

# CHAPTER I

## INTRODUCTION

### 1.1 Background

Nepal is a country of multicultural, multireligious, multilanguage, multicaste backward, low castes dalits and ethnic groups. The traditional socio-cultural practices in Nepalese society have developed in a rigid hierarchical structured by caste. Some lower castes are discriminated by higher caste and putting them at the bottom level is described as the '**Dalits**'.

According to Nepalese Dictionary, Dalit etymologically means exploited, suffered or oppressed people. This word came from Nepalese practice. The group of people of Nepal who have been treated as 'PaniNachalneTathaChhunaNahuneJat (untouchable caste people whom others can neither touch nor can they take food from them) for centuries were referred by the term '**Dalit**'. Dalit is derived from Sanskrit nomenclature and is used by politician and social scientists of Nepal to identify or categorize a group of people who are religiously, culturally, socially and economically oppressed. The people of different slanguages and ethnic background fall in these categories. According to census 2011, about 11.81% of the poor people fall into the Dalit untouchable categories including Kami, Sarki, Damai, Chamar, Teli and koiriect. Such types of caste are found all over the Nepal. Mostly Damai, Kami, Sarki, Kusle, Gaineetc castes are found in Hilly region.

The origin of caste system is believed to be India. The caste stratification of the Indian society has its origin in the 'Chatur nabarna' system. According to Chatur nabarna system, the Hindu society was divided into mainly four Verna namely the Brahmins, the Kshetriyas, the Vaishya and the Shudras. The Verna system, which was prevalent

during the Vedic period, was mainly based on the division of the labor and occupation. The caste system has its origin in the Varna system. The present caste system can be said to be degenerated from the original Varna system (Rao; 1999). During the later part of the fourteenth century, King JayasthitiMalla promised the caste system. He divided the existing caste system into four castes based on occupation. In the beginning of modern period of Nepalese history, King Prithvi Narayan Shah said that Nepal is common garden of all four Varnas and thirty-six castes. This shows that the races of diverse origin have inhabited the land of Nepal. Similarly, in 1910 B.S., King Surendra Shah classified the caste as Tagadhari, Matawali, PaniNachalne, ChhoichhitoHalnuNaparne and PaniNachalneChhoichhitoHalnuParne.

In the nineteenth century, during the period of Rana rule, the caste discrimination had been deeply rooted. The Dalit Rights mentioned in different Nepalese code system state that 'none of them can be the subject of discrimination and if somebody is discriminated in enjoying the public things, admitting the public places and making them untouchable is completely punishable'. If anyone was found to be committing the above-mentioned activities, then they would be punished one-year prison and Rs. 3000 or both according to the country code, MulukiAin 2020 AdalkoMahal 10 'ka'. Similarly, the constitution of NepalKingdom 1990 quotes about the caste discrimination that none will be deprived from the subject of caste discrimination attending the public made activities. Such work will be punishable in accordance with the law. With the arrival of Democracy on 2046 B.S., some provision for releasing of Dalit caste from is being oppressed was made. The tenth five-year plan has mentioned about the relief and upliftment of Dalit caste on its ninth point.

Nepal is least developed country. About 25 % people of this country are still under poverty line. Amongst them, Dalit represent about 91% poor people. Most of the Dalit do not have their own property. Their Education status is also very poor. Education is the foundation of development but only 65 % people are literate in Nepal. Among them 18% male from Dalit Community is literate whereas only 7.2% Dalit female are literate (Nepal ma JatiyaBhedbhab KO Abastha Ra yeskoBiswobvapiSandharva-JUP-Yam Bdr. Kishan). Only 3.1% Dalit have 21 Ropani land. More than 1% of Dalit with cultivated land are under the poverty line. Dalit caste has only 69.16 US \$ as per capita income whereas the other caste has US \$ 743. In short, Nepalese Dalits are poorest in the world. The HRD(Human Resource Development) data collected from Survey 2011 shows that the development index of Dalit is 0.239( Nepal ma JatiyaBhedbhavkoAbastha Ra YeshkoBiswobyapiSandharva-JUP-Yam Bdr. Kishan). Dalits live in every sphere of the country.

Here, Khurkot VDC from Parbat district has been selected for the study of socio-economic status of Dalit. Khurkot VDC lies 5 km away from the southern part of Parbat District Headquarter. This district consists of 35719 households and total population of 146590including65301 male and 81289 female. The population of Khurkot VDC is 7572 . This VDC is consisted of 958 households. In total 967 people of Dalit Caste are living in KhurkotVDC . Among them Damai are 605 ,Kami are 90 and Sarki are 284 and the total house hold of the dalit caste are 199.(CBS, 2011).Even though Dalit caste are living in ward number 2,5,7 and 8 of the VDC.

## **1.2 Statement of the Problem**

Nepal is a country of different languages, cultures and castes or ethnic groups. The traditional socio-cultural practices in Nepalese society have developed a rigid

hierarchical structure by caste putting some caste at the bottom level ascribing them as untouchable caste, the so-called Dalit. The so-called upper caste people have been exploiting Dalits in all spheres of life, which has resulted in majority of Dalits illiterate, poor and unaware of fundamental rights. Data obtained from various sources show that the country population comprises nearly one fifth of Dalit population. Considering this situation, the government has announced many different programs to provide the equal opportunity for all. In the current constitution too, there is provision of no discrimination by caste. Despite these, Dalits are still being exploited everywhere in every sphere of life such as exclusion from temples, public drinking water system, getting opportunity of employment, education and, other opportunities. Majority of Dalit themselves are still unknown of constitutional provision and unaware of their fundamental rights as they are illiterate, poor and discriminated in every sector by the so-called upper caste. Government too has not yet fully implemented any of the programs against untouchability and caste discrimination declared until now.

The present study is focused on the Dalit community of Sundar Bazar-3 of Lamjung district. Dalit have contributed equally to the well being of motherland as other Nepalese. There are 199 Dalit households out of 958 households in Sundar Bazar-3 of Lamjung district and 979 Dalit populations out of 7572 total population living in Sundar Bazar-3 of Lamjung district. However, they have been living in the pain for centuries; they do not occupy the enough land at present. They are losing all their traditional occupations because of modern technology and development. They are in such a situation that they cannot think of more than survival and hand to mouth problem. Most of the Dalit in Sundar Bazar-3 of Lamjung district is landless for cultivation. In one hand, the socio-economic condition is very poor than other caste

groups and on the other hand their traditional occupation is in a declining condition. Neither they are able to use their traditional skills nor have they developed any modern skills to adopt the changing society day by day. Their social condition is poorer than any other tribes of Sundar Bazar-3 of Lamjung district. They are far behind economically and educationally in comparison to other castes. The majority of dalit caste children do not go to school. They are in miserable condition. They are socially isolated as one of the backward caste groups. The parents of dalit children are not able to pay fees, buy necessary books, copies and stationeries for their children. Therefore, they are dropped out. However, their dropping the school is attributed to numerous causes. They are comprised group of poorest of the poor. Because of social hidden reasons, Dalit people in Sundar Bazar-3 of Lamjung district are constantly suppressed, marginalized and discriminated from various communities.

In general, socio-economic study includes all the aspects of Dalit socio and economic profile but none of the sociologists and anthropologists has done any study in this locality. However, it has been necessary to study on those aspects that affect Dalits' life. Therefore, this study is focused on the following related questions.

1. What are their major occupations?
2. What is the education status of the Dalit people?
3. What are the causes due to which Dalit children are not going to school?
4. What are the existing problems among them?
5. How the Dalits are managing their provisions?
6. What are the causes of their backwardness?

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

The main objective of the study is to find out present socio-economic status of Dalit community in Sundar Bazar-3 of Lamjung district with special recommendations to uplift them for societal status changes.

The specific objectives are as follows:

1. To find out the social condition of Dalit Community
2. To find out major occupations of Dalit
3. To find out the major causes behind their backwardness in the community

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

This study deals with Dalit castes that lag far behind in every sector of development aspects. This study focuses on the descriptive study of socio-economic status of Dalit caste. It attempts to find out the problems faced by Dalit caste, their socio-economic condition, and the special recommendations to uplift their standard of living. The study would be represented as sample study of majority of Dalit castes scattered in every sphere of Nepal. Findings from the study will be very important resources for policy makers, planners, development experts and other people who are concerned with the minority groups. The findings from the study will also be a good resource for those who tend to study the disadvantaged. However, more books, data, booklet have been published on the subject of Dalit caste discrimination, only very few are focused on the Dalit issues. In this regard, this study will be very important in the context of Nepal and useful for those who want to study real issues of Dalit caste with potential means to uplift their livelihood.

