

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Nepal is multi-caste, multi-language, multi socio-culture and geographically diverse country inhabited by various caste/ethnic groups. Due diverse spheres of Nepalese society, there are inequalities in socio-culture, economical and educational area based on the caste/ethnicity. The society is stratified and discrimination (CBD) like untouchability has compelled the Dalits to live in a hostile environment subject to deprivation of all kinds like social, political, economic, educational (NNDSW, 2006)

Dalits are most disadvantaged group in Nepal. They make up 13 percent of the population and are socially excluded, economically and politically marginalized. Nepalese 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 nationalities lag far behind in political and socio-economic spheres. Though, Dalits constitute 13 percent of total population officially [the Dalit movement claims it to be 20 percent] their representation in the state governance is very negligible. According to a recent study carried out by World Bank and DFID poverty incidence in Dalit is almost fifty percent where as it is 12-16 percent among Bahun, Chhetri and Newars. The appalling situation resulted Dalits as a portion of population as untouchable, excluded, poor, illiterate and access less.

Dalit were explicitly deprived from the access of education for the period of century. Even in this era, there are many evidences of discrimination faced by Dalit in education sector too. They are facing discrimination by society, educational institutions and state mechanisms. The discriminatory provisions excluded Dalit people from getting education. Before reinstatement of democracy in Nepal, the marginalized groups especially Dalit were totally out of educational opportunity. Only the higher caste and relatives of ruler got opportunity in education.

The overall condition of Dalit in Nepal is miserable as they are exploited and excluded from the mainstream of development. The total population of these

oppressed people in Nepal is 37, 10,575 which is 14.01 percent of total headcount of Nepal (CBS, 2011)

The policy and program related to Dalit is not adequate to uplift the situation of Dalit in Nepal. Especially, 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. Moreover, the implementation status of policy and programs related to Dalit is not effective. There is not any formal monitoring mechanism in government. This practice led Dalit to the exclusion in education sector. Therefore, this research study has been proposed to explore the situation of Dalit inclusion in education and conclude the necessary recommendations.

1.2 Statement of the Problem

Dalit are facing multidimensional problems in Nepal. The basic root cause of Dalit exclusion and deprivation is caste-based discrimination that has embedded Dalit to be poor, illiterate and excluded.

Dalit community is facing caste-based discrimination in educational institutions. In schools, 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 student for education though they inspire for traditional profession. Therefore, most of the Dalit children are used for traditional profession instead of going to school.

The economical status of Dalit community is despondent as compared to other caste groups in Nepal. 47 percent Dalit are still under the poverty line. The per capita income of Dalit community is only US dollar 39 though the amount in other caste group is considerably higher.

Dalit community is situated at the top of hill or in the barren land. There is not provision of school in Dalit community. Dalit children cannot go to school because most of the Dalit communities are 1-2 hours far from school. Most of the schools are constructed in higher caste groups locality even there is majority of Dalit.

Dalit compel their children for traditional profession instead of sending in schools because of low level awareness. Most of Dalit children are used to child labour as household work, taking care their younger brother 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. 7th amendment of education act has cut off the provision of Dalit representation in SMC although there was provision in 6th amendment.

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 approval to Dalit initiated schools, funding support and the teachers in schools.

1.3 Objectives of the Study

The overall goal of this research study is to find out the situation of Dalit inclusion in schools.

-) To explore the present condition of Dalit inclusion in schools (including SMC, teachers).
-) To explore school enrolment and dropout rate of the Dalit Students.
-) To find out the problems in inclusion and way to solve them.

1.4 Significance of the Study

The main factor of relevance is the theme and topic of research. The topic will clearly address the social exclusion and inclusion practices in educational sector which is very much relevant to the exercise of human rights principles and democratic values and norms.

Human rights principles direct that all the people are eligible to get education including other rights without any discrimination from state mechanism. Despite there is democracy in county, Dalit are still facing various sorts of problems and

discriminations. Unless there is discrimination in free education opportunities, Dalit cannot feel any democracy in the country.

This research study will explore the situation of Dalit inclusion in government 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. Central idea of this research study is to find out the present status of Dalit schooling and factors hindering to 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. About 10 percent Dalit are living in Kha.Bangai VDC. 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. This research study will explore the situation through different tools and technique.

This 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 sensitizing the community people which supports to build the social cohesion. Sensitization on gender disparity and Dalit human rights will support to make free and just society.

1.5 Limitations of Study

The objective of research is broad to find out the Condition of inclusion of Dalit in Government School of Kha. Bangai VDC of Rupandehi. However, the research universe is very limited. Only one school and 60 number of Dalit households was taken as research sample which can affect to the generalization of research findings. There is no enough time and money, its only oriented the academic certificate gain.

1.6 Definition of Key Terms

Dalit : Socially discriminated, economically poor, educationally illiterate and politically deprived groups

- Dropout** : Leave school or an educational program permanently
- Enrollment** : The act of the enrolling or state of being enrolled or the number of Dalit student enrolled.
- Inclusion** : Social inclusion as a process of promoting equitable access to both economic and social benefits of development without any discrimination of caste, religion, ethnicity, nationality, opinion or other characteristics.

1.7 Organization of the Study

This thesis is divided into six different chapters. Chapter I gives the introduction of the study including context, problem, objectives, significant, limitation and the organization of the study. Chapter II is about literature review and conceptual framework of the study. Chapter III explains the research methods adopted for the study.

Similarly, Chapter IV to described the socio-demography of the study area. Likewise, chapter V explains present condition of the Dalit students, enrollment and dropout rate of the Dalit students. So on to find out the problems in inclusion and way to the solve them. Lastly Chapter VII gives the summary, conclusion and recommendation of the study.

CHAPTER II

LITERATURE REVIEW

This chapter reviews earlier literatures and theories. The purpose of this was to explore the present condition of Dalit inclusion in schools (including SMC, teachers). Second purpose was to explore school enrolment and dropout rate of the Dalit students. And third purpose was to find out the problems in inclusion and way to solve them. It also gives account on CBD in School. For this, I have reviewed the related books, sociological theories, previous researches and caste system, Dalit state's policy and Dalit education.

2.1 Concept of Review

2.1.1 Dalit Community In Nepal

The term Dalit is a politically coined word meaning 'the poor and the oppressed' and is less sensitive than the meaning of 'Harijan' or 'Acchhoot' or so-called 'untouchable'. The Nepal Legal Code of 1854, the Muluki Ain, formulated on the basis on Hindu Orthodoxy included five hierarchical categories. They are: i) Tagadhari (wearers of holy thread); ii) Nonenslavable alcohol drinkers (Namsinya Matyali), iii) Enslavable alcohol drinkers; iv) Impure but touchable (Pane Nachalnya, Chhoi Chitto Halnu Naparani); and v) Untouchable castes (Pani Nachalnya, Choi Chhito Halnu Parniya – caste from whom water is not acceptable and whose touch requires sprinkling of holy water). It is believed that this caste hierarchy was influenced by political considerations and it was endorsed by state counsellors who were mostly from high castes. It is also accepted that the political ideology of Nepal as a Hindu state (which changed as of 2007) Nepal has now been designated as a secular state) has remained highly exclusionary. Despite the legal provisions, caste-based discrimination continues to be practised. Indeed, the Dalits themselves practise discrimination among their own group. Thus there are two kinds of 'Untouchabilities': i) between upper caste and Dalits; and ii) within the Dalits. Dalit women and men suffer equally from the practice, but Terai Dalits face more discrimination than those living in the hills.

After postponing the election for the constituent Assembly twice, election set for 10 April 2008 gained momentum after agreements between the Nepal Government and Madhesi and indigenous peoples of eastern Hills and the Terai. The 601 elected and nominated members of the Constitution Assembly draft a new constitution "New Nepal". This new constitution is expected to resolve armed conflicts by initiating the peace process and addressing age-old discrimination based on caste, ethnicity, language, religion, culture, region, age and class.

Dalits' development indicators are desperate in comparison with higher caste groups in Nepal. Average life expectancy rate of Dalit is 50.8 years whereas national rate is 59 years. However, the life expectancy of Madhesi Dalit is lower than Hill Dalit. The mortality rate of fewer than 5 years old children is 104.8 for national average though Dalit has 171.2. Child mortality rate is also higher than the national rate. Dalit child mortality rate is 116.5 which are higher than national rate 75.2. Women reproduction status in Dalit women is miserable. Dalit women reproduction is 4.7 whereas national rate is 4 this is the consequence of lack of awareness and education in Dalit women. Only 28 percent Dalit use the means of family planning; however 44 percent is the national rate. Educational status is also very lower than national average-Dalit literacy rate is 33.8 percent, only 3.8 percent Dalit pass the SLC level and 0.4 percent Dalit attends the higher education. Poverty is one of the main problems of Dalit. Even still 47 percent Dalit are living under severe problem of poverty and 44 percent of Terai Dalit and 15 percent Hill Dalit are landless.

Educational Status

Overall educational status is very low in Nepal. According to population census (2011) Overall literacy rate is 65.9 percent in Nepal. Whereas hill Dalit literacy is 61.9 and Terai Dalits is 34.50. The national literacy rate is about half of the Madhesi Dalits literacy.

It shows that Terai Dalits educational status is very poor. The total Number of Dalit population in Nepal is 13.6 percent of the total population, census(2011). The enrolment of Dalits is 18.7, Janajati is 36.7 and total enrolment rate 84.7% in basic level. (Flash Report,2009). This also shows Dalits has lower enrolment rate among other excluded group. Max Weber extends Marxist theory in regards to caste stating

that those people with wealth, power and social prestige can become higher caste and those without can gradually become low caste (Koirala, n.d as cited in Kisan, 2005, p.8)

Census (2011) shows that there is very different in literacy rate according to ethnicity. The table shows clear picture of literacy rate.

Table 2.1: Caste Wise Literacy Rate and Education

9-12 class pass students (30.82 %)			Bachelor and above pass students (4.19%)		
Brahmin/Chetri	Hill Dalits	Tarai Dalits	Brahmin/Chetri	Hill Dalits	Tarai Dalits
38.95 %	14.81 %	12.71 %	6.1 %	0.58 %	0.72%

Source:-Flash Report, 2069.

Secondary Level (9-12) pass rate is very low because Dalit are very few in lower secondary and primary level. National rate of secondary level pass and above 38.95 percent whereas Dalit has only 26.83. Similarly, national average of bachelor and above is 4.19 percent but Dalit has only 1.3 percent. There are various factors hindering the education of Dalit in Nepal. Among those factors, a study report on Caste discrimination in Nepal has explored some of those discrimination in Dalit education in Nepal are mentioned below:

Social Status

Dalit is one of the most excluded, discriminated and deprived communities in Nepal. Their social status is very low and is placed at the bottom of social rank. The following social factor is main problems faced by Dalit community in Nepal.

Untouchability and discrimination: Interim constitution 2063, article 14-Rights against untouchability and discrimination, sub article 1 has provision that no individual shall be discriminated on the basis of caste, decent, community or occupation, this sort of behavior will be punishable and victim will get compensation as determined by laws. But, any legal provision has not set up to implement this constitutional provision. Because of weak response of agency which implements the law, as of now, very few cases of discrimination has been public case. Necessary laws

have not been prepared in response to the provision of Interim constitution for providing the compensation to victim. No victims of caste based discrimination have got compensation and no culprit of discrimination has been punished yet.

Use of public places: The discrimination in public places has decreased incredibly due to political awareness in all sector of Nepal. But is the untouchability only the matter of public affairs? It is not used anybody in similar form. As study carried out in three districts of Tarai Kapilvastu, Rupandehi and Nawalparasi shows that 85 percent are still facing the caste based discrimination and untouchability. Majority of respondent has told that the discrimination occurred in the home of non-Dalit people.

Political Status

Dalit community has played remarkable role in every struggle, revolution and peoples movement of Nepalese political history. This community is always firm on the favor of nation, nationality and democracy. Bise Nagarchi had given necessary suggestion to Prithvi Narayan Shah in Nepal unification period and Bange Sarki accepted death punishment from British troop in 1871 war in refusing to show the way. Rammaya Podeni in 2007 revolution, Pampha Shahi and Gyan Bahadur Shahi (Khadgi) sacrificed the life and became martyr. Only 4 Dalit represented in national assembly until 2056. Krishna Singh Pariyar got first opportunity to be member of House of Representatives in 2048 election. Chandra Bahadur Bayalkoti, Setu BK and Deepak Bishwakarma lost their life for 2062/63 people movement and became martyr. There was 5.77 (19 people) Dalit representation in parliament reinstated after people's movement 2062/063, first time in history. Accordingly, many Dalit have sacrificed their life in 12 years people's war. There is desperate opportunity and participation of Dalit although their contribution in National politics is remarkable. Major political parties have at least one central member from Dalit community in recent changing context. But, most of the Dalit communities are being used as the vote bank for long period of time in Nepal.

2.1.2 Historical Development of Dalit Education

In Nepalese educational history, Dalits have been deprived from having education for the centuries. According to Hindu ideology and caste system Dalits 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 generate, distribute and control knowledge for each caste of people through their rituals and ceremonies. It was believed that only Brahmans are born for education. Even in period of Lichchhavi rulers (250-878) paid little attention to people's education and education of common people was seen as an extra burden for them though they were interested and advanced in cultural and architectural matters (Koirala, 1996: 42-43).

In Malla period (879-1768) the rulers showed an interest in educating people, but through their education system they were able to reach only the high class people who were the ruling class family and families of the traditional priests (Koirala, 1996).

