

**LIFEWORLD OF CHAMAR COMMUNITY IN NEPAL: A STUDY  
OF MAHUWAN VILLAGE IN SAKHUWAPARSAUNI RURAL  
MUNICIPALITY OF PARSA DISTRICT**

A Thesis

**Submitted to**

Faculty of Humanities and Social Science,  
Central Department of Rural Development,  
Tribhuvan University

In Partial Fulfillment of the Requirements for the  
Degree of Masters in Arts (MA)

in

Rural Development

Submitted By:

**ANJALI SRIVASTAVA**

Central Department of Rural Development  
Tribhuvan University, Kritipur, Kathmandu

TU Reg. No. : 5-2-1-5-2689-2008

Exam Roll No.: 2609

October 2023

## DECLARATION LETTER

I hereby declare that this research entitled “**Lifeworld of Chamar Community in Nepal: A Study of Mahuwan Village of Sakhuwaprasauni Rural Municipality, Parsa**” has been prepared me under the close guidance and supervision of Associate Professor Mr. Bishnu Bahadur Khatri as a guide in the partial fulfilment of the requirement for the degree of Master in Rural Development at University Campus, Central Department of Rural Development, Tribhuvan University, Kathmandu, Nepal. This research work has been entirely prepared by me under the close guidance and supervision of the supervisor. The findings of this thesis have not been presented or submitted anywhere else for the award of any degree or any other purpose. I assure that no part of the content of this thesis has been published in any form before.

.....

Anjali Srivastav

Date: 2080/05/22

2023/09/08

## RECOMMENDATION LETTER

This thesis entitled "**Lifeworld of Chamar Community in Nepal: A Study of Mahuwan Village of Sakhuwaprasauni Rural Municipality**" has been prepared by Anjali Srivastava under my guidance supervision. I hereby, recommend this thesis for examination by the Thesis Committee as a partial fulfillment of the requirement for the Degree of Master of Arts in Rural Development.

.....

Associate Prof. Bishnu Bahadur Khatri

Thesis Supervisor

Department of Rural Development

TU, Kirtipur

Date: 2080-05-24

2023-09-10

## **Approval Sheet**

The thesis entitled “**Lifeworld of Chamar Community in Nepal: A Study of Mahuwan Village of Sakhuwaparsauni Rural Municipality, Parsa**” submitted by Anjali Srivastava in partial fulfillment of the requirements for the Master of Arts in Rural Development has been approved by the evaluation committee.

### **Evaluation Committee**

.....  
Associate Prof. Bishnu Bahadur Khatri  
Head of the Department  
Supervisor

.....  
Assistant Prof. Dr. Rajan Binayek Pasa  
Member

.....  
Assistant Prof. Ramesh Neupane  
External Supervisor

Date: 2080/05/29  
2023/09/15

## ACKNOWLEDGEMENTS

I acknowledgement to express my heartfelt gratitude to Tribhuvan University, Central Department of Rural Development, Kirtipur, for granting me the invaluable opportunity to conduct this study at this stage. My deepest appreciation goes to my supervisor, Associate Prof. Bishnu Bahadur Khatri, for providing the necessary resources from the department and for his unwavering support, valuable suggestions, encouragement, and kind supervision throughout all stages of my study, from the initial fieldwork to the final completion of the report.

I am equally indebted to Mr. Manoj Kumar Ram, Mr. Ranjit Ram, Ms. Asmita Lama and Mr. Ranjit Chaudhary who helped me in data collection. Thanks are also due to the social leaders of Sakhuwaprasauni Rural Municipality, Parsa who provided the support to me by answering all my questions in the interview.

I am also really indebted to my parents, life partner Dr. Chitranjan Shrivastav whose regular suggestion, encouragement and financial support to helped me to reach this position starting from initial stage to end.

Similarly, I would like to give special thanks to Assistant Prof. Dr. Rajan Binayek Pasa who guide me properly and my friend and other colleagues and associates for their encouragement, respective helps and suggestion as well and thanks to the respected teachers and the staff of this department for their suggestions and help.

Anjali Srivastava

Octoder, 2023

## ABSTRACT

The study entitled **“the lifeworld of the Chamar community in Sakhuwaparsauni RM-6 Mahuwan, Parsa District, Nepal”**. The Chamar community, primarily situated in the Terai region, represents one of Nepal's indigenous groups and is known for their traditional leatherworking occupation.

The aims to achieve three key objectives: to assess the socio-economic status of the Chamar community, to assess traditional occupation practices among the Chamars, and to analyse the diversification of their livelihoods.

Both primary and secondary data sources were used. The sample was chosen through random sampling was used to select study participants of this study, the tool developed in household surveys using structured questionnaires, field observations, and key informant interviews. Data were analyzed by using descriptive statistics using SPSS version 22 and findings were presented in a tables.

Key findings from the study reveal that the Chamar community faces significant socio-economic challenges, including low educational attainment, landlessness, and limited participation in community activities. Traditional livelihood practices, such as leatherworking, have transformed due to various factors, with many community members transitioning away from these occupations. The data also highlights the community's dedication to preserving their cultural heritage through participation in cultural rituals and community-based initiatives. Moreover, it underscores the complexities of caste discrimination and its impact on the Chamar community's traditional livelihood practices.

In conclusion, the study provides a nuanced understanding of the Chamar community's challenges and opportunities, offering valuable insights for policymakers and researchers working toward their empowerment and socio-economic development in Nepal.

## TABLE OF CONTENT

DECLARATION	i
RECOMMENDATION LETTER	ii
APPROVAL SHEET	iii
ACKNOWLEDGMENTS	iv
ABSTRACT	v
TABLE OF CONTENT	vi
LIST OF TABLES	vii
LIST OF FIGURES	viii
ACRONYMS/ ABBREVIATIONS	ix
<b>CHAPTER – I: INTRODUCTION</b>	<b>1</b>
1.1 Background of the Study	1
1.2 Statement of the Problem	2
1.3 Objectives of the Study	3
1.4 Significance of the Study	3
1.5 Delimitation/Limitations of the Study	4
1.6 Organization of the Study	4
<b>CHAPTER – II: REVIEW OF LITERATURE</b>	<b>6</b>
2.1 Conceptual Review	6
2.1.1 Chamar	6
2.1.2 Conceptual Framework	9
2.2 Empirical Review	11
2.3 Policy Review	16
<b>CHAPTER –III: METHODOLOGY</b>	<b>20</b>
3.1 Research Design	20
3.2 Rationale of Study Area Selection	20
3.3 Nature and Source of Data	20
3.4 Universe, Sample and Sampling Procedure	21
3.5 Technique and Tools of Data Collection	21
3.5.1 Household Survey	21
3.5.2 Field Observation	21

3.5.3 Key Informant Interview	21
3.5 Method of Data Analysis and Interpretation	22
<b>CHAPTER–IV: DATA ANALYSIS AND INTERPRATATION</b>	<b>23</b>
<b>4.1 Socio-economic Profile of Chamar Respondent</b>	<b>23</b>
4.1.1 Age Structure	23
4.1.2 Sex Structure	24
4.1.3 Origin Structure	25
4.1.4 Marital Status	25
4.1.5 Occupational Structure	26
4.1.6 Educational Structure	27
<b>4.2 Socio-economic Profile of Chamar Household</b>	<b>27</b>
4.2.1 Age and Sex Structure	27
4.2.2 Educational Structure	29
4.2.3 Membership in Social Organization	31
4.2.3.1 Participation with Chamar Community	31
4.2.3.2 Participation with Community-Based Organization (CBO)	32
4.2.3.3 Participation in Cooperative	33
4.2.3.4 Participation in Ward Activities	34
4.2.3.5 Participation in Politics	34
4.2.3.6 Other Forms of Participation	35
4.2.4 Landholding Status	36
4.2.5 Source of Income	36
4.2.6 Family Expenditure	40
4.2.7 Interpersonal Relationships within Chamar People	44
4.2.8 Interpersonal Relationships with Other Dalits Chamar	44
4.2.9 Household Facilities of the Community People	45
4.2.10 Drinking Water Facilities	45
4.2.11 Health Facilities	46
4.2.12 Program for Capacity Development	47
4.2.13 Literacy Skills for Inclusive Financial Services	47
4.2.14 Role of Organizations in Enhacing Chamar Social Status	48
<b>4.3 Traditional Livelihood Practices</b>	<b>50</b>
4.3.1 Traditional Cultural Rituals and Ceremonies Practices	50



4.3.2 Involvement in Community-Based Cultural Preservation Initiatives	50
4.3.3 Status of Traditional Occupation	51
4.3.4 Changes in Traditional Occupation	52
4.3.5 Transmission of Cultural Values	52
4.3.6 Demand of Traditional Local Product	53
4.3.7 Initiative by Local Government	53
4.3.8 Younger Generation's Interest in Traditional Occupation	54
<b>4.4 Livelihood Diversification Practices</b>	<b>55</b>
4.4.1 Crop Production (Own Land)	55
4.4.2 Sharecropping	56
4.4.3 Leasehold Land (Agriculture Production)	56
4.4.4 Cash Crop (Vegetable, Fruit)	57
4.4.5 Animal Husbandry (Meat)	57
4.4.6 Poultry	58
4.4.7 Dairy Products	58
4.4.8 Remittance (Foreign Employment)	59
4.4.9 Remittance (Domestic Employment)	59
4.4.10 Daily Wages	60
<b>CHAPTER–V: SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATION</b>	<b>62</b>
5.1 Summary of Finding	62
5.2 Conclusion	63
5.3 Recommendations	64
<b>REFERENCES</b>	<b>65</b>
<b>ANNEXES</b>	<b>67</b>
Annex I: Survey Questionnaire	67
Annex II: Observation Checklist	72
Annex III: KII Guideline	73

## LIST OF TABLES

<b>Table No.</b>	<b>Title of Table</b>	<b>Page</b>
Table 4.1	Age Structure of Respondents	23
Table 4.2	Sex Structure of Respondents	23
Table 4.3	Origin Structure of Respondents	24
Table 4.4	Marital Status of Respondents	25
Table 4.5	Occupational Structure of Respondents	26
Table 4.6	Educational Structure of Respondents	27
Table 4.7	Participation with Chamar Community of Households	31
Table 4.8	Participation with Community-Based Organization of Households	32
Table 4.9	Participation with Cooperative of Households	33
Table 4.10	Participation in Ward Activities of Households	34
Table 4.11	Land holding status of Households	35
Table 4.12	Income in Agriculture of Households	36
Table 4.13	Basic Expenditure of Households	40
Table 4.14	Interpersonal Relationships within Chamar People	44
Table 4.15	Interpersonal Relationships with Other Dalits Community	44
Table 4.16	Traditional Cultural Rituals and Ceremonies Practices	50
Table 4.17	Involvement in Community-Based Cultural Preservation Initiatives	50
Table 4.18	Livelihood Diversification Practices of Households	55

## List of Figures

Figure 1 Conceptual Framework

8

## **ACRONYMS/ ABBREVIATIONS**

CBO	Community Based Organization
CBS	Central Bureau of Statistics
CDS	Central Department of Sociology
DDC	District Development Committee
FGD	Focus Group Discussion
Fig.	Figure
HMG	His Majesty Government
INGO	International Non-Governmental Organization
M.A.	Master of Arts
NDC	Nepal Dalit Commission
NGO	Non-Governmental Organization
NLA	National Labour Academy
NPC	National Planning Commission
T. U.	Tribhuvan University
RM	Rural Municipality
VDC	Village Development Committee

# CHAPTER – I

## INTRODUCTION

### 1.1 General Background

Geographically, Nepal is divided into three regions: Mountain, Hill and Terai. These three regions are different in their climate due to the climate variation; people are different in their culture, languages, dresses, behaviours, economic status, social, caste and ethnicity.

Nepal is a multilingual, multicultural, multi-ethnic country. Due to the geographical variation, people are different in their way of life, dress, language, religion, socioeconomic and cultural identities. So each group of people have their own identities and are practising their cultural activities and many other characteristics.

The Terai is divided into two regions, i.e. outer Terai and inner Terai, where Brahmins, Rajputs, Bhumihars, Hajams, Tharus, Haluwai, Muslims, Dom, Khatbe, Dhanuks, Mushar, Chamars dwell.

Nepal has provided shelter and security for migrants from different places, comprising different races and representing different ethnic, cultural and linguistic backgrounds. According to racial origin, there are three groups: Tebeto-Burman, Indo-Aryan and Astro-Asiatic (k.c. 1995).

Chamars are Indo-Aryan, and they are migrated from India. About the Chamars, Ghurye (1969) writes, "Chamars or chambhar, the name of leather working caste is divided from a Sanskrit word meaning worker of leather. We can also say that the word "Charmakar" or "Charma" means means leather, and "Kar" means worker.

Indo-Aryan people inhabit the Terai of Nepal, known as Madhesi. It is the homeland of several caste groups. Chamar is one of the least developed Dalit groups who has been socially and economically weak and backward since generation. Chamar is an indigenous caste group of Terai whose way of life, dress, language, culture, religion, and socioeconomic statuses differ from the other caste groups. Chamar is the less educated community in Terai. Due to their minor education, they live in vulnerable conditions, and their socio-economic conditions are fragile. They are considered untouchable and Socio-not convergent to Vedic culture, whose social, religious, and culture are not entirely compatible with accepted higher class modes of life and are

taken as Avran (non-caste), implying culturally descendent and untouchable. They belong to the fourth category of the varn system. They are good and serve the owner.

Chamar is the caste or Harijan .So, they might have different demographic patterns to other caste of Nepal. Thus this study tries to present the socioeconomic conditions of the chamars of Sakhuwaparsaumi RM-6 Mahuwan in Parsa. It also tries to represent social, cultural and economic changes that have occurred in chamars of that area.

## **1.2 Statement of the Problem**

It is already mentioned that Nepal is a multicultural, multi-ethnic and multilingual country.

Nepal is one of the poorest countries in the world. According to the life expectancy survey (2060 – 61), 30.8 percent of people are below absolute poverty. In this condition, there are such castes, tribes and ethnic groups who are bound to their traditional occupation because they cannot meet their basic needs (food, clothing, shelter, etc.) by doing their traditional occupation in the changing condition.

Their social life and socioeconomic status are still under the smoke of clouds. So, the question is how deeply these social trends affected their daily livelihood and what change it has brought to their socioeconomic status. This research attempts to focus on the various aspects of the socioeconomic life of the Chamar community of Sakhuwaparsaumi RM-5 Mahuwan in Parsa District. So, it has its importance.

