

# UNIT – ONE

## INTRODUCTION

### 1.1 BACKGROUND OF THE STUDY:

Nepal is a one of the landlocked predominantly mountainous naturally rich and beautiful agricultural country. Agriculture is the backbone of the country where more than 65.6 % of the people are engaged in agriculture occupation (CBS, 2003). Contribution of agriculture in national GDP is 38.15% (CBS, 2005/2006). Nepal is situated in the South Central Asia. It extends about 885km from East to West and 193 km from North to South. The border of Nepal is adjoined at the west, east and south with the India and North with the Tibet region of the Republic of China. Its area is 147,181 square km. It is located between 26 degree 12' and 30 degree 27' North latitudes and 80 degree 4' to 88 degree 12' East longitudes and elevation ranges from 90 meters to 8848 meter from the sea level (CBS, 2006).

The country is divided into 5 development regions, 14 Zones, 75 Districts, 3915 Village Development Committee and 58 Municipalities. Each Municipality has 9 to 35 wards and Village Development Committee has 9 words (CBS, 2006). Geographically, the country can be divided into three broad regions mountain region, hill region and terai region. Stretching from the east to west on the high Himalayan region snow covered all over the year round and lies between altitudes of 4877 meters to 8848 meter above the sea level. The highest pick (8848 m) in the world. The Mount Everest is in this region. This region accommodates 7.3% of the total population (CBS 2005). This region constitutes 35 % of the total land area (CBS 2005). Only 2 % of the total land area in this region is suitable for cultivation. The hill consists of Mahabharata and Churiya ranges and the Terai is plain, it is supposed to be a granary and food grain basket.

Nepal is a least developed low income country; it ranks the position 177 on the UNDP, and HDI2005 ranking. The economy draws heavily upon the agricultural sector, which contributed 39 % of the GDP, (CBS 2004/2005). CBS estimated that in nominal terms, the bottom 80% of the population earns 47% of total income while the top 20% of the population earns 53% of total income (CBS 2004, NLSS2003/004).The poorest 20% of population earns just 5% of the total income. In general, the hill and mountain areas of the Mid West and Far West Regions have lower per capita income than other areas.

From the mid 1980s Nepal adopted a policy off liberalization & privatization. Nepal's integration in to the global economy as the 147 the member of the world trade organization (WTO) in April 2004), has resulted in a

number of reform in order to make the country's trade regime compatible with WTO provisions.

In early may 2006, Nepal was declared as a secular country (<http://www.answers.com/nepal>). Nepal became member of United Nations in 1955 A.D. Nepal has established diplomatic relation with 116 countries. SAARC secretariat is in the Katmandu, the capital of Nepal (CBS 2005). In water resource.

Land is primary natural resource available in the country & is thus a major determinant of economic activities. About 20% of Nepal's surface areas are suitable for agricultural purposes, though this is unevenly distributed across ecological belts. Less than 10% cultivable land is in the mountains & the remaining 70% is almost equally divided between the Hill & Terai.

Forest covers about 38% of Nepal's surface area, which importantly helps provide fuel to 90% of households & fodder to livestock. Forest area, however, continuous to be under threat due to increased deforestation & clearing of agricultural purposes.

Nepalese agriculture is generally of a subsistence nature, with most households consuming their own production (CBS, NLSS 2003/2004). In general, own production can meet household food requirement is for 6 to 8 months (NPC 2005), with consumption beyond that usually being meet through a combination of different coping mechanism , such as wage labor & patty trade to help support market purchases WFP Nepal (CFSVA 2005) .

Food sufficiency varies across regions & with in Districts .It also varies from year to year, as product ion is highly dependent on the monsoon .In variably, however, there is a period of scarcity before the harvest season & period of abundance immediately after the harvest. Demand for food from external sources is greatest during the period of scarcity before a harvest.

Food sufficiency & food security are largely dependent on the availability of food grains, as cereals account for nearly three fourth of the daily calorie in take in Nepal. Analysis of food grain production & consumption requirements over the years reveals that an increasing number of Districts are losing their ability to produce sufficient food grains to meet consumption needs (WFP, FAMN Feb.2007).

Nepal is the second richest country in the world possessing about 2.27% of the whole in water resource. It is estimated that there are all together 6000 rivers having about 45000 K.M. length (CBS,2005).

Nepal has the total population 23151423, male 1156392 (49.95%) and 11587502 (50.05%) female only (NLSS2005). About 85.5% of the people live in the rural areas. Estimated per capita GDP for the year 2005/2006 is US \$ 311. Population which is going @ of 2.25% per annum. Literacy rate for the year 2001 is in total 53.79% (female 42.49% and male 65.8% (CBS 2006). Whereas 80.6 % of the population is followers of Hindu religions, 10.7% Buddha religions, 4.2% Islam Religion and rest of the 4.5% of the population is flowers of Christian and other religions respectively. 48.61% of the population speak in Nepali language, 12.30% of the population speak Maithali, 7.53% Bhojpuri, 5.86% Tharu, 5.19% Tamang, 3.63% Newari, 3.39% Magar, 2.47% Abadi, 1.63% Bantaba and 9.39% of the population speak in other language respectively (CBS, 2005).

The Himalayan region, which is the north of the mahabharat range in largely an Archie waste land and been a marginal area for human settlement. The hill lies between the altitudes of 610 meter to 4877 meters above the sea level. Population of this region is 44.3 % (CBS 2005). This constitutes 42 % of the total land area (CBS, 2004). 10 % of lands area is suitable for cultivation (Siddika 1993). Sherpas, lomis, Topkas, Goals, generally are known as Bhotiyas the dwellers of this region. The population is still spars and the main economic activities are barter, trade, pastoralism and shifting cultivation.

The Hill region is lies between the Mahabharat and the Himalayan range. It is a subtropical belt and has been the traditional population zone, where Brahmins, Chettries as well as Newars, Rais, Limbus, Gurung, Magar, Tamang and Dalit etc, inhabited in this region. Subsistence agriculture (fruits and livestock) is the basis for the hill economy. The Terai region accommodates 48.4 % Population in 2001 (CBS, 2005). It lies between the altitudes of 90 meters to 610 meters above the Sea level. This region constitutes 23 % of the total land area (CBS, 2004). Climate is differing from per 100 meters of vertical height and all types of crops varieties can be grown in the country. Tundra, temperate, subtropical and tropical type of climate is prevailing in the Nepal. It has great variety of topography which is reflected is the diversity of weather and climate (CBS 2006). Diversified weather& climate is the main opportunities for agricultural, medicinal plants, aromatic plants, more valuable germ plasm can be preserve & livestock farming is successful in the country.

The terai region is divided into two regions, outer terai and inner terai, where Rajput, Danuwars, Tharus, Majhis, satars, yadavs, Brahmins, Chettries, Muslims, Pahadi, Chamar , Ram, Harijan dwell. The terai consist of forest and was once inhabitant due to malaria. Now this reason has acquire greater economics importance with new shelters and reclamation of agricultural land by deforestation.

