepalese bureaucracy is in the phase of development in a sense that it has adopted the practice of affirmative action lately and has just passed a half decade. As a permanent government of the nation, it is functioning as a strong pillar of overall administration of the country. Due to the long-run unitary modality of administration in practice, it has not experienced the inclusion of the entire social diversities in its administration. However, especially from the political change of 2007, the practice of affirmative action in administration has been started and is in the course of social inclusion.

CHAPTER THREE

RESEARCH METHODOLOGY

This chapter presents the detailed research methodology applied in the study for achievement of desired objectives. In this chapter, the details of the methodology, which is carried out prior, during and after fieldwork, have been described.

3.1 Study Area

The study intends to explore bureaucracy civilization within country. As this is the group of academic personality of the society rather than general community, it is believed that all kinds of negative social manner can be illuminated by strong commitment of intellectual group. In this regards, there are dalit and non-dalit academic in civil service. In addition, the study will explore social interaction pattern within the bureaucracy, which aims, to illuminant social discrimination from academic circle. It also help to maintain rule of law, a chain of command, clear division of labor, well define formal rules, getting the goal of organization, merit based job description in bureaucracy of all dalit and non-dalit personnel.

3.2 Sources of Data

The study has used both the primary and secondary sources of data. However, the main source of information was the primary data. The dalit and non-dalit personnel working under civil service in the administration section of the sampled ministries were regarded as the source of primary data. The researcher has used different books, journals, articles, previous study report as well as some other published and unpublished literatures as the source of secondary data. These literatures have been reviewed to build the theoretical backbone of the study.

3.3 Research Design

The study has used exploratory and descriptive qualitative research design to carry out the analysis. The explorative research design helped to explore the current practices and trends of dalit participation in bureaucracy. Likewise analytical research design facilitated to find out the interaction pattern and untouchability practice between dalits and non-dalit colleagues in civil service of Nepal.

3.4 Method of Data Collection

Census method is used as the method for data collection. This is why, the researcher has taken/included all the civil servants from the sampled area in the study.

3.5 Universe and Census

The study has regarded the purposively sampled five ministries of Government of Nepal as the study area for the research. This is about 20 percent of the total study population. The detailed of the sampled ministries are given in the appendix section of the report. All the 90 (40 gazetted 3rd class officers, 20 non-gazetted 1st class, 14 non-gazetted 2nd class, and 16 classless servants) civil servants working in the administrative sections of the sampled five ministries were regarded as the universe for the study. From this population, the researcher has included all of them as informants in the study. The list of the study population also has been given in the appendix section of the report.

3.6 Tools/Techniques of Data Collection

The study has used the following tools/techniques of data collection

(a) Questionnaire

A comprehensively administered questionnaire was sent to respondents through mail. All of the respondents sent back questionnaire filling up timely.

(b) Key informant Interview

A semi-structured interview schedule was developed and used in the study to collect the views of the informants that were not covered by the questionnaire.

(c) Field Survey and Notes

Field survey was conducted and the observed facts were recorded in the note while using this tool to collect data for the study. It helped to collect information about practical aspects of the status of the civil servants in relation to dalit and non-dalit relationship in the working site.

(d) Case Study

Case study was another method of data collection. The specific cases of the subject matter related to the study was collected and included in the study. Some of the studied cases were kept in the appendix section of the report.

(e) Document study

The relevant secondary data were collected from related books, reports, journals, published and unpublished dissertation, websites etc relevant and related to the topic and subject area of the study.

3.7 Method of Data Analysis

After the collection of data from the field, the data were processed with the help of computer by using manual entry package. Entry, verification, editing and tabulation of the data were made to analyze the results. The data were presented in the form of suitable frequency tables. Simple statistical tools like percentage, ratio and average have been used during the analysis. As a whole, a quantitative-qualitative (mixed) technique was used to analyze the collected data.

3.8 Limitations of the Study

The study had the following major limitations:

-) It was limited only to the five sampled ministries of GoN

-) Only the administrative section was taken into the consideration while collecting the data
-) Only the 90 (40 gazetted 3rd class officers and 20 non-gazetted 1st class, 14 non-gazetted 2nd class, and 16 classless servants) civil servants were involved in the study

CHAPTER FOUR

THE TREND OF DALIT PARTICIPATION IN CIVIL SERVICE

This chapter has dealt with the trends of dalit participation in civil service of Nepal. For the convenience of the presentation, the trend has been studied in different sub-headings.

4.1 Present Status of People's Participation in Nepalese Civil Service

Civil service is regarded as the permanent government of the nation. Nepalese permanent government was not so inclusive in terms of both gender and caste/ethnicity before. However, the political change of 2062/063 BS has made change in the service sector and made provision of the inclusion of all the strata of the society, which created an opportunity for dalit and other marginalized group to be included in the public service sector.

