

CHAPTER-I

Introduction

1.1 Background

Nepal is a multi-Cultural, Multi-lingual and multi-caste based country. Nepali society is divided on the basis of caste. It is stratified on the basis of caste from historical point of view; Nepal was based on 'Varna system' Vaishya and Sudra. Malla king JayasthitiMalla played strong role to strengthen of four castes thirty six varna. This statement clears that many caste were in Nepal.

Among many castes, Dalits are most disadvantaged group of Nepal. They make up 13% of the population and socially excluded economically and politically marginalized. Nepali society is extremely discriminatory and exclusionary based on caste, sex, ethnicity, class, location, language and culture. As a result certain groups, like Dalits, women and indigenous nationally lay far behind in political and socio-economics sectors. Representation of Dalit in political, economical and educational is very low. Dalits are seen as untouchable, excluded, poor, illiterate and access less caste.

Especially, the situation of Dalit in education sector is wretched. The national literacy in Nepal is 53.74%. The literacy rate of Dalit community in Nepal is only 33.8% which is very low status as compared to other groups. The educational situation of Terai Dalit is miserable in comparison to Hill Dalit. The literacy rate of Terai Dalit is only 21.1%. (B.K. 2069)

According to Dalit census 2067, "There are 3269 houses in Ilam district. The number of male is 8,560 and 8,319 are female." In the context of

Gajurmukhi VDC the situation of Dalit's educational background is presented in the following table.

Table no. 1

Dalit Educational Background

VDC	Primary level	Lower secondary	Secondary	I.A./+2	B.A.	M.A.
Gajurmukhi	43	12	12	2	0	0

Source: Dalit profile of Ilam, 2067

Dalits were explicitly deprived from the access of education for the period of country. Even in this era, there are many evidences of discrimination faced by Dalit in education sector too. They are facing discrimination by society, education institutions and state mechanism. The discriminatory provisions excluded Dalit people getting education, Marginalized group especially Dalits were totally out of educational opportunity. Only higher caste and relatives of ruler got opportunity in education. The gradual improvement took place in Dalit education after the reinstatement of democracy in Nepal.

The policy and program related to Dalit is not adequate to up life the situation of Dalit in Nepal. Dalit inclusion in school level in terms of Dalit teachers, Dalit representation in school management Committee and Dalit enrolment and attainment is lower as compared to other caste groups. Implementation status of policy and programs related to Dalit is not effective. No formal monitoring mechanism in government. The research has been proposed to explore the situation of Dalit inclusion in education and conclude necessary recommendations.

1.2 Statement of the problem

Dalit are still back in the field of education, economics and politics. They are deprived from their rights. They are facing multidimensional problems in Nepal. The basic root causes of Dalit exclusion and deprivation, caste- based discrimination that has embedded Dalit to be poor, illiterate and excluded. Dalit are behind in education sector as compared to other caste groups in Nepal. The enrolment rate is lower and dropout rate is higher. The major reason behind being Dalit excluded and discriminated in education sectors are economically poor, caste- based discrimination, geographical problem, awareness level of Dalit parents, lack of Dalit representation, prejudiced state mechanism and unemployment.

Dalit community is facing caste-based discrimination in educational institutions. In school, Dalit children face the discrimination by teachers and peers directly and indirectly. The social values and norms are also discriminatory to Dalit. The Nepalese social norms never inspire Dalit students for education though they inspire for their traditional profession in place of going to school.

The economical status of Dalit community is lower as compared to other caste groups in Nepal. 47 percent Dalit are still under the poverty line. Almost 80 % Dalit have no land with the capacity to produce the foods for single a year. According to 2001, census, among 24.97 landless people, 80% is Dalit. Some Dalit children are in child labor in urban areas. Dalit have no access to governmental employment. Dalit community is situated in the barren land. Dalit children are far from school. Most of the schools are constructed in higher caste groups locality even there is majority of Dalit. Most of the Dalit compel their

children for traditional profession instead of going sending in schools become of low level awareness. Some Dalit children are used to child labour as household work taking care their younger brothers and sisters. Educational policy and programs are prepared without representation of Dalit and excluded groups. The representation of Dalit is null in national education committee to District education committee.

In the context of Ilam district, there are 5 campuses, 37 higher secondary, 70 secondary, 94 lower secondary and 342 primary schools. (Source: An article by Nawaraj Shankar 2071) But few Dalits getting higher level education. According to population census in Ilam district 2067, "5,263 Dalit students go to school for getting education."

State mechanism is prejudiced in the case of Dalit. No effective mechanism is available to prepare the policy and its effective implementation and monitoring . Government does not easily give approvals to Dalit initiated schools, funding support. Recently government adopted 'quota system' in teaching appointment though graduates Dalits are jobless. Only few Dalit staff are working in different organizations. Most Dalit are out of employment opportunity. Either they involve in their traditional profession or, other labour because of discouraging environment.

According to these above mentioned problems have excluded Dalit in education sector. This research will identify the major problems and ways of solutions. This research will try to find out the following research questions.

1. Is there still caste based discrimination in school level?
2. Are there number of Dalit in teacher school management Committee?

3. Do Dalit students feel that they are injustice behaved by peers and teachers?
4. What are the social barriers for inclusive education in school level?

1.3 Objectives of the study

The overall goal of this research study isto find out the situation of Dalit inclusion in school levels. The specific objectives are as follows:

- To assess and explore the present status of Dalit inclusion in school levels
- To find out the major problems and ways of solution of Dalit inclusion.

1.4 Importance of the study

The topic will clearly address the social exclusion and inclusion practices in educational sectors which are very much relevant to the exercise of Human Rights principles direct that all the people are eligible to get education including other rights without any discrimination from country, Dalit are still facing various sorts of problems and discriminations. Unless there is discrimination in free education opportunities, Dalit cannot feel any democracy in country.

This research will explore the situation of Dalit inclusion in school level especially focusing on Dalit student enrolment, dropout and attainment, diversity of teachers, representation of Dalit in SMC and major problems related to Dalit schooling. This research has been designed to achieve the objectives of social inclusion initiatives. The main central idea of this research study is to find out present status of Dalit schooling and factors

hindering them. This idea will contribute to the social inclusion and nation building initiative by exploring the situation and making people aware on research site. The policy maker will be aware on inclusion of Dalit in educational institution which contributes finally to the nation building. The diversity of caste is living in this research site. Many Dalit including Kami, Sarki, Damai are living in Gajurmukhi V.D.C. However, the educational level of Dalit is miserable. Very few Dalit are in SMC and almost null percent of Dalit teacher are over this research site. The research study will explore the situation through different tools and technique.

The research study addresses the issue of Dalit human rights through exploring the major cause and effects of Dalit deprivation. The exclusionary based social practices will be eliminated through sanitizing community people which supports to build the social cohesion sensitization on gender disparity and Dalit human rights will support to minimize injustice in society.

This research study can contribute to social inclusion and nation building through exploring the current situation of Dalit in education sector, and hindering factors. At community level, local level leaders and community people will be sensitized as a result it will contribute to social integration. Strong social integration and elimination of prejudiced mindset will lead to social inclusion and input to good nation building.

CHAPTER-II

Review of Literature

2.1 Literature Review

Many researchers have carried out in various aspects of Dalit-caste. Their economical, social, religious, political and educational sectors are studied carefully by different researchers. There are different reports, news, articles and documents about Dalit. But there is no explicit research study related to Dalit inclusion in schools in the department. However, these articles and papers have broadly elaborated the literacy rate, dropout and discrimination in schools. The above mentioned literatures have also made effort to reveal the situation of Dalit although there are no evidences of empirical research study related to inclusion perspectives.

A report of ILO (2005, Dalit and labour in Nepal: Discrimination and forced labour) mentioned the literacy rate of Dalit. A document review of NDC in curriculum (2005) has pointed out the major weaknesses in major 6 subjects of primary, lower secondary, secondary and higher secondary school in Nepal. It has given creative suggestion to improve the curriculum.

Education Act was reviewed through the eyes of Dalit inclusion in school level management committee formation, teachers' recruitment and increasing Dalit students. There is free-ship for Dalit students in school level, however, this act is not much inclusive. Mostly, educational policy and programs are prepared without representation of Dalit and excluded groups. Representation of Dalit is null in national education committee to District education committee.

In primary school, repetition and dropout rates are high, especially in Grade-1, and completion rate is low. Dropout situation in schools was more frequent among Dalit students compared to the other groups. Dropout rates are high and the quality of education continues to remain poor, especially in public schools. However, private schools that have better quality and performance standards are unaffordable to the poor.