While studying history of education in Nepal it is found that the objectives of education mainly were cultural, rituals and ceremonials up to the regime of King Prithvi Narayan Shah (1769-1831). Brahmans use to read and write for the purpose of worshipping, religious observance and having knowledge about the philosophy. Some elites used to learn if they had interest in philosophy, scripture, literature and language. So it can be said at that time reading and writing was taken as the matter of pleasure or rituals (Sharma, 1993). In those days, rulers as well society were impressed by code of conduct of Manu. According to this code of conduct Shudra's were strongly prohibited for read and write.

In Rana family regime (1846-1950) the Rana rulers were totally negative for the peoples' education. They thought schooling general people as threat to government and hence apposed mass schooling. A Rana ruler Prime Minister Janga Bahadur Rana introduced western type of schooling after his visit to Europe. But it was limited for the Rana family members only. Though, they established some schools and colleges to show to the foreigner and considering the time pressure and demand of people. To whom they provided education besides their family members, it was only to fulfill the gap of human resources for the administrative works.

In general, coming to the end of Rana regime 1950 the education opportunity was limited for rulers' family members, some elites and Brahman caste group. On the

other hand they had no interest to develop human agency. That why who got education and was knowledgeable hardly advocate for the peoples' education. As a result 98 percent people were illiterate in 1950. In this situation one could easily guess that there were likely less than 100 Dalits who were fortunate enough to be literate during this period (Koirala, 1996: 43-44). In such way, Dalits were totally deprived from education up to 1950.

After overthrown Rana regime and established democracy in 1951 self motivated people opened schools and got assistance from government, so the number of schools mushroomed. There was no special measure and attention by the government and of persons or bodies that had run the schools. However, many Dalits started to go school since some schools were accessible to them and the teachers were tolerant on the issues of the caste system, at least in school (Koirala, 1996: 45).

Again Nepal suffered with another political change 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 Dalits except, freeship in college education. Nevertheless the regime took policy to expand schools in the each ward of village *panchayat* and the village panchayat helped to growing number of Dalit children in school. But it is difficult to figure out because only the census of 1991 has started to include caste wise information on schooling in Nepal (Koirala, 1996).

National education policy in Nepal is directed by the overarching national goal of poverty reduction as reflected in the governments' Tenth plan and Dakar Framework for Action-Education for All. Within the broad spectrum of education for poverty alleviation, the national educational goals are to contribute towards knowledge building, empowerment and economic growth [VSO, 2005].

Education is regarded as the most important key to human development. It has been perceived as a power of enhancing the capacity of the people in terms of enhancing appropriate like skills, knowledge and experiential wisdom to acquire economic prosperity and social dignity. It has been one of the most important priorities for the individual, society and nation. It is constantly reinforced by donor partners as well. In the context of Nepal, many studies have been completed and number of commissions

has been formed to review the prior educational initiations to identify and address the aspiration and needs to the people. Many plans, programs and projects have been launched to streamline the educational affairs of the country has committed to fulfill the commitment of the world summit on education for All(EFA) that education is a fundamental right for all people. Commitment was made to ensure the basic and primary education for all Dalit girls, as well as boys. Due emphasis was given to enhance the access and quality of Basic and primary Education. The government, partners of governments like bilateral organization, multilateral organization and I/NGOs have offered scholarship to the Dalit children to enhance their access and uplift their standard on education and fulfill the commitment. (Nepali, 2013)

State of Dalit Education

Dalit were explicitly deprived from the access of education for the period of century. Even in this 21st century of modernization, there are many evidences of discrimination faced by Dalit in education sector. They are facing discrimination by society, educational institutions and state mechanisms. The Hindu religious book Manuscript clearly mentions that untouchables are not allowed to get education if they read their tongue will be cut, if listen the melted iron will be poured on their ear. This is very tyranny provision that excluded Dalit people from getting education. Before reinstatement of democracy in Nepal, the marginalized groups especially Dalit were totally out of educational opportunity. Only the 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. In 1992, Dalit had 17 percent literacy rate which has doubly increased in 2002 which evidence that democracy opened the door of Dalit in education sector.

Dalit children have been facing multi-dimensional discrimination in education sectors. Discrimination in the education, has contributed to the rate of enrollments and its outputs.

Table 2.2: Caste Wise Literacy Rate and Education

9-12 class pass students (30.82 %)			Bachelor and above pass students (4.19%)		
Brahmin/Chetri	Hill Dalits	Tarai Dalits	Brahmin/Chetri	Hill Dalits	Tarai Dalits
38.95 %	14.81 %	12.71 %	6.1 %	0.58 %	0.72%

Source:-Flash report 2069.

The above table reveals that in the case of secondary Level (9-12) pass rate is very low because Dalit are very few in lower secondary and primary level. National rate of secondary level pass and above 38.95 percent whereas Dalit has only 26.83. Similarly, national average of bachelor and above is 4.19 percent but Dalit has only 1.3 percent. This data clarify that the status of Dalit in education is so much wretched as compared to other caste groups in Nepal.

Enrollment

The convention on the rights 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 the Millennium Development Goals [UNICEF, 2006]. The Millennium Development goals direct to achieve free and compulsory primary education of good quality. Children in Nepal formally start school in Grade 1 at the age of five years. The net enrollment rate (NER) indicates participation in primary schooling for the population of 5-9 years of age. The gross enrollment rate (GER) measures the participation at primary level of schooling among those aged from 5-18 years. The GER is always higher than the NER for the same level because the GER includes participation by those who may be older or younger than the official age range for that level [New ERA, 2005].

According to census 2011, the enrolment rate of Dalit is 18.7 %, Janajati-36.7 % and Total enrolment rate 84.7% in basic level (Flash report 2069). This also shows details has lower enrolment rate among other excluded group.

Table 2.3: Dalit Enrolment at Primary, Lower Secondary and Basic Level

Level	Girls	Boys	Total	% of enrolment in total
Primary (1-5)	472157	457046	929203	20.3
Lower Secondary (6-8)	134077	131453	265530	14.6
Basic (1-8)	606234	588499	1194733	18.7

Source:-Flash report 2069.

Dropout

Despite an increase of enrolment, disparities in school participation mainly affecting children from Dalit, Janajati communities and children who are disabled, persist between echo-belt region and between urban and rural areas. Dalit and janajati students at basic levels represent 19.7 percent and 38.5 percent respectively. Compared to the precedent years, the number of Dalit students has slightly increased where as the number of janajati student decreased. (Flash report-2011)

The report further reveals that efforts must be focused on grade 1 where repetition and dropout rate are higher than in other grades. Among the grade I student in school year 2011/12, 21.3 percent repeated the same grade and 7.9 percent dropped out form the school education system. That mean, that almost one third of the grade 1 student could not continue in grade 2. Although the promotion rate has improved to the previous school year, this still represents a big challenge.

According to 6 districts survey report of NNDSWO, the reason for not attending school is their adverse economy in the districts of Terai, where more than 50% of literates in Surkhet and Baitatdi reported that they were not allowed to go to schools. But in Rupandehi, adverse economy and lack of awareness is reported as major reason of not attending school. People who reported detestation as reasons are less than 2%. This clearly indicates that untouchable did not pose any problem in going to school (NNDSWO, 20013).

"The Dalit children attend school only until second grade, then especially the girls will leave the school as they have to work at home. At the moment there is only one

Dalit girl in fourth grade and no Dalit children at all in sixth grade and above."
(FEDO Baseline Report, 20011)

As mentioned in the above quote, one of the main reasons for not sending children to school, or for taking them out prematurely, is that they have to work at home. Although the general dropout rate has generally decreased, the difference in dropout rates between Dalit children and other children has in fact widened in some countries. In India, the difference in dropout rates between Dalit youth and all Indian youth has actually grown from 4.39 pct. in 1989 to 16.21 pct. in 2008 (IDSN and Navsarjan briefing note, 2010).

a) Discrimination by Peers

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

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.

b) Discrimination by Teachers

Teachers Behavior to Dalit student

Teachers are the key players to make children perfect on their schooling. They are the future makers of raw children. In Nepalese society, the huge gap between children and teachers is visible. The behavior of teachers has created this gap for instance children don't get courage to discuss openly with teachers because they feel teachers beat if children discuss with them. The social norms and values contributed to flourish

such types of negative impact in schools. In the case of Dalit, the various forms of discrimination we can observe:

-) Teachers abuse Dalit children by using their surname which humiliates them.
-) Some Teachers do not use water touched by Dalits directly and indirectly.
-) Teacher give priority to non-Dalit children for extra-curricular activities e.g. tours, educational visits.
-) The class monitor is selected by non-Dalit children who always beats and punish Dalit children.
-) Many Dalit students face the problem while renting room. But, teachers do not help them in this situation.
-) Many Dalits are restricted from schools if they resist the unfair behavior.

The stigma attached to being untouchable can make it difficult for the children of certain castes to attend school. In some communities, Dalit children at school are compelled to eat their lunch in a separate place to non Dalit children; this is humiliating and causes children to drop out [UNICEF, 2006].

c) Discrimination by Management Committee

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 the community level, the attitude of so-called higher caste people unwilling to make representation from Dalit in school management committee. The discriminatory social values and norms 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 members 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 profession and their inability to win elections ensures they would not 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 decisions about schooling though they could affect their life [Koirala, 1996]. The higher caste people who hold the position in school management committee restrict Dalit people to be candidate in SMC. In some schools, headmasters themselves play such a role.

This is a glimpse of discrimination in school. SMC members are selected on the basis of power, money and relation. Dalit are weak in power, money and relation. Investigation into the nature of representation in SMCs indicated a pattern of inadequate socio-ethnic representation. While the Dalits had nearly 12 percent households on an average in each of the 71 school catchments out of 80, they were actually represented in only 23 SMCs. Thus, the Dalits were represented in only one third of the SMCs despite their considerable population in the concerning school catchments [New ERA, 2005:34].

Both the Education Act, 1971 (eighth amendment-2004) and in Education Regulations, 2002 (second amendment, 2004) were reviewed to understand the provisions made with regard to the formation and functioning of the SMC and PTA. Formation of school management committee is slightly different between community and institutional schools. This study is focusing it only in the community schools and therefore formation of SMC in institutional schools is not discussed.

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 select teachers, manage the resources and make school good in terms of quality education. However, the access of Dalit in this respective position lacks according to case studies.

d) Discrimination in Curriculum

Prelude to curriculum

Curriculum is backbone of education. Curriculum gives the answer of questions related to what to educate, how to educate and when to educate. Thus, this is called the heart of education (Taba, 1962). This is taken in society as the continue process. Curriculum has role to eliminate social stigmas, social discrimination and to establish the social justice. This is made in the society. The knowledge of society is converted

to curriculum. Social interest plays important role to make curriculum. Curriculum takes a goal to change lifestyle of disadvantaged and marginalized people in the society through justifiable and quality curriculum. In this regard Hamilton (1996) says that reading and learning is never ending process. The cultural value and social development is developed through educational medium and education is directed by the social structure. The goal of curriculum is to eliminate the inequality. The objectives of curriculum should focus to mainstream the excluded groups in education and health and national development.

Nepalese Context and Curriculum

Nepalese curriculum is not as much as practical to develop expert manpower in the technical fields. The curriculum, teaching materials, and teaching methodology are traditional and are developed focusing on theory. However, the private schools especially boarding schools are practicing scientific and practical teaching methods. They have developed practical tools and techniques as other developed countries. Traditionally, Nepal is agricultural based country where more than 70 percent people are depending on the agriculture. Though, the Nepalese curriculum doesn't respond the need of teaching and practicing the modern agriculture based education. This is example of gap in Nepalese curriculum. The traditionally developed curriculums are in practice especially in public schools. Despite somehow changes have been brought to existing curriculum, still there are lots of provisions that directly reflect the discriminations to socially and culturally marginalized people.

Primary level

There has not mentioned the traditional professional tools (Hammer, Ring, Shoes) of Dalit. No skills of Dalit mentions in primary level English book. The life story of social worker, scientist, historical personality, singer, poets, political parties are not included. The teaching matters to eliminate caste-based discrimination and untouchability, importance of Dalit traditional procession and stories to unit the people are not included. Negative description is presented in curriculum about Dalit. Discriminatory words and phrases are in primary level reading materials or subjects. There is lack of relevant teaching and learning materials to discourage the discrimination and untouchability

Lower Secondary level

The lower secondary level curriculum doesn't 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 agricultural tools in Nepal but those tools are not introduced positively.

In conclusion, this level curriculum is not able to include the Dalit and marginalized community as a 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 contributing to nurture the discrimination in 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 makers in state are out of understanding the positive description of Dalit in school level course.

Higher Secondary level

Higher secondary level curriculum is not also able to include the story, poems, articles related to lifestyle, social and existing status of Dalit. There is not any thinking to mobilize the youths against all forms of social discriminations. The subject matters are not in a way to transform the society to the modernization.

Government Initiatives for the Upliftment of Dalit Education

Nepal government has the provision of the plans and policies to uplift the educational achievement of the socially excluded group. Among them there are some specific policies for the Dalit students. Dalit Bikas Samiti is one of them which provide NRs. 1500 for 10+2, 2000 for Bachelor and Master degree student and 4000 for Technical student, Pradhan, (2006). Nepal government has also provided Dalit

Ministry of Education and sports promoted the inclusive provision in Annual strategic Implementation Plan (ASIP-2006-070 and clearly stated the need of inclusive education system assuming that all children have capacity to learn if favorable environment is insured aligned with child centered approach. It emphasized on identifying children excluded, for whatever, or at risk of dropping out in a particular context and facilitating process corresponding to the social, cultural and academic needs. (Nepali-2013)

Scholarship to the students who are studying in school level. The students of Primary and secondary level gets NRs. 500 per student per year. Among them there are some specific policies for the Dalit students. There are some important policy and provisions in favour of Dalit education which are mentioned as below:

Education Act 2028 (8th amendment)

Provision of fees: The primary education will be free and the books will be provided by government. There will be certain fee for the lower secondary and secondary school student but the free education will be provided to poor Dalit, Ethnic groups and women. In the case of private schools, they are obliged to provide 10% free ship to poor students.

