

CHAPTER: ONE

INTRODUCTION

This study "The Socio-economic Status of Harijan Community: A case study of Panchanagar VDC" is a survey research which deals with the socio-economic, cultural and livelihood aspects of Harijan community. This section consists of the general background, statement of the problem, objectives, significance, limitations and organization of the study which has been discussed below.

1.1 General Background

Nepal is an independent nation full of ancient glories bearing testimony to Nepal very rich culture and civilization with an area of 1, 47,181 square kilometers. It has a strategic location in south Asia between two big nations India and China. The country is situated along the South slopes of the Himalayas between the Tibetan plateau in the north and the Gangatic plain in the south. It is located in between the latitude 26'22" to 30'27" north and longitude 80'4' to 88'12'East and elevation range from 90 to 8848 meters. The average length breadth is about 193km north to south geographically it is divided in three regions: Mountain, Hill and Terai. The country is bordered between the two popular countries of the world. The nation has an elongated shape with roughly north-west to south-east orientation.

Mountain and upper hill area are inhabited by Tibeto-Burman speaking people (Sherpa, Tamang etc.) who are interfaced with Tibetan society and culture. Similarly, lower hills (Brahmin, Chhietri, Thakuri etc.) and Terai (Tharu and other Indian origin like Rajbanshi, Rajpuths etc.) are inhabited by indigenous and people of Indian origin interfaced with northern Indian society and culture. Nepal is composed of different caste, tribes and ethnic groups, with Nepal's own cultures, traditions customs, religions, beliefs and occupations, which separated the people of country from one another.

Although the country is small in size, due to great richness in cultural diversity this is the most wooing living paradise in the world. As it is already stated, Nepal is a country of multilingual, multicultural, multi-religious and multi ethnic society. It is composed of different castes, tribes and ethnic group having their own beliefs, customs and traditions among them Harijan are inhabit in western terrain belt of Nepal. They originally came from India and mostly found in Nawalparasi, Rupendehi, Siraha, Kapilbastu, Bara, Dhanusha, Saptari, Parsa, Sarlahi, Rautahat, Mahotari, Banke District of Nepal. Their traditional occupation is skinning the dead animals and making shoes, and other kind of labor associated with farming. In this regard, Prof. Jha (1998) writes:

By traditions the Harijan are used to skinning the dead animals and Making shoes. They perform musical Bands during the Marriage ceremony and other occasions. The women from this cast called '*Chamarnis*' work as traditional birth attendants during the time of delivery. People from this caste home surname like Mahara, Raut, Diwar, Paira, Wahit, Ran, Bajar and Ran. Foods habits and dress of these people are like that of the Mushars.

Still most of the Harijans have no land registered under their names. The main source of subsistence is working in other land on lease and as hired laborers. The Harijans women called '*Chamarnis*' also work hard as a labor in the field and contribute to the family income.

Harijan is an untouched and indigenious people from Western terrain belt of Nepal. Their main festivals include 'Jrtiya' and 'Siruwa'. They mostly worship Bhagwati and sing song in praise of this Goddess. They are poor landless in spite of residing in Nepal Terai region for a long time. Social discrimination, economical backwardness, illiteracy, inability the traditional occupation to

meet the requirements of food is the common challenges of Dalits. Dalits in Nepal are deprived of basic facilities to be provided on behalf of the state. Dalit people having got experiences of various kinds of obtaining citizenship certificates. They are not equally treated as the right holders of the resources and assets.

By the same token, Harijans are so poor; they do not have sufficient food to eat and clothes for wear. They do not have shelter to inhabit and no sufficient money to educate their children as well as they do not have basic health facilities. It is also true that the socio-economic condition of our country is dependent upon the health status of the people and vice versa is also true. The socio-economic status of our country is shaped by the variety of factors such as the level of income and standard of living housing, sanitation, occupation, education, employment, health consciousness, personal hygiene, environmental hygiene and accessibility to health care delivery services. By contrast, most of the people in developed countries are educated and employed. It is, therefore, their social states are also very high.

Untouchability is the greatest problem tolerated by Dalit community. The untouchability system is deeply rooted in Nepalese society despite the fact that the constitutions and laws prevent them. Everyday several events regarding the cases of untouchability occur in our country.

Although the Nepal's constitutional provision has positively guaranteed the fundamental right to all citizens without discrimination on the basis of ethnicity, caste, religion, race, sex tribe and ideology but cast discrimination has been the burning issue among the different societies across the nation. In this connection, Jagaran Media Centre (2008) advocates:

More than two years have elapsed since the state of Nepal was declared untouchability-free country. The declaration was made by

the then registered House of Representative through people's movement of 2006. This holistic declaration has not been, however materialized till the date. Neither any change in the social status of Dalits has been perceived by the dalits people even after the declaration of the state of Nepal as a Federal Democratic Republic.

(as cited in *Dalit Human Rights Situation 2008*,p.1)

Of course, these conditions are equally true to Harijans as well. Harijans are those people who have been almost isolated and neglected by the government .The neglected segments of society facing many problems and becoming, poorer day by day the migrated people from hills 'Pahadiyas' are highly influencing the life style of Harijans. The Harijan communities are affected by transportation, telecommunications, migration and modernization and seem many changes in their economic and social life. Under these circumstances, to know their real present situation there is an urgent need to study the social and economic condition of Harijan community.

Nepal is decorated with villages. Near to 85% people live in rural areas, similarly the rural population of Nepal consists of several ethnic groups. Some groups are socially as well as economically than the other groups. There is intra as well as inter diversity in living conditions and income level among different social groups.

It is worthless to say that for most of the people, their own traditions, costumes, and culture are very important as these reveal their own originality. The constitution of Nepal also gives direction of the government in the article 26(r) as “the state shall, while maintaining the cultural diversity of the country, pursue a policy of strengthening the natural unity by promoting healthy and cordial social relation among the various religious, castes, tribe communities

and linguistic groups and helping in the promotion of their language, literature, scripts and culture” *Population Census of Nepal 2001*

The Harijans are less studied ethnic groups of Nepal and are inhabitants of Terai, inner Terai, the indigenous group upto people living in different places from east to west of the country. The settlements of Harijans in Nawalparasi district is in considerable number with comparison to the other districts. The Harijans living in Panchanagar VDC are illiterate, suppressed and backward in socio-economic condition. Since the focus of the study is to analyze the socio-economic status of Harijan community of Panchanagar VDC of Nawalparasi district let us discuss about the statements of problem.

1.1 Statement of the Problem

Although it was abolished in the constitution the caste system, as always, caste system determines the socio-economic situation in Nepal. Even today members of a certain caste decide about occupation ,status ,mode of life and economic position of individual to a great extent .The cast system stabilizes the unequal possession and ownership relations necessitates the existence of underprivileged group and prevents almost completely any social mobility .

Harijan are discriminated in various aspects of life including education, decision making, authorities, income, generating activities, property right, politics etc. Although the Nepal's constitutional provision has positively guaranteed the fundamental right to all citizens without discrimination on the basis of ethnicity, caste, religion, race, sex, tribe and ideology but the caste discrimination has been burning issue among the different societies across the nation. Among all the indigenous groups Harijan, the occupational caste groups, also inhabit in Panchanagar VDC following different profession like skinning the dead animals, making shoes, agriculture labor, factory labor, cleaners for their own livelihood. Because of modernization, urbanization and

infrastructure development, not changes in their family size and landlessness, the income from daily wage is insufficient.

For the Harijans' livelihood in the form of factory area immigration increases the density of population and decreasing land holding size in one hand and creating more competition changing environment on the other hand . They cannot become enough cleverer to adjust them in changing environment competing with other groups. So they left back and become dependent upon the high cast people.

Taking the above mentioned fact into consideration, more specifically this study attempts to answer the following research questions pertinent to Harijans of Panchanagar VDC, Nawalparasi district:

- a) What are the demographic socio-economic characteristics of Harijans in Panchanagar V.D.C.?
- b) What shorts of livelihood option required by them?
- c) How do they have control in decision making process and how they participate in work?

1.3 Objectives of the Study

The *general objectives* of the study was to analyze the socio-economic status of Harijans especially in education, health, culture decision making, power, property, ownership and employment station of Panchanagar V.D.C.

The *specific objectives* of this study were as follows:

-) To analyze the existing socio-economic status of Harijan at Panchanagar V.D.C.
-) To study the livelihood aspects of Harijan in the study area.
-) To tract out the factor of socio- cultural and economic changes of Harijan in the study area.

1.4 Significance of the Study

The exact living standard and their system of certain group can only be represented by of the socio-economic status of that group. It has become the real challenge to any NGOs and INGOs and other organization to go through their system and reach to the depth of their social problems which only can raise their living standard. So, the researcher has been chosen the area above.

Since this study is authentic and reliable, the researcher believes that the findings of this study will be useful for planner in micro level projects and programs to improve the socio-economic condition of Harijan in Nepal. It will equally help the Government Organization, NGOs and INGOs to have the clearer understanding towards Harijans.

1.5 Limitation of the Study

Every social research is not beyond from limitation. Of course, this is also not exception. The limitations of the study were as follows:

-) This study may not be applicable for all the Harijans of Nepal as it was a sample study of Harijans in Panchanagar V.D.C.
-) This study was focused only on socio-economic condition of Harijans of Panchanagar V.D.C. thus other caste communities were excluded.
-) The study was conducted under time and financial contractions

1.6 Organization of the Study

The study has been divided into six chapters. The first chapter presents the introduction, statement of the problem, objectives, significance and limitation. The second chapter is related to the review of related literature. The third chapter presents about the methodology adopted while collecting data. Likewise, fourth chapter presents the general profile of the study area in brief. Fifth chapter deals about the analysis and interpretation of the data and the last chapter i.e. Chapter: Five explains about the summary, major findings, conclusion and the recommendation of the study.

CHAPTER: TWO

REVIEW OF LITERATURE

Various research works of different caste / ethnic groups from different dimensions have been carried out in the Department of Rural Development. Similarly different national and international organizations have conducted research working various socio- economic, cultural and livelihood aspects in Nepal. Some of the relevant studies which boost this study have been reviewed as follows.

Caplon (1970) structure attempted to analyze conflict between high cast Brahman and untouchable Sharki and has stated Sharkis' economic, social and cultural condition not well. He has provided the plenty of evidences as mortgaged system, unequal distribution of resources among different caste. Caplon has stated that Sharki are the followers of Hinduism, but the society fails to consider Sarki as equal to others who also follow Hinduism. Sarkis are discriminated as they feed on carcass as and have a very low profile in the society. Although Sarki considers themselves as Hindus they are not served by Brahmans during rituals ceremonies and are outcastes from the formal Hindu hierarchy.

Bista (1972) described about the various casts their cultures, religious, and their traditional occupation. Even though Bista did not give more attention about the occupation of the Nepalese people and mentioned that main occupation of the Brahamins and Chhetries is farming and government services. Brahamins also act as family priests. Besides farming Chhatri and Thakuri men joined the military and are renowned as the best soldiers in the world. Like all other people involved in agriculture Chhatris living in the rural area were ideal for at list three months of year. The fortunate ones among them were rich landlord, money lenders, senior officers in the army, political leaders and the like but the great majority was just average farmers.

New Era (1983) studied on rural Black smith to find their indigenous knowledge and skills indicated that they developed their knowledge and skills by observing and imitating from their elders. The kami are the rural artisans who are providing the good service to the local people by useful instruments. They have got no formal training but they are practicing traditional skill and knowledge. Their local knowledge of product is not sufficient for completion with the new technology. New Era's research has concluded their life is very poor and in struggling stage.

Saddon (1987) examined the causes of poverty Nepal. According to Seddon, increasing population, agricultural mismanagement and the wide gap between rich and poor are the main reasons for poverty. Seddon recommended that policies of the government should give high emphasis on the role of government.

