

CHAPTER I INTRODUCTION

1.1. Background of the Study

Geographically a non-coastal Himalayan country Nepal is rich in its natural resources. A country situated between two large countries of the world, India and China, occupies the area of 0.03 percent of the world and 0.3 percent of Asia. Nepal lies in the lap of the Himalaya between latitudes 26^o 22' and 30^o 27' North and longitudes 80^o 4' and 88^o 12' East. It shares its northern border with the Tibetan Autonomous Region of the People's Republic of China and its eastern, southern and western borders with India. Nepal is rectangular with 885 Kilometers East to West and 193 kilometers North to South, covering a total land area of 1,47,181 Square Kilometers. The census preliminary report puts the population at 23.2 million out of which 86 percent live in rural areas (CBS, 2001). One of the poorest and least developed countries having the rural agrarian economy has not been able to develop and harness its human and natural resources for the benefits of its people. Though Nepal's Poverty Reduction Strategy Paper (PRSP) in the Interim three years plan (2007-2010) has embraced poverty alleviation as only one national development goal, it has yet to unravel its previous problems of poverty, unemployment and vulnerability of natural calamities.

Nepal has the vast network of water bodies consisting of about 6000 rivers and streams with an approximately total length of 45000km and representing an annual flow of about 224 billions cubic meters (HMG, 1998). Although theoretically, Nepal has the potentiality to generate 83,290MW of hydropower, so far only a small fraction of this enormous potential has been harnessed. As a result, today Nepal is facing a severe shortage of electricity. The political and professional opinion concerning the best strategy of the exploitation of this potential and the promotion of national electrification is divided into two camps, one side argues for the development of large scale hydropower destined for exports to India with attached national grid electrification, other argues that the primary focus of hydropower policy should be on the development of micro hydropower. The latter technology is said to be relatively low cost, to rely on nationally manufactured technology and be well suited to provide power to the population in the isolated hills and mountain regions. With regard to the preconditions for a successful endorsement of micro hydro, has potentiality a lot going for it on the sides to supply and demand. 63 of Nepal's 75 districts have the potentiality for hydropower (Upadhaya,2005).With the help of INGOs since the 1970s, Nepal has successes in building up an interesting manufacturing base capable of manufacturing or assembling all micro-turbines up to 300kw (HMG,2002).At present the government budget provides a 75 percent subsidy to the electrical equipment parts of investments to micro hydropower projects in districts which are defined as being very remote and 50 percent of electric equipment costs in other districts. Likewise, government of Nepal

has the policy of providing financial and technical assistance for the projects having the capacity of 5 to 25 MW utilizing local capital under the concept of "Peoples Hydropower". Although the cost of investment per KW compares favorably with large plants, the low plant factor implies that energy costs will be comparatively high for micro hydro. Reported costs for Nepalese mini-hydro power plants are in the range of USD2800-7600per KW (Upadhaya, 2005). Before the expropriation of the project site surveys and feasibility studies did not give emphasis on socio-economic aspects. In village electrification projects, the assumption is often made that even the poorest of the population will at least afford one light bulb as a minimum. Since they are expected to make saving on kerosene.

The economic conditions in the settlements vary from very poor at subsistence level to relatively well off communities at close to popular tourist routes or trade centers. The communities can differ significantly with regard to the degree of cast homogeneity and ethnic diversity of the population. An important part of the population will for decades remains outside the reach of grid connected electricity. The active promotion of productive uses of electricity in rural electrification projects is becoming a normal feature in developing countries. Rural industries mostly run on muscle power such as smithy, carpentry, weaving, pottery, tanning of leather is the examples which involve either human power or animal power and can be betted by introducing hydropower schemes. These professions basically done by the Dalit people traditionally led towards the professionalism in their occupation. And the traditional work division according to the caste is blurred which helped those communities to spread the educational consciousness for all the people including the Bramins as well. The ultimate achievement by using mechanical or electric power is to increase the productivity in the hills and mountains. With the construction of hydropower in the hills and mountains available water resource is utilized which will create infrastructure for socio-economic development of the rural society.

Generally rural people have traditionally looked to fuel wood and forest products for extra income and fulfill their energy need. But due to depletion of forests, it has become a common sight in many villages of the country that the people have to walk many miles for small amount of brushwood for marketing and earn a bit of cash for their hours of labor. The future of the earth's most vital resource water is being determined by those who profit from its overuse and abuse. At the Annual World Economic Congress, which follows the Annual International Monetary Fund / World Bank Meeting , Corporations and Financial Institutions met with government representatives from more than 84 countries to attend panels on such subjects as "overcoming obstacles to Water Investment and Navigating Transparency and Banking Regulation in Emerging Capital Markets." the agenda was clear water should be treated

like any other tradable good with its use determined by the market principles (Adams,2000).

The large hydropower project aims to fulfill long term national demand and provide export potentiality to neighboring countries. Lower Modi-1, a small kind of hydropower is a run off river scheme with daily peaking capacity during the adverse hydrological conditions. The project is located on **Modi Khola river** in Parbat district, Dhaulagiri Zone, the Western Development Region of Nepal. The powerhouse and dam site both are located in Chuwa Village Development Committee of Parbat district. Lower Modi-1 HEP was one of the development projects that started its infrastructural developmental studies in the year 2009. The environmental site of this project follows:-

Forest coverage:	11 Ropani(Approximately)
Agriculture Land:	35%
Temperature Maximum:	35 ⁰ c
Temperature Minimum:	10 ⁰ c
Total VDC Involved:	2
Project Area Approximately:	2.50km ²
Installed Capacity:	10MW
Total Contracted Cost	: 164.11corror

(Source: United Modi Hydropower)

1.2. Statement of Problem

Although the government has periodically taken steps to reiterate the importance of hydropower development in the country, there are some issues that hydropower benefits are not distributed equitably among all stakeholders. Being a major national resource; hydropower is expected to contribute to the poverty alleviation which is the sole goal of Tenth Plan of HMG. The Agricultural Perspective Plan has identified rural electrification as a major prerequisite for increasing agricultural growth as well as for poverty alleviation. (HMG/Tenth Plan, 2002)

Yet in spite of the national focus the primary beneficiaries of hydropower development in Nepal so far have been electricity consumers in urban areas. Electricity constitutes about 1.6 percent of the total energy consumption in Nepal. It is estimated that about 57 percent of Nepal's population access to electricity at present and total production of electricity in this period is 691MW (HMG/three years interim plan (2064-2067). According to Approach paper of National planning commission (2067-2070), following targets are planned:

1. 281 MW electricity should have been produced during the planning period.

2. Construction process should have been started to produce 75 MW electricity under Public Private Partnership special program.
3. 700 KM new electricity transmission line should have been constructed during the planning period.
4. Electricity service shall be reached at 65 percent people.
5. 735000 households should have been added on the number of electricity consumer.

Nepal has very high potentiality of small to large scale hydropower projects. The construction of large scale project requires huge dam and large reservoir, which can lead to physical and socio-economic changes in the local and downstream climate. These changes can eventually result in, modification of local terrestrial ecosystem. The construction of large reservoir may impact on the quality of river, siltation may occur and the character of river flow may be reformed. Historical, archeological and pale ontological sites may be affected by large reservoir changes in the natural plant communities occur with the changes in the area's climate, terrain and hydrological regime.

So, hydroelectricity on the one hand if improperly developed can lead to social inequality, environmental destruction, social conflict, collapse of growth and ultimately to aggravation of poverty. On the other hand hydroelectricity properly harnessed can contribute to economic growth, poverty alleviation, and environmental conservation, enhancing the quality of life and promoting human development. In this perspective Lower Modi-1 HEP as a rural development project may be defined as an investment project where resources are expanding to create a producing asset from which we can expect to realize benefits over an extended period of time. As a foreign investment project this project became an indispensable for promoting rigorous economic growth of Chuwa VDC of Parbat district. The researcher has tried to find out some empirical answers to the following researchable issues related to the benefit sharing from Lower Modi-1 on Dalit community of Chuwa VDC. So, this study has been carried out to find out the answer of the following questions.

- A. what kind of physical, economic, and social benefits are sharing the local people now in project period especially focusing on the Dalit community of the affected VDC?
- B. How much preference has been given to the women and socio-economically deprived minority Dalit Community?
- C. What are the main sources of income before and now in project period in Dalit community?
- D. What is the employment status before and now in project period in Dalit community?
- E. How is the educational status before and now in project period in Dalit community?
- F. What is the condition of backward marginalized ethnic and so-called untouchable groups in the developmental participation?

G. 7 Who have-not benefited from the project?

So these are some of the questions that the research tried to deal with. To solve these questions and to address equity and justice issues in hydropower development, this kind of research will be useful as well.

1.3. Objectives of the Study

The general objectives of the study is to analyze the benefit sharing of the hydropower in the Nepalese context while the particular objectives is to analyze the benefit sharing of Lower Modi-1 HEP for the Dalit community. The specific objectives of the study are as follows:

-) To trace out the economic and sociocultural benefit from Lower Modi-1 HEP especially focusing on the Dalit community of Chuwa VDC of Parbat district.
-) To find out the major problems and achievements gained by Dalit Community through the project in Chuwa VDC.

1.4. Significance of the study

No doubt the development of large hydropower projects like Lower Modi-1 in the context of Nepal produced multiple benefits. The nation benefited from the added infrastructure, National governments earn revenue through taxes and royalties and paid by hydropower projects. Hydropower owners earned income by selling electricity. Investors earned interest on their money. Many people obtained employment during construction operation and maintenance of hydropower projects. Consumers were provided additional electricity. The availability of electricity plays a crucial role in improving standards of living and also contributes to human development by improving health and promoting education, for example by replacing kerosene for lighting, electricity helps to reduce indoor air pollution, the incidence of respiratory diseases as well as eyesight disorders. It also helps to store vaccines and other medical materials through refrigeration facilities. Children are encouraged to study more under electric light. Electricity also helps in education by providing access to more educational materials through electric media such as radio television and computer.

One of the mini-hydroelectric project of Nepal, Lower Modi-1 has the vital significance for the development of Chuwa VDC of Parbat district in particular and the whole nation in general. However this study is not alone enough in this field, it will be useful for the planners and policy makers, various kinds of NGOs and INGOs, local bodies of the government (VDC, DDC, Municipality) and other government bodies (Executive, Legislature) to formulate policies and plans concerning local development to a greater

extent. With this concern this might be a small contribution in the developmental situation analysis on the basis of equity and justice. The benefit sharing of the marginal and disadvantaged community might be taken as a guide for the further researcher in the similar kind of studies. On the other hand this study will be useful for those who want to know about this VDC's geographical strangeness and the hydroelectric project Lower Modi-1 of Nepal. Apart from this it would be more significant to analyze the benefit sharing concept for the marginal minority and disadvantaged community for the betterment of their livelihood standard.

1.5. Limitation of the study

The study has following limitations:

Due to budget and time constrains this research study has been carried out within a single area of Chuwa VDCS of Dalit community (Damai, Kami and Sarki). The indicators like housing, health, education, rural electrification, infrastructural development, income and employment, irrigation, communication and gender development have been taking into consideration to analyze the socio-economic benefits sharing from lower modi-1 on Dalit community of study area. So generalization of this researches result may or may not be equally applicable to the analysis of another VDC or society.

The present study is related to a specific area of Chuwa VDC of Dalit community. The study is based on a household survey in related area. The household's survey has been carried out in the Dalit community. A schedule was prepared and data was collected by personal interview method, observation etc. Therefore, the findings and conclusion from this study may not equally be applicable to those areas which are similar to the study area and to the country as a whole.

1.6. Organization of the Study

The project report has been divided into six chapters. The First Chapter discusses the background, statement of problem, objectives of the study, significance, limitation and organization of the study. The Second Chapter describes the Literature Review of Lower Modi-1 with the theoretical review of Hydropower, historical development of Hydropower in Nepal and the literature of Dalit community. The Third Chapter deals with the research methodology which is used to prepare this project report. The Fourth chapter deals with the general introduction of the study area i.e. Lower Modi-1 Hydroelectric Project and the key characteristics of the Dalit community of Chuwa VDC. The Fifth Chapter presents the economic benefits from the HEP analysis of the data which was collected during the field visit .Six Chapter presents the Social cultural changes of study area through the project and deals with the major achievements and problems faced by the Dalit Community. The last chapter (Chapter VII) concludes the Summary and conclusion.

CHAPTER: II

LITERATURE REVIEW

2.1. Theoretical Review

Water is a major source of renewable energy in Nepal. The country is rich in water resources, with a total capacity of 83,000 MW. Of the total hydroelectric potential, Nepal has presently untapped hydroelectric potential amounting to 43,000 MW. The availability of abundant water resources and favorable geo-political features has provided ample opportunities for development of hydropower. Nepal could prove itself as one of the richest country in the region if water and human resources are simultaneously developed. (Upadhaya, 2005) Nepal relies almost exclusively on hydroelectricity to meet its power requirements. The generation and consumption of hydropower is however minimal (less than 2% of its total capacity). Nepal's installed electricity capacity meets the requirements of only 57 percent of the total population. It is unfortunate that 43 percent of Nepalese have to live without electricity, despite the richness of its resources.