In Nepalese educational history, Dalit have been deprived from having education for the centuries. According to Hindu ideology and caste system Dalit are ineligible and they had no access to schooling. In ancient Nepal, it was considered that the concept of schooling originated among the high caste Hindu people. The medium of instruction was Sanskrit language which was taken as language of the elites. According to caste categories and caste responsibility, it was believed that Brahmans generation distributes and control knowledge for each caste of people through their rituals and ceremonies. It was believed that only Brahmans born for education.(B.K. 2069)

According to Nawaraj Shankar's unpublished article, "Situation of Dalit community in Ilam", (2071), situation of Dalit in Ilam is miserable in the field of economical, educational and cultural aspects. From educational point of view also not satisfactory. He found that few Dalit students are in the higher level education. He concludes that caste discrimination, lack of scholarship, landless, unemployment, taking alcohol in Dalit community are the main reasons for low literacy rate in Dalit community.

The convention on the right of the child places responsibility on governments to ensure that all children have access to primary education Nepal is a signatory to education for all and is attempting to achieve national goals of education.

As mentioned in Mahat (1999), Sarki students do not get opportunity to admit the school in appropriate age. Therefore, peers tease them that they are older than other peers. Some of them want to study though they do not go to school because of humiliation. The prejudice practices discourage Dalit children to continue their education in rural areas of Nepal. There is lack of awareness in parents about the importance of education. They make their children busy in house hold works rather than send them to school.

Again Nepal suffered with another political changes in 1961. In which King Mahendra banned political parties, dissolved parliament and began Panchayat system. It continued for 30 years up to 1990. During the Panchayat period there were no special encouragements for the education of Dalit except, free ship in college education. Nevertheless, the regime took policy to expand schools in the each ward of village panchayt and the village panchayat helped to grow number of Dalit children in school. But it is different to figure out because only the census of 1991 has started to include caste wise information on schooling in Nepal. (Koirala, 1996)

Among Nepalese scientists, DorBahadurBista is one of the most important person who has studied about different caste of Nepal. He has presented general economical, cultural and social aspects of all people. He has presented different situation of ethnic group people but mentioned low level economical, social and cultural aspect of Dalit people especially, Kami. In "people of Nepal" (1976) he has submitted different ethnic group but not studied separately Damai, Sarki, and Kami.

'Save the children US' also has been studying about Dalit caste people of Nepal. It has been encouraging Dalit people to read and write by

providing scholarship, free-ship. Another hand it has conducted "Dalit Janjagaran and chintan Chautari" program to uplift the education situation of Dalit. (Save the children US, 1994)

Shrestha, (2069) "Social, economical and educational situation of Kami in BarbotevDC ward no. 2" (A sociological study) research carried out by Shrestha in the department. He has used different sources to complete the research. He has used both primary and secondary sources to collect data. And he has found that economical, social, and educational situation of Kami in the area is very low. There is huge untouchability, caste discrimination, 'Baligharepratha' in Barbote VDC ward no. 2. He has given some suggestions to improve their condition. To control expenditure at feast, festivals, and other occasions is one way. And another side there is no any cash-crops in this area, there should be encouraged inter caste marriage system. In temples, meetings, gatherings, taps hotels, tea-shops who does crimination should be strongly punished are some important suggestions from Shrestha's aspect. Some public awareness program should be conducted in the VDC for Dalit awareness.

According to Gopal Singh Nepali in 'The Newars' (1995), he has studied about the Newar caste of Panga in Kirtipur about their culture and traditions from structural functional point of view. He has described about their both good and bad aspects of their culture and traditions. L. Caplan (1970) "Land and social change in East Neal" A study of Hindu tribal Relations, he has presented about Kipat system and conflict among Hindu, Brahman, Kshetri and Limbu. Sameway, AP Caplan (1972), priests and cobblers. A study of social in western Nepal' Caplan has presented untouchability among Brahman, Kshetri, Jaishi, Magar, Gurung and other ethnic groups people.

In the the context of Nepal many authors, scientists have done research about the ethnic group people. Among, these scientists Gopal Singh Nepali, DorBahadur Vista, Rishikeshab Raj Regmi, KhemBahadurBista, Iman Singh Chemjong, MohamadMohsin, Dilli Ram Dahal, Janaklal Sharma, GaneshmanGurung are some main scietists. By the sameway, swaembhuLalaShrestha, Prayag Raj Sharma, DronaRajouriya are some sociologist and anthropologists who have studied about sociological and anthropological study of our country.

Panthi, (2060 B.S.) has carried out research on "Aspects of social, economical and cultural of Arghakhanchi in Chhatraganj VDC. He has studied about the relationship of other in economical, social relationship. And in this research, research has been done about educational situation of Dalit in Gajurmukhi VDC. So there is different between this research. Timsina,(2060) has carried out research on 'Social, economical and cultural situation of Kami women Chappani VDC Palpa district: A sociological study. He has stressed on Kami women. He has done research from birth to death about social, economical feminism of women in the research site. He has studied different cultures, traditions, worshipping, and their role in the society. And he has given constructive suggestions to improve the situations of Kami women in Chappani VDC of Palpa district. But in my research focused on educational status of whole Dalit in Gajurmukhi VDC. No division about sub-caste of Dalit.

According to Aryal (2060, B.S.), no strict rules about racial system but tradition all books, legendry books were on the basis of racial system. Rig, SamaYajur, Atharwa were Veda of Hindusim, Brahma has created four Varna system. Brahman from Brahama's mouth, Kshetri from hand, Vaishya from thigh and Sudra from underfoot. Their functions were

determined teaching, army, administrator and traders. Varna system, was discussed in Mahabarat, Manusmriti, Upanishad.

According to Chandara, (2061.B.S.). In the beginning point development of Varna system caste and discrimination started. Racial-discrimination covered the society from different sides. As a result, social, educational, economical, political and cultural aspects had decreased. Racial discrimination have taken vague places in the society. It has made the society too much destructive. The group of Hindu Varma system and other ethnic group have been showing untouchability behavior. Another side, there is inter caste discrimination among Dalit community.

At present, Nepali community is divided into two groups, water touched and non-water touched. There is no marriage, lodging, fooding between them. There is untouchability at schools, temples, hotels, milk collection center, water tap etc. Higher caste people use discriminatory words to Dalit lower caste people. But respected words are used for higher caste (water-touched) people even they are children. From social, economical, educational and political cultural point of view, Dalit community are always dominated though the world has entered technological world. We claim that today is the age of computer but community is in the age of tradition (ancient). If we carefully observe the caste-discrimination from east to west of Nepal. Comparing, east to west, there is strong caste-discrimination in west part than east of Nepal. Some tough examples of discrimination in west are presented below:

a) In 2053 B.S., Chanda family of Siwanath VDC ward no. 6 have not given chance to touch water canal for Chanda family had been using some water for drinking if they touched water became impure.

b) In 2058 B.S., Shrawan 18th, Bajhang, Sunkuda VDC ward no. 3 of GyanBahadurDhami had not given chance to use water of public tap. Dhami thought that Ram Bahadur is lower caste people.

c) In 2052 B.S., Aswin 11th Pyuthan Lung VDC. Ward no. 6 of Dilli Raj Rijal with Brahman group had beaten badly accused of entering the house. Source: Chandara (2061) "Nepalma Jatpatra Chhuwachhut" Prompt Printer Pvt. Anamnagar. KTM.

Narayan Prasad Chandara observed the caste discrimination from the Marxist perspective. He concluded that lack of attention of international lack of group selfishness, humiliation are some problems of Dalit movement. But more or less achievement level is increasing day by day.

Lapcha are one of the ethnic group of people in Nepal. According to etymological word of Lapcha, they are people who live in the hills. Lapcha are from mountain range to eastern part of Nepal. In the context of Lapcha in Ilam district, Prem Lapcha says that they are from Kanchanjangha range to Mechiriver, and Tamor river. According to some scientists, claim that Lapcha are branch of Limbu caste. Limbu and Lapcha are correlated to each-others.