As the participation of dalit in the civil service of Nepal is concerned, the political change of 2007 has opened the door of affirmative action and started the recruitment of dalit personnel. The civil service act of Nepal has made provision of 9 percent reservation seat for the affirmative action to make equitable participation in the public service sector. However, what is interesting is the weak government record keeping system where the record of actual data related the participation of dalit personnel in civil service is not updated in public service commission.

During the period of field study, I have visited PSC and consulted the concerned authority to elicit the actual data of dalit civil personnel working in Nepal. My intention was to collect the data related to the number of dalit personnel appointed after 2007 to find out the trends of dalit participation in Nepal. But, I found no such data instead I came to know that PSC has no such

record yet. It does not only make me sad, also explored the weakness of government mechanism in record keeping.

4.2 Dalit Participation in Civil Service

During the period of the study, an attempt has been made to explore the trends of dalit participation in civil service of Nepal. For this, it becomes necessary to study the annual service enrollment of dalit personnel. The study has included five different ministries of Government of Nepal in order to study the composition of the population. The purpose of studying this is to explore the participation status of dalit civil servant in the administration. This has only included the participation in the administrative section of the selected ministries. There are altogether 90 civil servants in the administrative section of the selected five ministries. Among them, 10 percent of which are dalits. According to the data, Ministry of Labor and Employment and Ministry of Education has only one dalit employ in the administration. Similarly, Ministry of Home has three dalit servants. The Ministry of Finance and Ministry of General Administration both has each two-dalit personnel. By this, it is seen that altogether 10 percent dalit participation is there in the civil service on Nepal.

4.3 Gender Wise Composition of Respondent

Dalit participation in the sampled ministries has been attempted to study based on the gender.

Table No. 1
Gender Wise Composition of Sampled Population

SN	Names of the Ministries	Dalit			Non-dalit			Total
		M	F	T	M	F	T	
1	Ministry of Education	1	-	1	14	2	16	17
2	Ministry of General Administration	2	-	2	10	2	12	14
3	Ministry of Finance	1	1	2	13	4	17	19
4	Ministry of Home Affairs	2	1	3	15	5	20	23
5	Ministry of Labor and Employment	1	-	1	12	4	16	17
Total		7	2	9	64	17	81	90

Source: Field survey, 2013

The data presented in the table no.1 shows that there are only two (22%) dalit female personnel in the administrative section of the five sampled ministries. That is 88 percent of the total dalit servants are male. By this, too little female participation from dalit community is observed in the civil service.

As the participation of female from non-dalit community is concerned, there are 17 (26.50%) female workers in the administration of the sampled five ministries. That is 73.50 percent of the total civil servants from non-dalit group are male. This shows that female's participation in civil service is very low in comparison to male. Further, the number of female dalit civil servants is lesser than that of the females of non-dalit community.

4.4 Rank Wise Status of Respondent

The studied personnel have been classified in terms of their rank to find out the rank wise participation of dalit personnel in the civil service. The table 1 has

also presented the rank wise data of the personnel in the administration of the sampled ministries.

Table No.2
Rank Wise Status of Sampled Population

Names of the Ministries	Population	Gazetted			Non-Gazetted				Total
		1 st	2 nd	3 rd	1 st	2 nd	3 rd	other	
Ministry of Education	Dalit	-	-	-	-	1	-	-	1
	Non-dalit		2	5	3	2	3	1	16
Ministry of General Administration	Dalit	-	-	1	1	-	-	-	2
	Non-dalit	-	2	2	2	3	2	1	12
Ministry of Finance	Dalit	-	-	-	1	1	-	-	2
	Non-dalit	1	2	5	4	1	2	2	17
Ministry of Home Affairs	Dalit	-	-	1	1	-	-	1	3
	Non-dalit	1	2	6	4	2	2	3	20
Ministry of Labor and Employment	Dalit	-	-	-	1	-	-	-	1
	Non-dalit	-	1	3	4	3	3	2	16
Total		2	9	23	21	13	12	10	90

Source: Field survey, 2013

According to the data, only two dalit personnel are found of gazetted third class of which both of them are male. Rest of others all are in the non-gazetted rank. However, from the non-dalit group, two of the personnel are gazetted first class, nine of them are gazetted second class and 21 of them are in the gazetted third class. Similarly, are found working in non-gazetted rank from the non-dalit group. By this too, the in-service position of dalit personnel is not found of the high rank in the civil service due to the latest entrance in the public service sector.

