

CHAPTER- I

INTRODUCTION

1.1 Background of the Study

Nepal is a developing, land-locked, agricultural and remittance based country situated in the lap of Himalayas. More over it lies between the two highly populated countries India and China. It is an agricultural economy as 73.9 percent of the total population depend on agriculture sector (MoF, 2016). Nepal is a country of villages. Most of people are living in rural area and they are engaged in agriculture sector. Geographically, Nepal is divided into three regions namely: Mountain, Hill and Terai. The country has 15 percent Mountain, 68 percent Hill and 17 percent Terai region of the total land (DoI, 2017). In Terai the socio-economic condition is better than in mountain and hill due to comfort geographical structure and high productivity of the land. Most of the urban areas are located in the Terai. On the other hand, most of rural areas are located in the mountain and hill. So, the living standard of the people of mountain and hill is more complex and difficult than the people of Terai. The contribution of agriculture to GDP is 29.37 percent (MoF, 2016).

Economically, Nepal is one of the poorest countries in the world but it is rich in the natural resources. The resources are underutilized due to the lack of capital, modern technology, political stability etc. The poverty and income inequality are the major problems in all over the Nepalese community. 21.6 percent Nepalese people lie below the poverty line (NPC, 2016). Income inequality is the main issue of the Nepalese economy that affects the consumption and savings pattern of the people. Income inequality shows the distribution gap between the poor and rich people of the country. Poor people are unable to meet their basic needs. Their marginal propensity to consume is very high and saving is very low. But rich people are using luxurious goods and enjoying luxurious life. They spend on unproductive sector. So, inequality brings social conflict and that hampers welfare of the economy.

The Constitution of Nepal (2015) has declared the country a Federal Democratic Republic with seven states. It is further divided into 753 local levels including 460

Rural-Municipalities, 276 Municipalities, 11 Sub-Metropolises and 6 Metropolises (Nepal Gazette published on 2017). There are 77 districts in Nepal.

Dalits in Nepal are a historically state victimised disadvantaged community who have been compelled to lag at the bottom of the social structure and excluded from national development mainstream due to the caste system and extreme Hinduism for centuries. The National Civil Code, 1854, (Muluki Ain) legalized the caste system and established it as the basis of social mobility. It laid out detailed codes for inter-caste behaviour and specified punishments for their infringement. Such discriminatory legal system and hierarchical social structures, in course of time, formed as a rigid 'value system' and 'codes of social behaviour and practices'. This value system and attitude is still dominant in every sphere of the society, which is propelling 'untouchability' and 'caste-based discriminations' though it is constitutionally and legally prohibited. Caste based discrimination and untouchability are also in practices within Dalit community that is intra-Dalit discrimination (Sharma, 2010).

According to the government's figures, Dalits comprise 13 percent of Nepal's total population. However, Dalit civil society claims it to be about 20 percent; a demographic survey conducted by NNDSWO provides evidence to the claim. Within the Dalit community, there are dozens of sub-caste groups from the hills, the Terai and Newar community (NNDSWO, 2016).

The study is focused on the demographic and socio-economic status of Dalit community of Painyu Rural-Municipality Ward No.6. The study area is only ward No. 6. The study is limited to the demographic and socio-economic status of Dalit community in Painyu Rural-Municipality Ward No.6 in Parbat district of Western Region in Nepal.

1.2 Socio-Economic Status of Dalits

The Dalits lag far behind in their income (the lowest PCI), education (the lowest rate of literacy and enrolment) and other human development indicators (the lowest HDI). Dalits' overall have the lowest household incomes roughly half the average incomes of Brahman-Chhetri households and less than a third that of Newar households; the Madhesi Dalits have the lowest per capita incomes of all. Dalits comprise the poorest community in Nepal, in terms of all poverty measures (income, consumption and

human development). Their land holdings are small and landlessness is extreme among Dalits (15% Hill and 44% Madhesi Dalits). The Nepal Living Standards Survey (NLSS, 2009), estimated that almost half of Hill Dalits (48%) fall below the poverty line and incidence of poverty among the Terai Dalits (46%), which is 15 percent higher than the national average (31%) (Aahuti, 2009).

The literacy rate among Dalits has grown in absolute terms but the gap between their literacy (33.8%) and the national average (54%) is still wide. The NLSS, 2009, reveals that only 12 percent of Brahmins, Chhetris and Newars have not been to school, compared to 52 percent of the Hill Dalits and 47 percent of the Terai Dalits. Because of illiteracy, ignorance and other socio-economic factors, their living conditions are unhygienic, contributing to their poor health. The Dalits do not have easy access to clean drinking water and they suffer from water-borne diseases (Aahuti, 2009).

Nepal is multi-ethnic, multi-religious, multi-cultural country where more than 70 ethnic groups are identified by government of Nepal. Among them Dalit is one. Dalits have about 13 percent of the total population in Nepal (Aahuti, 2009). In Hind caste system, Sudra is so treated as the lowest caste, engaged in manual labour and traditional crafts. In Nepal, Dalits are religiously, culturally, socially, and economically back-warded. They are discriminated on the basis of their caste. Nepal Dalit Commission has listed 22 intra-castes of Dalit in Nepal (Aahuti, 2009). They are economically exploited, politically voiceless and socially humiliated. Most of the Dalit in the country are illiterate and unskilled labours who are blacksmiths, tailors, labours, shoes makers, artisans, musicians, farmers, entertainers, cleaners, butchers and so on. However the high caste groups are traditionally educated and hold religious and bureaucratic jobs. Most of the Dalits are engaged in different sectors such as wage labour, agriculture labour and traditional occupation. Per-capita income of the Dalit is very low than the other caste. In national figure, large share of poverty is covered by Dalit community. There are not opportunities for Dalit community in the governmental and development sectors. Per household consumption of Dalit community is about Rs. 10207 (CBS, 2011). This shows that living standards of Dalit community in the country is very low. Now days, educated and urban Dalits are

facing a difficult transition time in term of employment. Educated Dalits are unwilling to accept traditional jobs in rural areas.

1.3 Statement of the Problem

The socio-economic condition of the Dalit community in the country is very low. Most of the Dalit are facing to the subsistence level in the country. The causes of poverty and income inequality of the Dalit community are researchable. The economic development and living standard of the rural people is not satisfactory. This community is far from the sufficient health, standard level of education and quality of services provided by the government. Most of the Dalit families are having poor economic, social and political condition. This community is unknown about the importance of health and education because of their main priority is to maintain minimum level of subsistence. Due to lack of education they have are unable to have access in the main stream of the state and deprived from the opportunities. To fulfil their basic needs, they are going to India in order to do hard labour at lower wage rate. Among various socio-economic problems in Dalit community, the study has been investigated the following major issues which are outlined below:

- a) What is the demographical and socio-economic status of Dalit community in the study area?
- b) What is the poverty and income inequality level of Dalit community in the study area?

1.4 Objectives of the Study

The general objective of the study is to analyze the demographic and socio-economic status of Dalit community in Painyu Rural-Municipality Ward No.6 of Parbat district. The specific objectives of the study are as follows:

- a) To study the demographic and socio-economic status of Dalit community in the study area.
- b) To analyze the level of poverty and income inequality of Dalit community in the study area.

1.5 Significance of the Study

There has been number of studies conducted at national level on the other ethnic groups. But no study has been conducted in Painyu Rural-Municipality ward No.6 of Parbat District regarding socio-economic status of Dalit community. So this study is an attempt to analyze the socio-economic status of Dalit community of this Ward through micro-level of study. The government of Nepal and other political parties always raised the problems of Dalit community but they never initiated for the solution satisfactorily.

This study has been important for the ethnic explorer, policy maker, donors who want to alleviate poverty in Nepal and government programs of poverty alleviation. This study has been helpful to know on Dalit, who concern about them and it has help to the local government for the arranging the local development programs. It has been important for the National Dalit Commission to know the micro level of the socio-economic status of Dalit. In a nutshell, it has been important for the planners, researchers and Dalit right activities.

In the present study area Paiyun Rural-Municipality Ward No.6 of Parbat District, large number of Dalits with their own culture and traditions are found. They reside aloof from other caste beside Dalits. Therefore, a try to write about the socio-economic condition of Dalits has been an important work. Thus, it is in the sense that the generalization or the data from this study would be useful to all academicians, interested individuals and the development of social worker, NGOs/INGOs and GOs. Further, this study will be beneficial for the policy maker of the existing government which has announced so many decisions about Dalits.

1.6 Limitations of the Study

Sum limitations of the study are as follows:

- a) This study is based on primary as well as secondary data.
- b) The reliability and validity of data has not been examined.
- c) The study is limited only on demographic and socio- economic status of Dalits community in Parbat district and in some cases, may not be generalized as overall condition of the district or the country.

1.7 Organization of the Study

This research study has been divided into five chapters. The first chapter includes introduction, background of the study, statement of the problem, objectives of the study, significance of the study and limitations of the study. Similarly, the second and the third chapters briefly deal with literature review and research methodology of the study respectively.

The fourth chapter mainly analyzes the introduction of the study area and demographic and socio-economic status of the Dalits household population. On the basis of information gathered by the researcher during study from respondents and key informants and literatures, the fifth chapter includes summary of findings, conclusions and recommendations of the study.

CHAPTER -II

LITERATURE REVIEW

2.1 Review on Theoretical Concept

The Dalits lag far behind in their income (the lowest PCI), education (the lowest rate of literacy and enrolment) and other human development indicators (the lowest HDI). Dalits' overall have the lowest household incomes – roughly half the average incomes of Brahman-Chhetri households and less than a third that of Newar households; the Madhesi Dalits have the lowest per capita incomes of all. Dalits comprise the poorest community in Nepal, in terms of all poverty measures (income, consumption and human development). Their land holdings are small and landlessness is extreme among Dalits (15% Hill and 44% Madhesi Dalits). The Nepal Living Standards Survey (NLSS, 2010) estimated that almost half of Hill Dalits (48%) fall below the poverty line and incidence of poverty among the Terai Dalits (46%), which is 15 percent higher than the national average (31%). The literacy rate among Dalits has grown in absolute terms but the gap between their literacy (33.8%) and the national average (54%) is still wide. The NLSS, 2004, reveals that only 12 percent of Brahmins, Chhetris and Newars have not been to school, compared to 52 percent of the Hill Dalits and 47 percent of the Terai Dalits. The life expectancy of Dalits is lower (50.8 years) compared to the national average (59 years). On average Brahmins and Newars live 11 to 12 years longer than the Dalits. Infant mortality is much higher (116.5 per 1000 live births) compared to the national average of 75.2. Under-five mortality is also much higher (171.2 per 1000) than the national average (104.8 per 1000). The nutritional status of Dalits is poor and therefore they are vulnerable to infectious diseases. Health awareness among the Dalits is low. Because of illiteracy, ignorance and other socio-economic factors, their living conditions are unhygienic, contributing to their poor health. The Dalits do not have easy access to clean drinking water and they suffer from water-borne diseases (NNDSWO, 2016).

The income and consumption was developed from the economic theory that is related with human behaviour and nature. According to classical economists, there is always full employment in the economy and income constant. Classical economists believed that the main determinant of consumption is rate of interest. When interest rate goes up, higher portion of income is allocated for saving, so consumption declines. Consumption was regarded to be a negative function of rate of interest and saving was assumed to be a positive function or rate of interest.

After the publication of Keynes' book "The General Theory of Employment, Interest and Money (1936)", various studies have been done in the field of consumption. Keynes stated the fundamental psychological law of consumption. He argued that when the income of a community rises, consumption also rises. How much consumption rises in response to a given increase in income depends upon the marginal propensity to consume (MPC). However the consumption increases less than the increase in income. It means, the value of MPC is greater than zero and less than unity and there is positive relationship between income and consumption. According to Keynes, consumption is the function of income.

Mathematically, it can be expressed as

$$C = f(Y_d) \dots\dots\dots (i)$$

Where, C = Consumption

Y_d = Disposable income

This equation (i) expresses that the consumption is a function of income. This relationship is measured by average and marginal propensity to consume. The average propensity to consume shows the ratio of aggregate consumption expenditure to aggregate income. Mathematically, it is expressed as:

$$APC = C/Y$$

Where,

APC = Average propensity to consume

Y = Income

C = Consumption

On the other hand, marginal propensity to consume indicates the ratio of change in consumption due to the change in income. Mathematically it is expressed as:

$$MPC = \frac{\Delta C}{\Delta Y}$$

Where,

MPC = Marginal propensity to consume.

ΔC = Small incremental change in consumption.

ΔY = Small incremental change in income.

As income increases, consumption also increases but not by as much as the increase in income i.e. marginal propensity to consume is greater than zero but less than unity when the consumption function is linear. Keynesian linear consumption function can be written as:

$$C = a + bY_d \dots\dots\dots (ii)$$

Where,

C = Consumption

a = Autonomous consumption

b = Marginal propensity to consume

Y_d = Disposable Income

Equation (ii) is a short-run linear consumption function. As income is zero in short-run, he or she consumes from previous saving. Therefore, when $y = 0$, i.e. $c = a$. This amount is known as autonomous consumption.