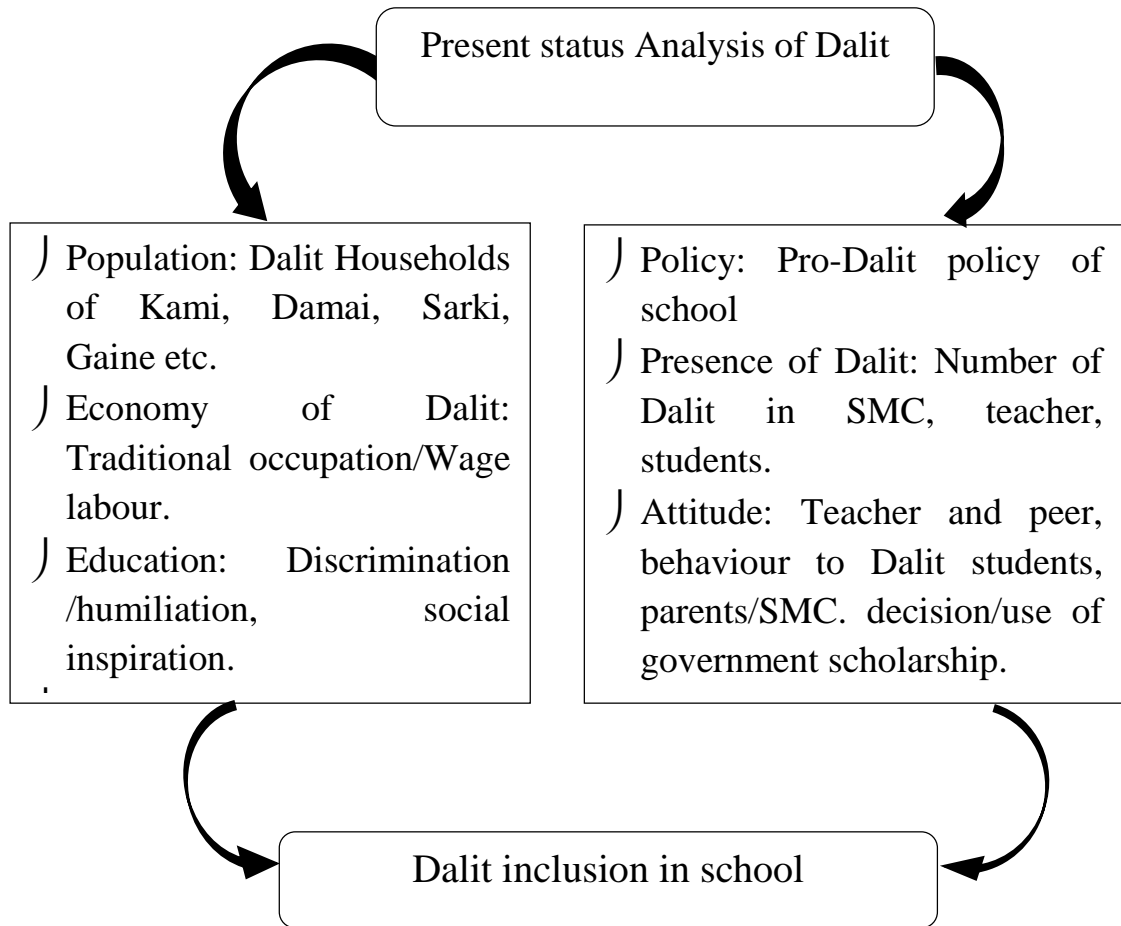
There is no fixed time arrival of Lapcha in Nepal but no doubt they have been living since ancient time (Dhungana, 2067). They are strong and powerful from political point of view. The justice system, social and religious functions were very much important. Later days, Kaji Subba, Thari and Mukhiya Lapcha, and administrators were the main factors. At present Lapcha are active in political field of Nepal. They have an organization 'Rong Shejungthi' was established in 2052 BS. It has been conserving cultural, religious, language of Lapcha. They followed Buddhism in Darjeeling, Sikkim and so on. During the rule of English,

they follow Isai religion. 'Kanchanjangha festival is the main festival of Lapcha. By the way, Namban, Nwagi, Newpuja, Lhokshhar are the main festival of Lapcha. Recent period, Lepchas are involving in educational institutions. They demand curriculum from Kalingpung and use to teach in their resident. According to school statics information system 2067 of District Education Office of Ilam, 175 female and 183 male 74 female, 62 make ant lower secondary level, 50 female, 32 male are studying at the secondary level. There are students at higher level and campus levels according to some Lapchas. Some qualified Lapcha are from Kalimpung, Darjeeling and Sikkim. This clearly shows that they are back from the education point of view. [Cited from a journal article by GhanashyamDhungana, 2068 B.S.]

On the basis of these reviewed research, articles I have tried to carry out this research.

2.2 Theoretical and conceptual framework of the society

Dalit are behind in educational status as compared to other in the context of Nepal. Their educational status is very low and very few students graduate from school. The main cause of Dalit illiteracy and exclusion is discrimination. The researcher used different kinds of variables to complete the research. The researcher adopted Marxist theory. According to this theory, there is always conflict due to caste discrimination, stratification and inequality. There is always conflict among different classes. In this research, I have tried to observe from Marxist perspective. The researcher has completed the research on the basis of following conceptual framework.



CHAPTER-III

Research Methodology

3.1 Research Design

The research study was based on descriptive research. The research hypothesis has been drawn on the basis of existing research problems and literature review.

3.1.1 Universe and sample size

Gajurmukhi VDC was the study site of this research study. This VDC is located in the western part of Ilam district headquarter. According to Dalit population census 2067, there are 39 Dalit houses in this VDC. There is a large Dalit population in ward no. 7 and 1. So, the researcher selected these wards as research site.

The researcher visited different wards of Gajurmukhi VDC where large number of Dalit people live. 30 Dalit people were taken as sampling on the basis of snowball sampling for group discussion on different topics and issues. The researcher selected 40 students for interview with the help of questionnaire. The researcher applied participant and non-participant observation technique during research. Another hand reviewing different profiles, documents, reports, news were also some techniques during the research time. And the researcher selected some Dalit teachers, staff, leaders and some social workers for group discussion.

3.1.2 Nature of Data

The researcher collected different kinds of data applying different strategies. Both qualitative and quantitative types of data were used during the research time.

3.1.3 Source of Data

The study used both primary and secondary sources of data for the elicitation of required information.

3.1.3.1 Primary sources of Data

The primary sources of data for the proposed study 30 Dalit people were selected of Gajurmukhi VDC especially ward no 1 and 7 were selected as research site. 40 Dalit students were taken interview with the help questionnaire. Different Dalit leaders, students, politician, social workers, teachers, staff, journalist, traders were selected on the basis of snowball sampling procedure for group discussion on different topics and issues.

3.1.3.2 Secondary Sources of Data

The study has been carried out from different secondary sources. Related books, newspapers, articles, Dalit profile of Ilam district and unpublished thesis were some source of Secondary data.

3.1.4 Tools and Techniques of Data collection

The research has been carried based on primary data, i.e. Dalit leader, teachers, social workers etc. questionnaires, interview schedule, observation, were some tools for data collection. Necessary information were collected from secondary resources such as school profile, minute, journals, interview schedule, list of group discussion were also used for data collection.

3.1.5 Analysis and Interpretation of Data

Dalit community of Gajurmukhi VDC is included in this research to assess their educational status and inclusion in school level. 3,269 Dalit population are in Ilam district. 220 Dalit population in Gajurmukhi VDC.

39 Dalit houses are in Gajurmukhi VDC only. 25 Biswakarma, 9 Darji, 5 Sarki Dalit houses in the resource site area. The researcher selected 25 Biswakarma, 10 Darji, 5 Sarki were chosen for group discussion on different topics and issues according to checklist. Among them teachers, social workers, Dalit leaders, politician, staff of different NGOs, INGOs, were selected for group discussion.

Though there are different level schools availability to all community. But educational status of Dalit is very low in the research site area. Among 39 Dalit houses most of the Dalit houses are in low level from the educational point of view. Most of Dalit students drop out school due to different causes. Lack of scholarship, caste discrimination, school environment, hopeless from education, behavior of peers and teachers, pre-marriage are some causes of dropping out. Dalit parents are under poverty line. So, children may not get opportunity to reach school compound. According to, some Dalit parents there is always wealth competition among Dalit. Another hand, there is internal caste discrimination among Dalit people in the research site area.

In total 70 Dalit people were concerned in terms of their educational status among them few Dalit people are literate. Only 34.60% children are studying in 1-5 grades, 21.11% are in 6-10 grades and only 1.73% Dalit people has passed the SLC. Among the SLC passed students few of them have continued their higher education. There are still 25.26% Dalit people illiterate. In conclusion, we can claim that educational status of Dalit is low. The table of the literacy level of Dalit in 1991 and 2001 has been presented below:-

Table no. 2

Literacy level of Dalit

S.no.	Dalit	1991	2001
1.	Haluwai	21.0%	
2.	Sonar	-	59.4%
3.	Gaine	31.1%	50.1%
4.	Kami	26.0%	48.1%
5.	Unidentified Dalit		45.6%
6.	Sarki	24.2%	44.8%
7.	Badi	20.6%	42.6%
8.	Dhobi	20.7%	39.1%
9.	Halkhor		37.8%
10.	Tatma		29.1%
11.	Bantar		26.1%
12.	Pawan/Pasi	9.9%	24.8%
13.	Chamar	10.1%	23.8%
14.	Khatawe	11.5%	23.5%
15.	Dom	13.8%	
16.	Musahar	4.2%	11.1%

Source: Gurung, H., (2001) Social Demography of Nepal Lalitpur: Himal Books. Page no. 51

The above table shows that literacy level of Dalit people is low in the contrast of other higher caste level people. Among Dalit people, Sonar has the highest literacy level than others according to data of 2001. And Gaine has the second highest literacy level after Sonar. Musahar has just 4.2% literacy level till 1991 but in 2001 it reached 11.1%. In conclusion, if we observe the literacy level of whole Dalit of Nepal they are back in the educational sector than others. And second low level literacy rate is Khatawe's according to data of 2001. According to data of 1991 Paswan has also just 9.9% literacy level.