## **1.5 Organization of the Study**

This dissertation consists of seven chapters each with sub topics. The first chapter is an introductory chapter, which provides the background of the study. This chapter deals on general information about the history of caste system and introduction of the study. This chapter also presents the statement of the problem. It clarifies the objectives and significance of the study. The chapter second describes the previous studies about the Dalit caste, their previous and present condition. Chapter third presents the research methodology applied to generate necessary data for the study and method of data analysis. Chapter fourth has focused on describing and setting socio-economic status of Dalit in Sundar Bazar-3 of Lamjung district. Then the chapter five describes the social condition of the Dalit including educational status of same group in study area. Similarly, the chapter six describes all the findings on the economic life and concerned aspects of living standard of Dalit people in study area. At the end, chapter seventh provides summary, conclusion with appropriate suggestions. Along with questionnaire, bibliographies, maps have been included in the appendix section.

## **1.6 Limitations of the Study**

Each study has its own limitations. Likewise, this study too is not an exception. This study aims to focus the socio-economic status of Dalit caste in Sundar Bazar-3 of Lamjung district. It is a micro study, which attempts to explore the socio-economic condition of Dalits castes of Sundar Bazar-3 of Lamjung district. It is not enough and comprehensive study. This is for master level thesis, which only meets the partial fulfillment of the requirements for M.A degree in Rural Development. Therefore, it has been naturally constrained by limited time, money and some other problems. Moreover, the results from the study are going to be generalized but because of the

sampling error, the result might not reflect the actual and accurate condition. In addition, the data collected by the interview method might not be accurate because of the respondents' biasness. However, the data collected are assumed to be true and accurate



## **CHAPTER II**

### **LITERATURE REVIEW**

This is a sample study mainly focused in socio-economic condition of Dalit caste. There are very few literatures published on the issues of Dalit, however, the various booklets, and study report, articles, etc have been published in papers mentioning about their social, cultural status also. Some of the facts, opinions and studies report directly and indirectly released to this study are presented below.

Koirala (1996) quotes, even the five fingers of a hand are not equal: how can an individual be equal to other? With these words, does a Nepali legitimize social inequality by drawing upon a folk formula to explain it? Contrary to this legitimization of inequality, he or she argues that to the God all human beings are equal. This has expressed the lived tension of being socially equal or unequal, a tension that is manifested in many different forms. A Nepalese religious and cultural values, that some are born with high caste and some with low caste. Similarly, in socio-economic values, that some are born with a silver spoon in their mouths and others with a hand to mouth for minimal sustenance maintains and reproduces the tension of being equal or being unequal. The caste system in Nepal was conceived and nurtured by religious and cultural values, and in most cases, a class system is blended with the caste hierarchy. In both the advantaged and disadvantaged caste, there is a word Karma (action or fate) to legitimize this inequality. The affluent high caste use the word Karma implying good action of previous births is a source of their affluence, while for the poorer low caste the same word Karma now implying socially and religiously unacceptable action translates into fate echoing poverty, negativity, passivity, and eventually unsociability.

The origin of caste system is believed to be in India. The caste stratification of the Indian society has its origin in the 'Chaturvarna' system. According to Chaturvarna doctrine, the Hindu society was divided into four main Varna namely, the Brahmans, the Kshetriyas, the Vaishya and the Shudras, The system that was prevalent during the Vedic period was mainly based on the division of labour and occupation. The caste system owes its origin to the Varna system. The present caste system can be said to be the degenerated form of the Varna system.

Encyclopedia of religion Vol.Xi, 1954 quotes about the tradition of origin that Sudras may have evolved from a poor and uncultivated class of Aryans who did manual work in the Aryan camp. Sudras occupied the parts of Sindha and Rajputana of India. Varna 1942 states that the parbatiyas constituted the people of Aryan race in the hilly region of Nepal which includes the Brahmans, Thakuris, Khasa and some other occupational caste like Damai, Kami, Sarki, etc. According to him, food drink and Hubble-bubble taboos are strictly observed in Nepal in the caste system, but the people of urban areas are comparatively liberal in the matters of the caste system than in rural areas Varna(1942).

He caste culture is seen as origination in the increasing social differentiation, segmentation, and stratification of the Hindu society. Its history dates back to the Vedic period (6000-4000BC). According to Saraf (1986: 170), the group Aryans was a homogenous and cohesive group in the early Rig-Veda period. The group was divided into Brahman and Kshetriya on the one hand and Vaisya on the other. In the later Rig-Veda period, the group was further divided giving birth to a Sudras caste by the end of Bramanic period, and in the post-Vedic period, some of the Sudras were classified as Asprishya (non-touchable) and Sprishya (touchable). Khatri and Dahal (1987) explained the development of caste differently. In their opinion, prior to the

writing of the book Puru-Sukta (1000-500BC), the ancient society was divided into different classes: an economic class, power class, religious class and service class. These classes themselves were the Varnas. The religious class was known as Brahman varna. As time went on, the ideas of BhagawatGeeta were given a different interpretation through the book called Manusmriti (law of Manu), and Kautilya's Code of Conduct (3212-297 BC). Now heredity became the determining factor for establishing a person's particular Varna or caste membership. These texts were often quoted to support the importance of maintaining the purity of blood and hence people were discouraged from inter-Varna or a 'Varnasankar'. The Varnasankars were supposed to be unfit for any of the Varna systems (Manusmriti, Chapter 1 (42& 43), and Chapter 2 (168). Chapter 10 (10; 235), Chapter 10 (12: 236); Sharma (1978): Narla, 1979; Shukla, 1987), and thus have been called "outcastes".

The genesis of interdependent and dependent relations among caste groups of Nepal is usually explained through a description of the Varnashram system. This Varnashram system provides a religious rationale for the relations of dependence and interdependence and above all, legitimizes the existence of a socially unequal community in Nepal. In course of time, the caste culture promoted a doctrine (Sivertsen, 1963; Sengupta, 1979) of Karma (fate but not work as previously used in BhagwatGeeta), Jati Dharma (Caste religion), and Kula Dharma (ancestral religion). However, the caste culture was originally designed under Varnashram system to ensure a person's movement from PravrittiMarga to NivrittiMarga (BhattacharyaChaudhary, 1984; 25). As the time went on, the Prashat, the priest, and the state imposed caste rules to tighten caste mobility especially for PaniNachalnetathaChhunanahuneSudra. Currently Nepal has both the PaninachalneSudra and PanichalneSudra as a product of contextual as well as

relational phenomenon; as a behavioral norm more than just a culture entity and as a matter of old tradition (Constitution of Nepal, 1959).

By using Dumont's phrasing, one can argue that a Dalit is a supreme trade person but materially dependent on Kshatriya, spiritually dependent on Brahman, and economically dependent on Vaishya. Thus in Dumonts' understanding, these caste groups of people, he argued, are horizontally linked, vertically based on a linear or non-cyclic order and ritually based on purity and impurity. This is an idea that one may not necessarily agree with though it has particular relevance in the modern socio-politic-economic situation.

Drawing more broadly on sociological theory on the origin and reproduction of the caste culture, there are three perspectives: functional, organic structural, and Marxist. The functional perspective postulates caste as an ideological system of the smooth functioning of society. The Varnashram system is an example of this perspective. The organic structural perspective assumes that the ideological system of the caste culture is a ritualized theory of pollution and purity. For example, a pure caste is always at the top and the impure at the bottom of the social hierarchy. The Marxist perspective contends that caste culture is a byproduct of a continued domination of bourgeoisie over the workers and poor by creating attribution categories such as landowner and landless, and intervention categories such as those based on power relations between caste groups.