Among the various caste/ethnic groups, Chamar is one of the indigenous groups of Nepal. They are found mainly in the Terai region. Chamars are the poorest and most backward caste people in Nepal. They are born in poverty, live in poverty and die in poverty. However, their traditional work is working in leather. They are giving up their traditional occupation because they cannot fulfil their basic needs by their traditional occupation. Very few and only seldom take part in leatherwork. They are engaged in waged labour, and some are engaged in the agricultural sector. However, they do not have sufficient income to fulfil their survival needs. To get food, they work very hard. They have a weak economy. They face illiteracy, malnutrition, high infant mortality, maternal mortality and poor health.

Due to modernization and urbanization, Chamars have changed their traditional pattern of life. By considering this fact, this study focuses on the following research problems.

- i. What is a socioeconomic condition of Chamar?
- ii. What are the conditions of their traditional occupation?
- iii. What are the livelihood diversification practices of Chamar?

### **1.3 Objective of the Study**

The study's general objective is to analysis the lifeworld of chamar community at Sakhuwaparsauni RM-5 Mahuwan in Parsa district in the context of changing Nepalese society. The specific objectives are:-

- i. To examine the socioeconomic situation of chamar community
- ii. To assess traditional occupation practice of chamar community
- iii. To analyze the livelihood diversification practices of Chamar community

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

All the Nepalese villages are affected by numerous problems, including racial discrimination, unemployment, illiteracy, malnutrition, lack of food and clothing, and the high magnitude of poverty in rural households, which poses serious problems for the planners and the poor villagers.

Nepal still faces the problem of narrowing the gap between haves and have-nots. Despite the efforts of the government to provide an equal share of benefits of its development activities to deprived sectors of society, the primary needs that lie ahead are to help these communities by broadening their perception, raising their economic level and education level, taking part in the mainstream of national life with dignity and with a sense of belonging.

Thus, this study aims to present information about the lifeworld of the Chamar community. The study's results may also be helpful for policymakers about the upliftment of socioeconomic as well as other development programs in the regions.

## **1.5 Limitation/Delimitation of the Study**

Everything has its limitations. This study also has research demarked within a specific area that is supposed to be scientific and systematic. The socioeconomic status of a community shows the living conditions of people in that community. They must have undergone specific changes in technology, communication, transportation education, and their interaction with different cultural groups. Similarly, urbanization, modernization, acculturation, enculturation migration and population size have undoubtedly affected the society's socioeconomic condition. Thus, Chamars are also affected by these factors and will change in their subsistence economy, occupational composition and changing social and cultural patterns and lifestyle of Parsa's Chamars. The main aim of this study is to find out the lifeworld of Chamars in Sakhuwaparsaumi RM-6 Mahuwan. However, it is supposed that this study would represent the study relative to this area. It is also a micro-level study which attempts to explore the lifeworld of Chamars.

- a. This study is limited to the Sakhuwaparsaumi RM-6 Mahuwan in the Parsa district. Therefore, the studies could not be generalized Chamar community throughout the country.
- b. This study is an academic case study. Therefore, a large area could not be incorporated into the study.
- c. Simple statistical tools will be used to analyze the data obtained.
- d. The findings of this study may or may not be applicable at the national level but are relevant in some micro perspective.

## **1.6 Organization of the Study**

The study has been organized into five chapters. The first chapter discusses the General background of the study, the Statement of the problem, the Objectives of the study, Significance of the study, De/limitation of the study and organization of the study. The second chapter contains presents the Review of literature. The third chapter contains the Methodology adopted for the study in which various methods of data collection and analysis are described. The Forth Chapter contains describes the setting the study area as well as lifeworld of the Chamar community in the study area



and discusses the livelihood diversification of Chamar peoples. Finally chapter fifth presents the summary and conclusions of the study area.

CHAPTER – II  
**REVIEW OF LITERATURE**

**2.1 Conceptual Review**

**2.1.1 Chamar**

Nepal is inhabited by diverse ethnic groups. It is a mosaic society and it is rich in its ethnic and cultural diversity. But many communities and sections of society are still weak and lagging behind in different aspects.

On the basis of Hinduism, Nepali caste system is divided into four varnas: Brahmin, Chhetri, Vaishya and Shudra. In this system, high castes are placed at the apex of the caste hierarchy and low castes on the lower stratum. Similarly, various prejudices and discriminations had started as; there were the introduction of four varnas and eighteen castes in the regime of Lichhavi in Kathmandu and Shakya regime in Kapilbastu (NDC, 2060). Later on, King Jaystithi Malla divided Nepali caste system into four varna and thirty six castes on the basis of occupation. Ram Shah also started such social system in the Gorkha state.

The Muliki Ain published by the king Surendra Bir Vikram Shah Dev in 1910 B.S. classified the castes into four main categories. These main categories of the recognized castes are presented in the following table.

Table No. 2.1

Hindu Caste System

Dagadhari	Dwiee born caste (literally thread wearing caste)
Matawali	Alcohol drinking caste (not wearing scared thread)
Pani Nachalne (chhoi, chhita halnu neparne )	Castes from whom water cannot be accepted, but whose touch does not require aspiration of water.
Pani nachalne (chhoi, chhita halnuparne)	Untouchable castes

*Source:* Muliki Ain 1910 B.S.

But, the Muliki Ain published by the King Mahendra Bir Vikram Shah Dev in 2020 B.S. eliminated all discriminations on the basis of castes (Muliki Ain, 2022).

Historically, Nepal social holds deep rooted in the Hindu caste system, with hierarchy of different groups of people within the system. Dalit or untouchables are one of the groups of people with in this Hindu caste system whose socio-economic and political conditions are lowest compared to other groups of Nepal.

In the past, Dalit were derogatory referred as 'untouchables', 'oppressed classes', 'downtrodden', 'exploited social class', 'lowcaste', etc. Indeed, the term Dalit originates from a Sanskrit word 'dal' which means 'to split' crack and open. Dalit means, according to Sanskrit scripture, things or persons, who are cut, split, broken or torn as under, scattered or crushed and destroyed. In both Nepal and India, however, the use of term is very recent and it symbolizes a struggle for reorganization of self-identity, expression of historical reality of oppression due to caste-based untouchability and occupations and a determination for creation of egalitarian society (Bhattachan et. al, 2003).

Historically, the so-called 'high caste' people of India gave insulting names to Dalits that includes Dasa, Dasysa, Raksasa, Asura, Avarna, Nisada, Panchama, Chandala, Harijan and Untouchable. The British rulers named them as the Depressed classes and 'the scheduled caste, the word Dalit is used in both India and Nepal (Thapa, 2005:104).

One of the hierarchy orders of caste is untouchability. Our society is improving its hierarchical order of caste system day by day .It is a system, which has invited worth of social reformers and has become legally abolished .It has become a social course. So many steps have been end this caste system from society but so far all efforts in this regard have not yield desirable results .The untouchability or Dalit imposes certain restrictions on the untouchables that stand on the way of their social, economic and political development.

It is very difficult to give a clear definition of untouchability .The untouchability prefers group of prejudices and discrimination the social inhabitation of touch emerging from the characteristic of Hindu caste system. Sah (2005: 66) has defined the term untouchable castes are those who suffer from various social and political

disabilities many of which are traditionally prescribed and socially enforced by higher castes.

According to Manu the Hindu law giver, practice of pratilima marriage was the cause for the origin of untouchability. Children born of such marriages were called 'Chandals'. The Chandals was the progeny of the Union of Brahmin female with a 'Sudra' male (Rao, 1990:645).

According to Koirala (1998), Dalit or Untouchable refers to 'a group of people, who are religiously, culturally, socially and economically oppressed, who could belong to different language and ethnic groups'. According to Dalit commission (2060), there are 23 castes lies under Dalit. Which are as follows:

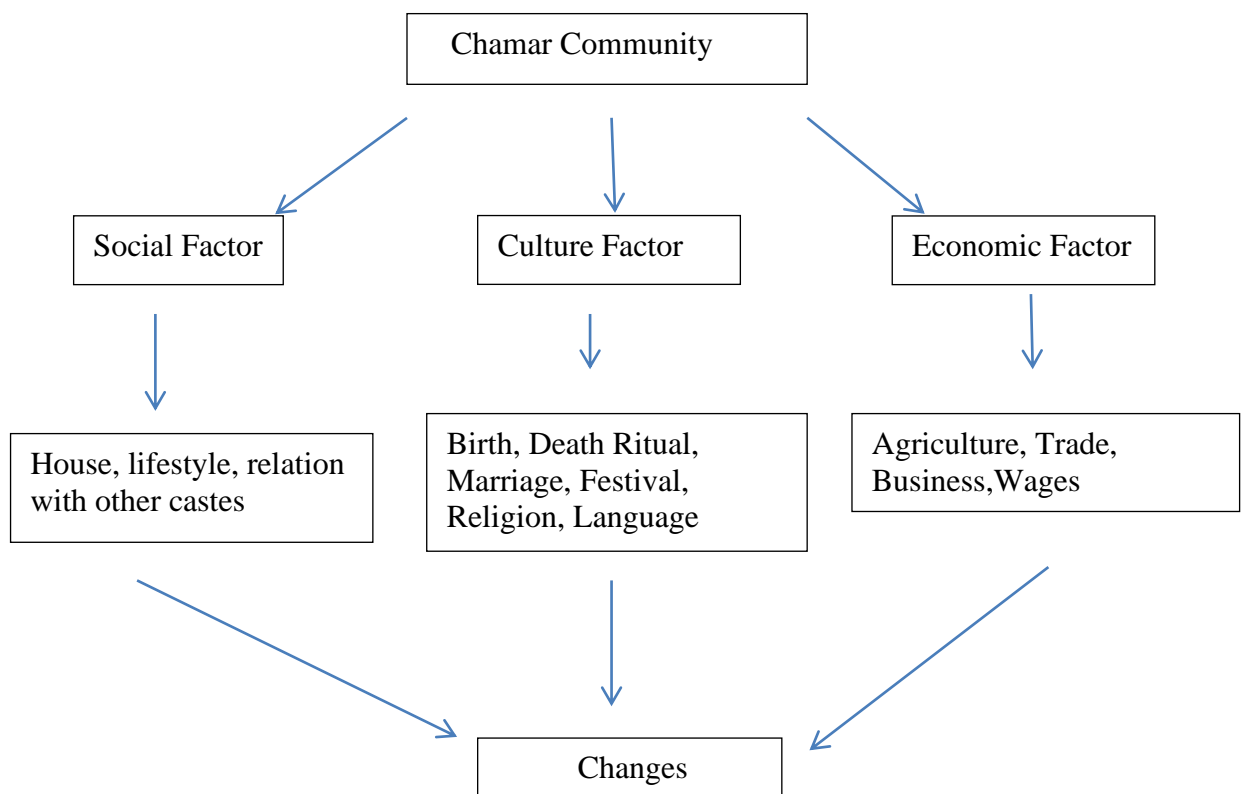
Lohar, Kami, Kasai, Badi, Kusule, Chayama, Dhobi, Dusadhn, Battar, Mushar, Satar, Sunar, Damai, Sarki., Gaine, Kuche, Chamar, Paswan, Tatma, Khatbe, Santhal, Halkhor. Chamars belongs to Indo Aryan family at the time of the beginning of the establishment of civilizations on the sides of Ganga and Jamuna rivers. The origin of Chamar, or Chambhar, the name of the leather working caste, is derived from a Sanskrit word meaning working in leather. We can say that the word 'Chamar' has taken from the word 'Charmakar'. 'Charma' means leather and 'Kar' means worker. So, the 'Chamar' is derived from the word 'Charmakar' (Subedi, 1998). They know about agriculture except animal keeping. The kirat who were living widely in the lap of Himalayas were of same natured and also unknown to language in the eye of Aryas. So, Aryas named them 'Kirat' which is a Sanskrit word. When Aryas entered on the region of Kirat, they knew to tame goats and sheep. They were spread towards the east from the region of Ganga till B.C. 600. They are supposed to enter into Nepal at the beginning from south and west. Big eye was the distinctive character of Aryans, which differ from Mangolians. The 'Khashes' of Nepal were the branch of Aryans.

Chamar is a Dalit community classified as a Scheduled Caste under modern India's system of affirmative action. They are found throughout the Indian subcontinent, mainly in the northern states of India and in Pakistan and Nepal. Chamars are the indigenous people of the Terai region of Nepal. They are generally of the black skin. According to Hindu caste system, chamars are one of the untouchable castes of Sudra category. Their traditional occupations were leather work, drummer, dumping the dead animals and serving as midwife.

### 2.1.2 Conceptual Framework

The identity of the Chamar community is measured by socio-cultural, economic and demographic factors which determine the social status of Chamar. Access to resources, opportunities and mobility in such a society is determined by education and chances of participation in social activities, which finally influences social status. Economic variables such as ownership of land, employment and economic status play essential roles in building self-confidence, which directly influences the Chamar status in the community.

Figure 1: Socio-economic Position of Chamar



Source: Socio-economic Status of Dalit Community: An Evidence from Nepal

As shown in the conceptual framework above, this study tries to examine the position of Chamar people taking into account the linkage of different factors. Framework for Understanding Chamar Community Identity and Social Status:

**Multidimensional Nature:** The framework recognizes that the identity and social status of the Chamar community are multifaceted and cannot be attributed to a single factor. Instead, it considers various dimensions, including socio-cultural, economic, and demographic factors.

**Socio-Cultural Factors:** This dimension acknowledges that cultural traditions, customs, and social norms specific to the Chamar community can significantly impact their identity and social standing. How the Chamar community is perceived and treated by others in society plays a role.

**Economic Determinants:** Economic factors, such as ownership of land, employment opportunities, and overall economic well-being, are central to the framework. These variables influence not only the Chamar community's livelihood but also their self-confidence and social status.

**Demographic Aspects:** Demographic factors, including age, gender, and population size, are considered. These factors can lead to different experiences and roles within the Chamar community, which can, in turn, affect their social identity.

**Access to Resources and Opportunities:** The framework emphasizes that limited access to resources and opportunities can result in disparities in social status within the Chamar community. Unequal access to educational, economic, and social resources can hinder social mobility.

**Role of Education:** Education is identified as a critical factor that can empower individuals within the Chamar community. It equips them with knowledge and skills, enhances their opportunities for upward mobility, and can positively influence their social standing.

**Participation in Social Activities:** Active participation in community events, organizations, and social networks is seen as a means through which Chamar community members can assert their presence and influence. It contributes to their social identity and status.