CHAPTER FIVE
INTERACTION PATTERN AND UNTOUCHABILITY PRACTICE
BETWEEN DALIT AND NON-DALIT PERSONNEL

In this chapter, we discuss about the interaction pattern between dalit and non-dalit civil staffers in the working place. Here, interaction means communicational relationship between people. As the issues of dalit people in Nepal is the issue of social identity and dignity, untouchability is one of the greatest social evil, which could not be abolished so easily just talking theoretically and creating legal laws.

When talking about the sociological perspectives, discrimination means treating some people differently from others in the society as well as almost all the sphere of the national mainstream. Among these, the caste-based discrimination rooted in untouchability is a serious social phenomenon, which is partially related to social tradition and mainly related to the low level of social awareness of the people in the society. Here we just talk about the discrimination happening when an employer interact one employee less favorably than others influencing by caste.

5.1 Discrimination Pattern

Interaction pattern refers to the pattern of communication. That is, it refers to how communication is interacted between two or more interlocutors. As my study is concerned, we talk about the interaction pattern between dalit and non-dalit civil personnel in Nepalese public service sector.

The adoption of equal opportunities laws aim to create a 'level playing field' so that people are employed, paid, trained and promoted only because of their skills, abilities and working performance in the service. Discrimination could be happening, based on gender, marriage or civil partnership, gender reassignment, pregnancy and maternity leave, sexual orientation, disability,

race, color, ethnic background, nationality, religion or belief and age, as well as the contract for working term. It is the micro level of the sectors where discrimination happens. No matter what the forms of discriminations is all the discriminations are punishable against the law.

As the interaction between dalit civil personnel in the selected study area is concerned, the discriminated pattern in professional group is much harder than the traditional discrimination. According to them, some of such forms of discrimination that they possibly face are denial to give job description, rejection to delegate the power, discrimination in incentive, training, transfer, and upgrading, under estimation of capability, and moral insult. More than this, making less participation in official interaction, dispossessing to participants in communal and family gathering, making limit in official phenomenon and abandon to more social gathering are some of other such practices that dalit personnel observed and faced during the course of working period.

5.2 Social Relationship between Dalit and Non-dalit Personnel

The relationship between people and their social world refers to the social relationship. It assumes that people are engaged in and shaped by multiple relationships, events, and influences. Human experience and behavior is therefore explored, not only by taking a range of social and psychological factors into account but also importantly, by paying close attention to the meanings and interpretations that people attach to their diverse experiences.

Our society is described as a combination of different caste/ethnic group and accordingly is rooted the caste-based discrimination. According to the informants, there is sensitive and bitter discrimination in civil service, though this is slightly different from untouchability and purity issues. It is the discrimination at working place, which results always depressing in overall progress of the service sector. To explore the status of discrimination in the work field, an attempt has been made to collect the views of the informants.

The research shows that only 22.22 percent of the total respondents have reported that they have good relationship in office with other non-dalit personnel. Similarly, for rest of 33.33 percent informants, the social relation in the work place is satisfactory. However, for other 44.44 percent respondents, their relation with other non-dalit personnel is not so satisfactory. According to them, knowingly or unknowingly, the personnel of non-dalit community try to humiliate them and make psychological effects either by saying or by behaving something differently.

5.3 Discriminatory Practices in the Work Place

Discriminatory practices in the work place do not create internal wills to work efficiently. Unsuitable office environment can affect an extremely negative way in the work. Unhappy workers will become less productive and less willing to provide good work to the company and customers. Maintaining clear lines of communication between the office staff and management is an important first step when trying to boost office morale. Building trust and understanding within the company will allow the employees to work closely with each other on projects and present an open communication platform to resolve problems as they occur. The workplace provides an amazing assortment, converging people from diverse cultures, gender, race, age group and nationality under a single roof. If it is not managed well, it disturbs the office environment and affects the services provided by the office.

Apart from the fact that the employees are working for the same organization, their disparities and differences are more striking. Workers may vary in their efficiency levels and some might be at the pinnacle of their capabilities while some others prove to be a misfortune. This at times breeds favoritism and prejudice in the employers resulting in illegal release and discriminations. Further, workers may single out their co-workers on the grounds of religion, race, or sex. Discrimination takes many consequences like ancestry, physical

disability, mental disability, medical condition, marital status, or sex, which can be a ground for differential treatment. Employees are entitled to a dignified exit in the event of firing and an equitable treatment while being part of the organization.

According to the discussion and interaction between the dalit civil servants during the period of the field study, they have faced discriminatory behavior from the personnel of non-dalit group. The major forms of discrimination that they are facing are as discussed below:

5.3.1 Forms of Discriminations at Work Place

The Interim Constitution of Nepal, 2007 have guaranteed equal fundamental rights and explicitly prohibit discriminative treatment to any of its citizens on grounds of his/her origin, race, color caste and creed making the practice punishable by law. The Civil Liberties Act 1954, the Citizens Right Act 1970, the Legal Aid Act 1998, and the Local Self Governance Act, 1999 also sought judicious and due reforms in providing equal treatment to all the citizens. Despite of these legal provisions such attempts failed largely, and the practice contentious unabated, however to a minor size. This is found rooted in civil service as well. The table 9 has presented the data related to the forms of discrimination that dalit servants faced at the work field.