The other type of consumption function is known as long-run consumption function, which shows a proportional relationship between income and consumption. Symbolically, it can be expressed as:

$$C = bY_d$$

Where,

C = Consumption

b = MPC

Y_d = Disposal income

In the long run case if $Y = 0$ then $C = 0$. In this case, consumption function begins from the origin. In this case both APC & MPC are equal & constant.

According to classical economists, consumption is mainly determined by the rate of interest not by the level of income. They regarded consumption as a negative function of the rate of interest. That means if rate of interest increases, the level of consumption decreases and vice versa. But at that time, their base of analysis was a full employment economy in which income was considered as constant or they assumed there is always full employment in economy and not variable in determining consumption.

Keynes J.M. (1936). the profounder of consumption function, emphasizes the importance of income in the argument of consumption function, neglecting other factors. According to him as income increases, consumption also increases but less than the increase in income. It can be expressed in other way that as income increases both average propensity to consume and marginal propensity to consume decreases.

Income plays a prominent role in determining consumption as expressed by J.M. Keynes was criticized by Pigou arguing that consumers' decision about consumption spending greatly influenced by the stock of wealth.

The permanent income hypothesis (PIH) is an economic theory attempting to describe how agents spread consumption over their lifetimes. First developed by Milton Friedman, it supposes that a person's consumption at a point in time is determined not just by their current income but also by their expected income in future years- their "permanent income". In its simplest form, the hypothesis states that changes in permanent income, rather than changes in temporary income, are what drive the changes in a consumer's consumption patterns. Its predictions of consumption smoothing, where people spread out transitory changes in income over time, departs from the traditional Keynesian emphasis on the marginal propensity to consume. It has had a profound effect on the study of consumer behaviour, and provides an explanation for some of the failures of Keynesian demand management techniques. Income consists of a permanent (anticipated and planned) component and a transitory (windfall gain/unexpected) component. In the permanent income hypothesis model, the key determinant of consumption is an individual's lifetime income, not his current income. Permanent income is defined as expected long-term average income. Assuming consumers experience diminishing marginal utility, they will want to smooth out consumption over time, e.g. take on debt as a student and also ensure savings for retirement. Coupled with the idea of average lifetime income, the consumption smoothing element of the PIH predicts that transitory changes in income will have only a small effect on consumption. Only longer lasting changes in income will have a large effect on spending. A consumer's permanent income is determined by their assets; both physical (shares, bonds, property) and human (education and experience). These influence the consumer's ability to earn income. The consumer can then make an estimation of anticipated lifetime income. A worker saves only if they expect that their long-term average income, i.e. their permanent income, will be less than their current income (Friedman, 1957).

The Absolute Income Hypothesis is a theory of consumption proposed by English economist John Maynard Keynes (1883–1946), and has been refined extensively during the 1960s and 1970s, notably by American economist James Tobin (1918–2002). Keynes' General Theory in 1936 identified the relationship between income and consumption as a key macroeconomic relationship. Keynes asserted that real consumption is a function of real disposable income, total income net of taxes. As income rises, the theory asserts, consumption will also rise but not necessarily at the same rate. When applied to a cross section of a population, rich people are expected to consume a lower proportion of their income than poor people. Marginal propensity to consume is present in Keynes' consumption theory and determines by what amount consumption will change in response to a change in income. While this theory has success modelling consumption in the short term, attempts to apply this model over a longer time frame have proven less successful. This has led to the absolute income hypothesis falling out of favour as the consumption model of choice for economists (Keynes, 1936).

Life-cycle hypothesis postulated by Albert Ando and Franco Modigliani in 1963 tried to explain the conflict between the APS observed from cross-section data and that observed from historical time-series data. According to their hypothesis, a typical individual has a flow of relatively low income at the early stage and end of life, but high during the middle of life. The individual does maintain a slightly increasing level of consumption throughout his life, and the present value of total consumption would not exceed the present value of total income during the lifetime. As in the life-cycle hypothesis, people smooth out fluctuations in income so that they save during periods of unusually high income and dissave during periods of unusually low income. Someone who looks ahead to a much higher future income consumes more accordingly. The life-cycle hypothesis suggests that in the early life, a person is a net borrower; in the middle years, the person will save much more to repay the debt and to put aside part of the income for retirement; in the later years, a person will dissave and consume more than income. Thus by relating the aggregate consumption function to the present value of the expected aggregate income, the APS (also the APC) should remain unchanged as time passes, other things being equal. In fact, if each person saves zero over his life, then the APS=0 and APC=1. The life-cycle hypothesis also introduced assets into the consumption function, and thereby gave a role to the stock market. A rise in stock prices increases wealth and thus should increase consumption while a fall should reduce consumption. Hence, financial markets also matter for consumption (www.google.com).

Relative income hypothesis states that the satisfaction (or utility) an individual derives from a given consumption level depends on its relative magnitude in the society (e.g., relative to the average consumption) rather than its absolute level. It is based on a postulate that has long been acknowledged by psychologists and sociologists, namely that individuals care about status. In economics, relative income hypothesis is attributed to James Duesenberry, who investigated the implications of this idea for consumption behaviour in his book (Duesenberry & James, 1949).

The Sudras were the untouchables. These people had no caste at all. They performed the most menial of jobs, such as dealing with dead bodies and cleaning toilets. Higher caste people believed that if they touched one of the castes-less, they would be contaminated and would need to go through cleaning rituals. Many believe the caste system began as a form of subjugation of local populations by the Aryan peoples who invaded and settled India. The Aryans were in the higher castes, and they put the native peoples of subcontinent into the lower castes. The system favoured those at the top economically, so they were motivated to maintain the status (<http://ask.yahoo.com/ask/20020722.html>)

2.2 Review at International Level

Dalit is a designation for a group of people traditionally regarded as untouchable. Dalits are a mixed population, consisting of numerous social groups from all over India; they speak a variety of languages and practice a multitude of religions. There are many different names proposed for defining this group of people, including untouchable caste. In 2001, the proportion of Dalit population was 16.2 percent of India's total population. The Dalit population is broadly distributed across Indian states and districts. In 2001, the state of Punjab had the highest proportion of its population as Dalit, at about 29 percent, and the state of Mizoram had the lowest at nearly zero. The government of India recognizes and protects them as Scheduled Castes. The term Dalit has been interchangeably used with term Scheduled Castes, and these terms include all historically discriminated communities of India out-caste and Untouchable.

While discrimination based on caste has been prohibited and untouchability abolished under the Constitution of India, discrimination and prejudice against Dalits in South Asia remains. Since its independence in 1947, India has implemented an affirmative policy of reservation, the scope of which was further expanded in 1974, to set aside and provide jobs and education opportunities to Dalits. By 1995, of all jobs in India, 17.2 percent of the jobs were held by Dalits, greater than their proportion in Indian population. In 1997,

India democratically elected K. R. Narayanan, a Dalit, as the nation's President. Many social organizations too have proactively promoted better conditions for Dalits through improved education, health and employment (www.google.com).

Global Report of the ILO (2012) analyzed that caste- based discrimination of the Dalit population in south Asia. The discrimination includes limited access to certain types of jobs education and lower wages. Asia is the region with the highest absolute number of forced laborers in the world. While it is uncertain how many of these come from a lower caste background, the ILO estimates that the incidence of bonded labour remains particularly severe among Dalits and indigenous people.

Unequal distribution of resources and exploitative relations of production have compelled most Dalits to live as landless and homeless. The share of the Dalits in the total cultivable land is one per cent only. The problem of untouchability does not allow them to improve their economic condition. As a result, their per capita income is among the lowest in the world. The caste system is still intact today but the rules are not as rigid as they were in the past. Because of western education, contact with foreigners, media, and modern communications, people are progressive in many aspects. In 1962, a law was passed making it illegal to discriminate against the untouchable castes. In practice however, discrimination still continues today. In the past, when Brahmins and Chetris came in contact with Sudras, they used to bathe. Now, some people just sprinkle water on their body and some do not even care at all. Today, Brahmins have land, work in the field and are involved in government service. Some Baisya and Sudra caste people are teachers, high officials, and successful politicians. Previously, Brahmins were not subject to the death penalty and were instead given the same status as cows in the Hindu religion. But now, the law equally treats all castes. Education is free and open to all castes. Discrimination is only done socially (<http://www.internet.cybermesa.com>).

2.3 Review on Nepalese Studies

Dalit are the de facto Untouchables of contemporary Nepal. Dalit refers to a group of people who are religiously, culturally, socially, economically and historically oppressed, excluded and treated as untouchables and they belong to different geographical region, language, culture and castes. according to the National Dalit Commission (NDC), Dalit are defined as “those community who, by virtue of atrocities of caste based discrimination and untouchability, are most backward in social, economic, educational, political and religious fields, and deprived of human dignity and Social justice”. Dalit are also known

as lower caste under the stratified hindu caste system originated some 3000 years ago. dalit faces an estimated 205 forms of discriminatory practices their daily life. dalit community occupies 13% of total population (Although Dalit activist claim to be over 20%) and comprises 21 caste; such as Badi, Damai, Gaine, Kami, Sarki, Bantar, Chamar, Dhobi (Hindu), Dom, Dusadh, Halkaihiya, kainiya, khatbe, khatik, Kori, Mushar, Patthar, Katta and sarvanga (DWO, 2016).

Dalit is the name which the people belonging to those castes at the very bottom of caste hierarchy have given themselves. Formerly, they were known as Untouchables, because their presence was considered to be so polluting that contact with them was to be avoided at all costs. The official label for them has been Scheduled Castes, because if their caste is listed on the government schedule, caste members become eligible for a number of affirmative action benefits and protections. Dalits have chosen the “Dalit” label for themselves for at least three important reasons. First, the label indicates that the condition of the Dalits has not been of their own making or choosing; it is something which has been inflicted upon them by others. Thus, secondly, there is an element of militancy built into the label; Dalits seek to overcome the injustices and indignities forced upon them so as to gain the equality and respect hitherto denied them. “Dalit” also indicates that all the castes share a common condition and should therefore unite in a common struggle for dignity, equality, justice and respect under a common name. A caste is a social category whose members are assigned a permanent status within a social hierarchy and whose contacts are restricted according to Lundberg, Caste is an endogamous and hereditary subdivision of an ethnic unit, occupying a position of superior or inferior rank of social esteem in comparison with other subdivision (Sharma, 2010).

Caste is determined by birth. The son must be same caste as his parents, and there was almost no way to change. The caste system dictates occupation, choices of spouse and many other aspects of life. 80 percent of the Dalit population lies below the poverty line whose per capita income is US \$ 39.6. Literacy rate among these people is as low as 10 percent. Among the women, the literacy rate is merely 3.2 per cent. Life expectancy of the Dalits is 50. Malnutrition rate in Dalit is very high which 70 percent is. Diseases like prolapsed uterus have proved deadly for the women (Sagar, 2005).

The literacy rate of Dalits (6 years and above) is 52.4 percent compared to the National average of 65.9 percent and it is 34.5 percent Terai /Madhesi Dalit. Only 24.7 percent of Hill Dalits and 11.8 percent of Terai/ Madhesi Dalits complete 8th grade which is far

behind the national average 41.7 percent. Dalits comprise only 1.6 percent of those with to a SLC and above only 0.8 percent of those with Bachelors degree (CBS, 2011).

The low educational status has a multifacted impact in the socio- economic and political life a Dalits. Similarly, the literacy rate of Dalits woman is 45.5 percent. Woman from Musahar and Dom community are at the bottom with literacy rate of 17.4 percent and 17.9 percent (CBS, 2011).

Socially and politically, Brahmins and chetttris have been the dominant caste group in Nepal for a long time. These people are scattered along the middle belt of Nepal, but have rarely settled higher than 6,000 ft in elevation. The mother language of these castes is Nepali, which is also spoken by a number of occupational castes. Farming, teaching, and government service are their main occupations. The Brahmins add to their income by acting as family priests. The literary and priestly traditions of the Brahmins have facilitated their taking important roles in modern Nepalese government, education, and business. The two castes together are responsible for the country's national language, Nepali (<http://www.internet.cybermesa.com/~rotto /caste.html>).

Most of the Dalits live in extreme poverty without land or opportunities for better employment or education. Most of the Dalits have their own traditional occupations, but they are economically exploited and they are changing their traditional occupation due to the industrialization and modernization. The Dalits have been excluded in the place in judiciary and decision making process. There is not any representation of Dalits in the house of parliament. The representation of Dalits in the decision making process in the political parties government diplomatic missions and in administrative services, are almost nil. Dalits are socially, economically, religiously, politically and educationally marginalized. As a "Disadvantaged Groups" to refer to those social groups who are socially oppressed, suppressed exploited and dominated by 'Bahunbadi' rulers and their Bahun ideology of 'Barahiminism'. He added that such groups are as follow; a) Nationalities or indigenous ethnic groups have become victim from in the last 130 years especially in the area of their language, religion and culture. Dalits have been victims of untouchability from last thousands of years from the so-called high caste groups (Bhattachan, 2009).