Nepal has social and cultural diversity but unity. It is recognized as multilingual, multicultural and multiethnic country in Asia. Way of life, dress, language, social, economic and cultural identities of the people are apparently different followed by geographical variation. Therefore, each group of people has their own identities. They have their own cultural practices and other social characteristics.

Nepal is living land of ancient human beings which is proved by one million and ten years old Jaw of Ramapithecus found in the Tinau river of Butwal in Rupandehi District. They are supposed to live on the chure range of mountains which is justified by examining the tools and other materials used by ancient human beings. Nepal can be taken as one of the first places of human origin, its civilization and culture. A society and culture of ethnic diversity, cultural unique and complete in itself, is the modern Nepalese society and culture. It is equally important for a people of different geographical location and language to unite at together, specially unite mentally in the main flow a national interest.

The ethnic group is not the origin of short past rather, it has been introduced from the time of God and it has been greatly rooted in our different religion. This caste system in its origin is divided into four categories, Brahmin, Chhetri, Baishya, and Shudra. Brahmin is the highest class & Shudra is the considered as the lowest class and the untouchable are known as Dalits.

In the neighbor's country India the term Dalit is usual pronounced in Marathi and Hindi language which means "poor, suppressive and exploited". In the context of Nepal term Dalit is used as different ways. The term Dalit refers to the caste or various languages speaking people who are suppressed on the basis of caste, language, religion, beliefs, behaviors, culture, and norms social and economical condition. Different scholars state that Dalit are not a specific group caste but the caste or group which is socially, back word tribe like chepang, Mushahar, Raute, Majhi, Kumal, Bote, Sarki, Damai, Kami, Chamar, Harijar, Ram, Sunar, Bishow Karma, Tomata, Gaine, Badi, Mijar, Pahari, Pasi, Lohar, Kanu, Dum, Mali, Meche, Dusad, Kusunda, Dhobi etc.

Rimal (2001) State that are the poor and back ward people who has to been differentiation on the basis of caste. Dalit are the socially and economically back ward people who are considered as untouchable caste. The main social base of the society Malla period of time was also based on Verna system. According to the hierarchy of Malla period. Jayasthiti Malla was found to reform and improve the society. It's construction according caste and occupation of the people. The saying "Char Verna and Chhatis jatti" was very much famous in this period. Then after other caste and sub caste have been added to it.

Prithivi Narayan Shah hasn't emphasized that only 36 castes live in Nepal rather it might have indicated even more castes lived in Nepal which is justified by the evidence of living more than 103 castes in different parts of the country (CBS 2006). Before 1991 census wasn't done on the basis of castes. These different castes are scattered in such a way in different districts of Nepal. That is a matter of national interest to know about their different language, socio-economic condition.

As the people of Nepal mentioned above live in different physical conditions, naturally, they have developed in course of time different types of costumes, norms, values and manners. Their food habit varies from place to place. They differ from one another in language, dress, value, norms, costumes, behavior, religion, rituals and mores. They are different tribe wise and place wise for instance the major of Rolpa District differ from the Magars of the Rukum District or rest of other districts of the country in their own culture, language and so on.

Nepal has provided shelter and security for a large number of migrants from different places comprising different races and represent different ethnic, cultural and linguistic background. These are three major groups according to reveal origin, namely Tibeto-Burman (Mongolian), Indo-Aryan (Indian origin) and Astro-Asiatic, (K.C., 1995 cited by Bhusan).

According to the Nepalese caste system Chamar also considered as Dalit (untouchable caste). Although, they are minority in number. They can be found all over the Terai. They are Shudras and their traditional occupation is leather work (Mahato: 1993).

Chamar are Indo-Aryan and they are migrated from India. About Chamar (Raidas), Ghurye (1969) writes "Chamar or Chambhar, the name of the leather working caste, is derived from a Sanskrit word meaning worker in leather. We can also say that the word Chamar has taken from the word "Charmakar" Charma means leather and Kar means works.

In Hindu religion, Chamar and Sarki have the same social and occupational status (Mahato 1993). But Sarkis mainly live in mountains and Chamar live in Terai and Inner Terai.

Nepal is very rich in terms of caste, language, cultural, traditional norms, value, mores, behavior, rituals and natural resources. According to the census 2001 about 103 castes and 61 minor ethnic groups live in Nepal among these castes some are the origin of Nepal and some have migrated to Nepal from other neighboring countries like India, China, Shrilanka, Pakistan in different period

of time. The population of Chamar and Harijan, are 269661 (1.17%) male (138878), female (130783) out of the (23151423) total population of the Nepal (NLSS2004).

This studies tries to give an ethnographic scenario and short description of Chamar of Dang District, It also try to give social, cultural and economical changes that occurred in Chamar of Duruwa village ward number-5 Manoharpur study areas

## **1.2 STATEMENT OF THE PROBLEM:**

Nepal is the one of the poorest undeveloped country of the world. According to the CBS 31% (NLSS, 2004), people are below poverty line & 13% are below absolute poverty line (Census, 1991). Poverty is the main problem of study area. Poverty is relative to richness. It is one of the foremost social problem facing Nepal and other countries. Poverty exists when one isn't able to get sufficient food and necessities of life. So poverty considered a problem only when obvious differences in economic status among members of a society are established and comparison and evaluations of those differences are made. In absences of these differences poverty doesn't exists, even though life may be must precarious. In this condition, there are such castes, tribes & ethnic groups, who are bounded to give up their traditional occupation because they could not meet their basic needs (food, shelter, clothes, education, drinking water, medicine, security etc) by doing their traditional occupation in the changing condition.

National Development Programs are implemented by Governmental and none governmental Agencies could not reach where the back ward and exploited poor people are living implement national development programmer.

They are backward in knowledge, skill and attitude. They do not have access to basic needs: safe drinking water, education, health services. Likewise, they do not have productive agricultural lands. They economic status is poor and they are behind the mainstream of development. So, they are unable to solve their economic and political problems. The only way is to earn their living is the leather work. However, there day many of the Chamar are giving up their traditional occupation because they are unable make sufficient money to meet their basic needs.

As sociological/anthropological research, it is attempt to answer the following question to find out socio-economic changes in Chamar community of Dang District.

1. Occupation and living standards are the same or change through out the time period?
2. Awareness and literacy are the same or change in last few decades?
3. Existing source of livelihood and income gradation activities are the same?
4. There is change in social institution and cultural system?

## **1.2 OBJECTIVE OF THE STUDY:**

The general objective of this study is to find out the changing socio-economic conditions of the Chamar of Duruwa VDC -5 of Dang District, Rapti zone in the context of changing Nepalese society.

### **1.2.1 The whole study is seeking to cover the following specific objectives:**

- a) To find out present socio-economic condition of Chamar.
- b) To provide an ethnographic study of Chamar as important and previously unreported minority group of Nepal, especially in dang.
- c) To identify the problems that led to their perceptual back ward ness in Nepalese society.

## **1.3. IMPORTANCE OF THE STUDY:**

The socio economic status of a community shows the living standard of people in that community. With the great changes in the field of communication, Transportation, Technology, education and their interaction with different cultural groups they must have under gone certain changes. Similarly modernization, westernization, globalization, urbanization, acculturation, enculturation, migration, populization size have surely affected by these factors & one giving to change in their subsistence economy, changing occupational composition changing social cultural pattern and complete life style of Dangali Chamar. They are also very rich in their culture & traditions. This study has the following importance even though it is that easy to conclude in an individual attempt.