Many studies have been conducted on the impact and benefit of hydropower project inside and outside of the country. However there are very few research studies have been given due concentration on hydroelectric project of the mountain and hilly regions of Nepal. Having higher comparative advantage over other forms of projects, Mini HEP in involving people in their activities, in mobilizing human and natural resources for achieving the national goals, facilitating equitable distribution of benefits of development. Several obstacles hinder the professionalization and the management of hydroelectric projects. The country's social and economic problems signify clearly the multiple problems in the economic depression which alone cannot tackle them. The state owned Nepal Electricity Authority (NEA) owns about 74 percent of hydroelectricity generation facilities in Nepal (NEA, 2004). So far local people's share in hydropower benefits has been negligible lately though hydropower projects have made attempt to share benefit sharing mechanisms in Nepal's hydropower project with the focal aim of evaluating their impact on social equity. The construction of hydroelectric projects contributes to the economical, regional, environmental and social development of a region. Such projects often result in increased investment and economic growth. The establishment of such projects also promotes access to roads, schools, health centers, job opportunity and trades, which would in the long run, increase the living standard of the locals. Besides, they would also help to control natural calamities such as floods.

Adam Williams Thematic Review on "The Social Impact of Large Dams: Equity and Distributional Issues" states that the principle of equity should recognize that different

people have different rights even when in the interest of the larger majority. All parties at stake should be consulted in order to reach a fair solution. Equity requires that all individuals affected by the project get proportionate benefits from a development project. In particular, poor and venerable sections of the population should not be worse off after the project than before. Equity also has spatial and temporal dimensions. Hydropower development should not benefit some regions or generations of peoples at the expense of others.

The standard approach to selecting a hydropower project is to conduct a cost-benefit analysis and select a project in which aggregate benefits exceed aggregate cost. A hydropower project could benefit many people but it could also adversely affect more. Often those who benefit and those who lose from a hydropower project may be entirely different group of people especially in the case of grid connected hydropower projects. People liable to suffer the construction of hydropower projects include people living downstream and upstream areas and those evacuated from reservoir and other construction areas. In many cases, the people affected are poor and marginal groups possibly earning their livelihood from the use of water and other natural resources now altered or destroyed by the hydropower projects. Evidence suggests that women are more likely to become victims of hydropower projects than men (Mehta and Srinivasan, 1999). Poorer and remote areas are also less likely to benefit from hydropower development than other regions. One of the most important arguments is that favors poorer and marginal groups and areas is the benefit sharing concept. In practice, both of the means of benefit sharing have been used by hydropower projects.

Complementary infrastructure and good absorptive capacity of beneficiaries help to maximize local benefits from hydropower development. Albert Hirschman advanced a theory which describes about the role of linkages in economic development of an industry such as hydropower often induces the development of to other industries through backward and forward linkages than others, and that the key to economic development of a nation lies in the ability to identify and promote such industries (Hirschman, 1958). However, Bikash Pandey in his book 'Hydropower and Local Development: Studies in Nepali History and Society' has argued at length, such types of linkages have been minimal in Nepal's hydropower development so far. It appears that such linkages depend heavily on the availability of other complementary inputs such as roads, markets etc (Pandey, 1996).

The report of the World Commission on Dams proposes a 'rights and risk' approach to decision making on water and energy resource development projects. Various international conventions such as the United National Charter (1945), the Universal Declaration of Human Rights (1948), the Rights to Development (1992) entitle all

people to basic human rights and rights to sustainable development. In addition, national laws and customs have given various kinds of rights to local people including the rights to own and use natural resources for their benefits. US Environmental Protection Agency defines Environmental Justice (EJ) as the "fair treatment for people of all races, cultures, and incomes, regarding the development of environmental laws, regulations and policies."www.epa.gov)

Upadhyaya in his paper "Hydropower Development in Nepal" writes – In the past, there was very little local people's participation /involvement in the planning and implementation of hydropower projects. HEPs were mainly funded by foreign grants and loans. The sole hydropower developer in the government utility, NEA which did not feel any need to interact with local communities' .Consequently, benefit sharing issues did not receive any priority. Hence a major step to ensure equitable sharing of benefits has been the recognition of the rights of local people over natural resources used for developing hydropower (Upadhyaya, 2005).

In the same context, another important factor in promoting equitable sharing of benefits are local political leaders. Upadhyaya gives the example of Nuwakot district. Local communities in Nuwakot district did not receive electricity till long period Trishuli HEP was commissioned. This concerned political leaders such as Prakash Chandra Lohani who brought the issue in a National Development Council meeting in the early 1980s even before he involved in politics in the district .By the time Devighat HEP was commissioned, both contestants of the then Rastriya Panchayat (National Parliament), Lohani and Arjun Narsingh KC made it their election agendas to increase electricity for residents of Nuwakot district. This success of endeavor prompted other political leaders to pick up the mantle of equity as well. Another political contender Ram Saran Mahat, made a provision to spend one percent of the electricity revenue for the rural electrification of districts affected by hydropower plants .Continuing this trend in 2003 Lohani once again established a milestone in HEP benefit sharing by increasing DDCs share of hydropower royalty from one percent to 10 percent (Upadhyaya,2005). A vigilant civil society and empowered local communities also help to promote equitable sharing of hydropower and are in integral element of the process. Civil societies became more vocal after the restoration of democracy in 1990 and in the present flexible context of the democratic environment made them more responsible after the Loktantrik Andolan of 2006.

In 2003, the government passed a new ordinance that increased district's share of hydropower royalty from 10 to 50 percent. Out of which DDCs housing hydropower

facilities would receive 12 percent. The remaining 38 percent of the royalty would be shared out between all districts in the development region housing the HEP. While this new arrangement has helped to address inter-district equity issues to some extent, certain challenges in the intra –district distribution and utilization of hydropower royalty remain. Of major consequences is the fact that there are no established guidelines for using the royalty money. The Local Self Governance Act (LSGA) and Regulations only requires that the money be used strictly for development expenses only. DDCs deposit the royalty funds in a general District Development Fund which can be used to support and development activity in any part of the district. There is no obligation or precondition to spend this money for the betterment of communities affected by hydropower or on poor and marginal communities such as in Lower Modi-1 for the betterment of Dalit Community.

2.2. Historical Development of Hydropower in Nepal

The development of hydroelectricity in Nepal dates back to 1911 when the Pharping Hydroelectricity was established. The development of hydroelectricity was institutionalized after the initiation of planned development efforts. The First Five Year Plan (1956-1960) aimed to add 20 mw of hydroelectricity (NPC, 2004). This target remained unfulfilled .The electricity department of the Government of Nepal was responsible for the generation, transmission and distribution of electricity till 1962 .The Nepal Electricity Corporation was also established in the same year 1962. Hydropower generation capacity was expanded with the construction of Panauti Hydro plant in 1965 and Trishuli Hydroelectric in 1967(Bhattarai, 2006).

A series of hydroelectricity projects followed after this time. In 1977, the small Hydrel Development Board was established. In 1985 Nepal Electricity Authority (NEA) is established and since then has been responsible for the generation, transmission and distribution of electricity. Of late, the private sector is also emerging as an important player in hydropower development. The independent power producers (IPP's) are the latest institutional innovation in the power section of Nepal. The first-few hydro plants constructed in Nepal such as Pharping, Sundarikal, falls under the mini-hydro category. The development of micro hydro in Nepal dates back to 1982 with the establishment of 6 kW Micro hydro plants at Godawari, Lalitpur to generate for the fish pond in the Botanical Gardens. A number of factors seem to be responsible for the slow development of hydroelectricity in Nepal. First electricity has been viewed as a luxury commodity in Nepal. After 1951 and particularly since 1970s, the nation began to realize the economic potential of hydropower (Adams, 2000).

HEPs in Nepal began to pay royalty to the government after the enactment of the 1992 Electricity Act .Between 1993/1994 and 2000/01 ,the average amount of royalty received by the central government was about NRs 340 million (USD 4.36million) per year(Upadhayaya, 2005). In spite of this, there is no evidence that the central government has launched any specific development programs which are important to promote social equity and justice directly or indirectly .It was only after the LSGA in 1999 that the central government began to distribute part of the hydropower royalty to districts housing hydroelectric facilities. Although this transfer of resources from the central to the local government in itself signals an improvement in the existing situation how much of such resources actually reach the poor and disadvantaged community remains to be seen.

Nepal is well endowed with enormous hydro-power resources. This comparatively cheap source of power provides a distinct advantage for Nepal to embark on a program of rapid industrialization. By the end of 1997/98 hydro power generation reached 261.918 MW in the country. In order to meet increasing demand of power steps will be taken to consolidate and strengthen existing generating facilities with a view to increase efficiency in production and distribution of energy. Medium size hydro-power projects such as Khimti (60MW), Indrawati (5MW), and Upper Bhotekoshi (36MW) have already been taken up by the private sector. Other major projects on which preliminary studies have been undertaken include (Chisapani) 10800 MW, Upper Arun 335 MW, Pancheshwor 6480 MW, Lower Arun 308 MW, and Upper Karnali 300 MW hydro electric projects. Another major project West Seti Hydel project (750 MW), is being taken up by a private sector (SMEC West Seti Hydroelectric Corporation). This is being developed as an export oriented project. The Project Agreement and the Export Agreement between SMEC and HMG/N have been concluded. (<http://www.asiatradeshub.com/nepal/power.asp>)

The United States Agency for International Development (USAID)-funded Hydropower Assessment, completed in 1992, was the first major review of private potential for hydropower development, and led to a new Government of Nepal commitment to attract private U.S and other international investment. Private financing of hydropower development is extremely attractive to Nepal because it will reduce Nepal's reliance on donor financing in the energy sector, expedite development of Nepal's hydropower potential, and allow Nepal to utilize scarce financial resources for critically important social sector investments. Increased nationwide availability of reliable electric power will increase productivity, stimulate Nepal's economic development, and reduce reliance on Nepal's primary source of energy--fuel wood. USAID has been very successful in increasing Nepal's institutional capacity to attract

private investments in small and medium scale hydropower projects. Nepal now has environmental, engineering and competitive contracting guidelines, and has undertaken regulatory reforms required for private power development. USAID has played a critical role in leveraging several hundred million dollars of private and other donor investments in hydropower development. This includes the 60 MW, \$138 million Khimti Khola Project and the 144 MW, \$250 million KALigandaki A Project. Of the \$ 98 million required for the 36 MW Bhote Koshi Project, the majority of the equity investment is being provided by Americans, representing the single largest American investment in Nepal. Further, in coordination with the World Bank and Asian Development Bank, USAID drafted the guidelines for implementing the World Bank's Power Development Fund. The Fund will provide financing of about \$ 175 million to develop medium scale hydropower projects and install power distribution lines. About \$ 100 million will be used to private investments at an expected ratio of 3:1(www.usaid.org).USAID helped prepare Nepal for negotiations with India, which led to ratification of the Mahakali river Basin Treaty in September 1996.The Treaty presents Nepal with a host of important new opportunities for hydropower development. Ratification of the treaty has spared international interest in investing in hydropower projects in Nepal.

The practice of "free, Prior and informed consent " (FPIC) –is designed as an antidote to this state of affairs. FPIC consists of giving local people a formal role and some form of veto power-in the consultations and ultimate decisions about local development projects. It is intended to secure the rights of indigenous peoples, local communities 'their rights to self-determination, to control access to their land and natural resources, and to share in the benefits when these are utilized by others. Many experts believe that without such informed consent on large projects , a community's land and resource rights are compromised .In this respect FPIC is a tool for greater equity and natural pathway to a co- management role for local communities in large development projects (Permanent Forum on Indigenous Issues: 2005). In other for communities to take greater benefits from such development, their frights to sustainable livelihood must be protected. Rules enforcing these rights will not only promote "cleaner" extraction, but also empower local communities to take the risks and share the benefits of future development. Without FPIC these projects may further the economic marginalization of peoples and communities that are already poor and venerable. These projects often require involuntary resettlement and all the negative economic consequences such as dislocation brings. An FPIC requirements would enable affected people to negotiate more favorable relocation terms , including legally binding provisions on compensation support for new housing and the necessary infrastructures not only got shelter but for livelihoods and education as well.(<http://www.elistore.org>)

2.3. Casteism/Dalit Community in Literature

Nepal is a multi-ethnic, multi-lingual and multi-religious country. Although casteism has legally been abolished, the conservative Hindu society has not accepted it fully. So casteism persists as a deep-rooted social stigma in Nepal. As Nepal has resulted from the influence of Aryan, Mongol, and Austro-Dravid races various castes and sub-castes of the Aryan people live across Nepal particularly in the hills and Terai. The Aryan group who came from Indian plains is socially partitioned along the lines of four principal castes, viz *bahun*, *chhetri*, *baisa*, and *Sudra*. In Hindu society caste is divided into Bahun (Brahmin), Chhetri (Kshatriya), Baisa (Vaishyas), and Sudra (Shudra). According to the *Rig Veda*, *Bahun* came from the mouth, *Chhetri* from the arms, *Baisya* from the thighs and *Sudra* from the feet of Brama, the creator of the Universe. *Chhetri* is a warrior, *Baisya* is a businessman, and *Sudra* is untouchable, or downtrodden. Professionals such as the shoemakers, tailors, goldsmiths, ironsmiths, and so on belong to *Sudra* caste and are considered untouchable (Pathak, 2005). There are high expectations that the restoration of democracy would mean end of discrimination, exploitation, and abolition of semi-feudalism and semi-imperialism. But frustration and alienation developed immediately after the restoration of democracy, as the attention of newly elected democratic government focused on the interest of their own near and dear ones, viz party activists, constituencies, and families and so on. The Dalits or "untouchables" of Nepal are the poorest people of our already poor nation. They have a per capita yearly income of just \$39 against the national average of \$250 (Jha, 2005). In life expectancy, literacy and all other standards of living they fall far below the norm. The Dalits suffer various forms of discrimination in society, from being barred entry to temples and access to public water resources to servitude bordering on slavery and being the occasional victims of outright atrocity. Modern manufacturing methods are eliminating the market for many of their traditional occupations, such as blacksmith, cobbler and tailor, forcing them to depend on agricultural and manufacturing jobs such as brick making.