As pabitra bk(name changed) personnel from ministry of education said she is provides less responsibility by her immediate boss by thinking another personnel from non dalit group is more capable to perform duty. She also added there is great discrimination in civil service between dalit and non dalit personnel like Rejection to delegate the power at work, Discrimination in providing responsibility, Under-estimation of capability for work. This type of discrimination in public service can be the great mental torture for the service provider and mentally not healthy personnel cannot give their synergetic input for nation bulding.

There is seen discrimination in eating and drinking together with dalit staff as well as abandon to social gathering within the group in public service said Meghraj Sankar (name changed) of ministry of general administration. He felt several times these kind of discrimination during his professional life. This type of discrimination made him passive for working together culture or team work also. In this way, it seems still collective aim will not be achieved for the better service of the governance with cast base discrimination.

Discrimination in providing training & scholarship, Discrimination in transfer and upgrading are also existing discrimination forms of civil service. Some of respondents shared very sad experience about how bad discrimination forms are still working in public service. Utsab Basyal (name changed) one of the personnel of the selected ministry said he was not given any training and scholarship during his work tenure of 11 years in public service and at the same time most of his colleagues who were employed together have finished their double degree with scholarship from abroad. And some of them got their transfer differently as their claim, while he has only one time experience of transfer till date. He is no longer hopeful for his upgrade too because he has faced many discriminations for upgrading system among dalit and non dalit personnel. It shows being the dalit personnel there are many challenges for discrimination in terms of training, scholarship, upgrade within the service. As the data presented above is concerned, dalit personnel are found facing different types of discrimination in the working site. Among them, rejection to delegate the power at work, and moral insult with mental torture are such two types of discriminations which all the informants faced/observed during the period of work.

5.4 Interaction Pattern

Interaction pattern refers to the way of communication between the interlocutors. As this study is concerned, it focuses on the interaction between dalit and non-dalit civil personnel in the civil service of Nepal.

As the discussion and interaction between the dalit informants during the field study is concerned, they have no direct experience of discrimination in interaction to each other. However, more than 66 percent (6 informants) of them have some experience of humiliated behavior in terms of caste-based discrimination at office. Rests of 33 percent only do not have such experience. Thus, some sorts of discrimination in interaction are privileged between dalit and non-dalit civil personnel. In this, the major forms of discrimination in interaction are found as below:

1. Don't want to interact

Sarita (name changed) is working at the administrative section of ministry of education as classless worker. She is working there for past seven years. She told that she had not experienced any open interaction between her and other non-dalit civil personnel in the ministry. According to her, during this long course of time, they do not want to interact freely and openly with her as same as they interact with other non-dalit personnel of the same rank. This is not a single case. Some other dalit personnel understudy has also found facing such form of discrimination in the working site.

2. Humiliation in interaction

The study found that humiliation in interaction is a common form of discrimination privilege between dalit and non-dalit personnel. During the informal discussion, almost all the informants had shared about the faced discriminatory behavior that is imposed by their non-dalit coworkers. According to a person working in the administrative section of the Ministry of General Administration, their non-dalit coworkers used to humiliate him by saying "how the work done by dalit becomes better" if some mistake commenced in work. Similar types of experience had with a female dalit civil servant working in the Ministry of Finance. These showed and clearly proved

that humiliation in interaction is existed between dalit and non-dalit personnel in the working site.

3. Don't want to share official information properly

As no interaction and humiliation in interaction is existed, it is common to have the situation having no proper sharing of information between dalit and non-dalit personnel. Although no more cases were discovered, an officer working in the Ministry of Labor and Employment had told that he had some practical experiences of not sharing official information as well as documents to him. As he heard himself a talk between two non-dalit personnel about a plan of not sharing an official information regarding a foreign tour from the office, they were discussing if he knew and (dalit personnel) also went along with the team to abroad, it will be difficult in accommodation and food.

4. Satire based on caste in interaction

Seema Ghimire (name changed) working in the Ministry of Finance had an experience of satire in talking based on caste based discrimination. She was only dalit personnel in the administrative section for a long time. During this period, she told that her coworkers used to say different Nepali proverbs sentencing with dalit like "rajako kam chhodi kamiko dewali" "sarkiko jati hattile pni khadain" etc. indirectly indication to her. While another section officer also came transferring from another department, this action gradually decreased. Santosh Thagunna also had the similar type of experience during the period of work. By this, it can also be said that satire based on caste in interaction is still in practice among dalit and non-dalit personnel.