The Constitution of Nepal has provisioned that the all kinds of discrimination has been avoided my government and all citizen shall be equal before the law. No person shall be

denied the equal protection of the law. Similarly, the constitution has provisioned no discrimination shall be made against any citizen in the application of general laws on grounds of religion, race, sex, caste, tribe or ideological conviction or any of these. The state shall not discriminate citizens among citizens on grounds of religion, race, sex, caste, tribe or ideological conviction or any of these. The constitution has especially focusing to provide the special provisions may be made by law for the protection and advancement of the interests of women, children, the aged or those who belong to a class which is economically, socially and educationally backward. The constitution has provision that the no person shall, on the basis of caste, be discriminated against as untouchable, be denied access to any public place, or be deprived of the use of public utilities. Any contravention of this provision shall be punishable by law. After the provision made in constitution, the new legal code has also been amended and there is provisions of fine and prison that practices the discrimination in the society (Bagchand, 2013).

Nepal has been adopted plan wise development practices since 1956 Up to the eighth plan, there was not any provision to upliftment of the Dalit Community. Though in the ninth plan there were some commitments for Dalit development but due to the lack of well leadership, this provision was not implemented and commitment was limited on paper but not on practices. In the history of plan wise development, from the perspective of program and planning, tenth plan is important for all Dalits regarding the name of poverty reduction. This plan has adopted provision of inclusive model but result is not satisfactory. According to this article in the ninth plan period some important measures were taken to address social exclusion. The establishment of the National academy of indigenous people, National commission for women etc. are some of the examples in this respect. The problems lie on the fact that there are no rehabilitation and income generation programs. It is also explain the Dalits who have been back warded from every aspect of the social, political, economic issues because of the prevalence of aged old poverty and social deprivation (Swarnakar, 2013).Caste system involve the division of people into groups where the assignment of rights are determined by birth are fixed and hereditary and is unequal and hierarchical, with those at the top enjoying most rights coupled with least duties and those at the bottom performing most duties coupled with no rights. The system is maintained through the rigid enforcement of social ostracism (a system of social and economic penalties) in case of any deviations. The doctrine of inequality is at the core of the caste system (DWO, 2016).

Fact sheet about Dalit.

S.N.	Particular	national Average	Dalit	Remarks
1	Proportion of population below national poverty line according to head count index (Government of Nepal)	21%	41%	
2	Multidimensional poverty according to 2013 Human Development Index	44%		
3	Population	26494504 (48.50 Male and 51.50 Female)	13%	Dalit claims to be over 20%
4	Net enrolment ratio primary education	93.7	20	
5	Literacy rate above 5 or above	65.9% (75.1% Male and 57.4% Female)	33%	
6	Ratio of girls to boys at primary level	1	<1	
7	Under-five mortality rate	68	90	
8	Maternal Mortality Ratio (MMR)	229	273	
9	Proportion population using an improved drinking-water source (%)	80	73	
10	Life Expectancy	68.73	61	
11	Landless	24%	90%	
12	Education above SLC	17.6	3.8	

13	Education above Bachelor (Undergraduate)	3.4	0.4	
14	Civil Servant (Bureaucrats)		1%	
15	Dalit primary Teachers		4.5%	

Source: (DWO, 2016).

Kishan (2009) pointed out that religions of civil war and what types of programs and policies that attracted Dalits and other people in this movement. It explains the positive as well as negative aspect of movement on Dalit traditional occupation. According to this article Maobadi had taken help from poor Dalit community to make domestic weapons, to prepare combat dress. Due to this reason most of the Dalits who are engage in traditional occupation suffered by army and police man. Army and police man consider them as terrorist. This article mentions other good aspects of movements which are now Dalits can fight for their fundamental rights and now they are not voiceless. This article concludes that most of Dalits want to their proportional representation in every forum of the government. This level of political consensus provided movement. On the another part more than one thousand Dalit youth has died during movement period and other are facing problem of separation. Large numbers of Dalits have changed their traditional occupation.

Bhattchan (2009) overviewed that large number of effort has done about women by ministry of women and social welfare without paying any attention to the Dalit women such as in preparation of concept paper on women's development preliminary report on the convention on the elimination of all forms of discrimination against women and national work plan for gender equality and women's empowerment etc. do not mention any things about Dalit women. This article mainly focused about Dalit women especially it highlight these areas: i) while preparing long term and short term plan and budget should also be allowed to participate in the decision making process. ii) All government documents should include issues, problems and policies are strategies the problems for Dalit in generally particular Dalit women. iii) All human rights organization and human right activities of Nepal should take up the issues of untouchability and plight of the vary speciously. Effective implementation of the convention on all form of discrimination against women and the convention against all forms of racism and racial discrimination are important for the upliftment of Dalit community.

In the context of western Nepal, Dalits also work as a bounded labor till now. A book 'Chhapama Dalit' in title 'Aarthik Sarokarma Dalit ' analyzed that most of the Dalit are landless or they have very few land of their own. Beside this, Dalit have no alternative occupation which society accepted. So Dalits are being backward caste in the Nepalese society (Sharma, 2010).

The exclusions and discrimination experienced by madhesi Dalits is even worse than that of hill Dalits. Bantar, Chamar/Ram, Harijan, Dhobi, Dom/Malik, Dhushad/ Paswan, Halkhor, Khatwe (khanand mandal), musahar, and Tatma are the some of the sub-groups of Terai dalits. Among them Dom and musahar community have the worst situation. Landlessness, lack of the citizenship, illiteracy, poverty, child marriage, dowry system, social boycott by non-Dalits, sinopratha etc. are the major issues of Terai Dalits (NNDSWO, 2016).

Dahal (2011) argued that two clear discordance models are constantly operating in the life of Dalits in Nepal making them. Dalit are struggling for an egalitarian future in recent year keeping intact the dominant Hindu cast values of social stratification within them. This exclusion model within them reforms their Hindu dominant. Dalit liberation model in Nepal operated more at the advocacy level than improving their economic condition. The overall approach to improve their fate moved towards the rights-based approach is giving minimum attention to economic independence. Thus economic dependence on their patrons has remained virtually alive even today, despite struggles for social equity over the years.

Bishwokarma (2007) concluded that there is only 2 to 4 Dalit persons are successful to get 'Sanshad'. Beside this the expected result has not carrying out by Dalit in revolution since 1950 till 1989. But there is some positive changes after the democracy re-established in 1989. Some rules and programs have been made for Dalit but it is not sufficient for upliftment of their living standard.

Lamichhane (2002). based on primary and secondary data to meet the specified objectives. Primary data have been collected through direct personal interview using questionnaire while secondary data collected from VDC and other offices. He has used common statistical tools viz. range, Gini-coefficient, Lorenz curve, regression analysis etc.

In his study area, he has selected 10 percent of the households randomly to collect information. He has estimated the value of Gini coefficient, range, regression is 0.18, 1.95 and 0.83 respectively. He has found that 67.78 percent population was engaged in agriculture sector and remaining in other sectors. At last, he has concluded that there is high inequality in the assets distribution. To reduce this inequality, it is necessary to re-adjust the asset-structure in more productive channel. Saving should be mobilized to high return yielding sectors like industries, business from traditional assets like land. Agriculture sector is the major sources of income. Modern farming methods, techniques and irrigation family should be enhanced for the development of agriculture in his study area.

Dalits comprise the poorest community in nepal, in terms of all poverty measures income, consumption and human development. A total of 42 percent of Dalits fall below poverty line which is 17 percent higher than the National average 25.2 percent. The average per capita consumption in Nepal is 34,187. Medhesi Dalits have the lowest level of consumption with per capita of NRs 23,106 followed by hill Dalits 25,298 per annum. Where's, among the Dalits of both Hill and Madhesi origin every two in five persons are poor (NLSS, 2010).

2.4 Research Gap

There is lots of research in Dalits community. However all of the previous researchers have not analyzed the economic condition in Dalit Community of Painyu Rural-Municipality Ward No.6. Therefore, detailed studies are not found here but still some researcher has given information in their study. Similarly, research works are found about the individual aspect of Dalits as the study in a particular area of Nepal. The studies are not found to clarify the actual condition of whole Dalits in the country. This research work has been focused on the fact of limited area that highlights the different as pet of this community specially their socio-economic status and fulfilled the objective of the study.

This study has represented in the issue of Dalits in Painyu RMP Ward No.6 Parbat district only not the concern of overall country which is still important but beyond the scope of this study due to lack of time and resources. Nevertheless, the researcher has tried his best to collect adequate information that may helpful for other researchable Wards in Parbat district.

CHAPTER-III

RESEARCH METHODOLOGY

3.1 Research Design

The research design of this study is descriptive and analytical. Relevant information has been obtained by selecting the study area, selection of the respondents, techniques of data collection and suitable analytical procedures of the research study.

3.2 Nature and Sources of Data

The nature of the study is descriptive as well as analytical. This study has based on the both primary and secondary data. Primary data has been collected from the field by the researcher himself with the help of key information of related Ward on the basis of the sample size with the help of questionnaires, interviews, case study and observation. On the other hand, secondary data has been gathered from published and unpublished documents, articles, books magazines, Wards records and Rural-Municipality records.

Data have collected from various governments and non- government publications and books on the subject matter related with Dalit/untouchable groups and socially excluded groups.

3.2.1 Primary Data

Primary data and information have been collected through the field work with the help of a well structured questionnaires, personal interview and participant observations. The head of the Dalits households have been asked for the required data for the study. Households have been selected on the basis simple random sampling. Thus, the basic source of primary data is household survey. In order to obtain necessary and reliable data for the study, the researcher have been collecting the required and relevant primary data from the surveyed household and researcher has used traditional methods such as direct participation, observation and structured questionnaires to obtained necessary and reliable data for the study.

3.2.2 Secondary Data

Secondary data has been used for understanding the relative status of Dalits in terms of socio-economic condition of the Dalit Community of the study area. One such source of the secondary data is population census and different kinds of these data were collected from the district level survey. In addition different books, reports and pamphlets related to socio-economic status of Dalits community are also used. Various books, reports and journals have consulted from different libraries. Hence the relevant literature whatever and where ever are available have been studied and the required information were extracted. The secondary data has been obtained from the following sources:

- a) National Population Census, 2011.
- b) Relevant secondary data collected from the district survey.
- c) Different books, reports, journals etc. which are related to socio-economic status of Dalit Community.
- d) Different kinds of published and unpublished data recorded by NGOs and INGOs to the Dalit Community mainly NNSWDO, National Dalit commission, FEDO. DWO. and so on.

3.3 Sampling Method and Data Collection

Total households (93) of Dalits in Painyu Rural-Municipality Ward No.6 are the total population for the research. It is very difficult to enumerate all the units of the population. Hence samples have been implemented through simple random sampling technique. This is so to make convenience of the study. So the researcher has been taken 30 households in Painyu Rural-Municipality Ward No.6. According to population, the researcher have taken 30 percent of population as sample then round off to nearest whole number that determine the exact figure of sample.

3.4 Tools of Data Analysis

All collected data has been presented in various forms in order to convey relevant information. This is a descriptive analysis, so the data has been analyzed descriptively and tables have been also presented to make it more meaningful. From like tables socio-economic indicators such as education, health, income, landholding, food

sufficiency, population structure and occupation are presented. To achieve the predetermined objectives of the study certain statistical tools has been used which are enlisted below.

3.4.1 Ratio Analysis

The ratio analysis is a statistical tool to measure and compare the two or more than two variables. The researcher has been used it to show sex ratio, dependency ratio of the sample households in the study area. It is calculated by using the following formula.

$$\text{Sex- Ratio} = \frac{\text{No.of males}}{\text{No of females}} \times 100$$

3.4.2 Percentage

Percentage is a statistical tool which measures the data in every hundred net. The researcher has been used it in the most of the tables to show the observed data population and households in the study area.

3.4.3 Simple Random Sampling (SRS)

The researcher has been used SRS to determine the sample size of selected community in the study area. In this study sample size is taken proportionally sample random sampling.

3.4.4 Range

Range is defined as the different between the highest and lowest item of the given series of income as ration of its mean is used to measure the extent of inequality in the distribution of income. which is the simplest method of measuring inequality.

Symbolically,

$$E = \frac{\text{Max Y} - \text{Min Y}}{\mu}$$

Where,

$$E = \text{Range}$$

Max y = Maximum level of Income

Min y = Minimum level of Income

μ = Average Income

As the value of E tends to zero, it signifies that there is equality in the distribution of income and vice-versa

3.4.5 Gini-Coefficient (G.C)

GC is another statistical tool to measure inequality that prevails on any of the variable. It is the quantitative measure of concentration derived from Lorenz curve when the degree of concentration in the variable increases, the gap between line of perfect distribution and Lorenz curve increases and thereby value of Gini-coefficient increases and vice versa. The researcher has been used G.C to analysis the income inequality in the sampled households in the study area.