- ) To fulfill the partial need to pursue M.A. degree in sociology.
- ) It will be useful for sociologist/ Anthropologist, culture experts and researchers.
- ) It has tried to evaluate their success or failure to all academicians, social workers, and planner, programmers, Governmental, Non Governmental, International, Community Based Organizations, Institutions and interested individuals.
- ) To know about changing socio economic status of Chamar in dang district of Nepal.

#### **1.4 LIMITATION OF THE STUDY:**

This study was carried out as a case study a Chamar Community in Duruwa VDC ward No 5 Manoharpur in Dang District. Being a dissertation, detailed research my not be possible due to lack of financial resources and time constraint. The components included in the case study could not be enough for detail socio-economic study of Chamar. The study included only Chamar of a single VDC. So it couldn't be generalized for all the Chamar community of the Country.

Limitation is necessary for each & every study. The size of population under the studying will be small, only household head will selected as respondent & study will be focused only changing socio- economic status of Chamar in Dang District. Other limitation will be lack of time. Financial constraints and partial fulfillment of M.A. degree required in sociology the study will be represent only for Dangali Chamar and will not represent regional or countries other Chamar people.

This study area is selected for my suitability easy to meet & discuss related respondents frequently if it is necessary. The study area is well known familiar also easily accessible motor able road & near to the home village.



# UNIT - TWO

## LITERATURE REVIEW

**I**t is the main heading; this has some parameters of pertinent literature of theoretical implications study topic concern book review by different schools.

### 2.1 SOME RELATED DEFINITIONS & MEANINGS:

1. **Development:** The process of improving the gravity of all human lives.

Development is a multidimensional process involving changes in structures attitudes and institutions as well as the acceleration of economic growth, reduction of inequality & eradication of absolute poverty (Michael P.Todaro 1993).

Development is a process by which the members of a society increase there personal and institutional capacities to mobilized and managed resources to produce sustainable and just distributed improvement in their quality of life consistent with them aspiration. (David Corton, cited by B. Aryal, 2004).

2. **Economic Development:** It is a process where by an economy's real national income increases over a long period of time (Prof.Mier&Baldwin, cited by D. Paudel, 2004)

3. **Social Development:** The qualitative growth in social life is social development. Economic development, human development, sustainable development environmental development, gender inequality & others factors of development is integrated form of social development (Herbert Spencer cited by D. Paudel, 2004).

4. **Rural Development:** "Rural Development is strategy to enable a specific group of people", poor rural people to gain themselves & their children more of what the want & need. It involves helping the poorest among who those seek livelihoods in the rural areas to demand & control more of the benefits of rural development. The group includes small scale farmers, tenants & the land less (Robert Chamber1986).

➤ **Poverty:** Poverty is a state in which resources are lacking. Poverty define in absolute terms refers to a state in which the individuals lacks the resources necessary for subsistence (Dictionary of sociology). Poverty doesn't concerned only low income level of people, it also emphasis bad people access over most essential opportunities for their development, creativity and side to service with self reliance and freedom (UNDP,

1997). Today poverty has become a complex phenomenon. It has been difficult to define and understand the term poverty. In general those who can't fulfill their basic needs for living or basic elements to survive known as poverty. National planning commission has define those are poor who aren't meeting minimum requirement of food for their body (NPC, 1977). Poverty is wide spread in Nepalese farming sector to low productivity of crops, costly inputs, small size of landholding & low of farm employment opportunities. It is reported that 31% of the country's population is living below poverty line, and 11% decline from 1995/1996, and that the per capita consumption increased from NRs 6802 in 1995/1996 to NRs 5848 in 2003/2004. Despite population growth rate at 2.26%, Nepal's poverty is attributed to many factors: high illiteracy, poor health, low level of sanitation, low food grain productivity, high child malnutrition, poor access to basic services and inequalities resulting from a tradition driven social structure, among the population groups, poverty is the highest amongst people of so-called lower caste and indigenous groups & majority of which is in farming sector (NLS S, 2004 & N P C, 2005).

*Poverty is the major challenges to development & principal obstacles for prosperous human life (Devakota, 2006).*

- **Absolute poverty :** A situation where a population or section of a population is at most able to meet only its bare subsistence essentials of food, clothing and shelter to maintain minimum levels of living.
- **Relative poverty:** It refers to the individuals of group's lack of resources when compared with that of their members of their society in other words relative standard of living.
- **Subjective Poverty:** It is mainly emphasized on specific lack on certain resources or modern needs.
- **Status:** The comparative amounts of prestige, difference or respect accorded to persons who have been assigned different roles in a group or community (Bidhya Bhusan et. al., 1994).
- **Social status:** Status is the rank order position assigned by group to a role or to a set of roles (Ogbourn & NimCoff). It is the "standing", the honor of prestige attached to one's position in society. Note that social status is influenced by social position. Social status is the social frame & foundation of a person that is defined as where is he/ she, what his/her status of caste /ethnic group, what are his/her social economic status as well as cultural background. Social status is key idea in social stratification (B.Bhosan, 1994).

- **Socio economic status :** It is an over all rank based on characteristics such as education, income & occupation, used to described people's position in stratification system (Low man N, 2004). A family socio economic status is based on family income, parental education level, Parental occupation & social status is the community such as contacts within the community, group association & the community's perception of the family (Demarest, E J & et all, 1993).
- **Educational status:** It is the respondent's literacy status and years of formal & informal schooling, educational status can also define as, educational attainment or level of education of individuals ([http://www.biosogy.online.org/dictionary/ educational status](http://www.biosogy.online.org/dictionary/educational%20status)).
- **Economic status:** Economic status is the economic frame & foundation of a person, which defines his /her economic condition & composition to the society him /her, belongs too. The economic status measuring variables other than house hold income may be useful for example, assets such as inherited wealth, savings, employment, benefits or ownership of houses or motor vehicles (Berkman & Macintyre, 1997).
- **Occupation:** An economic role separated from house holds activity as a result of the growth of the market for labor, such role from part of wider economic division of labor in an industrial enterprise, formal/ organization or socio economic structures (Marshall G., 2004).
- **Income:** Payment of wages usually earned from work of investments (Kumar, A 2005). Income represents a flow of resources over some period time. Income & wealth are positively correlated, but they are not interrering changeable (Judith, S 2002).
- **Sociology:** Sociology is the scientific study of social life. (Ogborn & Nimcoff). Sociology is the Subject to natural and Invariable laws, the discovery of which is the object of investigation (August Comte).
- **Anthropology:** It is the science of man & his works & behavior or history of man it is widest sense.  
Anthropology is the scientific study of the physical, social and cultural development and behavior of human beings since their appearance on earth (M. Jacobs and B.J. Stern).
- **Culture:** Culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of the society. (EB. Taylor, 1871)

- **Society:** People living together in or ordered community are society / group of people living together which shares/common culture. Society is a group of people which shares common culture (B. Boson 1994).