3.1.6 Limitation of the study

The objective of research is broad to find out the situation of Dalit inclusion in school. However, the research universe is very limited. Only small number of population were taken as sampling due to time and budget limitation. The limitation of research are presented below:

- i) The study is limited inclusion of Dalit in school of Gajurmukhi VDC only.
- ii) The study can't cover other aspects except educational sector of Dalit in Gajurmukhi VDC.
- iii) The study may not be helpful for broad researchers.

CHAPTER-IV

Study Area and Setting

4.1 Physio-geographic setting of Ilam District

Ilam is one of the richest districts of Nepal in terms of biodiversity, cultural heritage, natural landscape and flourishing professionalism in agriculture, particularly in cash crops. The district is rich in its own kind of social and cultural heritage. People of the district live in peace and harmony irrespective of their caste, creed, race, religion and culture. A wide range of ethnic groups with their typical customs, traditions and cultures reside in the district. These include Lepchas, Magars, Gurung, Rais, Limbus, and others. In the district, Brahmans, Kshetris, Kami, Damai, Bhujel, Khabas, Sunuwar, Newars, Sherpas also can be found.

From the natural point of view, Ilam is a beautiful district of Nepal. It is an attractive place for tourists. Many tourists come to visit Ilam and enjoy its scenery. Many tourist spots are found in the district. Shree Antu Maipokhari, Sandakpur, Siddhithumka, Chhintapu, Mangmalung, Kanyam, Pathibhara, Gajurmukhi etc. are some tourism places in the district. The district is a combination of four districts; those rivers are Deumai, Puwamai, Mai and Jogmai so known as Charkhola. Harkatte, Fikkal, Pashupatinagar, Garuwa, Mangalbare, Biblyante, Joubari. Ginger, potatoes, tea, milk and chilies are some important cash crops in the district.

There are five Bachelor and masters level campuses, 25 Higher level 60 secondary schools in the district. One Government hospital and 2 community based hospitals. There are 1 district, 11 regional and 40 extra post offices in the district. By the way, there are Ilam F.M., Nepal

Bani F.M. and Fikkal F.M. in the district. There are 43 villages development committee in the district. Among 43 VDCs, Gajurmukhi is one the VDC in the district.

Figure No.1

Map of Ilam district



4.2 Introduction of Gajurmukhi VDC

Gajurmukhi VDC is one of the famous VDC in Ilam district. It lies western part from district headquarter. We can reach Gajurmukhi within 3 to 4 hours by taxi from district center. 9 wards are there in Gajurmukhi. There is a famous temple called 'Gajurmukhi temple'. It is located at an altitude of 700 meters in the bank of Deumairiver. It is an important religious place of Ilam. "Gajurmukhi Devi" is worshipped here. A huge religious fair is organized here on KartikPurnima (full moon). We can demand to 'Gajurmukhi Devi' what we wish for self and generation.

There are about 691 house holds, 1,695 male, 1698 female in total 3,393 population (according to population census of 2068). 39 Dalit houses in Gajurmukhi. Total Dalit population is 220. (Source: Dalit profile of Ilam, 2067)

In this research area, Viswakarma, Darji, Sarki, Gaine, Kuchikar Dalit can be found. There is a Higher Secondary level school, 2 lower secondary level schools and about 4 primary level schools. Educational level of Dalit community is low.

Figure No. 2

Map of Gajurmukhi VDC

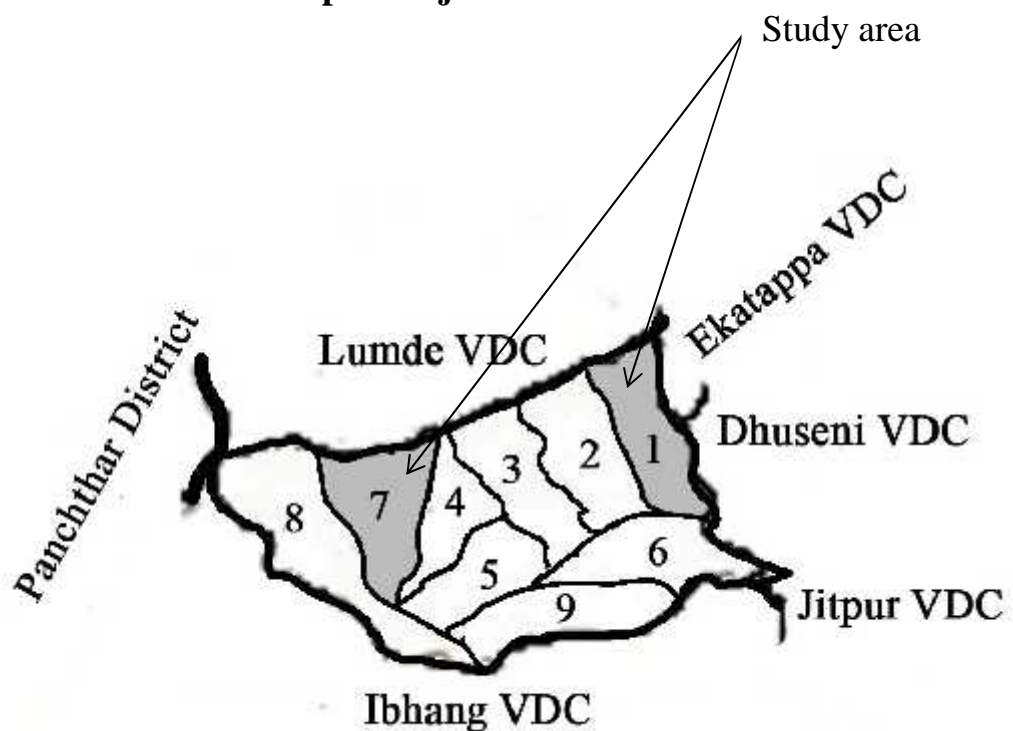


Figure no. 3

Map of Study area



Table No. 3

Dalit population of the study area

S.N.	VDC	No. of population	Household
1	Gajurmukhi	220	39

Source: Dalit profile of Ilam, 2067

This above table clearly shows that the number of Dalit population is 220 in Gajurmukhi VDC. 39 houses are there, among all, 25 houses of Viswakarma, the number of population is 139. 9 Darji houses and the number of population is 64. 5 Sarki houses and the number of population 17. There are no any Gaine, Kuchikar, in the Gajurmukhi VDC. Most of the Dalit people are farmers in the Gajurmukhi VDC.

4.3 Dalit Educational status of Gajurmukhi VDC

There are many schools in the Gajurmukhi VDC. Especially, one higher secondary school in ward no. 7 of VDC. There are two lower secondary schools in the VDC. Four primary schools. The literacy rate of Dalit people in the district is not so high. The total number of district in the district is about 16,696. Among all, in total 8,343 female and 8,553 male Dalit. By the way, according to population census of 2058, in total 5.96% is Dalit in the district.

The literacy rate of Dalit in Gajurmukhi is also not so high. Most of the Dalit are illiterate in this VDC. The number of Dalit who goes to school or colleges are presented below:

Table no. 4

Dalit Educational Status

SN	VDC	Primary level	Lower Secondary level	Secondary	Higher level	BA/B.ed	no of students who get scholarship
					IA/+2		
1	Gajurmukhi	43	12	12	3	0	51

Source: Dalit profile of Ilam, 2067

This table clearly justifies that 43 children go to school to read and write. They reach school facing multi problems. They are not cared carefully for improvement of their educational situation. They are not guided carefully at schools by teachers and peers. Most of them do not want to go school. 12 children are reading at lower secondary level in Gajurmukhi VDC. And 12 Dalit students are reading in secondary level. If we observe their educational status, their competency and performance level is low. But some of them want to be nurse in future. In total, 67 students are studying from primary upto secondary level. 3 students are studying at I.A.or +2. No Dalit students are studying at B.A./B.Ed. level or, above that level. 64 students got scholarship from the government. Some students are unknown about the scholarship.

4.4 Social status of Dalit in Gajurmukhi VDC

There are about 39 Dalit houses in Gajurmukhi VDC. Especially in ward no. 1 and ward no. 7 many Dalit live in VDC. The situation of Dalit in Ilam district is a bit satisfactory than other districts. However, socio-

cultural, political, educational situation is low. 38 Dalit houses can be found in Chulachuli VDC and 4 houses in Mai-pokhari VDC.

Most Dalit have to face caste-discrimination in the community of feast, festival, milk collecting centers, temple, gathering, meetings. Direct discrimination can't be felt but indirect discrimination is there. Most Dalit are well-known about caste discrimination. Dalit in the research area, celebrate many festivals. During festivals, they gather in certain places and enjoy themselves. They want to be co-operative each others in the whole community. The family structure is joint family in the research area. Behind caste discrimination are present situation of society. Attitude of leaders in the society, lack of law, constitution etc. the details social status of Dalit in Gajurmukhi VDC has been presented in the table below:

Table no. 5

Places of caste discrimination

S.N.	VDC	Water tap	School/college	temple	public places	hotel tea-shop	private house, shop	others
1	Gajurmukhi	39	0	39	0	39	39	19

In which things discrimination is done?

