

# CHAPTER-1

## INTRODUCTION

### 1.1 Background of Study

Caste system was not introduced recently in the society, it was believed to be introduced in *Vedic* Period (6000-4000 B.C.) mainly in Hindu religion (Koirala, 1996). It is an inseparable aspect of Hindu society and closely related with the Hindu philosophy; religion; custom and tradition; marriage and family; moral and manner; food and dress habit; occupation and hobbies etc. The caste culture is the major factor for the increasing social differentiation, segmentation, and stratification of Hindu society (Dahal and Khatri, 1887).

In the Hindu religion, the caste system is believed to have divine origin and sanction is endlessly supported by rituals and ceremonies. The society was differently classified in different epoch of development. Some people classified the society according to their belief of origin of birth, color, nature, diet, profession, heredity, marriage, and so on (Koirala, 1996 Page no. 69-70). In the early stage of Rigved, there were only three castes: Brahmin, Chhetri, and Vaishya. In Vedic period, the society was divided into four caste groups: Brahmin, Chhetri, Vaishya, and Sudra according to the different occupation and classes: religious, power, economic, and service class respectively.

The caste discrimination and untouchability is rooted in the world from the thousands of years. It has still been existed in countries like:

South Africa, America, India, Japan, Nepal etc. The caste discrimination is very lower in European countries than in Asian countries. Among Asian countries, Nepal and India have more emphasized the caste discrimination and untouchability (Prashrit, 2060).

According to European concept, caste system is a dramatic game or planning of higher caste people to sustain their life's standardization and a political planning of Brahmin to establish the regime permanently (Baral, 1993).

Among these various caste groups, the Sudra is more popular as Dalit in Nepal and as Harijan in India. The term Dalit is a politically coined word is used by politicians and social scientists of Nepal to identify of categorized a group of people who are culturally, socially and economically oppressed. Dalit is a further stratified word fo Sudra. Dalit are the god's feet born person as slave according to Hindu religion. They are exploited or dominated by so-called higher caste people in the social, economic and political positions (Koirala, 1996).

Although the term 'Dalit' is used extensively in dirreent reports, studies, deliberatons and day-by-day dialogue, understandings differ as to its definition. The literal meaning of Dait in Nepali dictionary is "the person who is suppressed". In the context of South Asia, Dalit is acomon term used to address culturally, economically and socially marginalized individuals or communities. Dalits are the occupational castes and are treated as untouchables in the context of Nepal. The proposed bill on Dalits in Nepal forwarded by the National Dalit Commission defines the term 'Dalits' as those, who by virtue of atrocities of caste-based discrimination and untouchability, are most backward in social, economic, educational, political and religious fields and are deprived of human dignity and social justice.

Nepal retains its centuries-old caste system. Dalits, the discriminated people under this system, suffer from restriction on the use public amenities, deprivation of economic opportunities, and general neglect by the state and society. More than twenty Dalit caste groups exist in the country at present. Identifying a caste group is problematic. It requires a study of diverse cultures of different ethnic groups and geographical areas. Thus even the government classification system is open to question.

In view of the still unsettled system of classifying Dalit caste groups, estimating the Dalit population is difficult. One estimate puts the number of Dalit pople at 13.09% out of the total population of 23,151,423. This means the total Dalit population is 3,030,067, with Kami the largest grop with 29.57%

and Halkhar the smallest group with 0.12%. Dalit women comprise 51% of the total Dalit population (HURIGHTS OSAKA, 2006).

Dalits are victims of targeted attacks. Police officials often fail to investigate reports of violence against Dalits, and perpetrators of attacks on Dalits often go unpunished. Under article 6 of the ICERD, parties to the convention are obligated to provide effective remedies for acts fo racial discrimination, including violent attacks (Asian Legal Resource Centre, 2003)

Slight infractions of caste boundaries can lead to violence. In October 2003, MB, a Dalit from Knatipur, was attacked by a man after she allegedly touched his wife at a local water tap. The man avoided being prosecuted for the attack by making a public apology and pledging not to engage in similar acts in the future (Human Rights Watch, 9-2-2004).

Another attack highlights the prevalence of racial and caste prejudices, in some cases even among Dalits of different caste stature. One such attack, in which both victim and attacker were Dalits, occurred in the city of Ramechhap in September 2003. After stopping to take a drink from a local spring, KD, 47, was attacked and severely beaten by a man of a higher caste and members of his family (Human Rights Watch, 2004).

Dalits in Nepal face a powerful combination of social discrimination and violence that enforces their second-class status. Government inaction helps preserve this second class citizenship: the Nepalese government often fails to prosecute those who engage in discrimination against Dalits and has yat to create a comprehensive plan for ensuring the rights of Dalits. In September 2001 the international community pledged to redouble its efforts to end race and caste-based discrimination, calling for an end to all such practices at the close of the United Nations World Conference Against Racism. The CERD Committee should push Nepal to live up to its obligations under the Convention on the Elimination of all forms of Racial Discrimination to end discrimination against Dalits and erase the caste lines that divide the people of Nepal (Human Right Watch, 2004).

Discriminatory practices deeply rooted in Nepalese culture for centuries which have perpetuated both practices of untouchability and exploitation of the backward community. Although the National Code of 1963 abolished the cast system, it remains alive in practice in many rural areas of Nepal. Dalits are religiously discarded, socially oppressed, economically exploited, politically suppressed and educationally deprived. Due to all these reason, they remain backward and far from modern development initiatives. The status of Dalit's in the study area is not far from the reality. In such scenario, it is imperative to question how is the socio-economic condition of Dalits in the study areas?

## **1.2 Statement of the Problem**

Nepal is a multi-ethnic, multi-religious and multi lingual nation exhibiting cultural diversity. Majority of the people live in village. Therefore, rural life is thought to be very important traditional point of view. According to census 2001 more than 70 castes live in Nepal. Among these castes some are the origin of Nepal and some have migrated to Nepal from other neighboring country.

Among the various castes group living in Nepal 'Dalits' consisting of various castes like 'Kami, Damai, Sarki, Chamar, Dhobi, Dusad, Musahar, Gaine, Badi are an important one. 'Dalits' who are found in all the seventy-five districts of Nepal are seen to have a population of 23,41,030 out of the total population of Nepal according to the National census 2001. But we have still failed to throw ample light on their cultural transformation and social trends. Traditions, beliefs, morals customs religions, economy, education and history of different communities have significant role in the national culture and national building activities. Although original caste of Nepal but they are supposed to have migrated to Nepal from India. Dalits are very poor and backward but they are socially very organized, laborious, gentle, and co-operative. Most of the Dalits are landless families. They built their huts in public places, on the bank of canals, ponds, and on the sides of road and thus they are also named as 'sukumbasi' (people without any own land). They are very far from the light of education but it has its own kind of society, ritual, living and fooding.

Therefore, Dalits are also a matter concern when something is being written about the social life of the people of Nepal.

Many studies have been done for some specific castes. They are many other remaining castes about which no reliable studied and researchers are done there has no specific studies about Dalits. Dalits community is one part of the society. Dalits are growing in their own tradition, culture, and economic condition but they never studied scientifically and their socio-economic conditions are never highlighted.

There are no reliable sources prepared so far, which can give sufficient information about its socio-economic life. Therefore, to have best information about these main problems an attempt has been made to light on the present socio-economic condition of Dalit of Manpur VDC of Dang district.

### **1.3 Objectives of the Study**

The general objective of the study is to find out the socio-economic condition of Dalit of Manpur VDC of Dang district. The other specific objectives include:

- I To analyze the socio-cultural status of Dalits people;
- II To analyze the economic condition of Dalits;
- III To find out the problems to improve the socio-economic condition of Dalits.