A society is a collection of an individuals united by certain relations or modes of behavior which mark them off from others who do not enter in to these relation or who differ from their behavior (Ginsberg; cited by B.Bhoosan1994).

- **Community:** It is a human population living within a limited geographic's area & carrying on a common inter dependent life (Lund burg cited by B.Bhosan1994).

"Community is a circle of people whole live together & belong together in such a way that the don't share this or that particular interest only but a whole set of interest"(Mannheim cited by B.Bhosan 1994).

## 2.2 GENERAL OVERVIEW:

### International Consultation on Caste-Based Discrimination

#### Introduction

Kathmandu, Nepal was the venue for an historic event in the relatively young global movement to eliminate caste-based discrimination. Held from November 30 to December 1, 2004, the International Consultation on Caste-based Discrimination (“the Consultation”) carried the theme *ESTABLISHING DALIT RIGHTS IN THE CONTEMPORARY WORLD; THE ROLE OF GOVERNMENTS, THE UNITED NATIONS AND THE PRIVATE SECTOR.*— The International Dalit Solidarity Network<sup>1</sup> (IDSN) and the Dalit NGO Federation of Nepal<sup>2</sup> (DNF) – welcomed over 100 participants from Nepal, India, Sri Lanka, Bangladesh, Japan, Senegal, USA, Switzerland, UK, Denmark and several other European nations. Experts came not only from low-caste communities around the world, but also from the UN system, governments, development agencies, human rights bodies, the labour movement, academia, the World Bank and Dalit solidarity movements. The Consultation aimed to enhance implementation of General Recommendation XXIX of the United Nations Committee on the Elimination of Racial Discrimination (CERD), to explore best practices and to consider new measures to fight caste discrimination. The programme sought to enhance capacity to influence and advocate for policies and measures to counter caste discrimination through international and governmental agencies, the United Nations (UN), the European Union, the private sector and other decision-makers. The Consultation addressed important issues such as ‘best practice’ both in terms of legal, judicial, administrative and educational measures and in terms of mainstreaming Dalit human rights in development cooperation and in the private sector. Valuable and insightful research was presented in terms of the mechanisms of

continuing caste-based discrimination and the place of Dalits in government, corporate, UN and development policy. However, one outcome of the Consultation overshadows the others: the adoption of the Kathmandu Dalit Declaration. The Declaration provides a raft of concrete measures that can be taken by all stakeholders to work towards the goal of eliminating caste-based discrimination throughout the world. These measures provide a challenge and opportunity for action by governments of caste-affected countries, national human rights institutions, the UN human rights bodies and specialised agencies including the International Labour Organisation (ILO), bilateral aid agencies, the European Union, donor countries, financial institutions, the private sector including transnational corporations, and non-governmental organisations (NGOs). Such action is indeed urgent, for descent-based discrimination affects in the most obscene and inhumane ways the daily lives of an estimated 260 million people around the world. The full scale of the problem is still probably not known, but the depth of the problem was made painfully clear by the five ‘witnesses’ who presented their testimonies during the Consultation. Very real and current manifestations of caste-based discrimination were described with the authority of those who have suffered, struggled and survived in the face of this deeply entrenched system. They portrayed their experiences and those of the Nepalese Dalit communities they belong to: intergenerational bonded labour; degrading untouchability practices; forced occupations such as removal of animal carcasses and prostitution; rape and sexual abuse of girl-children; abandonment of Dalit mothers and children by ‘higher caste’ fathers; perversion of justice; destruction of property and livelihood; beatings by police; denial of citizenship; extreme impoverishment; and exploitation by both sides of Nepal’s armed conflict. The participants in the Consultation were moved to tears by the statements and also moved to action. Petitions were collected on behalf of the victims of two of the cases and a delegation went with the witnesses to seek justice from the Nepalese authorities. The participants will eagerly follow these and similar cases to urge effective action in favour of the victims of caste abuse. The armed conflict in Nepal was at the forefront of consideration throughout the Consultation. It was clear to all that caste discrimination is both a cause and a consequence of the civil war, with Dalits being the primary victims. Ms. Jasmine Rajbhandary of the Department for International Development perhaps summarised the feelings of the participants by saying, “Resolving the conflict is a precondition for poverty reduction in Nepal, and addressing exclusion is a key conflict reduction priority.” Yet Nepal is far from alone in relegating a significant section of its population to sub-human status: Dalits and low-caste people in a wide range of countries are subject to remarkably similar forms of ‘untouchability’ or slave-like treatment, and similar violent or degrading punishments for standing up for their most fundamental human rights.

1. The International Dalit Solidarity Network (IDSN) was established in 2000 with the purpose of raising consciousness of Dalit issues nationally and internationally and advocating for Dalits human rights at all levels. IDSN is a

network of international organisations, national solidarity networks and national advocacy groups in caste-affected countries. Dalit Solidarity networks exist in Germany, the United Kingdom, the United States of America, the Netherlands, France, Denmark and Sweden. Associates of IDSN include Human Rights Watch, International Movement against All Forms of Discrimination and Racism, the Lutheran World Federation, Anti-Slavery International, Minority Rights Group and the Asian Human Rights Commission.

2. The National Dalit NGO Federation (DNF) is a national umbrella body for Dalit organisations in Nepal with a membership of about 200 individual organisations. DNF is a coordinating member of the Human Rights Treaty Monitoring Coordinating Committee, and has been a Council Member of IDSN since 2002.

## **Conclusion**

The Consultation expressed its deep concern that the efforts being made to combat this severe and systematic form of discrimination are at this stage completely inadequate. Caste discrimination remains rampant in the world, and has proven to be resilient to the normal measures expected to combat such problems. Oppression, exclusion and violence with impunity against low-caste communities remains strong whether one looks at countries which have put in place laws and affirmative action measures to counteract caste discrimination (such as India), countries that are highly economically developed (such as Japan), non-Hindu countries (such as Bangladesh), or countries with very high education standards (such as Sri Lanka). In these countries political will is seriously lacking, and much deeper measures – including compensation, private sector reservations – are needed in order to address not only current but also past exclusion from markets. Clearly the affected African countries – which have almost universally turned a blind eye to the problem – have not made any progress at all. Much more research is needed before we can even comprehend the scale and depth of the problem in that continent. In spite of this, with few exceptions the UN, governments, development bodies, financial institutions, corporations and NGOs have failed to even ensure they are not exacerbating the problem, let alone take strong steps to counteract this type of discrimination. So much more needs to be done. The Consultation's Kathmandu Dalit Declaration provides concrete proposals for how to move forward in this regard. All stakeholders are urged to implement the measures outlined in this document. The papers presented at the Consultation were of an exceptionally high standard. While the papers could only be summarised in this report, they are nevertheless available in their entirety on the IDSN website [www.idsn.org](http://www.idsn.org). These documents should be used widely, as they provide groundbreaking analysis of caste based discrimination, invaluable insights from unique experiences of working with Dalit communities and an enormous number of specific recommendations for tackling discrimination on the basis of work and descent.