Education bylaws 2059

Provision in village education committee: The Education bylaws has the, to update the details of age, caste and gender disaggregated data of children enrolled in school and not enrolled and other people; take necessary action to ensure participation of poor children in education by updating the information.

Provision for Scholarship and free education: Community schools should manage the free education to poor Dalit, ethnic groups and girls and others.

Inclusive Provision in Annual Strategic Implementation Plan (ASIP-2006-07)

MoES of Nepal has clearly stated the need of inclusive education system. Inclusive approach assumes that all children have capacity to learn if favorable environment is ensured aligned with child centered approach. It emphasizes on identifying children

excluded, for whatever reasons, or at risk of dropping out in a particular context and facilitating process corresponding to the social, cultural and academic needs. MoES annual strategic implementation plan 2007 consider girls/women, children with disabilities, Dalit, janajati, street children, child labors, children affected by conflict, children trafficked for sexual and other purpose, children without parents/guardians-orphans, children whose parents are in jail, sick children e.g. HIV/AIDs, leprosy as group of vulnerable. This plan states that existing social, economic and geographic barriers against inclusion in education of disadvantaged and vulnerable groups shall be addressed by taking various measures-one of them are policy reform to improve relevance of disadvantaged groups in view of enhancing inclusion, teachers from traditionally disadvantaged groups will be prioritized for the recruitment and EMIS will be disaggregated for ascertaining the level of participations of girls, Dalits and Janjati in education and putt affirmative measures for enhancing their access.

CTEVT

The Government policy is to give priority on technical vocational training conducted through CTEVT. Government has the provision in 9th and 10th five years plan though this plan couldn't be achieved effectively until the end of 9th plan.

Provision in MoES Teachers Education Project (2003-07)

The Government has planned to train 2500 Dalit and Ethnic groups for producing trained teachers. Initially, this plan will be implemented in 11 districts namely Bhojpur, Taplejung, Sunsari, Mahottari, Sindhupalchowk, Tanahu, Myagdi, Dang, Banke, Surkhet and Humla.

Millennium Development Goals (MDGs)

Achieve universal primary education is one of the prominent goal MDG that directs all the state mechanism to achieve this goal by 2015.

Education for All (EFA)

EFA is in favour of Dalit. The goal of EFA clearly emphasizes to expand and comprehend the childhood care and education for the vulnerable and disadvantaged children and intends to provide free and compulsory education by 2015.

Box: Education for all goals: As part of the Dakar Framework for Action, the government is working towards the fulfillment of the following six goals, which incorporate two key Millennium Development goals:

- * Expanding and improving comprehensive early childhood care and education, especially for the most vulnerable and disadvantaged children.
- * Ensuring that by 2015, all children, particularly girls, in difficult belonging to ethnic minorities, have access to and complete free and compulsory primary education of good quality.
- * Ensuring that the learning needs of all young peoples and adults are met through equitable access to appropriate learning and life skills program.
- * Achieving a 50 percent improvement in levels of adult literacy by 2015, especially for women, and equitable access to basic and continuing education for all for adults.
- * Eliminating gender disparities in primary and secondary education by 2005, and achieving gender equality in education by 2015, with a focus on ensuring girls full and equal access to and achievement in basic education of good quality.
- * Improving all aspects of the quality of education, ensuring excellence of all so that recognized and measurable learning outcomes are achieved by all, especially in literacy, numeric and essential life skills.

Dalit Scholarship

Dalit scholarship is one of the major visible program components of government program to support the education for Dalit. The objective of scholarship is appropriate to Dalit though the implementation is not effective in contrast to its objectives. Scholarship has been misused by teachers and SMC. The target students can not get scholarship easily. The following quote elucidate that there is complexity to Dalit for

receiving the allocated scholarship as well. Government has the program provision for school level scholarship as mentioned below.

Primary Scholarship: Nepal Government started to distribute Dalit scholarship in certain districts monthly NRs. 25 and annually NRs. 250 from 1994. This provisioned to all districts in fiscal year 2004/05. The distributed amount was too less which increased to NRs. 500 per student in fiscal year 2005/06.

Secondary School level Scholarship: Government of Nepal has provisioned NRs. 500 per Dalit student studying at secondary level from 2003. Similarly Government has provisioned intelligent Dalit student prize which is provided to 12 students of Nepal and is distributed through Dalit Bikas Samiti.

Higher Education Scholarship: Dalit Bikas Samiti has been distributing higher education scholarship to 165 Dalit students every year. The provisioned amount is NRs. 1500 for Intermediate, 2000 for Bachelor and Master degree student and 4000 for Technical students.

2.1.3 Existing Problems of Dalits in Education

Education is the right of all the children, and inclusive education aims to ensure that all children have access to an appropriate, relevant, affordable and effective education within their community. But Dalit are still not in the mainstream of development and are deprived from the light of education. Dalit are facing multidimensional problems in Nepal. 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 compared to other caste groups in Nepal. The enrollment rate is lower and drop out 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. These problems are mentioned briefly.

Economical Problem

The economical status of Dalit community is despondent as compared to other caste groups in Nepal. 47 percent Dalit are still under the poverty line. The per capita income of Dalit community is only US dollar 239 though the amount in other caste group is considerably higher. Almost 80 percent Dalit have no land without capacity to produce the foods for a year (Bhattachan and Sunar, 2009) . According to 2001 census, among 24.94 landless people, 80 percent Dalit are landless. 38 percent Dalit children are in child labour in urban areas. Dalit have no access to governmental employment.

Caste Discrimination

Dalit community is facing caste-based discrimination in educational institutions. In schools, 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 student for education though they inspire for traditional profession. Therefore, most of the Dalit children help the parents instead of going to school.

Geographical

Dalit community is situated at the top of hill or in the barren land. They are separated by other caste groups because other caste has fertile land. There is not provision of school in Dalit community. Most of the Dalit communities are 1-2 hours far from school. Thus, Dalit children cannot go to school easily. Most of the schools are constructed in the other caste groups community even there is majority of Dalit.

Awareness Level of Dalit Parents

The awareness level of Dalit is not substantial. They compel their children to the traditional profession instead of sending their children in schools. Most of Dalit children are used to child labour as household work, taking care their younger brother and sisters.

Lack of Representation

Educational policy and programs are prepared without representation of Dalit and excluded groups. The representation of Dalit is zero in national education committee to District education committee. 7th amendment of education act has cut off the provision of Dalit parents in SMC although there was provision in 6th amendment. Therefore, the access of Dalit in educational sector is desperate.

Prejudiced State Mechanism

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 approval to Dalit initiated schools, funding support and the teachers in schools.

Unemployment

Most of the graduate Dalit are jobless in spite of the number of Dalit graduation is quite lower than other caste groups. The government policy is not proactive to ensure the Dalit entrance in public service. Only 76 (3.8) Dalit staff are working in different organization among 2114 staffs. This status of Dalit is unequal as compared to the total population of Dalit [SCF US, 2004]. This data reveal that Dalit are out of employment opportunity. Dalit people are involved either in their traditional profession or in other labor because of discouraging environment.

2.2 Theoretical Review

According to conflict theory, society is in a state of perpetual conflict due to competition for limited resources. Conflict theory holds that social order is maintained by domination and power, rather than consensus and conformity. Likewise conflict theory, those with wealth and power try to hold on to it by any means possible, chiefly by suppressing the poor and powerless. Conflict theory also ascribes most of the fundamental developments in human history, such as democracy and civil rights, to capitalistic attempts to control the masses rather than to a desire for social order.

Conflict theory has been used to explain a wide range of social phenomena, including wars and revolutions, wealth and poverty, discrimination and domestic violence.

Nepal is a diverse country with a population that includes 103 social groups based on caste, ethnicity, religion and language (World Bank, 2006). The caste system is divided not just along the traditional Hindu occupation-based hierarchy, but across ethnicities as well. Numerically, all caste/ethnic groups in Nepal are minorities. However, the Brahmin, Chetri and Newari groups are the highest castes and have long been considered the majority group, because of their dominant position in the power structure of the country. The ethnic hill and mountain groups, or Janajatis, constitute the lower castes, and the “untouchables”, or Dalits, are the lowest caste. Due to their “inferior” status, the lowest castes have not received the same amount of resources or political attention as other groups thus leaving them far behind economically and socially. This lack of access to resources provides them few opportunities to better their living situation and perpetuates the intergenerational cycle of poverty.

Social exclusion resulted in a large portion of Nepal’s population living below the poverty line without the resources to be able to make a better life for themselves. Furthermore, the outcome of this long-term exclusion provided the basis for resentment and anger that fueled the conflict. While the lower castes in Nepal still remain the poorest, there has been some decline in social exclusion. Recent data from the Nepal Gender and Social Exclusion Assessment show that literacy rates for the population six years and older have increased significantly, but that 50 percent of Dalits and 30 percent of Hill Janajatis have never been to school, compared to only 12 percent of people from the highest castes (Bennett, 2005: 18). Furthermore, poverty has diminished overall across caste and ethnic groups, but the incidence of poverty among Dalits is still nearly 50 percent higher than the Nepal average (Bennett, 2005: 17). Despite some progress to date, a large agenda lies ahead (World Bank, 2006).

Dalits are most disadvantaged group in Nepal. They make up 13 percent of the population and are socially excluded, economically and politically marginalized. Nepalese 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 nationalities lag far behind in political and socio-economic spheres.

The overall condition of Dalit in Nepal is miserable as they are exploited and excluded from the mainstream of development. The total population of these oppressed people in Nepal is 37, 10,575 which is 14.01 percent of total headcount of Nepal (CBS, 2011)

2.3 Review of Empirical Studies

The situation of Dalit community in the context of Nepali is very poor. For instance, Dalit's literacy rate is 59.9% in male and 34.8% in female where as secondary and higher education is 23.2% in male and 11.8% in female (UNDP, 2009). Similarly a study done by DEO shows that still 13000 school age children are out of school in Kailali district of Nepal and most of them belong to Dalit community (Educational pagesp.4, 2011). This asserts that Nepali Dalit have been marginalized in economic, social, cultural, educational and other spheres of national life by the state system based on feudal Hindu caste system (UNDP, 2008). And their educational attainment is extremely lower than other caste community. While comparing within Dalit community, from gender perspective, both girls and women lag behind than boys and men to a greater extent in every spheres of life (Thapa, 2008). In total only 1.5 % Dalit students are able to pursue their education beyond the SLC. (World Bank, 2006)

Research done by Poudel (2007) also reveals that there is low rate of school enrolment and high rate of drop out and large number of unschooled children from the Dalit community. It is obvious that Dalit communities have been instructionally excluded on the ground of caste, which has been traditionally practiced in the society. Since education can open up the equal opportunities by maximizing each individual's capacity and strength; it has yet to reach to the doors of the disadvantage groups who have been deprived from the opportunities of expanding their knowledge, skills, and strength.

There is not explicit research study related to Dalit inclusion in schools. The almost first and ever most well known research study Koirala (1996) has revealed the Dalit schooling practices in Nepal. It has studied the cases of Dalit related to caste hierarchical discrimination system and its relation to Dalit schooling. It has systematically explored the historical development of education, Dalit pedagogy and their status.

SMCs had been formed in all of the schools, they are functioning as well. The composition of SMC in all of the study area is almost the same as a majority of so called upper caste Hindus dominated the committees. The schools distribute the scholarship in annual function of school. The provision of distribution of scholarship cash is that it should be distributed to the respective child amid the school function of public function even in presence of resource person or a representative of District Education Office and school management committee. It was found that the provision was not fully implemented as school deducts the amount in school admission fees and impels the child to sign in a receive sheet (Nepali-2013).

Education is regarded as the most important key to human development. After the establishment of democracy and political change in 1951 in Nepal, the number of public schools were established and access to formal education for all including Dalits community increased. Despite the efforts to make access education to all groups of people, Dalit children faced a number of problems while getting admission, in the school (Dahal 2002, p.27).

The forms of structural discrimination, alienation, and abuse that Dalit children face in schools are so stigmatizing that they are oftentimes forced to drop out of school. One of the main issues is the discriminatory practice conducted by teachers. In 2006, the Special Reporter on the right to education noted that “teachers have been known to declare that Dalit pupils cannot learn unless they are beaten” (HRW, 2007). Discriminatory practices against Dalit children exercised by teachers may include corporal punishment, denial of access to school water supplies, segregation in class rooms, and forcing Dalit children to perform manual scavenging on and around school premises (IDSN and Navsarjan briefing note, 2010).

Education is regarded as the most important key to human development. It has been perceived as a power of enhancing the capacity of the people in terms of enhancing appropriate like skills, knowledge and experiential wisdom to acquire economic prosperity and social dignity. It has been one of the most important priorities for the individual, society and nation. It is constantly reinforced by donor partners as well. In the context of Nepal, many studies have been completed and number of commissions has been formed to review the prior educational initiations to identify and address the aspiration and needs to the people. Many plans, programs and projects have been

launched to streamline the educational affairs of the country has committed to fulfill the commitment of the world summit on education for All(EFA) that education is a fundamental right for all people. Commitment was made to ensure the basic and primary education for all Dalit girls, as well as boys. Due emphasis was given to enhance the access and quality of Basic and primary Education. The government, partners of governments like bilateral organization, multilateral organization and I/NGOs have offered scholarship to the Dalit children to enhance their access and uplift their standard on education and fulfill the commitment (Nepali, 2013).