5. Tendency of group- insult in speech

As same as caste based discrimination, Kishor Biswas (name changed) working in the Ministry of Home Affairs reported that there is the tendency of group-insult against dalit by the non-dalit personnel. They showed different discriminatory behaviors as well as insult in talking to dalit personnel. By this,

it is clear that some of the dalit civil personnel are facing any sorts of discriminatory behavior in the interaction in work field. Among this, five different forms of interaction discrimination are observed in practice.

5.5 Untouchability Practice

Not only the discrimination in interaction, even a sheer discrimination in the name of touchability and untouchability also found existed in the work in civil service of Nepal between dalit and non-dalit personnel. According to more than 55 percent of the respondent, they have faced the discrimination based on untouchability during the period of work. For rest of other 45 percent, they have not observed this type of discrimination in title of untouchability.

According to the informants faced discrimination of untouchability in the civil service, the followings are the major forms of discrimination that the non-dalit civil servants imposed up on them:

They do not like to eat and drink together

They do not attain or participation in any kind of family feast with dalit colleague

They do not invite in any kind of family feast organized by them

They seat in a separate place far from dalit colleague while in the meeting in a sense to eat and drink separately from dalit colleague

The non-dalit colleague make gathering with dalit personnel limitedly outside the house and their family

Non-dalit colleague do not maintain honest buffet relation with warm sensitivity

By this too, it is clear that there are still some sorts of discrimination based on touchability between dalit and non-dalit personnel in the civil service of Nepal.

5.6 Ways to Eliminate Discrimination

We know that the discrimination in employment and occupation means treating people differently and less favorably because of characteristics that are not

related to their merit or the requirements of the job. These characteristics include race, color, sex, religion, political opinion, national extraction and social origin. Human development and human dignity both depend on freedom from discrimination at workplace.

Eliminating discrimination is essential if individuals are to be able to freely choose their professional paths, develop their talents and skills and be rewarded according to merit. Discrimination produces inequalities in the labor market and unfair disadvantages. Fairness and justice at the workplace boosts the self-esteem, morale and motivation of workers. A more productive and loyal workforce combined with efficient management of human resources makes for more productive and competitive enterprises. Discrimination creates stress, lowers morale and motivation, affects self-esteem and reinforces prejudices. The risk of social tension and conflict can be reduced when opportunities are more evenly distributed among different groups in society.

Discrimination at workplace will not disappear just because it is forbidden. Effective enforcement institutions, positive action, unbiased education, training and employment services, and data to monitor progress are also necessary. This mix of policies and instruments is essential, whatever the form of discrimination. Both formal and informal barriers to equality must be dismantled. Measures to promote equality, need to take account of diversity in culture, language, family circumstances, and the ability to read and to deal with numbers.

Other important avenues for combating this constantly changing phenomenon include strengthening the capacity of employers and workers' organizations and making those organizations more representative. The workplace is a strategic entry point to free society from discrimination. When the workplace brings together workers of different races, sexes and ages, for example, and treats them equally, it helps build a sense of common purpose. By doing so, it defuses stereotypes and prejudices that are at the heart of discrimination. Combating

discrimination at the workplace can also help reduce disadvantages such as in education resulting from discrimination that people may have suffered at earlier stages in life. As caste based discrimination is a form of mental and perceptual entity, it cannot be abolished until the thought of the people be changed and the equity and equality be established mentally.

As explored by the study, dalit staffs are least invited by the non-dalit staffs in their home on different feast and festivals. According to the informants, only those non-dalit staffs invited the dalit staffs who can share the food on the same table. Those, who invited at their home, generally do not discriminate in terms of touchability and untouchability. According to most of the dalit informants, the non-dalit coworkers either do not invite or do not show discriminated behavior if invited at such family gatherings. However, only some of the staffs called for such feast and festivals in the home.

CHAPTER SIX

SUMMARY, CONCLUSION

This chapter of the study has dealt with the summary, conclusion and recommendations of the study. For the convenience of the presentation, the summary, conclusion and recommendations have been presented separately in three different sub-headings below.

6.1 Summary of the Study

The study entitled **THE RELATIONSHIP BETWEEN DALIT AND NON-DALIT PERSONNEL IN CIVIL SERVICE OF NEPAL** is an attempt to examine the relationship between dalit and non-dalit personnel in civil service of Nepal. The study aims to explore the trend of dalits' participation in civil service of Nepal. Further, it attempts to find out the interaction pattern and untouchability practice between dalits and non-dalit colleagues in civil service of Nepal. To obtain these objectives, the study has included the purposively sampled five ministries of Government of Nepal as the study area for the research. This is about 20 percent of the total study population.