Shrestha (1990) found that the lower untouchable casts people could not enjoy their lives in the way they wanted which was against the human rights. They were forbidden to enjoy many aspects which the other's casts people could enjoy freely. Normally, the lower cast were socially back-warded and economically disadvantaged. Podes, the untouchables of Newar community also had been ignored in all aspects though they lived in the capital city country

Prof. Jha (1998),in his research report entitled " A case study of selected VDCs of Saptari district of Nepal" has found out that social discrimination, economic backwardness, illiteracy and inability of the traditional occupation to meet the requirement of food are the common challenges of the Dalits.

Change is the law of nature which denotes a difference in some period of time what is today, shall be different from what would be tomorrow. In connection with change Magumdar (1961) states "social change maybe defined of a new fashion or made either modifying or replacing the old on the life of the people

or in the operation of a society”. Likewise Kumar (1997) states: Culture is constantly undergoing change is occurring to environment and due to this transformation it is constantly being adopted. To external force but once it is developed the influence of the natural environment being to decrease. Besides, the various aspects of culture are also under going development and some internal adaptation among the consequently being necessitated.

Despite the term cultural change and social change has been dealt separately by some sociologists and anthropologist, Parsai (1998) have the opinion that the term socio-cultural change is so broad that it encompasses the way of life custom, traditions, occupation, languages, religions, and several other aspect of the people of a particular society. Because of the close affinity over copying between two social and cultural aspects will be derived synonyms.

Moreover, Parsai (1998) says, Modernization is one of the major factor of the socio-cultural change. Modernization depends on the involvement of technique, fresh invention, accelerated mode of production and rejuvenated standard of living. Modernization is the result of technical change. Some factors impressing on social change are advances in agricultural technologies improved varieties of seeds, cattle, fertilizers, and labor saving mechanical devices, sanskritization is a process by which local (lower) cast people imitate higher cast way of life in order to the privileges enjoyed by the latter. This system has however, been so popular in Nepal and they have accept it in different way of life.

Acharya (2000), in his book entitled “Perspectives on Socio-cultural Change and Development” views that the indicators of socio-cultural change are change is socio relation status, role, institution, structure, customs, perspective, attitude, fooding, clothing, physical development, religion, technology, system, justices factors of socio-culture change are biological, technological, cultural, geographical, economical, political, psychological etc. Similarly, Giri (2001) in

his research entitled “Livelihood Strategy of Tharus in Surkhet Valley”, tried to evaluate the changing livelihood strategy of Tharus in selected VDCs of Surkhet District. This ethnic community had been involved in number of economic activities as a secondary occupation besides agriculture. This phenomenon which we call diversification is essential to enhance livelihood security of rural people. Improvement in educational condition, health condition and skills of research management seem extra input to enhance the sustainability of livelihood of Tharu community. However they were not in a position to compete with other communities to earn their livelihood.

Bhusal (2061B.S.), in her thesis "Socio-Cultural and Economic Condition of Kumal Community of Santosh VDC of Dhading" has explained that there are no any authentic written documents about the origin of Kumals though the caste Kumal is known as pottery makers. According to their tradition, they are not supposed to eat buffalo but pottery makers eat. They don't marry with pottery makers is their logic as a high caste than the pottery makers. The Kumal generally dark skinned people with medium height and appear somewhat mongoloid feature. Their physical feature is similar to Majhi, Bote and Tharu people. These Kumal has the fishing and Agriculture profession where Kumal women are always cheerful in appearance showing their hospitality.

Karki (2007) in her M.A. thesis carried out research on "Socio-Economic condition of Musahar community" the objectives condition of Musahars in the study area and to tract out the factors of socio-cultural and economic changes of that community. A checklist, interview schedule and observation were the major tools of data collection. The major finding of her study was the socio-economic condition of Musahar is poor. The rapid development of education, health, transportation, mass communication, migration of will people is the study area effect of their socio economic life.

Rai (2009) carried out a study on the topic of "Socio-economic status of Rai women" She has concluded that Rai women are discriminated by male in decision making process in household activities . The educational attainment of Rai women is very poor.

Some of the researches and articles mentioned above are related to this research in the sense that they tried to find out socio-economic status of various ethnic and indigenous groups. This proposed study is different from those as it tries to explore the present socio-economic and culture condition of Harijan, which is untouched area in this department.

CHAPTER: THREE

RESEARCH METHODOLOGY

In this study various methods are used in gathering different information. This chapter consists of the research design, sampling procedure, nature of data, methods and techniques of the data collection and data analysis and presentation.

3.1 Research Design

The research design was descriptive as well as exploratory which was basically designed to investigate the socio-economic status of Harijan community of Nawalparasi. The study was also designed to discover both quantitative and qualitative information about the samples. Informants were selected and the interview scheduled was prepared for the systematic questioning. The flexibility of the interview was also kept in mind while making interview scheduled and in order to get maximum information about both culture of Harijan and the key topic “Socio-economic Condition of Harijan community” the researcher mainly focused to describe the education, occupation, income, family size, land holding etc. and after all its impact on the socio-economic status of Harijan community to arrive in generalized conclusion.

3.2 Selection of the Study Area

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

3.3 Nature and Source of Data

This study is based on both quantitative and qualitative nature of data. Quantitative information is supported by the qualitative information and vice versa. Information was collected from both primary and secondary sources. Field survey was the basic source of primary data. Data were collected from the field work with the help of questionnaire with personal interview, household survey, key information interview and focus group discussion. Observation and focus group discussion were given priority of primary data collection,

Moreover, secondary were collected from different books like Land and Social Change in East Asia (1970), Report of Population Census of Nepal (2001), Village Profile prepared by IFSOD (2007) Dalit Human Right Situation (2008), Cast Discrimination in Nepal (2008), and many more. Moreover, the researcher consulted different articles, agencies, institutions reports as well as internet websites and published or unpublished journals which are related to this study.

3.4 Sampling Procedure

According to the record of Panchanagar VDC2008, the total household are 1870 and the total population are 10307 in this VDC. The total population distribution scattered in 9 wards. Among 9 wards in Panchanagar VDC, ward no. 1 and 2 have been selected because the large number of Harijan people has been living there, which occupy the thick Harijan settlement than other wards.

Among the 52 households in the two wards, only 26 households have been selected for the study by using the random sampling procedure. Those households were selected for interview to collect information.

3.5 Research Tools

In order to obtain necessary and reliable data for this study, the researcher adopted the traditional methods usually adopted by economists such as observation (both participant and non-participant), personal interview, and structural questionnaire.

3.5.1 Interview

The interviews were conducted in 26 Harijan Households out of 56 households using both structured and unstructured questionnaires(see Appendix: I). Structured interviews were carried out to collect personal identification and population structure viz. ethnicity, religion, family types and members, occupations and many other cultural aspects of Harijan. Beside these, it was used to collect information about economic condition, property, ownership, division of work. The interview was conducted by using standard schedule by asking the questions and filling them at the same time by the researcher.

Since unstructured interview comes under participant observation, no formal schedules were prepared. It included people of all ages, sexes and background to collect data about their ethnic history, cultural practices, rites and rituals and expenses and burden.

3.5.2 Observation

Participant and non-participant observations have been applied to get information for the study. Direct observation method was used to observe the infrastructure of the ward, the people, settlement pattern, house structure and activities related to socio-economic and cultural practices. Of course, this method helped to find the reality between theory and practices i.e. saying and doing.

3.6 Data Processing and Analysis

The data or information collected from the fields does not speak itself. In order to analyze all the data they were copied down and edited according to the need of the study, as they were collected in the illegible form of tick mark. The data collected through various methods and techniques was first processed with cross checking and analyzed mainly in descriptive ways. Since the classification of questionnaire was made before hand the idea were divided into qualitative and quantitative characters. The quantitative data regarding population, education, occupation, age and sex composition etc. were processed, tabulated and analyzed. Similarly, the qualitative data on the issues of socio-economic activities of Harijan were analyzed in a descriptive or qualitative ways.

CHAPTER: IV

GENERAL BACKGROUND OF THE STUDY AREA

4.1 Nawalparasi District: A Socio-Cultural Introduction

It is a general practice of all state institutions that the geographic shape incorporated in each of these institutions is further divided into a number of smaller units for political and administrative purposes. It is due to that reason the territory that comes under the control of Nepal state is also divided into a number of regional, zonal, district, town and village level units. Nawalparasi district is one among such 75 units at which the country is divided as the district level. It locates in the Western Development Region of the country and is further divided itself into one municipality and 73 VDCs. The area covered by this district is distributed in three ecological zones. They include the Terai, Inner Terai, and the Hill region. This expansion of its territorial space into three distinct to harbor people having different type of economic practices and socio-cultural traditions.

4.1.1 Demographic Features and the Status of Some Selected Socio-Economic Indicators

The information available from 2001 census has shown that the total population living in the district during that period was 565870. This population appears to be 2.43 percent of the total population of the country. Table: 4.1 and Table: 4.2 below present some information on some socio-economic indicators of the population. They show that the growth rate of population of this district is higher to that of the national average. The literacy rate, life expectancy at birth or the longevity rate, and the human development status of people of this district are also higher to those of the average national standard.

Indeed hill to Tarai migration of the population is a historical process. This may be the reason that the growth rate of population of this district remains higher to that of the national average. The seemingly high rate of human

development status of people of this district should be understood very cautiously. This is an average standard and there are many districts in which this status quite high compared to that of Nawalparasi district. In spite of the fact that the literacy rate of people of this district is higher to that of average rate of the country, there is high disparity in the literacy status among the male and female population. Female literacy is extremely low in the district compared to that of however, high to that of the males.

Per capita income of people living in this district is par with that of the total national population. The proportion of people who go out of the country from this district is quite high in comparison to that for the total population of the country. In terms of other development indicators such as that of the access to safe drinking water, people of Nawalparasi district are less privileged than that for average situation of the country.

Table: 4.1
Selected Characteristics of the Population of Nawalparasi District

Characteristics	Male	Female	Total
Population Size	278257	284613	562870
Literacy Rate	66.0	40.9	53.4
Adult Literacy Rate	62.9	32.5	47.7
Life Expectancy at Birth	62.92	64.52	63.86

Source: Population Census of Nepal, 2001

Table: 4.2

Comparative Feature of selected Socio-Economic Indicators

Indicators	Nepal	Nawalparasi
Human Development Index	0.74	0.482
Per Capita Income in \$	240	240
Life Expectancy at Birth	60.98	63.86
Literacy Rate	54.1	53.4
Population Growth Rate	2.25	2.55
Population Migrating Aboard (%)	3.35	4.71
Population without Access to Safe Drinking Water (%)	20.48	17.97

Source: Nepal Human Development Report 2004; Population Census of Nepal 2002

4.1.2 Caste/Ethnic and Religious Diversity

The expansion of the district into three types of ecological zones and the historical process of migration of the population from the hill to the Terai region have contributed to combine a colorful region diversity in the casts, ethnic and religious composition of people of the district. The Table: 4.3 below present the fact that there are hill castes, Tarai castes, hill ethnic communities and number of other categories of people. The proportion of hill castes and ethnic population is higher in comparison to those of the Terai. One of the reasons of the hill people to be in majority is that 17 of 73 VDCs in the district are located in the hill region. Together, the process of hill to Terai migration of population has contributed to increase the number of hill population living in the district.

There is a very great diversity even among the hill and Terai based caste and ethnic categories. The hill caste people are distributed to nine castes, the Terai caste people are distributed to 36 castes, the hill ethnic people belong to 37 ethnic communities and the Terai ethnic people to 10 separate categories. Muslims comprise a significant proportion of the population from among the other religious minorities.