The distance to schools is also considered a huge barrier for Dalit children, and a significant part of the explanation for the low enrolment rate and the high dropout rate. Due to the unwillingness of higher caste groups to live side by side with Dalits, Dalit families often live in remote areas, away from the main villages and schools. This residential pattern has two major implications. Firstly, the location of schools within the main villages, and hence within higher caste areas, makes it difficult for Dalit children to gain access to schools, due to caste tensions. Secondly, the great physical distance to schools often result in Dalit children dropping out, as the distance is simply too far to walk on an everyday basis (UNICEF, 2006:A).

Dalit survey carried out by NNDSWO (2004/05) has pointed out the present educational status of Dalit by analyzing the data of 6 districts. This report clearly shows the reason for drop out and level of school attainment. According to Survey report of NNDSWO, one of the reasons for not attending school by Dalit of Terai is poverty. More than 50 % of literate Dalit in Surkhet and Baitatdi district reported that they were not allowed to go to Schools but in Gulmi district poverty is reported to be the majors' reason for not attending school. People who reported detestation as reason are than 2%.This clearly indicates that untouchable did not pose any problem in going to school (NNDSWO, 2004)

Dalits are least represented in school Management Committees (SMCs).The selection process of SMC members is confined to the head teacher, chairperson of the ward where the school is located, and the chairperson of VDC. The lack of Dalits in teaching profession and their inability to win elections prevents them from being its members. (Koirala, 1996).

Baseline survey report of FEDO (2001) has elaborated the situation of caste based discrimination in educational institutions. It has analyzed the literacy and education level in their project areas.

The 'high' caste people who hold the position in schools restrict Dalit to hold its candidature. During the fieldwork, respondents mentioned that SMC has not three to four Dalits castes. A news report indicates that SMC members, teachers and education officers are involved in corruption of Dalit scholarships in many schools. Such corruption could be stopped and Dalit students could benefit, if Dalits should be represented in SMCs. (Bhattachans & sugar, 2009)

Provision of Dalit Scholarship: Nepal Government of Nepal started to distribute Dalit scholarship in primary level certain districts monthly NRs.25 and annually NRs.250 from 1994. The provision covered all districts in fiscal year 2004/05. The distributed amount was increased to 500 per student in fiscal year 2005/06 which supported 583441 students in all over the country. Secondary school level scholarship with provision to distributed NRs.500 per Dalit student began in 2003. Similarly Government developed provision of scholarship for intelligent Dalit Student and distributed through Dalit Bikas Samiti which developed the provision of higher Education scholarship for Bachelor and Master degree student and Technical student (Bishwakarma, April 25, 2011).

A study on Caste-based Discrimination in Nepal (2009) found that there is a significant gap between the share of the Dalit population in relation to illiteracy rates and enrollment shares. In Nepal, the literacy rate of Dalits increased from 17 % in 1991 to 33.8% in 2001. At the same time the national literacy rate had increased to 54%. The share of enrollment of Dalit and indigenous peoples in Nepal is also lower than their population size. Dalits and indigenous peoples comprise approximately 57% of the total population but their children's representation in primary school is 34%. The national enrolment in higher education is 17.6%, but Dalits' average is 3.8%. Only 15% of the total Dalit population in Nepal has educational attainment, which is almost half of the national average. Dropout rates, especially in the first grade, are high. The completion rate is equally low in primary schools, especially for Dalit girls (IIDS, 2009)

The illiteracy rate for Dalit children is generally high in affected countries, compared to that of other children. Although the literacy rate has generally increased among Dalits over the last years, the literacy gap between them and other children is still wide. Sample studies from Bangladesh indicate that around 96% of the country's estimated 5.5 million Dalits are illiterate (One World Action, 2011).

A Nepalese study on caste-based discrimination in school documented that indirect discrimination by teachers, such as neglect, repeated blaming, and labeling of Dalit students as weak performers, lead to social exclusion of Dalit students in schools. The consequence was irregular attendance in classroom, less concentration in studies, less participation in school activities, lower performance, failure, and school drop-out (D.R. Bishworna, 2010).

Additionally, Dalit children face discriminatory attitudes from fellow students and the community as a whole, in particular from higher caste members who perceive education for Dalits as a waste and a threat. This is linked to a perception among some higher caste people that educated Dalits pose a threat to village hierarchies and power relations, and that Dalits are generally incapable of being educated (Vasari et al., 1997).

Principally school is the place for a formal education which provides a wealth of opportunities for children inside and outside the classrooms and imparts experience for critical thinking and creativity (Acharaya, 2002).''The social purpose of school are to socialize children into various role, behaviors and values of society'' (Sadovnik 2000,p-9). During Vedic and post Vedic periods the schooling was based on the varnashram system and restriction was there in access to schooling for Sudra (Dalits).

After the establishment of democracy and political change in 1951 in Nepal, the number of public school were established and access to formal education for all including Dalits community increased. This change brought the mass in educational participation. Despites the efforts to make access education to all groups of people,Dalit Children faced a number of problems while geeting admission in the School (Dhakal et al,2002,p.27).

A Nepalese study on caste-based discrimination in school documented that indirect discrimination by teachers, such as neglect, repeated blaming, and labeling of Dalit students as weak performers, lead to social exclusion of Dalit students in schools. The consequence was irregular attendance in classroom, less concentration in studies, less participation in school activities, lower performance, failure, and school drop-out (D.R. Bishwakrma, 2010).

In ninth five year plan (2055-2059 BS) Scholarship in School and higher education expanded to increase the access o Dalit community in technical education (NPC, 2054 BS). This strategy was continued even in tenth five year plan. Government launched multifarious type of plans and program for increasing access to of all and equality. Education for all (2004 -2009), Teacher Education project (2002-2009),Secondary education support program(SESP 2004-2009),skill for employment project(2005-2011), and School sector reform plan-SSRP (2009 to2015) has been implemented aiming to improve the access to education of Dalit, marginalized people and women(MOE,2009

2.4 Conceptual Framework

This research study was envisioned to carry out on the basis of following conceptual framework.

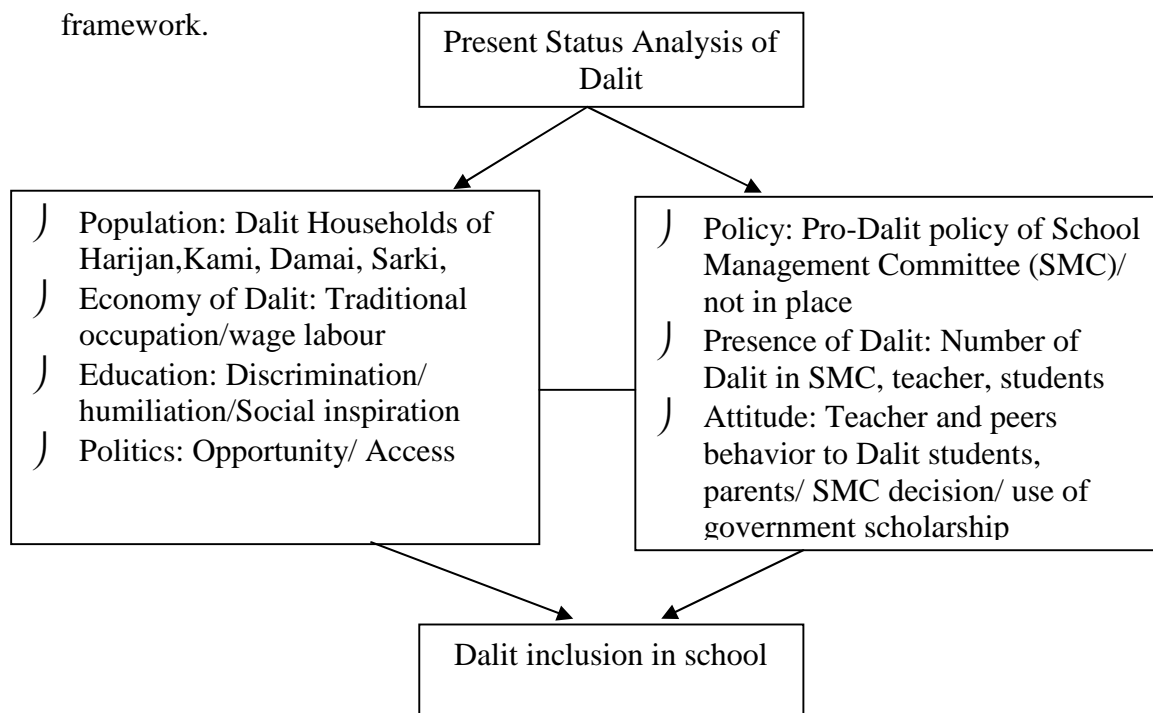


Figure: 2.1 Conceptual Frame work

CHAPTER III

RESEARCH METHODOLOGY

3.1 Selection and Rational of Study Area

Study area was selected on the basis of discrimination prone area and population size of Dalit. Rupandehi is one of the districts where Dalits are facing the discrimination in public places. Kha.bangai VDC, considering the Dalit population size, was selected as the study area of this research.

3.2 Research Design

This research study is based on descriptive types of research design. The research hypothesis has drawn on the basis of existing research problems and literature review. The qualitative and quantitative research tools and techniques were used to research on this topic.

3.3 Universe and Sampling

Kha.Bangai VDC is a study site of this research study. This is medium VDC in Rupandehi district in terms of population 8 percent Dalit are living in this VDC whereas one Percent Dalit are living in Rupandehi.

Kha. Bangai VDC is research site where ward no 8 has been selected on the basis of majority of Dalit community. Primary, lower secondary and secondary schools are located in this VDC. This ward is selected on the basis of random sampling. The majority of Dalit are living in this ward. This study has covered the data of all the school level Dalit students.

3.4 Nature and Source of Data

This research study used primary and secondary data. The primary data was collected by using questionnaire and key informant interview, document review and group discussions. The questionnaire method focuses on quantitative data including informative data. Key informant interview, group discussion and document review

has explored qualitative information on educational, social and economical aspects and perspectives on inclusion. The secondary data was collected from different NGOs/INGOs and Government agencies.

3.5 Data Collection

3.5.1 Primary Data Collection

Primary data was collected by using different research methodology as questionnaire, key informant interview, group discussion, observation and document review. Research methodologies are mentioned below:

Interview Schedule

The objective of interview schedule was to find out the condition of Dalit inclusion in government school level and the major problems associated with exclusion of Dalit. This interview schedule filled out with Dalit households-60 households of Kami, Damai and Harijan caste group were involved in this process.

Focus Group Discussion

FGD was organized with School Management Committee (SMC), Teachers and Dalit Students. Basically, the situation of Dalit inclusion, discrimination and problems faced by them was center point to discuss on groups. This discussion found out the problems and ways of future direction to enhance the access of Dalit in education sector. Similarly, a problem to the inclusion of Dalit in government's schools was discussed.

Key Informant Interview

This interview was done with VDC secretary, SMC chairman and members, Dalit leaders, Human rights activist, Dalit community peoples on the Condition of inclusion of Dalit in Government schools of Kha.Bangai. The detail of interview schedule was prepared during research design and preparation.

Observation

Except interview, observation was used as another method to collect data. For observing the students activities, their mix up with other and self-exclusion I took permission and observed the school, classroom practice and outside activities. In the same way participants observation was applied comprised of detailed notation of behavior, events and contexts which usually took up to collect data regarding the number of occurrence in specified period of behavior and events. It involved observing their involvement with their pairs and parking in various school activities.

3.5.2 Secondary Data Collection

The secondary data was collected from different NGOs, INGOs and District Education office, Kha.Bangai VDC and CBOs organizations. The case stories, news and education related documents; working papers were used as a secondary data to conclude and validate the hypothesis.

Document Review

The document review contributed to find out the trend of Dalit enrollment, dropout and attainment. Similarly, during review, the data related to representation of Dalit in SMC and diversity in teachers was also collected. The school was chosen to collect information for Primary, Lower Secondary and Secondary school for the research information.

3.6 Reliability and Validity of Data

The primary and secondary data collected and analyzed by researcher for its reliability and validity. Pre-testing of interview and household information questionnaire was carried out as well.

3.7 Data Processing

The data was tabulated and analyzed using Microsoft office Excel 2007 computer software and reports were generated as per need of final report analysis.

CHAPTER IV

SOCIO DEMOGRAPHIC STUDY OF STUDY AREA

4.1 Introduction of Rupandehi District

Rupandehi District is a district of Lumbini Zone, administrative headquarters of Rupandehi district is Siddhartha Nagar, situated in Western Development Region of Nepal. Rupandehi District is situated in the height of 100 meters to 300 meters from sea level and its area is 1360 square kilometers. Total population of Rupandehi district is 880,196 according to census 2068 B.S. (2011 A.D.). Main profession of the residents in Rupandehi district is agriculture. Its agricultural land is 71873 hectare. There are 52 village development committees, six Municipalities, seven constituency and 17 area in Rupandehi district. Main tourism heritages in this district are Birthplace of Buddha, Lumbini garden. Main residents of this district are Tharu, Brahmin, Chhetri, Magar, yadav and Kami. Rupandehi district is one of the districts of South development region placed at the belt of Lumbini zone. District named is connected with Gautam Buddha of light of Asia. Mayadevi is Gautam Buddha's mother who was born in Rupandehi at Bhawanipur. She was very beautiful so people used to be known as Rupidevi and Repidevi became Rupandehi. Later named as Rupandehi. (District profile of Rupandehi-2064) Rupandehi is bordered by Nawalparasi, Kapilvastu, Northan area of India. Nawalparasi District lies its eastern part, Kapilvastu in western part, Palpa in north and India in southern part of Nepal. The literacy rate of this district is 69.78 percent. On the basis of population Rupandehi is third big District of Nepal.