### **1.4 Rational of the study**

The study of Dalits is very important. Unity in diversity is a significant characteristic of Nepalese society and culture. This study will play an important role in the unity of country. Dalits occupy a vast area in the context of the country and they should not be treated as separate from the other people. They are also very rich in their culture and traditions. It is believed that this research work will be very useful for anthropologists/sociologist and for other culture experts. Dalits also counts from the beginning of the history and they are known for their own culture and traditions. As the society is changing and is being complex day by day. Dalits are facing big challenges to protect their social customs and traditions and existence of themselves.

In the present study area Manpur of Dang District, large number of dalits with their own culture and traditions are found. They reside aloof from other caste beside Dalits. Therefore, a try to write about the socio-economic condition of Dalits has been an important work. Thus, it is in the sense that the generalization or the data from this study would be useful to all academicians, interested individuals and the development of social worker, NGOs/INGOs and GOs.

Further, this study will be beneficial for the policy maker of the existing government which has announced so many decisions about dalit's women.

### **1.5 Definition of Key Concepts/Variables**

The researcher has used some of the concepts/variables in the study to clarify the readers.

**Dalits:** The communities, who by virtue of atrocities of caste-based discrimination and untouchability, are most backward in socio-economic, educational, political and religious fields and are most backward to live in human dignity and social justice. They are treated as untouchables and are occupational caste. In the study area, Damai, Kami and Sarki are taken as Dalits.

**Literacy:** Literacy represent to the state where a person is able to read andwrite and calculation of literacy rate is population aged 6 and above.

**Upper Caste:** The upper caste includes Brahmin, Chhetri and other ethnic groups.

**Income:** The main source of income of the people of the study area is as agriculture labour, ancestral jobs and some go to India for work.

**Occupation:** The main occupation performed by the dalits of Manpur VDC comprises of agriculture, daily wage labour and ancestral occupations and jobs.

**Nuclear Family:** It refers to the modern family system with a small number of members. They especially consist of father, mother and their unmarried children.

**Joint Family:** It refers to the family system where the numbers of members are more. It consists of two or more families of same clan.

## **1.6 Limitation of the Study**

Despite the importance of the topic, the research could not include some of the variables due to resource and time constraints. As this study is a partial fulfillment of the requirement of master's degree, there may be short-comings that would have debarred the present study to be a study one. The study is not free from the following short-comings.

- \* The study is based on a sample survey of a Dalit community (35 households) which may not represent the entire Dalits of Dang district.
- \* The study intends to focus only on socio-economic situation of Dalit community of Manpur VDC. Thus other caste/communities are strictly excluded.
- \* The study has been done within limited time and with limited resources. So findings of the study may not be generalized to the wide area.
- \* The findings of the study are localized to Manpur VDC of Dang district.

## **1.7 Organization of the study**

This project work has been divided into seven chapters. The first chapter includes introduction, background of the study, statement of the problem, objective of the study, its significance, definition of the key variables used in the project work and limitation of the study etc. Similarly the second and third chapters briefly deal with literature review and research methodology of the study respectively.

The fourth chapter mainly deals with introduction of the study area and demographic and socio-cultural status of the Dalit household population. The fifth chapter for the study is mainly devoted to analysis and interpretation economic condition of Dalits. Similarly, the sixth chapter describes some of the problems to improve their socio-economic condition of Dalits. On the basis of information gathered by the researcher during study from respondents and key informants and literatures, the seventh chapter includes summary, conclusions and recommendations of the study.

## **CHAPTER -II**

### **LITERATURE REVIEW**

Review of literature is an integral part of a research undertaking to enrich knowledge. Literature review has helped the researcher to clarify the concepts and formulated new ideas and better ways of looking at the study topic. Keeping this in mind available literatures have been reviewed for the above mentioned purpose in this study also. This chapter has been organized as:

#### **2.1 Caste System of Nepal**

Nepal has been described as a Hindu kingdom and Hindu polity, not necessary a Hindu cultural pluralism within a hierarchical caste system where the practice of untouchability has become the fundamental practice of social stratification of power (NHDR, 2004). Khanal (2002) point out that the various castes in the Hindu society divided into a hierarchy where Brahmins have the highest and untouchables have the lowest ranking. The sense of superiority conjoined with the law of untouchability is much exaggerated and manifested in the rural part of our country. In Holton's view, the origin of untouchability is partly racial, partly religious and partly a matter of social custom.

#### **2.2 Dalits in Nepal**

Although the term 'Dalit' is used extensively in different reports, studies, definitions and day-by-day dialogue, understandings differ as to its definition. The literal meaning of Dalit in Nepali dictionary is "the person who is suppressed". In the context of South Asia, Dalit is a common term used to address culturally, economically and socially marginalized individuals or communities. Dalits are the occupational castes and are treated as untouchables in the context of Nepal. The proposed Bill on Dalits in Nepal forwarded by the National Dalit Commission defines the term 'Dalits' as "those, who by virtue of atrocities of caste-based discrimination and untouchability, are most backwards in social, economic, educational, political and religious fields and are deprived of human dignity and social justice.



### **2.3 Caste Discrimination in Nepal**

Although the source for origin and causes of caste division is not identified, it has been deeply rooted in human society of Nepal. Different writers and scholars have given different opinions about the origin of caste discrimination. According to Ramayan, there was not any caste discrimination in primitive society (HMG of Nepal, 2004). Some argued that Sudra was developed in the later stage of Rigved but they were not oppressed from other castes. The caste discrimination became prominent in the post-Vedic period.

(Koirala, 1996) In Buddha period, Sudra was compelled to do socially degraded work as they were appeared from the internal struggle between king and Brahman. At that time, Sudra was classified into two categories: touchable and untouchable and in Lichhavi period, Sudra was not allowed to wear gold and silver ornaments.

In Malla period, the untouchable (Paninachalne Tatha Chhuna-nahune) Sudra was kept on the outside of the city. In the period of Jayasthiti Malla, Sudra were restricted to wear expensive cloth, ornaments, caps, shoes etc. and not allowed to live in Jhngati roofed house in Kathmandu Valley. They were forced to eat the remaining (Jutho) and to clean the toilets and sewage. They were separated from tap, temple, and other social ceremony of so-called higher caste people. There was a strict rule of sprinkling water (Chhoichhito) if anyone from higher caste touched Sudra.

In the period of Prithive Narayan Shah (1768-1845) Sudra like: Kami, Damai, Sarki were employed as soldiers but there was also prominent caste discrimination. If any Chhetri violate the rule of the state, they were released without punishment. If the same case happened to touchable Sudra the punishment was given of seizing the property (Sarbashow Harna). The untouchable Sudra the punishment was slaughter.

During Rana period, Jang Bahadur Rana had provided the legal authorization for the caste system and discrimination by introducing the system in first civil code (Muluki Ain) in 1853 (Pandy 1985)

## **2.4 Livelihood and Socio-economic condition**

DNF Report (2003) is based on social, economical cultural and educational condition of Dalit. DNF has explained that Dalit are exploited in everywhere and in every society. So that they are excluded from temple, drinking water, service, education and other opportunities. Most of the Dalit themselves are still unknown and unaware about constitutional provision and their fundamental rights because of the illiteracy, poverty. Although there is restricted the caste discrimination in 'Muliki Ain, and constitution of 1990 but government has not fully implemented of any special law against people who discriminate the dalit.