S.N.	VDC	public entry places	fooding	marriage	social activity	Dalit non-Dalit	inter-caste marriage
1	Gajurmukhi	19	39	0	0	0	0

Source: Dalit profile of Ilam,(2067)

The above table shows that there is huge (large) caste discrimination in water-tap, temples, hotels and tea-shops in Gajurmukhi VDC. Another side, big caste discrimination in private houses and shops. There is sign of caste discrimination in other places as well. There is caste discrimination in public entry places for fooding, lodging there is high caste discrimination. Less caste-discrimination between Dalit and non-Dalit. Another aspect, there is less caste discrimination in inter caste marriage and feast and festivals. There is no so far discrimination about feast, festival and worshipping.

4.5 Economical status of Gajurmukhi VDC

Economical point of view, Dalit people are not so advanced in Ilam district. Most of the Dalit have no own land, they are aborigines. The total house no 1,072 are aborigines in Ilam district. Farming is the main income source of Dalit in the district. 71% Dalit community depend on traditional profession. Some Dalit are involving on trading, fishing and caring domestic animals. In the context of Gajurmukhi VDC, farming is the main profession for Dalit people. Some Dalit youths are in the foreign country for labour. Few Dalits are master of jewellery shops. The actual economical status in Gajurmukhi VDC of Dalit are presented below:

Table no. 6

The actual economical status in Gajurmukhi VDC of Dalit

S.N.	VDC	List of land				ownership of land	
		0-5	5-10	More than 10 (in ropani)	aborigines	female	male
1	Gajurmukhi	9	9	16	5	6	28

Source of income

S.N.	VDC	farming	trade	tradition profession	labour	wood maker stone maker	animal farming	others
1	Gajurmukhi	27	1	21	18	1	26	1

Source: Dalit profile of Ilam, (2067)

On the basis of the above table few Dalits have no any land in the VDC. Dalit people have land too. Most Dalit family based on patriarchy family because male have big power than female in Dalit family of Gajurmukhi VDC. The large number of Dalit population depend on farming. Few Dalit people depend on business. A bit large number of people depend on traditional profession. Some Dalit depend on labor and carrying loads. Few Dalit are involving for making woods, stone etc. some Dalit involve in animal farming too. In details, some Dalit are engaged in other professions. The above table clearly shows that the large number of Dalit population are engaged on farming.

4.6 Language

Different languages are broadly spoken in Ilam district. The majority of people Nepali language as their mother tongue. In this sense, Ilam district is multi-lingual and multi-caste group based district. By the way, Gajurmukhi VDC is also known multi-lingual and multi-caste groups based VDC of Ilam district. Especially, Nepali, Limbu, Rai, Sunuwars, Magars, Tamangs, Newars, languages are on practiced around Gajurmukhi VDC.

4.7 Ethnicity

Ilam district is multi caste group based district. Brahmin, Kshetri caste groups are in majority. Apart from Brahmin and Kshetricate groups. There are living Magar, Kami, Sarki, Damai, Gaine, Badi, Newar, Rai and Limbu caste people. In the context of Gajurmukhi VDC. Brahmin, Kshetri caste can be found in the VDC. Except Brahmin and Kshetri, there are Rai, Limbu, Magar, Tamang, Newar, Khabash, Kami, Sarki, people found in Gajurmukhi VDC. From the religious pont of view, Gajurmukhi VDC is based on multi-religious. Hindu, Buddhist, Christian, and Kirat religions are found in the Gajurmukhi VDC. Hindu people generally practices different rite Suchas giving name to infant's birth in 11th day of birth, marrying by identifying the surname of homogenous caste group. Generally, Brahmin, Kshetri, and Dalit people have arranged marriage although new generation is practising love and court marriage as well.

CHAPTER-V

Data Analysis and Interpretation

5.1 Analysis and Interpretation of Collected Data

Dalit community of Gajurmukhi VDC is included in this research to assess their educational status and inclusion in school level. 3,269 Dalit population are in Ilam district. 220 Dalit population in Gajurmukhi VDC. 39 Dalit houses are in Gajurmukhi VDC only. 25 Biswakarma, 9 Darji, 5 Sarki Dalit houses in the resource site area. The researcher selected 25 Biswakarma, 10 Darji, 5 Sarki were chosen for group discussion on different topics and issues according to checklist. Among them teachers, social workers, Dalit leaders, politician, staff of different NGOs, INGOs, were selected for group discussion.

Though there are different level schools availability to all community. But educational status of Dalit is very low in the research site area. Among 39 Dalit houses most of the Dalit houses are in low level from the educational point of view. Most of Dalit students drop out school due to different causes. Lack of scholarship, caste discrimination, school environment, hopeless from education, behavior of peers and teachers, pre-marriage are some causes of dropping out. Dalit parents are under poverty line. So, children may not get opportunity to reach school compound. According to, some Dalit parents there is always wealth competition among Dalit. Another hand, there is internal caste discrimination among Dalit people only in the research area.

During the research period the researcher used different tools and techniques for data collection. The researcher used both the primary and secondary sources of data to elicit required information. 30 Dalit people

were selected of Gajurmukhi VDC especially ward no. 1 and seven were selected as research site. 40 Dalit students were for interview with the help of questionnaire. Different Dalit leaders, politician, social workers, teachers, staff, journalists, traders were selected on the basis of group discussion on different topics and issues.

I have tried to analysis and interpret collected data by tabulating, in pie-chart and descriptively as accurate as possible.

5.2 Problems to get proper education

To get proper education there should be enough facility. If there is no facility, achieving education is challenging for us. In my research site, educational status of Dalit is not satisfactory. I consulted about the problem to 40 Dalit students and 30 Dalit people. Their thoughts feelings are presented in the following table:

Table No. 7

Problems to get proper education

S.N.	Problems	No. of respondent
1	Economical	5
2.	Traditional profession	10
3.	Discrimination	40
4.	Facility	5
5.	Culture	4
6.	Unemployment	6
Total		70

The above table clearly shows that there are uncount problems to get proper education. Among many problems caste based-discrimination is

the major hindering factor to get proper education. Among 70, 40 respondent that discrimination is the major problems to achieve the proper education. There is still caste based discrimination in society as well as school. According to them, there is more or less discrimination everywhere so Dalit children are deprived of getting education in time. Dalit people are conscious about to protect their traditional profession. Because racial identification is popular for every caste. Dalit people are also want to preserve identity. During research time 10 Dalit people mentioned that most Dalit children are not going to school due to traditional concept. Their concept is Dalit children have to follow traditional profession. 6 informants responded that unemployment is also one of the major problem to get proper education. Most Dalit are living barren land, some Dalit are landless unemployed, in this sense some Dalit are deprived of getting education due to employment in the research area. Same way 5 responded that there is lack of wealth in Dalit community. Few Dalit are under poverty line. According to few information lack of facility for Dalit people for proper education. So they do not active towards education. Another hand Dalit culture is also one major problem in the field of education. According to Dalit culture they have to take alcohol and beg around the village. These traditional culture are harmful for them.

5.3 Profession of Dalit

The study shows that economic factor was an important for impeding the education of Dalit parents. They engaged in livelihood profession in stead of studying. In research area, some Dalit are engaged on their agricultural activity and some Dalit are engaged in their traditional profession. Few percent Dalit people are working as daily wage labor. High percent Dalit

reported that their present profession is not appropriate for their livelihood. Option instead of sending their children schools constantly.

Table no. 8

Profession of Dalit

S.N.	Profession	No. of respondents
1	Traditional profession	35%
2.	Agriculture	32.5%
3.	Business	15%
4.	Daily wage labor	10%
5.	Teaching	0
6.	Doctor/Engineer	0
7.	Driving	0
8.	Others	7.5%
Total		100%

Above table shows that most Dalit people's occupation is Agriculture. Among 40 students 13 responded that parent's occupation is farming. Then 10 students responded that their parents are engaged in traditional profession. It shows that some Dalit are engaged in traditional profession. According to collected data, 6 students responded that their parents are busy in business field especially jewelry shops are conducted by Dalit in the research area. Few students responded that parents are engaged in daily-wage labor. During research period, some students mentioned that due to poverty their school life is too much challenging for further education. Some students mentioned that they have to go for laboring in stead of going to school. 3 students mentioned extra-profession, it means

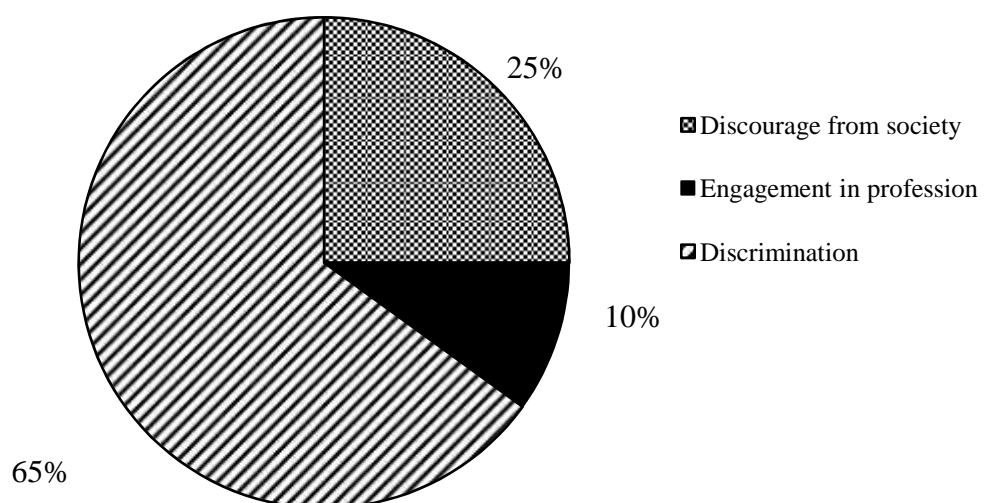
parents are living in the foreign land to support the family. But no one mentioned about teaching profession. There is lack of education in Dalit community of Gajurmukhi VDC. They are competing just for wealth not education. During research no one mentioned about Doctor, Engineer, Lawyer and driving sector. It clearly shows that educational lack of Dalit in Gajurmukhi is not miserable. They are not conscious about the importance of education in daily lives and ornament as a jewelry.