Dalit is a coined word meaning "oppressed people". It has replaced the term untouchables, as well as Mahatma Gandhi's term, Harijan, "Children of God" both of which the Dalits consider condescending. No one knows how the caste system, as it is community called, came to be in its present form. What exists today is a complex system of sub-castes or Jatis within the larger caste which is hereditary and occupations-based. The scriptures do not describe a large fifth class of hereditary "untouchables". One theory is that they are the result of forbidden marriages between castes. Whatever the origin, it is clear that certain occupations are judged as unclean or

impure, and whoever follows those occupations faces restrained contact with the other castes with the other castes and significant disadvantages.

There is debate about which groups are Dalit and which are not, consequently estimates of the number of Nepal Dalits ranges from twelve to twenty percent of the population. In 1963, the Naya Muluki Ain (New Civil Code) stated that every citizen is legally equal irrespective of caste, creed and sex. Finally, the 1991 constitution declared the act of untouchability as illegal and punishable by law. But, complains Nepali, the law has not been implemented. The idea of legal equality remains nothing but a campaign slogan of the ruling party. The 2002 study, National Dalit Strategy Report prepared for the government of Nepal, enumerates the traditional occupations of the Dalit communities. The Dalits themselves have a hierarchical structure, and the report lists the castes more or less in order from top to bottom. The Kami caste makes new agricultural tools and household utensils such as sickles, knives, axes, hoes, spades, plough tips and nails. They also repaint them as needed, among Dalits; Kamis are considered the highest in social rank and never accept cooked food or water from the Dalit groups below them. They are the largest Dalit group, 96,000 people according to the 1991 census .They comprise 44 percent of all Dalits and 5.2 percent of the total population of Nepal (Jha, 2005).The religious life of the Dalits enjoys the full complement of Hindu practices and traditions, including festivals, Deities and provision for all religious observances, Dalits are in fact strong Hindus. The important festivals are shared with other Hindus and include Jurshital (New Year), Durga Puja, Laxmi Puja, Holi, Tihar, And Ramnavami. As well, each caste has their chosen God many of them local Deities. The Dalits started from a position of complete political disadvantage, having no economic power and no place in the government administration or judiciary. It is only around the last half of the 20th century that the world in general started changing its course for the weak, old, women, poor and downtrodden sections of the society. Following the restoration of multi-party democracy in Nepal, the Constitution of the Kingdom of Nepal (1990) not only guaranteed the fundamental rights of its people but it also for the first time, declared the traditional practice of untouchability punishable by law.

The National Report says, “Over the Years, the Dalit community had become politically more conscious of their rights and more determined to become unified so that they can challenge the democratic government for their rights and privileges. At the same time they are challenging the Hindu, Brahmanic model of caste hierarchical structure based on pollution and purity, and blame this model as their root cause of underdevelopment. The report quotes Padamlal Bishwokarma former chairperson of the National Dalit Commission, "Religion is responsible for classifying touchability and untouchability in the society. There should not be any confusion in defining Dalits. It is

straightforward that Dalits are those who are religiously discarded, socially oppressed, economically exploited, politically suppressed and educationally deprived. The movement of development should be from the bottom for economic upliftment and from the top for abolishing untouchability against Dalits. According to one of the research study, 23 percent of Dalits are landless whereas 48.7 percent have less than 5 ropanis of land. Furthermore 15.6 percent Dalits have 6-10 ropanis of land, 9.6 percent Dalits have 11-20 ropanis of land and 3.1 percent have more than 21 ropanis of land. They hardly have 1 percent of cultivable land. 95 percent Madhesi Dalits are landless. Their per capita income is US 39.6, which is always the lowest in the world. More than 90 percent of our Dalit woman living in the village earns their livelihood by working as agricultural labors under the upper caste/class landlords (Jha, 2005). Their employers sometimes rape them. In Hindu society, some women from Badi community have become involved in prostitution in the name of religious tradition, which is alike Devdasi system in India. National Planning Commission came out with special provisions for the whole Dalit community in Eighth Plan (1992-1997), Ninth Plan (1997-2002) , Tenth Plan (2003-2007), three years Interim plan(2007-2010) and three years Interim plan(2010-2013) . Particularly Ninth Five Year Plan had put some major objectives for Dalit upliftment with a view to abolishing all forms of discrimination. However, the state commitment could not be translated into reality. The Tenth Plan is focusing on Dalit empowerment programs seem to be mostly Kathmandu-based, activists-centered and are out of the reach of grassroots levels. Actually some forward Dalit activists including women have been benefited from several projects rather than the unaware-targeted community. It is notable that right after 1990 various Dalit organizations, along with Dalit woman activists are working on the Dalit cause. The significant change so far is seen in the field of awareness rising. In May 2002, the government constituted National Dalit Commission with a view to protect Dalit rights. Since the Commission was created through executive decision of the government, there arises a question of its legitimacy. Thus, in reality it could not meet the minimum aspiration of Dalit community. The current government, for the first time in the history, has declared reservation policy to Dalits, indigenous and women. Definitely, from the perspective of inclusiveness this step of the government is positive one and it is hoped that it will help to bring change in the life of the Dalit community.

CHAPTER III

RESEARCH METHODOLOGY

3.1. Selection of the Study Area

The research area of the study is limited within the Chuwa VDC of Parbat District. According to the CBS the total population of the Parbat district is 157,826 whereas 72,924 are male and 84,884 are female. Chuwa VDC of this district has 365 households (HHS) having the population of 1587 in which 729 male and 858 female respectively (CBS, 2001). Among them 80 household in this VDC belong to the Dalit Community and for the purpose of study 45 was selected from the universe. Each Dalit community's benefit sharing in the Lower Modi-1HEP was closely studied through interviews, group-discussion as well as structured questionnaire set.

3.2. Research Design

Analytical and descriptive design was used to analyze and explore the benefit sharing from the Lower Modi-1 HEP for the Dalit community of ChuwaVDC of Parbat District.

3.3. Nature and Sources of Data

The nature of data collected during the process of thesis writing was quantitative and qualitative. For the purpose of study, two types of data were collected from different sources which are described below.

3.3.1. Primary Data:

The major source of data for this study was primary data which was collected through household survey with the help of questionnaire prepared prior to the field visit. Besides this household survey, observation, interaction, focus group-discussion within the Dalit community was conducted.

3.3.2. Secondary Data:

To make the research more precise and value-loaded secondary sources of data were used which was collected from different reports including NEA, united Modi Hydropower reports, PNC Library, Parbat District Profile, Dalit-related NGOs and INGOs, journals, published and unpublished dissertations, related books, reliable internet services and other relevant literatures.

3.4. Universe and Sample Size

The research area of the study was limited within the 45HHs of Dalit Community from the ChuwaVDC. For the study purpose those households were selected according to the population of the Dalit community. Along with this, the research report cover the Lower Modi-1 Hydroelectric Project and the affected families.

3.5. Techniques of Data Collection

The research study was based on the primary data (Field-based). So the data were collected using different kinds of techniques as follows:

3.5.1. Household Survey:

Household survey was accomplished to collect the primary data using both structured and unstructured questionnaires prepared prior to the field visit. During the household survey the heads of the household interacted each-other and the questionnaires were filled by the researcher himself asking the related questions with the respondents.

3.5.2. Observation:

To know the socio-economic condition of Dalit community and their lifestyles, settlement pattern observation technique was used. The Observation of the sanitary condition of the Dalit community through their house was followed during the field visit.

3.5.3. Focus Group Discussion:

To know the direct and indirect benefits from the Lower Modi-1 HEP collectively, focus group discussion was conducted in the respective wards of the Chuwa Village Development Committee.

3.6. Tools of Data Collection:

Different tools were used to collect the primary as well as secondary data. The available data for the research were collected by using following tools:

3.6.1. Questionnaire:

Questionnaire was one of the important tools for this study which was used to know the detail about the major achievements and problems faced by the Dalit community during the project expropriation and after the expropriation of the project. Questionnaire was used to know the detail about the Dalit community's benefit sharing through the Lower Modi-1 HEP, their family background, source of income and about their indigenous occupation. The questionnaire used to collect the data is given in the Appendix- A

3.6.2. Check List for Focus Group discussion: To know the collective view of the local people in the issue of benefit sharing of the project as well as the problems and achievements faced by the Dalit community, check list was used as a tool for group discussing.

3.7. Data Analysis and Presentation: The data and information collected from different sources and tools was presented by using different method and statistical tools on the basis and nature of data and information. It was analyzed using different statistical tools like bar diagram, pie chart, and frequency table for quantitative data and qualitative data which were systematically analyzed and presented

CHAPTER IV
INTRODUCTION OF THE STUDY AREA

4.1. General Feature of the Study Area

Parbat is one of the least developed districts of Nepal. It lies in the western Development Region. The location of this district lies between 27°58'N to 28°39'N latitude and 83°34'E to 83°59' east longitude (DDC profile, parbat). It is 257 km far from Katmandu city. The total area of this district is about 494 square kilometer. It has 55 village development committees and 2 election constituencies. On the basis of area, the biggest VDC in parbat district is Bhuktangle and the smallest VDC is Chuwa. Total area of bhuktangle is 4370.18 hectares and total area of Chuwa VDC is 277.60 hectares. The biggest populated VDC of parbat district is Shivalaya and smallest populated VDC is Falamkhani (DDC, populated census 2001). The area ranges tropical to subtropical monsoon type. The area ranges tropical to subtropical monsoon with hot and wet summer as well as cool and comparatively dry winter. Temperature reaches about 35 c (Maximum) in early summer, while minimum temperature during winter probably does not descend much below 10 c.

4.2. Population Composition by cast and Ethnicity of Chuwa VDC

Table no- 4.1 Population composition by cast and ethnicity of ChuwaVDC according to CBS, 2001.

S.N.	Cast	Population	Percent
1.	Brahmin	752	47.38
2.	Magar	35	2.20
3.	Newar	45	2.83
4.	Kami	80	5.04
5.	Sharki	30	1.89
6.	Chettrai	255	16.06
7.	Damai	250	15.75
10.	Others	140	8.82
Total		1587	100

Source: CBS, 2001.

In comparison to the other VDC of Parbat District ChuwaVDC is little more developed and it is relatively more accessible as well. All wards of this VDC have been linked with roads. There are 4 schools including Primary and one secondary school. Most of the household are facilitated from drinking water. In this VDC there is one post office, sub health post. 4 market centers are developed. The above table shows that 22.68 percent of the population of this VDC is from Dalit community in which Kami 5.04 percent, Sarki 1.89 percent and 15.75 percent Damai community respectively.

4.3. Land covered of Chuwa VDC

According to the record of VDC office, total arable area of land is 96 hectares. Out of 96 hectares of total arable land, 55 hectares arable lands have the provision of irrigation facilities and 41 hectares cultivable lands have no provision of irrigation facilities. The climatic condition of Chuwa VDC is sub-tropical type. Total area of Chuwa VDC is 277.60 hectares and its population density is 5.81 per hectares. Khet consists of 55 hectares of land and pakho consists of 41 hectares of land. 38 hectares of land in Chuwa VDC is covered by grazing place. 136.60 hectares of land is covered by forest area and remaining is barren land. It is shown in the table 4.2 given below:

Total Area of Chuwa VDC

VDC	Area in hectares	Popn. Density per hectare	Khet in hectares	Pakho in hectares	Grazing area in hectares	Forest area in Hectares	Barren land in hectares
Chuwa	277.60	5.81	55.00	41.00	38.00	136.60	11.00

Source: district Forest Office, Parbat

4.4. Key Characteristics of the Sampling Population

The household survey finds the total 80 household of Dalit community which is shown in the following table:

Table 4:2 Total Household of Dalit Communities in the different ward no of ChuwaVDC:

S.N.	Ward	Cast	Total household
1.	3	Damai /Kami	15
2.	4	Damai /Kami	3
3.	5	Damai/Sarki	10
4.	6	Damai /Kami/Sarki	35
5	7	Damai	10
6	9	Damai/Kami	7
Total			80

Source: Field Survey-2011.