Bhusal (2002) has carried out his study to examine the fertility behaviour and socio-economic status of Dalit community. He has found that Dalit are lagging behind by education, culture, social and political causes. The family size of Dalit is very high in the national size. The Dalit women fertility rate is very high due to the poverty, education and economic condition. Their children are the main sources of earning. They are not interested to used contraceptive. He has concluded that economic condition effect the fertility rate and the way of life depend upon the family size. Thus the small family is an ideal family for the quality of life.

Neupane (2002) has studied about social and economic condition of Dalit. He has focused his study on family size, family income, poverty, occupation, religion, language, agriculture and irrigation. He has cleared that Dalit are deprived from education, employment, political opportunity and social ceremony. Traditional occupation is one of the main sources to passing life style of Dalit. In other hand, large family size of Dalit is providing the poverty. There are limited economic activities and all member of the family cannot be applied in income generated activities.

Jha, (1998) has studied about Tarai Dalit is mainly based on social aspect. He has given more focus on socio-economic activities, educational status of Tarai Dalit. They are in low status than high caste people. They are following their traditional occupation. It is not successful to fulfill their needs. So, now due to

the modernization has been changing their culture, educational status, occupation etc.

Koirala, (1998) has studied the participatory approach to education of Dalit of Nepal. In this research he has presented that how the Dalit are participated in different educational level. He has also described the Dalit are always backward in educational, social, political and other sectors. Dalit are economically exploited, socially untouchables, politically unheard and educationally disadvantaged groups of the society. They are used as "vote bank" of high caste people.

New ERA (1983) has studied of the "Rural Blacksmith to find their indigenous knowledge and skill. They have developed their knowledge and skill by observing and imitating from their elders. Kami are the rural artisans who are providing the good services to the local people by useful instruments. They have no any formal training but they are practicing traditional skill and knowledge. Their local knowledge and product is not sufficient for competition to the new technology. New ERA's research has concluded that their life style is very poor and struggling stage.

## **2.5 About Continuity and Change**

Sabitra (2054 B.S) has studied about social, economic and cultural condition of Badi of Nepalgunj. His study is related to social, cultural aspects. She has pointed the education condition, economic activities, social discrimination and livelihood strategy of Badi. There economic condition is very poor being a landless people. The main occupation of Badi women is prostitution and others are dancing and fishing. She has concluded that their culture is open they do not mind to prostitution in one hand and in other hand their poverty is motivated the prostitution. Now it has been a main source of income for their livelihood.

Thapa (1995) has studied the changing socio-economic status of Gaines of Nepal. He has maintained in his study how most of Gaines are shifted their traditional singing occupation to the other alternative. He has also traced that they could not improve the old occupation in modern age as competitor and the

new generation hesitated to following old occupation. So, it is difficult to fulfill their daily needs.

Review of studies as many as are related to the socio-economic activities of Dait and non Dalit. These studies are explained about ethno-history, demographic condition, livelihood changing, socio-economic activities and socio-cultural aspect. There are such studies in which some are about human development, changing socio-economic activities and other are related to livelihood strategy. The studies only are not sufficient for the detail knowledge about Dalit. It is practiced to study the economic activities of Dalit which respect to the continuity and change.

## **2.6 Discrimination against Dalits**

Dalits are discriminated against on the basis of caste and "untouchability". They are not only discriminated by the so called higher caste people in the Hindu system, but also by people within the same caste. Dalit women suffer much more than Dalit men.

Two studies show that most Dalits suffer from discriminatory practices involving food and drink (38.9%) and prohibition of entry into houses, temples and other public places (28.3%). Both studies show that incidence of caste based discrimination is higher in the western region than in the eastern region of the country. It means that the form and extent of discrimination against the Dalit are positively correlated with the extent of development of the area where they reside.

### **Social and cultural discrimination**

Dalits are discriminated in the religious and cultural spheres. They are not allowed to practice Hindu rituals, norms and values in the same manner as other castes. To escape from this discrimination, they converted into Christianity. And yet even within their Christian communities only those belonging to higher castes can become religious leaders or occupy key positions in the church.

### **Traditional caste-based occupation and forced labour**

Dalits have been relegated to do caste-based work as black/goldsmith, tailors, shoemakers and street cleaners, all are considered of low social status. Poverty and lack of other means of livelihood force the Dalits to continue their traditional occupations. Dalit women and children are also forced to work in households of their landlords. They do not get justifiable wage for their labor. If they do not work for others, they work as help of their husbands in traditional jobs of Dalits. Those working in Haliya Pratha (bonded labor) or Khala Pratha (forced labor) are not even earning from their work. They may get food grains. Dalits who are able to get a wage-earning job suffer from unfair wage system. They get much less than their non-Dalit counterparts. Dalit women, on the other hand, get lesser wage than Dalit men. Lack of modern technology skills and financial resources prevent them from getting employed in new industries or trade in the market. Dalits who change from traditional occupation to wage labour do not therefore necessarily improve their economic conditions.

### **Discrimination in education**

Untouchability is practiced in school, be they government-or NGO-supported schools. Teachers do not take care of their Dalit students. In remote areas of Nepal, Dalit students could not sit beside the so-called high-caste students. There are documented cases in NGO-supported schools of isolating Dalit students when eating school-supplied food, and treating them badly. Scholarships for Dalit students are inadequate if not irregular. Likewise, the so-called high caste teachers do not want Dalits to become teachers because they do not want to do the traditional gesture of giving respect to them. They also do not want to eat and drink together with them as is the custom among teachers.

### **Denial of entry**

Dalits are denied entry into the houses of higher castes, temples,, hotels/restaurants, teashops, food factories, dairy farms and milk collection centers, among others. They can go to schools, offices and work places. However, there are newspaper reports that in some schools in Jumala region, Dalit students sit outside the classrooms.

The denial of entry into private house of higher caste people extends to their cowsheds in the case of other far western Nepal. They have a belief that if a Dalit enters the cowsheds and touched the rope of cows or buffaloes and the water pot, the animals will die or will give less quantity of milk. The prohibition on entering temples prevents the Dalits from participating in the religious activities inside the temples. They have to be content with worshipping outside the temple building. Dalit women who enter the temple are humiliated by the temple priests as well as by higher-caste people.

A Dalit who drinks tea in a teashop has to wash the cup used otherwise the proprietor will beat him/her up.

The 1990 Constitution of Nepal prohibits any form of discrimination on the basis of caste, race, sex and religion. Such forms of discrimination are punishable by law. But the reality is that all these forms of discrimination are still in practice (HURIGHTS OSAKA, 2006).

(Human Rights Watch, 2004) Within the Dalit community of Nepal, there are eight major caste groups and twenty five identified sub-castes. Some NGOs estimate the Dalit population at 4.5 million, or 21percent of Nepal's population. Despite their significant numbers, they continue to suffer from discrimination and human rights abuses by reason of their caste. Legal protections for Dalits have been poorly implemented, and discrimination against Dalits is still very much a part of everyday life in Nepal.

### **Violence against Dalits**

Dalits are victims of targeted attacks. Police officials often fail to investigate reports of violence against Dalits and perpetrators of attacks on Dalits often go unpunished. Under Article 6 of the ICERD, parties to the convention are obligated to provide effective remedies for acts of racial discrimination, including violent attacks.

Slight infractions of caste boundaries can lead to violence. In October 2003, MB, a Dalit from Kantipur, was attacked by a man after she allegedly touched his wife at a local water tap. The man avoided being prosecuted for the attack

by making a public apology and pledging not to engage in similar acts in the future (Human Rights Watch, 2004).