5.4 Dropout from school

There are many reasons for dropping out from school. Teachers are important factor of school to maintain the good and quality education. Students learn not only the curricular and texts but also learn the school behavior. However, many cases related to the behavior and attitudes of teachers shows that teachers in Nepal are not as positive as to eliminate all forms of discriminations. In the context eliminating discriminatory practices can be shown in the following (Pie-chart) figure no. 1

Figure no. 4

Reason of dropout



According to above figure no.1 there are huge direct and indirect discrimination in school. Students from the Gajurmukhi VDC mentioned that teachers do not discriminate directly them however there are still discriminatory practices so Dalit students are not much motivated as peers. During the research period, Dalit parents reported that there is discrimination in schools. Different sorts of discriminations existing in schools. Some responded that teachers use discriminatory words, teachers use discriminatory words also penalize more to Dalit. There are still problems on sitting arrangement peers do not want to stay with Dalit and no enough inspiration to Dalit students. These are important reasons of Dalit students dropout from school.

The reason behind the high drop out from school is discrimination. However, there are other reasons such as discourage from society, peers, engagement in traditional profession. On the basis of figure no. 1, can be concluded that 65% reason of drop out is discrimination. 25% reason is discouragement from society and 10% is engagement in traditional profession. So main reason of drop out is discrimination. Some of Dalit leaders said that upper caste people say "Education is not appropriate for Dalit, they should engage in their on traditional profession, this is the discourage attitude of higher caste people for Dalit. Following is a tough example of discrimination to Dalit student:

"Dalit student restricted from school in Mahottari in the time of Government policy provision to provide Dalit scholarship to inspire Dalit secondary school located at Manarakatti VDC were Mr. ChintuRajak, VishwanathPandit, BirendraBhandari, and Chhabi Ram restricted being Dalits and ethnic people claimed their parents. This incident occurred while the students quarreled with each other. The

quarrelling case became a cause of student restriction in spite of the students requested for the excuse with headmaster. The head teacher Jayakanta Thakur decided to restrict the student being Dalits. (Annapurna Post, 2005)

I. "In (2052)Mangshir 29th, Dhankuta, Student of Campus ChandrakalaDhamala, Padam Nepali, PremKumariDarnal and MaiyaRashaili were took out from house of municipality-7, DhanmanDangal. He used strong discriminatory words to them. He purified house with the help priest."

II. "In(2058)Falgun 19th, Shree Rastriya Secondary School, IlamFakfok VDC ward no. 8 had planned a worshipping day. Students were informed to bring flowers, vegetables, fruits, and other necessary things. Local studentSamjhanaBaraili took milk for worshipping but milk was rejected and given to dog because she was Dalit student."

III. Rautahat, Pothiyari VDC ward no. 5 there was a primary school. Ganesh Ram Chamar was appointed in peon. But headmaster and other staff objected to drink water brought by Chamar. Gradually, stopped teaching at school. Few days later, 2060 Mangshir, 17 local guardians locked the main door. Police administration opened the door but there was no any punishment.

Chandara (2061)

5.5Diversity in Teachers

The comparison of teachers also prevails that school management committee is not responsible towards the inclusive education. Among 18 teaches form different level of schools, there are 75% from Brahmin and

Kshetricommunity and 25% from ethnic community, however there is no single teacher from Dalit community. Most of the Dalit students feel humiliation to get proper education due to lack of Dalit teachers at school. To motivate Dalit students for further continuation of their education there should be Dalit teachers at schools.

The following table makes clear picture about it.

Table no. 9

Diversity in Teachers

S.N.	Teachers	Percentage
1	Ethnic group	25%
2.	Brahmins/Kshettri	75%
3.	Dalit	0%

Source: Record of Shree Mahendrodaya H.S.

The above table shows that there is lack of Dalit teachers around research area. 75% from Brahman/Kshetri caste. These groups are highly educated and children are also very much active to get education. They involve in different professions such as; teachers, officers, NGOs, INGOs from social, economical, political cultural point of view they are advanced. 25% teachers are from ethnic group. In contrast, there is vast gap between ethnic group and Brahman/Kshetri group. Comparing between these two groups ethnic groups are also back but no Dalit teachers can be found at research site. Most Dalit are engaged in traditional profession. Due to lack of Dalit teachers at school, Dalit students are no as motivated as other group. During research time, some Dalit students responded that indirect caste-discrimination is there at school. Dalit teacher can understand want, need and anxiety of Dalit students.

5.6 Teachers Behaviour

Dalit people have major concern over the good teachers' behavior for their children. Teacher is the main actor for inclusion school in education sector. During the group discussion, Dalit people concluded that teachers are not positive for their children. They do not behave them equally to other children. Among the respondents 17.39% Dalit respondent that teacher of their school do not behave equally to the children. As the reasons behind not behaving equally are mainly caste based discriminations and negative attitude towards Dalit community. Following table shows clear picture about it:

Table no. 10

Teachers Behaviour

S.N.	Reasons for discrimination	No.	Percentage
1.	Traditional attitude	2	4.35
2.	Lack of Dalit teacher in school	10	34.78
3.	Caste-based discrimination	28	60.87

The table shows that caste based discrimination is one of the major factor of teachers unequal behavior. Except from discrimination, Dalit students, provide less number do not encourage using scientific instruments in labs and using discriminatory words as Kami, Kamini, Damai, Sarki which degrades Dalit students.

Teacher plays vital role for inclusive education. But in my research site, there are rare Dalit teacher in schools if Dalit teacher were there Dalit children would be motivated for education. There are no any Dalit

teachers at Shree Mahendrodaya Higher Secondary school of Gajurmukhi-7, Ilam. There is only one peon Mr. Nar Bahadur Gajmer. During group discussion, he said that there was no any good environment for Dalit children. He also mentioned that lack of Dalit teacher is also one of problem for Dalit exclusion.

In research area, some of Dalit parents mentioned that in the area Dalit are competing just for money. They have been involving in jewelry making. Most of Dalit are busy for in traditional attitude. It means education is not so important for Dalit. They should involve in traditional occupation.

5.7 Dalit and their parental responsibility

Parents play great role for their children's good education. In the case of Dalit, Dalit parents themselves are not aware and literate. It directly hinders educational effectiveness of their children too. In the research site area, most of Dalit parents are illiterate. Many of them did not get opportunity to get education in time. Due to no school and economical problems. All of Dalit parents asked about their interest in education, many of them have interest, however economic factor hampers for their children's education. Though they could not get education in their life. They have been feeling importance of the education. Some Dalit leaders say that their children continuation in school level, a sort of educational awareness package should launch in broader framework.

School has responsibility to invite parents of every child in order to update the educational growth and progress of their children. This generally, a process of building ownership, to their school activities for well being of and growth of their children. To maintain effective communication on the updates of their children, school should initiate to

invite the parents frequently in every meeting and schools functions. However, in the case of Dalit, they mentioned that they are never invited by school for the purpose of their updating them on the education growth of their children. Some Dalit parents responded that they have no time to attend in schools invitation. Few responded that their children are discriminated by others and are beaten of frequently. In group discussion, they said that they are not heard by the teachers and school management committee on their problems. Dalit children are the matter of careless and no body gives priority for their better education. Lack of educational awareness in parents so, Dalit children are back in educational sector. Most Dalit parents are competing earning money. They mean wealth is everything but education is nothing. During group discussion some Dalit parents mentioned that there is internal discrimination among Dalit in this area. This is also main cause for low educational achievement.

5.8Scholarship as an important means of Dalit education

Dalit scholarship is one of the major visible program components of Government program to support the education for Dalit. The objective of the scholarship is appropriate to Dalit though the implementation is not effective in contrast to its objectives. Scholarship has been misused by teachers and school management committee. Target students can not scholarship easily. Dalit parents in village said that it is no problem to admit their children to school, but it is hard for us to get a scholarship-even though these are allocated specifically for us Dalit.