The table indicates that in the wards of 1, 2 and 8 have no settlement of Dalit Community. Among 80 HHs of Dalit communities there are 49 HHs from Damai, 21 from Kami and 10 from Sarki respectively.

From this, for the study purpose 45 HHs are selected from the universe. Each Dalit community is closely studied through interviews, group discussion as well as constructed questionnaire set. The selected number of household for the study purpose is shown in the table below:

Table 4.3. Total Selected Household for the Study Purpose from Dalit Community

S.N.	Caste	Total Household	Sample
1.	Kami	21	11
2.	Damai	49	28
4.	Sarki	10	6
Total		80	45

Source: Field Survey-2011.

4.4.1. Household Size: The household size of the sample population is shown in the Table

Table: 4.4 Household Sizes of the Respondents:

S.N.	Household Size	Respondents	Percent
1.	1-4	15	33.33
2.	5-6	13	28.88
3.	7-8	11	24.45
4.	Above 9	6	13.33
6.	Total	45	100

Source: Field Survey, 2011

According to the table, most of the family have medium family size. Among 45 respondents, 15 respondents replied that they had 1-4 members in the household. Most of the families are separated because the Dalit community generally does not want to stay longer within the joint family.

4.4.2. Occupational Status of Dalit Community

In the rural areas where most Dalits live, they are paid in kind, in the form of grain, and sometimes in cash. In addition, each craftsman gets his traditional share of food, vegetables, cloth, etc, when there is a festive occasion, marriage or other rituals at his client's house. They also have specific functions to perform during these events. The relationship between the Dalit and the client can be permanent, but normally it is renewed each year.

The study shows that despite some of the changes in occupation pattern of Dalit Community, mostly they follow the traditional indigenous occupation. Before the launching of the project most of the people involved in the traditional occupation as their major occupation (Tailoring, smithy Iron working) But agree the project the young generation adopted different kinds of occupational status.

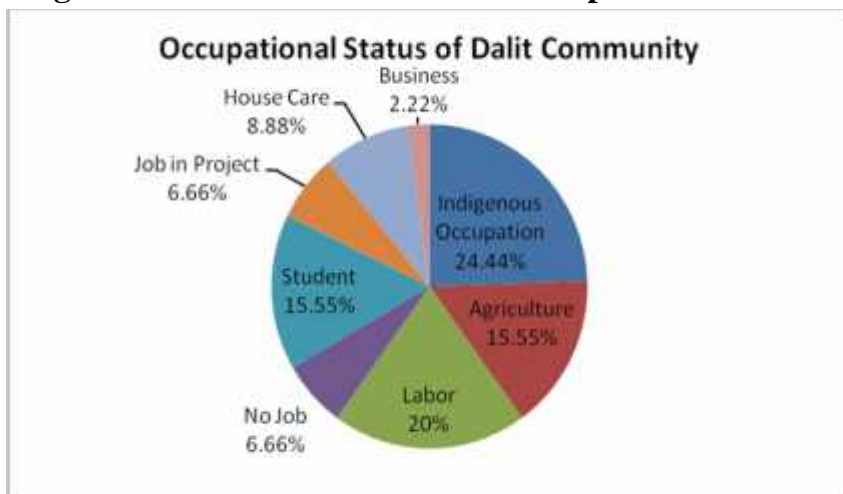
Table no-4.5.Occupational Status of Dalit Community:

S.N.	Occupation	Respondent Household	Percent
1.	Traditional Occupation	11	24.44
2.	Agriculture	7	15.55
3.	Labor	9	20
4.	No Job	3	6.66
5.	Student	7	15.55
6.	Job in Project	3	6.66
7.	House Care	4	8.88
9.	Business	1	2.22
Total		45	100

Source Field Survey: 2011

The above table 4.10 specifies that still 24.44 percent of the Dalit communities are involving themselves in the traditional occupation. Playing the musical instruments in different cultural rites such as marriage, iron related works such as renovating and mending the agricultural instruments, making the musical instruments such as drums and madals related with the traditional occupation. After the traditional occupation involvement in agriculture and labor is 15.55 and 20 percent respectively. The involvement in project job and business is 6.66 percent and 2.22 percent respectively. Among the 45 household that are engaged in traditional occupation is categorized as follows:

Figure: 1. A Pie Chart about the Occupational Status of Dalit community



Source: Field Survey-2011.

Table no-4.6 Indigenous Occupation of Dalit Community.

S.N.	Caste	Traditional Occupation(HHs)	Percent	Other Occupation(HHs)	Percent
1.	Sarki	2	33.33	4	66.67
3.	Kami	4	36.36	7	63.64
4.	Damai	5	17.85	23	82.15
	Total	11	24.44	34	75.56

Source: Field Survey-2011.

Above table indicates that 17.85 percent of the Damai are still engaged in traditional occupation. Likewise 36.36 percent of the Kami are also gripping the traditional occupation. The Kami caste makes new agricultural tools and household utensils such as knives, axes, hoes, spades, plough tips and nails. They also repair them as needed. Among Dalits, Kamis are considered the highest in social rank and never accept cooked food or water from the Dalit groups below them. However the Kami's main occupation is in danger of elopement because of the lack of coal and hardships to search it. They are constructing the new agricultural materials as well as repair the older ones. The Sarkis are leather workers who make shoes and other products from the skin of dead animals such as cattle and water buffaloes. But the Sarki left their traditional occupation of making the musical instruments and throwing the dead animals. Only 33.33 percent of Sarki are involving in traditional occupation.

4.5. Land Ownership Pattern of Dalit Community

There are three major types of land based on its uses .The irrigable land is called Khet and mostly the paddy and similar kinds of crops are cultivated in such type of land .The second type of land are Bari that is cultivated but unirrigated and mostly millet and maize are cultivated in this land . The Kharbari is third type of land which is uncultivable grassland.

Table no-4.7 Land Ownership Pattern of Dalit Community:

S.N.	Land (In Ropani)	Land Type		
		Khet(HHs)	Bari(HHs)	Kharbari(HHs)
1.	0-5	5	30	15
2.	5-10	1	15	12
3.	Above 10	0	0	3
	45	6	45	30

Source: Field Survey-2011.

The above table indicates that only 5 HHs have only the 0-5 ropani Khet (the paddy land) that is not also irrigation based. Only 1 household has more than 5 ropani paddy land while 30 households have 0-5 ropani Bari (the dry land), and 15 households has the same amount of Kharbari (Grassland). All the Dalit households have the dry land but 30 households have the grassland while only 6 households have the paddy land. This shows that the Dalit community has less amount of the land to sustain daily life so they could not get enjoy the opportunity of basic schooling. They were led towards the daily wages and unskilled job rather than schooling.

4.6. Livestock Reared by Dalit Community in chuwaVDC

The study revealed that Dalit Community most of the livestock's is owned by them were others which they reared for money. Some of the Dalits have their own as well. Mostly they rear the domestic animals for selling. But if they produce the milk and ghee it is impossible for them to sell in the village. Buffaloes, goats, pig and oxen are the common types of animals reared by Dalit community.

Table no-4.8 Type of Livestock Reared by the Dalit Community.

S.N.	Type of livestock	Households	Percent
1.	Buffalos	8	17.78
2.	Ox	5	11.12
3.	Goat	10	22.22
4.	Pig	13	28.88
5.	Multiple	9	20
	Total	45	100

Source: Field Survey-2011.

The above table indicates that 17.78 percent of the Dalit community rears the buffalo, 22.22 percent goat whereas 11.12 percent rears the ox and 28.88 percent rears the pig respectively. Besides this, 20 percent Dalit community gave the multiple answers.

4.7. Population Distribution by Age Group:

The study reveals that population of female is more than that of male; within them the dependence percentage is more than economically active population.

Table4.9. Population Distribution by Age Group

Age	Male	Female	Total	Percent
0-6	14	19	33	15.27
6-15	24	27	51	23.61
15-60	51	47	98	45.37
Above 60	17	17	34	15.74
Total	106	110	216	100

Source: Field Survey, 2011

4.7.1 Household Head by Gender:

The household Head (HH) defined as the person who takes decision on household activities. In Nepalese society, there is still domination of male in decision-making. Women would be HHs only when there were no elder male members to the HHs

Table4.9.1 Household Head by Gender:

S.N.	Household	Respondents	Percent
1.	Male	30	66.66
2.	Female	15	33.33
3.	Total	45	100

Source: Field Survey, 2011.

According to the table 30 respondents of male were households head and 15 respondents of female were households head in the selection sample of study area.

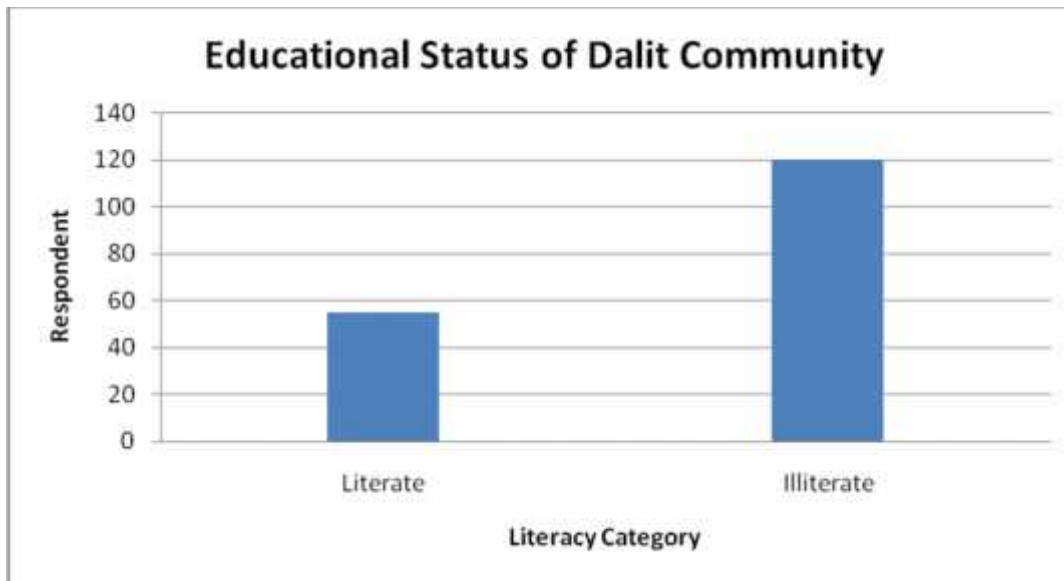
4.8. Level of Education of Respondent's Family member

S.N.	Literacy category	No. Of family member
1.	Literate	55
2.	Illiterate	120
3.	Total	175

Source: Field Survey 2011.

The above table shows that among 175 family members of the respondents, 120 are illiterate and only 55 are literate. The above table is shown in Bar-diagram below.

Figure: 2. A Bar diagram on the Educational Status of Dalit Community



Source: Field Survey, 2011.

The above diagram shows that the numbers of illiterate Dalit people are more than that of the literate Dalit people. It shows that most of Dalits in the study area were illiterate. Due to the cause of illiteracy they couldn't grasp the opportunity provided by government and other agency.

CHAPTER- FIVE

ECONOMIC BENEFITS

5.1. Employment and Income Generating Activities

One of the important features of Lower modi-IHEP is created the consciousness to the local people to do something for the betterment of their living standard. People are diverted from the traditional subsistence agriculture to the new income generating activities mainly in business, service, daily wages in project and small enterprises. This directly or indirectly helped the Dalit community to increase their income of this VDC Sources of income of Dalit community before the project and now in project are show in below table

Changes of income source in sample Households

S. N.	Source of Income	Before the project (households)	percent	Now in project (households)	percent
1.	Traditional occupation	21	46.66	12	26.66
2.	Agriculture	11	24.44	7	15.55
3.	Labor in high caste	7	15.55	2	4.44
4.	Daily wages in labour in market	6	13.35	0	0
5.	Daily wages labor in project	0	0	15	33.34
6.	Job in project	0	0	8	17.78
7.	Business	0	0	1	2.23
	Total	45	100	45	100

Source field survey 2011

Above table reveals that source of income in the study area. Before the project, most of the sample household's depend on traditional work and agriculture for their source of income. About 46.66 percent households depended on traditional occupation as the main source of income. Due to a small part of land of Dalit community, they didn't get sufficient food from agriculture. In order to meet annual family expenditure, some Dalit were involved in high caste houses in annual grain. Around 29 percent households of Dalit community were depending on wage labor for their source of income because most of them do not have enough land and traditional skill. So they depended on wage labor. Before the project, work was not sufficient for daily wage labor. Before the project, no one has involved in service and they have no enough consequence about

education. Little educated people had no access in job. But now in project period, Lower modi-IHEP has created the consciousness of Dalit community. It helped to increase their income sources, now 17.78 percent of Dalit are working in project. 33.34 percent Dalit are engaged in project for daily wages. It made them increase their income. 2.23 percent of Dalit are engaging themselves in business due to the cause of project. It shows that the source of income of Dalit community in study area is far better than before the project.