4.1.1 Introduction of Kha. Bangai VDC

Kha. Bangai VDC is one of the midiam VDC in terms of population size among the 52 VDCs of Rupandehi district. It is 14 mile far from district headquarter of district. The piche road is linked up to the different part of VDC from its district headquarter and electricity facility is under available. According to CBS 2011, there are 8746 population among them 8 percent population are Dalit. Mainly, Bishwakarama (Kami) Harijan, (pariyar) Damai and Sarki Dalit are found in this VDC. The

education status of Dalit is poor quit lower comparing to other higher caste groups; however, the awareness and educational level of Dalit is gradually changing. The number of Dalit who pass the SLC is encreasing in the VDC. In spite of the school is accessible, social and economical factor is hindering to the Dalits. The school enrollment status of secondary shool of this VDC shows that the number of Dalit students are encreasingly studying in school. However, there is issues of quality education attainment of Dalit.

Table 4.1: Dalit Population of Study Area Including Households

Ward No.	Male	Female	Total	Percent	Total households
1	6	4	10	1	2
2	20	26	46	6	7
3	65	57	120	15	20
4	27	35	62	8	12
5	16	22	28	4	6
6	55	52	107	13	19
7	36	25	61	8	7
8	185	170	355	44	60
9	4	7	11	1	3
	414	398	812	100 %	136

Sorce: Field Survey,2015.

CHAPTER V

CONDITION OF INCLUSION OF DALIT IN GOVERNMENT SCHOOL

5.1 Present Condition of Dalit Inclusion in School

5.1.1 Educational Status

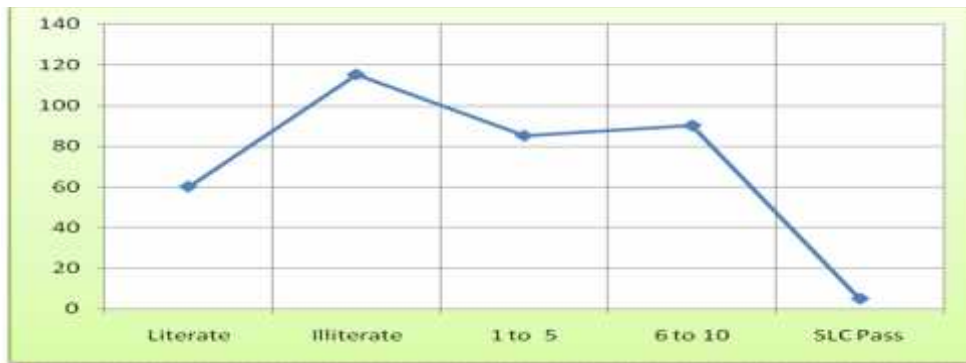
Dalit community of Kha. Bangai VDC is included in this research study to assess their educational status and inclusion in schools level. In this VDC, 60 different hill and Teari Dalit households are included among them 3 households are Harijan, 44 Kami and 5 Sarki and 8 Damai community. In this study area, 355 Dalit are covered.

Though there are different level schools availability to all community, Dalit in educational level are in low position. Among the 60 household heads, 23 percent Dait has attained 1 to 5 level of grade, 8 percent has attained 5 to 10 grades and only 4 percent are literate. There are 65 percent Dalit household heads are still illiterate in this area.

Total 355 people studied in terms of their educational status among them 17 percent are only literate. 24 percent Children are studying in 1-5 level of grades, 26 percent are in 6-10 grades and only one percent Dalit people has passed the SLC. Among the SLC passed students, only five have continued their higher education. There are still 32 percent Dalit people illiterate. (Field study, 2015)

The figures below represent the educational status of Dalit community.

Figure 5.1: Educational Status of Dalit in Study area



Source: Field Study, 2015.

5.1.2 Existing Schools and Dalit Students

Schools in Research Site

Principally school is the place for a formal education which provides a wealth of opportunities for children inside and outside the classrooms and imparts experience for critical thinking and creativity (Acharaya, 2002).''The social purpose of school are to socialize children into various role, behaviors and values of society'' (Sadovnik 2000, p-9). During Vedic and post Vedic periods the schooling was based on the varnashram system and restriction was there in access to schooling for Sudra (Dalits).

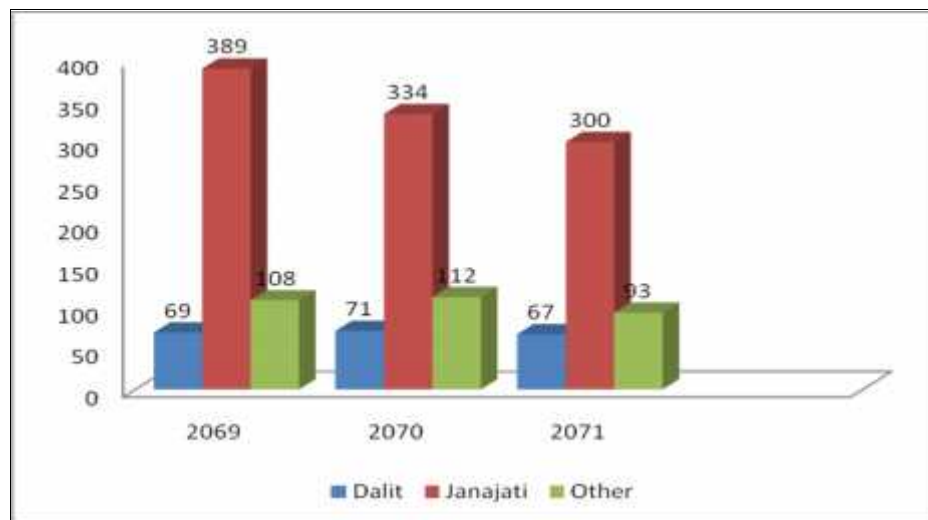
There are primary level schools in every ward of this VDC. However, there are only two secondary level schools in Kha.Bangai VDC. All the students are compelled to enroll only in those schools because this is only a school which is at the center of VDC. This study focused in one wards of Kha.Bangai VDC. One Secondary school is in ward no 7 of Kha.Bangai VDC which is not accessible to Dalit community. Because of this reason, Dalit students are compelled to go to another school nearby wards.

5.1.3 Composition of Students

The following data is the caste wise student's details of a secondary school 'Shree Bangai Secondary School' of Kha.Bangai VDC. In the case of Dalit, following graph shows that there are more students in primary level; however students in secondary

level are very few comparing to the primary level. Data presents that there is huge gap of Dalit in primary to lower secondary level. It proves that many Dalit students do not continue their education after getting primary level education. Headmaster Mr. Gokul Ghimire responded on the gap that this is mainly because of the lower level awareness and poverty of Dalit community. He added more on this that Dalit parents do not have any sense of importance of education and they see job and work important than the further education. Similarly, SMC member says that school has given Dalit student more focus and even has conducted door to door program to sensitize Dalit parents on educational importance but they are given more emphasis on this.

Figure 5.2: Students details of Educational year 2069, 2070 and 2071

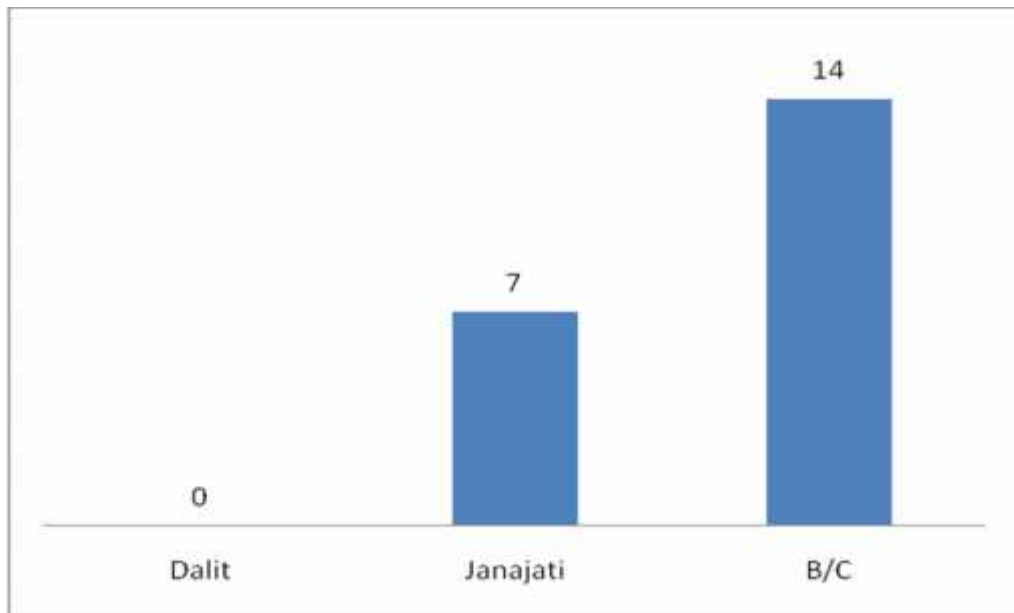


Source: Field Study, 2015.

5.1.4 Diversity in Teachers

The composition of teachers also prevails that school management committee is not responsive towards the inclusive education. Among 18 teachers from different level of schools, there are 83.33 percent teachers from Brahmin and Chhetri community and 16.67 percent teachers from Ethnic community; however there is not single teacher from Dalit community. But, if we see the numbers of Dalit students in primary level, number is very higher than other community. It means that to motivate Dalit students for further continuation of their education even after primary level, Dalit teacher might be important factor.

Figure 5.3: Teachers Composition in Bangai Secondary School



Source: Field Study, 2015.

5.1.5 Teachers Behavior

Dalit people have major concern over the good teachers' behavior for their children. During the group discussion, Dalit responded concluded that teachers are not more negative for their children. They do normal behave them equally to other children. Only the respondents 20 percent Dalit responded that teacher of their school do not equally behave to their children. As the reasons behind not behaving equally are mainly caste-based discriminations and negative attitudes toward Dalit community. Following table shows that lack of the Dalit teacher in school is one of the major factors of teachers' unequal behavior. Apart from this discrimination, Dalit students in group discussion mentioned that teachers do not encourage Dalit students, provide less numbers do not encourage using scientific instruments in labs and using discriminatory words as Kami, Chamar and Sarki which degrades Dalit students.

Table 5.1: Reason for Discriminations

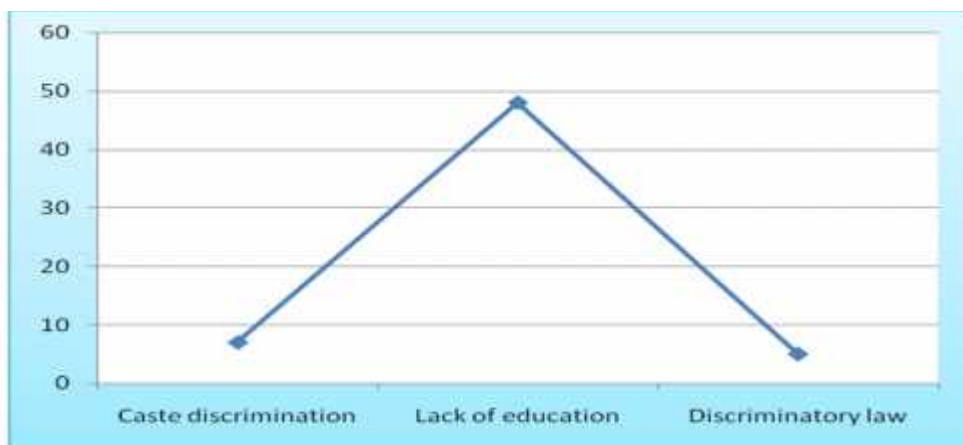
S.N	Reasons for discrimination	Number	Percent
1	Traditional attitude	21	35
2	Lack of Dalit teacher in school	36	60
3	Caste-based discrimination	3	5
	Total	60	100.00

Source: - Field Study, 2015.

5.1.6 Dalit Teachers in School

Dalit people believe that good teacher is necessary for the promotion of Dalit education in school level. However, in this research site, no one Dalit teacher was found. School management committee chairperson Mr. Radheshyam Taru told that SMC is positive in hiring Dalit teacher even from own school source. But, there are not educated candidate from this community. Despite upper caste people say they are positive in making diversified teachers in school, they never implement their speech; Dalit say. Following figures also pointed out that there are many reasons behind exclusion of Dalit teachers in schools for example there is still caste based discrimination, reservation policy has not been implemented, Dalit has lower level of educational achievement and prevailed legal provisions are discriminatory in the case of Dalit in Nepal.

Figure 5.4: Reasons of Dalit teachers' exclusion



Source: - Field Study, 2015.

5.1.7 Respect to Dalit Teacher

Generally, Dalit people are not respected because of their lower level of status in society. The social status is determined generally in society on the basis of their economical status, caste Hierarchy and educational level. However, in the caste of Dalit, they are far behind in all mentioned sector in this research site. Among the respondent 15 percent people told that Dalit teacher are not respected by the society even they are teacher in this area. They mentioned that there is a temporary teacher in boarding school from Dalit community, however, nobody say Namaste. Dalit student and Dalit group member in discussion mentioned that there is not respect to Dalit teacher in society. The main reason behind not respecting them is consideration of caste division and their social status. But, non-Dalit key informant is in favor of Dalit teacher. They mention that society respect them gradually and attitude, believe and concept are changing in this changing context of Nepal.