The study has used both the primary and secondary sources of data. However, the main source of information was the primary data. The dalit and non-dalit personnel working under civil service in the administration section of the sampled ministries were regarded as the source of primary data. The researcher has used different books, journals, articles, previous study report as well as some other published and unpublished literatures as the source of secondary data. These literatures have been reviewed to build the theoretical backbone of the study.

The study has used exploratory and descriptive qualitative research design to carry out the analysis. The explorative research design helped to explore the

current practices and trends of dalit participation in bureaucracy. Likewise analytical research design facilitated to find out the interaction pattern and untouchability practice between dalits and non-dalit colleagues in civil service of Nepal.

Census method is used as the method for data collection. This is why; the researcher has taken/included all the civil servants from the sampled area in the study. All the 90 (40 gazetted 3rd class officers and 20 non-gazetted 1st class, 14 non-gazetted 2nd class servants, and 16 classless servants) civil servants working in the administrative sections of the sampled five ministries were regarded as the universe for the study. From this population, the researcher has included all of them as informants in the study. Questionnaire, semi-structured interview schedule, field survey and notes, case study, and document study were the tools for data collection.

The study found that the political change of 2062/063 made some equitable provisioned to include all the people of the nation in the national mainstream. In this context, the second amendment of the Civil Service Act, 2064 adopted the principle of positive discrimination and attempted to include all the people of the nation in the mainstream without any discrimination. The amendment provisioned that the 45 percent of the total seats in the civil service is reserved for special purpose especially for the people of marginalized group. It includes female (33%), indigenous nationalities (27%), People of central terai (madhesi) (22%), dalit (9%), Handicapped (5%), and people from remote area (4%). In this amendment, the districts like Achham, Kalikot, Jajarkot, Jumla, Humla, Mugu, Bajhang, Bajura, and Dolpa were recognized as the districts of remote area.

The interim constitution of Nepal, 2063 has mane different provision of social inclusion and participation with positive discrimination. Under the fundamental rights of equality, the equal provision of employment has been provisioned.

Similarly, the rights against touchability and racial discrimination have provisioned equitable opportunities irrespective of race, ethnicity, religion, gender, language and so on. As same as this, the rights to employment and social security have provisioned equitable access of all the people in all sorts of employment opportunity. By this, dalit's participation in civil service is increased and still is in the increasing ratio. This shows the positive and increasing trends of dalit participation in Nepal.

As the study is concerned, there are altogether 90 civil servants in the administrative section of the selected five ministries. Among them, 10 percent of which are dalits. According to the data, Ministry of Labor and Employment and Ministry of Education has only one dalit employ in the administration. Similarly, Ministry of Home has three dalit servants. The Ministry of Finance and Ministry of General Administration both has each two-dalit personnel. By this, it is seen that altogether 10 percent dalit participation is there in the civil service on Nepal.

To analyze it in terms of gender, there are only two (22%) dalit female personnel in the administrative section of the five sampled ministries. That is 78 percent of the total dalit servants are male. By this, too little female participation from dalit community is observed in the civil service. However, there are 17 (26.50%) female workers in the administration of the sampled five ministries. That is 73.50 percent of the total civil servants from non-dalit group are male. This shows that female's participation in civil service is very low in comparison to male. Further, the number of female dalit civil servants is lesser than that of the females of non-dalit community.

According to the study, more than 44 percent of the total dalit respondents are not satisfy with the social relationship and interaction pattern with the non-dalit colleague. The study showed that dalit civil servants have faced discriminatory

behavior from the personnel of non-dalit group. The major forms of discrimination that they are facing are as below:

-) Rejection to delegate the power at work
-) Discrimination in providing responsibility
-) Under-estimation of capability for work
-) Discrimination in eating and drinking together
-) Discrimination in providing training & scholarship
-) Discrimination in transfer and upgrading
-) Moral insult with mental torture
-) Non-cooperative interactions at office
-) Abandon to more social gathering

The interaction pattern is concerned; they have no direct experience of discrimination in interaction to each other. However, more than 66 percent (6 informants) of them have some experience of humiliated behavior in terms of caste-based discrimination at office. Rests of 33 percent only do not have such experience. Thus, some sorts of discrimination in interaction are privileged between dalit and non-dalit civil personnel. The major forms of discrimination in interaction are:

-) Don't want to interact
-) Humiliation in interaction
-) Don't want to share official information properly
-) Satire based on caste in interaction
-) Tendency of group- insult in speech

The study showed that dalit civil servants are facing discrimination in the name of touchability and untouchability in the work in civil service of Nepal as well. According to more than 55 percent of the respondent, they have faced the discrimination based on untouchability during the period of work. For rest of other 45 percent, they have not observed this type of discrimination in title of untouchability. The study showed the followings as the major forms of

discrimination that the non-dalit civil servants imposed up on dalit civil servants.