5.2 Housing (Shelter)

Housing is one of the basic needs of people. Before the project, the housing conditions of the study area has not been found satisfactory. The houses of Dalit community people were covered with tin. They have not joined the tin with nails but they have pressed the tin with big stones. They have no money to buy good tin, wood and other construction materials to build good houses. Sometimes in Chaitra and Baishak strong wind blows the roof of the houses of study area down. Most of the houses are very small in comparison of family size and they are made of stones and mud. In single room houses, the cooking was mostly done in the corner of the same room used for dining, sleeping etc. But now the exploration of project, the Housing condition of Dalit community in study area is changing, due to the cause of income generating activities from project.

Distribution sample household by housing structure before and now in project period

S. N	Before Project Household structure	No. of houses of			Now in Project Household structure	No. of Houses of		
		Damai	Kami	Sarki		Damai	Kami	Sarki
1	straw Roof	16	5	4	Straw Roof	10	3	3
2	Jasta Roof	10	4	2	Jasta Roof	15	6	3
3	Stone Roof	2	2	0	Stone Roof	2	2	0
4	RCCHouse	0	0	0	RCC House	1	0	0
Total		28	11	6		28	11	6

Above table shows that before the project 16 households of Damai, 5 households of kami and 4 households of Sarki had mud cabin (Kachhi) which had no sanitation facility and roughly standard with straw roof. 10 households of Damai, 4 households of kami and 2 households of Sarki had simple stone wall and jasta roof. 2 households of Dalit and 2 households of Kami had stone wall and stone roof and no cemented wall and cemented roof household hasn't been found in the sample study area. But the exploration of Project, the consciousnesses and income has been increasing and it

directly improved their housing structure. Now in project period the jasta roof of households of Damai, Kami and Sarki has increased. One household of Damai has RCC house. Most of the households have safe housing structure for shelter that indicates the Dalit community of study area is directly benefited from project.

5.3. Infrastructural Development

Infrastructural development is one of the basic requirements for the implementation of any project. Hydroelectric projects have also made important contributions to infrastructure construction. Without infrastructure any developmental agencies would not get the targeted objectives. Lower Modi-1 HEP has played the significant role for the development of infrastructure in ChuwaVDC.

Table no-5.1.Contribution of Lower Modi-1HEP in Roads

S.N.	Roads	Length (in Km)
1	Rural	5
2	Gravel	4.5
Total		9.5

Source: Field Survey, 2011.

Lower Modi-1 has constructed to 5 KM Rural Road from Pokhara Baglung Highway of Chuwa VDC-5 to Marangsingh Ahaldada which includes the 5, 6, 2 and 3 wards of this VDC. Besides this the project has Graveled the 4.5km Chuwa Ring Road. The project also constructed a community house in ward no 6. This project also provided partial support for the revolution of the Building of Mangalodaya secondary school of Chuwa. The Dalit community of this VDC got opportunity to repair the road. They have the access to this facility. Before the project the infrastructure development of Chuwa VDC was in poor condition but the exploration of project the infrastructure is highly developed. Above mentioned infrastructure the Dalit community of Chuwa VDC directly or indirectly benefited.

5.4. Rural Electrification

Before the Lower Modi-1 Chuwa VDC was already engaged in rural electrification. It affiliated all the community of Chuwa. But due to the causes of poverty, all the Dalit community did not have access in electricity, few Dalit were benefited from the Rural electrification. But now in project period, the project provides the skilled and unskilled job to Dalit, it increased their income and now the number of use electricity in Dalit community is increased day by day.

At the time of research the response of electricity benefit by Dalit community given below table.

Table no- 5.2. Response of Electricity benefit by the Dalit Community:

S.N.	Caste	Total HHs	Before the project engaged in electricity	Percent	Now in project period engaged in electricity	Percent
1	Sarki	6	2	33.34	4	66.66
2.	Kami	11	3	27.28	8	72.72
3.	Damai	28	8	28.58	20	71.42
Total		45	13	27(Average)	32	73(Average)

Source: Field Survey-2011.

The above table 5.2 shows that before the project, only 27 percent Dalit community were engaged in electricity. But now in project period, the project has provide different kinds of skilled and unskilled job and it increased their income and now 73 percent of the Dalit communities are benefited from the electricity. Rests of Dalit community are not engaged in electricity yet due to the causes of poverty.

5.5. Clean Drinking Water

Hydroelectric projects have also provided support to drinking water and sanitation programme. Lower Modi-1 HEP is supporting drinking water schemes in Harachaur and Delharathar. Clean drinking water is one of the basic needs for the people and one of the major indicators for rural development as well. Different programs of clean drinking water launch in project period now but none of the Dalit community benefited directly from the project yet. Neither the project donated for the improvement of any ponds in Dalit community nor it had constructed any new .Almost the entire household of Dalit community says that this is the major problem for them.

Table no-5.3. Response of being benefited from Safe Drinking Water:

S.N	Category	No of Respondents			Total
		Damai	Kami	Sarki	
1	Yes	4	2	1	7
2	No	24	9	5	38
Total					45

Source: Field Survey-2011.

The above table 5.3 indicates that only 4 households of Damai, 2 households of Kami and only one household of Sarki are benefited from the project in the case of safe

drinking water. Rest households aren't benefited directly from project in the case of safe drinking water. On other hand caste discrimination is one of the problems in the public places such as in taps and ponds but now the exploration of the project such kind of barrier of discrimination is diminished. Clean drinking water facility is one of the sensitive things for the people which directly affects the health of the common people so the problem of clean drinking water should be improved in these communities.

5.6. Irrigation

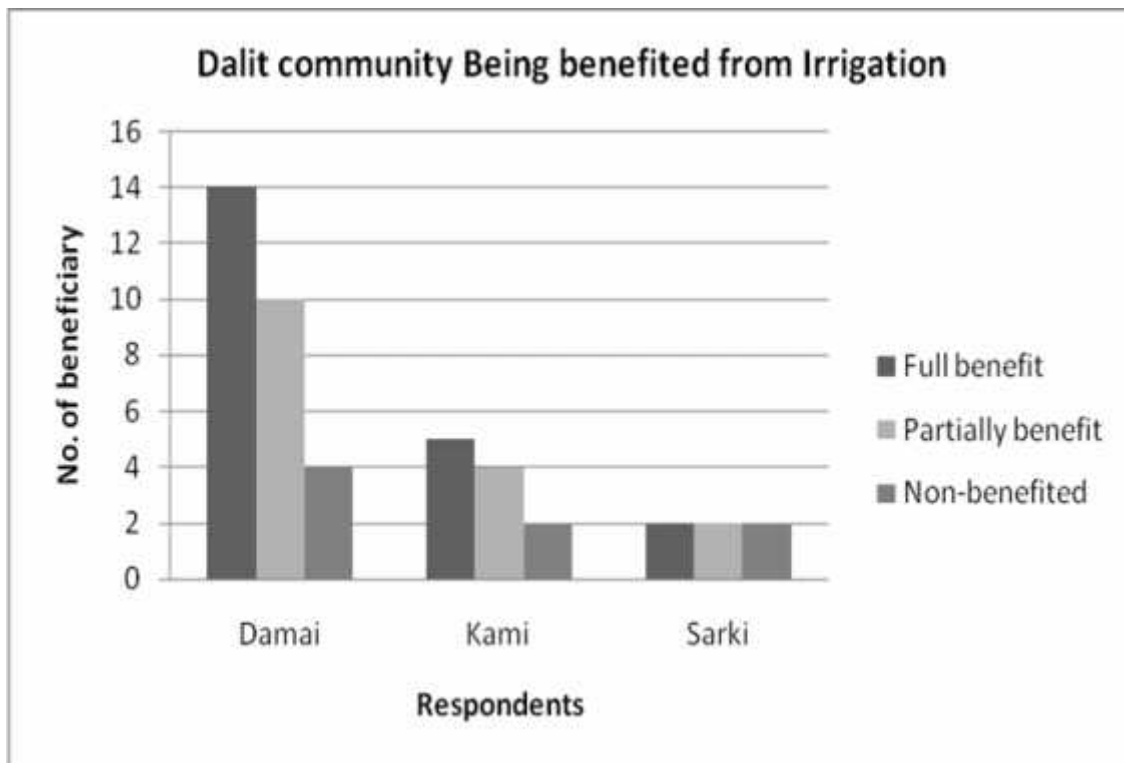
Several hydroelectric projects have also either supported the construction and repair of irrigation infrastructure, or allowed farmers to use water from its canal. This has enabled farmers to plant paddy crops. Lower Modi-1 has also supported the construction and repair of irrigation canals. It's directly and indirectly benefited the Dalit community of study area. Lower modi-1 constructed an irrigation canals Jamaldhari to Baida of 2KM length. From this canal 4, 5 and 6 wards of people are benefited. Further more, the project also supported to repair the Ghakresalla irrigation canals. From this canal 2,3,7,8 and 9 wards of people are full and partially benefited.

Response of Dalit being benefited from irrigation

S.N	Category	No. of Respondents			Total
		Damai	Kami	Sarki	
1	Full benefited	14	5	2	21
2	Partially benefited	10	4	2	16
3	Non benefited	4	2	2	8
		Total			45

Source field survey 2011

The Above table shown in Bar Diagram



From the above table and Diagram, 14 households of Damai, 5 households of Kami and 2 households of Sarki are directly benefited from the irrigation canals. They easily irrigate their land and plant the seasonal crops. 10 households of Damai, 4 households of Kami and 2 households of Sarki are partially benefited from irrigation canals and 8 households of Dalit community hasn't benefited from this irrigation scheme. Before the project the irrigation hadn't cover all the land of Dalit community but the exploration of project the irrigation of land on Dalit community has full and partially benefited from the project than previous.

CHAPTER- SIX

SOCIAL CULTURAL BENEFITS

6.1 Communication

Twenty first century, a century of information and technology without any hesitation plays significant role to develop the consciousness of the people as well as the economy of whole nation. Lower Modi-1 benefited Dalit community because of increasing electrification program and increasing the income level of people which make them able to use different means of communication. It helped to bring unity among people by diminishing the barrier between untouchables and touchable in the society. It raised the humanity in the Brahmin society's consciousness as well. Multiculturalism and modernization slowly prevailed in the slum area of the Dalit community because of these means of communication.

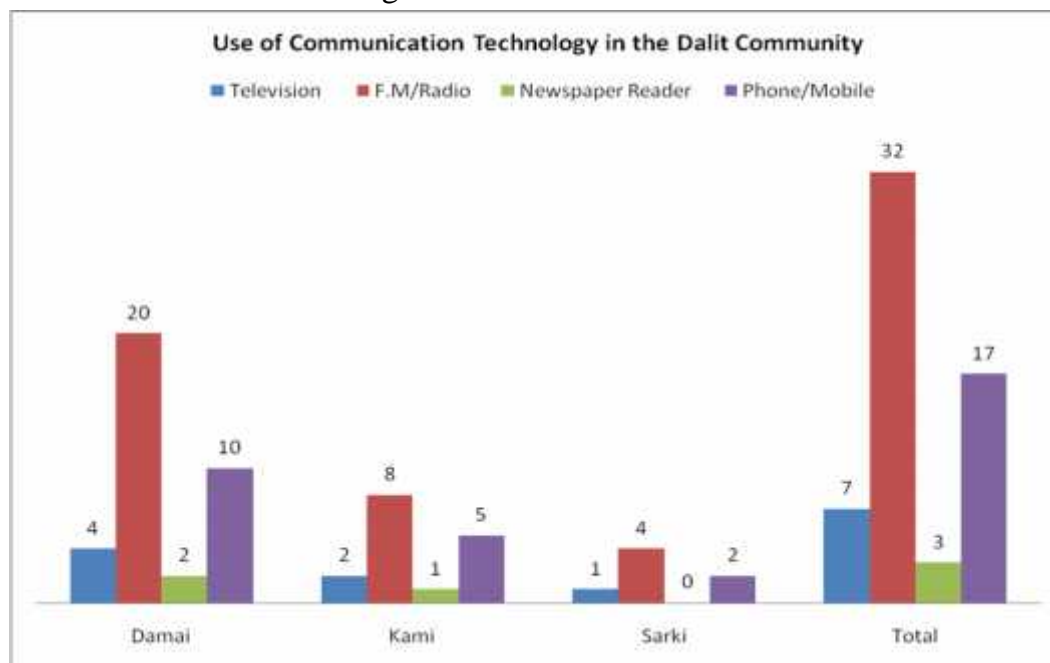
Table no-6.1 Use of Communication Technology in the study area:

S.N	Communication Technology	Frequency			Total
		Damai	Kami	Sarki	
1.	Television	4	2	1	7
2.	F.M/Radio	20	8	4	32
3.	Newspaper Reader	2	1	0	3
4.	Phone/Mobile	10	5	2	17

Source: Field Survey, 2011.