5.1.8 Diversity in School Management Committee

This study attempted to assess the diversity of different caste in school management committee of Bangai Secondary School at Kha.Bangai. There are nine members in school management committee among them there is only one member from Dalit community. There are five from indigenous and ethnic community and three from Brahmin and Chhetri community. In this school all major post of school management committee leads from indigenous community. This study shows that school management committee itself is not responsive on making inclusive committee in their schools. However, majority of Dalit students are studying at primary level. School itself should start to motivate the parents for making them responsible to their children.

Field survey shows that 73% respondent unknown about provision of compulsory Participation of Dalit in School Management committee. Likewise, 72 % respondent said that they do not know there is SMC in School.

Dalits are least represented in School Management Committees (SMCs). The selection process of SMC members is confined to the head teacher, chairperson of the ward where the school is located and the chairperson of the VDC. The lack of Dalits

in teaching profession and their inability to win election prevents them from being its members. (Koirala, 1996). The high caste people who hold the position in school SMCs restrict Dalit to hold to its candidature. During the field work, respondents mentioned that SMC has not prevented practices of of untouchability in schools against Dalits belonging to three to four Dalit castes. A news report indicates that SMC members, teachers and education officers are involved in corruption of Dalit Scholarship in many schools. such corruption could be stopped and Dalit students could benefit, if Dalits should be represented in SMCs. . (Bhattachan and Sunar, 2009).

Table 5.2: School Management Committee in Bangai Secondary School

Year	Details of School Management Committee					
	Male	Female	Total	Dalit	Janajati	B/C
2071	7	2	9	1	5	3
2068	10	1	11	1	4	5
2065	8	1	9	0	3	6

Source: - Field study, 2015.

There is bigger role of school management committee to make school environment effective and attractive so that school can provide quality education. 85 respondents are in favor of good role of SMC members in education. Moreover, there is very urgent need of positive role of Dalit member in school management committee. 95 percent respondents want that energetic and good Dalit candidate should be in position of SMC members so that he/she can direct Dalit parents, students and motivate them for the continuation of school education. Strong SMC member can raise the voice of marginalized community in meeting and can easily influence them in favor of their interest.

5.1.9 Respect to Dalit SMC Member

Dalit generally consider that higher level responsibility of social work contribute to establish their respect in society. Dalit themselves consider that if they are provided opportunity in different committees they can play vital role to enhance the awareness of Dalit parents for the education. However, they think they are not equally respected in society even they are the president of any committees. In research site, 50 percent

people responded that Dalit SMC members are not respected as equal to other community members. Mr. Chinak Harijan, SMC member says that first Dalit are not given the opportunity in any committees; in case, if they are nominated, Dalit are almost voiceless. He further says main reasons behind of such situation are discriminations, lower level awareness in Dalit and traditional attitudes of people. Despite there is discrimination in such level; this position is very helpful to encourage Dalit children in school level.

5.1.10 Scholarship as an Important Means of Dalit Education

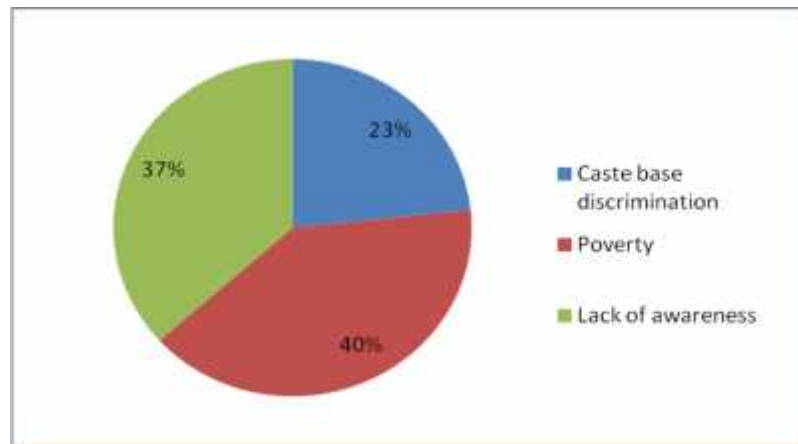
Dalit scholarship is one of the major visible program components of government program to support the education for Dalit. The objective of scholarship is appropriate to Dalit though the implementation is not effective in contrast to its objectives. Scholarship has been misused by teachers and SMC. The target students cannot get scholarship easily. The following quote elucidate that there is complexity to Dalit for receiving the allocated scholarship as well. Dalit parents in Village said that "It is no problem to admit our children to school, but it is extremely hard for us to get a scholarship-even though these are allocated specifically allocated for us Dalit."

5.2 Enrollment and Dropout Rate of Dalit Students

5.2.1 Drop out From School

Teachers are important factor of school to maintain the good and quality education. Students learn not only the curricula and texts but also learn the social behavior. However, many cases related to the behavior and attitudes of teachers shows that teachers in Nepal are not as positive as to eliminating all forms of discriminations. Teachers are also embodying the discriminatory attitudes. Students from this VDC mentioned that teachers do not directly discriminate them; however there is still discriminatory perspective so that Dalit students are not much motivated. Dalit parents during this study reported that there is discrimination in schools. There are different sorts of discriminations existing in schools.

Figure 5.5: Reason of drop out



Source: Field study, 2015.

Above figure also clarify that there still huge direct and indirect discrimination in school. Data shows that the reason behind the high drop out from school is discrimination. However, there are other reason such as poverty and lack of awareness etc. Dalit mentioned 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.

5.3 Problems in Inclusion and Way to Solve Them

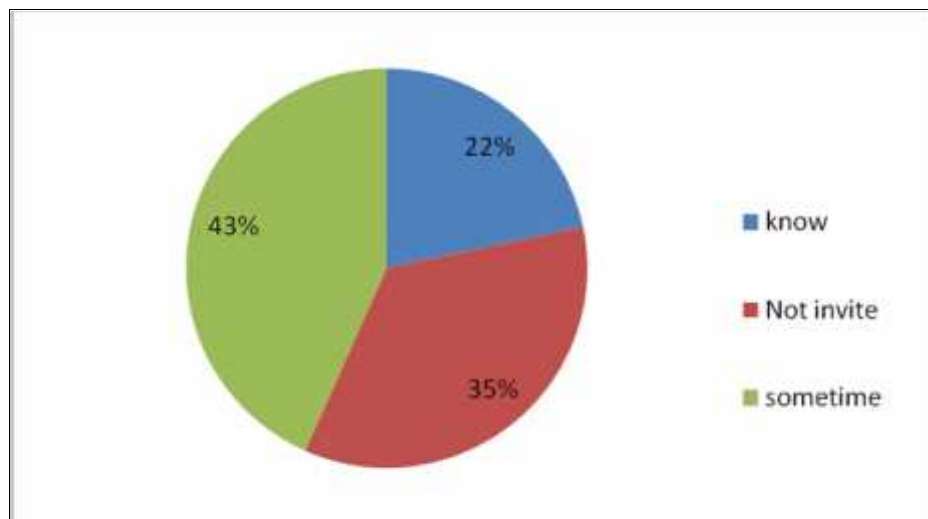
5.3.1 Dalit and their Parental Responsibility

The pro-active role is needed from any parents for their children's good education. In the case of Dalit, Dalit parents themselves are not aware and literate it hinders to the educational effectiveness of their children too. In this study, there are still 32 Dalit parents illiterate in this area. Many of them could not have opportunity for education because of no availability of schools and economical status. All of the Dalit parents were asked about their interest in education, many of them had interest; however economic factor was impeding factor for their education. Though they could not get education in their life, they have feeling of importance of the education. Some leaders of Dalit says that to make them realize and make 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 is generally a process of building ownership to their school activities for the wellbeing 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 school's functions. However, in the case of Dalit, they mentioned that they are never invited by the schools for the purpose of their updating them on the educational growth of their children. This is proved by the response of 35 percent respondent that they are not invited in schools.

Dalit themselves go to school whenever there is complaint about their children, basically they go to school because their children are discriminated by others and are beaten up frequently. In the 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 nobody gives priority for their better education.

Figure 5.6: Response about School Management Committee formation.

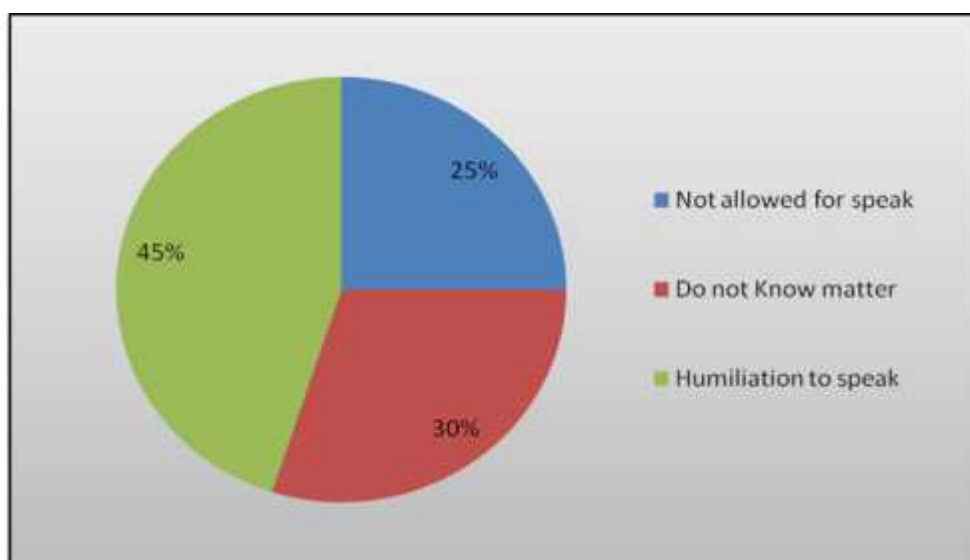


Source:-Field Study, 2015.

Above figure shows, government schools are not Dalit friendly in Nepal. 35 percent respondent that they are not invited in schools during the formation of School Management Committee. 43 percent respondent they are invited sometime in school and only 22 percent parent attended in school during the formation of Management

committee. If attended in program they could not express their remarks in school which is not meaning full participation.

Figure 5.7: Reason of do not express remarks



Source: - Field Survey, 2015.

5.3.2 Socio-economic and Political Status of Dalit

5.3.2.1 Profession of Dalit

This study shows that economic factor was an important factor for impeding the education of Dalit parents. They engaged in livelihood profession instead of studying. Dalit people in this area 55 percent people mainly focused on their agricultural activity and 10 percent Dalit are engaged in other income able activities. Moreover, 35 percent Dalit are working as daily wage labour. However, 90 percent Dalit reported that their present profession is not appropriate for their livelihood. It shows that they are under pressure for arranging their livelihood option instead of sending their children schools constantly.

Table 5. : profession of Dalit

S.N.	Profession of Dalit	Number	Percent
1	Agriculture	33	55
3	Daily wage labour	21	35
4	Other	6	10
	Total	60	100.00

Source: - Field study, 2015.

5.3.2.2 Dalit Economic Status and their Education

Economic status plays vital role to establish the pride, respect and social status of any people in their society. Economy and education are also interrelated factors. Our educational policy of government is trying to give priority for the poor and marginalized community through free and compulsory education, scholarship and incentive distribution in Nepal; however, these policies are not implemented at the ground level very effectively. 9th five year plan of government has provisioned very positive programmes to enhance the educational status of poor, Dalit and backward society in Nepal. Similarly, 10th five year plan and current 3 years interim plan are in favor of free, compulsory and incentive based education in Nepal for the wider participation of all community in education. However, at the ground level, those policies are not implemented effectively as a result the real target people are deprived from such level of support. Ultimately, those supports and incentives go to the pocket of advantaged community.

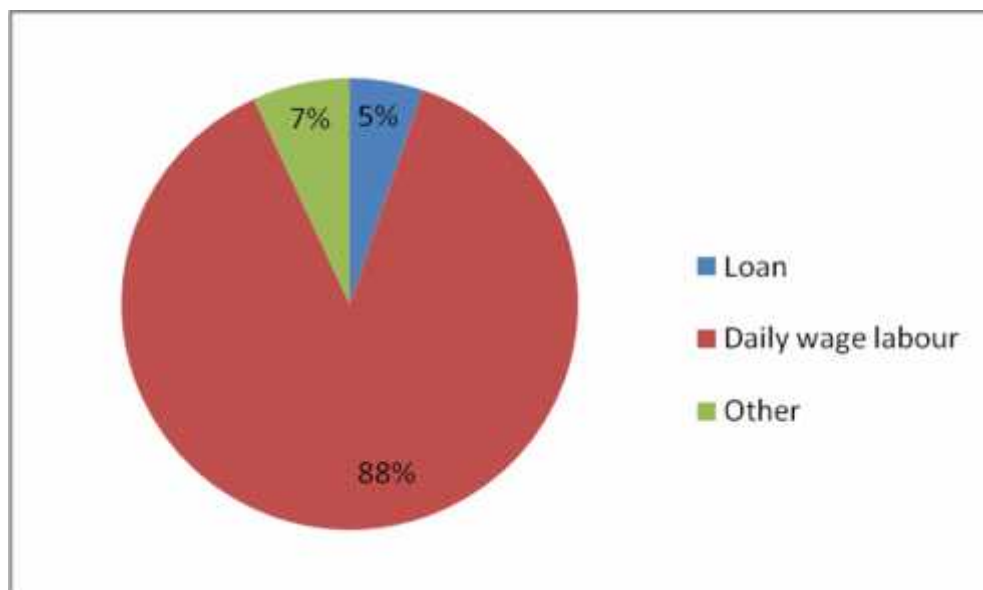
A survey study done by the National Dalit Commission among the Dalits in six district shows that 74.14 % Dalit households do not land. The percentages among Dalit households in Dhanusha, Saptari and Mahottari range from 51.21 % to 63.13 % and the percentage of Dalit households with no ownership of land is lowest in Kailai with 22.54, followed by Banke with 37.66 %.