3.4.6 Lorenz Curve (L.C)

Lorenz curve is a statistical tool to measure inequality of variables. It is the graphical representation of inequality that prevails in any variable and the degree of inequality can be shown with the help of it. It shows the relationship between cumulative percentage of frequency and cumulative percentage of variable. In this research, the Lorenz Curve is used to show the degree and relationship between income distributions of Dalits household in the study area.

3.4.7 Regression Equation

Regression analysis is the statistical tool that helps to determine structure of relationship between variables and also helps in future prediction. In this research, the researcher has been used Keynesian consumption function to analysis the relationship between income and consumption.

The Keynesian consumption function is given by

$$C_t = a + \beta Y_t \text{..... (i)}$$

Where,

C_t = consumption at time period 't'

Y_t = Income at time period 't'

= Autonomous consumption

β = Marginal propensity to consume

t = Time period

3.5 Data Presentation and Analysis

All collected data are presented in various forms in order to convey relevant information. This is a descriptive analysis, so the data has been analyzed descriptively and table also have been presented to make it more meaningful. Similarly the data also have been presented in a suitable diagram, like bar diagrams, pie charts etc. From like tables, socio-economic indicator like education income level, land holding, food sufficiency, population structure and occupation are used. The statistical tools such percentage; ratio, Gini-coefficient, Lorenz curve, Range etc. are also used. Finally, the information collected from the study have been classified into grouped and sub grouped data so as to meet the objectives of the study.

CHAPTER- IV

PRESENTATION AND ANALYSIS

4.1 Rationale of the Selection of Study Area

Parbat, a district in the western hills, is one of the natural beauties in the Western Development Region (WDR). Total area covered by the district is 494 Sq. Km. and population of 146590 people are living in 35719 individual households (District Development committee, CBS- 2011). The height is 520 to 3300 meters from the sea level. Administratively, Parbat district is a district of Dhaulagiri zone in WDR. This district is divided into 2 Municipalities and 3 Rural-Municipalities. Total cultivated land is 53,686 hector (DDC profile, 2011). Here is the majority of Chhetries, Brahmans, Bharati, Gharti Kami, Sarki, Thakuri, caste group where as Magar, Gurung, Tamang are the minorities of this district.

Saraukhola is a Ward No.6 of Painyu Rural-Municipality in Parbat district. According to National Census, 2011 in Painyu Rural-Municipality 15381 people living in 3294 individual households. Among 15381 people 2143 are living in ward number 6 in 459 individual households. The area of this Rural-Municipality is 42.65sq. km. whereas the very ward surrounded 5.66 Sq.km. The Rural municipality situated the south parts of the district. This rural municipality lies among the Mahashila, Bihadi Rural-Municipalities of Parbat district and Walling Municipality of Syangja district. Most of the Ward of Painyu Rural-Municipality are not developed in the sense of communication, transports, irrigation etc. The most of the people of here are engaged in agriculture and work in their fields in order to make their livelihood. But the land is less productive. The main source of income is farming. Ward No.6 of Painyu is still among the poorest Ward in Rural-Municipality (Local Unit Profile, CBS- 2011).

4.2 Demographic Status of Dalit Community

The studies of demographic characteristics are considered to be very important because it shows the nature and number of population in the study area. Such types of data analysis provided the general information about the relative research. The research area, Painyu Rural- Municipality Ward No.6 is the land of diversity of different caste/ethnic group. There are different types of castes are living together. This study is mainly focus on the social and economic status of Dalit community in

Painyu Rural- Municipality Ward No.6 of Parbat district. So the researcher has been divided the whole community as Dalits community and Non Dalits community. The Non-Dalits are the people who are upper caste groups like Brahman, Chhetri, Gurung, Magar, Thakuri, Gharti and Sanyasi. All the rest community is known as Dalit community that are untouchable groups in the society. The group wise population and households distribution in the study area has been shown in the table 4.1 below.

Table 4.1: Distribution of Population and Households

Groups	Dalits		Non-Dalits		Total
	No. of	Percent	No. of	Percent	
Male	193	44.06	806	47.27	998
Female	245	55.94	899	52.73	1145
Total	438	20.44	1705	79.56	2143
Households	93	20.26	366	79.74	459

Source: Profile of Painyu Rural-Municipality Office, 2011

Table 4.1 shows that group wise population composition and household distribution in the study area. There are 438 Dalit population which is 20.26 percent of the total number of population in the study area and Non-Dalits are 1705 which is 79.74 percent of the total number of population in the study area. There are 193 Dalit males and 245 Dalit females which are 44.06 and 55.94 percent of the total number of Dalit population respectively. Whereas 806 Non-Dalit males and 899 females which are 47.27 and 52.73 percent of the total number of Non-Dalit population respectively in the study area. There are 459 numbers of households in all together in the study area. Among them 93 households are owned by Dalit community which is 20.26 percent and rest 366 households are owned by Non-Dalit community which is 79.74 percent in the study area. The researcher has been given the detail demographic status of the Painyu Rural- Municipality Ward No. 6 of Parbat district as below.

4.2.1 Distribution of Population and Households

Painyu Rural- Municipality Ward No. 6 is the diversity land in the different castes. There are various caste/ethnic groups living together. For convenience of the study, the researcher has been divided the whole population in two groups as Dalit and Non Dalit community. According to the Painyu Rural- Municipality Ward No.6 profile,

there is the population of 2143 people are living in 459 households in total. The caste wise population and households distribution has been given in table 4.2 below.

Table 4.2: Caste-wise Distribution of Population and Households

S.N.	Castes	Population	Population Percent	Households	Household Percent	Remarks
1	Brahman	752	35.09	158	34.42	Non-Dalits
2	Chhetri	358	16.70	89	19.39	
3	Magar	498	23.24	97	21.13	
4	Sanyasi	38	1.77	9	1.96	
5	Thakuri	27	1.26	7	1.53	
6	Gurung	12	0.56	3	0.65	
7	Gharti	13	0.61	2	0.44	
8	Other	07	0.33	1	0.22	
9	Kami	216	10.08	47	10.24	Dalits
10	Damai	134	6.25	26	5.66	
11	Sarki	75	3.50	18	3.92	
12	Gaine	13	0.61	2	0.44	
	Total	2143	100.00	459	100.00	

Source: Painyu Rural- Municipality Office, 2011

Table 4.2 shows that the various castes, number of population and its percentage, number of households and its percentage. The Brahman has highest 752 number of population in total which consist 35.09 percent and the Gurung is so less means lowest 12 in total and its consist 00.56 percent of total population. Similarly, the share in population of Chhetri, Magar, Thakuri, Sanyasi, Gharti, Gurung, Kami, Damai, Sarki, Gaine and other are 16.70 percent, 23.24 percent, 1.26 percent, 1.77 percent, 0.61 percent, 0.56 percent, 10.08 percent, 6.25 percent, 3.50 percent and 0.61 percent respectively. In the total population the share of Dalit community is 20.44 percent. The table 4.1 also shows that the number of households and household percent shared by the different castes groups in the study area. Here the Brahman has the highest number of households 158 which is the 34.42 percentage and Gurung has the lowest number of households 3 which is 00.65 percent of total households. There are 93

households of Dalit community in all together which is 20.26 percent of the total number of households in the study area.

4.2.2 Sex Composition in Population

Sex composition is an essential feature population which determines several demographic as social matters. The balance of sex affects the social and economic relationship with in community. Two sexes play partly contrasting and complementary roles in economy as in society. Sex ratio shows that balance of sexes in the population. The researcher has been given the sex composition of the population in the term of different caste/ethnic groups as in table 4.3 below.

Table 4.3 Caste-wise Sex Composition in Study Area

S.N.	Caste Group	Populat- Ion	Male	Male Percent	Female	Female Percent
1	Brahman	752	365	48.54	387	51.46
2	Chhetri	358	166	46.37	192	53.63
3	Magar	498	231	46.39	267	53.61
4	Sanyasi	38	15	39.47	23	60.53
5	Thakuri	27	15	55.56	12	44.44
6	Gurung	12	5	41.67	7	58.33
7	Gharti	13	5	38.46	8	61.54
8	Other	7	4	57.14	3	42.86
9	Kami	216	98	45.37	118	54.63
10	Damai	134	59	44.03	75	55.97
11	Sarki	75	31	41.33	44	58.67
12	Gaine	13	5	38.46	8	61.54
	Total	2143	998	46.57	1145	53.43

Source: Painyu Rural- Municipality Office, 2011

Table 4.3 shows that the sex composition of the different caste groups in the study area. It is shows that the share of male and female in the community. It is clear from the table that the female is more than the male population in the Painyu Rural- Municipality Ward No.6. The total numbers of males are 998 which is 46.57 percent of the total population and the total numbers of females are 1145 which is 53.43

percent of the total population in the study area. In the composition of population in each case, it is found that the caste Thakuri has greater number of males than females and remain other castes have greater number of females than male.

4.2.3 Caste-wise Population and Households Distribution

The study of demographic characteristics is concerned to be very important because it shows the number and nature of the Dalit population in the study area. Such types of data analysis provide the general information about the Dalit community. The research area, Painyu Rural- Municipality Ward No. 6 of Parbat district is the land of diversity in different caste/ ethnic groups. There are various types of castes are living together. This study mainly focuses the Dalit community of the study area so the main concern to the demographic status of Dalit community only. Mainly, there are six types of Dalit caste groups in the research area. They are Damai, Kami Sharki, Gaine, they are 438 people are living in 93 individual households which is about 20 percent of the total population in this Ward. According to profile of this Ward, the distribution of population and households as well as sex composition by different Dalit caste groups has been shown in table 4.4 below.

Table 4.4: Caste- wise Population and Households Distribution

Regarding to Dalit Groups

S. N.	Caste	Pop ⁿ	Pop ⁿ %	male	Male %	Female	Female %	House holds	House holds %
1	Kami	216	49.32	98	45.37	118	54.63	47	50.54
2	Damai	134	30.59	59	44.03	75	55.97	26	27.96
3	Sharki	75	17.12	31	41.33	44	58.67	18	19.35
4	Gaine	13	2.97	5	38.46	8	61.54	2	2.15
	Total	438	100.00	193	44.06	245	55.94	93	100.00

Source: Painyu Rural- Municipality Office, 2011.

Table 4.4 shows that the total population of Dalits and its percent, share of male and female, number of total Dalit households and its percent of Paiyun Rural- Municipality Ward No. 6. There are 438 Dalit people in total. Kami has highest number of population 216 which is 49.32 percent of total Dalit population and the Gaine has the lowest number of population 13 which is 2.97 percent of total Dalit

population. Similarly, the share of Damai and Sharki, are 30.59 percent, 17.12 percent of the total Dalit population respectively.

The sex composition of the Dalit groups also given the above table. Table shows that the females are more than males' population of Dalit community in the study area. The total numbers of females are 245 which is 55.94 percent of the total Dalit population and the total number of males are 193 which is 44.06 percent of the total Dalit population. In the composition of the Dalit population in each Dalit groups, it is found that there is large variation of the population and have sparse distribution. The Gaine caste group has lower number of population than male and females and other remaining castes have greater number of females than males' population.

There are 93 Dalit households in total which is 21.23 percent of the total number of households 459 in the Painyu Rural- Municipality Ward No.6. The Kami has highest number of households 47 which is 50.54 percent and Gaine caste group has lowest number of household 2 which is 2.97 percent of the total Dalit households. Similarly, the Damai, Sharki have 26 (27.96 percent), 18 (19.35 percent) respectively.

4.2.4 Sex- Ratio by Age and Sex

The sex- ratio of the different age groups of the population is affected by nature of fertility, migration and morality. The sex-ratio is the ratio of males to females in the population. In the words the sex-ratio is defined as the number of live births males divided by number of live births females for a given period of time. It is generally assumed that the sex-ratio is stable over a long period of time; there is always equal composition of sex in the population distribution. That ratio shows that balance of population. The ratio of two sexes in the population is expressed as the number of males per hundred to females and vice versa. It shows the equilibrium between both sexes in the population. It is calculated by dividing the total number of males by total number of females then multiplies by 100. The sex-ratio more than 100 implies as the excess of males over females and the sex-ratio below 100 implies as the excess of females over males in the population. We can be calculated the sex- ratio by using the following formula.

$$\text{Sex- Ratio} = \frac{\text{No. of males}}{\text{No. of females}} \times 100$$

The sex-ratio of Dalit community in the sample households of the study area regarding to different age groups has been given in the table 4.5 below.

Table 4.5: Sex-Ratio of Respondent's Population in the Different Age Groups in the Study Area

S.N.	Age group	Population	Males	Females	Sex- Ratio
1.	0-14	47	23	24	95.83
2.	15-59	103	49	54	90.74
3.	Above 60	13	06	07	85.71
4.	Total	163	78	85	91.76

Source: Field Survey, 2017.