Neupane (2000) carried out the detail study of different caste groups categorized into different blocks/ladders viz. Brahmin, Newar, Kirant and Dalit to shed the light on the contemporary socio- economic condition directly based on the caste orthodox. In the same way, Neupane also states that the Dalits including Kami have been excluded

from access into different institution of government as well as private organizations. He also has tried to give some inventory notes and data about the caste and ethnic group including Dalits such as, Kami, Damai, and Badi etc.

Dalit is derived from Sanskrit nomenclature and is used by the politicians and social scientists of Nepal to identify or categorize a group of people who are culturally, socially, religiously and economically oppressed. In this category, there are people of different language and ethnic background but my focus is limited to true Nepali speaking Dalit caste groups, Damai, Kami, and Sarki. Of the Dalits in Nepal, the caste group of interest to this study constitutes a little less than half the total. The Damai make up 1.99%, the Kami 5.21% and the Sarki 1.49% of the countries population for a total of 8.9% of the 20% Dalits (Nepal; National planning Commission Secretariat, 1993). All three are Hindu by birth and some live in almost all the villages of Nepal.

About 20% of the people of Nepal fall into the Dalit category. These helot craft persons (Hodgson, 1972 [1842] tend to live in abject poverty. Abject poverty is called “absolute” poverty by a task force on poverty alleviation in Nepal (Task Force Team, 1972) conveying a notion of bare subsistence. This task force, one from the National Planning Commission of Nepal, and another from the world Bank/Nepal cites two definitions for absolute poverty. The first agency defined poverty in 1976-77 as below a minimum subsistence level of expenditure with which a person would be able to buy 605 grams of cereal and 60 grams of pulse to acquire 2256 calories. By following this definition, 40% of Nepali lives below the poverty line, about half of whom are Dalits. Forty-two percent of the rural population and fifteen percent of the urban population survive at this economic level.

The second agency recommended an income of US \$ 150 per person per year in 1988-89 as the bottom-line for defining poverty. This definition finds 71% Nepali living below the poverty line, which includes 74% of the rural population and 42% of the urban population. In this context, the overall socio-economic situation of the Dalit community can be best represented in the description of the Task Force Team (1992:5) as follows:

The household having less than 0.1 hector of standard irrigated land per capita, lacking any other permanent source of income, living in a hut with a dependency ratio of more than three with a poor level of educational attainment (more than 80% illiteracy), chronically facing a problem of food shortage, and without any milk cattle or buffaloes will automatically be defined as the poorest of the poor without computing the index.

Dalits are not, however, all poor. The term refers to a status associated with caste, not an economic one. It is possible for a Dalit to have a professional job and a high salary. Still the people of the Dalit community in Nepal can usually be understood as a hard-pressed people no matter in which religion they follow.

Dalit is not a caste but a politically coined word used to refer to a socially backward community. It does not refer to an ethnic group or a social class, but refers a group of people who, according to Boreal (1980), are suffering from social hatredness since traditionally they were the people characterized by Adarshate (unseen, they were not to be seen by other caste), Asokshata (unteachability, they could not be taught), Ashasanayata ( unsuitability; they could not sit beside other caste), Akshitadasyakaryata (doing socially degraded work), and smashanavasyata ( living only on or near burial grounds). There are Dalit scattered everywhere in Nepal. To

name some of the few, there are Damai, Kami, Sarki, and Gaine in the hills, Pode, Kasain, Duiyan, and Chyame in Kathmandu, the capital city; and Dom, Dushad, Dhobi, and Mushahar in the southern plain. They vary in the size of their population, Literacy attainment, and political awareness but they receive a similar type of social treatment, no matter whether they live in the hills, capital city, and southern plain of Nepal or they follow a Hindu or Buddhist way of life (Koirala, 1996).

Koirala (1996) quotes, Principally Nepal is a Hindu Kingdom which at a religious level would partially explain the situation of the Dalits but practically Nepali are half Hindu and half Buddhist in the sense that they go to each other's temple and pay homage to the same Gods and Goddesses according to names which vary depending on their faith. However, the Dalits, though called Hindu are debarred from entering into Hindu temples, monasteries as Fuchs indicated, and they are paninachalnetathaChhunanhuneJat to both major religious groups, Hindu and Buddhist. Although Hindu, their relationship to other Hindus is perhaps more accurately expressed by Fuchs than he realizes, for his text is written as if the Dalits themselves are not members of a Hindu caste.

Horfer (1976) has studied about the Nepalese code of 1854, in which caste hierarchy system was imposed by Jung BahadurRana, better institutionalized in strict sense to which even untouchable people's shadow remained polluted and impure so that upper caste people lived far from body and shadow contact with untouchable people. According to D.B. Sagar (2001), under the statement of Jana UtthanPratisthan on 'World Conference against Racism 2001' (WCAR), gives the description about division of Nepalese society into two blocks i.e. the touchable and untouchable dichotomy in which the touchable group not only dominate and discriminate but also suppress, deprive, and oppresses the Dalits, in the name of caste hierarchy, purity and

impurity. He also blames the government, which enable to do something more than anything in order to tranquility and relevant identity of similar cultural background people through the implementation of certain commitments of conglomerate prospective. Rather government still contradicts and unfolds certain bias provision against the Dalits to institutionalize discrimination, confinement, etc.

All recognized castes could be grouped into four or five main categories, which are arranged in boxes as follows.

Tagadhari = Twice/born castes (literally thread wearing castes)

Matawali = Drinking castes

PaniNachalnechhoichhitohalnuNaparne = Caste from whom water cannot be accepted, but whose touch does not require aspergation of water

PaniNachalneChhoichhitoHalnuparne = Untouchable caste

(Source: Sharma, 1978)

A hierarchical society always faces discrimination in different places. In the context of Nepal, it is quiet different form i.e. in imposed form of racial discrimination based on body structure of man, in west. Dalits an untouchable group of people who are discriminated in the name of caste hierarchy generations. Various forms of discriminations, in Nepal predominate across region, caste, ethnicity and gender. The types of discrimination may include:

- a. Not being allowed to take drinking water from taps used by members of higher caste



- b. Not being allowed inter inside the hotels, restaurants, shops or high caste Nepalese homes. They are forced to wash glasses or plates after eating in restaurants, shops, etc.
- c. Not being allowed to enter the temples
- d. Not being allowed to sit or eat with high caste people at social events
- e. Being denied jobs especially in higher-level managerial positions even when they are qualified for them (cox, 2001)
- f. Restricted to marry with other high caste groups of people
- g. Restricted to sale the milk and other cattle products in the market (JUP, 2001)
- h. Restricted to get equal rights as other caste people in several institutions including schools, government as well as private offices

Ghurye (1969) found out in his study that the untouchable who are now working as employee of the public administration are paid lower than other caste employees-. However, looking their economic dependence upon higher caste, the modernization in the country has not brought any sustainable change in their traditional caste system.

The untouchable live in absolute poverty .However, all are not poor. It is very difficult for an untouchable to have a professional level position. The untouchables, even when they are qualified for the posts are not allowed to entertain it, are another common manifestation of caste-based discrimination in Nepal. Moreover, even if untouchable are given professional position, they are limited. They are, sometimes, still persecuted or even dismissed for the economic, educational and political power. High caste groups dominate Nepal's mainstream political, social and culture life. Almost all untouchables are illiterate. In the

Terairegion, only 10 untouchables are literate out of 100 and in hill 25 are literate in 100 whereas the untouchable women are completely illiterate (Sharma, 1978).

Untouchable caste according to Hindu teachings belongs to caste group of the further stratified Sudra Varna. Untouchable, the god's feet born portion according to Hindu legend, a Dass (slave) or Dasya (robber) or Dravidian (prashit.1991) a black person or an oppressed person of a non- Aryan stock (Baral,1993) are the people who belong to Sudra Varna. There are three caste groups under the umbrella term of Sudra Varna: PanichalnetathaChhunanaHuneJat and. PaninachalnetathaChhunanaHuneJat categories as to the presence or absence of two characteristics, other caste being able to accept or not water from them and other caste being able to touch them. The PaniChalnetathachhunanaHuneSudra were again divided into MasinetathaNamasine during the Malla period (879-1767). The last category of Sudra whom Shah (1994) called last Pancham Varna of (fifty Varna) remained to be PaniNachalnetathaChhunaNahuneJatKoirala, (1996).