The Dalits remain the victims of an obsolete political system that rendered them voiceless and choiceless. Even at the beginning of the 21<sup>st</sup> century, such derogatory words as '*bada*' and '*chhota*' continue in common usage. They were removed from the National Country Code of 1963. Over and above the prevailing discriminatory vocabulary, the Dalits are largely excluded from Nepal's army, administrative, diplomatic and political structures. As they are forced to live on the fringes of the so called upper caste neighborhoods or in slums, the unsanitary living condition of Dalits have not only undermined their health, but also encouraged carelessness about their own hygiene and dietary habits. A cycle of discrimination thus begins with cultural and religious taboos and culminates in their reinforcement, perpetuating and deepening both Dalit poverty and the inherited stigma of inferiority (NHDR, 2004).

## **CHAPTER-III**

### **RESEARCH METHODOLOGY**

This chapter deals briefly with the research methodology applied by the researcher. This is purely academic research based on social science. In this study data were gathered by various data collection technique of social science research. This chapter include rational of the selection of study area, research design, universe and sampling procedure, nature and source of data, data collection Techniques/instruments and method of data analysis and presentation.

#### **3.1 Rational of the selection of study area**

One of the most critical issues of field work is the selection of the study area. Chambers (1983) points out the various common biases in the site selection. Bearing this in mind I admit that my study site is a part of Dalit community which is very backward and marginalized of Dang District. The District is located with in the mid-western development region. The justifications of the selection of the study area are as follows:

- \* The study population under the research i.e. Dalits are the most suppressed sections of the society in the area. The practice of dominance and discrimination over Dalits still existence.
- \* The study population (Dalits) is the most suppressed section of the society so creating awareness to the dalits people for their betterment.
- \* The Dalits who are the study population of the researcher are called sukumbasi (landless) locally. The land they possess is Ailani and unproductive. Still they do not have land certificate.
- \* Because of poverty, they are finding hardship to maintain hand to mouth problem.
- \* The researcher is familiar with the ecology.



### **3.2 Research Design**

The research design is based on descriptive and exploratory.

- i. Descriptive method is used to describe the settlement, houses and others.
- ii. Exploratory method is used to find out the facts related to social and economic aspects of Dalit community. It is a sociological study but this study, however, has not been designed to test statistical hypothesis to demonstrate the validity of them.

### **3.3 Universe and Sampling Procedure**

There are 2,238 households' with 12,951 populations in the Manpur VDC. There are 9 wards in the Manpur VDC. Among them, ward no. 7 was purposively selected for the research study. There are total 331 HHs with 1,710 population. Among them, Dalit HHs are 131 and other 200 households are of different caste/ethnic groups. Out of 131 HHs, 35 (39.57%) have been selected for the study. The selection of the study HHs has done by using random sampling. Therefore the sampling procedure adopted during study has been given below.

**Universe:** There are 331 HHs in the study area from the universe, 131 Dalit HHs were selected purposively.

**Study Unit:** Among 131 Dalit HHs, 35 HHs were selected for the study on the basis of simple random sampling. Only one respondent was selected from each Dalit HHs. Therefore, there were 35 Dalit respondents. Out of them 10 were males and 30 females. All respondents of the study were Dalits.

### **3.4 Nature and Source of Data**

For the purpose of the study, both primary and secondary data have been used to generate and analyze the objectives in this study. Therefore,

- I. The primary data has been collected through field visit such as household survey, observation, interview, focus group discussion and case study.

- ii. The secondary data has been collected from various published and unpublished documents, thesis, records, journals, books and relevant materials related to the subject matter.

### **3.5. Data Collection Techniques/Tools**

Primary data were collected using various tools and techniques. The techniques are described below:

**Households Survey:** Household survey was conducted to gather more information about the characteristics of Dalit population, such as- age, sex, structure, marital status, population size, education status, occupation, land-holding size, food sufficiency, livestock etc. Various information regarding the socio-economic condition of Dalit, were collected from structured questionnaire. It also helped to the researcher to familiarize with villagers and make easy to rapport building with them for detail study.

**Interview:** Semi-structured, structured interview and key informant was conducted whenever necessary depending upon the situation. Interview was conducted to get information about social, cultural status of Dalit. It was also used to find out the socio-economic status of Dalit in the study area.

**Observation:** Participation observation is a very useful tool for collecting information such as observes the location of the study area, relationship between people and environment, relations of Dalit with upper caste. Furthermore, researcher also observed the social setting of the Dalit community.

**Focus Group Discussion:** It is one of the main techniques of the Participatory Rural Appraisal (PRA) methods. By this method the researcher discussed with Dalit people both male and female and collects the information about the past and present situation of Dalit's and the main problem to improve the socio-economic status of Dalit in the study area

**Interview with Key Informants:** The researcher asked some additional questions with some knowledgeable person such as- elderly person, teachers and local leaders about the condition of Dalit's in the study area.

### **3.6 Method of Data Analysis and Presentation**

The collected data were edited, coded, tabulated and presented in appropriate formats. The quantitative data have been presented in tabular form and suitable statistical tools like percentage, ratio, mean etc. and interpreted and analyze in logical way. The qualitative data have been interpreted and analyze in descriptive way based on their numerical characteristics. Pie-chart, Bar-diagram has been presented to make figure attractive.

## **CHAPTER-IV**

### **THE ECOLOGICAL SETTING AND THE SOCIO-CULTURAL STATUS OF DALIT OF STUDY AREA**

It is essential to know the general information of the study area, demographic and socio-economic characteristics of the study population while undertaking any research. These characteristics have direct implications in any development program. Therefore, this chapter mainly includes:

- \* General introduction of the study area.
- \* Socio-cultural status of Dalit such as-age, sex, marital status, literacy, religion etc.

#### **4.1 Physical Setting**

##### **4.1.1 Dang District: At a Glance**

Dang district is one of the most beautiful districts because of its different characteristic. Demographic structure of Dang district is different than other district. It is made by two valleys, one is Deukhuri valley and other is Dang valley. The altitude of the district ranges from 213 meters to 2058 meters above the sea level. Dang district is one of the important districts among others to supply agriculture and forest products. The district is situated in between latitude 27° 36' to 28° 29' North and longitude 82° 2' to 82° 05' East.

The district covers total area of 2,955 square kilometers. It is bordered by Kapilbastu and Arghakhachi districts in the East. Surkhet, Banke in the West, Likewise, Salyan, Rolpa and Pyuthan in the North and Uttar Pradesh of India in the South. The average temperature of the district is 32° Celsius and average annual rainfall of 1706 ml. The major River of the district is Rapti Babai. The major parts of the district are Inner Terai (about 80%) and hills (about 20%). The total population of the district is 4, 62,380 (district profile 2061). The economic backbone of the district is agriculture. Most of the inhabitants of the district follow Hinduism as the main religion. Brahmins, Chhetris, Tharus, Damais, Kamis, Magars, Gurungs, Badi, Sunar, etc. are the ethnic inhabitants of the district. The literacy figure of the district is 58 percent.

According to District profile (2061B.S), there are total 82494 HHs with 462380 populations in Dang district. Out of 462380 populations, 23343 are female and 228958 are male. The ethnic composition of the district is given below.

**Table 1: Ethnic Composition in Dang District**

S.N.	Caste/Ethnic Group	Total Population	Percentage %
1	Chhetri	105146	22.7
2	Brahmin	40060	8.6
3	Magar	55711	12.1
4	Tharu	147328	31.8
5	Newar	4094	0.8
6	Muslim	4637	1.1
7	Kami	34346	7.4
8	Yadab	6762	1.5
9	Gurung	1412	0.3
10	Damai	12349	2.7
11	Thakuri	5422	1.2
12	Sarki	8226	1.7
13	Sanyasi	10065	2.3
14	Sherpa	3533	0.7
15	Baniya	1688	0.4
16	Kumal	6674	1.4
17	Others	14927	3.3
Total		462380	100

*Source: District Profile, 2061 B.S*



### 4.1.2 Manpur VDC

There are 40 VDCs in Dang district. Among them Manpur VDC is one which lies in south western part of the district. It is located 18 km away from the headquarters of Dang district (Ghorahi). It is bordered by Narayanpur and Dhikapur VDC in the East, Tariganu VDC in the West, Duruwa VDC in the South and Bijauri in the North. The village is assessable by gravel road transportation in all seasons but there is not regular bus service. There is telephone facility, postal service as means of communication and health center for health service. Electricity facility is not available in all parts of this VDC.