-) They do not like to eat and drink together
-) They do not attain or participation in any kind of family feast with dalit colleague
-) They do not invite in any kind of family feast organized by them
-) They seat in a separate place far from dalit colleague while in the meeting in a sense to eat and drink separately from dalit colleague
-) The non-dalit colleague make gathering with dalit personnel limitedly outside the house and their family
-) Non-dalit colleague do not maintain honest buffet relation with warm sensitivity

6.2 Conclusion of the Study

People's social status determines his/her level of social dignity and identity. Thus, the forms of discrimination differ according to the status of the person. As this study is related to the civil servants of Nepal, the level of caste-based discrimination is found lower than that of other dalit people in the society. The study shows that the relation between Dalit and other caste/ethnic groups was satisfactory. However, higher number of Dalit civil servants fell humiliated by non-dalit co-workers. On the other hand, higher the numbers of Dalit civil servants were not discriminated against their relation with people of caste/ethnic groups at office and respected in their office.

The study showed that dalit civil servants have to face the discrimination in getting training, eating food and drinking, getting scholarship, interaction with non-dalit stakeholders/service receivers, mental torture, false charging, transfer providing responsibility, promotion, abusing nature of interaction, non-co-operative interaction, and conflict nature of interaction. As the interaction pattern is concerned, dalit informants experienced that their non-dalit co-workers do not want to interact, humiliation in interaction, do not want to share

official information properly; satire based on caste in interaction, and expresses the tendency of group- insult in speech.

In relation to untouchability practice, the study observed some forms of untouchability practices. The major ones are they do not like to eat and drink together, they do not attain or participation in any kind of family feast with dalit colleague, they do not invite in any kind of family feast organized by them. Similarly, others are they seat in a separate place far from dalit colleague while in the meeting in a sense to eat and drink separately from dalit colleague, the non-dalit colleague make gathering with dalit personnel limitedly outside the house and their family, and non-dalit colleague do not maintain honest buffet relation with warm sensitivity.

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4. Have you ever been humiliated by other (non-dalit) staff in your professional life? If yes, describe type of humiliation and possible reason for making/feeling humiliation.

5. Have you invited dalit/non-dalit colleague in your family gathering?

6. Do the non-dalit personnel invite Dalit personnel like you in their family gathering? If yes, how often do they invite? If no, why do they do so?

7. Are you observing/facing any sorts of caste based discrimination in the work? If yes, please indicate in the following table:

Discrimination	In Office	In Private Place
Denial to eat sitting with Dalit/non-dalit		
Participate in gathering		
Making humiliation differently		
Handover authority/ leadership		
Providing opportunity		
Implementation of work		

8. In your opinion, what are the most important reasons for discrimination in working place/private place?

Possible Reasons	In Office	In Private Place
Low performance		
Lack of awareness		
Lack of individual/inter personal respect		
Unknowing significant of individual efforts on Good governance		
Discriminators are not transformation oriented		

9. Please, enter your perception regarding untouchability practices in intellectual circle and way of illuminate.

10. What is the trend of Dalits' participation in civil service of Nepal?

11. How do they maintain their relation with non-dalit castes in the worksite?

12. How do the non-dalit personnel practice untouchability with their dalit colleagues in the worksite?

13. How do you observe the interaction pattern and untouchability practice between dalits and non-dalit colleagues in civil service of Nepal?

14. What are the forms of different caste based discrimination patterns that you felt or observed in the worksite?

15. How is the social relationship between dalit and non-dalit personnel at work? Please indicate in the following table:

Status of Social Relation	Frequency	Percent
Excellent		
Good		
Satisfactory		
Unsatisfactory		
Bad		

16. What are the forms of discriminations that you observed at work place?

17. What forms of discrimination in interaction do you found at practice?

18. How can the caste-based discrimination at work be eliminated?

Thank You for Kind Cooperation

Appendix-2: Observational Checklist

1. The Composition of Sampled Population

SN	Names of the Ministries	Dalit	Non-dalit	Total
1	Ministry of Education			
2	Ministry of General Administration			
3	Ministry of Finance			
4	Ministry of Home Affairs			
5	Ministry of Labor and Employment			
Total				

2. Gender Wise Composition of Sampled Population

SN	Names of the Ministries	Dalit			Non-dalit			Total
		M	F	T	M	F	T	
1	Ministry of Education							
2	Ministry of General Administration							
3	Ministry of Finance							
4	Ministry of Home Affairs							
5	Ministry of Labor and Employment							
Total								