Though Nepali Dalits were granted constitutionally equal state in 1962, the state and its hegemony maintained social and religious inequality against them. However, the arrival of western type schools after 1950) broke a socio-religious taboo against Dalits schooling in the Sanskrit system or the traditional system of learning in Nepal. Consequently, at present 30% of the Damai population, 27% of the Kami population, and 25% of the Sarki population are literate (Koirala, 1996).

Research on schooling in Nepal stated in the early 1960s with the establishment of the RegmiResearchCenter in Kathmandu. Currently, one research center attached to TribhuwanUniversity and University faculties that exclusively do research in

schooling and some private and non-government agencies do schooling research. The research studies done in Nepal to this date have analyzed schooling from a structural, functional and utilitarian perspective and most of them are quantitative in nature. However, there is one ethnographic study (Ragsdale, 1989) on a Gurung community and quasi-qualitative research in other communities (Gurung, 1984; Niroula, 1980; Upadhyaya, 1984). There is no research done on schooling of dalit that is exclusively done with a dalit community. Although Upadhyaya brought forward some Dalit educational issues, there are also no empirical studies similar to those in the section above that explicitly deal with the notion of schooling expansion. But some of the researches (Pandey, 1978; Uprety, 1962) had given a brief account of the development of education in Nepal. Nevertheless, in these studies, one cannot find empirical reasons for the development and extension of schooling into Nepali communities nor can one find information on people's experiences with schooling in their community.

Most of the writers have mentioned no real change in social relation among caste can come about unless economic change comes first. Bougle (1971) states, "If the ranking system is validated by differential wealth, then it will be upset by changes in the distribution of wealth". Thus, we have established a positive correlation between economic, political, mutual and organizational change with economic change being the determining variable with the change in socio-cultural and economic aspects of Dalit.

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

Methodologies are the key steps for any research work. No single method is sufficient or effective enough to gather all kinds of information; primarily the primary and secondary sources will be used for this study research. This chapter will discuss on the research design, rationale of the selection area and source of data, the census and sample data collection methods, data analysis and limitations of the study.

#### **3.1 Research Design**

The exploratory cum descriptive research design have been used. This study is exploratory in nature because it explains how to find out the various issues concerning with the life Dalit caste. It is descriptive in nature because it has described the social and economical status of same caste in sequential order.

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

Based on the nature of the study, the Sundar Bazar-3 of Lamjung district was selected for the study. The study area lies in Sundar Bazar-3 of Lamjung district that is 5 km far from the district headquarter Beshisahar.

The Sundar Bazar-3 of Lamjung district was selected for the research with following reasons:

- ) The population of Dalit caste is inhabited in ward no.3,5,6, 7and 8.
- ) The economic conditions of Dalit people of the Sundar Bazar-3 of Lamjung district is miserable than other castes.
- ) The educational status of Dalit caste lags behind that of other castes.

) Due to time and other limitation factors, researcher feels easy to conduct this study at the Sundar Bazar-3 of Lamjung district than in other areas.

### **3.3 The Universe and Sample Size**

The universe here means the Dalit population of Parbat district. The Dalit population of Lamjung is 20399. Among them, the population of Dalits in Sundar Bazar-3 of Lamjung district is 979 .This study incorporates 199 households as sample of Dalit of Sundar Bazar-3 of Lamjung district. The study area is assumed to represent the socio-economic condition of the Dalit of Sundar Bazar-3 of Lamjung district, Lamjungdistrict as well as the whole country Nepal.

### **3.4 Natures and Source of Data**

Emphasis has been given in both qualitative and quantitative information collection has been applied for data collection purpose. Both the primary and secondary data have been used for the study and presented in appropriate places. The primary data have been collected from field questionnaire and observation and the secondary data have been collected from Rural Municipality and Urban Municipality record, CBS population census 2011, collected literature from Central Library. The secondary data have also been adopted from the sources of government and non-government publications of research reports such as Report of National Dalit Commission, etc.

### **3.5 Data Collection Techniques**

The required data have been collected by the field works and several frequent visits in the selected area using the following techniques:

#### **3.5.1 The Household Survey**

The household survey was conducted using both structural and nonstructural questionnaire. A structural questionnaire was applied to collect some of the basic in

formations like population structure, cattle, and ownership, educational attainment, land holding size, occupation and so on. Likewise, unstructured interview was used to collect qualitative information. The interview was taken by visiting door to door of every household and other stakeholder.

### **3.5.2 Key Information Interview**

Interview was used to collect qualitative information. The interview was conducted by the researcher herself visiting every household in the study area to collect the key information individually as well as outside of this community i.e. from teachers and other stakeholders. The key information collected from teachers and other stakeholders include the data collected from former VDC chairperson, ward chairperson, local teachers, property owners, and neighbors of the intensive study community and even Dalit people of the Sundar Bazar-3 of Lamjung district.

### **3.5.3 Observation**

This observation method is the main and mostly desired instrument of collecting information ultimately by understanding the socio-economic status. It is the best method without any doubt that gathers the required information. Of course the non-participatory methods of observation were also applied to find the details about the Dalit caste of the Sundar Bazar-3 of Lamjung district.

### **3.5.4 Focus Group Discussion**

The group discussion was a key method for collecting information from community so this method was applied to collect the details about the social and economical status as well as their concerning matters. This method has been used as cross checking of other data collection technique.

### **3.6 Data Analysis and Interpretation**

After collecting various data, the data were manually processed with simple tabulation. Both descriptive and analytical method was applied for presenting the collected data. Data on population, sex, educational status in the range of age groups, economic status, income and expenditure have been descriptively and statistically analyzed. All the information during the fieldwork was edited and tabulated as per reports. In order to make the report more precious, maps and charts are properly enclosed with the various chapters and sub chapters or sub-topic and their description and analysis have been made. The statistical tools and techniques used in the study were very simple. Most of the data analyzed and presented were in simple percentage.

## **CHAPTER IV**

### **THE SOCIAL CONDITION**

#### **4.1 Social Condition of dalit of the Sundar Bazar-3 of Lamjung district**

The society is formed by the combination of individuals. In a society, there can be people of different attitudes, profession, custom, beliefs and practices. Late king Prithvi Narayan Shah used to say that 'Nepal is the garland of all the castes'. The social life of Sundar Bazar-3 of Lamjung district is not separate from this proverb; some of the features like inequality of sex, partiality by castes, etc can be seen here. The provision of different acts is also not practically applied here such as banning of child marriage, polygamy, and caste hierarchy, etc. The Sundar Bazar-3 of Lamjung district is not the main origin of Dalits but they have settled down here from many parts of the Parbat district.

##### **4.1.1 Settlement Pattern and Population of Dalit**

Settlement of Dalit people of Sundar Bazar-3 of Lamjung district are situated at ward no.3, 5, 6, 7 and 8 of this Municipality. The Dalit community has settled densely in these wards of the Municipality. Their houses are thatched types scattering here and there indiscriminately. They are mostly made by stones, mud, tin, dry grass etc. Many of them are single story houses. The environment is dirty due to the lack of the enough toilets, sewerage and dumping site. The settlement pattern signifies not only the physical composition of the certain ethnic group but it also represents socio-economic aspect of the family. It can be observed that people generally live in hamlet pattern of settlement and houses are not much scattered throughout mostly because it will help them to make their unity and of course their own society where they will not be oppressed. Only the Damai ( who are also known as Darjee/Pariyar/), Kami ( who



are also known as (BK, Bishowkarma) and Sarki (who are also known as Nepali) are living in the Sundar Bazar-3 of Lamjung district of the parbat district.

**TableNo.4.1.1**

**Dalit Household in Sundar Bazar-3 of Lamjung District**

<b>Dalit</b>	<b>Household</b>	<b>Percentage %</b>
<b>Damai</b>	121	60.80
<b>Kami</b>	15	7.53
<b>Sarki</b>	63	31.65
<b>Total</b>	<b>199</b>	<b>100</b>

Source: CBS 2019

Above table shows the composition of Dalit population based on number of their households. Accordingly, it can be concluded that the households of Damai are the highest number of household of Dalit community. It occupies 60.80% of the total households. Kami has 7.53 % and Sarki has 31.65 % of the total household. Thus, the majority of Dalits in this Municipality is found to be Damai group.

