

# CHAPTER – ONE

## INTRODUCTION

### 1.1 Background

Nepal is a multi-cultural, multi-ethnic, multi-religious and multi-lingual country. There is amazing diversity in the way of life, language, socio-economic and cultural identities of the people according to the geographical variation. So, each group of people has their own identities. They do their own cultural practices and other numerous characteristics. Dalit is one of the major community of the Nepal and distributed all over the Nepal. Dalits have been economically deprived, socially discriminated against, politically underrepresented and excluded, and treated as untouchables for centuries. The caste system, which has its roots in the ancient religious texts, codes and traditions derived from them, was formalized by the 1854 Civil Code. Although it was legally abolished by an amendment of the old Civil Code in 1963, the caste system, including untouchability, is still practised in the Nepali society and kept the Dalits at the bottom of the caste system. There are 26 castes under Dalit which includes 7 in the hill and 19 in the Terai/Madhesi (NDC, 2014). The major Dalit caste groups in the Hills are Damai, Kami, Gaine and Sarki. In the Terai region the main Dalit community are Chamar, Dalit, Tatma, Dusadh, Khatwe, Bantar, Dhobi, Chidimar, Patharkatta/Kushwadia and Halkhor. In the Kathmandu valley, the major Dalit castes include Poda and Chyame.

The Dalit respondents still practiced their traditional occupations such as blacksmith work, tailoring, leatherwork, goldsmith work, copper/bronze work, earth-digging, sweeping and cleaning, ploughing, musical instrument playing, human waste disposal and carcass disposal. These occupations were performed on an ad hoc basis and did not contribute much to the household's livelihood. Many Dalit group embraced activities in both agricultural and non-agricultural sectors when traditional occupations did not bring expected returns or when they could not compete with factory-produced goods. Non-traditional occupations were diverse, and included agricultural wage labour, regular job or service, farming, retail store, hotel/restaurant

and construction businesses. Occupational mobility towards more gainful jobs was, however, limited.

Caste hierarchy in the Nepali society broadly corresponds to the economic position of the particular caste group. Lower caste people tend to be poor also because of their reduced access to both material and non-material resources. Being born into a lower caste household implies much greater likelihood of reduced access to resources and thus falling into the poverty trap as compared to being born in an upper caste family. Dalit possess the least amount of land, which is, apart from being the most important means of production, an important determinant of social status in agricultural countries, like Nepal. Again, they exhibit the lowest household income among major caste and ethnic groups. As a result, their consumption and thereby health and productive power are quite low.

The upper caste people are involved in socially prestigious work; Dalits find themselves in socially the most detested physical work. Thus, today, upper caste people are working in all sectors of employment, whereas most Dalits earn meager living from traditional occupations and wage labour.

Gorkha is one of the district of an area 3,610 sq.km. The population of this district is about 271,061 according to census 2011. Among the total population about 13.2% of population are Dalit in Nepal and large number of the Dalit population are lived in Gorkha district. In Khopleng VDC, there are mainly Sarki, Kami, Damai, Gaine lived here. The socio economic status of the majority of the population of Dalit is very poor. There is denial of entry to religious sites, including participation in events, resistance to inter-caste marriage, refusal by non-Dalits to handle water touched by Dalits or to buy their milk, discrimination in access to public water supply and discrimination among the Dalit according to the hierarchy. But because of education, foreign employment policy the large number of youths are working within the Nepal and abroad nowadays. The easy access in the technology, awareness via different political parties and NGO/INGOs help the Dalit people in positive way for their livelihood. The young educated Dalit people are nowadays working in India, Malaysia and Gulf countries like Quatar, Dubai, Saudi Arab etc. The money what they send here in Nepal helps them to run their life in easier way than the past. Due to the increasing life standard of the Dalit community, the behaviour towards them from

the other people in the community is changing. The people in the community are not too much rigid in case of untouchability as they were in the past. Though the life of many Dalit people are still have the misery life.

## **1.2 Statement of the problem**

The living standard of a community is determined by the socio-economic status of the community. The rapid change in the field of technology, communication, education, political situation, transportation, interaction with different cultural groups brings many changes in the community. Similarly, urbanization, modernization, acculturation, enculturation, remittance, migration and population size have also affected the socio-economic condition of any society. Thus, the Dalit community is also affected by these factors and is going to change in their subsistence economy, changing occupational composition, changing political participation, changing social and cultural patterns and life style in Khoiplang, Gorkha.

The Dalit population is extremely discriminated and deprived in comparison with that of non Dalits, by which Dalits are facing the problems of marginalization and deprivation reaching into mainstream of the development in Khoiplang VDC as well. To bring the Dalit community in the mainstream of the development, the government, NGO/INGOs ,Dalit and non Dalit youths and every individual have the great role. The economic activities also determined the untouchability and discrimination to the Dalit people. What types of economic activities do the Dalit community people do? Are the youths of Dalit community are involved in the traditional work? Nowadays the answer of the questions shows the shifting of economic activities, involvement of youth in income generating activities like poultry farming, construction work, foreign employment, socio-political activities and so others. Some educated youths are also evolved in the government job and related organization. The educated Dalits are participating on social mobility, identify the area of economic betterment, develop socio-political awareness, begin to question about untouchability, and encourage their children to attend school, concern about cleanliness and their rights. Different socio political environment also make them aware about their right. Because of increase in socio-economic strength, the view towards the Dalit is changing or not? What efforts do the youths and community to eradicate the system use? Though the government had already abolished this untouchability system, why this is still in practice in the

society? From this research, I try to find the impact on untouchability is affected by the socio-economic development or upliftment of the community or not?

### **1.3 Research Objective**

Dalit people were dominated in the society and also from the government bodies. So many researches were done to find out the poverty and discrimination to them. But now, the socioeconomic development has been seen in Dalit community than the past. The general objective of the study is to find out the socio economic activities and impact on untouchability in the Dalit community. The specific objectives of the study are:

To find out the socio economic upliftment of the Dalit community people.

To find out the changing social status and untouchability condition.

To find out the relation between economic upliftment and untouchability.

### **1.4 Significance of the Study**

Since, the study was mainly focused on the Dalit community how they were far from the mainstream of the state and what type of change is occurred in the life of Dalit community because of socio economic development like education, technology, remittance. The rationale of the study lies in the fact obtained from studying the socio economic upliftment, modernization and untouchability condition of Dalit community.

### **1.5 Scope and Limitation of the Study**

No study can be free from its own limitations. The main limitations of the study are as follows:

- ) The present analysis is concentrated in our particular area of Khopleng VDC in Gorkha district to find the impact of socioeconomic upliftment on untouchability.

- ) Short time period and limited economics cause small area has been selected for the study. The study is limited only on the sample size of Dalit community people lived in Khoplang VDC.
- ) This study is specific in socio-economic studies to find the impact on untouchability. The conclusion might not be generalized for the whole.
- ) Simple statistical tools are used in this study.

## **CHAPTER- TWO**

### **LITERATURE REVIEW**

The present research aims to analyze the socioeconomic development of Dalit community and its impact on untouchability. For this purpose, a review of related literatures in this concerned area is necessary which will help me to get clear ideas, opinions and other concepts. This chapter emphasizes about the literatures, which were concerned in this connections. Therefore, in this chapter conceptual frameworks given by different authors and intellectuals of this area, books, journals, research works, and previous thesis related to socioeconomic status of Dalit community and untouchability are reviewed. Moreover, the socio economic development and its positive changes in the Dalit community are reviewed and an attempt has been made to present them properly.

#### **2.1 Theoretical Analysis**

The caste Varna refers to the four scripturally sanctioned status groups of Hinduism: the Brahmans (priests), Kshatriyas or Chhetri (rulers or warriors), Vaishyas (traders or herdsmen) and Sudras (servants). According to text, the caste system is rooted fundamentally in the Hindu religion. Hindus believe that all men in the world are divided into four castes. This theory of four classes is based on the law of Manu, and is known as the Varna system. According to Manu, 'The Brahman Varna, which sprang from the mouth of Brahma has the duty of studying and teaching the Veda and effectuates by ritual formulae of the sacrifice. The Kshatriya (or Chhetri), which sprang from the arm of Brahma, has the duty of protecting all creatures and offers the oblation at the sacrifice. The Vaisya varna, which sprang from the thighs of Brahma, has the duty of herding cattle and tilling the soil and provides the oblation for the sacrifice. The Sudra Varna, which sprang from the feet of Brahma, has the duty of serving the Brahman, Kshatriya, and Vaisya Varna and serves the participants at the sacrifice. (Subedi, 2009:17)

In the history of Nepal, the caste system first came into existence during the early Lichhavi period. The Lichhavi king divided people into four varna and eighteen castes under certain beliefs and criteria. During the medieval period (1760 A.D. - 1880 AD),

Jayasthiti Malla further structured the caste system that was formulated during the Licchavi period. He divided work occupation accordingly to the various castes for the development of the country, the society and the people.

The definition has now become much more redundant when we look at the relationship between the Brahman and other two Varna's .Chhetri and Vaishya. At present, two oppositions form the ideological basis of caste. We can divide the four categories of varnas into two: purity (the block of the first three viz, Brahmins, Chhetris , and Vaishyas in which members of Brahman are 'twice born' in the sense that they participate in initiation, and have a second birth in religious life in general) and impurity (Sudras),which lies at the opposite pole of the caste system.(Subedi, 2009)

The priestly Brahmins were the top of the cast hierarchy with the Kshatriya (king and warriors) just beneath them, next came the Vaishya (merchants) and the Shudra (peasants and laborers). Beneath everyone were occupational groups, considered "impure" and "untouchable" or *Achhut*. They now call themselves the Dalits. In the Hills the top two ranks (priest and warrior) and the lowest (untouchable) rank were filled by the in-migrating. Also the Matwalis comprise the *Adivasi Janajatis* (indigenous nationalities) unequal citizens.

In the caste society, inter caste marriage is theoretically impossible, but in certain circumstances it does occur. The basis of relationships, especially between touchable groups, can no longer be seen under the rubric of caste - even endogamy is an indicator of caste. According to Hindu rule, on the other hand, a woman who has a sexual relationship with a man of untouchable caste will be driven away and treated as socially outcast. It means the status of women remains Sudra. It is unlikely to marry with untouchable caste because we lose our social status. No single people from touchable groups, it is tolerable. In this situation, the Nepalese society will impose their rules of purity about the social status of people (Subedi, 2009:18). The following table presents the Hindu caste system that marks one important framework within which the people relate to each other.

Many people speak of the caste system as if it were a representation of the classical Varna model, as prescribed in ancient codes of the Manusmriti. But this original

model has been greatly affected by many factors and does not exist in its original form anywhere in Nepal. It has been unorthodox and permeable from the beginning. The Bahun are the Nepali Brahmins, the Chhetri, the Kshatriya and the Matwali, the Vaishya and the Shudra. The Thakuri and Shrestha are actually class labels that are also found outside of Bahunized societies. They are both aristocratic designation, with the term Shrestha being used mainly for the Thakuri and Chhetri Equivalent among the Newars of the Kathmandu Valley. The Thakuri are responsible for the unification of Nepal and hence have higher class status than the Newari Shrestha. Chhetri was adopted originally by the non aristocratic notables, typically from a Khas background. As the victorious group, they too have claimed a generally higher status than the defeated aristocratic Shrestha. Today, most Chhetris are the descendants of yet another; non khas group those born of Bahun fathers with non Bahun ethnic mothers. With time the distinctions between Thakuri, Chhetri and Shrestha have assumed some of the qualities of sub caste distinctions. The boundaries between these groups are permeable. Only the Bahun and the Pani Nachalne, the untouchables, are rigorously maintained castes within the Kathmandu Valley. There is a difference in the perspective of caste hierarchy in the eyes of the Bahun, Chhetri and that of the other ethnic people and the perspective is changing even more radically in the eyes of younger people today. (Bista, 1992).

The term, Dalit, is generally used to identify those on the lowest rung in the caste hierarchy. In most writings, the term is also used to identify the vulnerable and poor groups of people who are oppressed, suppressed and exploited. Today, to Dalit activists in Nepal, India and elsewhere, Dalit implies those groups of people who have been broken, ground down by those above them in a deliberate and active way. Rather than conveying a sense of in-born inferiority, the word is taken as an inherent denial of pollution, karma (fate) and justified caste hierarchy. The term has developed into a significant political concept, which not only connotes a state of degradation but also serves as a significant source of identity and pride. Still others associate the term with *dalnu* (a Nepali word literally meaning to exploit in work).

The nomenclature, Dalit, was chosen by Dalit activists in India, rejecting other more widely accepted terms, for example untouchable, scheduled castes, depressed classes or Gandhis term, harijan (meaning Gods people). These developments in India



influenced Nepalese activists. This term, as well as the concept associated with it, has received wide acceptance in Nepal in recent years. Nepalese Dalits, thus, increasingly reject the terms, *achhut* (untouchable), *sano jaat* (low caste), *paani nachalne jaat* (water unacceptable castes), etc. and instead find their true identity in the term, Dalit.