The Total area of this VDC is 33.24 sq. Km. The main settlements in the VDC are Manpur, Lalpur, Mjaganu, Lahalaura, Kurahariya, Bhelai, Bankatta, Jamera and Jhiganee. Manpur is main business center of the VDC. The households and population of the VDC has been given below.

**Table 2: Distribution of Population and Household by Wards.**

Ward no.	Name of the Village	No. of HHs	Population		
			Male	Female	Total
1	Manpur	294	794	803	1597
2	Lalpur	251	744	801	1545
3	Mjaganu	185	574	551	1125
4	Lahalaura	240	643	703	1346
5	Kurahariya	118	414	437	851
6	Bhelai	323	947	951	1898
7	Bankatta	331	861	875	1736
8	Jamera	167	582	561	1143
9	Jhiganee	329	833	877	1710
Total		2,238	6392	6559	12,951

**Source: District Profile, 2061**

The above table indicates large variation in population distribution in wards it is due to the variation in area of the wards. Ward no 7 is most populated and ward no. 5 least populated among the wards.

The village has multicultural and multiethnic society as people of different castes and creeds are living there in. The population composition by ethnic group is given in the table below.

**Table 3: Ethnic Composition of Population of VDC**

S.N.	Caste/ethnic group	Total Population	Percentage
1	Chhetri	4532	30.3
2	Brahman	1264	8.5
3	Tharu	5407	36.2
4	Magar	144	0.9
5	Kami	446	2.9
6	Damai	409	2.7
7	Sanyasi	269	1.8
8	Sunar	78	0.5
9	Newar	64	0.4
10	Sarki	68	0.5
11	Others	2293	15.3
Total		14974	100

**Source: District Profile, 2061**

Note: Others include the unidentified Dalit, Teli, Kumal, Muslim, Chamar, Badi, Gurung, Thakali and Brahmin Terai, Adibasi/Janajati.

The dominant caste group of the Manpur VDC is Tharu. Total population of them is 5407. The least dominant population groups of the Manpur VDC are Newar, Sunar and Sarki which represents the 0.5 percent of the total population. The above table shows the distribution of population in the basis of caste/ethnic groups.



## 4.2 Status of Dalit

### 4.2.1 Structure of Family

Family is the most important primary group in society. It fulfills the various needs of the members in addition. It performs several function of the society such as continuity, integration and generation change. The structure of family in the study area is presented in the following table:

**Table 4: Types of Family**

Family Types	Households	Percent
Nuclear	26	74.3
Joint	9	25.7
Total	35	100.00

**Source: Field Survey, June 2006**

Above table shows that both nuclear and joint families have been prevailed in study area. However nuclear family system is predominating with 75.3% and joint family only covers 25.7% of total Dalit family.

### 4.2.2 Age and Sex Structure

Age and sex structure of the population is grate important in the study of population and development activities. Therefore, on the basis of Dalit respondents, the age and sex composition of the studied population is shown in table below.

**Table 5: Distribution of Dalit HHs Population by age Groups and Sex**

S. N.	Age-group	Total Population				Total	
		Male	Percent	Female	Percent	Number	Percent
1	0-15 years	34	40.5	42	47.7	76	44.2
2	16-59 years	47	56.0	44	50.0	91	52.9
3	60+ years	3	3.5	2	2.3	5	2.9
Total		84	100	88	100	172	100

**Source: Field Survey, June 2006**

The above table shows that, of the total study population, population below 15 years age group shares 44.2% followed by (16-59) years age group 52.9%. It means sampled HHs population was relatively young. The old aged group

(above 60) shares 2.9% of the total population, highest proposition of male 34 (40.5%) belongs to age group (below 15 years). This value for female is 36 (47.7%) who also come from the same age group (below-15 years). The sex ratio for overall study population is 95.45 percent that shows that the number of females is higher than males in the study population.

### 4.2.3 Marital Status

Marriage is a social bond that legitimizes sexual activities to a new couple. In economic sense, marriage supplies an active labour and increases reciprocal labour exchange practice between two families. The marital status of the sampled Dalit HHs population is shown in table below.

**Table 6: Marital status of Sampled Dalit HHs Population**

S.N.	Marital Status	Total Population				Total	
		Male	Percent	Female	Percent	Number	Percent
1	Married	41	48.8	41	46.6	82	47.7
2	Unmarried	41	48.8	43	48.9	84	48.8
3	Widow	-	-	4	4.5	4	2.3
4	Widower	2	2.4	-	-	2	1.2
Total		84	100	88	100	172	100

Source: Field Survey, June 2006

The table shows the total study population. The majority of population is unmarried 48.8% followed by married 74.7%, widow 2.3%, similarly, widower 1.2%. In case of total males, the proportion of married and unmarried is equal 48.8%, and widower 1.2%. Similarly, of total females, 48.9% are unmarried, followed by married 46.6% and widow 2.3%.

This table shows that, in the study area, number of married people is equal. The table also shows that the number of women is greater than bachelors. It indicates that the girls are married in their earlier age than the boys. Because, males bear the family responsibility, but girls are married when their parents find better boys without thinking about their education, age, and economic security.

**Table 7: Distribution of Respondents by Age at Marriage**

Age at marriage	Male	percent	Female	percent	Total	Percent
10-15	2	8.3	7	54.5	8	22.8
16-25	19	79.2	5	45.5	24	68.6
25 above	3	2.5	0	0	3	8.6
Total	24	100	11	100	35	100

Source: Field Survey, June 2006

The above table clearly shows that females are more likely to marriage in early ages than male. 54.5% female got married under 15 years age whereas only 8.3% male got married under 15 years age. Similarly, only 2.5% male got married after 25 years age. It shows that early marriage system in Dalit community is still existence.

#### 4.2.4 Educational Status

Education is the ingredient factor of socio-cultural and economic changes in the society. Any development programme depends upon education for successful implementation. Many literatures suggest that education plays an important role in building confidence, increasing mobility and much more. Therefore, considering the importance of the study, it is better to show the education status of the sampled Dalit HHs population of the study area.

**Table 8: Educational Status of Dalit HHs Population on the basis of Sex**

S.N.	Educational Status	Male	Female	Total	Percent
1	Illiterate	17	35	52	30.3
2	Literate (able to read and write)	7	2	9	5.3
3	Pre-primary (1-3)	16	20	36	20.9
4	Primary (3-5)	19	12	31	18.0
5	Secondary (5-8)	12	6	18	10.5
6	Higher secondary (10+)	2	0	2	1.2
7	Infant*	11	13	24	13.9
Total		84	88	172	100

\* Infants are categorized below 3years of age.

Source: Field Survey, June 2006

The table show that, in the study area illiteracy rate of Dalit population is 30.3%, followed by primary level of education completed 18%. The literate

population shares 5.3%, where as infant population shares 13.9%. This table is also shows that female are more illiterate than the male. It means males are more educated then females. This study revealed that the poor Dalit women in the study area were not facilitated by the modern education. Among the studied population, majority of them are found illiterate and most of the literate people are limited only to the pre-primary and primary level of education. Moreover, most of the students leave the school before completing their primary education mainly because of their HHs miseries due to poverty.