NOTE: The percent does not total 100 because of multiple answers given by the respondent.

Above Table shown in Diagram



The above diagram indicates that at the time of research maximum number of households of Dalit community is using radio and only 7 households of the people have access to Television. At the research time 17 Households of Dalit community using phone/mobile. It shows that the lower Modi-1 raises consciousness and improving their income; it makes them able to use different means of communication.

6.2. Educational Development

Education is an agent of social change because it is the third eye of the person. It plays a vital role to build up personality. Only good education can change behaviors of the people in positive way. Good education is master-key of success. Education drives the power of knowledge. Education opens sorts of doors and enter the multidimensional field.

Before the Project, most of the people in study area were deprived of good education. There are three government schools and one private school. Most of the Dalit children went to school but often they didn't have pen copy and good dress. Their parents were not aware of education. They think that to go to school was enough. They are illiterate so they don't know their duty for their children education. When children are small, the parents send them to school but when they grow up and become able to work, they were forced to be involved in wage laboring due to poverty.

Table no-6.2 Response of being benefited on Education through the project:

S.N.	Response	HHS	Percent
1.	Yes	25	55.55
2.	No	20	44.45
Total		45	100

Source: Field Survey, 2011

Because of the lack of education, the Dalit community could not grasp the employment opportunity provided by the project. Only about 5 people have passed the SLC exam till now from these communities. These educated persons are also unemployed. Some of the persons had passed Intermediate, but they are depressed and frustrated because they could not get job. According to Arjun B.K of Ward no -3 they do not have any source of power to connect their voices in the higher level for the employment.

Though Lower Modi-1 helped for school building repairing of Mangalodaya Secondary School , Chuwa and the primary school for Dalit community in Thadopakha which indirectly helped to the children of Dalit community to go school for education .

Table no-6.3 Educational Status of Different Dalit Caste

S. N	Education	Damai	Percent	Sarki	Percent	Kami	Percent
1.	Illiterate	14	50	3	50	4	36.36
2.	Literate only	2	7.16	1	16.66	2	18.18
3.	0-5 Class	4	14.28	1	16.66	1	9.09
4.	6-10 Class	3	10.71	1	16.66	2	18.18
5.	SLC	3	10.71	0	0	2	18.18
6.	Above SLC	2	7.14	0	0	0	0
Total		28	100	6	100	11	100

Source: Field Survey-2011.

Among the Dalit community, the illiteracy rate in the Damai and Sarki is 50 percent which is the highest whereas in the Kami is 36.36 which is low among them. In Sarki community still under the SLC. Nobody has passed SLC from these castes till the present time.

Table no -.6.4 Educational Status of Dalit Community

S.N	Education	Total Dalit Household	Percent
1	Illiterate	21	46.66
2	Literate only	5	11.11
3	0-5 Class	6	13.33
4	6-10 Class	6	13.33
5	SLC	5	11.11
6	Above SLC	2	4.44
Total		45	100

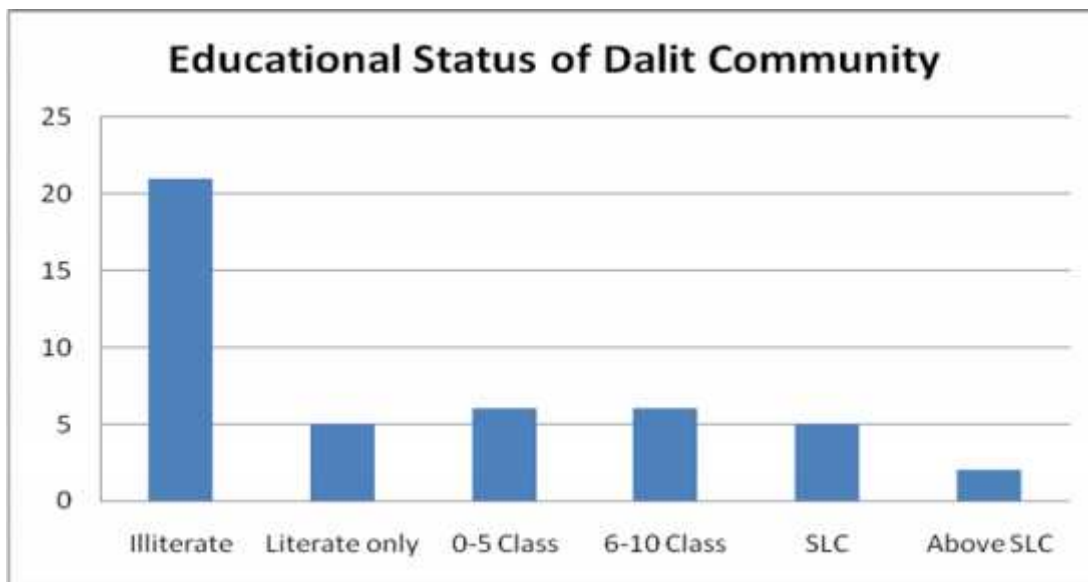
Source: Field Survey, 2011.

The above table 4.6 indicates that the illiteracy rate among the Dalit community is 46.66 percent whereas the higher school rate of education is only 4.44. The rate of SLC and above is only 15.55 percent which is related with directly or indirectly with the job opportunity. The Kami community among the Dalits is more educated than other Dalit community i.e. Damai and Sarki. The table also shows that illiteracy is one of the causes of poverty of Dalit community. Illiteracy among the Dalit community proves that the Dalit community did not grasp the better opportunity provide by Lower modi-1 during in present project time.

But the formation of Lower Modi-1 has contributed in educational development by repair school building and the consciousness "to read" is increased in the Dalit community. Further more the Government policy encourages the Dalit child to go to school now.

The above table is shown in the bar diagram:

Figure: 3. A bar diagram about the Educational Status of Dalit Community



Source: Field Survey 2011

6.3. Health and Sanitation Status of Dalit community

The health sector is of critical importance for human development, improving living standard in rural areas and for mainstreaming marginalized groups and communities. Despite significant progress in recent years, service delivery in the health sector remains weak. Although an extensive network of primary health care centers has been constructed nation-wide, it has not been functioning well in the study area due to lack of trained staff, drugs and medicines and weak governance.

Health is also one of the major indicators to increase productive capacity and efficiency of the people. Healthy people are the pillar of development and wealth of a nation. It is very important to have physically and mentally fit people for the socio-economic development of rural areas. Balance diet and good health facilities sanitation etc. is required to be healthy. Before the project the Dalit community of study area was not aware enough of the hygienic way of life. When they fall ill, they go to traditional Dhami or some old man for treatment who know a little about herbs because of traditional belief. They didn't have sufficient money to treat themselves in good hospital. The health condition of Dalit community of the study area was affected by various factors such as poverty, lack of sanitation, illiteracy, and existing socio-cultural practices values and norms, customs and traditional beliefs. Most of the Dalit went to

traditional Dhama for treatment. But now the exploration of project, it launched the awareness and sanitation program in this VDC which the Dalit community improved because of the growing knowledge of health is wealth.

The following table shows the practiced trend of getting treatment of Dalit community before the project and now in project period.

Table 6.5

Distribution of Respondent on the basis of place of health Treatment

S.N	Health Centre	Households			Households		
		Before the project			Now in Project Period		
		Damai	Kami	Sarki	Damai	Kami	Sarki
1	Traditional Practitioner	10	3	2	4	1	1
2	Village Sub-health Post	8	4	3	10	4	3
3	In District Health post	6	2	1	8	3	1
4	Private Clinic	4	2	0	6	3	1
Total		28	11	6	28	11	6

Source: field survey, 2011

Above table reveals that, before the project 10,3 and 2 sample households of Damai, Kami and Sarki respectively used to visit traditional practitioner for treatment when they or their children fell sick, even though service was not effective. But now in project period 4, 1 and 1 sample households of Damai, Kami and Sarki respectively visit traditional practitioner, it shows that the project has made the Dalit people aware. Similarly, 8, 4 and 3 sample households of Damai, Kami and Sarki respectively people used to go sub-health post located in Chuwa VDC for treatment. But the exploration of project the number of people going to sub-health post is increased due to the growth of the consciousness. Similarly the number of households of Dalit community used to go District Hospital and Private clinic is increased. Village sub-health post provides TT vaccine, BCG vaccine, Polio drops measles vaccine for villagers and children with free of cost. Further more, community health programmes and safer motherhood programmes etc. are also practiced in study area.

Before the project, most of the sample household of study area was living in low-income group, didn't have access to proper health care services. Ethno-treatment, ethno-medicine and indigenous treatment patterns were basic factors of community health

services in study area. Some of them have faith on god, ghost and witch. If one falls ill, may be either by the god or by evil. So, the local witch doctors are requested to treat. Goat, hen, cock, duck are sacrificed to make the evil spirit happy. They believe that evil demons blood and sacrificial rituals are observed. It has happened due to illiterate, lack of awareness, low level of income etc. But now in Project Period the Dalit community has increased income level, awareness rises and it helps to Dalit community to be better than previous.

6.4. Institutional Development/Benefit

No doubt, the income level of the people of ChuwaVDC is increased now. Lower modi-1 HEP provide through various kinds of skilled and semi-skilled and unskilled types of jobs, they got the opportunities to open the hotel restaurants and bars, growth in selling and buying, got opportunity to sell their agricultural production, Lower modi-1 also to provide the financial support of Chuwa Yuba clubs to run their activities, giving different kinds of materials. Further more Lower Modi-1 also support the Mother Group of Dalit Community , it directly and indirectly benefit the Dalit community.

6.5. Market Center Development:

The presence of a large number of employees with heterogeneous preferences in the construction stage of a HEP increases the demand for diverse goods and services. This creates new business opportunities for local entrepreneurs which help to establish the markets. This benefits local people who are not directly occupied in hydropower projects, as a result of the newly established markets, do not necessitate traveling great distances to acquire goods and services. Chuwa VDC area had to reach to Kushma bazaar for shopping. Now the Lower modi-1 led to the development of a market prior to the construction of Lower modi-1 at Chuwa.

Markets induced by HEPs generally tend to benefit outsiders more than local people. Many entrepreneurs running hotels and restaurants in Lower Modi-1 come from outside the local area. Local people do not have the prior experience and capital needed to establish such business and thus failed to exploit the opportunity and market demand. Market center helps the local people fulfilling the demand of them. It provides different kind of part time or full time job opportunities as well. Lower modi-1HEP itself also becomes a center for the high flow of people for different purposes such as business, job and tour. So a small market centers are developed in Dobilla and Devisthan providing marketing facilities for the surrounded area. Because of the development of market center unskilled Dalit people get opportunity to load and unload the materials, construction a market building and many more other opportunities which directly or indirectly help the income generation of Dalit community for the betterment of their

living standard. Market facility is one of the benefits which saved the time of Dalit community as well as other peoples. Market facility produced the unskilled employment opportunity for Dalit community.

Table no-6.6 Response of Dalit being benefited from Market Center Development:

S.N.	Response	HHS	Percent
1.	Yes	31	68.88
2.	No	14	31.12
Total		45	100

Source: Field Survey, 2011.

The above table shows that 68.88 percent Dalit people were benefited by the market center development. One the one hand they got the opportunity of marketing facility and one the other hand they got the unskilled job so only 31.12 percent people were not benefited .

6.6. Gender Development

The Dalit community women had very miserable condition in the past. They were dominated by Brahmins, Chhetries and even their husbands also. Most of the low caste women of Chuwa, VDC of study area were deprived of accessibility of school for good education, deprived of good health facilities, employment facilities, less opportunities to participate in social development due to caste system, lack of consciousness about political participation etc.

There is also a gender-based disparity in the study area. Dalit Women's active participation in paid employment of office, school and any social organization etc. is limited in Chuwa VDC. Most of the women are confined in the household activities and sub-ordinate by male member. When they enter the labor market, their wages even for the same type of work continue to the lower than men's. The women's gets Rs.200 and male get Rs. 400 per day for the same work in the sample household of Chuwa. It has been happened from generation. So, it proved that there was gender discrimination in the society. There was also a lot of discrimination between son and daughter. Patriarchy is one of the causes of exploitation of women's in the rural areas as well as study area. Women's legal rights inherit parental property was limited. In addition, in study area customs and social practices can create greater vulnerability for women than for male. A woman's share in household asset and income was far more uncertain than that of man.