During the research time, Dalit in this research site has mentioned that children sometimes get scholarship and sometime not. Following points show that majority of Dalit students receive the scholarship and some of them still do not know about the scholarship provision. Government has the program vision for school level scholarship as mentioned below:

Primary level scholarship-Nepal Government has started to distribute Dalit scholarship in certain districts annually NRs. 250 from 1994. This provisioned to all districts at present. Recently, Nepal Government has been increasing and trying to take all children in school area.

Secondary level scholarship- Nepal Government has provision NRs. 500 per Dalit students studying at secondary level from 2003. Similarly, Government has provisioned intelligent Dalit student's prize which is provided to 12 students of Nepal and is distributed through Dalit BikashSamiti.

Higher level scholarship- Dalit BikashSamiti has been distributing higher education scholarship to 165.Dalit students every year. The provisioned amount is NRs. 1500 for intermediate, 2000 for bachelor level and 4000 for master's degree level and technical subjects. By the way, the professional computer training is provided to 15 Dalit students.

The following tables clearly shows that the actual utility of scholarship in the research site.

Table 11

Scholarship in Dalit Education

S.N.	Scholarship	Number
1.	Do not know	2
2.	Scholarship receive	34
3.	Scholarship do not receive	4

Regarding the scholarship distribution and it's uses, teachers and Dalit parents have their own insists and analysis. They accuse each-others means teachers say that the distributed scholarship is not properly used

by Dalit. They spend to buy foods and never by books pencils bags to carry books. Dalit parents have own misery that teachers distribute scholarship to their relatives and upper caste students Dalit blamed school teachers and school Management Committee members that they sometime corrupt the scholarship and few Dalit do not know details about the scholarship distribution and it's uses.

During the research time majority of Dalit students responded that they received scholarship but scholarship is not enough to support their study. Among 40 students 34 mentioned that they are well known about scholarship. 6 among 40 responded that they do not receive scholarship. It means they blamed school administration has been corrupting scholarship. Among 40 students 2 students mentioned that they do not know about scholarship. They are not familiar with scholarship. In this sense, the scholarship provides by Nepal government is not so effective. Another hand there is no sufficient check and balance from concerned authority. The students who received scholarship responded that scholarship is not enough for their study.

5.9 Existing problems of Dalit in Education.

Dalit are facing multidimensional problems in school. The basic root cause of Dalit exclusion and deprivation is caste based discrimination that has embedded Dalit to be poor. Illiterate and excluded Dalit are behind in education sector as compare to other caste groups in Nepal. The enrollment rate is poor and drop out rate is higher. The major reason behind being Dalit excluded and discriminated in education sectors are economically poor, caste discrimination, geographical problem, awareness level of Dalit parents, lack of Dalit representation, prejudice state mechanism and unemployment are the major problems of Dalit in education.

5.10 Discrimination by peers

Dalit students are discriminated in schools by teachers and peers. The behavior of peers to Dalit student's cause of school dropping out by Dalit. The use of word like Kami, Sarki, Chamar and Dom humiliates Dalit children. Inside the class room, the higher caste students do not give permission to sit with them. Mostly Dalit students sit behind of the class room separately and in some schools Dalit are not allowed to enter the schools. The higher caste students do not want to sit with Dalit because they feel their Tiffin is touched.

During research, some of the Dalit students said that they are teased by own friends in the school compound. They added that they are misbehaved by teachers too, so they feel humiliation towards getting education. The prejudiced patterns to Dalit children discourage them to continue their education. Dalit children do not get support from higher caste children in learning process, e.g. discussion to related topics, sharing and exchanging talents. Mainly the majority of higher caste students make a gang to discourage Dalit students which embed the dropping out of Dalit children.

5.11 Dalit member in school's management committee

Dalit member should be involved in school's management committee for inclusive education. The representation of Dalit in school management committee can hardly find. This usually attributes being their social and education deprivation. Despite many Dalits are politically active and are literate in community level the attitude of so-called higher caste people reluctant to make represent from Dalit in school management committee. The discriminatory social norms and values hinder Dalit representation in management.

Even though provision for elected membership was made through the 7th amendment of the education act neither the existing legislation nor the regulation are specific regarding the actual process of SMC formation [New ERA, 2005]. However by regulation of SMC, the selection process of SMC, member is confined to the head teacher chairperson of the ward where the school located, and the chairperson of the VDC. The lack of the Dalits in the teaching professional and their inability to win election ensures they wouldn't sit on SMC. And the attitudes of those who were in such positions ensured that no one ever thought to ask people such as Dalits to take part in major decision about schooling though they could effect their life. The higher caste people who hold the position in school management committee restrict Dalit people to by candidate in SMC. In few schools, head masters themselves play such a role.

There was no any Dalit members in SMC of Shree Mahendrodya Higher secondary school. During the group discussion, some of the Dalit parents said that there was indirectly negative vision towards Dalit people. Mr. DuryodhanLuhagun was the chairperson of SMC in the past. But there was null (0) representation of Dalit in SMC. There were two Dalit members in teacher parents union. The following table shows the representation of Dalit in T.P.U.

Table 12
Status of Teacher's Parent Union

S.N.	Caste	Number
1.	Brahman	4
2.	Kshetri	2
3.	Ethnic	3
4.	Dalit	2

Source: Record of Mahendrodya H.S. Teacher's Parent Union

Regarding the table Brahman caste has highest representation. Kshetri and ethnic group have equal representation. Dalit have low representation in comparison to other groups. During the group discussion some Dalit leaders responded that there should be highly representation in SMC and TPU as well as in another committee. Only Dalit members can motivate the Dalit students towards inclusion of education.

This is a glimpse of discrimination in school SMC members are selected

The headmaster Rup Narayan Pandit and Ex-head master Divakar Mishra of Gaurishankar lower secondary school situated at Mahamadpur VDC-4, Bardiya restricted Dalit people to be candidate for SMC chairperson and nominated own relatives. [SamacharPatra. 2006]

on the basis of power, money and relation. Dalit are weak in power, money and relation. Investigation in to the nature of representation in SMC, indicated a pattern of inadequate socio-ethnic representation. The SMC as their basic functions play guiding role to make school effective. In the community managed school the role of SMC is more powerful to selected teachers, manage the resources and make school in terms of quality education. However, the access of Dalit in this respective lacks according to case studies.

5.12 Discrimination places to Dalit

Caste-discrimination was not started in Nepal but started from neighboring country, India. Aryanl who were chased from India, got victory over innocent ethnic people of Nepal. And they started to discriminate Nepalese people. 'Varna system' has adopted discrimination practices to gentle, labourious, social-workers of the history.

Chandara (2061)

During the research period, the researcher consulted 30 Dalit people about the discrimination places to Dalit. Different places might be discrimination places for Dalit. According to society, place, time, awareness places of people play great role. The following table presents about discrimination places.

Table no. 13

Discrimination places to Dalit

S.N.	Discrimination places	No. of respondent
1.	School/colleges	4
2.	Private houses	3
3.	Kitchen	5
4.	Marriage system	4
5.	Offices	4
6.	Hotel/restaurant	5
7.	Temples	3
8.	Travelling	2
Total		30

Regarding the above table, there are many places to discriminate to Dalit people. Among 30 Dalit people 5 mentioned kitchen room is the main place for discrimination to Dalit people. By the way school, colleges and marriage systems are also some places for discrimination offices and public places are also some discriminatory places. Hotels, restaurants, temples are also some places for discrimination. Some of the informants informed that they feel discrimination while travelling. According to respondents travelling, private houses, temples are less discrimination places than others. Discrimination among Dalit directly affects the

educational status of Dalit. All these places are very much important destination to achieve proper education.

5.13 Some major weakness in Nepal's school level curriculum

There are a lot of weakness parts of Nepal's curriculum in the context of Dalit inclusion in educational sector. They are mentioned level-wise below:

Primary Level- In primary level curriculum, there is no mentioned about the traditional professional tools (i.e. Hammer, ring, shoes, needle, cloth) of Dalit. No skills of Dalit mentions in primary level curriculum. The life story of social worker, scientist, historical personality, singer, poet, political parties are not included. The teaching matters to eliminate caste-based discrimination and untouchability, importance of Dalit traditional profession and stories to unite the people are not included. Negative description is presented in curriculum about Dalit. There is lack of relevant teaching and learning materials to discourage the discrimination and untouchability.

Lower Secondary Level- Lower secondary level curriculum does not introduce the caste-based discrimination and untouchability and way to eliminate it. It is not able to include all class and community. There is not mentioned the importance of Dalit historic people to the nation, their skills and contribution. Dalit are producing agriculture tools in Nepal but those tools are not introduced positively.

Concluding point, this level curriculum is not able to include the Dalit and marginalized community as an important component of nation. This curriculum is not clear from the point of view of Dalit and marginalized community.