The 1854 Civil Code explicitly listed two groups of low caste people. One group, which occupied the lowest rung in the caste hierarchy, was both *achhut* and *paani nachalne*. As per the very code, this group itself was hierarchical, within which Kami occupied the highest position and Chyame the lowest. This hierarchy is still observed in the rural areas of Nepal. The other group immediately above this group was the *paani nachalne, chhoye chhito halnu naparne* (literally meaning, castes from whom water is not acceptable but whose touch doesn't need purification rites). Upper caste people could touch individuals belonging to this group without ritually defiling themselves, but water could not be accepted from them. In brief, this category may be termed as water unacceptable touchables. The other category is simply that of untouchables (which also means that water is not acceptable from them). According to Krishna Bahadur Bhattachan, Dalits are categorized in following groups.

- ) Pahadi Dalit (Damai, Kami, Sarkis, Gaine are the main)
- ) Madhise Dalit - Terai Dalit (Dusahat, Musher, Chamar, Dome, Halkhor, Water, Khatwe, Tamta, Bhadhi are the main)
- ) Janajati Dalit (Newari Dalits - Kasai, Pode, Chame)

Over the years, due to their own efforts, and also due to periodic state decrees, some groups are no longer in the position they were originally assigned. Socio-economic analyses of the untouchables and water unacceptable touchables groups always meet with complications because there is no consensus yet on whether or not both these groups should be considered Dalit. Some consider only untouchables as Dalit, whereas others also consider water unacceptable touchables as Dalit. In view of the tendency among Newar Dalit groups to stay outside the Dalit category, and also in view of a similar tendency existing among water acceptable touchables, this study considers the following untouchables as Dalits: Kami (including Chunar/Chanara/Chandra, Sunar, etc), Damai (including Hudke), Sarki, Gaine, Badi, Kadara, Pode, Chyame, Halahulu, Chamar, Musahar, Batar, Dom, Paswan (Dusadh), Tatma,

Khatwe, Halkhor (Mehetar), (terai) Dhobi, Pattharkatta, Pamgadiya, Mali, Bhahat and Kahar.

The new constitution allowed space for another major development - the growth of civil society organization, especially based on ethnic and cast identity. The post -1990 periods witnessed the dismantling of the old projection of a "single Nepali culture" based on that of upper-cast parbatiyas. Self-chosen terms like Dalit and janajati emerged to replace terms like "tribal" Matwali and "*sano jat*" ("small caste") that had been used to describe ethnic and "low caste" groups. However, in many hierarchical institutions, especially the powerful informal networks, behavioral norms and expectations remained unchanged. Therefore the unitary, centralized and non-inclusive state structure is still largely unchallenged. The political parties failed to adequately integrate issues of exclusion into their action plans, and even aid agencies. Focused on their political need to disburse aid, did not for the most part insist on fundamental changes in the rules of the game. (Bhattachan, 2003:56)

During the modern period, Prithvi Narayan Shaha Addressed the Nation, "Nepal is a common garden where four castes and thirty six sub caste blossom forth". To describe the caste hierarchy code formulated as the Muluki Ain, the totality of this caste universe has been paraphrased in the code as *Char Varna Chhitis Jat* (four Varna and thirty six castes). This phrase shows the familiarity of the Nepalese with the Varna model and its' being the main basis of social division. But the multiplicity of caste had already replaced the validity of the Varna model for all functional purpose. All recognized caste could be grouped into four categories that are as follows:

Tagadhari	Twice born caste (literally thread wearing castes) Upadhaya, Brahman, Rajput, Jaisi Brahman, Chhetris etc).
Matawali	Drinking caste (Newar, Gurung, Magar, Rai etc).
Pani na chalne chhoi chhito halnu napanne	Castes from who water could not be accepted but whose touch does not require aspergation of water.
Pani na chalne chhoi chitto halnu parne	Untouchable castes (Sarki, Kami, Damai etc.)

Source: Sharma, P. (1977)

The constitution of Nepal of 1990 guarantees against discrimination in the name of caste, ethnicity and untouchability. On the other hand, Nepal considered itself to be a Hindu kingdom with untouchability still firmly locked into the social code. The National Dalit Commission was formed in 2001 with an eight point program to stamp out the idea of untouchability in Nepalese society, to provide equal opportunity and allow them to enter all religious and public places as would any other citizen. These are also other organizations working for the Dalits. Feminist Dalit organization (FEDO), Dalit Welfare Organization (DWO) and Jana Utahan Pratisthan (JUP), Nepal National Depressed Social Welfare Organization (NNDSWO) are some of the Major organizations working for the Dalit populations in awareness raising, literacy, livelihood etc.

The National Dalit Commission identified 26 Dalit castes that include 7 of the Hill origin and 19 of the Terai/Madheshi origin. Following table also provides the traditional occupation of Dalit in hill, Nepal (NDC, 2014).

#### Dalits and their traditional occupation

S.N	Dalit Cast in Hill	Traditional Occupation
1.	Kami, Kami	Iron works, Khukuri and agricultural tools
2.	Sonar	Gold, silver work and Jewelry.
3.	Lohar	Iron works and agricultural tools.
4.	Chunara	Produce wooden utensils such as Theki, Dudhero, Madani
5.	Sark, Mijar	Owner title granted by the ruler
6.	Chamar	Produces leather products.
7.	Damai, Damai	Play musical instrument during marriage and on auspicious occasions.
8.	Pariyar, Suchikar	Tailoring
9.	Gaine	Singing by playing sarangi, musical instrument
10.	Badi	Produce musical instruments such as Madal, Dholak, clay products such as Chilim, Gagri (and lately associated with sex work by some women)

Source: Adapted by Bhattachan 2008:193

DWO, NGO working in the field of Nepalese Dalits states in its annual report 2007 that Dalits are forced to live very poor and vulnerable life because of landlessness and saving knowledge, low wages exploitation and disregard to their traditional occupational skills. It states that only 3.8 percent of the total employment seats have been occupied by Dalits in non- government organizations and far lesser in government organizations. This is a figure grossly disproportionate to their population representation of 17.7 percent in Nepal's overall population (DWO, 1994).

## **2.2 Review of Previous Studies**

Different sociologists/anthropologists both indigenous and foreign have carried out various ethnographic studies in Nepal. It helps to make the clear idea about sociological and anthropological development of community and the people.

Bista (2031) describes the ethnography of different people. Bista has given a short ethnography study of the people of Sarki in his books. However, there is also lack of detail information about the socio-economic change among other untouchable groups.

Koirala (1996) has studied the schooling and the Dalits of Nepal where he studied the participation and education in Dalit community in Bungkot VDC, Gorkha district.

Gurung (1989) has given a detail ethnographic pictures about Chepang, a minority group of Nepal in his book. He has traced a continuity and change about chepang regarding their social, ecology, economy, religion, family, marriage and kinship systems. G20

Caplan (1972) has studied a village of eastern Nepal where he studied the changing relation between members of indigenous ethnic group, the Limbus and Brahmins, the high caste Hindu group.

ILO (2005) has studied the Dalits and labour condition, discrimination and forced labour in Kathmandu, Nepal.

Gurung (2006) has given some information about geographical framework of Nepal and its caste/ethnic composition.

Gurung H. and Bhattachan K.B. (2006) have given information about the literatures or books about indigenous peoples.

Gautam, R. and Thapa Magar, A.K. (1994) have traced about some untouchable castes of Nepal. Badi, Dom, Gaine, Kami, Musahar Sarki, Halkhor etc. untouchable castes are tried to describe in their book.

### **2.3 Gaps in Existing Literature Related to the Topic**

The Dalits people are far from the mainstream of the development. They were discriminated as untouchables from long years ago. So after the democracy, people started to study the causes of untouchability and the socio economic status of them. But very few studies have been done on the topic concerning about the process of changing nature and condition of untouchability. So, an attempt has been made in this study to analyze the socio economic development and its impact on untouchability. This study is slightly difference than the former studies because the study mainly evaluates the impact of socio economic development on untouchability in Dalit community in Khoplang VDC. The study tries to include and evaluate the data and information available. So, the objective of the study and the conclusion of new data, statistics and information make the study difference than the former studies.

## **CHAPTER- 3**

### **RESEARCH METHODOLOGY**

#### **3.1 Research Design**

The research design is descriptive as well as exploratory which is basically designed to investigate the socio-economic upliftment of Dalit community and its impact on untouchability in Khoplang VDC, Gorkha. The study was also designed to discover both quantitative and qualitative information about the sample population. Informants were selected and the interview schedule was prepared for the systematic questioning. The researcher mainly focused to describe the education, occupation, income, family size, land holding etc. and after all its impact on the socio-economic status of Dalit to arrive in generalized conclusion.

#### **3.2 Selection of the Study Area**

The present problem was identified during an interview with the local people of Khoplang VDC. The reason behind selecting this area for the study was to explore the socio-economic activity and condition of Dalit. I was interested to know their traditional and cultural livelihood strategy comparatively with current situation. The Dalit people are indigenous residents of this village and up till now they poor among other ethnic groups. By the same taken, the study area is more convenient place for study since the village is familiar to the researcher.

##### **3.2.1 Khoplang VDC**

Khoplang Village Development Committee (VDC) is located in the southern part of Gorkha district (See Fig. 1). This VDC is situated in between the Palungtar Municipality, Chhoprak VDC, Gorkha Municipality and Mirkot VDC. The VDC is 5 mile far from the district headquarter Gorkha. Each ward of the VDC is connected with local road facilities. The poor and backward people called Dalit are lived in each ward. The total area of this VDC is 22.34 sq.km. This VDC has moderate type of climate and temperature. It has plain and hill land covered by forest, cultivable and steep land. 1387 households with total population of 5193 of which 2267 males and 2926 are females (CBS, 2011) inhabit this VDC. According to the same census, the

population density is 232.453 people per km. The total literacy rate of Khoplang is 67.70% where male is 78.40% and female is 59.56% (CBS, 2011). The VDC is situated between latitudes of 28.03° North and longitudes of 84.55° east.

### **3.2.2 Natural Resources**

Khoplang VDC is covered with plain and hilly areas. Most of the area is covered by dense forest which includes 14 community forest. The major rivers of Khoplang are Bhusunde, Kharkhola, Daraudi etc. The hot water resource is found in Kharkhola. Slate is found in this VDC as an important resource.

### **3.2.3 Background of the People**

Dalit are the highly suppressed and far behind in the race of development and mainstream of the nation. Historically, Dalit people were considered as occupationally divided ones. Later one they have been treated as untouchables. However, they had great role in the society as well as for the development of the nation. During the time of Nepal unification process, Bise Nagarchi who had played the significant role. He had supported the Prithivi Narayan Shah as he could. Other historical people of Dalit community also played the great role for the unification of the country. Also the Dalit people are the skillful person. They helped the every household of the community by making agricultural tools, preparing knife, sword, sewing clothes, working on agricultural farms and so on. They also participated in the different national movement directly or indirectly.

### **3.3 Nature and Source of Data**

This study is based on quantitative and qualitative nature of data. Quantitative information is supported by the qualitative information and vice versa. Information was collected from both primary and secondary sources. Data was collected from the field work with the help of questionnaire primary personal interview, key informant interview and focus group discussion and observation primary data collection, moreover, secondary information was collected from Central Bureau of Statistics, Ministry of Labour and Co-operative and Dalit Commission. Some additional information was obtained from the Feminist Dalit Organization.

### **3.3.1 Primary Data Collection**

All the selected 64 households of respondents were interviewed and relevant information was collected through the medium of questionnaires. The questionnaires included open and close ended questions. Personal interview was taken by researcher and the questionnaires were filled. The format of the questionnaire is given in the appendixes.

### **3.3.2 Secondary Data Collection**

Except primary data some other data related to the study had been collected from the secondary sources also, which can be official as well as unofficial. The relevant data are compiled from publication of the National Planning Commission Secretariat, Central Bureau of statistics (CBS). Budget speeches of Government of Nepal, Nepal Living Standard Survey by CBS, Ministry of Labour Co-operative and Nepal Dalit Commission, different record of department of labor GON and VDC profile other periodical, Journals, books magazines, seminar papers reports of research centers data and information from donor agencies like ILO, UNDP, EU etc.

## **3.4 Research Tools and Technique**

The primary data for the study were generated by using different data collection techniques described below:-

### **3.4.1 Household Survey**

Household Survey was conducted through structured questionnaires to obtain data like demographic characteristics, age and social composition, educational condition, size of land holding, type and number of livestock. Participation to political and social organization of Dalits, their access to means of communication and so on. The question was asked to the respondents and by filling up the answer required data was collected. In case of educated respondents, the questionnaire were provided and requested to fill up. The total population of Gorkha district is 271,061(male:121,041female: 150,020) and the total population of Dalit community like Sarki is 20,559 (7.58%), Kami is 15,069 (5.56%) and Damai is 7,974 (2.94%) according to CBS: 20011. The study site has been selected purposively. Many Dalit



people are staying in Khoplang VDC, so it is the suitable placed to study about Dalit community. Out of 1387 households in the VDC about 64 households of Dalit were selected by random sampling method. Selected households were interviewed for information to get socio-economic development via education, family size, food sufficiency, livestock, household income employment, occupation, dress, festivals, religion, marriage, health care, political participation, and natural resource management. Also, they were interviewed to get the information about an impact on untouchability, reaction against social exclusion due to the socio economic development of Dalit community people.