Different sociologists/ Anthropologist both indigenous and foreign have carried out various ethnographic studies in Nepal. Among them, Bista is that indigenous pioneer scholar, who has given a lot of contribution on the field of ethnographic study. His book "People of Nepal" is one of the master pieces of literature on ethnography. He has described about a lot of ethnic groups in this book.

Similarly "Sabai Jutko Phoolbari" is another book of his, in which he has given the ethnography of different people.

Kaplan (1970) has studied a village of eastern Nepal where he studied the changing relation between members of indigenous tribes, the Limbus and the high caste Hindu groups the Brahmins.

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

## **2.3 ETHNOGRAPHIC STUDIES ON UNTOUCHABLES:**

There are very few studies have been made on untouchable castes of Nepal. Untouchables are very poor and too much exploited by the higher castes. Both indigenous and foreign researchers also neglect them.

We can hardly find a single book written on a single untouchable caste of Nepal. Bista (1996) in his book "People of Nepal" has given some account of untouchables. He has put them in occupational castes and has given a few descriptions of some Terrain untouchable castes.

Rimal (2001) State that are the poor and back ward people who has to been differentiation on the basis of caste. Dalit are the socially and economically back ward people who are considered as untouchable caste.

Similarly Gautam & Thapa's \*(1994) books Tribal Ethnography (Vol.I & II) are also books of ethnography. These books have traced about some untouchable castes of Nepal. Badi, Dom, Gaine, Kami, Musahar Sraki, etc. Untouchable castes are tried to describe in these books.

A research prepared by Sharma Chhetri & Ranna (1994) entitled" A modest study of the current socio-economic situation of the lowest status caste and tribal communities in Nepal" is a book in which ass types of problems of

untouchables are given well. In the book, caste based discrimination and related matters are given well.

Not much studies have been carried on the Dalit and very few literature is available on Hill Dalits (Sharma, et al, 1994; Team consult 1999; Bhattachan et al. 2003, Caplan 1972; Cameron 1998; Maskarine 1995; Kisan, 2003), Below, a selected review of literature on Dalits is presented to assess the situation and data gap among Dalit in Nepal and some dissertations on untouchable kc, PN 1995, Mahato PK 1993, Patbardhana, S 1973; Subedi, MS and Sarma, 1995; Subedi, NR 1998; Thapa BB 1995 etc. Besides those studies, many western scholars have received Ph. D degrees from the Dalit materials and published book and articles on them (Patrician Caplan 1972; Cameron, 1998; and Maskriree, 1995), A Hill Brahmin (Koirala, 1996) got the first Ph.D degree on Dalits.

Chhetri (1985) has prepared a thesis on "Gaine" a singing people of Nepal and shrestha (1987) has also written on the same caste group. These two are limited in Kaski District. But Thapa (1995) has written on Badi, an untouchable caste whose traditional profession is prostitution.

Some, Foreign writer has tried to write about untouchable caste but they all aren't ethnographic study. Kaplan (1972) "Priest & Cobblers" is an example which is a study of about a social change in a Hindu village of western Nepal. Similarly Macdonald (1975) has written a book "Essays on the Ethnology of Nepal & South Asia", in which he has written about some untouchable castes.

Some glimpse of untouchable are given in the books entitled " Nepali Jana Jivan" (1980) of Sharma, " Mero Nepal Bhrahman (1956) of Thapa, " Gandakika Susheli" of Thapa (1963), " Nepali Samaj Ek Addhyan" (1982) of Sharma and four volumes of " Mehci Dekhi Mahakali Samma " (1974).

#### **A Summery of Key finding about untouchable Dalits from the review of above mentions different literatures:**

- ) Dalit means poor, suppressive, exploited. The term Dalit refers to the caste or various language speaking groups who are suppressed on the basic of caste, language religions beliefs, cultures, socials and economics conditions. They socially backward tribe.
- ) Dalit are based mostly on oral history due to the lack of written history.
- ) More and less similar for each Dalit caste group are with Indo Aryan hill dalits are Tibeto Burman group features.
- ) Most of the dalits are landless Sukumbashi in the country.



- ) The terai dalit mostly speak in Maithali, Bhojpuri, Hindi and Nepali Language and hill, dalit speak in magar and Nepali language.
- ) Dalits are Hindu by faith most of the caste groups have their own Kuldevata (Lineage deities) & village deities of wider order.
- ) No particular traditional attire and simple ornaments (depends up on the financial situations)
- ) Since most of them now a days are engaged in farming agricultural tools like halo (plough), & Kodali are used.
- ) Family is found largely nuclear.
- ) They have their own clan names and gotras.
- ) Economy of Terai dalits marked shift in their occupation (very few of them were learnt to be engaged in their traditional occupation) most of them are engaged as agricultural laborers (batiya system). They have poor financial condition with thatched house roof & bamboo walls.
- ) Leadership is informal council constituted of elderly citizens existed. They settle the disputes and take major decisions on community affairs.
- ) Dalit are dominated discriminated & exploited by higher caste group.
- ) Dalits are rich, in terms of their tradition, occupation and culture.
- ) Dalits occupy a vast area in the context of the country and they should not be treated as separate from the other caste group and people.
- ) Dalit also counts from the beginning of the history and they are non for their own labor, skill, arts, culture & traditions.
- ) As the society is changing and is being complex day by day and are facing big challenges to protect and preserve their customs, traditions and existence of them selves.

### **Some Considerable points about Dalits.**

- ) Sizable Dalit population still visits Traditional healers (Dhami/Jhakri) for treatment in the Hill Districts. It may be due to lack of awareness of right treatment of inaccessibility and lack of enough income for Allopathic treatment. Necessary programs or actions should be addressed to educate and make the Dalits aware about the importance of timely treatment at proper facilities.
- ) On one hand Dalit is the outcaste people, due to which non-Dalit people discriminate them in social activities, While on the other there exists discrimination against each other within inter Dalit castes. So it is felt essential to address programs firstly to eradicate existing discrimination within different castes of Dalits. So programs should be implemented first at the inter-Dalit level then only they should be extended for the non-Dalits.
- ) Verbal autopsy reveal that majority of households are not in favor to give consent for inter-Dalit caste marriages. Survey data also indicates that though the proportion is low, proportion of marriage between Dalit

and non-Dalit is relatively higher than the proportion of inter-dalit caste marriages.

- J Participation of Dalits in political fronts is negligible. Minimum quota for political participation should be made available particularly for Dalit population. Quot should be determined as to the share of Dalit population.
- J Level of literacy is very low both for male as well as females particularly in the Terai districts. Among other reasons, one of them may be due to lack of schools at accessible areas. This study however, reveals that accessibility to schools is not only the reason of not attending school. The main reason is the adverse economic status. Concerned organizations should approach line Ministries for provision of incentives to Dalit children for schooling.
- J Dalit's participation in development activities is very poor. It may be because of lack of access to opportunity and non inclusive practices. So concerned organizations should preserve local administrative agencies for their inclusion.
- J Historically, caste-based occupations of Dalits were very important as they provided services for local needs. Due to advancement of technology, services they provided has been sub situated or replaced by more refined, supplements. As the skills have been transferred from generations, their knowledge and skill should be preserved and promoted with additional training and exposure to new technology.
- J Dalits are socially betrayed people. Because of this, people other than Dalit may refuse to recruit them in higher posts though they are qualified for the jobs. So they should be encouraged for foreign jobs.
- J There are some institutes who work in favor of Dalit, like district level Dalit organization. The study shows that more than 80% of households don't know such provision. This clearly indicated that Dalit organization which are established in the head quarter have not yet approached to the grass root level.
- J Mean age of marriage is still as low as 12 years old. Legally a female will be eligible for marriage when she completes 18 years. So the Dalit community or organizations should educate Dalits on the minimum age for marriage for better health education and life skills opportunities.
- J One Dalit women give birth to about 5 children during their fertility period. The figure is significantly high. It is practically due to low proportion of couples using family planning methods, which is only 30%. So related organizations should encourage Dalit to adopting family planning methods.