**Self-Confidence:** Economic variables, such as stable employment and economic status, are noted for their potential to build self-confidence among community members. This self-assurance can affect how they interact within their community and society at large.

**Overall Social Status:** The framework posits that all these factors collectively shape the Chamar community's overall social status within the broader society. It recognizes that these elements are interconnected and mutually reinforcing.

In essence, this framework provides a comprehensive perspective on the factors that influence the identity and social status of the Chamar community in Nepal. It highlights the complexity of these dynamics and underscores the importance of considering multiple dimensions when analyzing the social standing of marginalized communities.

## **2.2 Empirical Review**

Different scholars both national and foreign have carried out various ethnographic studies in Nepal. Among them Bista is that indigenous pioneer, scholar who has given a lot of contribution to the field of ethnographic study. His book “People of Nepal” is one of the masterpieces of literature on ethnography. He has discussed about lots of ethnic groups in his book.

Similarly, “Sabai Jatko Phulbari” (Bista, 2030) is another book of his, in which he has given the ethnography of different people. Bista has given a short ethnographic study of the people of Chamar in his book, “Mechi Dekhi Mahakali Samma” (2031, vol-I, II, III, IV). However, there is also lack of detailed information about the socio-economic status of Chamars as well as other untouchables.

Macfarlane and Gurung (1990), both have studied on “Gurungs of Nepal”, which is mile stonework in the field of ethnography. In this book different aspects of Gurungs, such as economic organization and socialization, social hierarchy, religion and festivals, village political organization, phase of life etc. are described in detail.

Nepali (1965), in the book “The Newars”, has given as ethnological study of the Newars, a Himalayan community of Nepal. The book has given a good ethnography of Newars in different aspects. Caplan (1970) has studied village of eastern Nepal, where he studied the changing relation between members of indigenous tribes, the Limbus and the high caste Hindu groups, the Brahmins.

Regmi (1971) has studied on “Dhimal”. His work is also a milestone in the field of ethnography. In this book, different aspects of Dhimals, such as economic organization and socialization, social hierarchy, religion and festivals, village political organization, phase of life etc. are described in detail.

Gurung (1989) has studied on "Chepang". In this book, the writer has given detailed ethnographic pictures of Chepang, a minority group in Nepal. He has traced a continuity and change in Chepang regarding their social ecology, economy, religion, family, marriage and kinship systems.

Shephord (1982) has written the book "Life among the Magars", in which, the writer describes the socio-economic as well as cultural/religious factors of magars. Regmi (1990), in his book "The Gurungs, Thunder of Himal", has prepared across cultural study of a Nepalese ethnic group, the Gurungs. He has described the bravery and glorious culture of Gurung. Tamang (2051 B.S.), has published a beautiful book "Tamang Jati" which is an example of ethnographic study in Nepal. In the book Tamang has mentioned about the life activities of Tamangs and their changing process of social life. He has just touched the Chamar in his book.

Subba (1995), in his book "Culture and Religions of Limbu", has given a detailed account of the Limbu culture and religion. Halmerg (1996), in the "order in Parabor" has described the mythiritual and exchange among Nepal's Tamangs very nicely. Luitel (2055 B.S.), has studied on the nomadic Raute in mid-western and far-western of Nepal. His book is one of the milestone works in the field of ethnographic studies. The social life, their hierarchy, religion and festivals, social change etc. are analyzed in the book. According to Luitel, there is less or more change in their custom and daily life.

Similarly, Gautam and Thapa's (1974) books, such as "Tribal Ethnography" (vol. I & II) etc., are also excellent references to ethnography. These books have traced some untouchable castes of Nepal. Badi, Dom, Gaine, Kami, Musahar, Charar (Sarki), etc. – the so-called untouchable castes – are described in those books. Gautam and Thapa have argued about Chamar (Sarki), adding further, "The Chamar (Sarki) is an occupational tribe and can be found in most areas of Nepal. Due to their profession, they are as widely spread out as their relatives, the kami and Damai."

A research prepared by Sharma, Chhettri, & Rana (1994) entitled "A Modest Study of Current Socioeconomic Situation of the Lowest Status Caste and Tribal Communities in Nepal" is a book in which all types of problems of untouchables are well presented.

Some heart-touching types of discrimination based on caste are given in the book. For example, one is given below:



"An untouchable teacher in Kailali was not sent away from his village school to Dhangadi on deputation because he ordered the students of higher castes and untouchable caste to sit together in luncheon provided under the nutrition food program. The school inspectors were satisfied with his technique and quality, but the headmaster, a Brahmin who did not accept this value, influenced the District Education Officer against the teacher later, the luncheon program itself was dropped" (Sharma, Chhetri & Rana, 1994).

Similarly, A research prepared by Bhoj Raj Kareriya (2010-2011) entitled "Socio-economic Status of Dalits of the Western Tarai Villages, Nepal. The article discusses the socioeconomic status of the Dom or Dalit community in the Tarai region of Nepal. The Dom community, considered untouchable according to the Hindu caste system, faces economic exploitation, political voicelessness, social humiliation, and educational backwardness. The study focuses on four villages in the Rupandehi district and examines various aspects of their socioeconomic condition, including occupation, income sources, landholding, food sufficiency, and social adaptation. The article also addresses issues of social exclusion and suggests measures for improving the living standards of the Dom community. The conclusion summarizes the study's main findings, emphasizing the socioeconomic challenges the Dom community faces. It highlights the need for awareness programs, effective implementation of constitutional provisions, and policies to address social exclusion and improve the rights of minority Dalit groups.

The above example shows so much discrimination against the untouchables, and a thorough study should be done. However, unfortunately, this is not happening. Unless their actual situation is solved, exploitation and discrimination of untouchables remain forever.

Although unique books are unavailable, some students with master's degrees in TU have written dissertations on the untouchable.

Pokhrel (1997) and Pokhrel (1998) have written the thesis about "Musahar", who are known as achhut (untouchable), and their social status is inferior in Nepalese society. The researchers have provided some socioeconomic status of Musahar in changing situations. About Dum, Shrestha (1998) has written on the Socioeconomic dimension and fertility behaviour of the women in Biratnagar sub-metropolitan city. Similarly,

Thakur (2059) has prepared "Dum Jatiko Samajik, Samskritik Tatha Arthik Avastha Ek Adhyayan", whose social status is inferior in Nepalese communities. Their traditional profession is to clean dirty places like toilets.

Karma (2002) has prepared a thesis on "Age at Marriage and Fertility about Dusadh", which is limited to Sarlahi district, in which the researcher has portrayed the marriage and fertility behaviour of the Dusadh people.

Some foreign writers have tried to write about untouchable castes, but they are not based on ethnographic studies.

Bista (1967), a renowned anthropologist, is also silent in his books about the Chamars. In his book, "Peoples of Nepal", he says- "Chamars have been charged with involving in dirty and musical works in the community and eating any animals' carcasses, except for that of a dog, cat or horse. The Chamars play drums in the wedding band. The four volumes of "Mechi Dekhi Mahakali Samma" (1975) have given brief information about Chamar.

Similarly, "Socioeconomic and Demographic Impact on Fertility of Chamar of Dhanusha" (Yadav, 2001), which is another dissertation of degree, has correlated the age of women and duration of marriage, which are found to be positively associated with fertility. In contrast, age at marriage is found to be negatively associated with fertility. Similarly, childbirth experience and the desired number of children are positively related to fertility, but education and income are inversely associated with fertility. The occupational status of people has played a significant role in lowering fertility.

Adhikari (2002) has written a thesis on "Poverty in the Chamar community of the Siraha District", which is a dissertation of degree, has portrayed the poverty of Chamar and presented the situation of the Chamars. In the research work, Adhikari has clarified that the Chamars are born in poverty, live in poverty and die in poverty.

Similarly, Subedi (1998), Shah (2005) and Gupta (2005) have prepared the thesis, "The Socioeconomic Impacts on the Chamars", in which they have drawn a picture of changing condition of the socioeconomic impact of Chamars. During an extended period, the leather workers and village guards had become scarce and gradually shifted away from their traditional occupation. They now depend primarily on agriculture and labour. Ghurje (1969) has given some accounts about Chamar. In his

book "Caste and Race in India" he says, "The Chamars, leather workers of Maratha country have Ahir as one of their sub-caste. The Chamars of the central provinces have a sub-caste named KorChamar, said to be the descendants of alliance between Chamar and Koris or weavers" (Ghurje, 1969).

Similarly, the book highlighted the Chamars of Uttar Pradesh, Bihar and Bengal (Ghurje, 1969). The book has traced the context of the Vedic age, Manusmriti and Rajatarangini about Chamar. About Chamar, Hutton (1963) says in his book "Caste in India", "The Chamars of Chattisgarh, though belonging to that exterior caste of leather worker whose touch is polluting the castes of Hindus, are here cultivators tilling the land whose women have a great reputation locally for their handsome features."

"The Chamars are hereditary leather workers who cut and dry skins, make shoes, sandals and water bags and do tanning where a Dhor population is not to be found. They are relatively well off economically and are rated the highest in the ritual hierarchy among the Harijan" ( Patwardhan, 1973).

About the settlement of Chamars, Sherring (1974) says in his book "Hindu Tribes and Castes vol. II" that Chamars cover nearly one-fourth of all the inhabitants of Bilaspur, where they have been settled for so many centuries that have no tradition of any other home." About their tanning system, the same writers say that the system of tanning pursued by the ordinary village Chamar is of the most primitive kind; the skins are placed in the pit and covered with water containing lime (Chuna) and impure carbonate of soda (Sajji); after ten days they are taken out and the hair removed with an iron Scraper (kauri). They are again removed, sewn up in the form of a bag, which is again filled with the bark solution, and hung on a tree or stand. This process lasts five days when the tanning is complete (Crooke, 1974).

Thus, different scholars have written different books about Dalits. Moreover, the government has been practising different legal provisions and programs for Dalit and oppressed people to uplift their status. The government sector and different NGOs/INGOs, CBOs, NDC have also been working in different fields. However, the programs and plans did not meet the special Dalits living at the grassroots level. So, the Dalit (Chamar) community in Nepal is very pathetic. In the name of Dalit, the

higher-level people are getting benefited more and more and getting richer and richer day by day.

### **2.3 Policy Review**

Right to equality is guaranteed in a modern democratic state to check any form of discrimination among its citizens. In Nepalese constitution (2015), which is the main body of legality, it has been stated in its prologue that the main objective of the constitution is to provide everlasting social, political and economic justice to all the citizens. Besides this, the following provision in favour of Dalit and oppressed people is made.

The Constitution of Nepal, 2015 (2072), establishes fundamental rights that are central to the promotion of equality and human dignity.

Article 18 establishes the right to equality, ensuring that all citizens are equal before the law, and no discrimination is allowed based on various factors, including origin, religion, caste, sex, and more. Special provisions can be made for the protection and empowerment of marginalized groups.

Article 24 addresses the right against untouchability and discrimination, prohibiting any form of discrimination on grounds of origin, caste, tribe, or occupation. It also mandates that goods and services should not be restricted based on caste or tribe, and it bans acts or ideologies that promote discrimination.

Article 40 specifically focuses on the rights of the Dalit community. It emphasizes their inclusion in all state bodies, provides for free education with scholarships, health, and social security, and protects their traditional knowledge and skills. Landless Dalits are entitled to land, and provisions for housing are also made. The facilities provided by Article 40 are meant to be distributed equitably among Dalit communities, including men and women.

Overall, this section of the Nepalese Constitution aims to ensure equality, protect against discrimination, and promote the welfare and empowerment of marginalized communities, particularly the Dalit community. It underscores the commitment to social justice and inclusivity in Nepal's legal framework.

The Constitution of Nepal, 2015 (2072), outlines Directive Principles and Policies of the state that are central to the promotion of equality and human dignity.

-The social objective of the state shall be to establish and develop, on the foundation of justice and morality, a healthy social life, by eliminating all types of economic and social inequalities and by establishing harmony amongst the various castes, tribes, religions, languages, races and communities.

-The state shall, while maintaining the cultural diversity of the country, pursue a policy of strengthening the national unity by promoting healthy and cordial social relations amongst the various religions, castes, tribes, communities and linguistic groups, and by helping in the promotion of their languages, literatures, scripts, arts and cultures.

-The state shall pursue a policy which will help promote the interest of the economically and socially backward groups and communities by making special provisions with regard to their education, health and employment.

-The state shall, in order to secure justice for all, pursue a policy of providing free legal aid to indigent persons for their legal representation in keeping with the principle of the Rule of law.

The Local Self Government Act 2074 (LSGA) has been set the provision for Dalit and neglected communities for formulation of village council, municipality council and district council, and plan formulation as well. Similarly, the prologue of same act has also been stated in the favour of Dalit.

Nepal has ratified 16 different international treaties and conventions such as- The universal Declaration of Human Rights (1948), international Convention on Discrimination of all forms of Racial Discrimination (1965), Covenant on Civil and political Rights (1966), International Covenant on Economic, Social and Cultural Rights (1966), etc. (INSEC, 2003). It has shown positive commitment internationally for implementing these instruments. The international laws to which Nepal is a state party and the Universal Declaration of Human Rights, 1948 have specified the following obligations for the state for uplifting the status of deprived and weak section of the population.

The Universal Declaration of Human Rights (1948) sets out fundamental principles that are central to the promotion of equality and human dignity. Article 1 asserts the right to equality, emphasizing that all individuals are born free and equal in dignity

and rights. They possess reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2 addresses freedom from discrimination, stating that all rights and freedoms outlined in the declaration should be universally accessible without any distinctions based on race, color, sex, language, religion, political or other opinions, national or social origin, property, birth, or other status. Importantly, this extends to the political, jurisdictional, or international status of the country or territory to which an individual belongs.

Article 7 reinforces the right to equality before the law, asserting that everyone should receive equal protection under the law without discrimination. It also prohibits any incitement to discrimination.

Additionally, the International Convention on the Elimination of All Forms of Racial Discrimination (1965) plays a pivotal role in addressing discrimination, particularly against Dalits. Article 1 defines racial discrimination, while Article 2 outlines the responsibilities of states in improving the conditions of marginalized communities. Articles 3, 4, 5, 6, and 7 underscore the need for immediate, necessary, and effective actions to address discrimination and promote equality.