Table 4.5 shows that the sex-ratio of Dalit population of different age groups of sample households in the study area. It shows the population of both male and females from the age groups 0-14, 15-59 and 60 above. Here the total number of females is more than males in the study area. In the sample households, there are 78 males and 85 females in total which is 7 more females than males. The aggregate sex-ratio of the sample households is 91.76. It shows that there are 91.76 males for 100 females in the population. In the above table all the age groups exceed the females than males. The highest sex-ratio is in the age group 0-14 which is 95.83 implies that 95.83 males per 100 females and the lowest sex-ratio is in the age group above 60 which is 85.71 implies that about 85.71 males per 100 females in the population. The sex-ratio of Painyu Rural- Municipality Ward No.6 is 87.16 but the sex-ratio of dalit community of study area is 78.76 and the aggregate sex-ratio of sample households of the study area is 91.76 which is high than the Ward sex-ratio.

4.2.5 Family Structure of Dalit Households

Family structure is the primary institution of the society. It is a system of organized relationship involving workable and dependable ways meaning of basic needs. Family plays vital role and has tremendous influence on the individual behaviours and his action. Baby learns various social values from the early child hood through family. So the family structure is the one of the main concern of the study. In this study it is found that people in the rural area consider more children as a blessing as a women still does not establish in the society until has the children especially males or sons

play the important role for in any society. So sons bring strength to the family in location where factions and feuds are currently available in the society. Family size of the Dalit sample in the study area is given as the types of composition of family. The family can be distinguished in two types are nuclear and joint family are in study area.

Table 4.6: The Structure of Family Size

S.N.	No. of members in family	No. of Households	Household percent
1.	Less than 4	6	20.00
2.	5 to 9	17	56.67
3.	10 and more than 10	7	23.33
4.	Total	30	100.00

Source: Field Survey, 2017.

Table 4.6 shows that numbers of members are living together and their percentage of the sample households in the study area. The middle family groups 5-9 has the highest number of Dalit households 17 which is about 56.67 percent of the total sample and the member groups 0-4 has lowest number of households 6 which is about 20.00 percent of the sample households. Likewise the member groups 10 and more than 10 have 7 households which are 23.33 percent of the sample households in the study area.

4.2.6 Household Head by Sex

Nepal has male dominated society so the large number proportions of the households are headed by male and few households are headed by females. There is large different between males headed and females headed families in the study area of selected households.

Table 4.7: Household Headed By Sex

S.N.	Household head	Number of HH	Percentage of HH
1.	Male	22	73.33
2.	Female	8	26.67
3.	Total	30	100.00

Source: Field Survey, 2017.

Table 4.7 shows that there are 22 households are headed by males which is 73.33 percent of total Dalit sample households and there are only 8 households are headed by females which is 26.67 percent of total Dalit sample households in the Dalit community of the selective area. The above table shows that there is the large variance between households headed by males and females in the Dalit community in study area.

4.2.7 Dependency Ratio

Dependency ratio is an important aspect of age composition and its measures the dependent categories of the people in the society. Dependency ratio shows the proportion of economically active and inactive population. In Nepal, the age groups 0-14 are considered as the economically inactive people and in the same way the age groups above 60 years are also considered as economically inactive people in the economy. The number of persons below the age 15 years are considered as youth dependents and the age above 60 years are taken as old dependent in the society. Both of them are considered as economically unproductive persons. There are the middle age groups 15-59 are considered as economically active and productive population in the economy. Overall dependency ratio is the proportion of total number of youth and old persons over per hundred economically active populations. The dependency ratio of sample households of Dalit community has been shown in table 4.8 below.

Table 4.8: Economically Productive and Unproductive Population

S.N.	Age Group	No. of Person	Percentage	Remarks
1.	0-14	47	28.83	Unproductive
2.	15-59	103	63.19	Productive
3.	Above 60	13	07.98	Unproductive
4.	Total	163	100.00	

Source: Field Survey, 2017.

Table 4.8 shows that percent distribution of economic productive dependent population, youth and old dependency population of the Dalit community in the study area. Here, the economic active population consists of 63.19 percent of the total sample population of selective area and dependent population which is inactive in the economic production are consists 36.81 percent of the total sampled population. Here, the inactive population groups are 0-14 plus 60 above years people equals 60 (36.81

percent) and economically active population groups 15-59 years people are 103 (63.19 percent) in the study area. It is clear from the table that the youth dependency population is 28.83 percent and old dependency population is 7.98 percent in the study area. Thus, there is a large proportion of the sample population are depending on the active population in the study area.

4.2.8 Educational Attainment by Sex in Dalit Community

Education is the one of the main variable to measure the social status of the economy. It helps to brings awareness and change in community. The level of education is the main indicator of social economic condition of particular community. Education means through which better life may brings in human life. Education attainment is more marked for younger age groups than the older age groups. It will not only help the individual of personal development but it also provides knowledge and skills gravitates a community towards participation in the nation building efforts. In this study area most of the aged Dalits are uneducated and don't realize the value of education. But new generation of Dalits are conscious of education. So the education status of Dalits is very low and they have not opportunity for getting education in local level as well as in national level. The education status of Dalit sample above 5 years of age population has been shown in table 4.9 below.

Table 4.9: Educational Status by Sex in Dalit Community

S.N.	Level of Education	Male	Male Percent	Female	Female Percent	Total	Total Percent
1.	Illiterate	19	26.76	54	58.69	73	44.79
2.	Informal	6	8.45	8	08.69	14	08.59
3.	Primary	22	30.99	17	18.48	39	23.93
4.	Lower secondary	13	18.30	09	9.78	22	13.50
5.	Secondary	5	7.04	03	3.26	08	4.90
6.	Higher secondary	4	5.63	01	1.09	05	3.06
7.	Graduate and above	2	2.82	00	00.00	02	01.23
8.	Total	71	100.00	92	100.00	163	100.00
9.	Total literate	52	73.24	38	41.31	90	55.21

Source: Field Survey, 2017.

Table 4.9 shows that the education status of Dalit community in the study area. It is clear from the table that Dalits are back warded in the case of education. The education status of Dalits is lower than national figure. The table shows that 26.76 percent of male and 58.69 percent of female are illiterate among the sample households in the study area. In total there are 44.79 percent of Dalit people are illiterate in the Dalit community. Only 8.45 percent males and 8.69 percent of females have taken informal education and they can just read and write in the sample language. Likewise, 5.63 percent of male and 1.09 percent of female are having higher secondary education and in aggregate the 2.38 percent of people have taken higher secondary education. Only 2 male Dalits have got above higher secondary education which is 1.23 percent of the total Dalit population. The researcher have been found that most of the Dalit children specially girls have to leave their education at primary level due to poverty, illiterate parents and trend to marry on early age.

4.3 Land Holding Size by Sample Households

Land is the main asset determining an individual's social status and standard of living in Nepali society. Landlessness has made Dalits economically vulnerable and dependent upon so-called upper caste landlords. Such dependency is often exploited by the landlords, allowing for many abuses against Dalits. Most Dalit victims of violence and discriminations are agricultural and occupational labourers who are generally landless. The root causes of Balighare, Khalo Haliya etc. systems are associated with the issue of landlessness and small holding. These systems perpetuate dependency of Dalits forcing them to be inferior citizens in society.

There is highly unequal distribution of land in the case of Dalits community in study area. Most of the Dalit families are landless. In the past, they did not want to hold land because they had own their traditional occupation which helped them for survive their life. Now days the land is major factor of living in the agricultural economy. The ownership of land is major indicator of relative economic status of the people in the society. The possession of the land shows both prestige and source of wealth in Nepal. All Dalits people do not possess the same size of land. The table below shows the distribution of land among the sample households in the study area.

Table 4.10: Distribution of Land Size of Sample Households

S.N.	Size of Land Holding (in Ropani)	No. of Households	Households %
1	Land less	8	26.67
2	1 to 4	15	50.00
3	5 to 9	6	20.00
4	10 and more	01	03.33
5	Total	30	100.00

Source: Field Survey, 2017.

Table 4.10 shows that the distribution of land among the sample households in the study area. There are 8 households (26.67 percent) have not their own land they are landless, 15 households have ownership of 1 to 4 Ropani of land, 6 households have 5 to 9 Ropani of land and only 03 households have 10 or more than 10 Ropani of land in the study area. The 15 households who have 1 to 4 Ropani of land in the study area. Thus the 15 households have not the land for agriculture purpose or crops production which is about 50.00 percent of sample households.

4.4 Food Sufficiency Status of Sample Households

Food sufficiency is another indicator of the economic status of the Dalit community. The main occupation of the studied population is agriculture and wage labour but they cannot produce sufficient food grain because of the small piece of land. The food sufficiency of Dalit sample population has been given in table 4.11 below.

Table 4.11: Food Sufficiency Status of Sample Households

S.N.	Food Sufficiency (in months)	No. of Households	Households Percent
1.	Less than 3	18	60.00
2.	4 to 6	9	30.00
3.	7 to 9	03	10.00
4.	10 to 12	—	—
5.	Surplus	—	—
6.	Total	30	100.00

Source: Field Survey, 2017.

Table 4.11 shows that the majority of the households fall under in the food deficiency. Here about 60 percent of households are in the miserable condition because they can

produce food only for less than 3 months, about 30 percent of the samples households can be produce the food for 4-6 months and about 10 percent of households only are producing the food for 7-9 months. To analyze the above data, it can be said that poor Dalit people of this area are facing hand to mouth problem to run their livelihood. Therefore, every year active Dalit people go to foreign countries mainly India for the employment. Most of the Dalit youths are working in the India and other gulf country in the lower wages due to unskilled nature of their work. Thus, the Dalits who have not sufficient food, they are facing a lot of social and economic problem in their society.

4.4.1 Sources of Income or (Occupational Status)

Mainly, income source of the study area are traditional occupation of Dalits community, wage labour, agriculture and remittance. Occupation status is a factor which reflects the economic status of the community. Among the sample population only age groups 15-59 are the economically active people in the study area. There are 103 persons are the age group 15-59 in which 49 males and 54 females are the active population and they are engaged in productive activity. The occupation of the Dalit people who are engaged in economic activity has been shown in table 4.12 below.

Table 4.12: Distribution of Sampled Population in Occupation by Gender

S. N.	Occupation	Population					
		Male		Female		Total	
		No.	Percent	No.	Percent	Total	Percent
1.	Agriculture	7	14.29	23	42.59	30	29.13
2.	Traditional Occupation	9	18.37	5	9.26	14	13.59
3.	Abroad	13	26.53	02	3.70	15	14.56
4.	Wage Labour	04	8.16	09	16.67	13	12.62
5.	Government Service	01	2.04	00	00.00	01	0.97
6.	Students	15	30.61	15	27.78	30	29.13
7.	Total	49	100.00	54	100.00	103	100.00

Source: Field Survey, 2017

Table 4.12 shows that there are only 103 person in the age 15-59 years and they are asked about their occupation. Among them 49 males and 54 females are in involved

in economic activity in the study area. In that population 29.13 percent (30 persons) are in their agriculture occupation in which more percent of females are engaged than males in this occupation, it is shows that low percentage of the Dalit population are engaged in agriculture sector than the national level because they are also involved in daily wages works and they have no own agriculture fields. The percent 13.59 population are engaged in traditional occupation of Dalit which is non monetarist wage in lower price. Here about 14.56 percent of the people are working in foreign employee in order to India at low wage rate. There are about 12.26 percent of the population in the wage labour in the physical work at the village call by non Dalit community and only 0.97 percent of the people are in government service sector. The share of the students is about 29.13 percent of the active population. Due to the lack of various sector of the occupation nobody are engaged in other sector. In this Ward No.6 there is no jobs opportunity for the Dalits so the most of the young Dalits are going to Indian and other gulf country to do hard work at lower wage rate. Nobody is engaged in industrial sector of selective population on the study area.

4.4.2 Income Status of Dalit in Study Area

Income is the main indicator of the economy. Strong source of income must be to live in a secure environment. So the high income is the indicator of economic prosperity and low income brings all kinds of discomfort in the economy or in a society. In the study area, the economic sources of Dalit community are foreign employer, daily wages works, traditional occupation and agriculture works. The most relevant source of their income is foreign employer which plays the significant role in the economy of the Dalit community. The economic distribution of Dalit households in the study area has been shown in table 4.13 below.

Table 4.13: Yearly Income Distributions in the Study Area

S.N.	Yearly Income (In Rs. thousand)	No. of Households	Household Percent
1	Less than 20	13	43.33
2	20 to 39	07	23.33
3	40 to 59	05	16.67
4	60 to 79	02	6.67
5	80 to 99	01	3.33
6	100 and more	02	6.67
7	Total	30	100.00

Source: Field Survey, 2017

Table 4.13 shows that there are 43.33 percent (13 households) have below the 20 thousands rupees of the income per year, 23.33 percent (7 households) have the income level between 20-39 thousands, 16.67 percent (5 households) have the income level 40-59 thousands, similarly about 6.67 percent, 3.33 percent and 6.67 percent household have 60-79, 80-99 and 100 above thousands income level respectively. It is clear from the table that most of the Dalit households have low income level among the sample household and income level is not good in the Dalit community in Paiyun Rural-Municipality Ward No. 6 in parbat district.