**4.1.2 Population of Dalit**

There are mainly three groups of Dalits Community. They are Damai/Darjee, Sarki and Kami. In Sarki group, they have different surname is Nepali etc. In Damai, they have surname like Pariyar, Damai, Darjee . Moreover, in Kami group, they have surnames like Biswakarma, Kami, etc.

**Table No: 4.1.2**

**Distribution of Dalit of Sundar Bazar-3 of Lamjung District by Group and Sex**

<b>Dalit</b>	<b>Male</b>	<b>%</b>	<b>Female</b>	<b>%</b>	<b>Total</b>	<b>%</b>
<b>Damai</b>	302	49.91	303	51.09	605	61.79%
<b>Kami</b>	15	16.66	44	48.88	90	9.19
<b>Sarki</b>	63	22.18	137	48.23	284	29.%
<b>Total</b>	<b>486</b>	<b>100</b>	<b>496</b>	<b>100</b>	<b>979</b>	<b>100</b>

Source: Field survey 2019

Above table shows that there are 486 male and 496 female Dalits in Sundar Bazar-3 of Lamjung district. Among them Damai are 605 and Sarki are 284 and Kami are 90 in number in this community. It shows that female Dalit population is more than the male Dalit population. In addition, the Damai group has the highest population among the Dalits in this Municipality.

#### **4.1.3 Social Life**

Social life starts from one's family home and has a center value in eastern culture. Family is the fundamental unit of the society. The family is a universal institution in every society, which fulfils emotional and physical needs of its members. The family is regarded as the primary stage of the social institution, where every child enters into the process of socialization in the society.

Family is a group person, united by the ties of marriage, blood of persons or adaptation. They interact and communicate with each other in their respective roles as their family relation creates a common culture. The family can be divided into mainly two categories that are nuclear and joint family. Nuclear family consists of husband, wife and their unmarried children living together, sharing same kitchen and property.

The joint family system constitutes the basic social institution in many traditional societies particularly in eastern societies.

#### **4.1.4 Marriage**

Marriage is socially and legally accepted sexual relationship between the boys and girls of the tow different families who share the same bedroom , kitchen and live under the same roof. The Dalit community have given importance to the marriage and almost all the adult girls and boys belief on marriage and practice it. Mostly arrange marriage, love marriage ,choribibaha, jaribibahaetc are in the practice in the Sundar Bazar-3 of Lamjung district.

#### **4.1.5 Religion**

Concerning to the religion of the Dalit community of the Sundar Bazar-3 of Lamjung district, they basically follow Hindu religion. Their rituals, values and norms are influenced by the other local communities such as Brahmin, chhetries etc. They have started to celebrate different rituals and costoms of these castes and the hindu religion.

#### **4.1.6 Social Tradition**

Concerning to the different social traditions ,dalit community are highly influenced with Bhramin and chettries community of the Sundar Bazar-3 of Lamjung district. They celebrate different festivals like Dashain ,Tihar, Teej, SauneSakranti, MagheSakranit, Ram Nawanietc like Bhramin and Chhetries. They don't have own language like other castes of Nepal So they express their ideas opinions etc in Nepali Language. Even though they are not allowed to inter in the houses , temples etc ,they have made their own religious sites in their own community which they called Than or Ban Devi / Devatako Than. But now a days along with the increasing awareness and literacy ration ,they are starting to go to the other famous temples of the

Municipality and district. They follow different social rites, ritual and traditions like Ghodbharai, Chaiti, Nuwaran, Brathabandha, Gunaucholi dine to the daughter on her first menstruation, marriage, chaurasi puja , funeral ceremony, Kriya karma of up to 13<sup>th</sup> day at the death of their relative etc.

#### **4.1.7 Type of the Family**

In the context of the Dalit community of Sundar Bazar-3 of Lamjung district, two types of family were found in same communities i.e. Nuclear and Joint. In the observation, the male members are generally grandfather, father's brother, father's siblings, and son and so on. On the other hand, the female members of the family are father's mother, father's unmarried sisters and wives of the sons. Based on present observation, it has been noted that the Dalit of same community prefer to stay in nuclear family rather than joint family.

**Table No. 4.1.7**  
**Type of the Family of the Dalit**

<b>Family type</b>	<b>No. of Household</b>	<b>Percentage %</b>
<b>Nuclear</b>	124	62.31%
<b>Joint</b>	75	67.68
<b>Total</b>	<b>199</b>	<b>100%</b>

Source: CBS 2019

The above table shows that there are 75 joint and 124 nuclear families of the Dalit in the Sundar Bazar-3 of Lamjung district. Respectively they cover 62.31% and 67.88 % in total, as a traditional social structure. The reason of being in nuclear family is that the house they own is small and when one gets married in the family the spaces for new couples in the house is not enough, so that they build new small house near the

old house and live separately. Even one Dalit family does not possess adequate land, where they can depend for their livelihood. So newly married couples do not expect immediately to get parents property in official way.

The nature of the society is party-liner. Most of the family is ruled by the male. The son is supposed to inherit the property as well as to perform all sorts of rites and rituals from birth to death.

#### **4.1.8 Size of the Family**

Family size indicates the total number of the family members of the Dalit of the Sundar Bazar-3 of Lamjung district. The size of the family is not found equal in this Municipality. The female population in average is more than male in that Municipality.

**Table No 4.1.8**

#### **Family Size of the Dalit Community**

<b>Number of Person</b>	<b>No. of household</b>	<b>Percentage</b>
<b>2</b>	12	6.03%
<b>3-5</b>	119	59.79%
<b>6-8</b>	56	28.14%
<b>Above 10</b>	13	6.03%
<b>Total</b>	<b>199</b>	<b>100%</b>

Source: Field Survey 2019

The above table shows the size of the family of the Dalit community in the Sundar Bazar-3 of Lamjung district. According to it, 12 families are found to be 2 members and 119 families are found to be 3 to 5 members. Similarly 56 families are found to be

6 to 8 members and 13 families found to be more than 10 family members in their home. Therefore, it can be seen that the Dalit community under the study area have more nuclear families.

#### **4.2 Educational Status**

In the context of TheSundar Bazar-3 of Lamjung district, the educational attainment of the dalit community is less satisfactory. The people are interested to send their children into school mostly in primary level. However, they do not want to upgrade into neither lower secondary nor secondary level and onwards. Most of the children leave the school in the middle of the session. The reason of school drop out is not only their poor economy, but also the lack of constant inspiration to the children from the parents.

The following table shows the educational attainment of different educational level of the study area

**Table No. 4.2**  
**Level Wise Educational Status of Study Area**

<b>Educational level</b>	<b>Boy</b>	<b>Girl</b>	<b>Total</b>
<b>Primary</b>	86	69	155
<b>L. Secondary</b>	44	33	77
<b>Secondary</b>	29	23	52
<b>SLC</b>	3	3	6
<b>Above SLC</b>	13	2	15
<b>Total</b>	<b>175</b>	<b>130</b>	<b>305</b>

Source: Field survey 2019

The above table shows the number of the boys and girls involving in different level of education. According to it 155 children are found to be studied in primary level comprising of 86 boys and 69 girls. Similarly 33 are found to be studied in Lower secondary schools. Likewise 52 students are found to be studied at the secondary level and 15 people are found to be studied above SLC level education. It was also found that most of the children leave the School in the middle of the session. The reasons for high number of Dalit students in primary level might be the government's policy in primary level. By the data recorded, it has been known that that after 12 years of age children were eligible for helping the Dalit parents. The parents take them to assist their work. Most of the parents could not pay fees and buy the stationary for them. Therefore, they obliged their children instead of taking class of the school, to adjoin their parents' professions. Due to these reasons, number of Dalit students in lower secondary and secondary level education was very low; however, females' discrimination and inequality exist not only among matured females but immature children also. Traditionally girls have not been permitted to go to school for education.

### **4.3 Dalit Children in the School**

It is found that eleven schools are in operation nearby the study area. The following table shows the enrollment of Dalit children into different schools nearby Sundar Bazar-3 of Lamjung district.