In this study site, most of the Dalits are under debt. Basically, those debts are taken for the foods, shelters, and their family functions as marriage. Huge level of loan and higher interest rate Dalit are compelled to sell their property. Dalit were asked that their economic status is sufficient to afford the educational cost of Dalit students or

not? In this question, 93.48 respondents answered that the economical status is not sufficient for their children's education.

Most of the population of Dailt community in Kha.bangai-Rupandehi involve in wage labor only population engage other occupation (Business). The figure below presents the occupational status of the study community.

Figure 5.8: Dalit depends on Daily wage labor for education



Source:- Field Study, 2015.

Above presented chart shows that 88 % respondents are depended on the daily wage labour for study. Similarly, 5 percents are still depending on the loan and 7 percent Dalit are on other source. (Business)

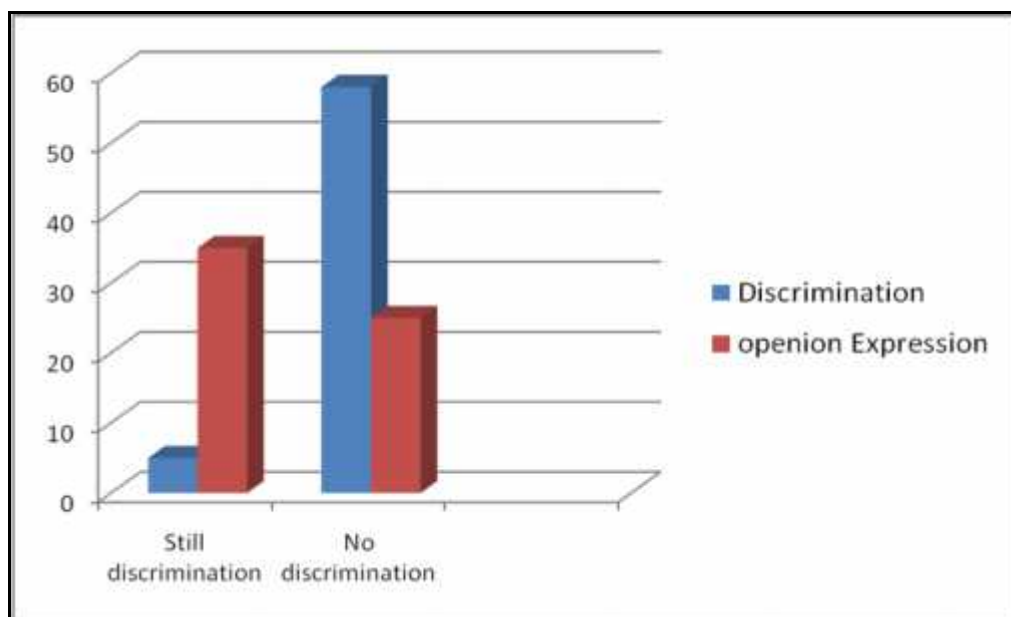
5.3.3 Social Discrimination

Socio-political status of Dalit people in this area is very low. They are discriminated in every spheres of their life. There is still discrimination in public places. Dalit are discriminated in Hotel, Taps and Temples; they are not allowed to enter local hotels and compelled to clean up the pots even they pay the same amount. Dalit women mentioned that before 2 years back they were compelled to fetch up the water from public wells while they used to be discriminated by upper caste peoples in the wells. They had to wait until upper caste people finish their turn and in case they touch the

puts sometime upper caste people used to bit up and scold them. Moreover, public temple has still discrimination for Dalits. They are not allowed to enter for the worship of God.

Mr. Prithivi Harijan, local level Human rights activist remembers the day of Dalit struggle. He told that Dalit people organized a struggle committee and entered “shiva Temple” in 2009; however the priest of this temple later purified the temple by sprinkling the pure waters and having worships. After this incident, there is again same sort of discrimination for Dalit in this area. Until and unless there is not reformation in existing legal frame, implementation mechanism and attitude of rulers, Dalit must live under this sever jeopardy.

Figure 5.9: Discrimination at Meeting in School



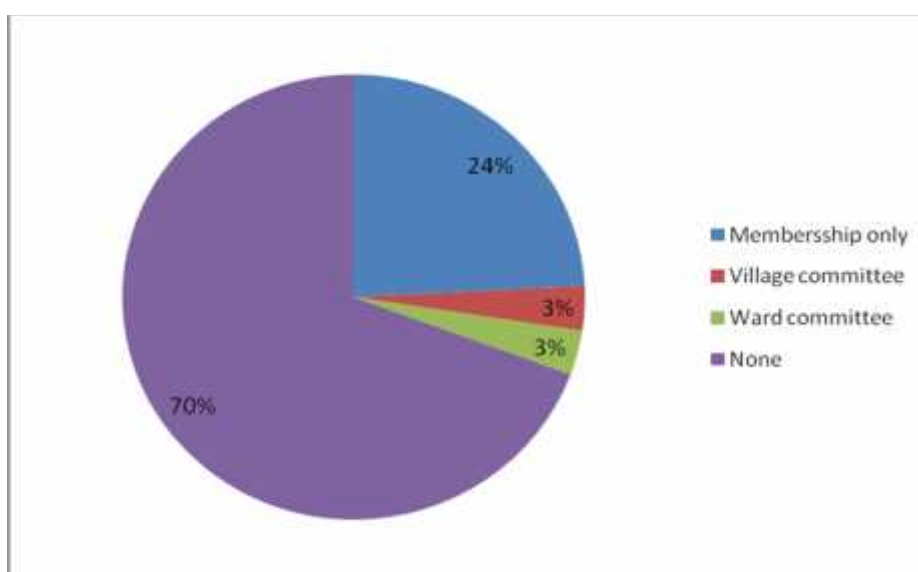
Source: - Field study, 2015

This figure shows that Dalit are facing discrimination in meetings for their participations and opinion expressions. Dalit are invited in public meetings; however there is not any opportunity to express their remarks. Generally, the local leaders, political parties from upper caste people express their thoughts, ideas and make a conclusion without any special views of Dalit as well. This is also greater phenomena of Dalit discrimination in public places.

3.3.4 Political Disparity for Dalit

Dalit are becoming as a vote bank for long period of time, but no one has been active political leaders in local level. Following chart shows that 70 percent Dalit respondent who are none. Only 24 percent people general members and 3 percent involved in ward level committee. Only 3 percent Dalit has been member in village committee.

Figure 5.10: Dalit Involvement in Political Parties



Source: Field Survey, 2015.

Among the respondent, 3 percent has reported that Dalit people they can not raise the voice in their party. However, they deserve the quality of politics; main hindering factor of continuation in politics is economic factor. Attending in any social work and politics is not only the determining factors of wider participation of this community, though their meaningful access in decision making level through expressing their voice is important factor. However, in this area, Dalit are not accepted as the social and political leader easily by higher caste people, it reveals that Dalit have no access in decision making level.

5.3.5 Perception of Teacher and Student towards Scholarship

The perception local teacher, local political party's leader o government scholarship is rather different. Here, I have presented some cases.

Mr.Tulsi Taru, a local teacher from Kha.Bangai-6 has been teaching since last 10 year. He said,

We generally don't visit to Dalit community to with slogan of Dalit Children School enrollment. School has got Dalit, girls and talent children scholarship which we distribute it in schools annual program. We manage it ourselves managed and there is no other scholarship distribution committee formed yet. The incentive provided is not sufficient, but supportive for stationery management. We, teacher are not careful about the use and misuse of scholarship amount. Regarding the performance of Dalit children only few Dalit parents come to school and ask for their children and about scholarship. The incentive programme had increased enrollment of children at the beginning but the regularity is in question and no remarkable change have been seen after receiving scholarship in the study of Dalit children yet their attitude in tolerable and their study is an average [Conversation: 2071/11/18]

Bishnu Bahadur Sarki, Local leader said,

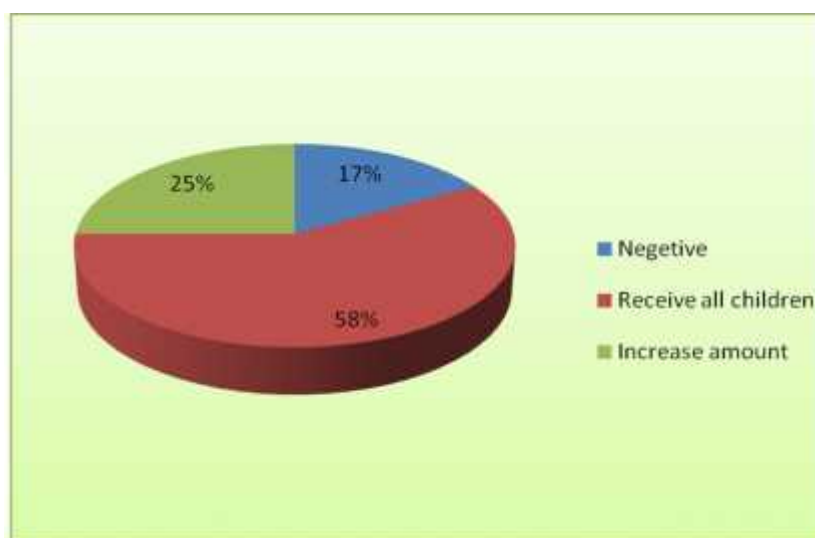
The yearly school enrollment of Dalit children is increasing as the government has provided them the scholarship but their retain in school has not been so supportive and sufficient for them. The parents visit to the school and collect the amount of scholarship of their children. I find their parents are not more responsible for the helpful education environment in home. [Conversation: 2071/11/19]

Shiva Sunar: 14 year old, a student of Grade-9, Said

I get Rs.400.00 as a scholarship which is collected by my mother during school annual program and spent in stationery. The scholarship provision is good I itself but the amount of scholarship is quite insufficient. It would be better if provided other subsidy rather than amount. Providing fiffin, dress, stationery, textbooks with extra books and regular coaching fees in sufficient level would be better. If government really intends to increase Dalit children's access in education they should provide all type of support in meaningful way. Otherwise, the effort would be only a mare day dream (Hattikomukma Jira) as I need Rs.400.00 per month for my study. Since my parents can't manage my often work in catering to manage study materials. I am getting scholarship because I am from Dalit community. [Conversation: 2071/11/18]

The statement constructed different perception of Dalit children toward scholarship as not sufficient but supportive even in miniature.

Figure 5.11: Perception of Non- Dalits towards Scholarship



Source: Field Survey, 2015.

Government has the program provision for school level scholarship as mentioned below.

Primary Scholarship: Nepal Government started to distribute Dalit scholarship in certain districts monthly NRs. 25 and annually NRs. 250 from 1994. This provisioned to all districts in fiscal year 2004/05. The distributed amount was too less which increased to NRs. 500 per student in fiscal year 2005/06.

Secondary School level Scholarship: Government of Nepal has provisioned NRs. 500 per Dalit student studying at secondary level from 2003. Similarly Government has provisioned intelligent Dalit student prize which is provided to 12 students of Nepal and is distributed through Dalit Bikas Samiti.

Higher Education Scholarship: Dalit Bikas Samiti has been distributing higher education scholarship to 165 Dalit students every year. The provisioned amount is NRs. 1500 for Intermediate, 2000 for Bachelor and Master degree student and 4000 for Technical students. Similarly, the professional computer training is provided to 15 Dalit students.

In Nepal a study found that only 65% of Dalit students attending primary school in the sample districts received scholarships. The same report concludes that not only is the government funds insufficient but the governance procedures in place for distributing these funds are not adequate. (UNICEF, 2007)

Dalit in this research site has mentioned that 65 percent know about scholarship and 10 percent only heard. Following table shows that 25 percent Dalit still do not know about the scholarship provision.

Table 5.: Scholarship

S.N.	Scholarship status of Dalit	Number	Percent
1	Know	39	65
2	Do not know	15	25
3	Only heard	6	10
	Total	60	100.00

Source: Field study, 2015.

Regarding scholarship distribution and its uses, Teachers and Dalit parents they have their own insists and analysis. They accuse each other means Teachers say that the distributed scholarship is not used properly by Dalit. They spend to buy liquors and foods and never buy books and pencil for their children. However, Dalit parents have their own misery that Teachers distributes scholarship to their relatives and upper caste students. Dalit blamed school teachers and school management committee members that they sometime corrupt the scholarship by distributing to them. 10 percent Dalit only heard about scholarship and 25 Dalit do not know details about the scholarship distribution and its uses.

CHAPTER VI

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

6.1 Summary

Dalit a discriminated and marginalized group has been slowly including in all spheres of development. However, there are many impending factors to exclude them. This research study has concluded that Dalit enrolment in primary level is higher but their continuation is major challenge in upper level. Major impending factor of drop out and lower attainment of secondary schools are poverty, lack of awareness in Dalit parents, no Dalit teacher in school and caste based discrimination. The following are major finding from this research study.