### **3.4.2 Key Informant Interview**

In order to identify the socio-economic development and impact on untouchability and get the overall information of the VDC secretary, headmaster of local school, political leader, social worker, youth of Dalit community and intellectual matured persons, included both Dalits and non Dalits were interviewed. The knowledgeable and aged persons of the Dalit community were interviewed to collect information about birth, marriage and death rituals, history of their occupation, education, discrimination and so on. Most of the activities in the villages are directed by the social worker and youth of Dalit community. Similarly school headmaster, retired teachers, officers are the leading and literate people and VDC secretary are the political representative of the village. Hence, these people are the good source for knowing overall information about the village. Key questions ask for informants were: about socio- economic condition now and then, sort of discrimination, changing pattern of livelihood strategy.

### **3.4.3 Focus Group Discussion**

Focus group discussion were organized in Khurpajung, Harrabot, Pokharabesi, Khoplang bazaar of Khoplang VDC each. It was organized for qualitative information, awareness about government law of untouchability, causes and problems of socio exclusion and impact on untouchability due to socio-economic development. Dalit youths, social worker, VDC officials, Aama Samuha, progressive Dalit movers and women group were chosen for the group discussion. One group was included adult generation and other one was older generation. Discussion mainly focused onto

find out their present / past socio economic status the notion of type of discussion also prone to enlarge they were facing sort of problems like untouchability now and then of socio-economic status and traditions within community. The main objective of the focus group discuss was collect information on per caption of Dalits and non Dalits towards the importance Dalit movement for Dalit inclusion. The number of participants involved in these discussions ranged from 6-9. Information through this conversation was subsequently used for qualitative discussions.

#### **3.4.4 Observation**

Non-participant observation has been applied to get information for the study. Direct observation method was used to observe the infrastructure of the ward, the people, talking style, dress pattern, behaviour, settlement pattern, food habits and activities related to socio-economic and cultural practices. Observation is the basic sociological/anthropological tool for the data collection methods.

#### **3.5 Reliability and Validity of Tools**

The questionnaire was prepared by the help of various sources and with the help of advisor. The tool i.e. questionnaire was distributed to the migrants households of the VDC. The questionnaire consist three types of questions. They were multiple choices, open ended and closed ended. After that the comments and suggestions were obtained from the advisor to improve and modify questionnaire for its betterment.

#### **3.6 Methods of Data Analysis**

The collected data was analyzed both descriptive tools like mean, standard deviation, percentage etc. and inferential statistical books. Data was tabulated and statistically analyzed using MS Excel 2010. The descriptive statistics were used to describe the respondents' socio-economic characters such as sex, age, education, livestock farming, health care, family income, foreign employment (remittance), farming, business, traditional occupation, government services and other private organization etc.

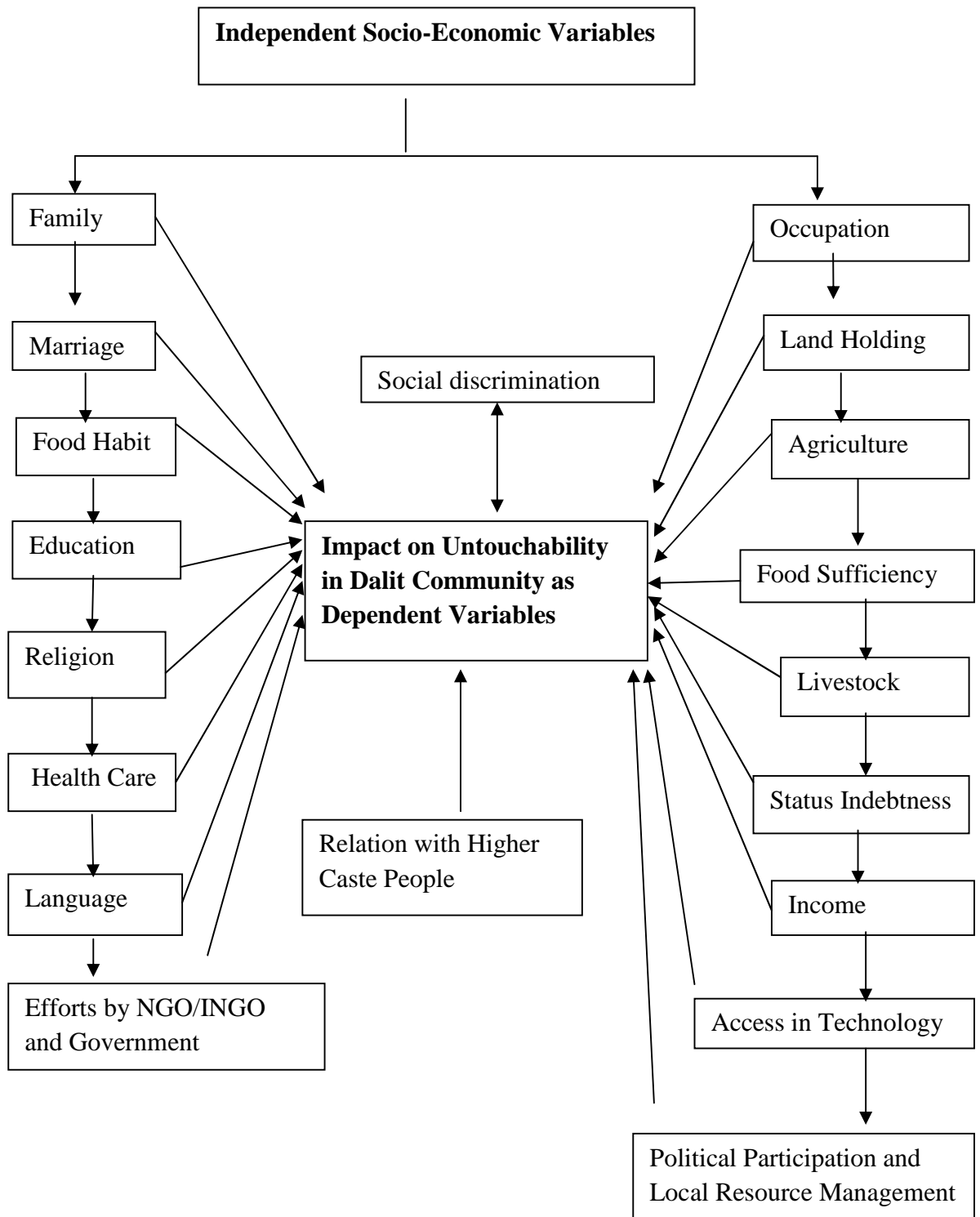
Qualitative information such as impact on Untouchability to the Dalit people due to the socio-economic development, feeling, and perception towards the Dalit people or

taken on their respective areas were analyzed manually and interpreted to complement and supplement the qualitative information collected from household interviews and corresponding person. The relationship between socio-economic development and untouchability was determined by the analysis of collected information.

### **3.7 Conceptual Framework**

This conceptual framework has been made to consist of socio-economic aspect family, marriage, age, education, health and economic aspect in order to know the socio-economic status of the 'Dalit' in Khoplang VDC. Social aspect deals with family marriage (male and female), age education, participation and health, religion, language, cast, god and deities. The economic aspects need to explore on occupation, land holding, status of indebtedness, income, remittance, food sufficiency of the Dalit (Sarki, Kami and Damai) people living on ward No. 1, 2, 3 and 4 in Khoplang VDC. There can be seen distinct inter relationship between these aspects. If food sufficiency, health, education is inadequate, it effects lifestyle of the people. Mainly depends on social aspect, cultural aspect and economic aspect of the society there are the indicators to understand the living standard and social upliftment of the society. Depending on socio economic upliftment of Dalit people there may be directly or indirectly impact on untouchability.

**Figure 1: Parameters of Socio-Economic Variables of Dalit Community in Nepal**



## **CHAPTER- 4**

### **IMPACT OF SOCIO-ECONOMIC UPLIFTMENT OF DALIT COMMUNITY ON UNTOUCHABILITY**

This chapter consists of the main part of the study. It tends to focus on the analysis and discussion of empirical data obtained from the field survey. Demographic features of the study site, socio economic development of Dalit people and its impact on untouchability are analyzed in detail.

#### **4.1 Socio Demographic Characteristics of Dalit Community**

##### **4.1.1 Family**

Family is a group of the people who are related with other, such as, a mother, a father and their children. It is the primary institution of society. It is the simplest and most elementary form of society though the size may differ. It fulfills emotional and physical needs of its members. It is a biological unit composed by group of persons and kins who are related through blood and marriage. The family system is divided into three categories: nuclear, joint and extended. In a nuclear family, there is a couple with or without their unmarried off springs. But there can be found completely nuclear type of family system in Nepalese society as in European society. It is only nuclear in matters of separate residences.

Another type of family is extended one where married sons live together with their parents. Joint family system is that one where two or more nuclear families live under a single roof sharing common property, common residence and common kitchen. .

In the Dalit community, family property is commonly shared and managed. When the family breaks up, the property is equally divided among brothers. There is no any rigid rule of family separation. According to respondents, the causes for the breakdown of the joint family are conflict between two brothers, conflict between a mother-in-law and daughter-in-laws, conflict among brother's wives etc.

When asked about the main reason of family separation, most of the respondent's response is that after marriage, they want to live with the income, which they earn. It means that because of the lack of the sufficient income sources, physical labour and

skill of person are the major means for livelihood. So, after marriage a person wants to live separately from this parent.

#### 4.1.1.1 Distribution of the Households based on Family Type

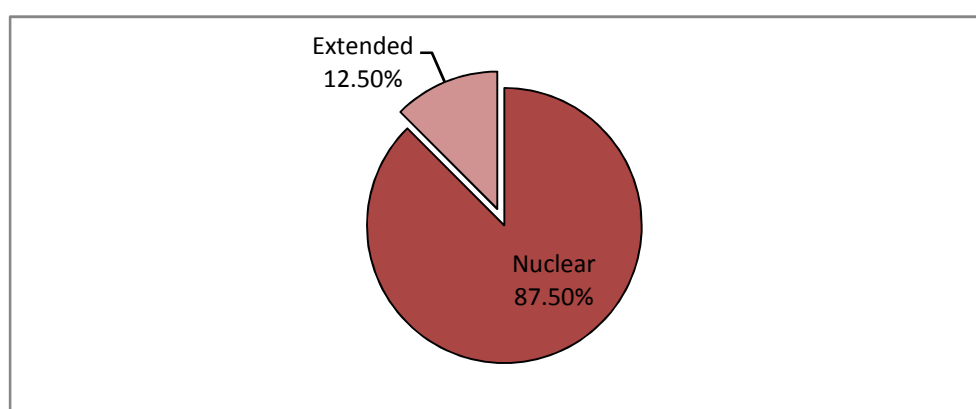
Among the total 64 households of the Dalit community in the study site, basically two types of family, nuclear and joint have been found. The family type of Dalit community is shown in the table below.

**Table: 4.1 Distribution on Respondents by family types**

Family	No. of household	Percentage
Nuclear	56	87.50
Extended	8	12.50
Total	64	100

Source: Field Survey, 2016

**Figure 2: Family Type**



Above table, shows that out of 64 households, 56 households (i.e. 87.50%) were nuclear and only 8 households (i.e. 12.50%) were extended. It shows that the joint family system is undergoing change gradually. Most of the families of Dalit community are nuclear which includes father, mother and their children. Due to the poor economic condition, Dalits prefer to stay as a nuclear.

#### 4.1.1.2 Distribution of the Households based on Family size

**Table: 4.2 Family Size of the Respondent**

No. of Family Member	Respondent	Percentage
1-4	26	40.63
5-7	23	35.94
7 above	15	23.44
Total	64	100.00

Source: Field Survey, 2016

The data shows that the family size of rural people is small as 40.63 percent respondent belongs to small size family with number of 4 members. 35.94 percent are from medium size family with family number 5 to 7 and only 23.44 percent are from large size with number 7 or more than 7.

#### 4.1.2 Marriage

Marriage is the socially or ritually recognized union or legal contract between spouses. The spouses are socially permitted to have children implying the right to sexual relations. Marriage is also a binding contract between the two parties that joined together their possessions, income, and lives. It is an important event that every society has developed a pattern for guiding marriages. In Dalit community, the parents try to arrange an early marriage for their children to complete their responsibilities in a time.