Table: 4.3**Caste and Ethnic Features of the Population of Nawalparasi District**

Caste/Ethnic Features	Population	
	No.	%
<i>Hill Caste Total</i>	1,67,028	29.7
Brahmin	94,895	16.9
Chhetri, Thakuri, Sanyasi	94,895	7.0
Dalit(Kami, Damai, Sarki, Gaine, Badi)	32,560	5.8
<i>Hill Ethnic Groups(Janajaties) Total</i>	145768	25.9
Magar	96,881	17.2
Nenar, Thakali	11,583	2.1
Kumal	12,376	2.2
Bote, Byansi, Chepang, Chhentel, Danuwar, Darai, Dura, Gharti, Gurung, Hayu, Jirel, Kusunda, Lepcha, Limbu, Majhi, Pahari, Rai, Raji,Sherpa, Sunuwar, Tamang, Thami, Yakhha etc.	24,928	4.4
<i>Hill Total</i>	3,12,796	55.6
<i>Tarai Caste Total</i>	1,30,541	23.2
Brahnam	3,628	0.6
Rajputh, Kayastha, Baniya, Marwari, Nurang, Bangali	5,690	1.0
Yadav	17,461	3.1
Lohar, sonar, Sudi, Teli, Kalwar	16,815	3.0
Badhe, Hajam/ Thakur, Halwai, Kanu, Koiri, Kurmi, Rajbhar	19,261	3.4
Bhediyar, Bing/ Banda, dhunai, Kahar, Kamar, Kewat, Kumhr, Lodha, Malaha, Mali, Nuniya	36,200	6.5
Dalit (Chamar, Harijan/ Ram, chidimar, Dom, Dusad/ Pasi/ Paswan, Dhobi, Khatwe)	31,486	5.6
<i>Tarai Ethnic Groups(Janajaties) Total</i>	93,199	16.6
Tharu	92,779	16.5
Dhanuk, Dhimal,Gangari, Jhangad/ Dhangar, Koche, Kushwadia/ Patharkatta, Meche, Rajbamsi, Satar/ Santhal	420	0.1
<i>Tarai Other Total</i>	25,256	4.4
<i>Muslim</i>	22,006	3.9
<i>Sikh/ Panjabi</i>	5	0.0
<i>Others</i>	3,245	0.5
<i>Tarai Total</i>	2,48,996	44.2
<i>Dalit Unidentified</i>	1078	0.1
<i>All total</i>	5,62,870	100.00

Source: Population Census of Nepal, 2001

The diversity of caste and ethnic composition of the population is itself an indication that there are differences in religious beliefs and practices followed by people of the district. The table 4.4 below shows the fact that above 94 percent of the population of the district is the follower of Hindu religion. This proportion is quite high in comparison to the proportion of Hindu population that lives in the country. The followers of Islam religion are in second position. They constitute 4.2 percent of the population. Buddhists are comparatively very few and the followers of Christianity, Janism and other religious traditions constitute 4.4 percent of the population.

Table: 4.4

Comparative Look of Religious Affiliation of Population

Major Religions	Hindu	Buddhist	Islam	Other	Total
Nepal	80.62	10.74	4.20	4.44	100
Nawalparasi	94.28	0.33	5.23	0.07	100

Source: Population Census of Nepal, 2001

4.2 Profile of Panchanagar Village Development Committee

4.2.1 Location

Panchanagar Village Development Committee is one of 73 VDCs of Nawalparasi District. It lies in South-West border of Nawalparasi district. The study area is surrounded by Makar VDC in east, Tilakpurin West, Dhurkot in north and by Manari with Jahada in South. This area comes under the Tarai range and the average temperature of this site is between 42°, which is subtropical temperature that is hot in summer and cold in winter. There is the majority of Tharu ethnicity in this VDC with the major occupation agriculture. According to the previous population censuses, it can be said that around 13,000 populations are increasing per year.

4.2.2 Demographic Aspect

According to the Report of IFSOD: 2007, the total population of Panchanagar VDC is 9974 of which the total numbers of females and males are 4828 and 5145 respectively. The following table presents the demographic aspects of Panchanagar VDC.

Table: 4.5

Distribution of Population by Wards and Sex

Ward No.	No. of Household	Female	Male	Total Population	%
1	160	431	405	836	8.38
2	401	1013	1125	2138	21.43
3	359	914	1094	2008	20.13
4	133	441	424	865	8.67
5	105	305	326	631	6.32
6	184	589	602	1191	11.94
7	80	293	215	508	5.09
8	130	407	477	884	8.86
9	134	436	477	913	9.15
Total	1686	4828	5145	9974	100

Source: Report of IFSOD, 2007

The above table presents that there are 1686 households in Panchanagar VDC. The village has multi-ethnic, multi-cultural, multi-lingual society as people of different castes and creeds are living there in.

4.2.3 Natural Resources

Land, forest and water are the important natural resources of this site. Almost all of the population of the study area depends upon these natural resources for its substance production.

) Land

Land is one of the most important natural resource. In the study area, the land is generally classified as Khet (Agriculture land) and Bari/Ghaderi (Settlement land). The land which is located at the bank of the river(s) (i.e.

Bhutaha Khola/ Panchanagar Khola) and provided with irrigation facility is included in Khet where paddy crops are grown. Little land located at the height and not provided with irrigation is called Bari or dry land where houses are made for settlement.

) **Forest**

Forest which is the main source of obtaining fuel, fodder and construction material for every household is another major resource of this site. It is estimated that forest supplies almost 60% of the fuel requirements and provides more than 30% of fodder and grazing land to animal in the study area. Rapid growth of population by migration, insufficient forest management system, illegal extraction of timber and firewood and gradual enrollment of forest area by the people for cultivating are the major causes of forest depletion in this area.

) **Water**

Water, which is inevitable to life, is available here by different sources. Drinking and irrigating farm are two common uses of water in the area. The Bhutaha Khola and the Tilakpur Khola are the main sources of water for irrigation, which irrigate more than 60% of cultivate land, Harijan people and other people practice fishing in the Tilakpur Khola during off farm season for their own consumption.

Drinking water is procured from different sources, for this purpose several hand pump and well are used as private tap water is not available in the location.

4.2.4 Economic Aspect

The economy of the village is predominately rural and agrarian. According to Population Census of Nepal 2001, about 68% economically active populations are engaged in agriculture sector. Most of the people are subsistence farmers. Pressure of population on land has already reached to pick. Increment of

landless people in forest-land and public land is common scene in the village. All of these suggest controlling population growth, developing non-farm sector and improvement of diversification in agriculture for upliftment of village economy.

4.2.4.1 Agriculture and Livestock

Since the village is endowed with fertile cultivatable land, farming has been the main economic activities of the people. Agriculture in the village of dominated by cereal crops. Since the whole Tarai is called 'granary' of Nepal, the village also produces in surplus quantity the farming system is somewhat mixed as applied both the primitive and improved methods. Farmers have been practicing fertilizers, high yielding varieties and pesticides and insecticide in their farms. One of the important change occurred in the farming system of the village is increasing use of tractors instead of Bullock's. Few rich farmers in the village have owned the tractors which are hired by other farmers. Tractors are used in several farming activities such as plough and leveling of farm and threshing of rice, wheat and maize. Beside the cereal crops other agriculture crops which are grown in the village are lentil, mustard, potato, pulses etc.

Livestock is an integral complement of farming system of the village. Most of the farmers have kept some animals. Holding of livestock varies with the holding of lands. Cows and buffalos are kept for milk and the production of oxen that are used to plough fields. Goats, chicken, pigs, ducks are reared for meet. Poultry levitation is becoming popular in the village as some farmer have run poultry farm in an improved way.

4.2.4.2 Extension and Service Agencies

There is an agriculture service and veterinary center located in ward no. 2 of the village. Agriculture-technicians of this office trains initiate and inspire people for improved way of farming as well as to control animal-diseases

and publicize improved varieties of livestock. There are various co-operative banks like Sanakishan, Janakalyan, Swarnim and a micro-finance named Bishal Multipurpose Co-operative Organization which lends loans for farmers and even for landless farmers as Harijans in small amount.

Moreover, NGOs like Indreni Forum for Social Development (IFSOD), Swarnim Community Association for Development (SCAD) and Youth Action Nawalparasi are providing different training and awareness programs in order to raise the social as well as economic condition of people of the VDC.

4.2.4.3 Industry, Tourism and Market

The village has some efforts of industries of which some are big and some are small industrial sector. Formally, there is not any cottage and handicraft industries exist in the village. There is no any tourism centers can attract to tourists.

Butwal of Rupendehi and Thutibari of India are the main market of the village from where villagers purchase their necessary goods. Agriculture production rice, wheat, maize are traded by the farmers through middleman who take away these commodities to the main market Butwal and other sectors.

4.2.4.4 Transportation and Communications

Mahendra Highway, the longest highway of Nepal, touches this village area and several gravel roads are there in the area. The main means of transportation include bicycle, motor-bike, tractors, bullock-cart, and tracks in village. Among them bicycle is widely used. Tractors and bullock cart are mainly used for carrying loads. There are few telephone services in all wards of VDC in limited numbers. However, drastic increment in the distribution of SIM cards nowadays almost all families in the study are facilitated with at least a mobile phone.

4.2.5 Description of Harijan Settlement

Harijan are settled in the region which is rich inland resources. It is evidenced by their close proximity to land on the agriculture area. It may be due to the agriculture as their livelihood as well as their keen interest with mud and farming. They have established themselves on the lower paddy land; however houses are built at slightly elevated adjoining upland.

Harijan settlements are more clustered. It is because Harijans prefer to live in close contact with their relatives they live in the cluster which include from five or six to thirty or more houses. They share country yard and passage in common. Indeed, such types of living of the Harijan tend to seclude their settlements from the settlement of other ethnic groups. However, in course of time, due to the lack of site to build houses nearby old settlement as a consequence of population growth, they find 'Parti' or 'Ailani' land which is control of VDC and settle themselves there.

Harijan, generally, build their houses usually by local materials like bamboo, thatched roof, mud and wood as these materials are economically easier to construct. Walls of the house are made by stick with mud plaster on them usually without ventilation. The shape and size of houses are so poor. Some of them have only one room where all family members i.e. father, mother, son and daughter live together and the same room is also used as the kitchen and barn as they have no land for making big houses which shows how much poor they are and getting poorer day by day.

CHAPTER: V

SOCIO-ECONOMIC STATUS OF HARIJAN COMMUNITY

This chapter consists of analysis and interpretation of data. They have been analyzed under the following headings:

-) Socio-Demographic Characteristics.**
-) Cultural Aspect of Harijans**
-) Economic Aspect of Harijan**
-) Factor of Change in Harijan Community**

The first sub-heading i.e. socio-demographic characteristics comprises of eight sub headings attempting to reveal the social characteristics like; access to social service like education, health, sanitation, family planning etc. Likewise, the second sub-heading i.e. cultural aspects of Harijan endeavors the cultural aspects like; religion, lifecycle (birth, marriage, death), feast and festivals and so on. Economic aspect of Harijan, the third sub- heading includes the land and food productions, occupational pattern, land ownership, animal husbandry, annual income etc. The last sub-heading i.e. factor of change in Harijan community, describes those factors which plays pivotal role in socio-cultural status of Harijan community.

This chapter also attempts to analyze the data and the information collected for securing objectives and derives the major findings of the study. To give proper direction of the study at first, the data are presented in table form and analysis has been made on the basis of information obtained. To give a comprehensible picture chart and figure have been presented.