Although there are different level schools availability to all community, Dalit in educational level are in lower position. Total 355 people studied in terms of educational status among them 17 percent are only literate, 24 percent children are studying in 1- 5 level of grades, 26 percent are in 6-10 grades and only 1 percent people has passed the SLC. Among the SLC passed students, few of them have continued their higher education. There are primary level schools in every wards of Kha.Bangai VDC. However, there are only two secondary level schools.

There are more student in lower secondary level; however in secondary level are very few comparing to lower secondary level. Students during the group discussion mentioned that teacher do not directly discrimination them; about discrimination 35 percent responded reported that traditional attitude, 60 percent says lack of Dalit teacher in school and 5 percent views caste based discrimination.

The composition of teachers also prevail that School Management Committee is not responsive towards the inclusive education. Among 21 teachers from different level of schools, there are 67 percent teachers from Brahamin and Chhetri community and 33 percent teachers from Ethnic community. There is no teacher from Dalit community.

School Management committee is not Dalit friendly in research site. 35 percent respondent that they are not invited in schools during the formation of School

Management Committee. 43 percent respondent they are invited sometime in school and only 22 percent parent attended in school during the formation of Management committee. If attended in program they could not express their remarks in school which is not meaning full participation.

Dalit people have major concern over the good teachers that they concluded teachers are not positive for their children. They do not behave them equality to other children. Dalit people believe that good teacher is necessary for the promotion of Dalit education however, in this research site, no one Dalit teacher was found. There are 50 percent respondents views that on school one teacher policies should carried out.

Dalit parents themselves are not aware and literate in hinders to the educational effectiveness of their children too. There are 32 percent Dalit parents illiterate in this area. 35 percent respondent that they are not invited in schools during the formation of School Management Committee.

This study shows that economic factor was an important element for hindering the education of Dalits parents. Dalit people in this area 55 percent people mainly focused on their agricultural activity and 10 percent Dalit are engaged in other income able activities. Moreover, 35 percent Dalit are working as daily wage labour. However, 85 percent Dalit reported that their present profession is not appropriate for their livelihood. It shows that they are under pressure for arranging their livelihood option instead of sending their children schools constantly.

Socio-political status of Dalit people in this area is very low. They are discriminated in every spheres of their life. There is still discrimination in public places. Dalit are facing discrimination in meeting for their participation and opinion expressions. Dalit are invited in public meetings; however there is not any opportunity to express their concerns.

Among the respondent, 3 percent has reported that Dalit people they cannot raise the voice in their party. However, they deserve the quality of politics; main hindering factor of continuation in politics is economic factor. Attending in any social work and politics is not only the determining factors of wider participation of this community, though their meaningful access in decision making level through expressing their

voice is important factor. However, in this area, Dalit are not accepted as the social and political leader easily by higher caste people, it reveals that Dalit have no access in decision making level.

The scholarships provide is supportive but not sufficient. School teachers and members of SMC perceived that scholarship support is a positive stage of the government of Nepal for the upliftment of Dalit community. According to them, because of incentive, Dalits had developed the culture to enroll their children to School. In short, according to them though the scholarship incentive were not abundant to recover the schooling cost. It had supported in leveling up the self-esteem of Dalit children.

Dalit blamed school teachers and school management committee members that they sometime corrupt the scholarship by distributing to them. 10 percent Dalit only heard about scholarship and 25 Dalit do not know details about the scholarship distribution and its uses.

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. Likewise the described primary and secondary data and case studies prove that the main reason of dropping out of Dalit children is poverty in school.

6.2 Conclusions

This research study has concluded that Dalit enrolment in primary level is higher but their continuation is major challenge in upper level. Major impending factor of drop out and lower attainment of secondary schools are poverty, lack of awareness in Dalit parents, no Dalit teacher in school and caste based discrimination.

Black Hawkins (2007) explains that “there are at least five factors necessary for educational attainments and they are health, safe staying, enjoying, positive contribution and well economic status”. If a person lacks these factors s/he cannot attain education and Dalit belongs to this category which enunciates that several factors hindering education development of Dalits and disadvantaged people. Intermingling versions of the Dalits and the primary stakeholders of education we can

analyze that main cause of self-exclusion is nothing poverty which caters dependency to upon non Dalit. Everything is extremely rooted with poverty. Lack of favorable family environment forced Dalit to work outside form their early childhood. This scholarship program also could not address caste based social hierarchies rather it enforced them to feel themselves as inferior being Dalit because it was given on the basis of the caste, as historical compensation to education Dalit children. Dalit Children perceived scholarship support as latent while the parents were unknown about this scheme.

At the end, in spite of, the government has made inclusive policy and program to uplift the education status of Dalit, neither its implementation is effective nor policy and programs are adequate.

6.3 Recommendations

There are numbers of recommendations drawn from the conclusions of this research. These recommendations are made in different categories:

6.3.1 Policy Level

This research study found that the policy is not inclusive. There was provision of Dalit representation in SMC in 6th amendment of education act but this has been eliminated in 7th amendment. Similarly, the education by laws does not guarantee the diversity of teacher in schools. Thus, the policy should be inclusive ensuring the following provisions:

-) Ensure the Dalit representation in National Education Councils, committees and state mechanisms.
-) Dalit are not able to obtain technical and vocational education since they are economically poor, political deprived, socially discriminated and educationally illiterate. In these situation, in order to increase the access of Dalit in technical and vocational education reservations maximum to provide for Dalit.
-) Education act should have a provision of one school one Dalit teacher which helps Dalit to encourage their children in school level.

-) Proportional representation of Dalit community in School Management Committee and at least one member should be given decision making role in SMC.
-) Government should guarantee of providing approval for the school opened in Dalit locality. Apart from approval, the resources as teachers' quota, donation, economical support and trainings should be provided.
-) President in SMC in Dalit owned school should be from same community so that they can manage their school for the quality education.
-) Curriculum should be improved and or should be redesigned to develop the educational status of Dalit in Nepal. Especially the prejudiced words, proverbs, phrases which diminish Dalit students should be eliminated. Curriculum must introduce the importance of skills of Dalit and their contribution to nation building. Similarly, the teaching matters should focus to eliminate all forms of discrimination.
-) National and local governments should take specific measures to raise awareness both among the public and among government officials, teachers, and media practitioners on discrimination based on work and descent, such as through internal training and public campaigns. Areas of attention should include not only the print and broadcasting media but also alternative avenues of information dissemination, such as local oral information through theatre, songs, etc. as well as information via internet.

6.3.2 School Level

School is one of the most important institution where from students shapes their life. However, in the case of Dalit this institution has been a place of discrimination. Therefore, to create a good environment where students do not feel any social discrimination and fair and equal space is provided to all students; following recommendations are drawn up:

1. School environment should be discrimination free environment/Dalit friendly. Teachers or students whoever practice the discrimination must be punished. Teachers should be disqualified for the further teaching and students should have given less numbers while evaluating him or her characteristics.

2. All forms of discriminatory words, proverbs and stories those are discrimination against Dalit should be banned to use in school environment.
3. Dalit teachers in all schools and Dalit members in School management committee should be guaranteed. Dalit teachers should be given opportunity equally in government quota or in internal source based teachers.
4. School should provision a special package of school enrolment for example door to door program or invitation to Dalit parents. Such type of program encourages Dalit parents to enroll their children.
5. School headmaster should consider strongly that all parents are equal regardless caste, race or economic disparity. School should invite Dalit parents in school functions, meetings and gatherings so that they can have opportunity of learning new things and they can think for their children good education.
6. School environment should be proactive to encourage Dalit children providing special scholarship, incentives, rewards and bonus. This provision might be helpful to decrease the dropout of Dalit children.
7. Remove known barriers to the enrolment and retention in school of young and teenage girls belonging to all ethnic groups, castes and communities that are discriminated against; address as a priority the reasons why they drop out, and take action to ensure that they are not stigmatized in the curriculum or in school activities.

6.3.3 Parents Level

Parents are important for the good education of children in school. If parents is educated and aware on the important of education, children get good environment and parents encourage for the education. However, Dalit are mostly illiterate and poor, in the case there is limited chances of inspiration for children. Specific recommendations are given to improve the educational status of Dalit and their inclusion in School.

1. Dalit parents should be sent their children in school in any circumstances.
2. Despite Dalit parents are not invited in school, they themselves should contact SMC members and headmaster to know the educational improvements of their children.
3. Family environment is most important factors for the good performance of the student. Since the Dalits of are suffering from hand to mouth problem the

education change may not viable issue. The children join the school but hardly complete a level. Therefore, the livelihood aspect of Dalit parents should mostly address.

4. Dalit parents should be aware on providing their children educational environment. The level of work load should decrease to have good quality of their children education.
5. Generally, our society is discriminatory and non Dalit people do not encourage Dalit children for the education. In this case, non- Dalit parents should encourage Dalit children for their education.

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11. Do you experience of being drop out of your children during the study?
 - a. yes
 - b. No
12. What is the cause of being drop out?
 - a. Caste based discrimination
 - b. Economic problem
 - c. Lack of awareness
13. How many Children are not going to school in school age?

14. What is the cause of not going school?
 - a. Caste based Discrimination
 - b) Domestic work
 - c) Poverty
15. Have you participated any program conducted by school?
 - a. Yes
 - b) No
16. If yes, have you any experience of facing such discrimination in program?
 - a. Yes
 - b) No
17. Have you get opportunity to express your opinion the program?
 - a) Yes
 - b) No
18. If no, what is the cause?
 - a) Not allowed to speak
 - b) Do not know matter
 - c) Humiliation to speck
19. Have you engage any political parties?
 - a) Yes
 - b) No
20. If yes, please express level your involvement?
 - a) Only general member
 - b) Ward committee
 - c) Village committee
21. What is your main source of drinking water?
 - a) Tap
 - b) Well
 - c) Hand pump
22. Do you feel any discrimination during using drinking water?
 - a) Yes
 - b) No
23. Are there any teacher belonged to Dalit community in your school?
 - a) Yes
 - b) No
24. What would be the cause of not available dalit teacher in school?
 - a) Caste base discrimination
 - b) lack of education
 - c) discriminatory low
25. Do you know about School Management committee?
 - a) Yes I know
 - b) No
26. What is the benefit of being Dalit teacher in school?
 - a) Encourages Dalit children to go to School
 - b) reduce discrimination
 - c) reduce humiliation

Annex- II

Checklist for Key informant Interview

Note: This checklist will be used to find out the present status of Dalit inclusion in school and its trend. Key informant will be Teachers, SMC members, Dalit and non-Dalit people.

1. Perception of Dalit education status in research site.
2. Dalit parents and children motivation for education, their economical and social status.
3. Social values and norms, cultural factors for promoting the education or hindering the education.
4. Perception of society and other caste groups regarding Dalit schooling.
5. Major hindering factors for Dalit education.
6. Status of Dalit teacher and SMC member and their role

Checklist for Group Discussion

Note: This checklist will be used to find out the practical and behavioral matters regarding the Dalit education. Dalit and non-Dalit people 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 student's experiences on discrimination or equality.
4. Use of scholarship and its essence.
5. Major recommendations for policy improvement.

Annex- III

Name list

Name list of key Informant interview

1. Ramji Prashed Gautam VDC secretary
2. Gokul Ghimire Head master
3. Prithivi Narayan Harijan Chairperson/ Human rights alliance, Kha.Bangai
4. Bishnu Bahadur Sarki Dalit activist
5. Mina B.K. Social worker
6. Bholi Chaudhay Teacher
7. Chinak Harijan School Management Committee Member

Name list of Group discussion with Dalit students

1. Mina Sunar Shree Bangai Secondary School-Class 8
2. Sarmila Sunar Shree Bangai Secondary School-Class 6
3. Apsara Sunar Shree Bangai Secondary School-Class 9
4. Nira Bishawarma Shree Bangai Secondary School-Class 8
5. Prem Bishwakarma Shree Bangai Secondary School-Class 10
6. Bisal Sunar Shree Bangai Secondary School-Class 9
7. Laxmi Harijan Shree Bangai Secondary School-Class 5
8. Ramesh Harijan Shree Bangai Secondary School-Class 6
9. Sunita Harijan Shree Bangai Secondary School-Class 6
10. Tek Bahadur Nepali Shree Bangai Secondary School-Class 9
11. Manisha Sunar Shree Bangai Secondary School-Class 10

Name list of Group Discussion with School Management Committee

1. Radheshyam Tharu Kha.Bangai VDC Ward no. 6
2. Tulsi Taru Kha.Bangai VDC Ward no. 2
3. Chinak Harijan Kha.Bangai VDC Ward no. 5
4. Shanti Taru Kha.Bangai VDC Ward no. 7
5. Bholanath Chaudhari Kha.Bangai VDC Ward no. 2
6. Krishna Prashed Pokhrel Kha.Bangai VDC Ward n

Name List of Grou Discussion with Teacher

- | | |
|-------------------------|--|
| 1. Gokul Ghimire | Head Master, Shree Bangai Secondary School |
| 2. Hom Bahadur Chudhari | Teacher, Shree Bangai Secondary School |
| 3. Krishna Khatri | Teacher, Shree Bangai Secondary School |
| 4. Rita Maraseni | Teacher, Shree Bangai Secondary School |
| 5. Saradha Dhaka | Teacher, Shree Bangai Secondary School |
| 6. Mira Gyewali | Teacher, Shree Bangai Secondary School |
| 7. Yam Bahadur Thapa | Teacher, Shree Bangai Secondary School |
| 8. Tika Khanal | Teacher, Shree Bangai Secondary School |
| 9. Tulsi Tharu | Teacher, Shree Bangai Secondary School |

Annex-IV

Some photos



Group discussion with Dalit Students



Focus group discussion with Teachers



Filling house head survey form



Filling house head survey form