In the context of national development plans, the Tenth Five-Year Plan (2002-2007) includes provisions aimed at uplifting Dalits and other marginalized communities. Chapter 28 of the plan articulates a long-term vision focused on empowering these communities based on principles of equality and self-respect. The plan's objectives are to empower Dalits and enhance their access to development efforts.

The strategies of the Tenth Five-Year Plan address the historical social and economic disadvantages faced by marginalized communities. These strategies include: Identifying and addressing social oppression and discrimination against oppressed, downtrodden, and neglected communities through economic and social development.

Promoting the social and economic empowerment of marginalized communities, bringing their knowledge, skills, and intelligence into the mainstream development process. Modernizing traditional occupations of marginalized communities and making their products competitive, with a focus on marketing and access to national productive resources. Emphasizing programs that promote social dignity for Dalits

and marginalized communities while ensuring equitable access to national resources and opportunities.

This comprehensive approach seeks to promote social justice and contribute to overall social development by addressing the unique challenges faced by these communities.

In brief, though the caste-based occupation was the major means of livelihood for Dalit populations up to couple of years ago, it has been gradually disappearing over the years primarily due to three reasons: i) they themselves think that their occupation has lower social prestige and demeaning socially; ii) young educated Dalit boys and girls do not like to follow their fathers' foot-steps, and iii) they are finding difficulty in competing with the open market which is supplying various types of similar goods depending upon the needs of the customer (Chhetri, 1999).

The overall economic activity rate, according to 1991 census, is 63.6 percent of the total Dalit population aged 10 years and above, which is slightly higher than the national average (57%). Similar pattern is found for both male and female Dalits. Economic activity rate is also higher among Hill Dalits (65.8%) than that of total Dalits and even higher than the national average. This is so for both sexes as well, whereas, it is slightly less among Tarai Dalits (57.4%) than the national average. The notable thing among the Tarai Dalits is that males' economic activity rate is higher than females' in all categories. This clearly shows that male involvement in diverse economic activity is considerably higher, whereas female involvement is lower indicating that females are more dependent on males. Except Dhobi, all Tarai Dalits have the rate of 80 per cent or more, which no Hill Dalits have.

In view of the above situation of the Chamar peoples of different cultural groups, it would be desirable to see the socio-economoc status in the changing context of Tarai Dalit in in Nepal.

## **CHAPTER – III**

### **METHODOLOGY**

Methodology is the process of completing the study. Methods and techniques of data collection and analysis methods have been used in the methodology. It describes the essential and experienced view for all academic work of the study. It clarifies the concept and gives the way of the study. This is a comparative study which uses both qualitative and quantitative methods.

#### **3.1 Research Design**

The study has based on descriptive as well as analytical design. Being a descriptive work, it does not have any formal hypothesis regarding lifeworld of Chamar in Parsa district. The main focus of the study is to find out and analyze the lifeworld of Chamar community of Mahuwan Village in Sakhuwaparsauni Rural Municipality, Parsa through the description of institution, social organization and economic condition of Chamar people.

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

The study area is selected at Mahuwan in Sakhuwaparsauni RM-5 of Parsa District, which is situated in southern part of Parsa district and the name of village is Mahuwan. Mahuwan has only one tole for the study area Majority of the Madheshi caste/ethnic groups like Yadav, Chamar, Shah, etc. have been stayed in the Village. Which is situated as study area because of the following reasons: The socio-economic condition of Chamar community of this village is measurable in comparison to other castes. Any researcher and government agencies did not studied about this community. This study area is easily reachable for the researcher to collect primary data for research.

#### **3.3 Nature and Sources of Data**

The study has used both the primary data as well as secondary data. Primary data has been collected from the field survey through household survey, key informant interview, observation and focus group discussion.

Secondary data has been collected through Government Report, NGOs/INGOs report, VDC office, and other available sources, books, relevant literature and journals about the Chamars. This secondary information is helpful to check the validity and



reliability of empirical data. However, the study has been mostly based on the primary data.

### **3.4 Universe, Sample and Sampling Procedure**

During my visit it was informed that there are altogether a total of 195 households of Chamar people in Sakhuwaparsaumi RM-5 Mahuwan of Parsa which is universe of the study . A sample survey of 127 chamar households has been carried out. In the total household, 65% household has been selected randomly. Among the selected household, 127 respondents has been interviewed.

### **3.5 Techniques and Tools of Data Collection**

Both quantitative and qualitative data have been collected in this study. To collect primary information, both sample and census methods were used

#### **3.5.1. Household survey**

To generate accurate and realistic data, a structured questionnaire has been prepared. Thus, the questionnaire has been filled out by the respondents of the sample household head. Hence, the required information was collected. The researcher administered the questionnaire to the selected Chamars people (community). It was taken some days to conduct the questionnaire survey. Socioeconomic information with different variables was included in many questions. The format of household survey questionnaire has been attached in annex I.

#### **3.5.2. Field Observation**

Participate observations were applied to get additional information on the chamar community for the study. Generally, this observation was to collect human behaviour and information on the interaction of the chamar community regarding their house structure, settlement pattern ornament and behavior. The format of checklist for observation has been attached in annex II.

#### **3.5.3 Key Informant Interviews**

The primary data also has been collected from key informants using the semi or unstructured interview method. The local school teacher, intellectual person of village and senior citizens of the community are selected as key informant in order to collect information through interview about socio-economic condition of Chamar of the

study area. The format of key informant interview guideline has been attached in annex III.

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

The collected information was processed scientifically. Information is analyzed with the help of computer software like Excel and manually. Different tables were prepared for different socioeconomic variables. Mathematical calculations, statistical operations, and tests were performed for qualitative information. Qualitative information will be adopted descriptively. To visualize information, different maps, diagrams and charts were prepared.

## CHAPTER – IV

### DATA ANALYSIS AND INTERPRATATION

All collected data from field was edited, coded, classified and presented in the form of the table and figure. This chapter has been organized under the following headings.

4.1 Socio-economic Profile of Chamar Respondents

4.2 Socio-economic Profile of Chamar Household

4.3 Traditional Livelihood Practice

4.4 Livelihood Diversification Practices

#### 4.1 Socio-economic Profile of Chamar Respondents

This chapter attempt has been made to describe the socio-economic and demographic characteristics of the Chamar Respondents covered by the study area. The first section presents the household structure of Chamar, and secondly, brief socio-economic of the sample households.

##### 4.1.1 Age Structure

The respondent is important aspects to collect the various data or information for the study. In the study area 127 Chamar household are existed. The respondent age composition of the household has been taken into consideration that was given overall information to the researcher. The details of the distribution of the respondent are presented in Table 4.1.

Table 4.1: Age Structure of Respondents

Age	No. of Respondent	Percent
Below15	0	0
16-29	17	13.39
30-45	72	56.70
46-60	37	25.19
61 above	6	4.72
Total	127	100.0

Source: Field study, 2023

In this dataset, we have information about the age distribution of a sample population, with corresponding frequencies and percentages. The total number of data points is 127, and we can draw several conclusions and summarize the findings based on this data:

**Age Distribution:** The dataset covers a wide range of ages, from 20 to 65. The most common ages in the sample are 30-45 (56.70%), 46-60 (25.19%), and 61above (4.72%), suggesting that these age groups are relatively more represented in the population.

**Youth Representation:** Age groups in their early twenties, such as 20, 22, and 29 years old, have lower representation, each accounting for only 13.39% of the sample. This indicates that the population sample may not be as skewed toward younger individuals.

**Total Population:** The total number of individuals in the sample is 127, with each age group contributing to the overall distribution.

In summary, this dataset provides insights into the age distribution of the sample population, with a range of ages represented. It highlights the most common age groups as well as those that are less prevalent. This information can be valuable for demographic analysis, marketing strategies, or any other applications where understanding age distribution is relevant.

#### 4.1.2 Sex Structure

Table 4.2: Sex Structure of Respondents

Age	No. of Respondent	Percent
Male	100	78.75
Female	27	21.25
Total	127	100.0

*Source: Field study, 2023*

In addition to the age distribution, we now have information about the gender distribution within the same population. Here are some conclusions and a summary based on the gender data:

The classification was based on the role expectations in general maturity of respondent by male and female. This table provides a clear breakdown of the gender distribution among the respondents, with the majority being male (78.75%) and the minority being female (21.25%) out of a total of 127 respondents.

#### 4.1.3 Origin Structure

Table 4.3: Origin of Respondents

Type of Living	No. of Respondent	Percent
Ancestor living	127	100
Migrants	0	0
Total	127	100

Source: Field study, 2023

In this dataset, we have information about the age distribution of a sample population, with corresponding frequencies and percentages. The total number of data points is 127, and we can draw several conclusions and summarize the findings based on this data: It appears that all respondents in the dataset fall into the category of "Ancestor living." There are no respondents categorized as "Migrants" in this dataset. Based on this information, we can make the following conclusions and summary:

Living Arrangement: 100% of the respondents in this dataset have their ancestors living with them. This suggests that none of the respondents fall into the category of "Migrants."

#### 4.1.4 Marital status

Table 4.4: Marital Status of Respondents

Marital	No. of Respondent	Percent
Married	103	81.11
Unmarried	9	7.08
Widow/widower	15	11.81
Total	127	100

Source: Field study, 2023

The table we have provided contains information about the marital status of respondents in a dataset. Here's an explanation of the table: In summary, the table demonstrates that the majority of the surveyed individuals are "Married" (81.11%), with smaller percentages falling into the "Unmarried" (7.08%) and "Widow/Widower" (11.81%) categories. This data provides valuable insights into the marital status distribution within the respondent population.

#### 4.1.5 Occupational Structure

Occupation is that factor which helps to improve socio-economic status of the people. In Mahuwan Village, major occupation is their traditional farming. However, they are shifted in many kinds of occupation like service, business, etc.

Traditionally the Chamar main occupation is leather work. These days leather work cannot support them for their livelihood and they were sifted in agricultural works. But agriculture is still the main occupation of Chamar in the study area. Besides agriculture, the Chamar take on the occupation like teacher, livestock keeping, daily wages labour, service, etc. In the occupational cases, generally, population in between the age of 15-59 years is considered economically more active in Nepal. It means that below 15 and above 60 aged groups is considered dependent population. However, in rural setting of Nepal above 6 years' population is also actively involved in economic activities like household chores and agricultural activities. In Mahuwan Village, 6-10 years old children provide crucial assistance to their parents in household, agriculture and livestock hearing sectors. They begin helping their parents with domestic work as well as agricultural tasks. The occupation distribution of the Chamar household populations are as following table 4.5.

Table 4.5: Occupational of Respondents

Occupation	No of Respondents	Percent
Agriculture	46	36.22
Daily wages	66	51.97
Driver	4	3.14
Business	7	5.53
Teacher	4	3.14
Total	127	100.0

Source: Field study, 2023

Table 4.5 shows that daily wages was found as the major occupation for household source of income for daily wages was 51.97% households. Similarly, agriculture was second main occupation for household income (36.22).The other occupational sources of income include job/service respectively. "Business" and other occupations like "Driver" and "Teacher" have lower representation, collectively accounting for 12% of the total. This implies that while these occupations are present, they are less prevalent than daily wage and agriculture-related work.

#### 4.1.6 Educational Structure

Table 4.6: Educational Structure of Respondents

<b>Education</b>	<b>No of Respondent</b>	<b>Percent</b>
Illiterate	80	62.7
Primary	19	15.1
Secondary	28	22.2
Total	127	100.0

*Source: Field study, 2023*

Now, we have information about the education distribution within the same population. Here are some conclusions and a summary based on the education data:

Education of respondents in the given table was divided into three sections. Illiterate: The largest group in the sample, with 62.7% of respondents, is categorized as "Illiterate," indicating that a significant portion of the population has not received formal education. 15.1% of the respondents have completed primary education, which is the next most common level of education in the sample. Approximately 22.2% of respondents have attained a secondary level of education, indicating a smaller but notable portion of the population has received a higher level of schooling.

#### 4.2 Socio- economic Profile of Chamar Household

##### 4.2.1 Age and Sex Structure

Age and sex are important demographic characteristics. Age of an individual denotes one's mental and physical matureness, roles and responsibilities and status in the

family and in the society. Age makes difference in working hours, type of works, mental and physical awareness, responsibility and involvement in decision-making. Sex refers to the biological differences that are universal and unchanging. The sex difference also refers to the gender roles. The people of the community take the sexual division of labour as traditionally granted and make gender specific distinctions between what men and women should do. Thus, age and sex are the most important personal characteristics. In view of this, age and sex composition of the population of the sample households have been taken into consideration.

The population of the sample Chamar households was classified into five age groups, e.g. 0-4 year, 5-9 years, 10-14 years, 15-59 years and 60 and above years. The classification was based on the role expectations in general. The babies, infants and children of upto the age of 5 years were considered as completely dependent population in many respects. The children and adolescents of the age group of 6-15 years were considered economically inactive and dependent population. They were taken as the school going age population. The youths and adults of the age group of 16-59 years were taken as the economically active population. And, the old people above 60 years of age were considered as the economically inactive, at least in the formal sectors. The details of the distribution of the population of the Chamar households by age and sex are presented in table 4.2.1.

Table 4.7: Age and Sex Structure of Households

<b>Age Group</b>	<b>Male(%)</b>	<b>Female(%)</b>	<b>no. of total(%)</b>
0-4	17(2.26)	13(1.73)	30(4.00)
5 – 9	53(7.07)	43(5.74)	96(12.81)
10 – 15	39(5.20)	53(7.07)	92(12.28)
15 – 59	265(35.38)	248(33.11)	513(68.49)
60 above	7(0.93)	11(1.46)	18(2.40)

*Source: Field study, 2023*



The table shows the age and gender distribution within the household population. It highlights that the largest age group is "15-59 years," which comprises the working-age population, representing 68.49% of the total. The "5-9 years" and "10-14 years" age groups also have significant numbers, making up 12.81% and 12.28% of the total population, respectively. The "0-4 years" and "60 years and above" age groups have smaller percentages, indicating a relatively smaller presence in the population.

As shown by the table, in the age group of 0 to 4 year male population accounted for 2.26 percent as against 1.73 percent female. Under the population of 5-9 year and 10-14 year age group 12.27 percent was of males' population, where as 12.81 percent of females'. Under 15-59 age group population were 35.38 percent of males' and 33.11 percent females' respectively. Under 60 and above age group, males' population 0.93% and female's 1.46% could be seen. We could see female Chamar caste population higher than males only in this age group.

#### **4.2.2 Educational Structure**

Education is an important element of life that exposes the bright future of life. It plays a vital role for the development of people, national economy as a whole. It is the principle mechanism or agent for fulfilling the awareness and change of the people. Therefore it is a central to the process of empowering both men and women.