5.1 Socio-demographic Characteristics

This section includes eight sub-headings that reveal the social characteristics such as: lifecycle ceremonies and access to social service like education, health, sanitation, family planning etc. which have been discussed as follows:

5.1.1 Types of Family

Family is the basic and universal social structure. It fulfills various needs of the family members in addition it performs several functions including community, integration and change in society. It is generally believed that majority of families in Nepal are joint in nature, but in the study area both joint and nuclear family were found. In Harijan society, father is the head of the family who makes decision on and their unmarried children and joint families have joint resident kitchen and property. The researcher has classified these two types of family as below:

Table: 5.1
Distribution of Respondents by Family Types

Family Type	No. of Respondents	Percentage
Nuclear	6	23.08
Joint	19	73.07
Large Joint Family(Above 10)	1	3.84
Total	26	100

Source: Field Survey, 2010

The above table shows that out of 26 households 23.08 percent Harijan have been living in Nuclear family and 73.07 percent have been living in joint family. Moreover, 3.84 percent have been living in large joint family. The reason behind disintegration of joint family is that, it leads home for idles, encourage litigation, lead to quarrels, privacy denied, uncontrolled protection, so they were separate after they have got married.

5.1.2 Age Composition in Sampled Household

For the purpose of survey in 26 households, the age group has been divided as 0-14, 15-44, 45-59 and over 60 in order to draw the detail breakdown view of the age group. The data mentioned in table 2 shows the description of the age group.

Table:5.2

Distribution of Family by Age and Gender

Age Group	Female	Male	Total	Percent
Below 14	38	34	72	37.89
15-44	51	39	90	47.37
45-59	11	15	26	13.68
Above 60	2	3	5	2.63
Total	102	88	190	100

Field Survey, 2010

Age is an important demographic characteristic which was categorized in 0-14, 15-44, 45-59 and above 60 in this study. The above table shows that out of total sampled Harijan households, maximum number of people were seen in the age category of 15-44 having 47.37%. Likewise, young population i.e. the age group of 0-14 comprises 37.89%. We can see the age group 45-59 having only 13.68 percent. Lastly, only 2.63% of Harijan were seen in the age of 60 above.

From above data it can be inferred that there is high fertility and high mortality rate prevail in the study area. The total figure 0-14 age group shows that high fertility and proportion of 60 and above age group shows the high old age mortality are prevail in the study area.

5.1.3 Education

It is the education which plays vital role for the overall development of the people and the nation. Education is the strongest variable that affects the status

of women and it provides some of the basic skills and confidence to take control of their lives. It is a principal mechanism of fulfilling an urgent for awareness and change and therefore, it is central to the process of empowering both men and women. But is true that majority of population of Nepal are illiterate.

There is a good educational facility in the village, the government school and some private boarding schools are also there in the study area. The student enrollment is increasing day by day in the schools. After knowing the education is must for human being some Harijan are also sending their children to the school nowadays. Although they send their children for education, they cannot help and guide their children at home since they are illiterate. The children have to look after the cattle, goats, pigs and have to perform other domestic tasks in the morning and the evening. Although the Harijan boys and girls are good in the study at beginning, they gradually lose their study due to poverty as they have no money for book, copy, pencil and fee for schools. Most of girls get marry before the age of six to eleven. For better understanding, let us considered the following table:

Table: 5.3
Literacy Status by Sex

Literacy Status	Female		Male		Total	
	Number	%	Number	%	Number	%
Literate	11	10.78	15	17.04	26	13.68
Illiterate	91	89.21	73	83.95	164	86.31
Total	102	100	88	100	190	100

Source: Field Survey, 2010

The above table: 5.3 presents the data on the literacy rate by sex of Harijan in the study area. The total literacy rate of the study area is 13.68% (informal education is also included), which is very low in the sense that national figure

shows 65% males and 42.49% females are literate. (Cited from Census 2001 CBS)

Table: 5.4
Educational Attainment by Sex

Educational Attainment Level	Female		Male		Total	
	No.	%	No.	%	No.	%
Primary	4	36.36	5	33.33	9	34.61
Lower Secondary	3	27.27	4	26.67	7	26.92
Secondary	1	9.09	2	13.33	3	11.53
Campus	0	0	2	13.33	2	7.69
Non-formal	3	27.27	2	13.33	5	19.23
Total	11	100	15	100	26	100

Field Survey, 2010

The above table shows that the educational attainment by sex in the Harijan community of study area. The total number of student in different level of education was 26. Among them 34.61 percent of student have been attending primary level and gradually their educational attainment in lower-secondary and secondary level is decreasing. We can see only 7.69 percent of students have been attending campus level. The above table also shows that although the educational attainment of female in primary level is high, there was not significant attainment of female in other secondary and campus level in comparison with male.

Before some years Harijans forefathers were not interested to send their children to school. The main reason behind that was their higher illiteracy and poor economic condition. However, nowadays Harijans' younger generation seemed to know that the benefit and value of education. They also know that the education can play the vital role in their overall life. So they were considerable interested in education.

5.1.4 Health and Sanitation

Most of the people in study area were unconscious regarding their health and sanitation i.e. most of the household have been observed in poor sanitation. Their kitchen and rooms were dirty and files of dust were everywhere. The researcher saw their kitchen and barn in single room, they have been built their houses without window(s) so there was no air passage for air passing, usually they clean their room once a day but due to the lack of passage and lack of time they turn dirty again. The Harijan children have been found in very poor hygienic condition. Some of them were suffering from malnutrition. Their faces seemed ugly with running nose, hair as the bird's nest and waling surrounds food preparation practices is also not hygienic due to the lack of knowledge.

Some Harijan families still consult *Dhami*, a person who provides traditional treatment believing in ghost, for the treatment but some of them seem to be believed in modern medicines. After no response of *Dhami* treatment, they go to the health center and the hospitals when the illness is serious otherwise they use traditional method of treatment.

Table: 5.5
Illness Treatment Patterns in Harijan Community

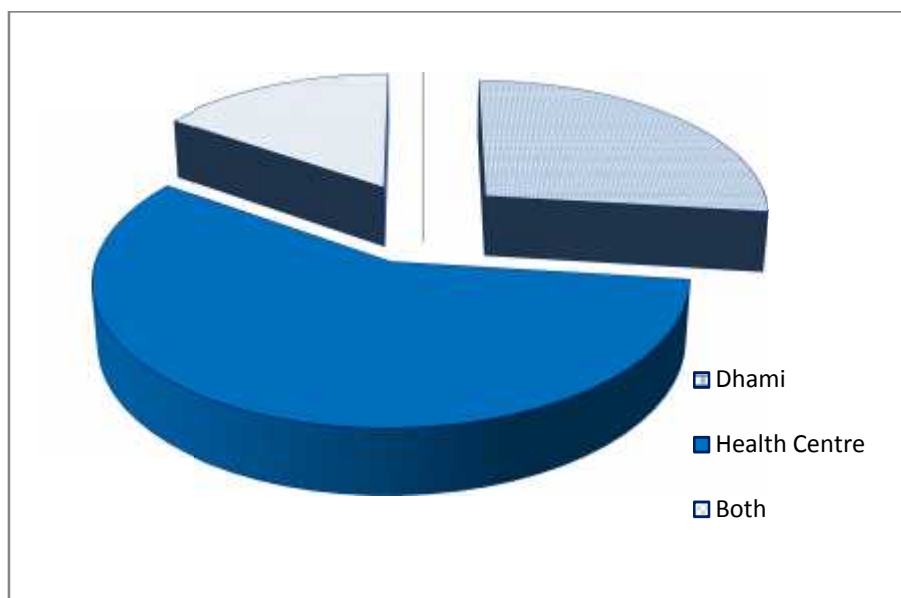
Service Providers	No of Households	%
Dhami	4	15.38
Health Centre	15	57.69
Both Dhami and Health Centre	7	26.92
Total	26	100

Field Survey, 2010

The above table 5.5 shows that 57.69 percent households go to the health post and 15.38 percent go to the Dhami which signifies their faith and believe

towards Dhami- a traditional fait village doctor it may be due to the lack of education. The above table can be presented in chart as follows:

Figure: 5.1
Illness treatment Patterns in Harijan Community



5.1.4.1 Drinking Water

It was found that most of the households get water from hand pump and some people depend on open well and river for drinking water. Let us present the following survey chart.

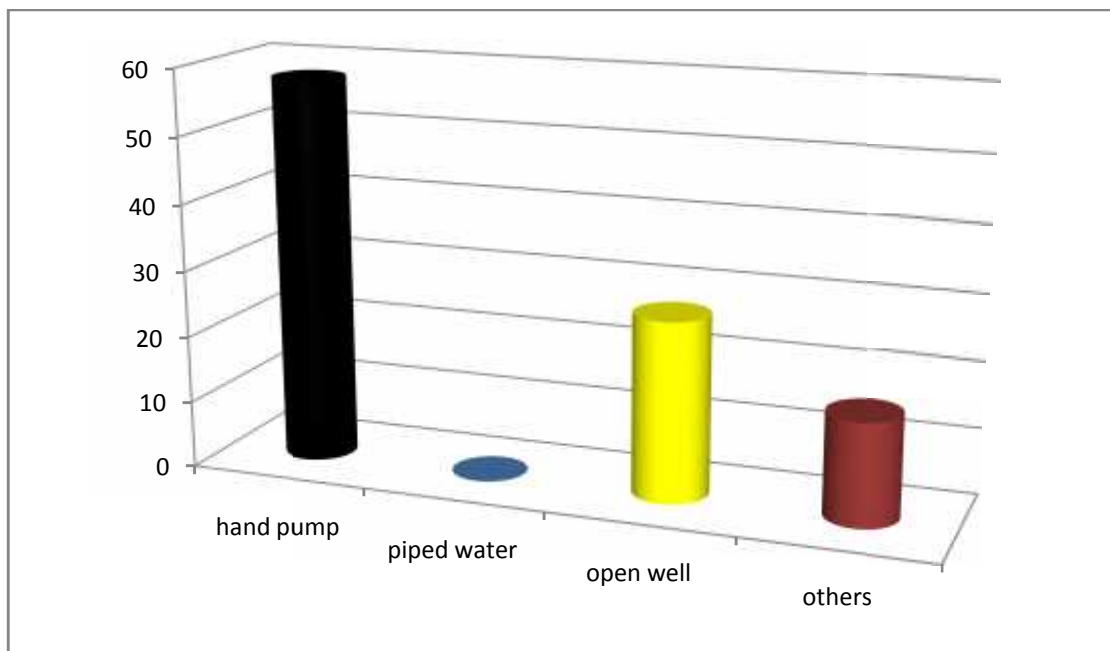
Table: 5.6
Sources of Drinking Water

Sources of Water	No. of Household	%
Hand Pump	15	57.69
Piped Water	0	0
Open well	7	26.92
Others	4	15.39
Total	26	100

Field survey, 2010

The above table presents that out of the 26 households only 15 households i.e. 57.69% have the facilities of hand pump, but none of them are facilitated with piped water. 26.92% of households uses open well as a sources of water and remaining 4 households i.e. 15.39% of people use other sources like river for drinking water to be clear about the concept, the following figure have been presented.

Figure: 5.2
Sources of Drinking Water



5.1.5 Family Planning

One of the most problems of Nepal is population growth which is directly affecting the life style of the people. To get rid of such problem, the government is lurching the family planning program in village area. Some Harijan men have undergone through laparoscopy operation but they have not been using other means of contraceptive like: condoms, pills etc. for temporary family planning. The knowledge and awareness of family planning seemed to be minimum among the Harijan in the study area. The distributions of respondent by using contraceptive device in the study area have been presented in the following table.