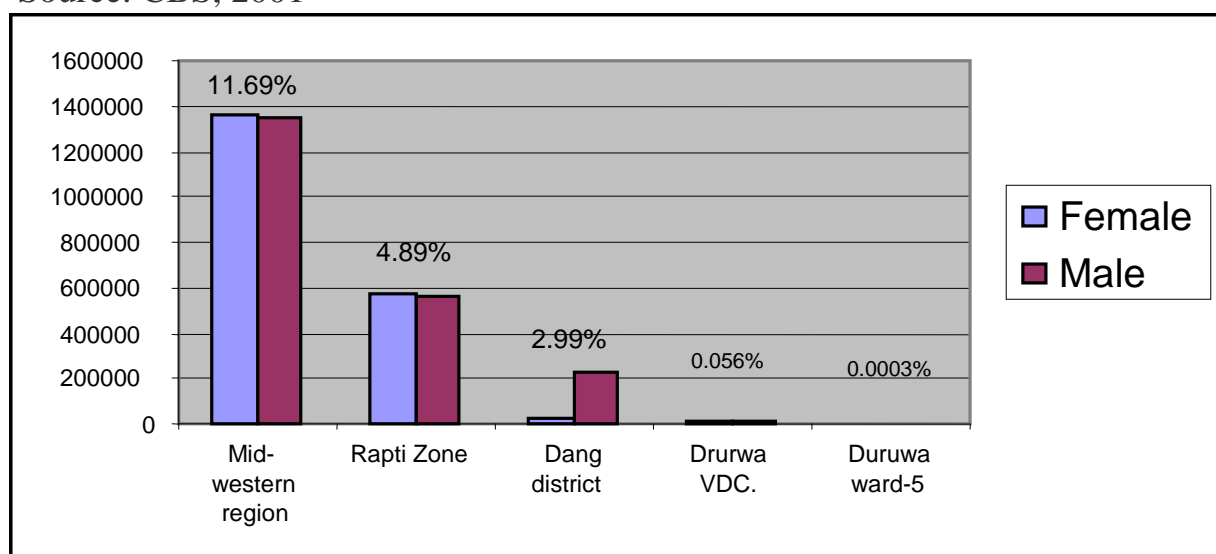
Demographic and Socio Economic Survey of Dalits 2004/05 NNDSWO

## **2.4. POPULATION:**

**Table No. 1**  
**Population Distribution situation of Nepal**

S.N.	Area	Male	Female	Total	Percentage
1	Nepal	11563921	11587502	23151423	100
2	Mid-western region	1349073	1358171	2707244	11.690
3	Rapti Zone	555330	578619	1133949	4.89
4	Dang district	228959	23422	462380	2.99
5	Drurwa VDC.	6372	6634	13006	0.056
6	Duruwa ward-5	429	411	840	0.0003

Source: CBS, 2001



**Figure No. 1**  
**Population Distribution situation of Nepal**

The table 1 & figure 1 shows that population of Nepal is 23151423, Mid-Western region is 11.69%. Rapti Zone is 4.89%, Dang District is 2.99%, Duruwa VDC is 0.056% & ward no.5 of Duruwa VDC is 0.0003% respectively.

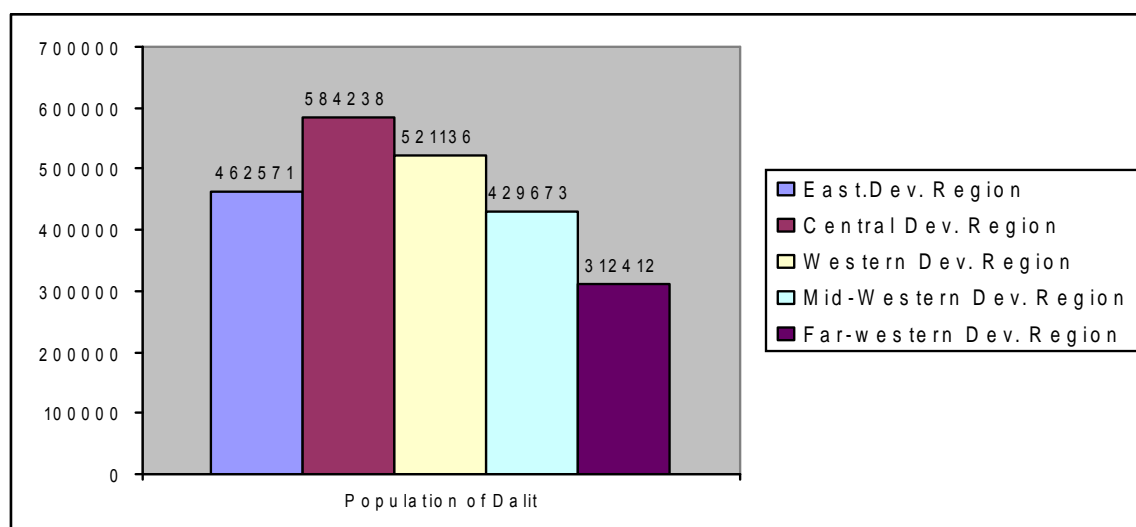
**Table No. 2**

**Region wise population of Dalit in Nepal**

S.N.	Region	Population of Dalit	Percentage
1	Eastern Development Region	462571	2.03

2	Central Dev. Region	584238	2.66
3	Western Dev. Region	521136	2.26
4	Mid-Western Dev. Region	429673	1.90
5	Far-western Dev. Region	312412	1.37
	Total	2310030	10.15
6	Nepal	23151423	100