**Table No. 4.3****Status of Dalit Students in Private and Government School**

Name of School	Students			Type of School
	Boys	Girls	Total	
<b>Sarbodaya H.S.S</b>	53	41	94	Government
<b>Panini S.S</b>	29	27	56	Government
<b>Koiralaphant.S.S</b>	11	7	18	Government
<b>Arthaleni S.S.</b>	7	2	9	Government
<b>Sindhure.S.S.</b>	36	31	67	Government
<b>Bishnu Batika H.S .S.</b>	7	5	12	Government
<b>Sayapatri.S.S</b>	<b>9</b>	<b>6</b>	<b>15</b>	Government
<b>Bhakti Namuna H.S.S</b>	-	-	-	Private
<b>Global Vision Academy Boarding</b>	<b>7</b>	<b>6</b>	<b>13</b>	Private
<b>Total</b>	<b>159</b>	<b>125</b>	<b>284</b>	

Source: Field survey 2019

The above data show that presently 284 Dalit children including 159 boys and 125 girls are found to be enrolled into eight schools. It also reveals that 271 students are found to be enrolled into government and 13 are found to be enrolled into private school. According to the people, they have exercised sending their children to the school. They also agreed that the children leave the school in middle of session. Besides the number of Dalit children's enrollment into the schools, they could not give satisfactory result in comparison to other castes. However, we must not be overambitious in increasing the number of enrollment of Dalit people. Rather we



could get positive results steadily per year in which the number of Dalit students' enrollment is being improved. Dalit children are found to be literate in very less percentage because they occupy only 49 % literacy rate among the dalit community where as the literacy rate of the Sundar Bazar-3 of Lamjung district is 71%.

#### **4.4 Change in educational awareness**

Education is one of the most important factors for an individual, which helps to lead a life in appropriate direction. Education includes knowledge, skill and awareness that make persons aware of every sphere of life. Education is a medium to prepare good citizens of the country as well as constructing good personnel. Education is the most important factor for attaining socio-economic development and opening the door for an individual to develop innovative ideas and action. Since 1950, Nepal has shown tremendous growth in the field of education and student's enrollment in the schools. Government has implemented different activities to extend educational opportunities for all Nepalese all over the Country. According to the census 2011, only 65% of the total population in Nepal is literate. Compared to the 1950, it is tremendous change in educational development. Female literacy rate is only 38% in Nepal. According to the census 1991, 34.7% of the ethnic population is literate in Nepal (Gurung 1998; 114). However, in terms of the Sundar Bazar-3 of Lamjung district, the literacy rate is 71%. This is satisfactory result in comparison the national literacy rate 65%. Table no.10 showed that only 284 children of the Dalit people of study area are enrolled in the schools, generally they are below 15 years old which occupies the 46% literacy rate of the dalit community in Sundar Bazar-3 of Lamjung district.

During the survey, it was found that most of the Dalit families are interested and feel responsible to send their children to the school. Most of the people send their children

to the school but dropout rate is very high. The main reasons of school drop out are as follows.

1. Though the children are admitted by the guardians into schools, the children drop out the school due to the lack of continuous inspiration for the education from the family and community. As a result, they are compelled to look after their younger brothers or sisters at home or go for playing or loafing about, helping parents in traditional occupations and also involving as the child labourers.
2. Most of Dalit people are weak in economic condition. Government has announced to give free primary and secondary education. Nevertheless, in practicality, it has not been implemented in most of the schools in Nepal. The schools do not collect tuition fee directly but they charge money from the students under different names and headings. Most of the people are not capable to invest money on education of their children. Moreover, after sending their children to school, they have to provide stationeries that become a burden for most of the Dalit family of the study area.
3. Sometimes, the children walk to the school but because of the wrong intimation of their pair group, they leave school and go to see film near by the city. Sometimes the parents are busy and even if they are free, they do not escort their children to the school and small children do not take interest to go to school. This situation is also a hindering factor for educational development among the Dalit community in the study area.

## CHAPTER V

### THE ECONOMIC CONDITION

In general, Nepalese economy depends on agriculture but when we look at the indigenous people, they have their own traditional occupation and agriculture is considered as a second means of livelihood. Economy is the main characteristic to identify the status and prestige of a family in the society. Indigenous people are facing many challenges on its way of development. Traditional occupation and skills, they possess, do not follow the current development process, which creates the problem to the indigenous group in their economic life. Dalit communities of this study area rarely have agricultural land of their own. If they have the land, the land is pakho only. The pakho land is such type of land that does not produce enough food for them or the land in which the cultivation is very difficult. Landless or those who possess little land work on others' land (and on a lease or adhiya basis under certain terms and conditions. There is no one in the government employment from the study area. Some young people go for making shoes and other labor jobs in the city.) Some of damai people have been found to be engaged in sewing. Iron items are made by Kami and shoes are prepared by Sarki. Most of them have abandoned such types of traditional occupation these days. They have cattles like pigs and poultry like hen, etc and they sell these cattles in the markets nearby. The economic activities are described under different sub topics below.

#### **5.1 Housing Patterns**

Most of the houses of Dalit people are only one storied. Most of them have no toilet facilities. In ward no. 2,5,7,8 the houses are scattered. Most of them live in the house with roof made by Iron (Jasta) and dry grass. The walls of houses are made of stones

and mud. Most of the houses are single storied. It is divided mainly into two parts. among which they maintain their living in one part and keep their cattle in the other. They have not separate kitchen, bedroom and storeroom. There is no any system of ventilation and chimney. They use open ground for toilet purpose that has become a serious problem for the matured male and female Dalits. All the family members are even sleeping together on the floor of their house which is leading to different health problems to the poor Dalits of the study area also. However, some houses have their own toilets.

**Table No.5.1**

**Types of Houses of Dalit**

<b>Types</b>	<b>No. of House</b>	<b>Percentage %</b>
<b>Kachchi</b>	169	84.92
<b>Phusro</b>	23	11.55
<b>Cemented</b>	7	3.51
<b>Total</b>	<b>199</b>	<b>100</b>

Source: Field survey 2019

The above chart shows that most of the Dalits of the study area do not have the cemented houses. Most of the dalit people are found to be the small Kachchi single story houses that make the percentage of about 84.92%. About 11.55% dalit people are found to have been Phusro houses and the very few (3.51%) are found to be the cemented houses. Their houses also reflect their economic conditions.

## **5.2. Labor / Wage Labor**

The term Labor Input means the fulfillment of required labor. Wage labor is the main economic activity of the Dalit community and is practiced by both male and female. They work for other people and take cash in return to their service. Generally, the adults of the area work at construction site where they carry firewood, woods ,shop's goods , cement and stones. Some of them were found on making bricks at different brick factories in different parts of Parbat and Baglung district. Some of them go to other people's house and provide physical labor like cleaning the house, doing laundry for them, working as plough man, servant , agricultural labourer etc.

During the study, it was also found that there are no similarities in labor charge for male and female. Generally, a male receive Rs.500 and female Rs.250 for a day only in the agricultural seasons only, regularly they do not get employment opportunities throughout the year. Female are considered weaker than the male and discrimination between male and female for wages in the study area is existing until the date. Most of them do not possess any special skills, which they can sell for their livelihood. Those who do not have any land completely depend on wage labor and when they do not have any land to cultivate, it creates them hand and mouth problem. The situation may lead them in any direction, which may cause problems to the entire society, not only for them. Due to being untrained and unskilled work force, they do not earn proper or sufficient wages. Thus, it can be concluded that the wage labor has played a great role for the Dalit community of Sundar Bazar-3 of Lamjung district.

## **5.3 Traditional Occupation**

Due to the lack of agricultural property, the people of this community have to depend on other wage labor and traditional occupations. They have not abandoned their

traditional occupation at all. They are still engaged in sewing clothes, making iron tools and making shoes. They have taken these jobs as main source of income for their family. Adults go to district headquarter Beshisahar, Pokhara, indiaectplaces for different jobs like labor and 14 people are engaged in driving. During the research, it was found that only 127 people had gone to foreign countries for working specially in india.. Educated people are very few in number among the same community. It was found that 33 people were SLC passed and 21 people have passes+2 and 11 people have passed Bachelor. In this situation, it is not possible to get any mentionable job for them in government offices. So most of the Dalit people are involved in providing services in providing metal works, sewing clothes and making shoes in nearby markets , unskilled labourer in india as well as gulf countries. Therefore, due to the lack of proper education and training, the dalit people have to depend upon such types of small-scaled services.