Table: 5.7
Contraceptive Devices in the Study Area

Method	No of households	%
Condom (Male)	10	38.46
Pills (Female)	3	11.54
Vasectomy	0	0
Laparoscopy	7	26.92
None	6	23.08
Total	26	100

Field survey, 2010

The above table shows that out of 26 respondents 10 males i.e. 38.46% are using condoms. Likewise 11.54% of Female has been used pills as a contraceptive device. Similarly none of the respondent i.e. 0% has done Vasectomy operation and 26.92% Female have done permanent laparoscopy and the remaining 23.08% have not used any means of family planning. (Note: all the 26 respondents were married)

5.1.6 Knowledge on Development and Local Leadership

Leadership plays pivotal role in human being and society i.e. all the knowledge about development depends upon leadership. No one can stand peaceful life in the society in the absence of leadership or say; it is needed for uniting society creating peace-fullness and making the society justice and fair. The knowledge and development of workers attitude can be shown as follows:

Table: 5.8
Respondents' Knowledge on Development and Contact with Development Workers

Respondents	No. of Respondents			
	Yes	%	No	%
Knowledge on Development	3	11.54	23	88.46
Contact with Development Workers	7	26.92	19	73.07
Total	10	19.22	80.78	100

Field Survey, 2010

The above table shows that Harijan community does not have sufficient knowledge on development even though some of the Harijan (i.e. 19.22 %) have contacted with development workers. The reason behind it may be their illiteracy and so on. Since they deprived of the knowledge on development, the community, of course is in poor developed condition.

5.1.7 Occupational Status

The Harijans of Panchanagar VDC are engaged in different occupational activities. The economic activities remain incomplete without its reference to the occupational pattern i.e. occupational status is one of the important achieved characteristics which directly determines the demographic process and also indicates the economic characteristic of population. Occupations provide not only the source of income but it also a good due to one's motivations, expectation, aspirations, and need identification. The occupations have been categorized into agriculture, service, business, daily wages, household work and others. Dependent people are those who does not work for earning and depend upon others for daily survival because of old age and early age. Distribution of sampled population of 10 years and above by occupational status has been presented as follows in table: 5.9.

Table: 5.9

Distribution of Family Members by Occupation

S. N.	Occupation	Male	Female	Total	%
1	Agriculture	52	107	169	72.59
2	Service	2	-	2	0.74
3	Business	4	2	6	2.22
4	Daily Wages	72	23	95	17.18
5	Household Work	10	28	38	11.07
	Total	130	140	270	100

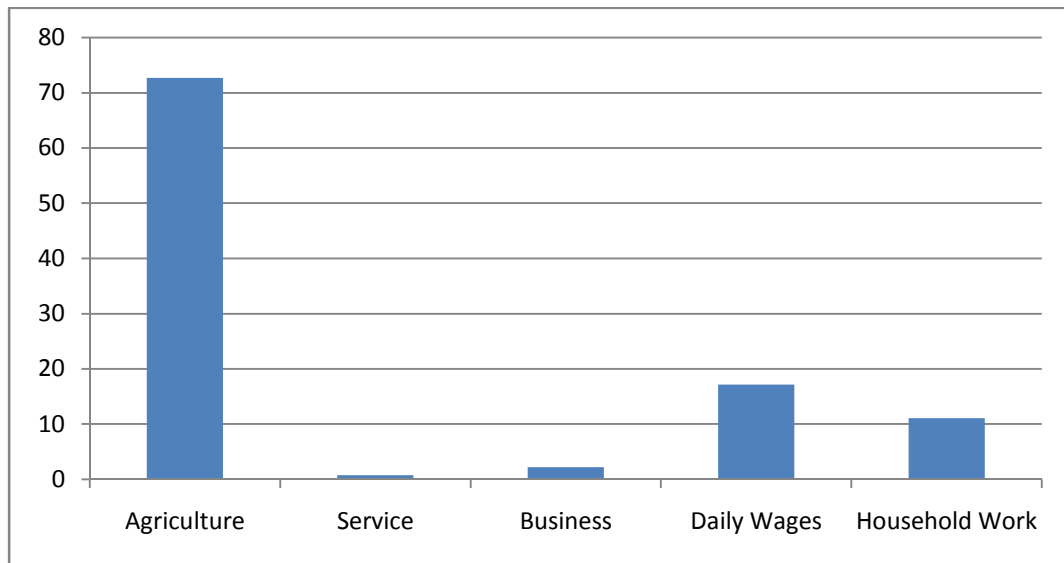
Field Survey, 2010

From the above table, Daily wages percent followed by the Agriculture percent was the occupation in which most of the Harijans of Panchanagar VDC are depend upon. Only 11.07 percent of Harijan in the VDC are engaged in Household work. Very few people are involved in service (i.e. 0.74 %) and business (2.22). Agriculture is the main occupation among female Harijan so it shows 72.59 percent in this occupation. Except in agriculture, it is seen that males are mostly involved in other sectors.

- 1. Agriculture:** Main subsistence pattern of this community is agriculture, but agro-based activities have not played vital role in community. Most of the people of this community are engaged in traditional agro system.
- 2. Service:** Some of the male Harijan are involved in civil and private sector service and which plays vital role in particular families. Income from service is spent for extra necessary goods and daily life management.
- 3. Business:** Basically, business in this study means those things which are related with retail shop, bar, ranting house, trading goods for earning purpose. Throughout the study the researcher found that very low percent of Harijan are involved in this occupation. For them, even though they are interested in this occupation they cannot follow this due to their poor economic status.
- 4. Daily Wages:** This is one of the second common occupations among the Harijan community the first being agriculture. Both male and female follow this occupation but as the data shows up the percent of male Harijan engaging in it is greater than that of female one.

For better understanding, the distribution of sampled population by occupational status has been presented in the following chart:

Figure: 5.3
Occupational Distribution



In current situation, economic condition of a person plays a pivotal role. Every people want to be economically sound in order to establish a good status in society.

In this study a large number of economically active populations are engaging in services for living. The distribution of employment shows a high concentration services. The population falling under students and dependent categories are not earning cash. The above figure also depicts that the majority of people are with agriculture and daily wages as their main occupation.

5.1.8 Land Holding of the Respondents

Size of land holding is one of the economic characteristics, so this particular variable has been taken into consideration. In order to collect the data the researcher had divided the variable into two categories i.e. Landless and land holders.

Table: 5.10
Land Holding Status

	No. of Household	%
Landless	17	65.38
Landholders	9	34.62
Total	26	100

Field Survey, 2010

After analyzing the data, Most of the Harijan (i.e. 65.38%) in Panchanagar VDC were found landless. They have made their house in ‘*Parti/ Aliani*’- land not registered in the name of person, in this way it can be inferred that study area’s Harijan are so poor. Even though 34.62 percent people have land on their own name, but the quantity is very low i.e. They have only settlement land but no land for agriculture. More than two third percent had radio, very few had T.V. It is, therefore, may be concluded that most of the respondents have their own house in others land but they have no electricity facilities. Actually, they were living in very uncomfortable situation.

5.2 Cultural Aspect of Harijan

5.2.1 Religion

Though religion is highly personal thing, yet it has a social expect and social role play. Harijan society is full of superstitious; they believe that the God does creation of humans. They believe in legends. Like others of the Harijan institutions, religion lends to reinforce Harijan ethnicity. The Harijan perpetuate their traditions by adherence to their ethnic religion beliefs. Religious affiliations reinforce Harijans. Thus, their behavior is patterned by their religious belief system and their joint participations in religious norms make them a more cohesive group. Deeply rooted in Harijan traditions/ way of life are the institution of the ‘Dhami’ who function as a meditation between the

supernatural and the real world. In every village there is at least one Dhami. The Dhami field puja of Harijans and they also take care that all deities including this god's good and spirits that live in the village. He is supposed to protect people from the attack of witches and from disease and possession. The Harijans believe in Dain, Churaini, Bhoot- Pret and Boksi. As they believe that the Dhami can protect people from them because, in a way similar to a witch (Dain), he possesses spiritual powers the only difference being that he does not use them for negative purpose. The common notion is that the spirits of the dead body are able to make life difficult for the living.

Harijan community has one Barahamasthan- a place where Harijan worship the spirits to protect themselves from famine disease and natural calamities and forces of nature personified are also worshipped occasionally for protection and help to obtain a good income. Their traditional occupation is skinning the dead animals and making shoes, and other kind of labor associated with farming. By traditions the Harijan are used to skinning the dead animals and making shoes. They perform musical Bands during the Marriage ceremony and other occasions. The women from this cast called 'Chamarnis' work as traditional birth attendants during the time of delivery. People from this caste have surnames like Mahara, Raut, Diwar, Paira, Wahit, Ran, Bajar and Ran. Foods habits and dress of these people are like that of the Mushars.

Still most of the Harijans have no land registered under their names. The main source of subsistence is working in other land on lease and as hired labourers. The Harijans women called 'Chamarnis' also work hard as a labor in the field and contribute to the family income.

5.2.2 Life Cycles

5.2.2.1 Baby Birth

The birth of new baby is taken as the happiest event on the Harijan community. Traditionally, when child was born his/ her naming ceremony

was held on after the third day of the birth i.e. the day may be third, fifth, seventh or ninth but somewhere they use ceremony on eleventh day. Likewise, before migration of hilly people, there was no tradition about birth pollution but in these days the woman who delivered the child is kept in a separate place and at that time the woman is not allowed to touch any object except those which are given for her purpose for ten days, which is called birth pollution. The naming ceremony is performed either by their own priest 'Guruwa' or 'Gurau' or by household head. Their traditional naming system was not systematic. Traditionally, Harijans' naming practice is related with the baby's relation of any events, natures or days and conditions. For example, if baby's birth hold on Sunday (Aaitabar) his/her name may be Acta/ Atabaria and if the birth hold on Monday (Sombar) his/her name may be Some/ Someaiya/ Samera.

Nowadays, due to the influence of other cultures, Harijans have left to give such a name and would prefer to given common Hindu name like; Ram, Sita, Narayan, Krishna, Laxmi, Sarswati and so on. Harijans give the calling name or nick name to the babies according to their position in the sibling hierarchy of the family such as 'Badka' for eldest, 'Mayhil' for second, 'Sajhile' for third and 'Nauku' for the last.

5.2.2.2 Marriage

Marriage is an institution, which admits men and women to family life. It is a stable relationship in which a man and a woman are socially permitted to have children implying the right to sexual relations in the life of human being. Marriage is an important event that every society has developed a pattern for guiding marriages. In the Harijan community, the parents try to arrange an early marriage for their children because they have aspirating to see their house full of children and grandchildren.

It involves the social functions generally in the form of civil or religious ceremony authorizing two persons of opposite sex to engage in sexual and other consequent and co-related socio-economic relation with one another. Among the Harijan society of Nawalparasi, the marriage bonds are common between members of all clan groups, marriage between close relatives is the only prohibition. Mainly they joint marriage knot with same district but sometimes they tie up with the Harijans of Rupendehi, Kapilbastu, Chitwan and other districts but occasionally in India also. Most of bride of Harijan are of 5 to 10 years old and groom are of 8 to 14 years of age. If some ones' son or daughter cross the time of marriage, there is very difficult to arrange the marriage. Bride passes most of time in their mothers' home occasionally they cannot go farther in laws house before 13 of the age. Most of the marriages are organized by guardians paying 'Dahey (how much they bargain) to groom's side or to groom's father.

Since they have no choice to make love marriage, the love marriage is not in their site. Widow marriage is rusticated in their calm, if one's husband died the lady has to spent whole life lonely, she is not allowed to get re-marriage as their guardians cannot give authority to organize re-marriage.

5.2.2.3 Death

Death is considered as one of the event of great significance among the Harijan society as also in the other tribe communities. Harijans believe in horoscope (Janma Kundali) i.e. they believe that the things and events were already written by the god. Death is also considered as the god's wish in Harijan community. They classify death in two forms; natural and accidental. Harijans believe in re-birth and according to them there is a next world 'Heaven' where all the gods and goddess survive, where all the things done in earth by human are accountable.