In the study area, especially girls have to assist their parents in farming, livestock rearing, fetching of water, and collection of fodder for animals, fuel wood collection

and household work. Even if some children get the opportunity to attend school, most of them are very irregular and eventually dropout because of frequent illness, forced child labor, distance of schools to walk, and not the least. Women often constitute a relatively more deprived group because of interfamily. Social and legal discrimination in gender. Gender disparity was started right from birth continuous through different stages of the girl's life and was perpetuated through various rituals. Sons were considered assets while daughters were considered liabilities. The education, health and nutrition levels of women and girls of Dalit community were much lower than those for men and boys. The cultural emphasis on the sacrifices of women and disparity in access to economic resources and social services are the major causes for the larger deprivation of females. The gender disparity suggests the need for programs especially targeted towards women and girl child until they are brought in to the mainstream of the social and economic activities and enjoy equal access to economic resources and social and economic activities and social services.

There are enough gender disparities and a lot of discrimination between son and daughter, which indicates that there were gender inequalities in last years.

But now the government policy and political awareness reacted to gender equality. Women of Dalit community of Chuwa VDC have been found out of the mainstream of development because they provide voice, empowerment, representation and access to economic opportunities and resources. Lower modi-IHEP also directly or indirectly contributed for the empowerment of the woman and participation of woman on different kinds of programmes. Electricity replaced the traditional indigenous technologies such as Dhiki, Janto which helped them to save the time and they utilized it for other beneficial works. People get knowledge from different culture in Dalit community also woman formed different kinds of Mother's Group for the consciousness of human being rather than for the caste based discrimination. Now each and every woman has sense that the girl-child should go to the school and get education

6.7. Development in Livelihood Status

The study revealed that the local people of this VDC are benefited from different ways. Such as selling the agricultural production, livestock, meals and different programs launched in the project. People who are directly benefited from the project have improved their living standard increased their property and social status. who are not directly benefited are getting benefited from the indirect way, like flow of money was highly increased so they were able to get loan from villagers and became able to go foreign jobs and involved in different kinds of jobs such as in hotel and business jobs.

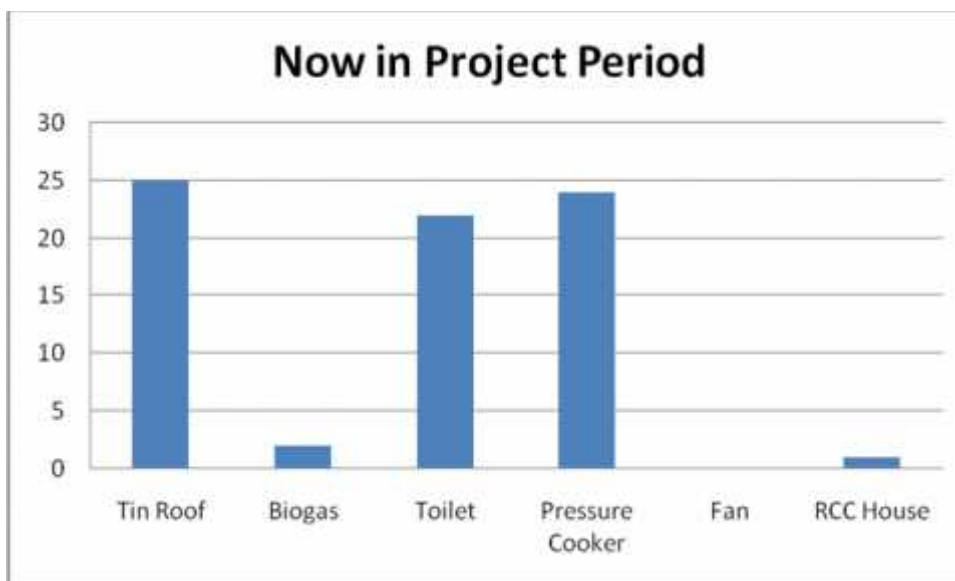
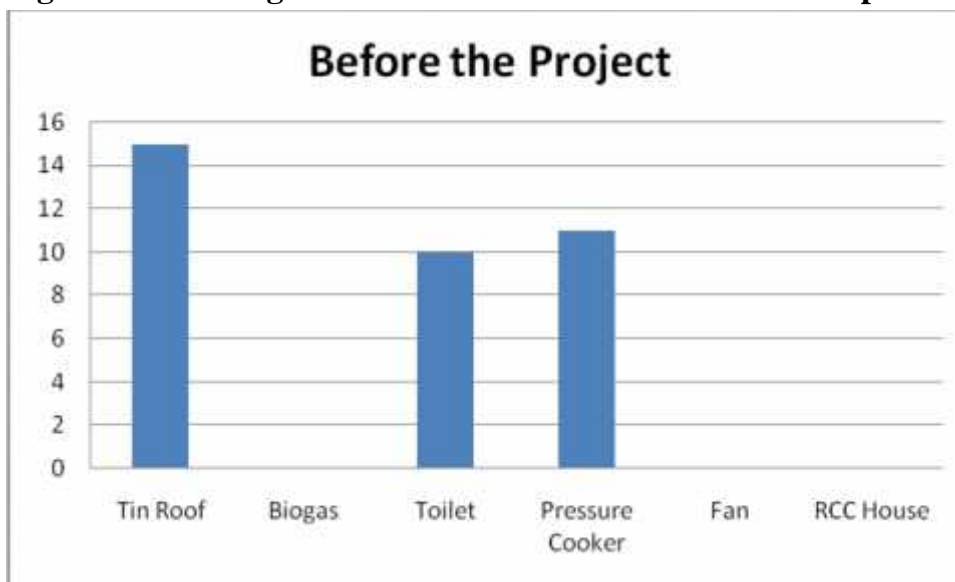
Table no-6.7 Livelihood status of Respondent People

S.N.	Household Having	Before the Project	Now in Project period
1.	Tin Roof	15	25
2.	Biogas	0	2
3.	Toilet	10	22
4.	Pressure Cooker	11	24
5.	Fan	0	0
6.	RCC House	0	1

Source: Field Survey 2011

The above table is shown in the bar-diagram:

Figure: 4.Bar Diagram about the Livelihood Status of Respondents



There is a vast difference on the level of people's livelihood standard before the project and now .While only 15 households had the tin roofed house before the project but now the number reached in 25 .Because of the consciousness on diseases, the people started to make the toilets so now the number reached in 22 from 10. The assimilation of the civilized people from different parts, it encouraged them to make the toilets in the village. So there is change in the use of pressure cooker as well which also helped to the household woman from the smoke and improved their health.

6.8. Social Development of Dalit community in ChuwaVDC

Dalits have endured centuries of brutal intimidation , abuse and discrimination at the hands of upper castes .Today Dalits in this area can easily recall the details of countless murders and beating provoked by the most trivial violations of caste barriers enter a temple or crossing onto the wrong path .The vast majority of Dalits in this area are agricultural workers utterly dependent on the will of high caste landlords for their well being .The high caste also wield undue influence over every institution in society including police and local government , leaving protesting Dalits without protection as well as vulnerable harassment and intimidation.

Over the last 5/6 years the caste system in this VDC is slowly beginning to weaken as Dalit work to regain their dignity and constitutional rights. The change came about as the community began to realize that they could only fight the oppression if they stood together. The basic ground work for the emerging movement was in place- an awareness of the systematic discrimination and the beginning of a leadership core developed through political and development activities. But the community lacked the forum to harness their collective power and develop an alternative vision for their future.

The rigid caste separation (Between Dalit and non-Dalit) evident in the beginning began to break down .For examples when the high classes started Dalits had to sit outside the so-called touchable class and were not allowed to use the same water tap or share food with the non-Dalit members. Barriers were gradually broken down and consciousness changes were made to rectify the unjust treatment of the Dalits. When different project workers visited the villagers and communities throughout the working area to discuss the problems facing Dalits and educate them about their rights the Dalits began to carefully analyze the discrimination and understand the importance of working together to counter this injustice. One the other hand Dalits themselves are also reclaiming their dignity by refusing to perform traditional caste-based job such as removing dead animals and left over food from high caste households.

Although carcass throwing was a job relegated only to the Sarki (or Shoemakers) caste, the mother's groups ban it because the job was a perfect example of caste –based exploitation and discrimination suffered by all – so called untouchables. Accordingly

this direct challenges and attack to the roots of the system provoked a new level of opposition by high caste community.

6.9. Rural Development

Some recent hydroelectric projects have formulated specific rural development packages. Lower Modi-1 HEP launching a community Support Programme in project affected areas. Major activities supported by this program included : "the construction of community house, financial support of school, water source protection , skill training programs, community clean-ups, community plantations, support for the construction of biogas plants, construction of rural road construction of toilets and sanitation improvement.

6.10. MAJOR PROBLEMS AND ACHIVEMENTS FACED BY DALIT COMMUNITY

6.11. Major Problems Faced by the Dalit Community

Though there is drastic change in the life style of Dalit community in ChuwaVDC, they are not far from the different kinds of problems. Some of the problems faced by Dalit are new and created by the project. The study reveals the following problems which the Dalit community is facing in the present context.

1. Loss of Traditional Occupation

The Dalit community lost their traditional occupation of building the agricultural materials, and the "Bista System" and others, now in project period. Though they got different kinds of job opportunities in the project but after the completion of the project they not only lost their seasonal job but also they leave the traditional works. These Dalits fall into the categories of marginal uneducated and unskilled people therefore they have not alternative source of income which is one of the major problem faced by the Dalit community. The caste-based occupation was the major means of livelihood for the Dalit populations up to a couple of years ago. It has been gradually disappearing over the years primarily due to three reasons: 1) They themselves think that their occupation has lower social prestige and is demeaning socially; 2) Many young educated Dalit boys and girls do not like to follow their fathers' footsteps, and 3) 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." As a result, many Dalits have turned to agriculture and manual labor to supplement or replace their traditional occupation.

2. Reduction of Livestock and Agricultural Production

Agricultural production and livestock were the alternative sources of living the people before the intervention of the project. But now in project period they not only lost their traditional occupation they also reduced their livestock. After the intervention of the project the sources of rearing the livestock is reduced.

3. Unemployment

The study finds that only 8 persons from the Dalit community have employed in the project jobs in the present time. Those Dalits who have no jobs have less income, because of the lack of education, technical skill and loss of traditional occupation these Dalits are facing the problems of unemployment. Now they neither get the unskilled job nor skilled. So for them the unemployment is one of the major problems in these days.

4. Loss of Cultural Identity

The Dalits who have there own tradition, cultural rites and rituals, values, costumes before the intervention of the project. But now they started to follow others culture, tradition, rituals and languages because of the mixture of different cultural people. Modernization also much or less affected those Dalit people. Prostitution and drug abuse are increasing day by day.

5. Lack of Clean Drinking Water

Clean drinking water is one of the major problems of the Dalit community is facing now. Though there is no adequate source of water bodies in the area. They also could not expenditure in the water because of poverty; on the other hand any kind of organizations could not hear the voice of Dalit community for the clean drinking water.

6. Social inclusions

Though the Lower Modi -1 HEP has increased the consciousness of the people in this village, the social illness of unsocial behaviors of the so-called upper caste with untouchables is still persisting in the Brahmin community. Social places are free from the concept of unsociability but there is an incident in the use of temple which created the quarrel between the Dalit community and Brahmins

7. Problem of coal for indigenous occupation

This is one of the major problems of the Dalit communities which are still following the indigenous occupation are facing in these days. They have to face the hardships for the coal collection which is essential for the maintenance of different kind of materials. Due to the community managed forest approach, they couldn't cut down the enough logs.

6.12. ACHIEVEMENTS GAINED BY DALIT COMMUNITY FROM THE PROJECT

The benefit sharing aspect of Dalit community revealed that there were positive as well negative impacts among project affected families. This chapter deals with some of the main specific lessons both for replication of good examples and for correction of weakness in the future. The Dalit study has found some positive aspects in Lower modi-IHEP, which can be regarded as good examples. These aspects are summarized in these points:

1. Employment of Dalit community

Project documents have reported that 8 persons of Dalit people are engaging in skillful job. Other Dalit people are also engaging in Project in Daily wages. It makes them to increase their income.

2. Increase in Income

Before the intervention of the project Dalit's major occupations were labour and other traditional occupations but now in project period the employment pattern of Dalit has changed. As a consequence of their economy has been shifting from subsistence to cash economy and they now increased cash income. Among them some of the Dalits are involved in business as well. Half percent of the family members are involving in project related jobs. On the other hand seasonal job is available for them forever. Load and unload in Dovilla Bazaar and Devasthan Bazaar became a place for seasonal job to them. So their traditional ties of bonded labor with Brahmin people of different village have also weakened. Not only annual cash income but also their annual expenditure has also increased. They have now better clothing and loan repayment capacity.