### 4.3 Health and Sanitation Condition

Health is most important thing in human life. Only healthy person is able to do something. Similarly, sanitation plays the vital role to keep balance an environment. Peace and clean environment makes a man active and healthy. There are modern hospital and health facilities in Dang district. So, people are conscious about modern treatment and so are attracted to the hospital. But in village areas, people still believe in traditional treatment and witch doctor. In this VDC, there is a health center and general types of medicine shop.

**Table 9: Treatment Pattern of Illness in Dalits Community**

Types of Service	Households	Percentage
Traditional (Faith Healer)	-	-
Modern (Health Center)	16	45.7
Both	19	54.3
Total	35	100

Source: Field Survey, June 2006

Above table shows that no one believe only in traditional treatment but 45.7% HHs go to health center and 54.3% go to both faith healer and health center. According to them, the researcher found that most of them go to faith healer (Dhami) at first and then go to hospital. But if case is serious they will to direct to the hospital.

#### 4.3.1 Source of Drinking Water

Drinking water is most important in human life. Without water, not only human beings but also everything of the earth can not live. Distance of the source of

drinking water also affects the economic activities of the people of that study area. Therefore, the research has collected the source of drinking water and its distance from their HHs which has given below.

**Table 10: Source of Drinking Water of Sampled HHs of Dalit.**

S.N.	Source of Drinking water	Total households	
		Number	Percent
1	Hand Pump(Own)	0	0
2	Hand Pump (Other)	0	0
3	Well (Public)	21	60
4	Natural Tap	4	11.43
5	Stream (Khola)	10	28.57
Total		35	100

Source: Field Survey, June 2006

The above table shows that the source of drinking water is far from their village in the jungle, Khola and public well. It is not only far from the village but also these HHs face the lack of the source of drinking water. Most of the households bring the drinking water from long distance of the house. It consumes more than 30 minutes to fetch water. Many HHs (60%) depend on a single source i.e. public well. There is also discrimination between upper cast and Dalits in fetching drinking water. For the improvement of their economic condition, they are demanding the drinking water nearby their houses.

#### **4.4 Family Planning Condition**

The burning problem of Nepal is population pressure; which is affecting the efforts made of government for the betterment of the people. The family planning program has been launched for years. Some Dalit men have undergone vasectomy operation and some of the Dalit women have undergone laparoscopy. Few of the men and also women use other means of contraceptive for temporary family planning, which has given below

**Table 11: Information and Utilization of Family Planning in the Dalit HHs**

No. of Respondents who know about family planning	HHs Population	
	Number	Percent
Yes	34	97.2
No	1	2.8
Total	35	100
No of Respondents using family planning		
Temporary	16	45.7
Permanent	7	20.0
Not both	12	34.3
Total	35	100

Source: Field Survey, June 2006

Table 11 shows that 97.2% have information about family planning but 2% has no information. Similarly, 45.7% have used temporary planning method, 20% have done permanent planning method and 34.3% haven't taken any types of method.

## 4.5 Cultural Aspects

### 4.5.1 Religion and Culture

Religion is a set of belief and practice. It plays a vital role in maintaining social structure of the community. Likewise, the Dalit society has been bounded with various belief and practice on the specific guideline of Hindu religion.

All Dalit (Kami, Damai and Sarki) follow the Hindu religion and worship Shiva, Brahma, Bishnu, Ram etc. They also perform all ceremonies like: birth, death, marriage etc exactly as the Bhramin and Chhetri do.

Dalit also celebrate the Hindu festivals such as *Dashain*, *Tihar*, *Chaitra Dashain*, *Srawan Sangranti* etc. They also frequently go to the local temples. But they are still not allowed to enter inside the local temples by so called upper caste people i.e., Bramin and Chhetri.

Culture is the other backbone for the identification of community which differs from one caste to other. The major culture of Dalit resembles the upper caste culture. Moreover, Damai is inseparable caste in the every function from birth

to death of upper caste (Bhramin and Chhetri). They are identical with so called upper caste but are separated in shed of social value, custom, and occupation.

They celebrate many festivals and entertain by wearing new dresses, eating varieties of food, drinking, and dancing. They usually paint their house during the greatest festivals like, Vijaya Dashain and Chaitra Dashain. Their way of life is very simple. They have no any typical costumes; male wears Shirt, Pant, Cap, Daura-Surawal and female wears Sari, Cholo, Blause, Kurta, Surual etc. The main food is Bhat, Roti, Dal and Tarkari.

Few years back, they used to believe in Dhami/Jhankri for the treatment of ill people. Nowadays, they became gradually changed as they are aware of new medical technologies, and to go to health post and hospital for medical checkup and treatment.

## CHAPTER-V

### ECONOMIC STATUS OF DALIT HOUSEHOLDS

This chapter deals with the economic condition of Dalits. This includes: land holding size, occupation, food sufficiency, housing condition and annual income and expenditure of Dalit people in the study area.

#### 5.1 Occupation

Occupation status is another factor, which reflects the economic status of a person. Based on the data collection during field survey, occupational status of Dalit HHs population has been presented below in tabular form.

**Table 12: Occupational status of Dalit HHs population**

S.N.	Occupational Status	Total HHs Population	
		Number	Percent
1	Agriculture	9	25.7
2	Wagelabour	14	40.0
3	Tailoring	11	31.5
4	Service	1	2.8
5	Business	0	0
Total		35	100

Source: Field Survey, June 2006

Out of the 35 respondents, 40% derived their means of livelihood from wage labour as the main source and 31.5% derived their means of livelihood from their own occupation (tailoring). 25.7% people derived their livelihood from farming and only 2.8% is employed on service sector respectively. It indicates that majority of Dalit people are very poor. They are engaged in wage labour. So, they are suffering from hand to mouth problems.

#### 5.2 Types of House

The house of Dalit of this VDC is made up of mud bamboo stick and straw. The wall is made up mud or bamboo sticks and straw over layed by mud. The roof of their house is made up of bamboo sticks and straw (khar). They have small thatched roof houses. They build houses all around and have some area open in the middle called courtyard of aangan. They don't have sufficient and



own land. They are living in the ailani land and they don't have land certificate. They are called Sukumbasi. They prepare mats of straw to sleep and rest. Their settlement is at separate place away from the settlement of other castes.

**Table 13: Types of House of Dalits**

Types of House	Households	
	Number	Percent
Mud building with straw roof	32	85.7
Brick building with zinc roof	1	2.8
Mud building with zinc roof	4	11.5
Total	35	100

Source: Field Survey, June 2006

Above table shows that 85.7% house have made by mud with straw (Khar) roof. It shows that housing condition of the Dalit people is very measurable. Only 2.8% people have brick building with zinc roof. Similarly 11.5% have mud building house with zinc roof.

### **5.3 Landholding Size**

The possession of land shows both prestige and source of wealth in Nepal. Land, as for other rural inhabitants of Nepal is the main source of livelihood of Dalit people in the study area. All Dalit people do not possess the same size of land. My nature of the study includes Dalits' who are economically poor, socially marginalized and discriminated by the state. They hold a small chunk of land. The table below shows the distribution of land among the people of Sampled HHs.