#### **5.4 Animal Husbandry**

Animal husbandry has not played an important role in improving the economic status of the Dalit people in the study area. During the study, it was found that most of them have given their land on hire for cultivation. It is seen that a few people have cattle to fulfill the necessity of ploughing field, making compost manure and for meat. They raise chickens for meat and sell them in the market. The Dalit community of Sundar Bazar-3 of Lamjung district raise different types of domestic animals but in very few numbers. The number of domestic animals for specified number of the households are given below.

**Table No.5.4**  
**Livestock Keeping**

<b>Livestock</b>	<b>Number</b>	<b>No of HHs</b>
<b>Buffalo</b>	62	62
<b>Goat</b>	188	84
<b>Pig</b>	27	9
<b>Chicken</b>	219	44
<b>Total</b>	<b>496</b>	<b>199</b>

Source: field survey 2019

The above table shows that, the total number of domestic animals is 496 in 199 households. The highest no of livestock is Chicken, which is kept by 44 households for commercial purpose. It was found that the number of livestock per households is very limited. Four different types of domestic animals are raised; i.e. Buffalo, goat, pig and chickens. From interview and direct observation, it was found that they specially keep animals for the creating income source, milk and for meat purpose.

### **5.5 Income Source**

The economic condition of the people of study area is not satisfied. They need to search various works to maintain their livelihood. Sometimes, they have to depend on loan taken from their neighbor house and their relatives for survival. The people of the study work in different field for their livelihood. The service wage labors are main source of income. Income from agricultural work is very limited as their income sources. The annual income of households of Dalit people is given in table.

**Table No.5.3****Estimated Annual Income of each Households of Dalit from different Sources**

<b>Income in Rs.</b>	<b>Types of Major Occupation</b>				
	<b>Agriculture</b>	<b>Traditional Occupation</b>	<b>Labour</b>	<b>Animals Husbandry</b>	<b>Driving</b>
<b>1000-10000</b>	96	-	-	13	
<b>10000-20000</b>	51	16	9	22	
<b>20000-30000</b>	19	22	31		
<b>30000-40000</b>	13	9	27		
<b>40000-50000</b>	9	11	117		2
<b>50000-60000</b>	7	-	11		6
<b>Over60000</b>	4	-	4		
<b>Total</b>	<b>199</b>	<b>58</b>	<b>199</b>	<b>35</b>	<b>8</b>

Source: Field survey 2019

The above table and figure shows the estimated income of every household of Dalit people from different sources in the study area, Sundar Bazar-3 of Lamjung district. The major sources of income of the people of study area are traditional occupation (sewing clothes, agriculture and construction labourers, making shoes and making iron tools). Out of 199 households, most of the dalithouses are involving in agriculture as an agricultural workers . They have very less amount of their own land so they are found to be involved as an agricultural workers like Hali, Bause, Khatalietc in other's houses. About 58 households are found to be involved in the traditional occupations .Almost all the households are found to be involved as labourers in different types of construction as the main sources of their income. About



35 households are found to be involved in the animal husbandry like chicken, buffalo, goat, pig keeping through which they are not incoming more. About 8 people of this dalit community are found to be involved in driving professions.

The above table also shows that the annual income of the dalit community of the Sundar Bazar-3 of Lamjung district is very less and is very difficult to fulfill the day to day necessities of the dalit people. Almost their 100% income is being spent to food stuff only which is also of sufficient to satisfy their stomachs. Due to this their economic condition is not good. They are remaining poor from their ancestors to till this date. Poverty is found to be a serious cause for their illiteracy, superstitious belief, ignorance, poor health and neat and cleanness.

## **5.6 Food Sufficiency**

During the study period, it was tried to find out whether the annual production of food grain is sufficient to meet the daily requirement of a household for one year or not. The Dalit people make different food items mostly from paddy. They also use other grains such as rice, wheat, corn, millet etc to maintain their living. Most of the Dalit people are poor. They work whole year but do not get adequate food to eat throughout the year. The months June, July, August and September become very critical to some of the households of the community. About 65% of Dalit from study area replied that they face a terrible problem of food shortage during those months. During the period of shortage, they have to depend on neighboring houses of other caste groups to maintain their livelihood. They replied that most of them got loan amounts from the neighboring houses and their relatives. They do not know the process on loan taking through banking. It was already mentioned that they had very limited cultivated land. Therefore, the crops production of community would not meet the requirements of

rapidly growing population. The study concluded that less quantity of land, unskilled laboring and lack of knowledge on new technology to develop their traditional source are the main factors that are leading them to poorer economic conditions. The limited land and lack of irrigation were found major barriers for them to overcome food scarcity. Because of these reasons, the Dalit people of the study area have to tolerate the food scarcity.

**Table No 5.5**

**Food Grains Sufficiency**

<b>Food Sufficiency in month</b>	<b>No. of household</b>	<b>Percentage %</b>
<b>Less than one month</b>	47	23.61
<b>1-3 month</b>	31	15.57
<b>4-6 month</b>	39	19.59
<b>7-9 month</b>	43	21.60
<b>10-12 month</b>	27	13.56
<b>Above 12</b>	12	6.03
<b>Total</b>	<b>199</b>	<b>100</b>

Source: field survey 2019

The above table shows that 47 households are landless and their food production is sufficient for less than one month. The 31 households produce food sufficient only for less than 3 months. Likewise, 39 households produce the food sufficient for 4 to 6 months only. Another 43 households have food for 7 to 9 months. Similarly, 27 households have sufficient food for 12 months. 12 households have food for above 12 months. They do not buy the food from market. From above table, it is also found that most of the households have food scarcity throughout the year. They have to depend on market or other neighbor from same or other castes for the food.

## CHAPTER VI

### MAJOR FINDINGS, RECOMMENDATIONS AND CONCLUSION

#### 6.1 Major Findings

The Thesis is mainly focused on Dalit Community of Sundar Bazar-3 of Lamjung district. The main objective of this study is to find out the Socio-economic condition of Dalit of Sundar Bazar-3 of Lamjung district .

In this research work, all 199 households of the Dalits are taken as the population or universe out of which all 199 households of Dalit community were selected for the study by simple random sampling. The exploratory cum descriptive research design and traditional method of data collection technique such as household survey, observation, group discussions were adopted for the collection of primary data and they have been analyzed both qualitatively and quantitatively. Fieldwork has been carried out during the month of October 2014.

The findings on demographic characteristics in the study area can be summarized as below. The total population of the Dalit people at Sundar Bazar-3 of Lamjung district is 979 including 486 male and 496 female from 199 households. The average family size of Dalit people is found 4.65. The total population of Dalit in Nepal is 32, 46,652 (source: population census 2011, CBS), The total population of Dalit in Lamjung district is 20399 (source: population census 2011, CBS), the total population of Dalit in Sundar Bazar-3 of Lamjung district is 979 (source: Field Survey 2011). It was found that 41.17% of household are involved in traditional occupation like sewing clothes, making shoes and making agricultural tools and pots, etc. It shows that the traditional occupation is main source of income for them. It was found that the major crops; rice, maize, wheat and mustard are cultivated at their

limited land or taken from other landowners in rent basis. They need to depend on other source of income for living inspite of their limited cultivated land. It was found that most of the families of the community have domestic animals for the purpose of manure, milk, meat, etc for their own use for earning money by selling them. Altogether, they had five types of cattle. It was found that the major source of cash income is the traditional occupation. Labor is in the second position. It was found that four households income is less than Rs 10,000 from agriculture annually and only one household earns Rs 50000-60000 from different services like construction labourers as annual income. Out of total expenditure of study area, the highest percent amount is spent on the purchase of grain and domestic item. It was also found that there are few lands for agriculture in Dalit Community. Only 9 (5.89%) households produce sufficient food for 12 months by cultivating in their land.

The total literacy percentage of Dalit people in study area was found 46 %including 29.66% male and 15.66 % female. Most of the children are admitted into school but still only 21 dalits passed SLC and above from the Dalit community of the study area. The study shows that the drop out rate of school age children is high because of the lack of constant inspiration by their guardians and of course, the poverty. The children literacy rate is comparatively satisfactory in comparison to adult literacy. However, the lack of continuity in education leads them to turn into previous position.