Source : CBS, 2001



**Figure No. 2**

### Region wise population of Dalit in Nepal

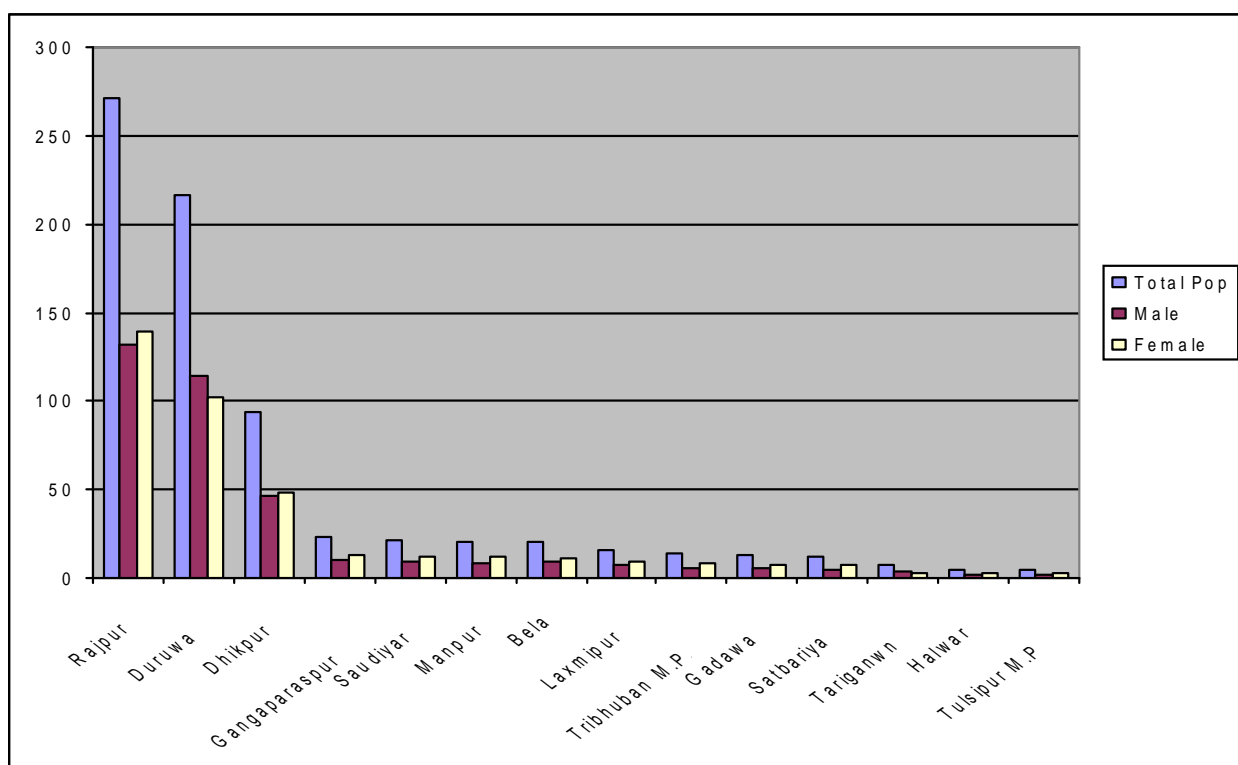
The total population of Dalit in Nepal is 2310030 (10.00%) out of 23151423 total national population. The population of Dalit in far-western region is lesser (1.37%), & Mid-Western region is (1.90%) where as largest population of Dalit in central region (2.56%) & Dalit population of Western Region (2.29%). The population of Dalit in between largest & lowest population of Dalit that is (2.03%) in Eastern Development Region.

**Table No. 3**  
**Population Distribution of chamars in different VDCs, DANg District and Nepal.**

S.N.		Caste	Population	Percentage	Male	Female
	Nepal	Chamar/Harijan/Ra	269661	1.17	138878	130783

		m				
	Dang District	"	737	0.27	360	377
	Different VDCS	"				
1	Rajpur	"	271	36.77	132	139
2	Duruwa	"	216	29.30	114	102
3	Dhikpur	"	94	12.75	46	48
4	Gangaparaspur	"	23	3.12	10	13
5	Saudiyar	"	21	2.85	9	12
6	Manpur	"	20	2.72	8	12
7	Bela	"	20	2.72	9	11
8	Laxmipur	"	16	2.17	7	9
9	Tribhuban M.P.	"	14	1.90	6	8
10	Gadawa	"	13	1.76	6	7
11	Satbariya	"	12	1.63	5	7
12	Tariganwn	"	7	0.95	4	3
13	Halwar	"	5	0.68	2	3
14	Tulsipur M.P.	"	5	0.68	2	3
Total			737	100	360	377

Source : District Profile CBS, 2001.



**Figure No. 3**

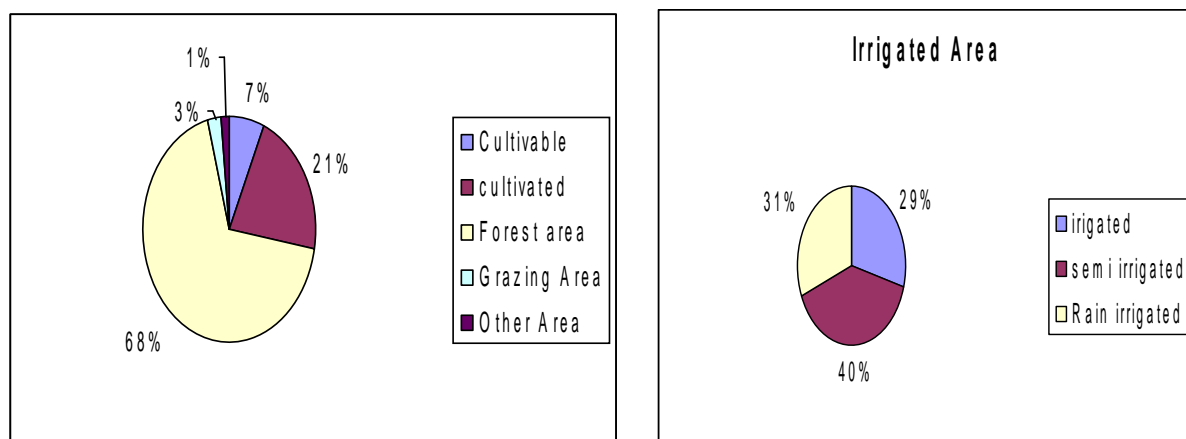
**Population Distribution of Chamars in Nepal.**

According to CBS, 2001, the population of Chamar/Harijan/Ram are 269661 (1.17%) of total population & 737 (0.159%) in Dang District & Chamars/Harijan/Ram are settled in different 12 VDC & 2 Municipality. Largest population of Chamars is Rajpur & Duruwa VDCs. In Rajpur VDC 36.77% & Duruwa 29.30% respectively. Lowest population of Chamars in Halwar VDC is 0.68%, & Tulsipur M.P. is 0.68% respectively.

**Table No. 4**  
**Land Pattern of Dang District**

S.N.	Land use	Area (hectare)	Percentage
1	Cultivable	19495.89	7
2	Cultivated	60780.00	21
2.1	- Irrigated	17920	(29)
2.2	- Semi Irrigated	24000	(40)
2.3	- Rain irrigated	18860	(31)
3	Forest Area	197490.2	68
4	Grazing Area	7346.2	3
5	Other Area	4108.2	1
<b>Total</b>		<b>350000.49</b>	<b>100</b>

*Source: Progress report 2005/2006 DADO, Dang.*



**Figure No. 4 and 5**  
**land pattern of Dang District.**

Only 21% of the land is cultivated in Dang District where as 7% of land is cultivable. Which can be utilized in future for cultivation of different crops & plantation of fruit crops. Only 17920 hectares (29%) of land is irrigated out of total 60780 hectare (21%) of cultivated land. Semi irrigated 24000 hectare and Rain irrigated 18860 hectare are shown in the above table & figure.