The Harijan of study site have not any definite rules about death rituals. Most of the respondents could not say what their actual death rituals are. Due to the dominance of Hindu system, most of their death rituals resemble with that of Hindu system. Such as, after death the dead body is kept on the green bamboo frame called 'Khatiya', stretcher to carry the dead body, lead up and covered with a white cloth. Sons, grandsons or brother may carry the body first and the relatives can help them. The body is generally carried to the nearest river bank mainly to bank of Tribeni River and cremated or buried whatever they want. Rice is spread along the Burial rout. For it is believed that as birds start picking up the grain, the dead person's sex is washed away. After the cremation or burial, all members of the funeral party bathe in the river. Some Harijans are spread and small ditches are dug on the obstacles for the spirit so that it cannot return. Finally, after reaching their own home, all the members of funeral party purify themselves by sprinkling water on their bodies and only then they can enter their homes.

When the Harijan person dies, information is send to the villagers. Either and the adults from each house of the village gather at the dead person's house and help to perform the funeral ceremony as well as console the family. The dead body can warped in the cloth and kept on the Khatiya, than the widow breaks her glass bangles and opens up her hair and other ornaments which she wears when her husband survive except precious and puts all them all over the dead body. When the dead body is carried towards the cremation or burial site the voice of person becomes louder and the dead body is taken out.

They kept their own priest and observe death pollution for a period of 13 days and perform the Kaykaiya (mourning ceremony) as the other Hindu tribes. Traditionally, only the eldest son sude to perform mourning rituals but these day all brothers may take part in the rituals.

5.2.3 Feast and Festivals

Festivals are the major aspect of people's culture. The indigenous Harijan entertained with many festivals throughout the years. They think that their ancestral deities are the most important deities and should be worshipped in every feast and festivals. Some of the festivals which Harijan community tracks have been briefly discussed as follows:

○ **Jritiya**

Jivat Putrikavrat, also known as Jritiya, is one of the popular festivals of Harijan community observed on Ashwin Krishna Ashtami, eighth day of first half of Ashwin month. Jitiya is observed by mothers for wellness of their sons. They keep fast throughout the day. Chamarins, the women Harijan feel that that every woman has to perform the vrata for happiness and prosperity of the family. According to religious books when 'Kaliyug' began, women were worried about their progeny and they went to Gautam Rishi, a well known sage. The sage told them that there is a ritual which could help save their children. He narrated a story which starts in the time of Mahabharata when Pandavas were traumatized with the death of all their sons in the war. Their queen Draupadi went to a Brahmin called Dhaumya and asked for a solution for the long life of children.

○ **Siruwa**

The Harijan communities in Tarai welcome the New Year by celebrating Siruwa festival, a festival celebrated by playing in mud. This festival is celebrated for two days. The festival is also called Basiparba or Baisakhi Parba. There is the tradition of taking 'Satu' or sweetened roasted barley flour on the first day of the New Year. The people also cook rice on the New Year day to offer it as auspicious item to the deities on the day after. The person cooking the rice should take bath and observe certain purification rituals. The rice is cooked on earthen pots and kept separate which is then offered to the deities early next morning as 'Prasad'. The rice cooked the previous day, pickle prepared from raw mango, curd, banana and sweets are

offered to the gods and goddesses in this festival. Siruwa festival is also called the Baisakhi Parba as the rituals associated with this festival are related to agricultural practices and as farmers make new harvests of wheat and cereal crops with the beginning of the New Year. People of the Maithil and Tharu communities celebrate Siruwa festival with gaiety on the occasion of New Year.

○ **Dashain**

Dashain is one of the great festivals of Harijan as well as other Hindus of Nepal. In the month of September/ October, Dashain is celebrated with the full motion of all feast, Dashain is taken as a victory of Hindu deities (God) over the demon's and it is also taken as a happy ceremony due to Danava 'Ravana' was killed by 'Ramchandra' with the bless of 'Durga Devi'. The Harijans celebrate Dashain upto 10 days. The Harijans Dashain starts from 'Saptami' called 'Fulpati' when they worship 'Raj Devi' and the king Saloms (Salahea). From that day, they start to sacrifice Cock 'Bhale', Goat 'Boka', Buffalo 'Ranga' in the temple of 'Raj Devi' and 'Salahea'. The tenth day of Dashain is called 'Dashami'. On that day, all family members take tika from elders of respected family members.

○ **Tihar/ Deepawali/ Diwali**

This is another common festival of Hindus which is also common among the Harijan society. However, the method of celebrating the festival is somehow different from that of other Hindu casts conventionally. These people do not celebrate 'Bhaitika' but worship cow, ox and other useable using things like; Plough 'Halo', 'Kodalo' etc. But, nowadays, some people have also started to celebrate 'Bhaitika' by taking 'Saptarangi Tika' from their own sister(s).

- **Falgun Purnima/ Holi/ Fagu**

The Harijan community enjoys the festival of Falgun Purnima by playing red, green, blue and other colours with their friends and friend group. They also enjoy taking 'Bhang' and liquors as drink and to make other sweeteners for enjoy the Fagu. There is tradition of singing Holi song upto the might night and by the might night 'Holika', the lady monster, is fired up.

- **Others**

The Harijans use to enjoy all feast and festivals of Hindu culture like other Hindus. Maghe Sakranti and Chaite Dashain are the other major festival followed by Harijan community.

5.2.4 Festivals and its Impact on Livelihood of Harijans

Of course, the festivals are major aspects of socio-cultural life in any community and so as to the Harijans as well. It is found that there has been a great impact of festival on socio-economic life of the Harijans. They observe various festivals throughout the year. On such ceremonial customs, they spent a lot of time and money however they have or not. Among those festivals worshipping of 'Raj Devi' and 'Raja Salahue' at Dashain is the most expensive and significant for them. They observe it with great enthusiasm. They entertain with meat and liquor. To observe the festival, the poor Harijans have to take loan since s/he is unable to meet this very heavy expenditure. s/he i.e. poor Harijan, has to take lone from rich persons and work free whole year on their land against loan. Besides, 'Jirtiya', 'Siruia', Holi and other festivals are also celebrated with great joy spending lots of money by the Harijans.

On the light of above made discussion it is clear that how such festivals and ceremonies are affecting the livelihood of Harijans. It is, therefore, can be implied that the festivals may be one of the major variable to make Harijan people poorer day by day compelling them to live in the vicious circle of

poverty. However, to some extent such ceremonial customs help is socialization and social feeling, which reflect on social solidity.

5.3 The Economic Status of Harijan

This section deals with the economic characteristics of the Harijan community in the study area. This includes the land ownership, food production, occupational pattern, animal husbandry, energy consumption and annual income of Harijan people which are in brief discussed as follows:

5.3.1 Occupational Status

In the study site, the Harijan people were engaged in different occupational activities however their main occupation is working for landlord in daily wages, but some of them are working as city cleaner. Table 11 provides the information about their occupations.

Table: 5.11
Distribution of Sampled Household by Occupational Status

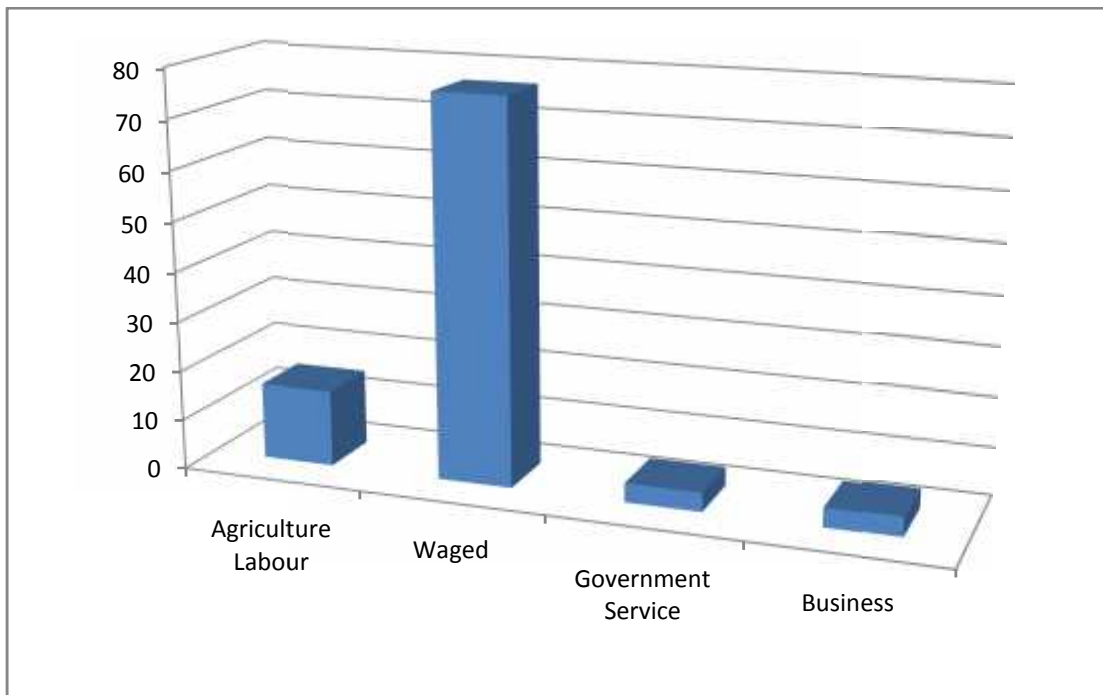
S.N.	Sources	No. of Household	%
1	Agriculture Labour	4	15.38
2	Labour(Waged)	20	76.92
3	Employee in Gov. Office	1	3.85
4	Business	1	3.85
	Total	26	100

Field Survey, 2010

The above table shows that out of 26 households 15.38 percent people derive their means of livelihood from farming or agriculture as the main source, 76.92 percent of people derive their means of livelihood from waged labour as the main source because those families have no sufficient food for hand to mouth due to their landlessness, 3.85 percent are employed in government office and 3.85 percent in business.

It indicates that the majority of Harijan are engaged as an agriculture labour and factory labour and rest of the Harijans are engaged in same profession as their ancestor has.

Figure: 5.4
Occupational Status



5.3.2 Types of House

The Harijans' residential and types of house are traditional. Their houses show the picture of poverty in eyes on one vision by their design. The houses are made of bamboos, mud and thatch. The houses of study areas are of thatched roof with poor housing condition. The Harijans' houses are small and narrow, the houses have no separate rooms and there are courtyards in front of the houses. Generally, the houses have no ventilation i.e. no window(s). They do not allocate special rooms for bedroom/ kitchen etc. The space is used for multipurpose as kitchen. Bedroom and dining room and sometimes as a barn- the store room. So, the condition of whole house is dirty.

Table: 5.12

Types of House in Sampled Household

Types of House	No. of Household	%
Thatched Roof	23	88.46
Zink sheet Roof	3	11.54
Concrete Roof	0	0
Others	0	0
Total	26	100

Field Survey, 2010

The above table 5.11 shows that most of the respondents (i.e. 88.46%) have thatched roof house and only 11.54 percent people have house with Zink sheet roof and no one have tiled or concrete roof house, which shows their poverty situation.

5.3.3 Size of Farming Land

The occupation pattern (see Table: 5.11) indicates that majority of Harijan's households are dependent on agriculture. Therefore, the size of farming land and ownership are the main indicators of economic status of Harijans, but almost all the Harijans of study area are landless. They are living in government land occupying the land called 'Parti'.

5.3.4 Agriculture Practice in the Study Area

Even though the Harijans are landless, they are good farm workers. So, they are agriculture labour and work as a daily waged labour.

5.3.5 Food Sufficiency

The trend of food production and consumption determines the economic status of people, society or even of the nation. During the study, it was found that the Harijans of the study area are landless. So, they have no grain production. They have only one choice to feed by daily income. In the period of study, the

Harijan of the study area were found very poor in every economic matters, For them, sometimes their daily wages or income becomes insufficient for their living as the result whole family have to sleep with empty stomach.

5.3.6 Economic Activities of Harijan

5.3.6.1 Livestock

Among the various secondary jobs of the Harijans, nowadays livestock raring is also one of them. Because they have starts to keep pig at their home. Although having no idea of modern methods of the cattle raring, they are keeping pig, goats and chickens at their home. Even though, they are keeping livestock, it is only to fulfill some economic necessities but not as a business purpose.