3. Compensation of Land

Dalit people who were lost their land and homes in the construction of the project get the compensation and used it for different purposes. Some of the Dalits lost their small amount of land. They got the compensation according to the rule of the project and with the help of this compensation some of them made the houses and some roofed their house with the tin.

4. Improved Literacy Rate

The study revealed that in the present context, there is improvement in the literacy rate of Dalit population. They started to go into the school. Now in project period they know that education is one of the most important factors and due to the lack of education they don't get the good job in project during now. Now the number of the Dalit students has increased because of the consciousness raised by the project.

CHAPTER: SEVEN

SUMMARY AND CONCLUSIONS

7.1 Summary of major findings

With the recent improvement in information technology (IT) and communication technologies, electricity being one of the major sources of energy has become an important tool for promoting education, national economy and human development. Hence the disparity in access to electricity can potentially further exacerbate rural-urban and rich-poor divide consequences. On the one hand, hydropower project like Lower Modi-1 in the context of Nepal has imposed several costs in the local people such as displacement, loss of traditional occupation, reduction of livestock's and agriculture production, loss of cultural identity, problem of coal for traditional occupation, loss of livelihood, degradation of natural resources and ultimately to aggravation of poverty. Development of the hydropower projects produces multiple benefits including availability of electricity, contribution to government revenue, employment, generation, and support to infrastructure development such as roads, irrigation facilities, school building and health posts, as well as support for rural electrification and rural development, income generating activities, capacity development of community. The development of Lower modi-1 also led indirectly to the development of markets, enterprises, institutions and local capacity.

Nepal is a multi-ethnic, multi-lingual and multi-religious country. Although casteism has legally been abolished, the conservative Hindu society has not accepted it fully. So casteism persists as a deep-rooted social stigma in Nepal. There are high expectations that the restoration of democracy would mean end of discrimination, exploitation, and abolition of semi-feudalism and semi-imperialism. But frustration and alienation developed immediately after the restoration of democracy, as the attention of newly elected democratic government focused on the interest of their own near and dear ones, viz party activists, constituencies, and families and so on. The Dalits or "untouchables" of Nepal are the poorest people of our already poor nation. In life expectancy, literacy and all other standards of living they fall far below the norm. The Dalits suffer various forms of discrimination in society, from being barred entry to temples and access to public water resources to servitude bordering on slavery and being the occasional victims of outright atrocity. Modern manufacturing methods are eliminating the market for many of their traditional occupations, such as blacksmith, cobbler and tailor, forcing them to depend on agricultural and manufacturing jobs such as brick making.

The social disadvantaged groups like Damai and kami people are seriously suffering from poverty before the Project in comparison to socially advantaged groups like Brahmins, chhetries in the sample study area.

Due to limited resources such as budget, time, manpower etc. all Households of Dalit community of Chuwa VDC have not been covered. The sample of 45 household's had been selected on the basis off purposive sampling to collect data to meet the set objectives.

The socio economic structure differs from to the community to community. The Dalit community of Chuwa VDC of Parbat district has been purposively selected as the study area to analyze the benefit sharing from Lower Modi-1 HEP. The sample size of the study area was 45 households from 80 households from Dalit community.

Both the primary and secondary data were collected for the study. Primary data were collected from the field survey. Questionnaire schedule, observation and interview techniques were adopted for the collection of primary information and data. Secondary data were collected from various institutions, organizations, offices, books, publication and website. Various tables, figures and statistical techniques were used for analysis and presentation of the data.

It has been found that Before the project and now in project period, the Dalit community of Chuwa VDC has drastic change in socio economic indicators of their life way, education, health, livelihood, irrigation, communication, infrastructure development, rural electrification, income generating activities and occupational status. In this context the major finding of the study are summarized below.

-) Before the project, most of the sample household's depend on traditional work and agriculture for their source of income. About 46.66 percent households depend on indigenous occupation as the main source of income. Due to a small part of land of Dalit community, they didn't get sufficient food from agriculture. But now in project period Lower Modi-1HEP is created the consciousness of Dalit community. It helps to increase their income sources, now 17.78 percent of Dalit are working job in project. 33.34 percent Dalit are engaging in project for daily wages. It makes them increase their income. 2.23 percent of Dalit are engaging in business due to the cause of project. It shows that the source of income of Dalit community in study area is far better than before the project.

-) Before the project, 16 households of Damai, 5 households of Kami and 4 households of Sarki had mud cabin (Kachhi) which have no sanitation facility and roughly standard with straw roof. 10 households of Damai, 4 households of Kami and 2 households of Sarki had simple stone wall and jasta roof. 2 households of Dalit and 2 households of Kami had stone wall and stone roof and no cemented wall and cemented roof household hasn't been found in the sample study area. But now in project period the jasta roof of households of Damai, Kami and Sarki has increased. 1 household of Damai has RCC house. Most of the households have safe housing structure for shelter that indicated the Dalit community of study area is directly benefited from project.
-) Lower Modi-1 has constructed 5 KM Rural Road from Pokhara Baglung Highway of Chuwa VDC-5 to Marangsinh Ahaldada which includes the 5, 6, 2 and 3 wards of this VDC. Besides this the project has Graveled the 4.5km Chuwa Ring Road, from this infrastructure development the Dalit community has benefited.
-) 73 percent of the Dalit communities are benefited from the electricity due to the cause of income generating activities from project.
-) Now in project period, 45 households of sample only 4 households of Damai, 2 households of Kami and only one household of Sarki are benefited from the project in the case of safe drinking water. Rest households aren't benefited directly from the project in the case of safe drinking water. On other hands caste discrimination is one of the problems in the public places such as in taps and ponds but now such kind of barrier of discrimination is diminished.
-) 14 households of Damai, 5 households of kami and 2 households of Sarki are directly benefited from the irrigation canals. 10 households of Damai, 4 households of Kami and 2 households of Sarki are partially benefited from irrigation canals and 8 households of Dalit community hasn't benefited from this irrigation scheme of project
-) lower Modi-1 has increased consciousness level and improved their income, it has made them able to use different means of communication
-) The illiteracy rate among the Dalit community is 46.66 percent. But the formation of Lower modi-1 has contributed in educational development by repairing school building and increasing the consciousness "to read" in the Dalit community. Further more the Government policy has encouraged the Dalit child to go to school now.

- J) before the project 10,3 and 2 sample households of Damai, Kami and Sarki respectively people used to visit traditional practitioner for treatment when they or their children fall sick, even though service is not effective. But now in project period 4, 1 and 1 sample households of Damai, Kami and Sarki respectively people used to visit traditional practitioner, it shows that the project raises the consciousness to health in Dalit community.
- J) the level of people's living standard before the project and now .While only 15 household had the tin roofed house before the project but now the number reached in 25 .Because of the consciousness on diseases the people get started to made the toilets so now the number reached in 22 from 10 . The assimilation of the civilized people from different parts, it causes to make the toilets in the village. So there is change in the use of pressure cooker as well which also helped to the household woman from the smoke and improved their health.

7.2. CONCLUSION

The pros and cons both are from Lower Modi-1HEP on Dalit community of Chuwa VDC. On the one hand hydropower projects like Lower modi-1 in the context of Nepal have imposed several costs in the local people such as displacement ,loss of traditional occupation, reduction of livestock's and agriculture production, loss of cultural identity, problem of coal for indigenous occupation, loss of livelihood , degradation of natural resources and ultimately to aggravation of poverty. On the other hand the Development of the hydropower projects produces multiple benefits including availability of electricity, contribution to government revenue, employment, generation, and support to infrastructure development such as roads, irrigation facilities, school building and health posts, as well as support for rural electrification and rural development, income generating activities, capacity development of community. The development of Lower Modi-1also led indirectly to the development of markets, enterprises, institutions and local capacity. Local Dalit people of ChuwaVDC could not get any training needed now in project period. However Dalit communities of this VDC empowered by creating awareness of individual rights and responsibilities. Bargaining capacities of these communities is improved by the formation of effective organizations organized by them. The study reviewed the current nature, trends and magnitude of benefits from hydropower in Nepal taking the example of Lower modi-1 with the reference of Dalit community of chuwaVDC. It assessed the impact of various benefit sharing mechanisms on equity and justice.

However the benefit sharing of Dalit communities of Chuwa VDC of Parbat through the Lower modi-1 is one of the important issues for the betterment of those communities's livelihood. These Dalits traditional occupation has been affected by the project. Indigenous occupation and agriculture hardly provide regular employment for Dalit people. The availability of logs for the coal in Thado Pakha community forest has been reduced and there will be further reduction of forest due to the cause of soil erosion and deforestation. This will become one of the threats for the Ironsmiths on their indigenous occupation. The Dalit community have small amount of land and some of them lost their productive land in course of the project operation. They have few livestock animals in now because of the lack of grassland and the opportunity of unskilled job in the Market centers. Now, some of Dalits got the employment opportunity, Improved Literacy rate through the project, increase their income, compensation of land, improving health and educational status through the project, and improve in communication. It indicates that, through the project the social, economic and cultural status of Dalit community was far better than previous.

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APPENDIX-B

Research Questionnaire for the Household Survey of Dalit community in Chuwa VDC of Parbat District.

Date:

1. Introduction:

Name:

Caste:

Village/Tole:

Description of the Family:

S.N.	Name of the Member	Age	Sex	Relation to Head	Education	Marital Status	Occupation

2. Do you have land? YES () NO ()

If YES how much

1. Paddy land.....Ropani

2. Dry landRopani

3. Grassland.....Ropani

3. What type of house do you have?

1. Thatched Roof

2. Hut

3. Tin Roofed

4. Others

4. What is your source of income?

1. Agriculture

2. Business

3. Labor

4. Job

5. Indigenous Occupation

6. Other

5. Do you get any kind of job in the project duration?

YES () NO ()

If Not Why.....

6. Do you get any kind of training in the project duration?

YES () NO ()

If Not Why.....

7. Are you benefited from transportation Facility?

YES () NO ()

If Not Why.....

8. Are you benefited from project provided water drinking facility?

YES () NO ()

If Not Why.....

9. Do you have electricity?

YES () NO ()

If Not Why.....

10. What types of benefits do you achieve from the project?

1.....

2.....

3.....

4.....

11. What types of Communication do you use?

S.N.	Means of Communication	Before Project	Now in Project
1.	Television		
2.	Radio		
3.	Phone		
4.	Cable Network		
5.	Newspaper		

12. Household Status of your family:

S.N.	Household Status	Before Project	Now in Project
1.	Tin Roof		
2.	RCC house		
3.	Bio-Gas		
4.	Toilet		
5.	Pressure Cooker		
6.	Fan		
7.	Total		

13. IS there any Discrimination being from Dalit community?

YES () NO ()

If YES THEN In

1. Hotel

2. Temple

3. Public Places

4. Religious rites and rituals

5. Political assembly

6. Others

14. Where do your family members go when they get sick?

a) Health post b) Hospital

c) Traditional practitioner d) Private clinic

15. What is your source of income?

- a) Service b) Business
c) Wage laboring d) Farming
e) Pension f) others

16. Nature of houses

- a) Made with wood or bamboo with straw roof
b) Made with mud and stone with straw roof
c) Made with mud and stone with jasta roof
d) Made with cement and stone with cement roof

17. If your main occupation is agriculture, what types of cultivable land do you have ?

Types of land	Area (in Ropani)
Irrigated	
Non-irrigated	
Total	

18. Do you send your children to school daily? If no, for what reason?

- a) Financial problem b) No interest to peoples
c) Failure d) Work at home
e) Early marriage f) Others

19. What type of energy is used as fuel for cooking?

- a) Electricity b) Biogas
c) Kerosene d) firewood

20. If the income cannot meet your family requirement, what might be the cause?

- a) Lack of employment
b) Making age family number intentionally do not work
c) Low productivity of agriculture product
d) Lack of low availability

APPENDIX-C

Questionnaires for Focus Group Discussion for Dalit community in Chuwa VDC

1. Project provided facilities to Dalit community:

- 1.
- 2.
- 3.
- 4.

2. Infrastructural Development in course of Project implementation for Dalit communities:

- 1.
- 2.
- 3.
- 4.

3. Major Achievements of the project:

- 1.
- 2.
- 3.
- 4.

4. Major Problems faced by Dalit community:

- 1.
- 2.
- 3.
- 4.

5. Possible solutions of the problems:

- 1.
- 2.
- 3.
- 4.

APPENDIX-D

CHECK LIST FOR DALIT COMMUNITY OF CHUWAVDC OF PARBAT DISTRICT

1. Do you have electricity?

YES () NO ()

2. Do you have clean drinking water facility?

YES () NO ()

3. Do you use filter?

YES () NO ()

4. Do you have any involvement in financial institution?

YES () NO ()

5. What is your main source of fuel?

1. Wood () 2. Biogas () 3. Kerosene () 4. LPG Gas () 5. Electricity ()

6. What is your source of information?

Radio ()

TV ()

Computer ()

Newspaper ()

Tape recorder ()

others ()

7. Some additional points noticed by researcher

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.....
.....
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