**Table: 4.3 Age Group of Marriage in Dalit Community**

Age Group	Respondent			Percentage		
	Male	Female	Total	Male	Female	Total
11-16	4	6	10	3.31	4.96	8.26
17-20	22	29	51	18.18	23.97	42.15
21-25	28	23	51	23.14	19.01	42.15
25Above	5	4	9	4.13	3.31	7.44
Total	59	62	121	48.76	51.24	100.00

Source: Field Survey, 2016

Marriage is almost like universal phenomena in the study area. The population of respondent married man and woman is 59 and 62. Early marriage in both men and women still exists in the communities of the study area. About 3.31 percent man and 4.96 percent women in the age group 11-16 reported that they were already married. About 18.18 percent of women and 23.97 percent of men of 17-20 ages are married and 23.14 percent of men and 19.01 percent of woman got married at the age group of 21-25. The majority of the women got married at the age group of 17-20 and men got married at the age group of 21-25.

#### **4.1.2.1 Arrange Marriage (Magi Bibah)**

In the arrange marriage system among Dalits, the initiative is supposed to take place from the bridegroom's side or bride's side both. When the parents of a boy or girl want to marry their son or daughter, they request to other parents who has a son or a daughter. Generally, the Dalits marry their children at the age of adolescents.

Marriage rituals are performed at the bride's residence and the marriage feast is hosted by the bride's party. The marriage rituals include sagun, lagan, samdhi, dhoti and bidai. The nuptial ceremony is performed at the bride groom's residence. Some clothes and utensils are given to the bride as dowry and cash, different kinds of assets etc. are given to the bridegroom as dowry.

On the occasion of wedding ceremony the janti and other Dalits enjoy by singing and dancing on the marriage spot. And sometimes they quarrel to each other by taking domestic wine and eating feast.

After the janti returned to grooms home with bride they celebrated with all their kins and neighbours by taking domestic wine, meat of buffalo (Raago), pig, rice and other items provided for a feast.

#### **4.1.2.2 Inter-caste Marriage:**

In the past, if someone married with other caste person, he would be out of the caste. Others did not accept water and other things touched by them. If the rule breaker wanted to enter in the caste, he had to be whipped and he had to pay some money, decided by the community members as compensation.



Nowadays, especially after the democratic revolution 2046 B.S., the situation has changed a lot in every aspect. Education, mass communication, state law, close interaction with other caste people etc. are playing a vital role in minimizing the caste based discrimination.

**Table: 4.4 Marriage Type of the Respondent**

Marriage type	No. of respondents	Percentage
Arrange (Intracaste)	28	43.75
Love (Intracaste)	24	37.50
Love (Intercaste)	12	18.75
Total	64	100.00

Source: Field Survey 2016

In the Dalit community arrange marriage is occurred with percentage 43.75 and love marriage found within the same caste (intra) is 37.50 percent and intercaste marriage is found 18.75 percent. In the Dalit community there is also a trend in favour of the inter-caste marriage from older to younger generation. From the in-depth observation, it was found that there was more than five couples who had got married with higher caste like Brahmin, Chhetri 's girl.

#### **4.1.3 Food habit**

Every community has its own food habits. Though the Dalit community has no any distinct food habits, they usually take two principal meals. The first is taken in the morning and the second after the sun set. Though they prefer to eat rice but their food items may be any things (rice, wheat etc.) because their food items depend on what they get from their occupation. The Dalit community people are mostly non-vegetarians. They keep cock, pigs and goat for income and meat. When their relatives or guests visit their home, rice and chicken are cooked. They even borrow rice from neighbours in such occasions. Smoking's cigarette, drinking wine is quite common among the Dalit community. If some relatives visit a family, the family feels necessary to treat him nicely offering him wine, cigarette.

#### **4.1.4 Dress**

According to the key informants, the traditional type of dresses of male of Dalit community people are shirt, bhoto, jarikot and the females' traditional dresses are dhoti, sarees and blouse. The female's traditional ornaments are silver or aluminum earrings, nathiya (a silver bangle wearing in nose) etc.

Nowadays, pant, shirt, T-shirt, shoes are worn by young male Dalit people. Blouse, Maxi, Dhoti, Sarees are worn by married women and Skirts, T-shirt, Maxi, Suruwal are worn by unmarried girls. Because of the poverty, the quality of clothes and ornaments are always low. The female Dalit people wear Earrings, Phuli, Tilhari, Sikhri etc. which are made of brass, silver, aluminum and gold.

#### **4.1.5 Education**

Education is an essential factor for accelerating the development of any community. If people are educated, their living standard also improves. Thus, education plays a vital role in developing knowledge and skill of the people.

In the past, the Dalits community did not send their children to school. Before the establishment of democracy in 1950, no Dalits were given a chance to enter the school education. Therefore, the majority of the Dalits and lower caste are still far behind in the field of education. Hence, the Dalit community is Dalit (backward and depressed) caste. The community was deprived of education before the promulgation of New Civil code 1964. Even today, they lag behind in the field of education.

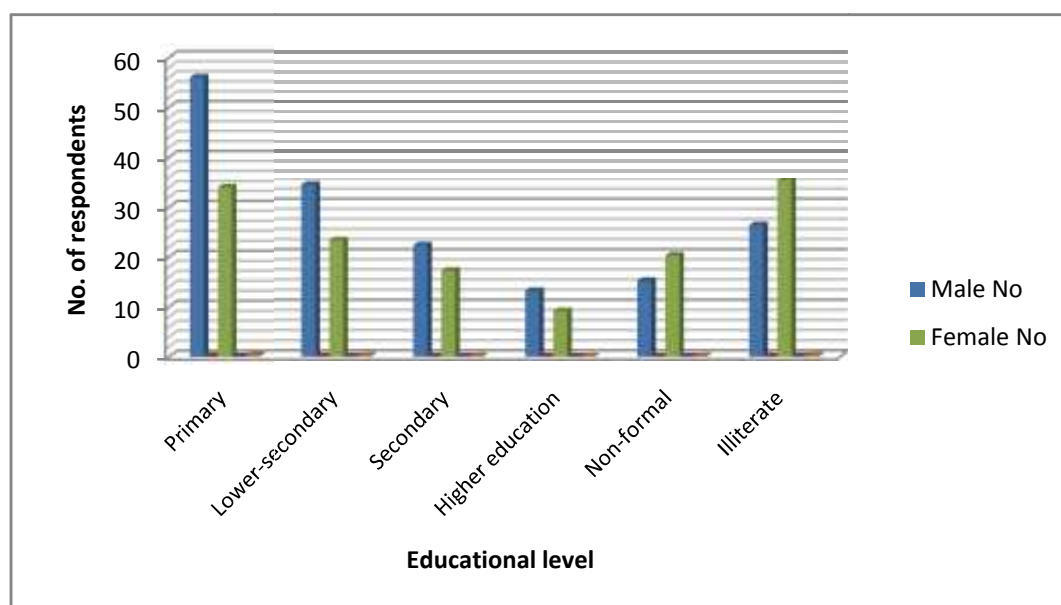
In Khoplang VDC there are 8 schools among them six are primary, one is secondary and one is higher secondary school and there is not any boarding school. The table below shows the educational level of the Dalit community.

**Table No. 4.5: Educational Status of Sample Households (5 years of age and above)**

Educational status	Male		Female		Total	
	No.	Percentage	No.	Percentage	No.	Percent
Primary	56	18.42	34	11.18	90	29.61
Lower-secondary	34	11.18	23	7.57	57	18.75
Secondary	22	7.24	17	5.59	39	12.83
Higher education	13	4.28	9	2.96	22	7.24
Non-formal	15	4.93	20	6.58	35	11.51
Illiterate	26	8.55	35	11.5	61	20.07
Total	166	54.61	138	45.39	304	100.00

Source: Field survey, 2016

**Figure No. 3: Educational Status of Sample Households (5 years of Age and above)**



The above table shows the educational level of population of the sampled households by sex in Dalit community of study area. About 29.61% populations have attended in primary level and some of them have left the school after finishing the primary education. About 18.75 % have attended in lower secondary level, 12.83% population have studied secondary level education. Similarly, 7.24% populations have studied

the higher and university level education, 11.51% got the non-formal education and 20.07% populations are still illiterate.

The educational background of the respondents of this research is very varied. It includes both literate and illiterate people. The majorities of Dalit people are still illiterate, and they have not completed the primary school. The illiterate people are primarily the middle aged and the older people. Some of the young Dalits have also finished the college and university study. Why did not the young Dalit youths achieve higher education? That depends on two reasons: 1) their families lacked financial resources and 2) the students had a hard time to learn in school. The poor families are obliged to try to find food every day, and lack money. Moreover, in some poor families who have many children, the oldest children have to take care of younger sisters and brothers when their parents go to work. Therefore, they are not able to go to school or they stop studying at an early stage. After finishing study early, the young unskilled Dalit children have to help their parents with the housework or find jobs in order to contribute income to the families. There are also students who are unmotivated to study, although they are supported for education by the government. Poor families do not create favorable conditions for learning. However, there are also several youths having achieved high education in college and at the University. But now younger generations of Dalit people have known the benefit and value of education. They have also knowledge that education plays the vital role in their overall life. So, they are considerably interested in education.

#### **4.1.6 Language**

The language of the Dalit community at the study sites is Nepali. Many youths are going to school to study and learn an English language. The way of spoken language is not too polite within them. The words they used to call and talk in their surrounding is not standard and civilized. But, nowadays, the education and technological development help them to learn polite, respected and soft language.

#### **4.1.7 Religion**

Religion is a part of culture. Every community of the world have their own religious tradition. The religion of every ethnic group is most important part of their of life.

**Table No. 4.6: Religion of the Respondents**

<b>Religion</b>	<b>Household no.</b>	<b>Percentage</b>
Hindu	53	82.81
Christian	11	17.19
Total	64	100.00

Source: Field survey, 2016

The above table clearly shows that out of the total population 82.81% are Hindu and 17.19% are Christian in Dalit community of Khoplang VDC. The Dalit community of the study is strongly said that they are Hindu. They worship Hindu Gods and Goddesses like Laxmi, Sita, Ram, Krishna, Vishnu, Durga, Kali etc. They also worship their own Kul Devata (Deities). They worship their deities in the night of Navami of great festival Dashain. They also worship the deities inside their home. They think that pleasure and misery are directly related with the religion.

Nowadays many Dalit have changed their religion from Hindu to the Christian. Many churches are established in the Khoplang VDC. The Christian people from the Dalit are gathered here to pray for Jesus on Saturday.

#### **4.1.8 Preference on Health Care**

The National Health Policy is adopted in order to bring about improvement in the health conditions of the people of Nepal. The primary objective of the National Health Policy is to extend the primary health care system to the rural people so that they benefit from modern medical facilities and trained health care providers.

Health care system of a society is influenced by the various factors e.g. cultural practices and belief, income, education, accessibility, awareness and attitude. The respondents of the Dalit community asked about their preference in health care services and information is put here in the table.

**Table No. 4.7: Distribution of the Respondents by Their Preference on Health Care**

<b>Health Services Providers</b>	<b>No. of the Respondents</b>	<b>Percentage</b>
Health post	19	29.69
Medical clinic	21	32.81
Hospital	17	26.56
Traditional healer	7	10.94
Total	64	100.00

Source: Field Survey, 2016

The above table shows that out of the 64 respondents, most of them (i.e. 32.81%) went to medical which is followed by 29.69% percent who went to nearby health post. Similarly, 26.56% and 10.94% of the total respondents went to governmental health institutions and traditional healer for the treatment respectively.

#### **4.2 Economic Characteristics and Development of the Dalit Community**

Dalits have been economically deprived, socially discriminated against, politically underrepresented and excluded, and treated as untouchables for centuries. 42% Dalits (national average is 25%) are below the poverty line, the life expectancy for Dalits is 50.8 years (national average is 59 years), the literacy rate of the Dalit community is 33.8% (national average is 54), their representation at the gazetted level in the civil service is less than one per cent (0.9%), in Constituent Assembly their representation was 8.1% and in the present cabinet it is zero. 23% of Hill Dalits and 44% of Terai Dalits are landless. Dalits are still subjected to exploitative labour practices such as the Haliya/Haruwa, Charuwa and Balighare systems. Despite the commitment and initiatives of the state to abolish such practices, many Dalits remain trapped in bonded labour relationships. Those who oppose discriminatory practices may face the risk of being ostracized, boycotted or become the victim of physical violence. Being poor, and a woman, Dalit women have to bear a three-fold hardship of caste-based discrimination in the society. Their educational status is also very low, with only 12% of Dalit women literate, as opposed to 33.9% for men (Civil Society, 2009; Dalit Civil Society, 2011; UNDP, 2009; NLSS, 2011; B. K., 2012).

From these all what we discussed above shows that Dalit people are changing in many ways. Their socioeconomic development is so fast during these last two decades. They are strongly participated in the development activities. Though the poverty still kept some of them backward in the society. Many Dalit are not touched by any kind of development. They are poor in every aspect of life. They survive and fought for to get better food twice a day.

#### 4.2.1 Occupation

The Dalit people of Khoplang VDC has been found in various occupations. In absence of occupation and sufficient income sources, people cannot meet their daily needs and demands for the family. Occupational status plays vital role in the promotion of individual and community's status. The following table shows the respondents occupation.