4.4.3 Expenditure Pattern of Dalit Community

Expenditure is another indicator of the economy. This indicator of the economy is a depending variable of the income level. In the study area, most of the household's expenditure is higher than their income level. Priority of the expenditure of this community is to maintain the basic needs for live in the society.

Table 4.14: Yearly Expenditure Distribution on Food Items

S.N.	Yearly Expenditure (In Rs. Thousands)	No of Households	Household Percent
1.	Less than 10	02	6.67
2.	10 to 19	03	10.00
3.	20 to 29	04	13.33
4.	30 to 39	05	16.67
5.	40 to 49	5	16.67
6.	50 and more	11	36.66
7.	Total	30	100.00

Source: Field Survey, 2017.

Table 4.14 shows that the yearly expenditure of Dalit community in the study area. In the table expenditure is classified into various groups on the basic of amount of food expenditure. The 2 households are expanding in the range of below 10 thousands per year which is 6.67 percent of the sample households. Similarly, 3 households are in 10-19, 4 households are in 20-29, 5 households are in 30-39, 5 households are in 40-49 and 11 households are in above 50 thousands groups which are 10, 13.33, 16.67, 16.67 and 36.66 percent of the sample households in the study area. There are large number of households are in the range of above 50 thousands which is about 36 percent and small number of households are in the range below 10 thousands which is about 6 percent of the sample households. It is clear that expenditure of Dalit

community is less than their income. In this situation, every day the poor Dalits go to beg the food items and daily necessities from the Non-Dalit community. Observe data tells us that large number of households are in the class below 10 thousands in the case of income and little number of households are in the class below 10 thousands in the case of expenditure and vice versa. Here items indicate rice, millet, maize, fruits, dall, vegetable, oil, masala etc. In the study area most of the people have less than 3 Ropani of land so all their income goes to on foods.

Table 4.15: Yearly Expenditure Distribution on Non- Food Items

S.N.	Yearly Expenditure (In Rs. Thousands)	No. of Households	Households Percent
1	Less than 10	03	10.00
2	10 to 19	05	16.67
3	20 to 29	04	13.33
4	30 to 39	02	06.66
5	40 to 49	05	16.67
6	50 and more	11	36.67
7	Total	30	100.00

Source: Field Survey, 2017.

Table 4.15 shows that the expenditure of Dalit community in the non food items. Here non food items include cloths, education, health and others. Besides food items, the non food items are also necessary in the human life. Here the largest number of households 11 are expending in the range of above 50 thousands rupees per year which is about 36.67 percent of the sample and the lowest number of households 5 are expending in the range of 10-19 and 30-39 thousand rupees per year which is about 16.67 percent of the sample in the study area. Similarly, 3, 4 and 5 households are in the range of below 10, 20-29 and 40-49 thousands rupees per year which are 10.00, 13.33 and 16.67 percent of the sample respectively. Observe data tells us that large number of households are in the class below 10 thousands in the case of income and little number of households are in the class below 10 thousands in the case of expenditure and vice versa. It is clear that expenditure of Dalit community is less than their income.

4.4.4 Saving Pattern of Dalit Community

Saving is another indicator of the economy. It is obtain from income after reduction expenditure. Income creates saving and it high income causes high saving and vice versa. Besides income there is other factor which also affects the saving such as market price, marginal propensity to consume etc. Saving creates capital formulation after it is invest in the economy. So the saving is important is in the economy.

Table 4.16: Yearly Saving of the Sample Households

S.N.	Yearly Saving (In Rs. Thousands)	No. of Households	Households Percent
1	Dis- Saving	17	56.67
2	Less than 10	02	6.67
3	10 to 19	03	10.00
4	20 to 29	04	13.33
5	30 to 39	01	3.33
6	40 to 49	02	6.67
7	50 and more	01	3.33
	Total	30	100.00

Source: Field Survey, 2017.

Table 4.16 shows that only 13 households out of 30 households are saved some amount of their income, which is 43.33 percent of sample households in the Dalit community. The 17 households (56.67 percent) are dis saving that is they have been taking loan to maintain their basic needs. Less than 10 thousands is saved by 2 households which is 6.67 percent, 10 to 19 thousands is saved by 3 households which is 10.00 percent, 20 to 29 thousands is saved by 4 households which is 13.33 percent, 30 to 39 thousands is saved by 1 households which is 3.33 percent, 40 to 49 thousands is saved by 2 households which is 6.67 percent and above 50 thousands is saved by 1 households which is 3.33 percent of the sample households in the study area. They invest their saving to their relatives and somebody kept in cooperatives. On the other hand, the people who have dis-saving they have been taking loan to fulfil their basic needs from near co-operatives and relatives when they required. Hence now a day they have started the concept of cooperatives for the economic development that plays good role in the society.

4.5 Relationship between Income and Consumption

Based on the information collected from the field study has been generalized from the sample households on both income level and consumption. By using this information, the researcher has found the following regression equation (Appendix –II).

$$C_t = 14.04 + 0.56Y_t \dots\dots\dots (i)$$

Where, C_t = consumption

Y_t = Income Level

Equation (i) shows that the Keynesian consumption functions which is comparing to general equation

$$C_t = +\beta Y_t \dots\dots\dots (ii)$$

Where,

= autonomous consumption

β = marginal propensity to consume.

Now, we have = 14.04

β = 0.56

This summary output of the regression model has been shown in table 4.17 below.

Table 4.17: Summary Output of Regression Statistics

S.N.	Name of Statistics	Value of Statistics
1	Autonomous Consumption =	14.04
2	MPC = β	0.56
3	Coefficient of determination = r^2	0.84095
4	SE ()	2.897
5	SE (β)	0.056

Source: Field Survey, 2013

4.5.1 Autonomous Consumption

Table 4.17 shows that the value of autonomous consumption of the sample Dalit household () is 14.04 which implies that it is the minimum level of consumption. If there is no income the consumption should be 14.04 thousand rupees in a year. It is appear due to the basic needs.

4.5.2 Marginal Propensity to Consumption (MPC)

Table 4.18 the value of MPC of the Dalit households is 0.56 implies that 56 percent of total income of the household has spent for consumption and the remain 44 percent of the total income has been saved. This is so because saving plus consumption equals income in the economy. Here MPC is higher implies that the Dalit households spent most of their income in consumption and less saving in the Dalit community.

4.5.3 Coefficient of Determination

Coefficient of determination of the percentage of total variation in dependent variable which is explained by regression line and it shows the goodness of fit of the regression line to the observe value. Here, we have the value r^2 is 0.84095 implies that 84.095 percentage of total variation in consumption (C_t) is explain by regression line and rest 15.91 percentage is due to error. Here the value of r^2 in higher also implies better the goodness of fit.

4.5.4 Standard Error of the Parameters

Standard error of the parameter is used to test whether the population regression function is significant or not. The testing of true population parameter can be made by comparing value of Standard error of parameter with value of parameter. If the Standard error smaller than the half of the numerical value of the estimated parameter then we conclude that the least square estimate is statistically significant and the true value of parameter is other than zero. If not so or greater the least square estimate is not statistically significant and the true value is zero or true regression function passes through the origin. Here $SE(\alpha) = 2.897 < 14$ implies that LSE is statistically significant and $SE(\beta) = 0.056 < \beta 14$ implies that LSE is statistically significant. So we conclude that value of α and β are statistically significant and the true parameters are other than zero.

4.5.5 Income Analysis

As obtained from the field study, per household yearly lowest income and highest income are shown below in table 4.18.

Table 4.18: Income Range of Sample Households

Lowest Yearly Income	Rs. (Thou.) 13
Highest Yearly Income	Rs. (Thou.) 170

Source: Field Survey, 2017

Table 4.18 shows that the lowest yearly income of the sample household is Rs. 13 thousand where as the highest yearly income of the sample household is Rs. 170 thousand. This shows that there is wide gap of income between sample households in the study area. This is also implies that there is highly unequal distribution of the wealth in the community.

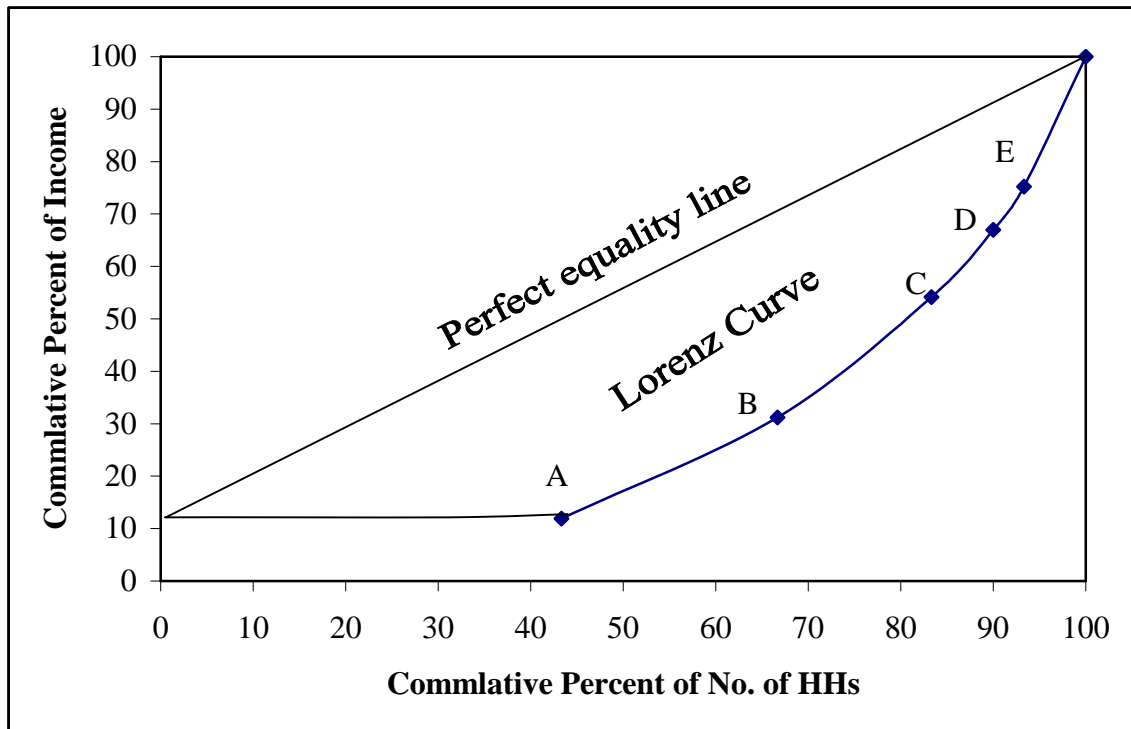
4.5.6 Income Inequality Analysis

Income inequality is the one of the major phenomena of human development. It shows the gaps between income distributions in the community. It refers to the convert distribution of the income in the study area. The degree of inequality on the income has been shown by the various methods of measuring inequality. The researcher has been used the Lorenz curve and Gini-coefficient to measure the income inequality in the Dalit community.

4.5.7 Lorenz Curve (LC)

Lorenz curve is the graphical representation of inequality that prevails in any variable. The degree in inequality can be shown with the help of L.C. It shows the relationship between cumulative percentage of the households and cumulative percentage of income in the study area. The researcher has been derived the Lorenz curve in the appendix-III. By using this data we can be plot the information and give the graphical representation is in the figure 4.1 below.

Fig. 4.1: Lorenz Curve



Source: Appendix III

Figure 4.1 shows that the cumulative percentage of income is kept on Y axis and the cumulative percentage of no. of households is kept on X axis. The line (0, 0) 100, 100) is the perfect equality and the line below the perfect equality line which is getting by plotting the information received in appendix-III is the Lorenz curve. We have clearly shown that the distance between perfect equal line and Lorenz curve is greater implying that the degree of unequal is higher in the community.

4.5.8 Gini-Coefficient (G.C)

Gini-coefficient is a quantitative measure of inequality it is the ratio of area between Lorenz curve and line of perfect distribution to area below the line of perfect distribution. The higher the value of Gini-coefficient implies that higher degree of inequality and vice versa. In this research we have the value of Gini-coefficient is 46.05 percent implies that there is high degree of inequality of income in the Dalit community (see appendix –IV).

4.5.9 Income Inequality Measures by Various Indicators.

Table 4.19: Degree of Inequality According to Annual Household Income of Study Area.

Methods	Results
Range	3.87
Gini-coefficient	0.28
Lorenz curve	-

Source: Appendix IV,V

Table 4.19 shows that various results of inequality . It shows that the range income distribution is 3.87 which show high income inequality among the sample household.