3. Rank Wise Status of Sampled Population

Population	Names of the Ministries	Gazetted			Non-Gazetted				Total
		1 st	2 nd	3 rd	1 st	2 nd	3 rd	other	
Dalit	Ministry of Education								
Non-dalit									
Dalit	Ministry of General Administration								
Non-dalit									
Dalit	Ministry of Finance								
Non-dalit									
Dalit	Ministry of Home Affairs								
Non-dalit									
Dalit	Ministry of Labor and Employment								
Non-dalit									
Total									

4. The Status of Dalit Participation

SN	Name of Ministries	Gazetted			Non-Gazetted				Total
		1 st	2 nd	3 rd	1 st	2 nd	3 rd	other	
1	Ministry of Education								
2	Ministry of General Administration								
3	Ministry of Finance								
4	Ministry of Home Affairs								
5	Ministry of Labor and Employment								
Total									

Appendix-3: Interview Schedule

-) What is the trend of Dalits' participation in civil service of Nepal, in the recent time?
-) How do dalit personnel maintain their relation with non-dalit castes in the worksite?
-) How do non-dalit personnel maintain their relation with dalit castes in the worksite?
-) How do the non-dalit personnel practice untouchability with their dalit colleagues in the worksite?
-) How is the interaction pattern between dalit and non-dalit personnel moving on?
-) What are the major forms of discrimination that are privileged in the workstation between dalit and non-dalit personnel?
-) How can these forms of caste based discrimination be eliminated?

Appendix-4: Detail List of Universe and Census

SN	Name of the Ministry	Name of the Personnel	Post at Work
1.	Ministry of Education		
2.	Ministry of Education		
3.	Ministry of Education		
4.	Ministry of Education		
5.	Ministry of Education		
6.	Ministry of Education		
7.	Ministry of Education		
8.	Ministry of Education		
9.	Ministry of Education		
10.	Ministry of Education		
11.	Ministry of Education		
12.	Ministry of Education		
13.	Ministry of Education		
14.	Ministry of Education		
15.	Ministry of Education		
16.	Ministry of Education		
17.	Ministry of Education		
18.	Ministry of General Administration		
19.	Ministry of General Administration		
20.	Ministry of General Administration		
21.	Ministry of General Administration		
22.	Ministry of General Administration		
23.	Ministry of General Administration		

24.	Ministry of General Administration		
25.	Ministry of General Administration		
26.	Ministry of General Administration		
27.	Ministry of General Administration		
28.	Ministry of General Administration		
29.	Ministry of General Administration		
30.	Ministry of General Administration		
31.	Ministry of General Administration		
32.	Ministry of General Administration		
33.	Ministry of Finance		
34.	Ministry of Finance		
35.	Ministry of Finance		
36.	Ministry of Finance		
37.	Ministry of Finance		
38.	Ministry of Finance		
39.	Ministry of Finance		
40.	Ministry of Finance		
41.	Ministry of Finance		
42.	Ministry of Finance		
43.	Ministry of Finance		
44.	Ministry of Finance		
45.	Ministry of Finance		
46.	Ministry of Finance		

47.	Ministry of Finance		
48.	Ministry of Finance		
49.	Ministry of Finance		
50.	Ministry of Finance		
51.	Ministry of Finance		
52.	Ministry of Finance		
53.	Ministry of Finance		
54.	Ministry of Finance		
55.	Ministry of Finance		
56.	Ministry of Home Affairs		
57.	Ministry of Home Affairs		
58.	Ministry of Home Affairs		
59.	Ministry of Home Affairs		
60.	Ministry of Home Affairs		
61.	Ministry of Home Affairs		
62.	Ministry of Home Affairs		
63.	Ministry of Home Affairs		
64.	Ministry of Home Affairs		
65.	Ministry of Home Affairs		
66.	Ministry of Home Affairs		
67.	Ministry of Home Affairs		
68.	Ministry of Home Affairs		
69.	Ministry of Home Affairs		
70.	Ministry of Home Affairs		
71.	Ministry of Home Affairs		
72.	Ministry of Home Affairs		
73.	Ministry of Labor and Employment		
74.	Ministry of Labor and Employment		
75.	Ministry of Labor and Employment		

76.	Ministry of Labor and Employment		
77.	Ministry of Labor and Employment		
78.	Ministry of Labor and Employment		
79.	Ministry of Labor and Employment		
80.	Ministry of Labor and Employment		
81.	Ministry of Labor and Employment		
82.	Ministry of Labor and Employment		
83.	Ministry of Labor and Employment		
84.	Ministry of Labor and Employment		
85.	Ministry of Labor and Employment		
86.	Ministry of Labor and Employment		
87.	Ministry of Labor and Employment		
88.	Ministry of Labor and Employment		
89.	Ministry of Labor and Employment		
90.	Ministry of Labor and Employment		
Total	6	90	4