**Table No. 4.8: Distribution of the Respondents by Their Occupation**

Occupation	No. of respondents		Total	Percentage
	Male	Female		
Occupational work	6	3	9	14.06
Foreign Employment	19	2	21	32.82
Government Job	8	0	8	12.50
Labour work	10	5	15	23.43
Agriculture	6	2	8	12.50
Others	3	0	3	4.69
Total	52	12	64	100.00

Source: Field Survey, 2016

The above table no. 4.8 presents the income sources of the respondents of the sample area. From that table we can find that most of the family depends on foreign employment, second largest sources of income is labour work where they need to do work daily to fulfill their needs, whereas about 14 percent of household's main sources income is their occupational work.

#### 4.2.1.1 Traditional Occupation

It is already mentioned that traditional occupation of the Dalit community sewing clothes, working of metals, working the labour work in the higher caste people house. But the situation has changed a lot. They have skills of doing different work and they earn money by doing these work.

As a result of belief on Hindu orthodox, structure of society and its composition of various castes and ethnic groups had managed its specific types of occupation. Such occupations always determined his/her unique identification among society, so that he/she has to deserve occupation as a good creation. In this case neither he/she could perform other types of occupation nor could adjoin.

Among the source of income by Dalit a specific type of occupation of sewing, making leather materials, blacksmithing or metal work helped to strengthen of economic activity will profoundly specified.

Metal working is carried out exclusively by the indigenous craftsmen as Kami conventionally they make the agricultural implements and other types of tools and kitchen utensils of upper castes. Instead of work done of such types of work they will get certain *bali* and grains from upper castes. A Kami worked around a year for his clients and enable to receives about five-six *pathi* grains in addition, to in significant amounts of same other grains and vegetables depending upon generosity of the clients. One of such crafts men of the study area had about 30-40 clients. The amounts of grains depend on the number of individuals in the clients' family.

By carrying out the occupation of blacksmithing most of the Kami household get success to accumulate large amount of the grains from their clients yearly. By which he will undertake all kinds of household activities and protect from starvation all member of family. So, on economic condition of Kami household, blacksmithing is one of the determinant factors as an income source which they performed.

There are such other types of occupational casts like Sarki, Damai etc have been performing conventional occupations tailoring and stitching of shoes, respectively. This specific kind of occupation contribute, significant role on economic activity. The 'Bistas' paid mostly in kind (paddy, wheat, maize, millet) during the harvest time.



Some 'Bistas' paid in cash, when blacksmithing sell their furnished products they easily get cash. Damais, Chamars also carried brides and grooms at weddings. Kamis are not engaged in this task because of the traditional belief that the mere presence of a Kami on auspicious occasions such as marriage invites bad omen.

Damais and Gaines also played musical instruments. Damais were engaged on occasions such as marriage and religious rites and festivals, whereas Gaines played musical instruments (notably the Sarangi, a Nepali stringed instrument) to earn a living. They also visited upper caste households during festivals. Kamis, Sarkis and Chamars also ploughed the fields of upper caste households. A majority of the Sarkis were engaged in ploughing as one of their occupations.

More or less, inclusively by abandoning of traditional occupation in the study VDC large number of Dalit inclusively have been facing challenging situation with break out of patron client relation between lower and upper castes groups creates such type of hindrances as sustain to employment, to gain grain of production yearly among Dalits people. So, most of Dalits oblige themselves to leave out from their house to urban and abroad countries. Somewhat by having, traditional occupation Kami and Damai people enable to get some kinds of metal, sewing job opportunities.

From above scenario, somewhat, declining of blacksmithing, sewing of clothes of indigenous caste's knowledge describes a good deal of impact on economic status of Dalit people of Khoplang VDC.

#### **4.2.2 Land holding**

In an agrarian economy, the extent of ownership of land is the main indicator of relative economic status of people. In the study area, many of the Dalit people depend on agriculture though do not have enough land. However, there is extreme inequality in the distribution of land. The land is categorized into three forms, i.e. Khet, Bari, and Pakhoo. Most of the poor families don't have Khet. They have only small pieces of land (Pakhoo and Bari), and few of them have Khet. They use to hold the lands of higher caste people. They can take only half of the production called '*Adhiya*' and also some of them work on land by giving money called '*Bandagi*'. The following table shows the unequal distribution and holding of land among the sample households.

**Table No 4.9: Distribution of Land among Sample Households**

<b>Size of Land Holding (Ropani)</b>	<b>No. of Households</b>	<b>Percentage</b>
Landless	2	3.13
Below 2	12	18.75
2-5	21	32.81
5-10	11	17.19
10-15	6	9.38
15-20	7	10.94
Above 20	5	7.81
Total	64	100.00

Source: Field Survey, 2016

The above table shows that there is unequal distribution of land among the total sample households. Among the 64 households, 3.13 percent households is landless, percentage of land holding households below 2 Ropani and 2-5 Ropani is 18.75 and 32.81 percentage respectively. Similarly, 5-10 Ropani is 17.19 percent; 10-15 Ropani are 9.38 percent, 15-20 Ropani 10.94 percent and above 20 Ropani is 7.81 percent respectively. So, most of the Dalits are here with less land which is the main cause of their of backwardness and poverty.

#### **4.2.3 Food Sufficiency**

**Table No. 4.10: Distribution of the Households by Their Food Sufficiency**

<b>Food Sufficiency Months</b>	<b>No. of HHs</b>	<b>Percentage</b>
No food sufficiency	3	4.69
Below 3 months	14	21.88
4-6 months	25	39.06
>6months	22	34.38
Total	64	100.00

Source: Field Survey, 2016

The above table shows that among the total households of the Dalit community, only 3 households (4.69%) have no food production because they had not agricultural land. 14 household (21.88%) had to meet less than 3 months of their food requirement from their own agricultural production. Only 25 household (39.06%) had to meet upto 4 to 6 months of their food requirement from their own agricultural production. 22 households (34.38%) of Dalit people had food for more than 6 months.

#### 4.2.4 Distribution of Households by Cultivation of Other’s Land

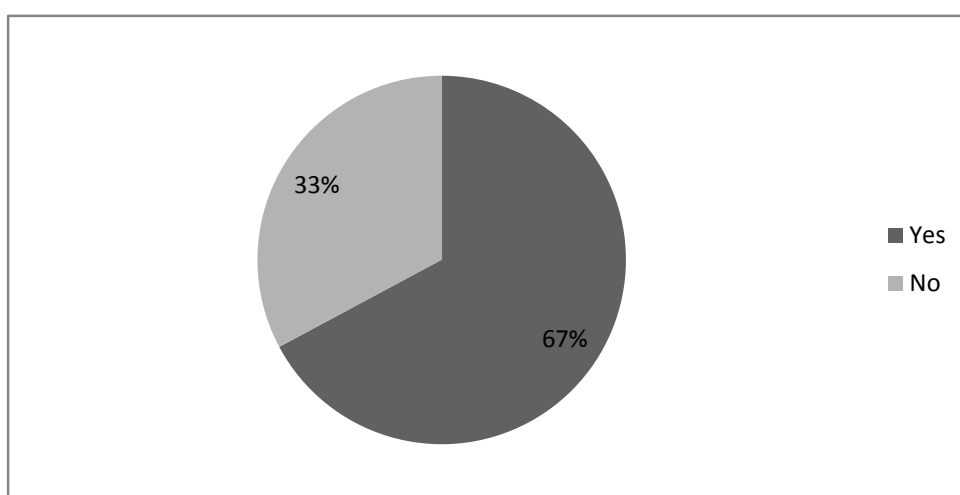
The household who have not their own land or less land, which is not sufficient to feed the family members for the period of one year, may have cultivated other’s land to support the family. By considering the fact, the respondents were also asked about the land holding status. The responses of the respondents are presents in table below.

**Table No. 4.11: Distribution of Households by Cultivation of Other’s Land**

Cultivating other’s land	Household	Percentage
Yes	43	67.19
No	21	32.81
Total	64	100.00

Source: Field Survey, 2016

**Figure No. 4: Distribution of Households by Cultivation of Other’s Land**



From the above data out of 64 household of research, 43 households (67.19%) were cultivating other's land to fulfill their food needs and only 21 households (32.81%)

did not do any other's land. Those who were not cultivating other's land had reason of no working manpower and other was they had enough land and food.

#### 4.2.5 Livestock

Livestock is also an important source of income of rural people. It supports the farming activity. It is also a source of protein for people. The importance of Domestic animals is not limited only to economic aspects. Some animals are socio-culturally and religiously more important in Hindu society.

In the Dalit community, they tame different types of Domestic animals but in very few numbers. The numbers of Domestic animals and birds are given in the table.

**Table No. 4.12: Livestock Keeping in the Dalit Community**

Livestock	No. of Households	Number
Hen	72	428
Goat	70	254
Cow/Ox	53	103
Pig	34	85
Buffaloes	26	42

Source: Field Survey 2016

The above table shows that the number of livestock per household was limited. Most of these animals are reared for consumption for themselves. But poultry farming is found in three households. Goat is also kept by most of the Dalit people because it is easy to rear and has better price in the market.

Some respondents explained that for cattle rearing, the limited landholding and difficulty of water is a severe constraint. It was also found that livestock products like milk and ghee would not be bought in market from untouchable people like Dalit people. Therefore, the Dalit community does not like to tame Domestic animals like cow and buffaloes in large scale. Thus, it appears that the animal husbandry in some extent is directly influenced by the limited landholding and their being untouchable caste.

#### 4.2.6 Status of Indebtness

**Table No. 4.13: Distribution of the HHs by Indebtness**

<b>Indebtness</b>	<b>No. of households</b>	<b>Percentage</b>
Formal sector	14	21.88
Informal sector	17	26.56
No indebted	33	51.56
Total	64	100.00

Source: Field Survey 2016

The above table shows that most of the Dalit community was not indebted. 33 households (i.e. 51.56%) were free from indebtedness. Out of the total 64 households, 14 households (i.e. 21.88%) were indebted from formal sector, Small Farmer Development Project (SFDA) which is called Sana Kisan Vikas Aayojana and local Aama Samuha. And the only 17 households (i.e. 26.56%) were indebted from informal sectors like local upper caste people and also the people those who are abroad.

#### 4.2.7 Regular Money Income of the Dalit community

**Table No. 4.14: Regular Money Income of the Sample Households**

<b>Regular monthly income (in Rs)</b>	<b>No. of households</b>	<b>Percentage</b>
Less than 5,000	15	23.44
5,000-10,000	12	18.75
10,000-20,000	23	35.94
20,000-50,000	11	17.19
Above 50,000	3	4.69
Total	64	100.00

Source: Field Survey, 2016

The above table no.4.10 presents the fact of the sample households of the study area that about 43 percent of the total sampled household receives less than NRs 10,000 per month, which means an average of NRs 1650 per month is available to each

person of the sample households. This is very below the absolute poverty line. Only 4.69 percent of the households receive more than 50,000 per month as the regular income. Among the 64 households, about 17.19 percent of the households receive less than NRs 5000 per month, which is low level of poverty for the existence of family members. The above given table is dependent of the production of agriculture products also therefore it is the weather and other factor behave against them, the income condition can also be very less than the stated level. Though the Dalit people were too poor to fulfill their needs, but because of foreign employment and increase in labour wages their monthly income is found increased. The income whose exceed more than 20000 thousands was mostly from the remittance.

#### **4.2.8 Expenditure Sources of Dalits**

In terms of the expenditure issue, it is reported from other studies that approximately 70% of total of expenditure items of the poor people are for food, the rest of 30% are for others including clothes, houses, healthcare, education, culture, transportation and social communication. Similarly, in the context of Dalit people in Khoplang VDC the result shows that their daily expenditure sources are very various including food, festival, and cost for children's schooling, medicine, production, and clothes. When the respondents were asked about the priority level, the result indicates that the most important expense item is daily food and clothes. Generally, a Dalit family with five members spends about 7,000 to 9,000 NR per month for food including rice, sugar, salt, oil, meat and so on. Mostly, Dalit people worked on daily wages. The income of the family depends upon the environment of work on farm and work availabilities. If they do not get work then they have to compromise on their food. In such cases, they also have to borrow rice and money from their neighbour. The villagers explain that they spend less money on festivals than on food. The parties and festivals, which they participate, are the weeding parties, the traditional festivals. Thereafter, comes the cost for buying technological goods like mobile, television, agricultural production, followed by clothes and medicine.

#### **4.2.9 Access/Approach in the Political Participation and the Local Resource Management**

Political aspect is one of the most important parts of the social life of human being which is inseparable with man/women directly or indirectly. Similarly, all the people of the society have the right and responsibility to handle and manage the local resources (i.e. school management committee, public works/affairs).

**Table No. 4.15: Distribution of the Respondents by Their Political Participation**

<b>Political participation</b>	<b>No. of Respondents</b>	<b>Percentage</b>
Yes	43	67.18
No	21	32.82
Total	64	100.00

Source: Field Survey, 2016

The above table shows that out of the total 64 respondents, 43 respondents (i.e. 67.18%) were participated and interested in political activities and 21 respondents (i.e. 32.82%) of them do not like to participate in any kind political participation.