Likewise, educational attainment is the most important factor for the household population which they can face and solve every household problems and so on. For education development, the village has only two primary level community schools. The study area peoples were gone to higher study in near of rural municipality.

The provided data appears to represent educational levels or categories for individuals, categorized by gender. Here's an explanation of the data in research language:

Table 4.8: Educational Structure of Households

<b>Status of education</b>	<b>Male ( %)</b>	<b>Female (%)</b>	<b>Total(%)</b>
Literate	232(30.97)	160(21.36)	392(52.34)
Illiterate	154(20.56)	203(27.11)	357(47.66)
Total	386(51.54)	363(48.47)	749(100.0)
<b>Level of education</b>	<b>Male %</b>	<b>Female %</b>	<b>Total</b>
Illiterate	154(20.56)	203(27.1)	357(47.66)
Primary	89(11.89)	66(8.81)	155(20.7)
Secondary	93(12.42)	77(10.28)	170(22.7)
SLC	28(3.74)	12(1.6)	40(5.34)
Above SLC	22(2.94)	5(0.66)	27(3.6)
Total	386	363	749(100.0)

*Source: Field study, 2023*

As shown by the table 4.8, majority of the Chamar household people (52.34%) were literate and the remaining average half of the Chamar people were illiterate. Among the literate, 30.97% were male and the remaining (21.36%) were female. Among the illiterate people, women accounted for the majority (27.11%) as against the (20.56%) illiterate male. Chamar women are comparatively less literate because the concept of education for women was not in the past and the people were made aware of the concept of education for women since last 10-15 years. As the study shows all the women of older generation are illiterate and all the women of new generation are all literate.

Table 4.8 shows also the data of Chamar household population according to their level of education. Those who have not joined school but they are able to read and write are kept under the 'primary education'. Similarly who have joined school and passed class five examination are kept the category 'primary' level, passed class eight level examination are kept 'secondary', and who have passed 'ten class' examination are kept under the category 'SLC level, and who have passed above SLC are kept under the category Above SLC. Out of total 127 household, there are total population

is 749, only 22 (2.94%) male and 5 (0.66%) female household population has been passed the above SLC level of education. Similarly, 20.7 percent have passed primary level, 47.66 percent have aware by education, and 22.7 percent have attained secondary level of education and 5.34 percent have passed SLC level education of the household population. The educational background of the Chamar population has low literacy rate in male counterpart to female.

### 4.2.3 Membership in Social Organization

Membership in Social Organizations plays a pivotal role in strengthening communities and providing individuals with a platform to address shared challenges and aspirations. Among these communities, the Chamar people, historically marginalized and subjected to discrimination, have found solidarity and empowerment through their involvement in various social organizations.

The provided data appears to represent individuals' participation in various aspects of community and public life, categorized into "Yes" and "No" responses.

#### 4.2.3.1 Participation with Chamar Community

The Chamar Community Organizations play a pivotal role in the lives of Chamar People, offering a platform for empowerment, cultural preservation, economic development, and advocacy. Through these organizations, Chamar individuals have been able to break free from the shackles of historical discrimination and carve out a brighter future for themselves and their communities.

The table has two categories: "Yes" and "No," indicating whether Chamar individuals are participating in Chamar community organizations.

Table 4.9: Participation with Chamar Community

<b>Involvement</b>	<b>Nos. of Households</b>	<b>Percentage</b>
Yes	28	22.3
No	99	77.8
Total	127	100.0

*Source: Field study, 2023*

In this table shows, a total of 127 individuals were surveyed. Majority of the chamar household people 28 (22.2%) were involved in chamar community and actively participate in Chamar community and the remaining 99(77.8%) do not engage with Chamar community.

In summary, this table illustrates the extent of Chamar people's participation in Chamar community organizations. It shows that a relatively smaller proportion (22.2%) of Chamar individuals are actively involved, while the majority (77.8%) are not. This data provides insights into the level of engagement within the Chamar community and its potential implications for community development and empowerment.

#### **4.2.3.2 Participation with Community-Based Organization (CBO)**

Community-Based Organizations have emerged as vital agents of change within the Chamar community, providing a platform for empowerment, cultural preservation, economic development, and advocacy. Through these organizations, Chamar individuals have transcended the barriers of historical discrimination and are forging a brighter future for themselves and their communities. As they continue their journey toward social equality and economic prosperity, CBOs remain instrumental in the empowerment of the Chamar community, fostering resilience, unity, and progress.

The table has two categories: "Yes" and "No," indicating whether Chamar individuals are participating in Community-Based Organizations.

Table 4.10: Participation with Community-Based Organization

<b>Involvement</b>	<b>Nos. of Households</b>	<b>Percentage</b>
Yes	4	3.2
No	123	96.8
Total	127	100.0

*Source: Field study, 2023*

In this table shows, a total of 127 individuals were surveyed. Smaller proportion of the chamar household people 4 (3.2%) were involved and actively participate in Community-Based Organization and majority 123(96.8%) do not engage with Community-Based Organization.

In summary, this table illustrates the extent of Chamar people's participation in Community-Based Organization. It shows that a relatively smaller proportion (3.2%) of Chamar individuals is actively involved, while the majority (96.8%) are not involved. This data provides insights into the level of engagement within the Community-Based Organization and its potential implications for community development and empowerment.

#### 4.2.3.3 Participation with Cooperative

Participation in cooperative societies has emerged as a powerful tool for economic and social empowerment among the Chamar people. Through these cooperative organizations, Chamar individuals are breaking free from the chains of historical discrimination and economic disadvantage. As they continue their journey toward economic self-sufficiency and social inclusion, cooperative participation remains a driving force for positive change within the Chamar community, promoting resilience, unity, and progress.

The table has two categories: "Yes" and "No," indicating whether Chamar individuals are participating in Cooperative.

Table 4.11: Distribution in Participation with Cooperative

<b>Involvement</b>	<b>Nos. of Households</b>	<b>Percentage</b>
Yes	4	3.2
No	123	96.8
Total	127	100.0

*Source: Field study, 2023*

In this table shows, a total of 127 individuals were surveyed. Smaller proportion of the Chamar household people 4 (3.2%) were involved and actively participate in cooperative and majority 123(96.8%) do not engage with cooperative.

In summary, this table illustrates the extent of Chamar people's participation in cooperative. It shows that a relatively smaller proportion (3.2%) of Chamar individuals is actively involved, while the majority (96.8%) are not involved. This data provides insights into the level of engagement within the cooperative and its potential implications for community development and empowerment.

#### 4.2.3.4 Participation in Ward Activities

Table 4.12: Distribution in Participation in Ward Activities

<b>Involvement</b>	<b>Nos. of Households</b>	<b>Percentage</b>
Yes	3	2.4
No	124	97.6
Total	127	100.0

*Source: Field study, 2023*

In this table shows, a total of 127 individuals were surveyed. Smaller proportion of the chamar household people 3 (2.4%) were involved and actively participate in ward activities and majority 124(97.6%) do not engage with ward activities.

In summary, this table illustrates the extent of Chamar people's participation in ward activities. It shows that a relatively smaller proportion (2.4%) of Chamar individuals is actively involved, while the majority (97.6%) are not involved. This data provides insights into the level of engagement within the ward activities and its potential implications for community development and empowerment.

#### 4.2.3.5 Participation in Politics

The Chamars participation in the politics is least. However who participates in politics they also involve only in mass meeting or really but represented at the ward level also. Among the various political parties, CPN-UML/CPN- ML have influenced the Chamar communities .They believe that these parties are for poor. They also believe that these parties will make end the touch ability and caste racial. But nowadays they also don't believe to these parties.

Table 4.13: Distribution in Participation in Politics

<b>Involvement</b>	<b>Nos. of Households</b>	<b>Percentage</b>
Yes	27	21.3
No	100	78.7
Total	127	100.0

*Source: Field Study, 2023*

In this table shows, a total of 127 individuals were surveyed. Small proportion of the chamar household people 27 (21.3%) were involved and actively participate in ward activities and majority 100 (78.7%) do not engage with ward activities.

In summary, this table illustrates the extent of Chamar people's participation in ward activities. It shows that a relatively smaller proportion (21.3%) of Chamar individuals is actively involved, while the majority (78.7%) are not involved. This data provides insights into the level of engagement within the ward activities and its potential implications for community development and empowerment.

#### 4.2.3.6 Other Forms of Participation

Table 4.14: Other Forms of Participation

<b>Involvement</b>	<b>Nos. of Households</b>	<b>Percentage</b>
Yes	10	7.87
No	117	92.13
Total	127	100.0

*Source: Field Study, 2023*

In this table shows, a total of 127 individuals were surveyed. Smaller proportion of the chamar household people 10 (7.87%) were involved and actively participate in other forms and majority 117 (92.13%) do not engage with other forms.

In summary, this table illustrates the extent of Chamar people's participation in other forms. It shows that a relatively smaller proportion (7.87%) of Chamar individuals is actively involved, while the majority (92.13%) are not involved. This data provides insights into the level of engagement within the ward activities and its potential implications for community development and empowerment.

Overall, the data indicates varying levels of engagement among Chamar individuals in these different aspects of community and public life, including participation in specific communities (like the Chamar community), community-based organizations, cooperatives, ward-level activities, politics, and other unspecified activities. While some are actively participating, the majority tend not to be involved. These findings provide valuable insights into the Chamar community's level of engagement and its potential implications for community development and empowerment.

#### 4.2.4 Landholding status

Nepal is an agricultural country. More than 90% of its people are dependent on agriculture. Land was found to be the main source of living in the Chamar community too. A person is called wealthy or rich who possesses large size land. Not only economically, but also socially he has a high position. But there is a greater number of those who have less sufficient land. While seeing the present land possession condition of Nepal, 70% of the total households have less than 1 hectare each (CBS, 2011).

Agriculture is the main source of the Nepalese people for their livelihood. But most of the Chamar are landless. So the agricultural production is not sufficient for the fulfillment of their needs.

Generally, in the study area, there are four types of cultivators. They are irrigated land, rain fed land, lease land and share cropping about which the following table shows.

Table 4.15: Land holding status of Households

Land status	Irrigated Land	Rainfed	Lease Land	Share cropping
Land	49(38.58)	0	0	93(73.23)
Landless	78(61.42)	0	0	34(26.77)
Total	127(100.0)	127	127	127(100.0)

Source: Field study, 2023

In the study area, out of the total respondents, 49 (38.58%) have irrigated land, 78 (61.42%) are landless, there are no respondents with rainfed land, and there are no respondents with lease land. Furthermore, 93 (73.23%) respondents have sharecropping land, and the remaining 34 (26.77%) are landless.

#### 4.2.5 Source of Income

Occupation is that factor which helps to improve socio-economic status of the people. In Mahuwan village, major occupation is their traditional farming. However, they are shifted in many kinds of occupation like service, business, etc.

Traditionally the Chamar main occupation is leather work. These days leather work cannot support them for their livelihood and they were shifted in agricultural works.



But agriculture is still the main occupation of Chamar in the study area. Besides agriculture, the Chamar take on the occupation like study, livestock keeping, daily wages labour, service, etc. In the occupational cases, generally, population in between the age of 15-59 years is considered economically more active in Nepal. It means that below 15 and above 60 aged groups is considered dependent population. However, in rural setting of Nepal above 6 years' population is also actively involved in economic activities like household chores and agricultural activities. In Mahuwan village, 6-10 years old children provide crucial assistance to their parents in household, agriculture and livestock hearing sectors. They begin helping their parents with domestic work as well as agricultural tasks. The source of annual family income distribution of the Chamar household populations are as following table .

The provided data appears to represent the distribution of income levels among individuals for various categories such as agriculture, labor, remittance, business, and other occupation. Let's break down the data for each category:

#### 4.2.5.1 Income in Agriculture

Table 4.16: Income in Agriculture of Households

Types of Income (Yearly)	No. of Households	Percent
No Income	18	14.3
Below- 25000	16	12.6
25000-50000	42	33.0
50000-100000	43	33.8
100000- above	8	6.3
Total	127	100.0

*Source: Field Study, 2023*

In the study area, agriculture was found as the primary source of household income. Among the total respondents, 18 households (14.3%) no income from agriculture. Additionally, 16 households (12.6%) had an annual income below 25,000 units, presenting the group with the lowest agricultural income. A larger portion, consisting of 42 households (33.0%), fell within the income range of 25,000 to 50,000 units,

indicating a moderate level of income from agriculture. Furthermore, 43 households (33.8%) have an annual income ranging from 50,000 to 100,000 units, reflecting a higher level of agricultural income. Lastly, a small portion of 8 households (6.3%) have an annual agricultural income of 100,000 units or more, marking the highest income from agriculture.

#### 4.2.5.2. Income by Labor

Table 4.17: Income by Labor of Households

<b>Income (Yearly)</b>	<b>No. of Households</b>	<b>Percent</b>
No Income	11	8.7
Below- 10000	3	2.4
10000-20000	14	11.1
20000-50000	33	25.9
50000- above	66	51.9
Total	127	100.0

*Source: Field Study, 2023*

In the study area, labor was identified as the major source of household income. Among the total respondents, 11 households (8.7%) have no income from labor. Additionally, a small portion of 3 households (2.4%) had an annual income below 10,000 units, representing the group with the lowest labor income. A larger portion, consisting of 66 households (51.9%), had an annual income above 50,000 units, indicating a moderate to high level of income from labor. Furthermore, 33 households (25.9%) have an annual income ranging from 20,000 to 50,000 units, reflecting a moderate level of labor income. Lastly, 14 households (11.1%) had an annual labor income of 10,000 to 20,000 units, marking income from labor.

#### 4.2.5.3 Income from Remittances

Table 4.18: Income from Remittances of Households

<b>Income (Yearly)</b>	<b>No. of Households</b>	<b>Percent</b>
No income	122	96.0
Below- 100000	1	0.8
200000-300000	4	3.2
Total	127	100.0

*Source: Field study, 2023*

In the study area, remittances were found as other source of household income. Among the total respondents, a significant majority of 122 households (96.0%) have no income from remittances. Additionally, a small minority of 1 household (0.8%) had an annual remittance income below 100,000 units. Lastly, 4 households (3.2%) have an annual remittance income ranging from 200,000 to 300,000 units, representing those who received income from remittances.