5.3.6.2 Labour and Wages

In the study area, there are mainly two types of laboring system viz:

) Factory Labour

This types of labours are the workers of factory as cleaner and they got very few salary i.e. one thousand to fifteen hundred rupees monthly basis. It is not sufficient for their livelihood but they have to do it, if some day(s) they are absent in work, the salary will be down. Moreover, they are not permanent workers of these factories as they are kept there in temporary basis.

) Daily Wages

This kind of labour is commonly practiced in the study area by the landless Harijans on the basis of daily wages. These types of labour may be hired individually for a day's work and paid on the basis of time of work. Especially in the season of planting rice, the labours are hired and paid on daily wages. The demand of women labouring the month of July- August is very high. Labours are paid between Rs.100-150 per day when they are

called in the field for agriculture purpose. The wages rate is Rs.80-120 per day minimum otherwise.

5.3.6.3 Use of Modern Technology

As the every society is dynamic i.e. progressive changes have been taken place day by day in each community so how Harijan community can be the exception one? In course of time they have been changing their social and economic status. The Harijan community of the study area has been wanted to adopt or use different types of modern technology. Radio and bicycle is almost commonly used by Harijan people of the study area. Mobiles, to some extent, have been found to be used by some Harijans. But biogas and telephone are dream of them due to their present economic condition.

5.3.7 Annual Income and Expenditure

To illustrate the further economic characteristics of the Harijan people, their income were investigated. The respondents of the researcher could not say exact annual income. So, various sources of their livelihood were asked. The total income have been derived from those different sources and have been calculated in terms of money. There was not any significant income source to them than that of labour. On the other hand, income sources are seen as nominal as well. Besides agriculture labour, they have been adopting other income activities like daily wages labour, livestock and so on.

All these were not seen as good part of income than that of agriculture sources of income. But these sources of income are supposed to contribute substantially to livelihood of Panchanagar's Harijans. Such income sources have been illustrated as follow:

Table: 5.13**Estimated Annual Income of Household from Different Sources**

Annual Income in Rs.	Number of household						
	Agriculture	Waged Labour	Service	Skill	Business	Livestock	Total
1000-5000	0	0	0	0	0	6	6
6000-10000	0	0	0	0	0	4	4
11000-15000	0	26	0	0	0	0	26
16000-20000	5	0	0	0	0	0	5
21000-25000	0	0	2	0	0	0	2
26000-30000	0	0	0	0	1	0	1
Above 31000	0	0	0	0	0	0	0
Total							44

Field Survey; 2010

The above table shows that the estimated annual income of Harijans' household from different sources. Out of the total respondents, 11.38 percent people have been earning annually from agriculture labour in different strata. The highest ratio income i.e. 59.66%, have been based on waged labour. Likewise, 22.72 percent people Rs. 1000-10000 from livestock. Among them the lowest amounts of income have been based on business and service which occupy only 2.27% and 4.54% respectively.

Table: 5.14**Estimated Annual Expenditure of Harijan Household**

Annual Expenditure in Rs.	Number of Household					
	Food Grain from Own Land	Grain Purchases	Feast and Festivals	Clothing	Education	Total
1000-5000	0	0	0	4	4	8
5000-10000	0	0	0	7	0	7
10000-15000	0	0	6	3	0	9
15000-20000	0	6	0	12	0	18
20000-25000	0	0	5	0	0	5
25000-30000	0	20	0	0	0	20
30000-35000	0	0	15	0	0	15
Total % of Household	0	100	100	100	15.39	76

Source: Field Survey, 2010

Among the total respondents of the researcher the expenditure pattern of Panchanagar's Harijan have been seen dividing the expenditure in different start. From the above data it is clear that the higher amount of income have been spending in clothing, food purchasing, feast and festivals as well by the Harijan people. Whereas the less amount of annual income have been spending on education and so on. This directly reflects that the Harijans' economic condition is going on deteriorating condition in long run.

5.4 Factor of Change in Harijan Community

When a society comes in contacts with the external factors, the sign of changes are observed in it. Development is possible only through positive changes. A change is not a matter to occur overnight. It is also not easy to bring about changes in human concepts, beliefs, and mentality. For this, years and years

effort may be needed. Some change may occur automatically. But so far the concept is concerned; there is the need of change in different aspects by different factors (Sharma, 1986).

Change is law of nature. It occurs according to time and situation. It is a universal and natural process. The factors of change are as follows on socio-cultural and economic status of Harijan community.

5.4.1 Economic Factor

There are various means of change in Harijan community of the study area like religious, cultural, life cycle ceremony. Among the many factor policy, festival, economic slandered is one of the most significant factor to change the socio-cultural and economic status of Harijan community. The poor economic condition has been one of the features of change in Harijan festivals, food habits and quality of life because the poor people are not able to afford much money for the celebration; naturally they have to minimize the expenditure and so on. In the study area, Harijan people have mentioned their quality of life as their economic condition.

5.4.2 Migration

Secondly, contact with other people has also encouraged change in the life style of Harijan people's activities such as way of living, dress pattern, food habit, celebration of festivals, access to education, use of technology etc. The Harijan people of the study area were isolated from various things before the in-migration of Hill people.

At that time they had their unique type of way of life, but after the education/knowledge, they are gradually changing their livelihood pattern. Hill people migrated to these areas and influenced the way of life of Harijan people. The migrated hill people slowly started to dominate to the Harijan community

socially, culturally and economically, so we can say that the migration is one of the major factors of socio- cultural and economic change.

5.4.3 Technology

Moreover, due to the development of technology the traditional culture and the indigenous knowledge's of Harijan of that study area have been affected. As the same time the musical instrument of Harijan people which were used during the time of festival, have also undergone with some significant changes. Previously they used Dholak but nowadays they have started to Sanai, Damfu, Madal as well as musical band and so on. They also started to use advance technology in feast like cassettes and videos.

5.4.4 Education

Education is an essential factor for the development of society. It also helps to achieve upward mobility. Education brings consciousness and plays crucial role in developing knowledge and skills of people. Thus, education has become one of the most essential sources for socio-economic and cultural change of Harijan community.

5.4.5 Physical Facilities

Physical facilities like transportations, schools, health centers, banking access, are the major factors of these types of changes, due to the transportation facility they also started to go outside and started to practice different way of life. They also began to visit Holy Shrines and Hindu Fairies. By the facility of communication, Harijan could gain knowledge or different activities of other part of the country and with the modern health facilities Harijan are solely changing their health practices. They have also started to adopt family planning to control population.

5.4.6 Social Organization

Different types of organizations can be seen in the study area such as political, social, governmental etc. the governmental organizations however village

development committee is responsible to strengthen the living standard of Harijan community. Different political parties try to make aware or organize in-development activities to the local people; Harijan community has own type of social organization which is very important for them.

5.4.7 Modernization

After the restoration of democracy in Nepal, as other communities Harijan community as well could not be isolated from the effect of modernization. Many Harijan people are struggling to modernize themselves by overseas service, factory worker, driving in Foreign Service i.e. Dubai, Qatar, Malaysia, even in various cities of India. They are changing their food habit slowly. They started take rice twice a day instead of three or four times per a day. It is the effect of modernization which is another responsible factor of change.

5.4.8 Sanskritization

Harijan people have left some of their tribal feast and festival and started to observe Hindu festivals for example Dashain, Tihar, Holi, Teej, Chhat, Purnima etc. Of course, these are the festivals borrowed from Hindus or say migrated hill people. Whenever they were in contact Hill people, they gradually started to adopt the Hindu culture and changed the mode of celebration.

5.4.9 Nepalization

Nepalization is another major factor of change in Harijan community of the study area. The influence of Nepali language has gradually resulted the loss of their mother tongue. In the present context every young Harijan girls and boys understand and speak Nepali language. They communicate in Nepali language even among the Harijan community also. Harijan females and males have fascinated toward the Dhakatopi and Saris, Maxis, Cholo-Kurta, Frocks etc. which are the effect of Nepalization.

CHAPTER: SIX

SUMMARY CONCLUSION AND RECOMMENDATIONS

6.1 Summary

Nepal is a small country with immense diversity i.e. Nepalese society is composed with diverse and heterogeneous people. Harijans are one of them possessing indigenous identity. Harijan ethnic people are not compromising very large number of population, but they have their own significant identity in the community. Their socio-economic and cultural life varies from others. In Panchanagar VDC of Nawalparasi district, hill people in large number has been migrated which contributed to gradual change of traditional ways of socio-economic and cultural life. Number of study about the Harijan, had been conducted undertaking different issues, but the socio-economic condition of Harijan's of Panchanagar VDC of Nawalparasi districts have not been studied yet. Thus the present study attempts to provide the socio-economic condition of Harijan community. The present study was conducted in ward no. 1 and 2 of Panchanagar VDC in Nawalparasi district.

Descriptive research design was followed in this study, to select the respondents proportionate random sampling technique was used. The study is based primarily on the information collected during the field survey in the study area administering, questionnaire through interviews and observation.

The total number of Harijan households in the study in the study area was 52 with average household size of 7. Whereas the total sampled Harijan young population comprises 34.78 percent, the economically active population was 21.01 percentages, and 1.93 percentages of Harijans were the age above 60 years.

The total literacy rate of the study area was 13.68 percentage of the sampled population, 30.76 percentage males were literate, and likewise of the total

sampled population 33.34 percent female were literate. Out of which, majority had only primary level and informal education. It was found that 57.69 percent of the respondents were treated by health workers and 15.38 percent by Gurau and remaining 26.93 percent by both. There were no special sanitary programme at all, no one have their own hand pump everybody been getting water from one public hand pump 100 percent of population get drinking water from one hand pump otherwise community peoples well or hand pump.

Among the total respondents total 100 percent, have knowledge about development and at least one method of the family planning and the no percent male have done vasectomy operation and 26.92 percent female have done percent laparoscopy among the total respondents.

Similarly, 100 percent have some knowledge about development and no one was in contact with development and polities. The Harijans's of the study area have adopted Hindu religion system, such as adoption of Brahmin priest in different deities [this is another such the priest is come from somewhere of India because of that the Harijan are untouchable calm] and rituals ritual rather than using "Gurau". The Harijans are a calm of Hindu so they are observing Dashain, Tihar and other Hindu festivals rather than Faguwa, Maghi and other their own festivals. They are adopting some Hindu rituals in life cycle ceremony too, such as polluted assumptions system in birth of child for 11 days, naming by Brahmin priest with Hindu system, they are reducing mismatched and early marriage, performance of mourning rituals just after death are such newly adopted cultural practices which were not prevalent among them before. Similarly, the Harijan of this village have adopted new types of chassing and ornament's, which are usually used by hill people.

The Harijan of the study area are dependent in agriculture but no one have their own land for agriculture they are hardworking daily wages based agriculture labour. They have no sufficient money for food but they used home wine or

'Tadi', a type of wine from taad tree, a lot in as their daily evening drinks only few are not use drink otherwise everybody men or women were drink. They have no land for agriculture and no permanent income source so Harijan community fall victim in cycle of poverty day by day.

6.2 Conclusion

On the light of above mentioned discussion, what we can conclude is that Harijan people are considered as Hindu sanskritized indigenous group because they have been celebrating all Hindu festivals. Moreover, in the study area, socio-economic condition of Harijan was poor. And the way of worshipping their village deities, believe in spirits, simple dress pattern, and cluster type of settlement patterns distinctly differ from other ethnic groups. They are dominated in all sphere of life by high cast people. The rapid development of education, health, transportation, mass-communication, migration of hill people in the study area effect of their socio-economic life. In course of time, there is both positive and negative impact can be seen on socio-economic life of Harijan people.