**Table No. 4.16: Distribution of Respondents by their Approach in Local Resource Management**

<b>Local Resource Management Affairs</b>	<b>No. of the Respondents</b>	<b>Percentage</b>
Yes	55	85.93
No	9	14.07
Total	64	100.00

Source: Field Survey, 2016

The above table shows that out of the total 64 respondents, 55 respondents (i.e.85.93%) had have approach in local resource management and only 9 respondents (i.e. 14.07%) had have no approach in any local resource management.

#### **4.2.10 Access in Modern Technology in Communication**

The development of technology like mobile, television, radio, laptop and access in email and internet changed the whole world into a single family. These means of

communication help easy access to observe the today's development in many fields. The easy and low cost to these things make the Dalit people aware about their rights and developmental aspects.

**Table No. 4.17: Distribution of the Respondents by Access in Modern Technology**

Means of Technology	Household		Number of Means
	Number	Percent	
Mobile	64	100	172
Television	35	54.69	34
Radio	22	34.38	22
Laptop	13	20.31	13

Source: Field Survey, 2016

From the above data shows that out of 64 household, all 64 (100 %) of households in the Dalit community have the access in mobile phone. In each household there are one or more than mobile users are found. Out of 64 household, 35 households (54.69%) have television set. Only 22 households (34.38%) have radio users and 13 households (20.31%) use laptop too. Many youths from abroad sent these laptops, mobiles in their home, which helped the Dalits people modernized and developed.

#### **4.2.11 Impact on other Household's Indicators of the Respondents by economic growth**

**Table No. 4.18: Frequency Distribution of Impact on other Household's Indicators of the Respondents by economic growth**

Indicators	Increased	Worsened	Same	Total
Education of children	58 (90.63%)	0 (0.00%)	6 (9.38%)	64
Health of family member	45 (70.31%)	4 (6.25%)	15 (23.44%)	64
Condition of housing	34 (53.13%)	7 (10.94%)	20 (31.25%)	64
Clothing	49 (76.56%)	3 (4.69%)	12 (18.75%)	64
Cash available with them	46 (71.88%)	2 (3.13%)	16 (25.00%)	64

Source: Field survey, 2016



Among the total households, 90.63 percent of the household reported that the education of their children have improved than the past due to the change in the concept towards education, policy of government to the education to the Dalits people, income earned by their parent from foreign employment and increased in labour work. But no one among the respondents had reported to worsen the education of their children. The rest 9.38 percent of the respondents had reported that the education status of their children remained same. The 70.31 percent respondents said that the health status of their family has increased due to the established of health centre, medical and sanitation in the community where about 6.25 percent of the respondent replied that health status of their family had worsened. The rest 23.44 percent of the respondents said that the health condition members remained same. It might be due to general health condition of the area and health awareness.

The above table no. 4.19 shows that 53.13% of the respondents reported to have improved their condition of housing. It shows that anybody who had returned from foreign employment, worked in any governmental and non-governmental organization have either made new house or repaired old house to improved their housing condition. 31.25 percent of the respondents had reported that their housing condition is same before and 10.94 percent housing condition is worsened. It might be low income or other more pressing like loan, payment, household expenditure, marriage of a family member, etc. No any respondents housing condition is worsened after returning from foreign employment and economic upliftment.

76.56 percent of the respondent said that household members are using better clothing, 4.69 percent of the respondents had replied the worsen than the past and 18.75 percent of the respondents had replied that their clothes status is same from the past. Remittance, increase in wages, cheaply and easily available in the market might be the reason for the increased in the clothing status. 71.88 percent of the respondents had increased their cash holding with them, another 25 percent of the respondents cash holding has remained same and the rest 3.31 percent of the respondents had worsened their cash holding capacity.

In short, people who have returned from foreign employment have received same economic benefit and improved their financial, social economic condition but it cannot be said it has improved their life tremendously.

As a summary, we can say that the remittance income earned from foreign employment is helping the household of the study area in fulfilling their based needs as well as fulfillment of other social economic aspect of their life. In another aspect of this survey we can say that the remittance earned by the foreign labor have benefited other members of his family than the employed himself. Therefore it is clear that the remittance is playing very positive role to the respondents and their family to reduce their level of poverty of the study area.

In the study area, remittance income has an effective approach in reducing the poverty. The living standard of the people is gradually changing. People are now getting the proper health facilities and their educational status is also gradually increasing. The income of the family has been raised up, ultimately uplifting the living standard of the people living under the poverty line.

The flow of remittance and economic activities in the study area has increased the peoples approach to the health facilities. There is a health post being run by the government and 2 private medical clinics providing the health services to the people in this VDC.

Educational status of Khoplang VDC has been raised up and the literacy rate is increased people have got the higher level of approach over the education. It also has ultimately helped to uplift the living standard of people the following table presents the change the educational status of the people. The flow of remittance income among the people in this VDC has also increased. The regularly monthly income of the people has been raised. Not only has these the approach of people on the communication, drinking water, transportation, housing also been rose. Thus, it is clearly seen that the social and economic status of the people of this area has been uplift due to the flow of remittance.

#### **4.2.12 Economic Development of Dalit People through Foreign Employment**

Foreign employment is the main source of earning. It helps to improve and increase the household economy of employee. The increased in economic status of the people help the improvement in living standard, improvement in skill, social status. If the respondents are able to gain more than the income which is needed to, run their family and also to pay their loans principle as well as their interest amount then only their

economic condition can improve and their property problem can be reduced. To find out the change in household economic condition due to foreign employment, the respondent were asked to give their own judgment about their economic condition before foreign employment and after foreign employment and comparison of this to time periods, the answer given by them is presented in the following table.

**Table No. 4.19: Frequency Distribution of Changes in Different Indicators of Respondents due to Foreign Employment**

Indicator	Change in Condition			
	Increased	Decreased	Remained same	Total
Economic status	16 (76.19%)	2 (9.52%)	3 (14.29%)	21
Standard living	13 (61.90%)	3 (14.29%)	5 (23.81%)	21
Social status	15 (71.43%)	0 (0.00%)	6 (28.57%)	21
Skills	14 (66.67%)	0 (0.00%)	7 (33.33%)	21

Source: Field survey, 2016

76.19 percent of the respondents of Dalits people reported that their economic status is increased due to foreign employment. The 14.29 percent of the respondent's reply that their economic status is remain same. Then the rest 9.52 percent of the respondent's economic status has decreased due to the foreign employment it mean they had increased the sum of family debt for the reason of foreign employment. The decrease in economic status might have been resulted with high cost and low income in short period of foreign employment. Then, 61.90 percent of the respondents had increased their standard of living, 23.81 percent of the respondents had reply that their standard of living remained same and 14.29 percent respondents said that their standard of living is decreased due to increase in debt. Also 71.43 percent of respondents is found their social status increased, 28.57 percent of respondent found no change in their social status and no any respondent had found their social status decreased. In another aspect of foreign employment, 66.67 percent of the respondents had learnt some new skills their either it may be useful here or not. The rest 33.33 percent of the respondents reply that they didn't learnt any new skills while working abroad.

From the above table it can be concluded that most of the respondents felt that there was positive change their household economic and social attitude and skill development etc, after returning from foreign employment.

#### **4.2.13 Knowledge and Participation on Development Work**

For the development of the Dalit community, they should have the knowledge of development work. The participation on development work help to broaden the horizon of their knowledge. It helps to increase the socio economic status of the community. The knowledge and participation of development work of Dalit respondents can be shown as follows:

**Table No. 4.20: Respondents Knowledge and Participation on Development Work**

<b>Respondents</b>	<b>No. of Respondent</b>				<b>Total Respondent</b>
	<b>Yes</b>	<b>%</b>	<b>No</b>	<b>%</b>	
Knowledge on development	42	65.63	22	34.37	64(100%)
Participation on development work	35	54.69	29	45.31	64(100%)

Sources: Field Survey, 2016

The above table shows that about 42 respondents (65.63%) have the sufficient knowledge about the development work and 22 respondents (34.37%) have no concept of developmental factors. The behind it may be of their illiteracy and so on. Since the deprived of knowledge on development, the community of course is in poor development condition.

#### **4.3 Impact of Socio-Economic Upliftment on Untouchability**

The socio economic upliftment of any community is determined by their education, health status, earning, livestock and marriage process, participation on political and developmental activities. The positive change in each aspect is gradually seen in the life of the Dalit community. It helped them of increase the standard their life. In addition, how the socio economic upliftment is seen in the Dalit community after the

some positive changes in socio economic factor like foreign employment, remittance, local jobs etc. Do they live in better house? Do they send their children to better schools? How the health condition of their family changed? Are their family members better dressed? Are they protected from indebtedness at the time of need? These were very important questions. Positive impact on the dependent on size of income of respondents brought from foreign employment, family size, earlier economic condition of the family, knowledge and education of the respondents, culture of society, etc. The studied of these questions helped to find out the impact of socio economic upliftment on untouchability in Dalit community.

The concept of untouchability is the vast human created problem of Hindu religion and also the mite of development. The Dalit people are also called the untouchables are mainly deprived of many opportunities in the past. They were treated them as dirty group, dominated group because they also have to work in the field and also followed the occupation. During the study time it is found that those family of Dalit community having high income are feeling less untouchability than the family of poor Dalit.

Untouchability is more emotional part and no exact way to measure the level of untouchability. The feelings of the Dalit community people are the major thing to find out the impact of socioeconomic development. The laws of constitution, government and non- governmental organization's steps to control the untouchability and awareness among the Dalit themselves help to reduce the untouchability on the local level. And furthermore it is the long practice of Hindu religion, less availability and implementation of laws and order of government in village area and no cases are raised by the Dalit community against the untouchability are the causes of existing this type of social problem.

#### **4.3.1 Social discrimination:**

One of the central elements of the Hindu ideology is the inherent superiority of some groups and inferiority of others based upon the descent-based purity principle. According to this principle, castes and ethnic groups are broadly divided into pure (chokho) and impure groups. Within these two broad categories also, specific gradations are assigned to various groups. For example, within the Brahman caste,

Upadhyayas occupy a higher position on the purity scale than that of Jaishis. In the caste hierarchy, the groups of people commonly known today as Dalits occupy the lowest rung. Furthermore, not only Dalits as a whole are considered impure by society, they themselves maintain a scale of social distance and conduct social intercourse accordingly. When groups of people are considered impure and therefore untouchable, social interactions are impeded, and this is reflected in their low socio-cultural, economic and political participation, and, consequently, in their poor performance on most of the well-being indicators.

In the context of Nepal in the name of casteism/caste system, caste discrimination has been existed all over the Nepal. However, theoretically the caste discrimination is abolished by civil code. But age old practices persist in rural areas, where untouchables often are debarred from sharing public facilities. Dalit are comprises Hindu i.e. Sarki, Kami, Damai, Pode, Gaine etc. also known as untouchables they occupy the lowest rank in the caste system i.e. created and dominated by the one priest class of Brahmin in the name of the caste upper casteism groups (Brahmin, Chhetries, Newar etc) get success to discriminate against the Dalit group.

Existing social condition of Khoplang VDC is positive towards the caste system, which may be exclusively correlated with the direction of Jang Bahadur Rana's code 1854. Historically at this VDC Dalit people were neglected as they comprise into untouchable people i.e. their ascribed status and nowadays the untouchability is being decreased. As being superior castes Brahmins, Chhetries, Magar etc do not accept water, liquid things (accept ghee, oil etc.) and cooked food from Dalit people like Sarki, Kami, Damai traditionally, because they are considered impure by the contact of them. Even Dalit people are not much open to enter into the temple like Ram Mandir, Shiva Mandir in this VDC.

Dalits people are kept away from common tap until other high caste people used it. It unwillingly a Dalit came to touch with high castes he/she blamed like victims of prejudicial healer, sometimes physical harassment too. He/she should wash dishes after using it at local hotels as well as houses. They are kept near the door and permission is not given to enter into high caste people's house and room. The caste discrimination was observed even in education sector. Some Dalits children are neglected in comparison of other high those castes children, from the site of the

teacher at school. Some teachers also blame or tease the Dalit students calling them untouchables. Theoretically educated people say something like that, we must abolish the caste hierarchy system from our superstition society beside we could enlarge the propaganda of equilateral society with the society which promotes the society towards the change itself. In study area, both in the name of social welfare and house tranquility (large number of so called upper castes) however lower castes like Dalit have been discriminated by large number of so called upper caste.

#### **4.3.2 Social Discrimination against the Sarki, Kami and Damai (Dalit community) in Public and Private Places**

Discrimination operates the denial of opportunities and rights to certain groups on the basis of race, sex and caste. Discrimination is a learning process that takes place in a circular basis. Discrimination can be either intentional and conscious or unconscious and it can be practiced by individuals, a group of individuals or by institutions. Main features for the discrimination (against certain castes, race) overwhelmingly took place on the basis of deliberately against certain castes, races and groups. In this chapter discussion will concentrate under the specific topics such as economic, religious, social etc. exploitation and discrimination of lower caste by the upper castes groups in the study area.