#### 4.2.5.4 Income by Business

Table 4.19: Income by Business of Household

<b>Income(yearly)</b>	<b>No. of Households</b>	<b>Percent</b>
No income	116	91.3
Below- 50000	1	0.8
50000-100000	7	5.5
100000-above	3	2.4
Total	127	100.0

*Source: Field Study, 2023*

In the study area, business was found to be the second source of household income. Among the total respondents, a significant majority of 116 households (91.3%) reported no income from business. Additionally, a small minority of 1 household (0.8%) had an annual business income below 50,000 units. Furthermore, 7 households

(5.5%) reported an annual income ranging from 50,000 to 100,000 units, reflecting a moderate level of business income. Lastly, 3 households (2.4%) had an annual business income of 100,000 units or more, representing those who earned significant income from their business activities."

#### **4.2.6 Family Expenditure**

The provided data appears to represent the distribution of expenditure levels among individuals for various categories such as basic expenses, education, health, culture, and travel. Let's break down the data for each category.

##### **4.2.6.1 Basic Expenditure**

Table 4.20: Basic Expenditure of Household

<b>Basic Expenditure(monthly)</b>	<b>No. of Households</b>	<b>Percent</b>
Below-5000	31	24.4
5000- 10000	74	58.3
10000-15000	17	13.4
15000 above	5	3.9
Total	127	100.0

*Source: Field Study, 2023*

In the study area, among the respondent households, 31 households (24.4% of the total) have basic expenditures falling below 5,000 units, indicating relatively lower basic expenses. A significant portion of 74 households (58.3%) falls into the 5000-10000 category, that these households have moderate basic expenditures. Additionally, 17 households (13.4%) have basic expenditures within the 10000-15000 range, while a smaller group of 5 households (3.9%) incurs basic expenditures exceeding 15,000 to above.

##### **4.2.6.2 Education Expenditure**

Some years ago, the Chamar parents were not interested to send their children to school the main reasons behind it are their high illiteracy; lack of knowledge and poor economic condition. But now a days the Chamars of younger generation know that

education can play the vital role in their overall development. So, there is a considerable increment of interest in education in the Chamar community.

Table 4.21: Education Expenditure of Households

<b>Education(monthly)</b>	<b>No. of Households</b>	<b>Percent</b>
No education expenses	19	14.9
Below-1000	39	30.7
1000-2000	49	38.6
2000-4000	17	13.4
4000-above	3	2.4
Total	127	100.0

*Source: Field study, 2023*

In this study area, out of 127 households, among the households, 19 (14.9%) households do not incur any education expenses, reflecting a lack of investment in education. A significant number of 39 (30.7%) households fall into the "Below-1000" category, indicating that they spend less than 1,000 units on education expenses that a substantial portion of the community is now willing to invest in their children's education. A further 49 (38.6%) allocate an annual budget between 1,000 and 2,000 units for education, reflecting households a growing commitment to providing educational opportunities for their children. A group of 17 (13.4%) households falls into the "2000-4000" category, indicating that they spend between 2,000 and 4,000 units on education, reflecting a higher level of investment. Finally, 3 households (2.4%) are in the "4000-above" category, allocating significant resources exceeding 4,000 units towards education.

#### 4.2.6.3 Expenditure in Health

Table 4.22: Expenditure in Health of Households

Health expenses	No. of Households	Percent
Below-1000	31	24.4
1000-2000	43	33.8
2000-4000	26	20.5
4000-above	27	21.3
Total	127	100.0

Source: Field Study, 2023

In the study area, out of 127 households, 31 households (24.4% of the total) spend less than 1,000 units on health expenses, indicating relatively lower healthcare expenses. Another 43 households (33.8% of the total) allocate an annual budget ranging from 1,000 to 2,000 units for health-related costs, reflecting a moderate level of expenditure on healthcare. Additionally, 26 households (20.5% of the total) fall into the '2000-4000' category, indicating that they spend between 2,000 and 4,000 units on health expenses, suggesting a higher financial commitment to healthcare needs. In the '4000-above' category, there are 27 households (21.3% of the total), and these households allocate significant resources, exceeding 4,000 units, toward health expenses, indicating a substantial financial commitment to healthcare and potentially higher healthcare needs.

#### 4.2.6.4 Expenditure in Culture

Table 4.23: Expenditure in Culture of Households

Culture expenses(monthly)	No. of Households	Percent
Below-1000	30	23.6
1000-2000	58	45.6
2000-4000	24	18.9
4000-above	15	11.9
Total	127	100.0

Source: Field Study, 2023

In the study area, out of 127 households, "Below-1000" category, there are 30 (23.6%) households, of the total. These households spend less than 1,000 units on culture-related expenses, indicating a relatively lower financial commitment to cultural activities. "1000-2000" category comprises 58 (45.6%) households, of the total. In this group, households allocate an annual budget ranging from 1,000 to 2,000 units for cultural activities and practices, reflecting a moderate level of expenditure on culture. Another 24 (18.9%) household's fall into the "2000-4000" category, indicating that they spend between 2,000 and 4,000 units on culture-related expenses, a higher financial commitment to cultural activities and traditions. In the "4000-above" category, there are 15 (11.9%) households, of the total. These households allocate significant resources, exceeding 4,000 units, toward culture-related expenses, indicating a substantial financial commitment to cultural preservation and participation.

#### 4.2.6.5 Expenditure in Travel

Table 4.24: Expenditure in Travel of Households

<b>Travel Expenses (monthly)</b>	<b>No. of Households</b>	<b>Percent</b>
Below-1000	36	28.4
1000-2000	64	50.4
2000-4000	21	16.5
4000-above	6	4.7
Total	127	100.0

*Source: Field Study, 2023*

In the study area, out of 127 households, "Below-1000" category, there are 36 (28.4%) households, of the total. These households spend less than 1,000 units on travel-related expenses, indicating a relatively lower financial commitment to travel. "1000-2000" category comprises 64 (50.4%) households, of the total. In this group, households allocate an annual budget ranging from 1,000 to 2,000 units for travel expenses, reflecting a moderate level of expenditure on travel. Another 21 (16.5%) households fall into the "2000-4000" category, indicating that they spend between 2,000 and 4,000 units on travel-related expenses, a higher financial commitment to travel and exploration. In the "4000-above" category, there are 6 (4.7%) households,

of the total. These households allocate significant resources, exceeding 4,000 units, toward travel expenses, indicating a substantial financial commitment to travel experiences.

#### 4.2.7 Interpersonal Relationships within Chamar People

Table 4.25: Interpersonal Relationships within Chamar People

<b>Valid</b>	<b>No. of Households</b>	<b>Percent</b>
Not a priority	101	79.4
Low priority	26	20.6
Total	127	100.0

*Source: Field Study, 2023*

In the study area, out of 127 households, the majority of respondents, specifically 101 (79.4%) of the total, indicated that socio-economic status is "Not a priority" in their lives. Significant portion of the Chamar community does not prioritize socio-economic status as a central focus in their daily lives. Smaller group of 26 (20.6%) respondents of the total categorized socio-economic status as "Low priority." While they still acknowledge its importance, they do not place it at the forefront of their concerns, indicating a more balanced perspective on socio-economic matters.

#### 4.2.8 Interpersonal Relationships with Other Dalits Community

Table 4.26: Interpersonal Relationships with Other Dalits Community

<b>Valid</b>	<b>No. of Households</b>	<b>Percent</b>
Not a priority	27	20.6
Low priority	100	79.4
Total	127	100.0

*Source: Field study, 2023*

In the study area, out of 127 households, Among the respondents, a relatively smaller group of 27 (20.6%) of the total, indicated that building interpersonal relationships with other Dalits, particularly within the Chamar community, is "Not a priority" for them. This suggests that for this subset of respondents, other aspects of life may take



precedence over fostering connections with fellow Dalits. In contrast, a substantial majority of 100 (79.4%) respondents of the total categorized interpersonal relationships with other Dalits as "Low priority." This indicates that a significant portion of the Chamar community acknowledges the importance of such relationships but does not prioritize them as highly as other aspects of their lives.

#### 4.2.9 Household Facilities of the Community People

Table 4.27: Household Facilities of the Community People

<b>Valid</b>	<b>No. of Households</b>	<b>Percent</b>
Not a priority	123	96.8
Low priority	4	3.2
Total	127	100.0

*Source: Field study, 2023*

In the study area, out of 127 households, majority of respondents, 123 (96.8%) of the total, indicated that access to household facilities is "Not a priority" for them. the overwhelming majority, other aspects of life take precedence over concerns related to household facilities. Only a small minority of 4 respondents (3.2% of the total) categorized access to household facilities as "Low priority." This indicates that a very small portion of the community acknowledges the importance of such facilities but does not prioritize them highly.

#### 4.2.10 Drinking Water Facilities

Table 4.28: Drinking Water Facilities of Households

<b>Valid</b>	<b>No. of Households</b>	<b>Percent</b>
Not a priority	10	7.1
Low priority	15	11.9
Some what apriorit	102	81.0
Total	127	100.0

*Source: Field Study, 2023*

In the study area, out of 127 households, the majority of respondents, 102 (81.0%) respondents indicated that access to clean drinking water is "Somewhat a priority" for them." 15 (11.9%) respondents consider to access to drinking water facilities as "Low priority." While they acknowledge its importance, it is not their primary concern, indicating a moderate level of priority. A small portion of 10 (7.1%) respondents indicated that access to drinking water facilities is "Not a priority" for them. This group places a relatively lower emphasis on immediate concerns related to accessing clean drinking water.

#### 4.2.11 Health Facilities

Table 4.29: Health Facilities of Households

<b>Valid</b>	<b>No. of Households</b>	<b>Percent</b>
Not a priority	12	9.5
Low priority	25	19.7
Some what a priority	90	70.8
Total	127	100.0

*Source: Field Study, 2023*

In the study area, out of 127 households, a relatively small group of 12 respondents (9.5% of the total) indicated that access to health facilities is "Not a priority" for them. This suggests that this subset of respondents places a lower emphasis on immediate concerns related to healthcare access. Another group of 25 respondents (19.7% of the total) categorized access to health facilities as "Low priority." While they acknowledge its importance, it is not their primary concern, indicating a moderate level of priority regarding healthcare access. The majority of respondents, specifically 90 individuals (70.8% of the total), indicated that access to health facilities is "Somewhat a priority" for them. This group places a relatively high emphasis on having reliable access to healthcare services, reflecting its significance in their daily lives and healthcare needs.

#### 4.2.12 Program for Capacity Development

Table 4.2.12: Program for Capacity Development

<b>Valid</b>	<b>No. of Households</b>	<b>Percent</b>
Not a priority	7	5.5
Low priority	102	80.3
Some what a priority	18	14.2
Total	127	100.0

*Source: Field Study, 2023*

In the study area, out of 127 households, a small minority of 7 respondents (5.5% of the total) indicated that access to the Target Budget Program for Capacity Development is "Not a priority" for them. This suggests that this group places a relatively lower emphasis on this program in their overall priorities. Majority of 102 respondents (80.3% of the total) categorized access to this program as "Low priority." This indicates that most respondents acknowledge its importance but do not prioritize it as a primary concern. A smaller group of 18 respondents (14.2% of the total) indicated that access to the program is "Somewhat a priority" for them. This suggests that they place a relatively higher emphasis on benefiting from this program for capacity development.

#### 4.2.13 Literacy Skills for Inclusive Financial Services

Table 4.30: Literacy Skills for Inclusive Financial Services of Households

<b>Valid</b>	<b>No. of Households</b>	<b>Percent</b>
Not a priority	12	8.6
Low priority	101	80.2
Some what a priority	5	4.0
Neutral	6	4.8
Moderate priority	3	2.4
Total	127	100.0

*Source: Field Study, 2023*

In the study area, out of 127 households, a small portion of respondents, 12 individuals (8.6% of the total), indicated that access to literacy skills for inclusive financial services is "Not a priority" for them. This group places a relatively lower emphasis on literacy skills in the context of financial services. The majority of respondents, specifically 101 (80.2 %) of the total, categorized access to these skills as "Low priority." This indicates that most respondents acknowledge the importance of literacy skills but do not prioritize them as their primary concern regarding financial services. A smaller group of 5 respondents (4.0% of the total) indicated that access to literacy skills for financial services is "Somewhat a priority." They place a moderate level of emphasis on acquiring these skills. Six respondents (4.8% of the total) expressed a neutral stance regarding the priority of literacy skills for inclusive financial services. A very small group of 3 respondents (2.4% of the total) considered access to these skills as a "Moderate priority," indicating a relatively higher level of emphasis.

#### 4.2.14 Roles of Organizations in Enhancing Chamar Social Status

"Roles of Organizations in Enhancing Chamar Social Status" pertains to the involvement of various entities such as CBOs, Local Government, and I/NGOs for Upgrading Social Status of Chamar Community. There are 127 respondents, and their perspectives on the roles of different organizations are as follows:

Table 4.31: For CBOs of Households

<b>Valid</b>	<b>No. of Households</b>	<b>Percent</b>
Not a priority	17	12.7
Low priority	17	13.5
Some what a priority	80	63.5
Neutral	4	3.2
Moderate priority	8	6.3
High priority	1	0.8
Total	127	100.0

Source: Field Study, 2023

For CBOs (Community-Based Organizations): 17 respondents (12.7%) consider it "Not a priority," 17 (13.5%) consider it a "Low priority," and 80 (63.5%) consider it "Somewhat a priority."

Table 4.32: For Local Government

<b>Valid</b>	<b>No. of Households</b>	<b>Percent</b>
Not a priority	97	77.0
Low priority	22	17.5
Some what a priority	8	5.6
Total	127	100.0

Source: Field Study, 2023

For the local government: 97 respondents (77.0%) consider it "Not a priority," 22 (17.5%) consider it a "Low priority," and 8 (5.6%) consider it "Somewhat a priority."

Table 4.33: For I/NGOs (International/Non-Governmental Organizations)

<b>Valid</b>	<b>No. of Households</b>	<b>Percent</b>
Not a priority	11	7.9
Low priority	67	53.2
Some what a priority	36	28.6
Neutral	13	10.3
Total	127	100.0

Source: Field Study, 2023

For I/NGOs (International/Non-Governmental Organizations): 11 respondents (7.9%) consider it "Not a priority," 67 (53.2%) consider it a "Low priority," and 36 (28.6%) consider it "Somewhat a priority," while 13 (10.3%) are neutral.

This data provides valuable insights into the priorities and perspectives of the surveyed individuals within the Chamar community regarding interpersonal relationships, access to facilities, and the roles of various organizations. Researchers

can use this information to better understand the community's needs, priorities, and areas where they believe intervention or support may be required.