**Table 14: Land holding Size of the Sampled HHs of Dalits**

S.N.	Land-size (in Kattha)	Households Population	
		Number	Percent
1	Below-3	24	68.6
2	3-6	9	25.8
3	6-9	1	2.8
4	Above-10	1	2.8
Total		35	100

Source: Field Survey 2006

The above table shows that, 68.6% Dalit HHs possess land below 3 kattha, followed by HHs 25.8% hold 3-6 kattha, 2.8% HHs possess land 6-9 kattha and 2.8% HHs hold land above 10 kattha respectively. The people, who hold less than 3 kattha land, are not able to produce sufficient food for the whole year. It indicates that majority of the HHs fall under the food deficiency. The HHs who are not able to get sufficient food for the whole year, involved in wage labour.

#### 5.4 Food Sufficiency

Food sufficiency also determines the economic status of Dalit people. The main occupation of the studied population is wage labour and agriculture but they can not produce sufficient food grain because of small piece of land. Keeping this in mind, food sufficiency of Dalit HH has been collected which is given below in tabular form.

**Table 15: Food sufficiency of Sampled Dalit HHs**

S.N.	Food sufficient (duration in month)	Total households	
		Number	Percent
	Zero month	16	45.8
1	0- 3	5	14.43
2	3-6	7	20.0
3	6-9	1	2.8
4	9-12	5	14.3
5	Surplus	1	2.8
Total		35	100

Source: Field Survey, June 2006

The above table shows that the majority of the HHs falls under the food deficiency. Only 2.8% HHs produce sufficient food for their requirements.

48.8% HHs are in the miserable condition because they don't have any land for the cultivation and they can not produce food for only one month. So, 97.2% HHs bear food deficiency. 14.3% HHs produce food sufficient only for 12 months. To analyze the above data, it can be said that, poor Dalit people of this area are facing hand to mouth problem to run their livelihood. Therefore, every year active Dalit people go to India for the employment.

### 5.5 Provision of Toilet

Toilet is necessary for all human being for disposing the stool and urine. The lack of proper toileting not only affects a family but also affects other families of the community and the whole environment creating so many health problems.

**Table 16: Distribution of Toilet Users**

Toilet	Households	
	Number	Percent
Yes	2	5.7
No	33	94.3
Total	35	100
Types of Toilet		
Low	1	50
Medium	1	50
Best	0	0
Total	2	100

Source: Field Survey, June 2006

The above table shows that only 5.7 percentages of household have toilets and rest of the percentages i.e. 93.4 does not have toilets. Of the two household, one household have low type of toilet and one household have medium. It clearly shows that there is very low number of families having own their toilets among Dalit. They used on the open field toilets. It is the due to lack of awareness, about the importance of the toilets, health knowledge and economic condition. The researcher found that only a few people used soap, water for

washing hand after using toilets and most of them used soil, ash and only water.

### **5.6 Livestock:**

Live stock farming is the best occupation for the subsistence of farming system in rural community of Nepal. Unlike agriculture it is continuous source of income. Generally, it is a secondary occupation of Dalit which support the economic condition.

In the study area, the commonly raised livestock are cows, Ox, Goat, Hen, Pig and Buffalo. Cows are raised for basically for milk and Manure, Ox for plough, Goat, Hen and Pig for meat and Buffalo for milk and meat. Beside livestock like Pig, Hens and Goat are directly sold by the Dalit people for the immediate cash.

**Table 17: Presentation of Animals tamed by Dalits of Manpur VDC**

Description of Animals	Number	Percentage
Buffalo	3	1.2
Cow / Ox	41	16.4
Goat / Sheep	42	16.8
Hen / Duck	151	60.4
Pig	13	5.2
TOTAL	250	100

Source: Field Survey, June 2006

Among the total animals they tamed 60.4 percentage are hen and ducks, because they do not recurred extra feeding. They are unable to tame these animals which need food grains and required extra residential areas to keep because of their poor economic condition.

### **5.7 Loan Transaction**

Loan and credit is necessary for running house and fulfill their several wishes and needs. In Dalit community, they take loan from two ways: formal and Informal. Regarding the informal source are relatives and friends, land lord. Similarly formal source consist: Rural Development Bank, Cooperative Company, Saving and Credit Group, Mother Group etc. Although, the process

of taking loan from formal sectors has quite long but they believed in the formal sectors. The transaction of loan by the Dalit has given below:

**Table 18: Loan Transaction Sources**

Loan Transaction	Number of Households	
	Number	Percent
Yes	11	31.4
No	24	68.6
Total	35	100
<b>Loan Sources</b>		
Formal	8	72.7
Informal	3	27.3
Total	11	100

Source: Field Survey, June 2006

The above table of loan transaction shows that only 31.4 percent of household have loan transaction. Among the loan taker 72.7 percent of household have taken loan from formal sectors and only 27.3 percent of household have taken the loan from informal sectors. That's why; we can say that Dalit people have believed on formal sector to take loan.

### **5.8 Annual Income and Expenditure:**

To illustrate the further economic characteristics of the Dalit people their annual income was estimated. The respondents couldn't say their exact annual income. However, the total annual income is calculated in terms of money. There is no other important income source to them other than agriculture itself. The other income source what they do are nominal and minor or not sufficient for their livelihood. Beside agriculture income, there is other side income from service, wage labor, animal husbandry and business etc.

**Table 19: Estimated Annual Income of Households**

Income (Rs.)	Number of Households	
	Number	Percent
Less than 1,000	0	0
1,000-10,000	20	57.1
10,000-20,000	12	34.3
20,000-50,000	3	8.6
Total	35	100

Source: Field Survey, June 2006.

The above table shows that the annual incomes of 57.1 percent households are in between Rs. 1,000 to Rs.10, 000, 34.3 percent of households have annual income of Rs.10, 000 to Rs. 20,000 and only 8.6 percent of households have annual income of Rs. 20,000 to Rs. 50,000. No any household have annual income of less than Rs. 1,000. It shows that most of the households have low income i.e. Rs. 1,000 Rs.10,000 per annum. The expenditure pattern of the house hold is given below:

**Table 20: Estimated Annual Expenditure of Households**

Expenditure (Rs.)	Number of Households	
	Number	Percent
Less than 1,000	0	0
1,000-10,000	14	40
10,000-20,000	16	45.7
20,000-50,000	5	14.3
Total	35	100

Source: Field Survey, June 2006.

The above table shows that the annual approximate expenditure. The data shows that 45.7 percent of households have expenditure in between 10,000-20,000. 40 percent households have in between 1,000 to 10,000. Similarly, 14.3 percent of households are in between 20,000 to 50,000. No any household has expenditure less than 1,000 per annum. It was found that the expenditure rate of Dalit is higher than their incomes which indicate that the economic status of Dalit is very weak so they have to depend on formal and informal sectors to fulfill their daily needs.

## **CHAPTER VI**

### **PROBLEMS TO BE IMPROVED THE SOCIO-ECONOMIC CONDITION OF DALITS**

To analyze the problems of Dalits to improve the socio-economic condition in the study area has been mentioned below

#### **I) Poverty**

The main reason behind the low socio-economic condition of Dalit is their poverty. Although the term poverty is vague in itself, here poverty implies hardship for Dalits to run their livelihood. Because of hand to mouth problem, poor Dalits are not able to participate in development activities, decision making process and so on. Due to the poverty, Dalits people don't have efficient and productive land. Therefore, they are suffering from food deficiency. So, we can say that main problem to improve socio-economic condition of Dalit is poverty.

#### **II) Education**

Many literatures show that education and level of awareness have cause and effect relationship. This fact can not be neglected in the research here. In the study area, most of Dalits are illiterate and therefore have low level of awareness. The educated people are devotedly involved in different types of social and developmental works for their livelihood. The education condition of Dalits is very miserable. Due to the lack of proper education Dalits are very back warded in health and hygienic as well as necessary law and bylaws and its importance, etc. what they only know is that they are getting benefits by any type of developmental programme which has implementing by other class tio them. So they are blind supporters about the development programme rather than taking the initiatives of the programme. Dalits are hesitated to go ahead and programme planning process due to the lack of proper education.