**Table No. 4.21: Social Discrimination in Public and Private Places**

<b>Name of places</b>		<b>Respondents</b>	<b>Percent</b>
Public	Temple	10	15.63
	School	2	3.13
	Taps	12	18.75
Private	Households	34	53.13
	Tea shop	4	6.25
Total		64	100.00

Source: Field Survey, 2016

The table 4.21 shows the real view of Dalits respondents, how much have they badly influenced or affected by deep rooted stereo type belief of untouchability of which Dalit people could not accelerate their social activities in openly manner as their

upper castes counterparts. Some types of confinement against Dalits deliberately have been existed in both public and private place by some high caste groups since every beginning. On the question of public places discriminations by upper castes against them, 15.63 percent households respondents out of 64 answered discrimination to enter into local temples. There is temple named Ram Mandir, Krishna Mandir, which is located ward no. 1 and 6 respectively of this VDC. Similarly in public places, like school 2 (3.13%) and tap 4(6.25%) out of 64 respondents answered discriminate against them. Generally when Dalit women visit to public taps, they have to leave the tap or gave the way honestly for upper castes people. Inhuman types of practice have imposed against Dalits people. Similarly, in private sectors or places, prominently discriminate against them. They are not permitted to enter into the house of upper caste people and not eat food closely sitting together at one place. Table 4.21 shows 34(53.13%) people out of 64 have answered to discriminate enter into the house of upper castes whether Dalit people are obligated to live outside the door or out from the house. However upper caste people enter in to the house of Dalits without any objection. Similarly tea shop is a place where Dalits have been discriminated. 4(6.25%) household respondents out of 64 gives the same degree of discrimination and humiliation against them to have had wash of dishes and glasses pots etc. used by them in tea shop.

Refusing untouchables entry into Hindu temples is one of the most common form of caste based discrimination in Nepal throughout the countries including Kathmandu valley. Large number of Dalits (untouchable people) prohibited to entry into the temples. However, the temple is constructed by direct involvement of Dalits as a labour and workers. Many untouchables find this kind of discrimination to be particularly outrageous, as they feel, like most Nepalese that religious practices is a fundamental human need and further that since they are also devote practicing. Hindus, that access to Hindu temple is their basic rights. Despite, this kind of discrimination however, the majority of untouchables in Nepal continue to follow Hinduism.

In this critical situation, a Dalit himself under came into discrimination and exploitation instead of poorest against particular castes. He could not courage to enter into temple and home because Hindu orthodox claimed to deserve their duties.



Certainly the development of concept of modernization and urbanization help to get release from caste hierarchy system and these misconception and discrimination.

The law of government and many socio political changes change the concept of untouchability. In school, health programme, social work place Dalit people experience less untouchability but in religious work, many functional programme of higher caste people, and house of them, there was still no less untouchability.

#### **4.3.3 Response and Action of Youth of Higher Castes towards the Untouchability**

The behaviors towards the Dalit people in the community are not well. They have experienced the many ways of discrimination. Nowadays the changes in every field help them the less experience of untouchability. The response experienced by the Dalits people from the youths of higher castes were studied during the research. The respondents of 64 number in the research found that the following condition.

**Table No. 4.22: Behaviour of Youths of Higher Caste to the Dalit People**

<b>Behaviour of Higher Caste Youths</b>	<b>No of respondents</b>	<b>Percentage</b>
Non Discriminated	42	65.62
Discriminated	10	15.63
No change	12	18.75
Total	64	100.00

Source: Field Survey 2016

Youths are the main leading person of community. They can change and remove the concept of untouchability. 65.62 percent of respondents had replied that youths of higher caste do not participated for the discrimination in the public areas and private areas. Also 15.63 percent of respondent found that youths still have the concept of discrimination and 18.75 percent of respondents replied that some youths had no response towards the untouchability.

#### 4.3.4 Discrimination Level according to the Status of Dalit Community

In the Dalit community the behavior towards them from the upper caste people, differ according to the level of age. To find out who experienced the less untouchability in the community according to their social and economic status. According to the respondents in the survey, the following response is found.

**Table No. 4.23: Discrimination of Dalit according to their Status Level**

<b>Less Dominated Dalits</b>	<b>No. of respondents</b>	<b>Percentage</b>
Rich	58	90.63
Medium	4	6.25
Poor	2	3.12
Total	64	100.00

Source: Field Survey, 2016

In the society most of the Dalit having high social and economic status are found to be less discriminated. 90.63 percent of respondent from Dalit community believed that rich and strong status people are less discriminated. 6.25 percent of respondent believed that medium class of Dalits are less discriminated. These thought these group of Dalits are helpful and nearly equal status of higher caste people and 3.12 percent of respondents of Dalit people thought that they are less discriminated because they were useful to all those people in the community.

#### 4.3.5 Perception of Dalit on Untouchability

Many Dalit people are not poor as they were in the past. The increase in their income via foreign employment, business, increased in labour wages and working in governmental and non-governmental organization, the other caste people cannot suppressed them easily. The laws of government, awareness programme of GOs, INGOs and political parties, sanitation and education in the Dalit community are also the responsible factor for their positive change.

**Table No. 4.24: Perception of Respondents on Untouchability**

<b>Perception on Untouchability</b>	<b>No. of respondents</b>	<b>Percentage</b>
Decreased than the past	49	76.56
Increased than the past	3	4.69
No change	12	18.75
Total	64	100.00

Source: Field Survey, 2016

More than two third of the respondents (76.56%) were reported that untouchability is decreased than the past years. Only 4.69 percent of respondents believed that untouchability is not decreasing, it is increased than the past. And 18.75 percent of Dalit respondents reported that there is no change on untouchability condition.

#### **4.3.6 Effect of Foreign Employment For Dalit Community**

After the Dalit youths earned the money working in the foreign land, it is clear for them what it means to settle down properly again in their countryside. When the returnees came back, they experienced several positive and negative advantages and disadvantages which are embedded economically, socially and culturally. This part will provide a description of the different effects on their life and their families in terms of income and expenditure, social relationship and culture after their return to home village.

##### **Impact of Foreign Employment on Untouchability**

Prakash Nepali is a young man, 21 years old. He lived in the family with 8 people including parents, brothers and sisters in ward no. 4 Khoplang VDC, Gorkha, Nepal. He is single. Mr. Nepali stopped studying at grade 6 in 2012, due to difficult circumstances. He is the youngest son in his family and is currently living with his parents. His brothers and sisters have married and have settled down to married life. His family owns small plot of land, 5 ropani of land. His parents are the main laborers of the family. His family's livelihood is mainly based on agriculture. They harvest two crops of rice per year and they work as hired labor after the rice harvests are finished.

After Mr. Nepali had given up studying in 2012, he prepared the passport from the district headquarter, Gorkha. Then, he went to Malaysia to earn money. He earned money and started to send his family which help to fulfill the demand of his family. His family has now no more problems of food and clothing. The money sent by him to his family as remittance. They are also able to provide the loan to the other people in the community. They started poultry farming and additionally it helped them to earn more money. The higher castes of people also started to ask them to support financially. The standard of their life has been increased in the community. His family nowadays is feeling less untouchability.

#### **4.4 Socio Economic Determinant Factors of Dalit Community and Study Area**

In Khoplang VDC of Gorkha the Dalit people were also far behind in the mainstream of the development. They were just remained as the untouchables for a long years in the history and present. They still face the problem of untouchability. When they are on the water tap or houses of higher castes people they are not allowed to touch the water or to enter in the house of higher casted people. The special occasion like Marriage, religious function, the Dalit people needed to go far from the event. The higher casted people thought that the Dalit people are the low caste people and have no equality with them though the constitution and act of government bodies have no right of untouchability.

The government and its policy to remove the untouchability, worked in the field to provide them about the education.

#### **4.5 Relation between the Socio-Economic Development and Untouchability**

The research showed that, the untouchability and socio economic development are interrelated with each other. The Dalit people whose economic and social standard is high they feel less untouchables but the poor family whose overall activities are not good then they are not treated properly in the community. They mostly deprived in the participation of any special program.

The standard of Dalit people is determined by their socio economic environment. Many youths of Dalit community are engaged to earn money. Some of the youths are

in foreign employment and income generating activities. It makes them to live with dignity and labour.

The poor people cannot afford the proper dress, education, health facilities, and job opportunities. The living standard decreases the quality of life and hence they treated as untouchables. The house and sanitation of the Dalit family is found poor. Lack of proper water facilities, electricity, proper latrine are also the some type of determining factor of untouchability.

It is found that the youths enter in the house of Dalit and eat the food if the socio economic status of family is good But those Dalit family whose socio economic status is weak then the youths are also not agree to eat anything in that home. They also specially focus on sanitation.

Actually the Dalit youths are equally friend with Non Dalit . They share everything with each other. But in religious activities and functional programme they really treat them as untouchables. Slightly the perception and behavior of higher castes of people to the Dalit people on untouchability are going on changing.

#### **4.6 Socio-Economic Upliftment of Dalit community**

According to the research the respondents of Dalit community people are growing their social status and economic condition. The most of youth from the Dalit are engaged on different income generating activities. They are working in the Arabian countries, Malaysia, India. It helped them to increase their living standard and fulfill their basic needs of the family.

The other youths are also working in the government bodies and other non-governmental organization. Some youths are engaged in their traditional occupational works and farming as well. They also started the earning activities like poultry farming, goat farming and fish farming.

They earning of money makes their life more smarter than the past. They feel themselves in the level of equality and equity. They feel less Dalitinated in terms of

economy or poverty. They are also aware about the right. Only educated youths are concerned about their life and still uneducated people are working in the traditional way. They are under the deprivation of rights and and not aware about the rights

#### **4.7 Relation of the Dalit community with Other Caste People**

According to Hindu caste system, the Dalit caste belongs to untouchable. Therefore, they cannot get all social opportunities in the Hindu society. None of the clean castes gets food or water from them and avoids physical contact where possible. However, the constitution of Nepal 1963 and 1990 theoretically forbade caste based discrimination in Nepal.

However, it is found a satisfactory relationship between the Dalit community and other castes. The other castes people had have necessity to come in close contact with the Dalit community for various reasons like making houses, sewing their clothes, making agricultural tools, labour work etc.

In the democratic system, a single vote is also valuable for election. So many political parties were in close contact with the Dalit community in the election period. In this way, the relation is being nearer and nearer with other caste people in the study site.

#### **4.8 Social Status of the Dalit Community in Society**

The Dalit community belongs to Hindu religion. But they are untouchable. The high caste people do not take food and water from them. But after 1990, the situation has changed a lot. The feeling of untouchable among young generation is being limited (reduced). During the interview and observation some Dalit told that some male from higher caste people like Brahmin, Chhetri, Magar of the village come to their home and drink wine and eat chicken meat made by their hands. Although, the position of the Dalit community like Sarki, Kami, Damai in caste hierarchy was still low, the feeling of untouchability is not rigid as it was in the past. Therefore, it can be said that the social status of the Dalit community in the society is gradually improving.

#### **4.9 Relation between Untouchability and Socio-Economic Status**

The Dalit people are at the bottom of the development from many years. Now because of global development on technology, political awareness and conscious among them themselves help to reduce the untouchability in the community. There are still so many people and places where the Dalit are not treated as human being. They do not get the opportunities to do better work.

The status of the Dalit community has been increased nowadays. They are not too poor as in the past. If they work they get the proper wages. Many youths of Dalit communities are also working in foreign land. It helps them to earn lots of money and easy to run their family. They also started to send their children in school. The education, government and non -governmental organization help them to understand that sanitation is also the first thing to be healthy. They manage their home environment better than in the past. The overall effort and government supportive rule towards the Dalit and strict punishment to any kind of untouchability make to stand with their own voice.

#### **4.10 Contemporary Adaptation Problems of the Dalit Community**

Feeling of untouchability is not so rigid as it was in the past in the society, but the Dalit community is still facing adaptation problems. First of all, they are sudra and their traditional occupation are making iron utensils, sewing clothes, making leather materials which is not smart work as per tradition.

In the Dalit community drinking wine and quarreling among themselves are very common. During the field work, the researcher also observed their quarrels many times. Researcher found that most of the Dalit community people was taking domestic wine, cigarettes and so on. The Dalit community has divided works on the basis of gender/sex. The male Dalits only can control economic resources of the family but females have to be done domestic work and other works including their occupation. It is found that the Dalit community is doing marriage to their children in babyhood also but this trend is gradually reducing now. It is also found that this community can say the surrounding villages to other Dalit in terms of money or other assets. Seeing their such types of behaviours, other caste people hate them.

In this way, other caste people do not like to give them equal status as themselves. Therefore, adaptation is being difficult for them in a society. Good education and awareness generating programmes are very essential for them.