### 4.3 Traditional Livelihood Practices

The provided data offers insights into the engagement of the Chamar community in various traditional livelihood practices and their perceptions of cultural preservation. Here's an explanation of the data:

#### 4.3.1 Traditional Cultural Rituals and Ceremonies Practices

Table 4.34: Traditional Cultural Rituals and Ceremonies Practices of Households

<b>Valid</b>	<b>No. of Households</b>	<b>Percent</b>
Yes	122	96.0
No	5	4.0
Total	127	100.0

*Source: Field Study, 2023*

Among the 127 respondents, a significant majority of 122 individuals (96.0% of the total) indicated that they actively engage in and follow these traditional practices. Only a small minority of 5 respondents (4.0% of the total) reported that they do not partake in these traditional cultural rituals and ceremonies. Overall, this table highlights the strong presence and continuation of traditional livelihood practices within the community, with the majority actively participating in these cultural traditions.

#### 4.3.2. Involvement in Community-Based Cultural Preservation Initiatives

Table 4.35: Involvement Community-Based Cultural Preservation Initiatives of Households

<b>Valid</b>	<b>No. of Households</b>	<b>Percent</b>
Yes	119	93.7
No	8	6.3
Total	127	100.0

*Source: Field Study, 2023*

Among the 127 respondents, a substantial majority of 119 individuals (93.7% of the total) reported that they actively participate in such initiatives, reflecting a strong commitment to preserving their community's cultural heritage. In contrast, a smaller group of 8 respondents (6.3% of the total) indicated that they do not engage in these community-based cultural preservation efforts. This table underscores the significance of cultural preservation within the community, with the majority actively involved in these initiatives to safeguard their traditions and heritage.

### 4.3.3 Status of Traditional Occupation

#### 4.3.3.1 Involvement in Traditional Crafts

Table 4.36: Status of Traditional Crafts of Households

Valid	No. of Households	Percent
Yes	35	27.8
No	92	72.2
Total	127	100.0

Source: *Field Study, 2023*

Among the 127 respondents, a significant majority of 92 individuals (72.2% of the total) reported that they do not use traditional crafts. In contrast, a smaller group of 35 respondents (27.8% of the total) indicated that they actively engage in the use of traditional crafts. This table highlights that traditional craft utilization is less common among the community people, with the majority not actively involved in these traditional practices.

#### 4.3.3.2 Involvement in Traditional Leather Working Activities

Table 4.37: Involving in Traditional Leather Working Activities of Households

Valid	No. of Households	Percent
Yes	9	7.1
No	118	92.9
Total	127	100.0

Source: *Field Study, 2023*

Among the 127 respondents, only a small minority of 9 individuals (7.1% of the total) reported that they actively engage in traditional leatherworking. In contrast, the overwhelming majority of 118 respondents (92.9% of the total) indicated that they do not participate in traditional leatherworking activities. This table underscores that traditional leatherworking is less common among the respondents, with the vast majority not actively involved in this particular traditional craft and livelihood practice.

#### 4.3.4 Changes in Traditional Occupation

Table 4.38: Changes in Traditional Occupation of Households

<b>Valid</b>	<b>No. of Households</b>	<b>Percent</b>
Yes	123	96.8
No	4	3.2
Total	127	100.0

*Source: Field study, 2023*

Among the 127 respondents, a substantial majority of 123 individuals (96.8% of the total) reported that they have indeed changed their traditional occupations over time. In contrast, only a very small group of 4 respondents (3.9% of the total) indicated that they have not made such changes. This table underscores that the majority of Chamar people have shifted away from their traditional occupations in favor of other pursuits, signifying a notable transformation in their livelihood practices.

#### 4.3.5 Transmission of Cultural Values

Table 4.39: Transmission of Cultural Values of Households

<b>Valid</b>	<b>No. of Households</b>	<b>Percent</b>
Yes	92	73.0
No	35	27.0
Total	127	100.0

*Source: Field Study, 2023*



Among the 125 respondents, a significant majority of 92 individuals (73.0% of the total) reported that they actively engage in transmitting their cultural values to the younger generation. In contrast, a smaller group of 35 respondents (27.0% of the total) indicated that they do not participate in this cultural transmission. This table underscores the importance placed on preserving cultural values within the Chamar community, with a majority actively involved in passing down their traditions to the younger generation as a part of their traditional livelihood practices.

#### 4.3.6 Demand of Traditional local Products

Table 4.40: Demand of Traditional Local Products of Households

<b>Valid</b>	<b>No. of Households</b>	<b>Percent</b>
Yes	35	27.8
No	92	72.2
Total	127	100.0

*Source: Field Study, 2023*

Among the 127 respondents, a relatively small group of 35 individuals (27.8% of the total) reported that there has been an increase in demand for traditional leather products locally. In contrast, the majority of 92 respondents (72.2% of the total) indicated that there has been no such increase in demand for these products in their local area. This table highlights that, according to the respondents, the demand for traditional leather products has not seen significant growth at the local level, with a majority reporting no increase in demand.

#### 4.3.7 Initiative by Local Government

Table 4.41: Initiative by Local Government of Household

<b>Valid</b>	<b>No. of Households</b>	<b>Percent</b>
Yes	93	73.8
No	34	26.2
Total	127	100.0

*Source: Field Study, 2023*

Among the 127 respondents, a substantial majority of 93 individuals (73.8% of the total) reported that their local government does provide such training. In contrast, a smaller group of 34 respondents (26.2% of the total) indicated that their local government does not offer this type of training. This table underscores that, according to the respondents, a significant portion of Chamar people have access to traditional occupation-related training programs facilitated by their local government, highlighting an effort to support traditional livelihood practices.

#### 4.3.8 Younger Generation's Interest in Traditional Occupation:

Table 4.42: Younger Generation's Interest in Traditional Occupation

<b>Valid</b>	<b>No. of Households</b>	<b>Percent</b>
Yes	2	1.6
No	125	98.4
Total	127	100.0

*Source: Field Study, 2023*

Among the 127 respondents, an overwhelming majority of 125 individuals (98.4% of the total) reported that the younger generation does not show interest in traditional occupations. In contrast, only a very small group of 2 respondents (1.6% of the total) indicated that there is some interest among the younger generation in pursuing traditional livelihood practices. This table emphasizes that, according to the respondents, the younger generation generally lacks interest in traditional occupations, suggesting a potential shift away from these practices in favor of other pursuits.

This data reveals the Chamar community's engagement in traditional practices and their efforts to preserve their cultural heritage. It also highlights the changing dynamics of traditional occupations and the interests of younger generations in these practices. Additionally, it provides insights into the role of the local government and the demand for traditional products in the community.

In the Chamar community, 127 households mentioned caste discrimination as one of the reasons for not following the traditional leather craft occupation. This indicates

that caste discrimination is a significant factor affecting the engagement of individuals within the Chamar community in traditional leather craft.

caste discrimination plays a significant role in discouraging Chamar individuals from following traditional leather craft occupations. It creates barriers to economic, social, and educational advancement, influencing their choices and livelihood decisions.

#### 4.4. Livelihood Diversification Practices

The provided data represents the priorities or levels of importance assigned to various livelihood diversification practices by a particular group or community.

##### 4.4.1 Crop Production (Own Land)

Table 4.43: Crop Production (Own Land)

Valid	No. of Households	Percent
Not a priority	59	46.0
Some what a priority	1	0.8
Neutral	66	52.4
Moderate priority	1	0.8
Total	127	100.0

*Source: Field Study, 2023*

Among the 127 respondents, a substantial group of 66 individuals (52.4% of the total) expressed a neutral stance, indicating that crop production on their own land is neither a high nor low priority for them. In contrast, 59 respondents (46.0% of the total) categorized crop production on their own land as "Not a priority," suggesting that they do not emphasize this practice in their livelihood diversification efforts. Additionally, there were two respondents (0.8% each) who either viewed it as "Somewhat a priority" or "Moderate priority." This table highlights varying perspectives among respondents regarding the priority of crop production on their own land in their livelihood diversification practices, with a significant portion expressing neutrality or low prioritization.

#### 4.4.2 Sharecropping:

Table 4.44: Sharecropping

<b>Valid</b>	<b>No. of Households</b>	<b>Percent</b>
Not a priority	58	45.3
Some what a priority	59	46.8
Neutral	10	7.9
Total	127	100.0

*Source: Field Study, 2023*

Among the 127 respondents, there is a relatively balanced distribution of perspectives. A significant group of 59 individuals (46.8% of the total) viewed sharecropping as "Somewhat a priority," indicating a moderate level of importance in their livelihood diversification efforts. Similarly, 58 respondents (45.3% of the total) categorized sharecropping as "Not a priority," suggesting that they do not prioritize this practice highly. Additionally, 10 respondents (7.9% of the total) expressed a neutral stance, neither emphasizing nor de-prioritizing sharecropping in their diversification strategies. This table highlights the varied perspectives among respondents regarding the priority of sharecropping in their livelihood diversification practices.

#### 4.4.3 Leasehold Land (Agriculture Production)

Table 4.45: Leasehold Land (Agriculture Production)

<b>Valid</b>	<b>No. of Households</b>	<b>Percent</b>
Not a priority	69	54.0
Low priority	55	43.7
Some what a priority	3	2.3
Total	127	100.0

*Source: Field Study, 2023*

Among the 127 respondents, the majority, consisting of 69 individuals (54.0% of the total), reported that leasehold land for agriculture production is "Not a priority," indicating that they do not prioritize this practice highly in their livelihood

diversification efforts. Additionally, 55 respondents (43.7% of the total) categorized it as "Low priority," suggesting a somewhat higher level of importance compared to the "Not a priority" group. A very small group of 3 respondents (2.3% of the total) considered it "Somewhat a priority." This table highlights varying perspectives among respondents regarding the priority of leasehold land for agriculture production in their livelihood diversification practices, with the majority de-prioritizing it.

#### 4.4.4 Cash Crop (Vegetable, Fruit)

Table 4.46: Cash Crop (Vegetable, Fruit)

<b>Valid</b>	<b>No. of Households</b>	<b>Percent</b>
Not a priority	127	100.0
Total	127	100.0

*Source: Field Study, 2023*

All 127 individuals (100.0% of the total) categorized cash crops as "Not a priority," indicating that none of the respondents place a high priority on engaging in cash crop cultivation as part of their diversification efforts. This table underscores a unanimous consensus among the respondents that cash crop cultivation is not a primary focus in their livelihood diversification strategies.

#### 4.4.5 Animal Husbandry (Meat)

Table 4.47: Animal Husbandry (Meat)

<b>Valid</b>	<b>No. of Households</b>	<b>Percent</b>
Not a priority	127	100.0
Total	127	100.0

*Source: Field Study, 2023*

Among the 127 respondents regarding animal husbandry, particularly meat production, as part of their livelihood diversification practices. All 127 individuals (100.0% of the total) categorized animal husbandry for meat as "Not a priority," indicating that none of the respondents prioritize this practice highly in their livelihood diversification efforts. This table highlights a consensus among the

respondents that animal husbandry for meat is not a primary focus in their diversification strategies.

#### 4.4.6 Poultry

Table 4.48: Poultry of Households

<b>Valid</b>	<b>No. of Households</b>	<b>Percent</b>
Not a priority	120	94.5
Low priority	7	5.5
Total	127	100.0

*Source: Field Study, 2023*

Among the 127 respondents regarding poultry farming as part of their livelihood diversification practices. An overwhelming majority of 120 individuals (94.5% of the total) categorized poultry farming as "Not a priority," indicating that they do not prioritize this practice highly in their livelihood diversification efforts. In contrast, only 7 respondent (5.5% of the total) considered poultry farming as a "Low priority." This table emphasizes the consensus among respondents that poultry farming is generally not a primary focus in their diversification strategies, with a minimal exception.

#### 4.4.7 Dairy Products

Table 4.49: Dairy Products of Households

<b>Valid</b>	<b>No. of Households</b>	<b>Percent</b>
Not a priority	118	92.9
Low priority	9	7.1
Total	127	100.0

*Source: Field Study, 2023*

Among the 127 respondents regarding dairy product production as part of their livelihood diversification practices. An overwhelming majority of 118 individuals (92.9% of the total) categorized dairy product production as "Not a priority," indicating that they do not prioritize this practice highly in their livelihood

diversification efforts. In contrast, 9 respondents (7.1% of the total) considered dairy product production as a "Low priority." This table highlights a consensus among the respondents that dairy product production is generally not a primary focus in their diversification strategies, with minimal exceptions.

#### 4.4.8 Remittance (Foreign Employment)

Table 4.50: Remittance (Foreign Employment)

<b>Valid</b>	<b>No. of Households</b>	<b>Percent</b>
Not a priority	123	96.8
Low priority	3	2.4
Neutral	1	0.8
Total	127	100.0

*Source: Field study, 2023*

Among the 127 respondents, a substantial majority of 123 individuals (96.8% of the total) reported that remittance from foreign employment is "Not a priority," indicating that they do not prioritize this practice highly in their livelihood diversification efforts. Additionally, three respondents (2.4% of the total) categorized it as "Low priority," suggesting a somewhat higher level of importance compared to the "Not a priority" group. One respondent (0.8% of the total) expressed a neutral stance regarding the prioritization of remittance. This table highlights varying perspectives among respondents regarding the priority of remittance from foreign employment in their livelihood diversification practices, with the majority de-prioritizing it.

#### 4.4.9 Remittance (Domestic Employment)

Table 4.52: Remittance (Domestic Employment)

<b>Valid</b>	<b>No. of Households</b>	<b>Percent</b>
Not a priority	77	60.3
Low priority	5	4.0
Some what a priority	44	34.9
Neutral	1	0.8
Total	127	100.0

*Source: Field Study, 2023*

Among the 127 respondents, a significant portion of 77 individuals (60.3% of the total) reported that remittance from domestic employment is "Not a priority," indicating that they do not prioritize this practice highly in their livelihood diversification efforts. Additionally, five respondents (4.0% of the total) categorized it as "Low priority," suggesting a lower level of importance. A larger group of 44 respondents (34.9% of the total) considered it "Somewhat a priority," indicating a moderate level of importance in their diversification strategies. One respondent (0.8% of the total) expressed a neutral stance regarding the prioritization of remittance from domestic employment. This table highlights varying perspectives among respondents regarding the priority of remittance from domestic employment in their livelihood diversification practices, with a significant portion not prioritizing it highly.