Secondary Level- The secondary level curriculum is also desperate in terms of inclusion of Dalit and marginalized community although discriminatory words and proverbs are presented which is distributing nurture the discrimination is society. The contribution of Dalit in nation building through the development and improvement of culture has not been analyzed positively. The students who are the change makes in state are out of understanding the positive description of Dalit in school level course. Present school level curriculum nurtures negative perception to the students.

Higher Secondary Level- Higher secondary level is not also able to include the story, poem, articles related to life style, social and existing status of the Dalit. There is not anythinking to mobilize the use against all forms social discrimination. The subject matters are not in a way to transform the society to the modernization. The Dalit community is deprived of getting quality education. The curriculum is responsible to elites of society.

CHAPTER-VI

Findings, Conclusion and Recommendation

6.1 Findings

On the basis of the analyzed and interpreted of the collected data, different findings have been derived. Recommendations and pedagogical implications of the study have been listed out. And causes of out schooling Dalit children have been mentioned below:

According to collected data's analysis and interpretation, some important findings have been derived. Some of the important findings are listed out here:

- 1) The policy is not inclusive for Dalit inclusion according to collected data in the context of SMC and TPU.
- 2) There is lack of Dalit representation in National Education councils committee and state mechanism.
- 3) There should be free education for Dalit up to higher level education and this provision should be written in constitution according to collected data, free ship, scholarship provision is not effective.
- 4) According to data most Dalit are not doctors, engineers, lawyers, teachers in this sense, Dalit are not able to obtain technical and vocational education due to poverty. They are economically poor, politically deprived, socially discriminated and educationally illiterate. Thus technical and vocational education reservation should be for Dalit children.

- 5) Lack of proportional representation of Dalit community in school management committee because some Dalit people were restricted from SMC.
- 6) Lack of Dalit inclusion for development of curriculum in Nepal.
- 7) Discrimination environment is in school environment according to some respondents there is direct, indirect discrimination in school compound.
- 8) Lack of school enrolment environment on the basis of collected data enrollment environment is not there.
- 9) During the group discussion some Dalit parents mentioned that they are unknown about schools functions gathering and meetings. It means no calling Dalit parents in school functions meetings and gatherings.
- 10) During group discussion some of the Dalit students responded that rewards, bonus, provided to Dalit students is not so effective so there is lack of rewards, bonus for Dalit children.

6.2 Conclusion

It does not mean that progress has not been achieved in the field of education sector of Dalit children. Increased tendency of school participation of Dalit children can be seen today but these improvements are still limited. Most of Dalit children drop out school without completing their school level. 30% of the children of school going age are still out of school. (Baseline Survey, 2001)

The facts and evidences show that the level of Dalit enrolment in school is increasing. However, there is still a challenge of retention and drop out

of Dalit children. Similarly the described primary and secondary data and case studies proved that the main reasons of dropping out of Dalit children is discrimination in schools.

In conclusion, the Government has made policy and program to uplift the education status of Dali, neither its implementation is effective nor policy and programs are adequate.

6.3Recommendation

According to findings, these following recommendations are mentioned for uplifting education sector of Dalit students.

- 1) The policy should be inclusive in education field.
- 2) Dalit representation in National Education council, committee and state mechanism is also necessary component.
- 3) There should be management in reservations for technical and vocations education.
- 4) Representation of Dalit in school's management committee compulsory.
- 5) School's environment should be discriminations free.
- 6) There should be enough scholarship, rewards, bonus for Dalit students from Government aspect.
- 7) Dalit parents should be called in school's functions, meetings, and gatherings.
- 8) Free education should be for Dalit students up to higher level.
- 9) Education act should have a provision of one school one Dalit teacher which helps Dalit to encourage their children in school level.

- 10) Government should guarantee of providing approval for the school opening in Dalit locality.
- 11) All forms discriminatory words, proverbs and stories those are discrimination against Dalit should be banned to use in schools' environment.
- 12) School headmaster should consider strongly that all parents are equal regardless caste, race or economic disparity.
- 13) Curriculum should be improved and redesigned to develop the education status of Dalit in Nepal.
- 14) Curriculum must introduce the importance of skill of Dalit and their contribution to nation building. Same way, the teaching matters should focus to eliminate all forms of discrimination.
- 15) Government should ban news textbooks, radio, T.V. which highlights racial discrimination.
- 16) Government should consider about opening schools, libraries, clubs, post office, Telecom in remote place where majority of Dalit live.

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Name list of Group Discussion with parents

1. Amar Luhagun	Gajurmukhi VDC
2. Padam Luhagun	Gajurmukhi VDC
3. Indra Nepali	Gajurmukhi VDC
4. Tej Bahadur B.K.	Gajurmukhi VDC
5. Deepak Kami	Gajurmukhi VDC
6. Yojan B.K.	Gajurmukhi VDC
7. Man Kumar Nepali	Gajurmukhi VDC
8. Khamba Singh Luhagun	Gajurmukhi VDC

Name list of Key information interview

1. Raj Dhamala	Teacher of Shree Chisopani H.S.
2. Damanta Dhamala	Health Assistant
3. Duryodhan Luhagun	Chair person of S.M.C. (in the past)
4. Padam Luhagun	Dalit leader
5. Nawaraj Shankar	Dalit leader
6. Padam Gajmer	Teachers parent union
7. Chandra Bahadur Gajmer	Teachers parent union
8. Nar Bahadur Gajmer	Peon

Questionnaire

The researcher will use questionnaire to recite the target information to carry out research.

Date: 2022-02-18

Name: *Bandana B.K.*

Address: *Gajurmukhi-7, Ilam.*

Occupation: *Student*

Age: *15*

Please respond what you feel

1) Do you like to go school or not?

Ans: *Yes, I like.*

2) How do you feel about education?

Ans: *Well,*

3) Do you have any problems to get proper education?

Ans: *No, I haven't any problems.*

4) Do you feel any hesitate at school or not?

Ans: *Some times.*

5) If there caste based discrimination in school level?

Ans: *There is indirect discrimination.*

6) Is there any Dalit teachers at your school?

Ans: *No, there is no any Dalit teachers.*

7) How do your teachers behave you at school?

Ans: *Not very well.*

8) How do your peers behave you at school?

Ans: *Not very well.*

9) Is there any facility for Dalit students at your school?

Ans: *Yes, there is few facilities.*

10) Is there any Dalit member in your school's management committee?

Ans: *There is in few numbers.*

11) How many Dalit students at your school now?

Ans: *There are about twenty students.*

12) Have you ever been got scholarship?

Ans: *Yes, I have.*

13) Why do Dalit students drop out school?

Ans: *Due to many reasons, economic, social etc.*

14) What's your future plan?

Ans: *I have no clear plan.*

15) Do you feel any injustice in your village/town?

Ans: *Yes, sometimes.*

16) Do you like social norms and values towards Dalits?

Ans: *No, I don't actually like.*

17) In your opinion , what is the most hindering factor for Dalit education?

Ans: *Caste-discrimination, economic status.*

18) Are your parents positive towards education?

Ans: *Yes, they are positive towards education.*

19) What is your parents' occupation?

Ans: *Traditional.*

20) In your opinion, why don't Dalit children go to school?

Ans: *Due to poverty.*

Thank you !

Questionnaire

The researcher will use questionnaire to recite the target information to carry out research.

Date:

Name:

Address:

Occupation:

Age:

Please respond what you feel.

1) Do you like to go school or not?

Ans:

2) How do you feel about education?

Ans:

3) Do you have any problems to get proper education?

Ans:

4) Do you feel any hesitate at school or not?

Ans:

5) If there caste based discrimination in school level?

Ans:

6) Is there any Dalit teachers at your school?

Ans:

7) How do your teachers behave you at school?

Ans:

8) How do your peers behave you at school?

Ans:

9) Is there any facility for Dalit students at your school?

Ans:

10) Is there any Dalit member in your school's management committee?

Ans:

11) How many Dalit students at your school now?

Ans:

12) Have you ever been got scholarship?

Ans:

13) Why do Dalit students drop out school?

Ans:

14) What's your future plan?

Ans:

15) Do you feel any injustice in your village/town?

Ans:

16) Do you like social norms and values towards Dalits?

Ans:

17) In your opinion, what is the most hindering factor for Dalit education?

Ans:

18) Are your parents positive towards education?

Ans:

19) What is your parents' occupation?

Ans:

20) In your opinion, why don't Dalit children go to school?

Ans:

Thank you for help !

Checklist for Group Discussion

Note: This checklist will be used to find out the practical and behavioural matters regarding the Dalit education. Dalit and non-Dalit will be a member of group discussion.

1. Major problems faced by Dalit in school and society.
2. Major obstacles of Dalit education in rural areas.
3. Dalit and non-Dalit's experiences on discrimination or, equality.
4. Use of scholarship and its essence.
5. Major recommendations for policy improvement.
6. Perception of society and other caste groups regarding Dalit schooling.
- 7) Role of political, economical and educational in Dalit uplifting.
- 8) Get the number and percentage of Dalit students by caste, sex in different grade etc.