#### **4.11 Efforts for Social Inclusion and Untouchability**

Generally, social inclusion helps the people who are far behind in the mainstream of the development and participation due to discrimination among different castes. The Dalit community considered that social exclusion is their problem in the ways of improving and enhancing their life style. The Dalit community should arise the social inclusions and address the problem of their backwardness. Government should take policy against social exclusion and encourage the inclusive policies. Government should give more rights to the minority groups and Dalits in different fields. GOs, NGOs, and INGOs can take policies and strategies, which lead to reduce social exclusions.

#### **4.12 Role and Efforts of the NGOs/INGOs and Government**

NGOs have become an important element of civil society today. Around 65 per cent of the Dalit households participate in some sort of activities carried out by NGOs/INGOs and government related developmental program or work. Except for these generally externally-induced instances of exclusion, little data exist on the internally- and intrinsically-induced exclusion of Dalits, which is effected by Dalits own sense of separateness and inferiority complex, from the local-level activities of civil society. Gradually, social awareness is improving and enhancing among the Dalit community of the study site.



## CHAPTER- FIVE

### FINDINGS, CONCLUSION AND RECOMMENDATIONS

#### 5.1 Major Findings

The main objective of the study is to summarize the major findings of the impact of socio economic upliftment of Dalit community on untouchability in the study area.

To fulfill the above stated objective of the present study, Khoplang V.D.C of Gorkha district was selected area and sample survey was conducted during 2016. The sample size was 64 households of Dalit community like Sarki, Kami and Damai were chosen by proportional random sampling method. Descriptive research design was followed in this study to select the respondents proportionate random sampling technique was used. The study is based primarily on the information collected during the field survey, key informants, household survey, group discussion, structural questionnaire etc. to explore the condition of untouchability over Dalit people. Data are analyzed by using simple statistical tools like mean, percentage, and ratio. From the study, following conclusions are drawn.

Dalit community are in favour of nuclear family i.e. 87.50 percent is living nuclear family. There can not be seen extended family however 12.50 percent family living in joint family system. To split out the joint family into nuclear family is directly or indirectly repercussion of modernization i.e. urban development activities. Most of the Dalit community of Khoplang VDC comprises the Hindu but due to the constantly discrimination and oppression against them they could not adopt the full celebration of Hindu ceremonies. But nowadays they are allow to worship god and no strict domination of higher caste people and surprisingly the number of Christian people are also increased in the VDC.

The Dalit community people has no level of education as a whole but it is moving towards the positive trend. The literacy rate of the Dalit community is the lowest than other people and caste and thus poses a great challenge for the government to provide education for all the people. The number of children attained the school level is increased and the school and college level studying Dalit people are also increased.

On the question of reason for hindrance of getting education they believed that poverty is the main cause to get education by 'Dalits'. Similarly social discrimination is another cause of drawback to get education by Dalit of Khoplang VDC.

Economic status of Dalit comprises at Khoplang VDC is very plight situation. Main income sources of Dalit of Khoplang VDC were traditional occupation like sewing, blacksmithing, livestock, landholdings, wage labour and foreign employment. Majority of landholding size of Dalit comprises less than 5 Ropani i.e. 54.69 percent. This data reflects real determination that they are surviving under lack of food sufficiency and lack of the access of landholding size because exploit and discriminate against Dalit by high castes.

In the study area, a number of people following the traditional occupation, for the economic point of view it has crucial value to contribute the income of Dalit. However decreasing in the adoption of conventional occupation in favour of Dalit lead to imitate or copy adopt another valuable profession in order to ameliorate the present socio-economic status by perpetual repercussion of liberal thinking and development endeavours.

In the study area researcher has found the major problems of discrimination against the Dalit reveals main factor of undermine into plight socio-economic status. Unprecedentedly imposed social discrimination has existed in the private (59.39%) as well as public places (37.51%) against the Dalit such as prohibit entering into temple, house, religious function. Similarly, economic discrimination is another rifts against Dalit. So, they are socially, economically marginalized from the access of opportunities.

In the study area, most of the Dalit people (76.56%) believed that untouchability is decreased than the past and only 4.69% of people believed that untouchability is increased than the past. Most of the youths of the other community people are not so rigid to follow the untouchability and hence in the near future this tradition might be eradicate from the society.

## 5.2 Conclusion

Dalit people are inter-dependent with other high caste people. Their socio-economic condition is poor. Some of them have their own land but their cultivation is traditional which is not sufficient to sustain their families. Dalit people are as being untouchable caste groups, discriminated to entry into temple, house, sell of required thing (milk) clean the dishes at teashop etc. In the study area, composition of demography feature is highly dominated by traditional practice in the society, minority group of castes i.e. untouchability like Dalit always subjected towards the upper caste groups in the irrational determinations by high castes.

A large number of youths from the Dalit community give up their indigenous occupation and skills. These youths from the Dalit community are going abroad for employment which helped them to increase their social status. Also the educated youths working in various governmental and non-governmental organization are strongly working to remove the untouchability by increasing their economic and political status.

Tremendously development of modernization and urbanization, industrialization process have effected the micro level institutions of Dalit community, rather occupational people neither would give up their traditional occupations and beliefs nor could follow as a main occupations as fulfillment of subsistence. In addition, the existing social order is replaced by new relation and emerging of open ended society. Similarly, development activities initiated by government and non government like road, market, opening of schools have played crucial role on change of their attitudes. Beside little tendency of modernization also unfolds to liberal and emancipation, thinking in every sectors of life concerns of Dalit people at Khoplang VDC. Advent of democracy and increment of conscious people from Dalit castes gradually aware about their accesses of opportunities and right also read them to adopt another culture and give up some unreliable, irrational traditional practices. In order to ensure and attain various opportunities and legal and social rights, some people from untouchable castes including to raise the equality of rights and confinement. The social discrimination and untouchability process are decreasing due to the changes in socio-economic development of the Dalit community. They are aware of their rights and also able to raise their voice against the untouchability and discrimination.

### 5.3 Recommendations

Based on the finding and conclusion the socio economic status and untouchability condition of the surveyed household have not been satisfactorily changed. The following specific recommendation are made to state, authorities, civil society, development agencies and development planners for the achievement of better, socio-economic aspect and livelihood status of Dalit communities.

- ) Provide strategic direction to develop and implement the policy for Dalit inclusion, design social inclusion strategy targeting Dalits in programs and begin to implement new strategy to address social exclusion. Their policy should be changed in such a way that some seats at the higher level should be reserved for the hilly Dalit groups, especially the Sarki, Kami, Damai community so that they can come to the power which ultimately influences to the district and local bodies.
- ) Design Dalit community focused training program to develop activism and leadership in order to increase their access in the resources and development opportunities.
- ) They are less conscious on development and thus it is necessary to motivate Dalit to take part in local development and politics.
- ) Dalit farmers are needed to give training, skill and technical support to change their subsistence level agriculture in commercialization. The Dalit community of the study site possesses some level of skill in their traditional occupation, but this skill has yet to develop fully to complete in the market with other groups. This needs both: better technology to utilize their skill fully and the market of their finished products. The NGOs/INGOs and the government can play significant role to improve their skills further while providing of guarantee for the finished products. For example, this community has an excellent skill in making iron utensils.
- ) Dalits and non-Dalits perceive positive discrimination differently. Therefore, attitude and perceptions towards positive discrimination for Dalit inclusion

need to be taken care while designing program, strategies and policies for their empowerment.

- ) Promote cooperation between Dalits and non-Dalits to bring Dalits in mainstreaming of Nepalese society through positive discrimination or special provisions. Include the skills of hilly Dalit, especially the Dalit community in the informal, formal and vocation level educational program so that Dalit children are prepared mentally to upgrade their traditional skills; other children will also be largely benefited from this skill enhancement training program; it will further improve interaction between the Dalit and non-Dalit students.
- ) Make the quota system for hilly Dalit children, especially to the Dalit community for getting admission and provide financial support for getting all levels of education, including the technical courses such as the medicine and engineering. The Dalit parents will be more motivated to send their children to the school when they know that the government has reserved the quota for their children, including the areas like medicine and engineering.
- ) Awareness campaign about untouchability must be carried out at the settlement area of Dalit and non Dalits. The international non-governmental organization, NGOs and community based organizations are the agencies to carry out such activities.

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# ANNEX - I

## Questionnaire for Household Survey

### 1. Introduction

Name of household head: VDC:- Ward No./Tole:-

Name of respondent:- Date:-

Education:- Sex:-

Religion:- Age:-

No. of Family member:- Type of family:-

### 1. Demographic Information

S.N.	Name	Age	Sex	Education	Occupation	Marital status	Age of marriage	Remark

2. What type of marriage have you done?

i. Arrange

ii. Love

iii. Court marriage

iv. Other

3. Has any one of your family member, married with upper caste groups?

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4. Has any one of your family member married with the Gotra?

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5. In your lineage to which generation is it banned to married to marry?

a. From father side

b. From mother side

6. Have you performed the marriage of your son/daughter under age?

a. Yes

b. No

7. In your opinion, what age should be the eligible age for marriage?

a. Boy

b. Girl

8. What type of your family?

i. Extended family

ii. Nuclear

9. Occupation

Agriculture

Traditional

Wage labour

Government service

Business

Foreign employment

Private service

10. Your Education

i. Primary

ii. Lower Secondary

iii. Secondary

iv. Campus

v. Non -formal

v. Illiterate

11. Do you have land?

Yes

No

12. Land Holding size and tenure details:

S.N.	Type of land	Size Ropani	Own Operated
1.	Bari		
2.	Pokhobari		
3.	Khet		
4.	Kharbari		

Do you have a other's land?

Yes

No

13. Your occupation Agriculture? Yes  No
14. Do you have livestock? Yes  No

If your answer is Yes fill the table.

Types	Cow	Buffalo	Goat	Hen	Pig
No					

15. Where do you go to take health service?

- a) Traditional Healer b) Medical  
c) Clinic d) Governmental Health Offices

16. Approach in technology

- i. Access in mobile phone ii. Television iii. Computer iv. Laptop v. Other

17. Fashion and Style

- i) Traditional dress ii) Modern dress

18. Area of use of remittance per year/ Amount

Area per year	Amount in NRS
Regular household expenditure	
Loan and interest payment	
Education	
Health	
Business and agriculture	
Others	

19. Details of Income and Annual expenditure.

Total Income (In thousands)	Rs.	Total Expenditure	Rs.
5-10			
11-15			
16-20			
21-25			
26+			

20. Have you taken loan? Yes  No

21. If your answer is 'Yes' mention how much is the loan?

i. Bank

ii. NGO

iii. Rich Person

iv. Aama Samuha

Other

22. Are there any social activities you participate in?

Yes

No

23. If yes than what level?

a. Participant

b. Organization

c. Advisor

d. Other

24. Is there any effect from other culture in your culture?

Yes

No

25. If yes from which culture?

i. Hindu Culture

ii. Christian Culture

iii. Muslim

iv. Other

26. Do you know about election?

Yes

No

If you have known how to give vote in election?

i. Kinship

ii. Party

iii. Castly

27. Are there any taken your party member?

Yes

No

28. Do you have participation in any group?

a. Yes

b. No

c. Other

29. If yes. How to active participation in any group?

i. Any Communittee

ii. Any Organization

iii. Other

30. Are there level of Dalit participation in planning process?

Level of Participation	Types of Organization		
	Government	NGO	INGO
DDC			
VDC			
WDC			
Center Level			
Implementation level			

31. Any discrimination in your society?      Yes       No

32. If yes, tell whether the following discrimination patterns are still on the practicing?

- i.      Entering into house.      Yes/No
- ii.     Entering inside temples and other holy places      Yes/No
- iii.    Filling water in tap at same time with others.      Yes/No
- iv.    Entering in public places like hotel. Office, market etc.      Yes/No
- v.     Eating together. Yes/ No vi. Invite in Community work      Yes/No
- vi.    Discrimination in School      Yes /No
- vii.   If touch touchable things/ person have to be fleshed by holy water      Yes/ No

Others (Specify) If you are discriminated, how do you response against?

.....  
 .....

33. Is educated and youth follow the untouchability condition a) Yes b) No

34. Is social exclusion your problem?

a) Yes b) No

35. What is nature of untouchability condition?

- a) same as the past
- b) changing and less followed
- c) strict then before

## ANNEX- II

### Checklist: Focus Group discussion

- i. What is lacking in your society?
- ii. What is the relation of Dalit people with upper cast people?

### OBSERVATION CHECKLIST

Past situation				Present situation			
	Same	Worse	Better		Same	Worse	Better
i. Situation of Education				i. Situation of Education			
ii. Occupation status				ii. Occupation status			
iii. Age of Marriage				iii. Age of Marriage			
- Social discrimination				- Social discrimination			
- Festival and its impact on livelihood				- Festival and its impact on livelihood			
- Distribution of household				- Distribution of household			
- Annual income and expenditure				- Annual income and expenditure			
- Condition of loan				- Condition of loan			
- Participation of political party				- Participation of political party			
- Participation in planning process				- Participation in planning process			
- Impact on untouchability				- Impact on untouchability			