#### **III) Self-consciousness**

Attitude, education, awareness and interest play an important role in developing self-consciousness in a person. Most of the respondents are not aware and have no interest and positive attitude in CF work because of lack of

self-consciousness. Dalits people have no any skill and knowledge about the health and sanitation activities. They have lot of children due to lack of proper knowledge about family planning. They have fourcely involve to their daily needs. So education factor is highly affecting in active participation in decision making. Therefore, self-consciousness is also hindrances of Dalits participation.

#### **IV) Lack of Leadership Quality**

Lack of leadership quality has been traced as one of the major hindrance factor for Dalits' effective participation in any type of developmental activities. Most of the Dalits have illerate and back warded in the study area. Although Dalits are encouraged in any type of function to develop their leadership but it is still not able to develop their leadership capacity and skills. Dalits people are hesitated to express their views frankly and openly. Therefore, they are unable to influence the different casts of community people.

#### **V) Discriminatory Practice**

Discrimination practice is still alive in the community. Dalits people always think that we are lower cast and we should not go ahead and speak in the mass gathering. Community people of Dalits are very back in decision-making process and benefit sharing. Dalits people informed the researcher that if they express their thoughts frankly forward their views against the programme or sometime claim their rights, the elites pretend to incorporate their interests and voices but does not take it seriously in discussion. Consequently, the Dalits feel that their partaking in the meeting will be purposeless. Then, they quit the meeting and develop the lack of interests.

#### **VII) Culture**

Nepal has male dominated country so the traditional culture of the study area has demanded that the male should be respected by females. Therefore, female from the Dalits don't get the chance to be involved in any type of meeting and decision making process even if they participate in such meeting. They don't express their opinion and their opinions are not given consideration by the upper class and male members. However, there is some saving and credit female committee which operates by the Dalit women effectively without the support of male.



## CHAPTER VII

### SUMMARY, COCNCLUSION AND RECOMMENDATION

#### SUMMARY:

This study has been conducted to find out socio-economic status of Dalits of Manpur VDC ward no. 7 of Dang District. Due to the limited time and other factors the study of all the aspects of Dalits community has not possible. So some specific problems are recognized:

1. *To analyze the socio-cultural statue of Dalits people.*
2. *To analyze the economic condition of Dalits*
3. *To find out problems of Dalit to improve the socio-economic condition of Dalits.*

There are total 12,951 households in Manpur VDC ward no 7 was purposively selected for the details study. There are total 331 households in the study area. For the purpose of the study the researcher had applied the socio science research mythology. This study was held on exploratory and descriptive research design. The source of data was qualitative and quantitative. There are 331 households in the study area. Out of 331 HHs 131 HHs are of Dalits and other 200 HHs are of different cast / ethnic groups. Among total Dalits HHs, 35 HHs with 172 population were taken as study unit. To select the some respondents, proportionate random sampling technique was used. The study is based primarily on the information collected during the field survey in the study area administering, questionnaire for interview and observation.

The summary of the study has been given below.

- Both nuclear and joint families have been prevailed in the study area. However, nuclear family system is pre-dominating with 74.3 percent and joint family only covers 25.7 percent of total Dalit family.
- The total sampled young population is 44.2 percent, the economically active population is 52.9 percent and only 2.9 percent are in the age above 60 years. It means dependent population is only 2.5 percent in the study area.

- Of the total HHs population, unmarried population was 48.8 percent followed by married population 47.7 percent. The numbers of married male and female were equal but female get married in early age than male. 54.5 percent female get married under 15 years age.
- The literacy figure of the Dalits HHs population was very poor. The illiteracy rate of the Dalit HHs population counted 30.8 percent in which females were comparatively illiterate than males.
- Treatment pattern of Dalit HHs population has become a little bit modern. NO one believes only in traditional treatment. Out of 45.7 percent HHs go to health centre & 54.3 percent HHs go to traditional and morden health centre.
- 60 percent HHs of Dalit population get water from public well and 28.6 percent depend on natural tape and well, river for the drinking water. They don't have their own well and hand pump because of poor economic condition.
- Among the total respondents, most of them i.e. 97.2 percent have knowledge about family planning and only 2.8 percent has unknown about it. 45.7 percent respondent has used temporary family planning method and 34.3 percent have done permanent family planning method.
- Wages labor was the major occupation of the Dalit HHs population (40.1%) followed by the agriculture (25.7%), 68.6 percent HHs have only below 3 Kattha land. The distribution of land was uneven. The unproductive land and lack of irrigation facilities, limited the productivity of land and therefore 82.9 HHs are bearing food deficiency, only 17.1 percent HHs produce sufficient food for the whole year.
- Housing condition of the Dalit people is very poor. 85.7 percent houses have been made by mud with straw roof. Only 2.8 percent houses have been made by brick with zine roof. Its show that housing condition of Dalit is very miserable.

- Due to the lack of health awareness and poor economic condition, 94.3 percentage of Dalit HHs does not have toilets. Only 5.7 percent HHs have toilets.
- Most of the Dalits HHs have fared hens and ducks because which do not required extra feeding and extra residential area to keep them.
- 72.7 percent HHs take loan from formal sectors and only 27.3 percent HHs take loan from informal sectors. Similarly, 57.1 HHs have very low income Rs. 1,000-10,000 and only 8.3 percent have annual income more than Rs. 20,000. 40 percent HHs have annual expenditure of Rs. 1,000-10,000, 45.7 percent Rs. 10,000-20,000 and only 14.3 percent have Rs. 20,000-50,000.
- Poverty education, lack of self consciousness, discrimination and lack of leadership quality one of major problems to improve the socio-economic condition of Dalits.

### **CONCLUSION:**

On the basis of the facts figures, opinion, literature and the experiences gained by the researcher during the field visit, the researcher has come to the conclusion that the socio-economic condition of Dalits is not satisfactory because of illiteracy, poverty, low awareness level, lack of self consciousness discrimination and lack of leadership quality.

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

## **RECOMMENDATION:**

Dalits are those caste groups of people who are socially untouchable, economically exploited, politically unheard and educationally disadvantaged from higher caste people. So some recommendation will be reliable to the new existence of *DALIT* community from the researcher thinking:

- ⇒ Educational and social awareness programme need to be created among Dalit community about caste discrimination.
- ⇒ In the context of the world, society increasing to the modernization process, the another society is continuously oppressing by higher caste, so it is necessary to make suitable plan to liberate and develop to all sectors of the society and nation of discrimination and exploitation process will discourage itself.
- ⇒ It is necessary to apply the national legal code in behaviour to avoid the traditional belief and should be provided the equal opportunities by the government policy.
- ⇒ Income generation activities need to be started to the Dalit community to increase their economic condition.
- ⇒ To protect the culture and traditional occupation of Dalit, it is needed to motivate the Dalit community.
- ⇒ Dalit should be adjusted on government and non-government services as fix quota system according to their capacity.
- ⇒ The developmental programme should be focused to Dalit community to build their capacity to increase their income and taking the leadership. The upper caste should be ready to handover the stick to the Dalit community.
- ⇒ The policy and procedure on the behalf of Dalits, some relevant income generation programme should be started immediately to empower the Dalit community.

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## PHOTOS



**Focus Group Discussion**



**House Condition of Dalit**



**Researcher with Respondents**



**Poor Economic Condition of Dalit**





Researcher taking interview with respondent



Researcher collecting structured questionnaire information with Dalit women