## **6.2 Recommendations**

The population size of Dalit community of the study area was found small in comparison to other group of Sundar Bazar-3 of Lamjung district. There are various opportunities for the development of an individual or social group, but the Dalit are not being able to take advantage of those opportunities. Based on the findings of the

study, the following recommendations have been presented to uplift the socio-economic status of Dalit community of Sundar Bazar-3 of Lamjung district.

1. The people of the study area are mostly dependent on labor wage and agricultural works for their livelihood. If the government or other local development agencies provide them some vocational training like poultry animal husbandry, carpentering, scientific farming etc., then they will be able to compete for the jobs in skilled labor with other caste people in the market.
2. The wage of labour discrimination between male and female should be removed from the Sundar Bazar-3 of Lamjung district.
3. The continuation of informal education of Dalits should be organized by NGOs, INGOs, and government agencies. It would make the women more aware of their responsibility towards their family.
4. Most of adult Dalits of the study area are employed with very less salary due to the lack of education and training. The plan and policy makers are advised to conduct income generating occupational training such as poultry farming, animal husbandry, cottage industries, etc.
5. Bank and other donor agencies are providing loan in very low interest for the poor people but the Dalit do not have information about it. No any agencies are found to make Dalit community informed about taking real benefits from loan by doing different small-scale jobs or business. If local NGOs facilitate to coordinate between these two parties, certainly the Dalit will be benefited through this program.
6. Agricultural inputs like improved seeds, chemical fertilizers, etc. should be made easily available in time for Dalit by the Government.

7. The scholarship distribution program to Dalit people by the Government should be made effective.
8. The government should launch an effective income generating programs, vocational guidance, etc. so that they can easily fulfill at least their basic needs (food, clothes, education, drinking water, medicine etc.).
9. Some special efforts should be made by Government and other Development Agencies to uplift the socio-economic and educational condition of the Dalit community of the study area.
10. Various awareness programs should be launched in the dalit community of the Sundar Bazar-3 of Lamjung district through street drama, poster , pamphlets etc to end the domestic violence .

### **6.3 Conclusion**

Nepalis one of the multilingual countries with mosaic societies and various ethnic groups. The traditional socio-cultural practices in Nepalese society have developed a rigid hierarchical structure by caste putting some caste to the bottom level and ascribing them as untouchable caste, so-called 'Dalit'.

The study was focused on the Dalit community comprising of Damai, Kami, and sarki of Sundar Bazar-3 of Lamjung district. The main objective of the study is to find out the soico-economic status of Dalits. The Dalit are not original residents of Sundar Bazar-3 of Lamjung district. They had come from different parts of the district and other places. They are still engaged in the traditional occupations like sewing, unskilled agricultural workers, doko / basket making, shoes making, plough man, agricultural workers , construction labourers and Khalashi. They could not develop animal husbandry for the purpose of manure, milk commercially; however, they produce milk and meat from their cattle for their household demand only. Their major

income source is providing services to other caste people handling their traditional work. Although the Dalit people use dhiddo of millet and roti of wheat and maize for daily meal, the study revealed that most of the households have food scarcity throughout a year. They have to buy the food from market getting loan from their neighbours and relatives to maintain the food scarcity. Most of them have very little land that does not meet their daily requirement. In spite of the rapid economic, social and educational improvement of other caste people of Sundar Bazar-3 of Lamjung district, the socio-economic condition of Dalit has not improved from measurable status. They need to depend on other task for food supplement. In spite of the satisfactory overall literacy rate of Dalit people, most of the school-going children leave the school not completing the session. Only 21 Dalits had passed SLC and only one is pursuing the higher education. Three Dalits from the study area were found to be working in foreign countries as labour to sustain their living. They were not found to be benefiting from educational programs and other opportunities provided by the government and other development agencies. It has been found that some special effort should be made by Government and other Development Agencies to uplift the socio-economic and educational condition of the Dalit community of the study area.

The guardians were not found to be aware of education of their children as well. The informal literary class launched by different NGOs and INGOs have significantly improved the literary status of the Dalit community. The informal education program has changed the parent's attitudes towards female education and its importance and it is proved by the decreasing the dropout rate of female children from the schools. Dalit people of study area have become more conscious as they have begun to understand the value of education. These days, it is undergoing a tremendous change.

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## Appendix: 1

### Interview Schedules

Date:

Ward No.:

Household No.:

#### 1. General information:

a. Name of respondent:

b. Name of household:

c. Sex: Age:

d. Marital Status:

e. Address: Village: VDC/Ward No:

#### 2. Types of House

a. Pakka /cemented    b. Kachcha    c. Phusro (bad/good)

#### 3. Family profile:

S.N	Name	Age	Sex	Relation status	Martial status	Education	Occupation	Remarks

Note:- In education graduate, intermediate, S.L.C. secondary, lower secondary, primary secondary, literate and illiterate ranking are included.

**4. Family members who are out of the town:**

S.N.	Name	Relation to head	Sex	Age	Martial status	Education	Occupation

**5. Economic Condition**

1. What was your parent's occupation?

- a. Agriculture ( )
- b. Porter ( )
- c. Business ( )
- d. Others ( )
- e. Traditional occupation ( )

2. What occupation is your family engaged in?

- a. Agriculture ( )
- b. Porter ( )
- c. Business ( )
- d. Others ( )
- e. Traditional occupation ( )

3. What are the major crops grown in your land?

S.N.	Types of crops grown	Production in ropani	Remarks

4. How much money do you/your family members are able to save in a year?

a. Hundreds ( )

b. Thousands ( )

5. Is the production enough to sustain your families' life?

6. How do you meet the food shortage? (if any)

7. What is your family's income source? How much money is earned annually?

S.N	Items	Rs.	Remarks
1.	Agriculture		
2.	Wages		
3.	Livestock		
4.	Business		
5.	Traditional occupation		
6.	Others		

8. What is the expenditure pattern? How much is your annual expenditure?

S.N.	Items	RS.	Remarks
1.	Buying grains		
2.	Education		
3.	Domestic item		
4.	Clothing		
5.	Festival/feast		
6.	Cigarette/alcohol		
7.	Medicine		
8.	Others		

9. Do you have domestic animals? If yes, what sorts of cattle do you have at Present?

- a. Cow ( )
- b. Goats ( )
- c. Pigs ( )
- d. Chickens ( )
- e. Others ( )

10. What is the purpose of raising cattle?

- a. For the families' consumption ( )
- b. For selling ( )
- c. Other ( )

11. How much money are you/your family able to save in a year?

a. Hundred.....RS

b. Thousands.....RS

**Educational status**

1. How many members of you are:

a. Graduate ( ) b. Intermediate ( )

c. Illiterate ( ) d. Undergraduate ( )

e. Literate ( )

2. Have you been sending your children to school?

a. Yes ( ) b. No ( )

4. In which types of school do your children go to read?

a. Government ( ) b. Boarding ( )

5. Which types of school do you prefer?

a. Government ( ) b. Boarding ( )

6. Do you or any of your family members have left school after admission?

a. Yes ( ) b. No ( )

7. Is there any social discrimination at the school?

.....

## Need assessment

1. What is the basic need you think in your community?
2. What sort of activities may help for your community people?
  - a. Free education ( )
  - b. Loan in low interest ( )
  - c. Female income generation ( )
  - d. Others ( )
3. What do you think can a group from your community help to solve your problem?
  - a. Does not work ( )
  - b. May Work ( )
  - c. Had already ( )
  - d. Think to have ( )
4. What sort of activities, would you run to uplift your community people?
  - a. Educational activities ( )
  - b. Health activities ( )
  - c. Others ( )
  - d. What type of program do you wish that the government should implement for the upliftment of your community?
  - e. What are the main problems you think your community is facing?



- f. What suggestion do you want to give for upliftment of your livelihood?

**Social Status**

1. Are there any family members being involved in local policies, if yes in which level?

i. Ward level ( )

ii. District level ( )

c. VDC level ( )

d. Other ( )

2. Are there any families involved with local clubs, NGO? If yes, in which level?

a. General members ( )

b. Active members ( )

c. Chairman ( )

3. Are there any social activities in which you have participated? If yes, in which level?

a. Participants ( )

b. Organizer ( )

c. Advisor ( )