Gini-coefficient is one of the best statistical tool to measure the inequality that prevails on any variable which is derived from the Lorenz curve. So it is the ratio of area between Lorenz curve & line of perfect distribution to area below the line of perfect distribution. Gini-coefficient lies between 0&1 i.e $0 \leq \text{g.c} \leq 1$. If Gini coefficient will be Zero which implies perfect equality i.e the concerned variable (income in our study) is evenly distributed and if Gini-coefficient will one that implies perfect inequality . That is a situation in which one person receives the whole value of concern variable (income) and other receive nothing. When the degree of concentration in the concerned variable (income) increases, the gap between line of perfect distribution and Lorenz curve increases and there by value of Gini-coefficient increases and vice-versa.

Gin-coefficient of household income is 0.46 which shows the inequality in the distribution of income in the study area.

But Gini-coefficient of household income in Nepal is 0.328 (MoF, 2015) It shows that high degree of income inequality in Nepal. It indicates that rich person are richer and poor persons are also poorer day by day. It shows that value of G.C in study area is slightly high than national figure.

CHAPTER V

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 Summary of Findings

Nepal is known as multiethnic, multilingual and democratic country. Nepal is very diverse in its geographic conditions and more complex in its social structure. The society has a very structured and complicated hierarchy based on Hindu religion defined by different norms and values for each caste and sub-caste. The present study mostly focuses on the socio-economic status of Dalits, which is one of the untouchable castes in Nepal. The caste discrimination practice is not eliminated from Society and from the mind of scholars, educated, legislature and bureaucrats.

Various books, articles, reports relating to ethnographic studies by the different scholars both have been reviewed. Similarly, various data technique i.e. interviews, observation, focus group discussion, discussion with key informants, household survey were applied during the study period. The data have been analyzed using descriptive method of analysis.

This study has been conducted to find out socio-economic status of Dalits of Paiyun Rural-Municipality Ward No.6 of Parbat district. Due to the limited time and other factors the study of all the aspects of Dalits community has not possible. For the purpose of the study the researcher has been applied the social science research methodology. This study is held on quantitative research design. The sources of data are qualitative and quantitative. There are total 2143 households in Paiyun Rural-Municipality Ward No.6. The ward is purposively selected for the details study. There are 93 Dalit households in the study area. Among total Dalits households, 30 households with 163 populations were taken as study unit. To select the some respondents, proportionate random sampling technique was used. The study is based primarily on the information collected during the field survey in the study area administering, questionnaire for interview and observation.

The summary of the findings are given below:

1. There is 73.33 percent of households are headed by males and the remain 26.67 percent households are headed by females in the Dalit community of sampled household in the selective area.
2. In the total population, number of children is 28.83 percent, the economically active population is 63.19 percent and only 7.98 percent are in the age above The 60 years. It means dependent population is 36.81 percent in the study area.
3. The sex- ratio of Paiyun Rural-Municipality Ward No.6 is 87.16% and the sex-ratio of the Dalit community is 78.76% and the aggregate sex-ratio sample households of the study area is 91.76 which is high than the Ward sex-ratio.
4. The literacy figure of the Dalits population is poor. The illiteracy rate of the Dalit population counted 44.79 percent in which females are 58.69 and males are 34.04 percent implies females are comparatively illiterate than males.
5. Major population of Dalits of Paiyun Rural-Municipality Ward No.6 belong agriculture (29.13%), traditional occupation (13.59%), foreign employer (14.56%) and wage labour (12.62%) and only (0.97%) percent population are belong to government service sector.
6. There are 26.67 percent Dalits are landless and 50.00 percent have land only below 4 ropani. The distribution of land was uneven. The unproductive land and lack of irrigation facilities, limited the productivity of land. Therefore 66.67 percent Dalits have food sufficiency for 3 months and none of them have produced sufficient food for the whole year.
7. There are 43.33 percent households have below the 20 thousands rupees of the income and 6.67 percent households have greater than 100 thousands rupees in a year.
8. The expenditure pattern of the Dalit community is greater than their income and they are having loan to fulfil their deficit.
9. There are 56.67 percent households have dis-saving and less percent only 3.33 save above 50 thousands rupees in a year.

10. The investment pattern of Dalit community is not satisfactory even if they invest in the unproductive sector.
11. The value of autonomous consumption and marginal propensity to consumption are 14.04 and 0.56 respectively.
12. There is highly unequal distribution of income in the Dalit community. We have the value of Gini coefficient is 46.05 percent implies that there is high degree of inequality of income in the Dalit community.

5.2 Conclusion

On the basis of the facts figures, opinion, literature and the experiences gained by the researcher during the field visit, it is concluded that the socio-economic condition of Dalits is not satisfactory because of illiteracy, poverty, low level of income, unemployment, discrimination and lack of land ownership and so on.

Dalits does not have proper knowledge about their health and sanitation due to the lack of education and awareness. They still have old beliefs, tradition, values and go blindly with superstition. Literacy rate is very poor among the Dalits population. They do not know the importance of education. They utilize their indigenous skill and knowledge to fulfil their domestic requirements since the skill of these people do not play significant role to bring change in their economic status.

The Nepalese society is deeply influenced by the caste discrimination and untouchability. Dalits are also suffering from this tradition in Painyu Rural-Municipality Ward No.6 of Parbat district. The development activities and motivation activities to them and awareness increasing programme to Dalits are playing vital role to change their attitudes and concept. The caste discrimination is gradually decreasing after the restoration of democracy because they have right of speech, freedom and equality. All legal provisions related to Dalits are not execution. That is the weakness of government. The Dalits are gradually aware about their access opportunities and rights also lead them to adopt another culture and give up some unreliable, irrational traditional practices. In order to ensure and attain various opportunities and legal and social rights, some of people from untouchable castes including Dalits participate in various political practices to raise the equality of rights and confinement. The relation

with upper caste is gradually increasing with positive way. Now, they invite each other in marriage ceremony.

5.3 Recommendations

Dalits are one of the vulnerable communities of Nepal. They are educationally, socially, religiously, politically and traditionally oppressed and discriminated everywhere in the country. Hence, following recommendations are appropriate to improve the condition of Dalits:

1. Educational and social awareness programme need to be practiced among Dalit community about caste discrimination.
2. Income generation activities need to be started to the Dalit community to increase their economic condition. Dalits must be provided modern technical and vocational training for enabling them to produce standard goods.
3. To protect the culture and traditional occupation of Dalit, it is needed to motivate the Dalit community.
4. Dalit should be adjusted on government and non-government services as fix quota system according to their capacity.
5. The developmental programme should be focused to Dalit community to build their capacity to increase their income and taking the leadership. The upper caste should be ready to handover the stick to the Dalit community.
6. The policy and procedure on the behalf of Dalits, some relevant income generation programme should be started immediately to empower the Dalit community.
7. The concept of co-operative should be introduced among the Dalit community of the study area so that they can collect their small capital and start their own business.
8. The Dalits must be given social reorganization.
9. The occupation of the Dalit community must be made professional by developing and protecting it.

10. "Dignity for all" principle must be applied in all sectors. sss
11. The intensive study on the execution of the government policy and programme should be carried out.
12. There are many research and study on Dalits but the recommendation are not followed by state (government). Hence the study on this subject should be carried out.
13. The study area, social and economic status of the dalit community or lower caste groups is very low. Their living standard is very miserable compared to other community or caste groups. So government should try to provide such type of economic and social services and programs which directly help to raise the economic status of this community.
14. Ensure preoperational political representation of dalits plus additional compensation quota at all levels of state structures including, executive, legislative, judiciary, bureaucracy, security force, political and diplomatic appointments, constitutional bodies and private sectors.
15. To reduce inequality in income government should provide additional job opportunities in such a way that it should help the lower income groups to increase their income level.
16. The financial institutions should provide low level interest rate loan facilities to establish cottage industries in the study area.
17. Educational status plays vital role to economic development. So some technical educational programs should be implemented which helps to push the lower income groups to increase their income level.
18. Dalits people spend large portion of their income in unproductive consumption as cigarette, tobacco and wine. This should be discouraged and the social organization should play active role to control it.

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Appendix - I
Summary Output of Consumption, Income and Level of Education

HH No.	Consumption (C _i)	Income (Y _i)	Literacy (L _i)	C _i ²	Y _i ²	L _i ²	C _i Y _i	Y _i L _i	L _i C _i
1.	24	17	1	576	289	1	408	17	24
2.	24	32	3	576	1s024	4	768	96	72
3.	38	18	1	1444	324	1	684	18	38
4.	23	15	2	529	225	4	345	30	46
5.	28	25	3	784	625	9	700	75	84
6.	66	75	7	4356	5625	49	4950	525	462
7.	20	14	2	400	196	4	280	28	40
8.	35	46	3	1225	2116	9	1610	138	105
9.	19	17	2	361	289	4	323	34	38
10.	25	13	1	625	169	1	325	13	25
11.	43	18	2	1849	324	4	774	36	86
12.	28	18	2	784	324	4	504	36	56
13.	48	43	3	2304	1849	9	2064	129	144
14.	62	95	5	3844	9025	25	5890	475	310
15.	19	17	2	361	289	4	323	34	38
16.	15	35	2	225	1225	4	525	70	30
17.	43	55	3	1849	3025	9	2365	165	129
18.	45	41	3	2025	1681	9	1845	123	135
19.	25	18	2	625	324	4	450	36	50
20.	125	170	7	15625	28900	49	21250	1190	875
21.	28	13	2	784	169	4	364	26	56
22.	18	38	3	324	1444	9	684	114	54
23.	31	13	2	961	169	4	403	26	62
24.	25	29	2	625	841	4	725	58	50
25.	27	49	3	729	2401	9	1323	147	81
26.	85	140	6	7225	19600	36	11900	840	510
27.	30	13	4	900	169	16	390	52	120
28.	28	29	2	784	841	4	812	58	56
29.	48	73	6	2304	5329	36	3504	438	288
30.	25	37	4	625	1369	16	925	148	50
Total	C _i = 1100	Y _i = 1216	L _i =90	C _i ² = 55628	Y _i ² = 90180	L _i ² =350	C _i Y _i = 67413	Y _i L _i = 5175	C _i L _i = 4164

Source: Field Survey, 2017

Appendix - II

Regression Model

- A. Derivation of Consumption Function
- B. The Keynesian Consumption function is given by

$$C_t = a + bY_t \dots\dots\dots (i)$$

Where,

- C_t = Consumption at time period 't'
- a = Autonomous Consumption
- b = Marginal propensity to consume
- t = Time period

The value of C_t and Y_t can be found by observation or survey. The equation (i) is the regression equation of consumption (C_t) on income (Y_t) and the value of parameter and can be found by regression model of ordinary least squares. The normal equations are given by:

$$C_t = n + bY_t \dots\dots\dots (ii)$$

$$C_t Y_t = bY_t + b^2 Y_t^2 \dots\dots\dots (iii)$$

Where,

- n = No. of observation

Now, we have from the above appendix – I

$$N = 30$$

$$C_t = 1100$$

$$Y_t = 1216$$

$$C_t Y_t = 67413$$

$$Y_t^2 = 90180$$

Substituting the values in the above normal equation (ii) and (iii)

$$1100 = 30 + b(1216) \dots\dots\dots (iv)$$

$$67413 = 1216b + 90180 \dots\dots\dots (v)$$

To Solve the above equation we use matrix method. now the matrix from of the above equation can be written as

$$\begin{bmatrix} 1100 \\ 67413 \end{bmatrix} = \begin{bmatrix} 30 & 1216 \\ 1216 & 90180 \end{bmatrix} \begin{bmatrix} \alpha \\ \beta \end{bmatrix}$$

$$\text{Or, } \begin{bmatrix} \alpha \\ \beta \end{bmatrix} = \begin{bmatrix} 30 & 1216 \\ 1216 & 90180 \end{bmatrix}^{-1} \begin{bmatrix} \alpha \\ \beta \end{bmatrix}$$

Let,

$$V = A^{-1}U \dots\dots\dots (Vi)$$

Where,

$$V = \begin{bmatrix} \alpha \\ \beta \end{bmatrix}$$

$$A = \begin{bmatrix} 30 & 1216 \\ 1216 & 90180 \end{bmatrix}$$

$$U = \begin{bmatrix} 1100 \\ 67413 \end{bmatrix}$$

Now, finding A^{-1}

We have, A^{-1} can be found by

$$A^{-1} = \frac{1}{|A|} (\text{Adj. } A)$$

$$|A| = \begin{vmatrix} 30 & 1216 \\ 1216 & 90180 \end{vmatrix}$$

$$= 30 \times 90180 - 1216 \times 1216$$

$$= 1226744$$

Finding adjoint matrix of A

The co-factors are

$$C_{11} = 90180$$

$$C_{12} = -1216$$

$$C_{21} = -1216$$

$$C_{22} = 30$$

Therefore, the co-factors matrix is given by

$$C = \begin{bmatrix} C_{11} & C_{12} \\ C_{21} & C_{22} \end{bmatrix} = \begin{bmatrix} 90180 & -1216 \\ -1216 & 30 \end{bmatrix}$$