The most important positive impact caused by the interaction between Harijan and Non - Harijan was the development of education and health sector. In the past, Harijan were not interested in sending their children to school now a day they are started sending their children to school by initiating to hill people. Similarly, Harijans are not interested to go to the hospital for treatment and had to be brought them forcefully willingly to health post for treatment. They have adopting new job of line for increasing their socio -economic status. They are becoming more civilized, health-care and more percentage of educated then before.

There are some negative aspects of change in Harijan community in the study area. They are losing their native culture, philosophy of life is heavily dominated by Hinduism. They are losing self -confidence about their own

traditions, language and beliefs. The Harijan men and women rarely wear their dress and ornaments. Their traditional song and dances are forgotten by them instead they go to cinema entertainment. In one hand, their ethnic identity is gradually disappearing and on the other hand, their ethnic feeling is slightly increasing.

6.3 Recommendations

On the basis of this study some recommendations are made in different areas or topics, which are considered to be useful for the upliftment and betterment of related sectors and further research, they are as follows:

The literacy of Harijan people is low, most of them don't know the importance of education so there should be special kind of intensive to the children of the tribe for education and a regular class for the "adult education" is required to conduct which will be proved to be one step push forward for the adult of this community. That will give the intensive to their young children also.

Education and Awareness

- They are less conscious on development and politics and thus it is necessary to motivate Harijan to take part in local development and politics.
- Ensure mechanism of social integration through cross-culture exchange is necessary for the social development.
- Harijan are less aware about their right to access to basic need so, they should make aware to access to basic services as education, health, water and sanitation.

Encourage Participatory management approach

- They spend their major earn on the feast and drinking local wine and Tadi. Therefore, awareness about the demerits of such bad habits should be thrown to Harijan through education.

- They were not trained mainly agriculture based people most of the cultivate land of the Panchanagar VDC in fertile and provided irrigation facility, emphasis should be given to improve their agriculture practice in order to raise their economic condition by providing some their own land and give emphasis for grow green vegetables and other agriculture based practice for earn money by providing technical support and facilities. This will be of the solution of this ethnic community.

Livelihood

- Although, they are uneducated and unskilled, they should be provided with the way of making their living easy. By launching the training and skill development programs like scientific way of farming, animal husbandry, poultry farming, training to work in small cottage industry, etc. Such programs and trainings will help them to uplift their living standard to a great extent.
- The another way of helping them is by providing proper opportunities to work in different industries, providing agriculture loan, recruiting them by quota scheme, providing free education facilities to their children etc.

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APPENDIX: I

Questionnaire for the Household Survey

Dear Sir/Madam,

This questionnaire is a research tool for gathering information for my research entitled **“Socio-economic Condition of Harijan Community: A Case Study of Harijan Community of Panchanagar V.D.C., Nawalparasi”** under the supervision of **Mr. Umesh Acharya**, Lecturer, Central Department of Rural Development, T.U., Kirtipur. The correct information provided by you will be of great help for completing my research. This information provided by you will be kept highly confidential and used only for research purpose. I would appreciate your honest opinions and assure you that your responses will be completely anonymous.

1. Personal Information

Name of the Respondents:

Age:

Sex: Male [] Female: []

Occupation: a. Agriculture [] b. Service: [] c. Business [] d. Labour [] e.

Others []

Address:

Ward No:

Religion: a. Hindu [] b. Buddhism [] c. Muslim [] d. Christian [] e.

Others []

2. Marital Status

a) Married []

b) Unmarried []

c) Divorced []

d) Widow/ Widower []

3. Family Structure by Gender

Sex	Below 14 years	15-44 years	45- 59 years	60 and above
Male				
Female				
Total				

4. Educational Attainment

Condition	Female member	Male member	Total
Illiterate			
Primary Education			
Lower Secondary			
Secondary			
Campus			
Non-formal			

5. Major Occupation

- a) Agriculture []
- b) Private Services []
- c) Trade Business []
- d) Government Service []
- e) Laboring []
- g) If others mention here

6. Do you have land? a. Yes [] b. No []
- i. If yes, how much land do you have? (In Bighas/ Kathas/ Dhoor)
 - ii. What sort of land do you have? a. Agriculture land [] b. Barren land []

7. Information about Family

- a) Nuclear
- b) Joint Family (6 to 9)
- c) Large Joint Family (Large above 10)

8. Do you have livestock? a. Yes [] b. No []

If your answer is 'a' fill the following table.

Types	Cow	Buffalo	Goats	Chicken	Pigeon	Pig	Others
No.							

9. What is your main source of income?

- a) Farm Labor []
- b) Off farm labor []
- c) Livestock Rearing []
- d) Others []

10. How much annual income do you get from your work? Rs:

11. Income from labor

Topics	Working day(s)	Rate	Income
Slurries			
Wage			
Others			
Total			

12. Income from other sources (Skinning, hunting, fishing, business etc.)

Sources	Production cost	Selling price

13. Expenditure

I. On Food Items

Items	Quality	Market Price
Cereals: (paddy, rice, wheat, flour, maize etc.)		
Pulse		
Vegetables		
Meat		
Eggs		
Oil		
Fruits		
Kerosene		
Others		

II. On Non-food Items

Items	Quality	Market Price
Clothes		
Education		
Health care		
Smoking/drinking		
Cultural festivals		

14. Have you taken loan? a. Yes [] b. No []

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

a) In cash b) In kind

c) Total

15. How do you offset the deficiency (if deficit)?

a) From loan [] b) From other sources []

16. Generally, what types of marriage to your tribe practices?

a) Arrange [] b) Love []

c) Others []

17. If you are married, go through the following questions.

i. What was your age when you got married?

) Mention age of your wife/husband

ii. Have you been married more than once? A. Yes [] b. No []

) If 'Yes' then why?

a. Death of wife/husband [] b. Divorce []

c. Lack of children [] d. Others []

iii. What do you prefer?

a. Son b. Daughter

18. Do you have own house? A. Yes [] b) No []

) If 'Yes', where the house is built on?

a. Own land [] b. Others land []

c. Empty unclaimed land under investment's possession []

) House made of?

a. Wood, soil straw bamboo b. Wood, soil tile, steel (*Jasta Pata*)

c. Bricks, cement and steel d. Road, Cement and Concrete

19. What are the different social festivals you celebrate?

) What sort of rituals do you perform after the birth of baby?

.....
J What sort of rituals do you perform during marriage?
.....

J What sort of rituals do you perform to death ceremony?
.....

20. Are there any social activities you participate in? a. Yes [] b. No []

J If yes then what level?

a. Participant []

b. Organizer []

c. Advisor []

d. Others []

21. Are there any effects from other cultures in your culture? a. Yes [] b) No []

J if yes, from which culture?

a. Hindu culture []

b. Christian culture []

c. Muslim culture []

d. Others []

22. Has your dressing pattern has been affected by modern culture?

a. Yes []

b. No []

23. Has your mother language has been affected by Nepali language?

a. Yes []

b. No []

24. Do technological developments have affected your traditional skill?

a. Yes []

b. No []

Thank You!

Rita Subedi

Central Department of Rural Development,

Tribhuvan University, Kirtipur, Ktm

Contact: 9841977114

E-mail: subedi_reeta@yahoo.com

QUESTIONNAIRES FOR GROUP DISCUSSION

-) What do you know about the origin of your community in Nepal?
-) What is lacking in your society?
-) In your opinion, who is responsible for doing it?
-) As we know, the society has been changing day by day. What factors do you think are responsible for such changes?
 - a. Education
 - b. Economy
 - c. Lifestyle
 - d. Physical development(Road, Transportation, Electricity and so on)
 - e. Cultural modernization
 - f. Others,

OBSERVATION CHECKLIST

House No.	House Structure	Dress	Ornament	Body Appearance	Behavior	Drinking Water Source

Life Cycle Ceremonies

-) Adoption of new ceremony
-) Avoidances of traditional ceremony
-) Modification of rites and rituals

Festivals

-) Adoption of new festivals
-) Avoidances of traditional festivals
-) Modification of rites and rituals

APPENDIX: I

Questionnaire for the Household Survey

Dear Sir/Madam,

This questionnaire is a research tool for gathering information for my research entitled **“Socio-economic Condition of Harijan Community: A Case Study of Harijan Community of Panchanagar V.D.C., Nawalparasi”** under the supervision of **Mr. Umesh Acharya**, Lecturer, Central Department of Rural Development, T.U., Kirtipur. The correct information provided by you will be of great help for completing my research. This information provided by you will be kept highly confidential and used only for research purpose. I would appreciate your honest opinions and assure you that your responses will be completely anonymous.

3. Personal Information

Name of the Respondents:

Age:

Sex: Male [] Female: []

Occupation: a. Agriculture [] b. Service: [] c. Business [] d. Labour [] e.

Others []

Address: Ward No:

Religion: a. Hindu [] b. Buddhism [] c. Muslim [] d. Christian [] e.

Others []

4. Marital Status

a) Married []

b) Unmarried []

c) Divorced []

d) Widow/ Widower []

3. Family Structure by Gender

Sex	Below 14 years	15-44 years	45- 59 years	60 and above
Male				
Female				
Total				

21. Income from labor

Topics	Working day(s)	Rate	Income
Slurries			
Wage			
Others			
Total			

22. Income from other sources (Skinning, hunting, fishing, business etc.)

Sources	Production cost	Selling price

23. Expenditure

I. On Food Items

Items	Quality	Market Price
Cereals: (paddy, rice, wheat, flour, maize etc.)		
Pulse		
Vegetables		
Meat		
Eggs		
Oil		
Fruits		
Kerosene		
Others		

II. On Non-food Items

Items	Quality	Market Price
Clothes		
Education		
Health care		
Smoking/drinking		
Cultural festivals		

24. Have you taken loan? a. Yes [] b. No []
 If your answer is 'Yes', mention how much is the loan?
 a) In cash b) In kind
 c) Total
25. How do you offset the deficiency (if deficit)?
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26. Generally, what types of marriage to your tribe practices?
 a) Arrange [] b) Love []
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17. If you are married, go through the following questions.
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) Mention age of your wife/husband
 iv. Have you been married more than
 once? A. Yes [] b. No []
) If 'Yes' then why?
 a. Death of wife/husband [] b. Divorce []
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 v. What do you prefer?
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-) What sort of rituals do you perform during marriage?

-) What sort of rituals do you perform to death ceremony?

20. Are there any social activities you participate in? a. Yes [] b. No []

) If yes then what level?

- | | |
|--------------------|------------------|
| a. Participant [] | b. Organizer [] |
| c. Advisor [] | d. Others [] |

21. Are there any effects from other cultures in your culture? a. Yes [] b) No []

) if yes, from which culture?

- | | |
|-----------------------|--------------------------|
| a. Hindu culture [] | b. Christian culture [] |
| c. Muslim culture [] | d. Others [] |

22. Has your dressing pattern has been affected by modern culture?

- | | |
|------------|-----------|
| a. Yes [] | b. No [] |
|------------|-----------|

23. Has your mother language has been affected by Nepali language?

- | | |
|------------|-----------|
| a. Yes [] | b. No [] |
|------------|-----------|

24. Do technological developments have affected your traditional skill?

- | | |
|------------|-----------|
| a. Yes [] | b. No [] |
|------------|-----------|

Thank You!

Rita Subedi
 Central Department of Rural Development,
 Tribhuvan University, Kirtipur, Ktm
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-) Avoidances of traditional ceremony
-) Modification of rites and rituals

Festivals

-) Adoption of new festivals
-) Avoidances of traditional festivals
-) Modification of rites and rituals

APPENDIX: II
Images of Harijan Households



The above pictures speak itself about the economic condition of Harijan community.



Harijan Male and Female actively participating in personal hygienic and sanitation awareness program provided by the researcher herself organized with the help of IFSOD.



A group discussion of Harijan women for social awareness.



It is a way of balancing nutrition among the Harijan community.



Harijan women involving in household task; cutting grass for their livestock.