#### 4.4.10 Daily Wages

Table 4.52: Daily Wages of Households

<b>Valid</b>	<b>No. of Households</b>	<b>Percent</b>
Not a priority	10	7.1
Some what a priority	4	3.2
Neutral	111	88.1
High priority	2	1.6
Total	127	100.0

*Source: Field Study, 2023*

Among the 127 respondents, the majority of 111 individuals (88.1% of the total) expressed a neutral stance, indicating that they do not prioritize daily wage work highly in their livelihood diversification efforts. Additionally, there were 10 respondents (7.1% of the total) who categorized it as "Not a priority," suggesting a lower level of importance. A smaller group of four respondents (3.2% of the total) considered daily wage work "Somewhat a priority," indicating a moderate level of importance. Finally, two respondents (1.6% of the total) viewed daily wage work as "High priority." This table highlights varying perspectives among respondents regarding the priority of daily wage work in their livelihood diversification practices, with the majority expressing neutrality or lower prioritization.



These responses reflect the varying importance placed on different livelihood diversification practices within the surveyed community, which can be valuable for understanding their preferences and priorities in economic activities.

## Chapter -V

### Summary, Conclusion and Recommendation

#### 5.1 Summary of Finding:

In this study, an in-depth analysis of the lifeworld of the Chamar community in the Sakhuwaparsauni Rural Municipality of Parsa District, Nepal, has been presented. The Chamar community, primarily residing in the Terai region, is one of the indigenous groups of Nepal and is known for its traditional leatherworking occupation. This study delves into various aspects of their socio-economic conditions, traditional livelihood practices, and the diversification of their livelihoods, shedding light on their way of life, cultural preservation, and the challenges they face.

The objective of the study is to find out the socio-economic status of Chamars community in the study area, traditional occupation and analysis the livelihood diverfication practices of Chamar community in Nepalese society.

The Chamar respondent was classified into five age groups i.e below 15 year, 16-29, 30-45,46-60 and 60-above. The household respondents were 127 where 13. Out of total respondent 56.70% of the both male/female respondents belonged to the age group 30-45 years. Majority (78.75%) of male respondents.

Total Chamar household population of the study area is 127 where 265 is male and 248 is female. Among them, majority (68.49%) of the Chamar population belonged to active age group of 16-59 years. Remaining dependent age groups (0-5 and 60 above years) accounted only 31.51 percent where 28.0% population belonged to the school going age group (6- 15 years).

Out of total, 81.11% of the Chamar household population is married and remaining the populations (11.81%) are widow or widower and few cases (7.8%) are in unmarried. Majority of the Chamar people (52.34%) were literate and the remaining (47.66%) were illiterate. Among the literate, 30.97% were male and the remaining (21.36%) were female. Similalry, the illiterate people, women accounted 20.56.% as against the 27.11% male.

Wage Labor was found as the major occupation of the Chamar household (57.97%). likewise, Agri. is in 36.22%, livestock caring, job/service, etc. are also in other occupation respectively. A substantial portion of households earns moderate incomes

from agriculture, while labor plays a crucial role in their livelihoods. Remittances, business, and other income sources are less prominent.

Majority (80.12%) of the Chamar Household are not involved in the membership of Social Organization and few (20%) are in involved. Majority (70.23%) of the Chamar Households have family expenditures below 10,000.

The majority (96%) actively follows traditional cultural rituals and ceremonies and participates in community-based cultural preservation initiatives. Majority (72.2%) of the Chamar Households are not interested in traditional occupation.

Regarding livelihood diversification practices, the study demonstrates a diversity of priorities within the community. Crop production, sharecropping, remittance from foreign employment, and domestic employment show varied levels of importance among respondents, indicating differing livelihood strategies and economic priorities.

The findings reveal that the Chamar community faces significant socio-economic challenges, including low educational attainment, landlessness, and limited participation in community activities. Traditional livelihood practices, such as leatherworking, have undergone transformation due to various factors, with many community members moving away from their traditional occupations. The data also highlights the community's commitment to preserving their cultural heritage through participation in cultural rituals and community-based initiatives. Moreover, it underscores the complexities of caste discrimination and its impact on the Chamar community's traditional livelihood practices. Understanding the nuances of their lifeworld is vital for policymakers and researchers to develop targeted interventions that can empower the Chamar community, enhance their socio-economic well-being, and preserve their cultural heritage.

## **5.2 Conclusion**

In conclusion, this study provides a detailed insight into the lifeworld of the Chamar community in Sakhuwaparsauni RM-6 Mahuwan, Parsa District, Nepal. The socio-demographic characteristics of Chamar households reveal a predominantly youthful population with significant gender disparities in education and a high rate of landlessness. Community involvement is limited, highlighting a need for increased participation in various activities. The socio-economic situation showcases the predominance of traditional farming and labor as sources of income, while

expenditure priorities emphasize education, health, and culture. Traditional livelihood practices indicate a strong commitment to cultural preservation, although there has been a significant shift away from traditional occupations, largely due to caste discrimination. Livelihood diversification practices vary among community members, reflecting diverse priorities and the complex interplay of economic, social, and cultural factors. This study contributes to our understanding of the Chamar community's challenges and opportunities, providing valuable insights for policymakers and researchers working towards their empowerment and socio-economic development in Nepal.

### **5.3 Recommendation**

Based on the findings of this study, it is evident that the Chamar community in Sakhuwaparsauni RM-6 Mahuwan, Parsa district, faces numerous challenges related to socio-economic conditions, traditional livelihood practices, and livelihood diversification. To improve their well-being, it is recommended that targeted interventions be implemented, such as enhancing educational opportunities to address high illiteracy rates, promoting vocational training in modern skills and traditional crafts to create alternative livelihoods, addressing landlessness through land reform or access to arable land, and fostering community participation in various social and economic activities. Furthermore, awareness campaigns on the negative impacts of caste discrimination should be conducted to eliminate these deeply ingrained practices, which hinder social and economic progress. These recommendations can help uplift the Chamar community and contribute to their socio-economic development while preserving their cultural heritage.

## REFERENCES

- Adhikari, D.(2003). Poverty in Chamar Community: An Unpublished Dissertation Submitted to Central Department of Population, TU, Kathmandu.
- Aryal, D.(2004). Teli Jatiko Samajik Tatha Arthik Avastha: An Unpublished Dissertation Submitted to Central Department of Sociology, TU, Kathmandu.
- Baral, B. P.(2008). Danuvar Jatiko Samajik Tatha Samskrik Avastha: An Unpublished Dissertation Submitted to Central Department of Sociology, TU, Kathmandu.
- Government of Nepal. (2015). The Constitution of Nepal. [www.lawcommission.gov.np](http://www.lawcommission.gov.np)
- CBS (2021). Nepal in Figure: HMG, Central Bureau of Statistics, Kathmandu, Nepal. <https://censusnepal.cbs.gov.np>
- Bhoj, R. K., (2010-2011). Socioeconomic Status of Dalits of the Western Tarai Villages, Nepal. The Geographical Journal of Nepal, Vol. 8, 2010-2011: 13-22. <https://www.researchgate.net/journal/Geographical-Journal-of-Nepal>
- Bista, D. B. (1996). The People of Nepal (6th edition). Ratna Pustak Bhandar.
- Bista, D. B. (2002). Sabai Jat Ko Phulbar. Sajha Prakashan.
- Caplan, A. P. (1972). Priest and Cobblers, A Study of Social Change in a Hindu Village in Western Nepal. Chandler Publishing.
- Crooke, W. (1974). The Tribes And Castes of the North Western India. Cosmo Publication Delhi, India.
- Sah, S. S. (2008). An Ethnography Study of Chamar Community: A Case Study of Siraha District. SIRD Secretariat, SNV, Bakhundole, Lalitpur, Nepal.
- Sharma, K. N., G. Chhetri, and S. Rana (1994). A Modest Study of Current Socio-economic Situation of the Lowest Caste and Tribal Communities in Nepal. A Research Report for SAVE the Children, US, Nepal.
- Dhaubhadel, S.,(2001). Socio-economic and Fertility Behaviour of Bather Women: An Unpublished Dissertation Submitted to Central Department of Sociology, T.U., Kathmandu.
- Ghimire, J., (2055). Mahendra Nagar Ga. Bi. Sa. Ko Jhangar Jati Ek Adhayan: An unpublished dissertation submitted to Central Department of Sociology, T.U., Kathmandu.
- Gurung, M.,(1989). The Chepangs; A Study in Contunity and Change: Lalitpur, S. B. Shahi.

- Gautam, R. & Thapa, A K.,(1994). Tribal Ethnography of Nepal, Vol. I, II:Book Faith India, Delhi.
- Ghurye, G.S.,(1969). The Caste and Race in India: Indian Popular Prakashan.
- Gurung, H,(2005). The Dalit Context: Occasional Paper in Sociology and Anthropology, T. U., Kathmandu..
- Koirala, R P. , (2003). Chamar Jatiko Samajik Tatha Arthik Avastha Ek Adhyayan: An Unpublished Dissertation Submitted to central Department of Sociology, T.U., Kathmandu.
- Lamichhane, B P.,(2001). Danuvar Jatiko Samajik Avastha: AnUnpublished Dissertation Submitted to Central Department of NeHCA, T.U., Kathmandu..
- Muluki A.,(1910). Kanun Kitab Byabstha Samiti Singhadhabar Kathmandu.
- (2022). Kanun Kitab Byabstha Samiti Singhadhabar Kathmandu. Nepali. The Newars: Kathmandu; Himalayan Book Sellers. NDC,(2002). Nepal ma Dalit Samudayako Sthiti: Prompt prints Pvt.Ltd. Anamnagar kathmandu.
- Pokhrel, M., (1997). The Mushar an Agricultural Labour Community of Paklihawa VDC in Nawal Parasi District: An unpublished dissertation submitted to Central Department of Sociology, T.U., Kathmandu.

## Annex-I

### LIFEWORLD OF CHAMAR COMMUNITY IN NEPAL: A STUDY OF MAHUWAN VILLAGE OF SAKHUWAPARSAUNI RURAL MUNICIPALITY, PARSA DISTRICT

#### Survey Questionnaire

Date:

#### Section A: General Information

0: Name of Respondents (HHs Head):

1: Age:            2: Sex:

3: Types of living: Ancestor living, Migrants

4: Marital status: Married, unmarried, divorce, married and separated, separated

5: Education level:

6: Occupation

7: Family Roster:

SN.	Age Group	Male	Female	Total
1.	0 – 4			
2.	0 – 9			
3.	10 – 14			
4.	15 – 59			
5.	60 above			

8: Educational Attainment of family members:

SN.	Educational level	Male	Female	Total
1.	Primary			
2.	Secondary			
3.	S.L.C.			
4.	Above SLC.			
5.	Illiterate			

## Section B: Socioeconomic Situation

### 9: Membership in social institutions

Organization	Ye	No
Chamar community		
CBOs		
Cooperative		
Ward committee		
Political parties		

### 10: Land holding status

Types	Ropani	Kattha
Irrigated land		
Rain fed		
Leasehold		
Share cropping		
Total		

### 11: Annual family inco

Sources	Income in Rs.
Agriculture	
Wage labor	
Remittance	
Business	
Total	



## 12: Family expenditure

Category	Expenditure in Rs.
Daily consumption	
Education	
Health treatment	
Cultural celebration	
Travel visit	
Total	

## 13.0: Socioeconomic status related information

<b>Scales:</b> 1(very dissatisfied), 2(dissatisfied), 3(slightly dissatisfied), 4(neutral), 5(slightly satisfied), 6(satisfied), 7(very satisfied)								
13	Interpersonal relationships within chamar people	1	2	3	4	5	6	7
14	Interpersonal relationships with other Dalits Chamar							
15	Interpersonal relationships with local politicians							
16	Access of household facilities of the community people							
17	Access of drinking water facilities							
18	Access of health facilities							
19	Access of target budget program for capacity development							
20	Access of literacy skills for inclusive financial services							
21	Role of CBOs for upgrading social status of Chamar							
22	Role of local government for upgrading social status of Chamar							
23	Role of I/NGOs for upgrading social status of Chamar							

### Section C: Livelihood diversification practices

Scales: 1 (not a priority), 2 (low priority), 3 (somewhat a priority), 4 (neutral), 5 (moderate priority), 6 (high priority), 7 (essential priority)								
24	Crop production (own land)	1	2	3	4	5	6	7
25	Share cropping							
26	Leasehold land (Agriculture production)							
27	Cash crop (vegetable, fruit)							
28	Animal husbandry (meat)							
29	Poultry							
30	Dairy products							
31	Local business/shop							
32	Remittance (Foreign employment)							
33	Remittance (domestic employment)							
34	Daily wages							

### Section D: Traditional livelihood practices

	Items	Yes	No
35	Actively following traditional cultural rituals and ceremonies		
36	Involving in any community-based cultural preservation initiatives		
37	Community people are using traditional crafts		
38	Chamar people involving in are leatherworking activities		
39	Involving in traditional leather working activities		
40	Most of the Chamar people have changed their traditional		

	occupation		
41	Chamar people are transmitting their cultural values to young generation		
42	Demand of traditional leather products have been increased in local level		
43	Local government has been offering traditional occupation related training to the Chamar people		
44	Yong generation are not interested in traditional occupation		
45	<p>What are the reasons for not following traditional leather craft occupation</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>		

**Observation Checklist****Things Observed**

<b>No.</b>	<b>Things Observed</b>	<b>Good</b>	<b>Normal</b>	<b>Bad</b>
1	Housing Condition			
2	Sanitation			
3	Cleanliness			
4	Traditional Crafts			
5	Drinking Water Facilities			
6	Health Facilities			
7	Education Facilities			
8	Condition of Toilet			
9	Condition of Tap and Surroundings			
10	Traditional Leather Working			

**KII Guideline**

1. Name of Respondents
2. Age:
3. Sex:
4. Are there any government or NGO initiatives aimed at improving the economic well-being of the Chamar community?
5. What are the primary sources of income for Chamar households, and how do they manage their finances?
6. What role do remittances from foreign or domestic employment play in the community's economic sustainability?
7. Are there any specific non-agricultural or income-generating activities that are prominent among the community?
8. Are there any efforts or initiatives within the community to preserve and promote traditional Chamar crafts and skills?if not , why?
9. Are any agricultural practices or crop cultivation that have become part of the livelihood diversification efforts?
10. How do Chamar community members diversify their livelihoods beyond traditional occupations, if at all?

**Thank you for better cooperation !**