Ad joint matrix of A is given by transpose of co-factor matrix.

$$\therefore \text{Adj. } A = \begin{bmatrix} 90180 & -1216 \\ -1216 & 30 \end{bmatrix}$$

Then we have

$$A^{-1} = \frac{\text{Adj. } A}{|A|}$$

$$= \frac{1}{1226744} \begin{bmatrix} 90180 & -1216 \\ -1216 & 30 \end{bmatrix}$$

Now, substituting the value of A^{-1} in equation (vi)

$$\begin{bmatrix} \alpha \\ \beta \end{bmatrix} = \frac{1}{1226744} \begin{bmatrix} 90180 & -1216 \\ -1216 & 30 \end{bmatrix} \begin{bmatrix} 1100 \\ 67413 \end{bmatrix}$$

$$\begin{bmatrix} \alpha \\ \beta \end{bmatrix} = \frac{1}{1226744} \begin{bmatrix} 99198000 & -81974208 \\ -1337600 & 2022390 \end{bmatrix}$$

$$\begin{bmatrix} \alpha \\ \beta \end{bmatrix} = \frac{1}{1226744} \begin{bmatrix} 17223792 \\ 684790 \end{bmatrix}$$

$$\begin{bmatrix} \alpha \\ \beta \end{bmatrix} = \begin{bmatrix} 14.04 \\ 0.56 \end{bmatrix}$$

$$\therefore \alpha = 14.04 \text{ and } \beta = 0.56$$

Now the required consumption function or regression equation of C_t on Y_t can be obtained by putting the value of α and β in equation (i).

$$C_t = 14.04 + 0.56Y_t \dots\dots\dots (vii)$$

(B) Calculation of coefficient of Determination

(i) Total variation = total sum of squares (TSS)

$$TSS = \sum (C_t - \bar{C}_t)^2$$

$$TSS = \sum C_t^2 - N\bar{C}_t^2$$

$$= 55628 - 30 \times (36.66)^2$$

$$= 15296.133$$

(ii) Unexplained Variation = Residual sum of squares (RSS):

$$\begin{aligned}
 \text{RSS} &= e^2 \\
 &= C_t^2 - C_t - C_t Y_t \\
 &= 55628 - 14.04 \times 1100 - 0.56 \times 67413 \\
 &= 2432.72
 \end{aligned}$$

(iii) Explain Variation = Explain sum of squares (ESS):

$$\begin{aligned}
 \text{ESS} &= \text{TSS} - \text{RSS} \\
 &= 15296.133 - 2432.72 \\
 &= 12863.413
 \end{aligned}$$

(iv) Coefficient of Determination (r^2):

$$\begin{aligned}
 r^2 &= \frac{\text{ESS}}{\text{TSS}} \\
 \text{ESS} &= \frac{\text{Explained Variation}}{\text{Total Variation}} \\
 &= \frac{12863.413}{15296.133} \\
 &= 0.84095
 \end{aligned}$$

(C) Calculation of standard errors:

(i) Standard error of \bar{Y} :

$$\text{SE}(\bar{Y}) = \sqrt{\frac{\text{RSS}}{n-2} \left(\frac{1}{n} + \frac{\bar{Y}_t^2}{\sum Y_t^2} \right)}$$

Where,

$$\begin{aligned}
 Y^2 &= Y_t^2 - n(\bar{Y}_t)^2 \\
 &= 90180 - 30 \times (40.533)^2 \\
 &= 40892.27
 \end{aligned}$$

$$\begin{aligned}
 \text{SE}(\bar{Y}) &= \sqrt{\frac{2432.723}{30-2} \left(\frac{1}{30} + \frac{40.533^2}{40892.27} \right)} \\
 &= 2.897
 \end{aligned}$$

(ii) Standard errors of b_1 :

$$\begin{aligned}
 \text{SE}(b_1) &= \sqrt{\frac{\text{RSS}}{n-2} \times \frac{1}{\sum Y_t^2}} \\
 &= \sqrt{\frac{2432.72}{28} \times \frac{1}{40892.27}} \\
 &= 0.046
 \end{aligned}$$

Appendix –III

Derivation of Lorenz Curve

Lorenz curve is a statistical tool to measure inequality of variables. It is the graphical representation of inequality that prevails in any variable and the degree of inequality can be shown with the help of it. It shows the relationship between cumulative percentage of frequency and cumulative percentage of variable. In this research, the Lorenz curve is used to show the degree and relationship between income distributions of Dalit household in the study area. To derive the Lorenz curve, the researcher has been taken the data of yearly income of the sample households from the table 4.13 and adjusted as in the following ways as below:

Derivation of Lorenz Curve

S. N.	Yearly Income (Rs Thou)	No. of HH	Mid Value	Total Income	Cumulative of no. of HHs	Cumulative no. of total income	Cumu. percent of no of HH Xi	Cumu. percent of income Yi
1	0-20	13	10	130	13	130	43.33	11.93
2	20-40	7	30	210	20	340	66.67	31.19
3	40-60	5	50	250	25	590	83.33	54.13
4	60-80	2	70	140	27	730	90	66.97
5	80-100	1	90	90	28	820	93.33	75.23
6	100-170	2	135	270	30	1090	100	100

Source: Field survey, 2017

Appendix - IV

Calculation of Gini-Coefficient

Gini-coefficient is another statistical tool to measure inequality that prevails on any of the variable. It is the quantitative measure of concentration derived from Lorenz curve when the degree of concentration in the variable increase, the gap between line of perfect distribution and Lorenz curve increase and thereby value of Gini-coefficient increase and vice-versa. To calculate the Gini-coefficient the researcher has been taken the values which are used in Lorenz curve of appendix-IV.

S. N	Cumulative percentage of no of HHs (Xi)	Cumulative percentage of total income (Yi)	$X_{i+1}.Y_i$	$Y_{i+1}.X_i$
1	43.33	11.93	-	795.37
2	66.67	31.19	1351.46	2599.06
3	83.33	54.13	3608.85	4871.07
4	90	66.97	5580.61	6250.31
5	93.33	75.23	6770.7	7523
6	100	100	9333	-
Total			$X_{i+1}.Y_i =$ 26644.62	$X_i.Y_{i+1} =$ 22039.44

Now, we have,

$$X_{i+1}.Y_i = 26644.62$$

$$X_i.Y_{i+1} = 22039.44$$

Now,

$$\begin{aligned}
 \text{G.C.} &= \frac{1}{100} \left[X_{i+1}.Y_i - X_i.Y_{i+1} \right] \\
 &= \frac{1}{10000} [26644.62 - 22039.44] \\
 &= 0.4605
 \end{aligned}$$

Thus Gini-coefficient is equal to 0.4605 or 46.05 percent.

Thus, Gini-coefficient between different sample households is 0.46. Hence, the inequality ratio of paipun Rural-Municipality Ward No.6 is high than that of national level (0.328), (NLSS- III, 2011).

Appendix - V

Calculation of Range

Range is defined as the different between the highest and lowest item of the given series of income. This is the simplest method of measuring inequality.

$$\text{Range} = \frac{\text{Maxy} - \text{miny}}{Y}$$

$$\bar{Y} = (\text{Total income of households} / \text{Total no. of household})$$

$$\bar{Y} = \frac{1216}{30}$$

$$= 40.53 \text{ (Thousands)}$$

Now,

$$\text{maxy} = 170$$

$$\text{miny} = 13$$

Substituting the values in above formula:

$$R = \frac{170 - 13}{40.53}$$

$$= 3.87$$

It shows that there is high inequality in the distribution of income between sample household in Painyu Rural-Municipality Ward No. 6 of Parbat district.

APPENDIX - VI
ECONOMIC CONDATION OF DALIT IN NEPAL
HOUSEHOLD SURVEY QUESTIONNAIRE
PAINYU RURAL- MUNICIPALITY

Ward no: Date of interview:

(1) General Information

Name of household head: Religion:.....
Age: Sex: Education:
District: Rural-Municipality: Ward no:
Occupation: Household No.:

(2) Family Structure by Age and Sex:

Age group	Male	Female	Total
0-4 years			
5-14			
15-44			
45-60			
60 above			

(a) How many of your family members are involving in income generating activities?

.....

(3) Education Status:

Education	Male	Female	Total
Illiterate			
Literate			
Under SLC			
SLC			
Above SLC			

(4) Occupational Status of Economically Active population (15-60).

Occupation	Male	Female	Total
Agriculture			
a) Self			
b)Hired/ rented			
Business/ Trade			
Service			
a) Government			
b) Non Govt.			
Foreign job			
Unemployment			
Others			

(5)Type of House

(a) Jhupadi () (b) Kachee () (c) Pakkee ()

(6) Ownership of House

(a) Own House () (b) Rented from Other()

(7) Type of Toilet

(a) General () (b) Deep hole () (c) Open ()

(8) Electricity Facility

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

If yes, Source

(a) From Govt.() (b) From biogas () (c) Others ()

(9) What are the Source of drinking water?

(a)Tap () (b) Hand pump () (c) Deep well ()

(d) River () (e) Others ()

(10) What is your net income per month in average?

S.N	Net income (NRS)	Mark	Remark
1	Up to 5000		
2	5001- 10000		
3	1001- 15000		
4	15001- 20000		
5	Above - 20000		

(11)Annual Source of Income.

(a)Income from agriculture:

S.N.	Items	Quantity (kg)	Value (Rs.)
1	Paddy		
2	Wheat		
3	potato		
4	Maize		
5	Vegetables		
6	Fruits		
7	Others		
8	Total		

(b) Income From Non -Agriculture Sector.

(i) Income from service:

(ii) Income from pension:

(iii) Income from foreign job:

(iv) Income from labouring:

(v) Income from Trade/Business:

(vi) Income from other sources:

(12) Income from livestock and animal products.

S.N.	Items	sales quantity(kg)	value (Rs.)
1	Milk		
2	Ghee		
3	Meat		
4	Eggs		
5	Cow		
6	Buffalo		
7	Goats		
8	Pig		
9	Hen		
10	Others		

(13) Sector of Expenditure (last year).**(a) Expenditure on food items.**

S.N.	Items	Expenditures (Rs.)
1	Paddy/rice	
2	Wheat	
3	Dal	
4	Salt	
5	Vegetables	
6	Milk	
7	Meat	
8	Eggs	
9	Tea/Sugar	
10	Oil	
11	Fruits	
12	Cigarette/Wine	
13	Total	

(b) Expenditure on Non Food Items.

S.N.	Items	Expenditures (Rs)
1	Education	
2	Clothes	
4	Health/Medicine	
5	Festival	
6	Transportation	
7	Firing/Kerosene	
8	Government tax	
9	Electricity	
10	Others/entertainment	
11	Total	

(c) Expenditure on agriculture production.

S.N.	Items	Expenditures (Rs)
1	Seeds	
2	Fertilizer	
3	Harvesting	
4	Insecticides	
5	Irrigation	
6	Others	
7	Total	

(d) Expenditure on livestock production.

S.N.	Livestock	Feeding	Medicine	Other Exp.	Total
1	Cow				
2	Buffalo				
3	Goats				
4	Pigs				
5	Hen/Cocks				
6	Oxen				
7	Others				

(13) Do you save some part of your income?

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

If yes how much saving do you have yearly? Rs.

(14) Where do you invest your saving?

(a) Bank deposit () (b) Co-operatives ()

(c) Business () (d) Others ()

(15) Have you and your family member ever been outside to nepal.

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

If yes, kindly mention which nation have he/she been no?

(a) India () (b) Gulf () (c) Europe ()

(16) Do they send their income to you?

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

If yes, how much they sent?

(a) Rs.

(17) Do you have your own land?

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

If yes, kindly mentions the land area?

(a) Bigha () (b) Ropani ()

(b) Dhur () (d) Hectare ()

(18) How many of cultivated land you have?

S.N.	Types of land holding	Irrigated	Non irrigated	Total
1	Own			
2	Rented in			
3	Rented out			
4	Total			

(19) Food sufficiency status

- (a) 1-3 months () (b) 3-6 months ()
(c) 6-9 months () (d) 9-12 months ()
(e) Surplus ()

If you have surplus what could you do with that?

- (a) Sell () (b) Preserve for the coming year ()

(20) Have any member of your family participate in any decision making process?

- a) Yes () b) No ()

If, yes mainly who will be participated?

- (a) Husband () (b) Wife ()
(c) Daughter () (d) Son

(21) What are the main causes to make low socio-economic status of Dalit in the society?

- (a) Education () b) Health ()
(c) Culture () d) Govt. policy ()
(e) Others ()

(22) What do you suggest to improve socio-economic status of Dalit?

- (a) Education ()
(b) Skill promotion ()
(b) Priority in the job. Opportunities ()
(c) Promote to socio activities ()
(d) Improve in traditional Belief ()