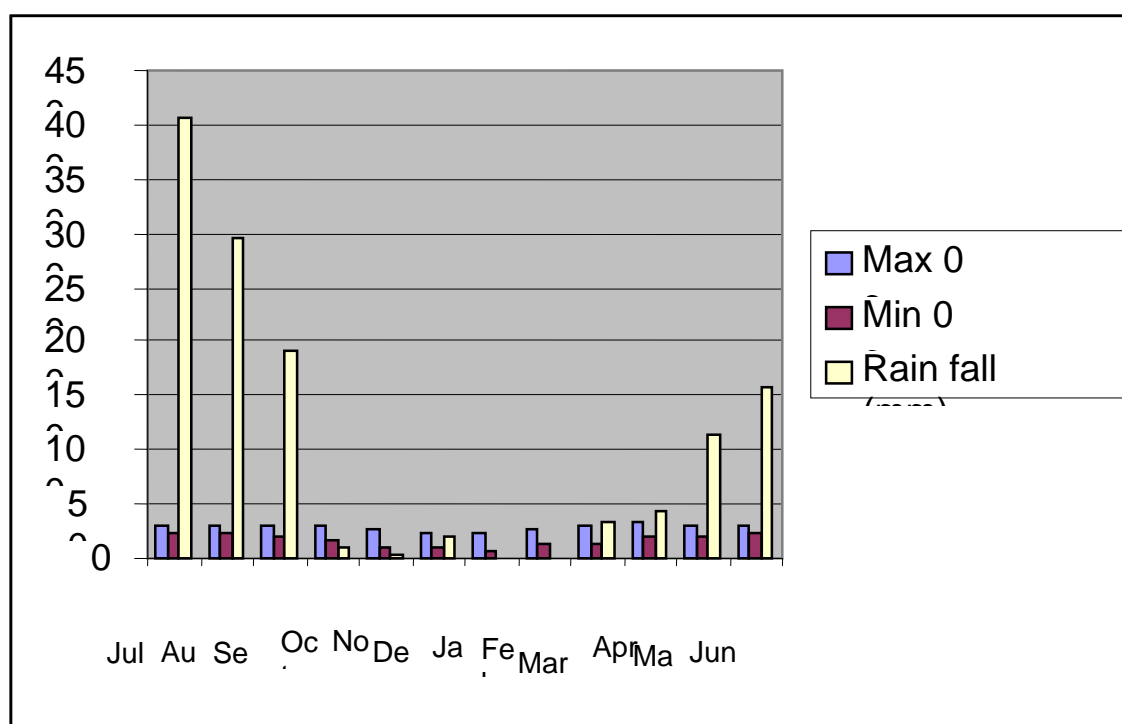
Remaining 68% of the Land is covered by Forest, 3% of the land is Grazing area & (1%) of land comes under other area, 72% of the land is comes under non cultivated land out of total 3500004 hectares.

**Table No. 5**  
**Annual climatic situation of Dang District**

S.N.	Month	Max <sup>0</sup> c	Min <sup>0</sup> c	Rain fall (mm)
------	-------	--------------------	--------------------	----------------

1	July.	30.5	23.6	403.5
2	Aug.	30.8	22.9	293.9
3	Sep.	30.2	21.6	191.3
4	Oct	29.1	16.9	8.2
5	Nov	25.2	11.2	1.6
6	Dec.	22.9	7.8	19.6
7	Jan.	22.7	5.9	0
8	Feb.	26.8	12.2	0
9	Marc.	28.3	12.9	32.6
10	Apr.	32.6	17.8	44.2
11	May.	32.2	21.5	116.0
12	June	31.7	22.7	157.0
<b>Average</b>		<b>28.58</b>	<b>16.41</b>	<b>105.65</b>

Source : Rapti Basin meteorological filed office Dang.



**Figure No. 6**

**Annual climatic situation of Dang District**

The annual climate situation of Dang is maximum temperature in the month of April is 32.6<sup>0</sup>c & Minimum temperature 5.9<sup>0</sup> c in January. The annual maximum rainfall is 403.5 mm in & 293.9 mm the month of July & August. The minimum rainfall 1.6mm in month of November & no rainfall in the month of January & February. Dang District have subtropical & tropical type of climate is prevailing, some times fall down of mist in the month of January & February and fall down of hail stone in the month of March to May.

**Table No. 6**  
**Distribution of population by caste in Duruwa VDC.**

S.N.	Ethnic Group	House hold	Total Population	Percentage	Remarks
1	Tharu	877	5995	46.09	
2	Chhetri	670	3387	26.04	
3	Brahmin	259	1275	9.81	
4	Damai	61	454	3.49	
5	Sanyasi	70	352	2.70	
6	Kami	35	340	2.62	
7	Sarki	45	273	2.1	
8	Magar	55	262	2.1	
9	Newar	40	232	2.01	
10	Chamar	35	216	1.41	
11	Badi	10	50	0.38	
12	Thakuri	6	32	0.24	
13	Sunar	5	32	0.24	
14	Chantel	7	31	0.23	
15	Dalit (Nakhuleko)	3	21	0.16	
16	Other	3	15	0.11	
17	Muslim	2	10	0.07	
18	Gurung	2	10	0.07	
19	Baniys	2	8	0.06	
20	Sunuwar	1	6	0.04	
21	Gaine	1	5	0.03	
<b>Total</b>		<b>2188</b>	<b>13006</b>	<b>100</b>	

Source : VDC Profile, 2001.

The highest population of Duruwa is Tharu (46.09%), Chhetri (26.04%), and Brahmin (9.81%). The lowest population of Duruwa VDC is comes under Gaine people i.e. 0.03% only. The population of Chamar is 2.14% only which is in between Tharu, Chhetri, Brahmin & Baniya, Sunwar, Gaine 0.06%, 0.04%, & 0.03% respectively. The populations of Dalit in Duruwa VDC are 10.64% only.

## **2.5. DALIT COMMUNITIES IN NEPAL**

Dalit or the untouchable communities as a whole have the lowest status in the Hindu social hierachical structure. Dalits who constitute a sizeable percent of the total population of Nepal are Hindus and are discriminated against by the upper caste because f the deeply –rooted beliefs fostered ironically over time by the religion itself. Though the caste system was formally aboulished following



the introduction of the New legal code (Naya Muluki Ain) in 1963, Dalits across the country are still stigmatized as untouchables. People belonging to higher castes in many Parts of the country still do not accept water and cooked food from them. As Dalits are part of the larger Hindu social structure, they themselves practice the Hindu model of untouchability and exclusion is very much alive within their own social hierachical structure.

Dalit as such is not homogenous group and their heterogeneity extends to language religion and culture. They are divided into three broad regional group: (1) Hills Dalits (Kami, Damai, Sarki and Badi), (2) Tarai Dalits (Tatma, Musahar, Bantar, Dushad, Paswam), Dhbi, Chamar, Chidimar, Dom, Halkhor) and, (3) Newar Dalits (Kusule, Pode, Chyame and Halahulu). However, Some Newar Dalits filed a petition to Dalit Commission recently expressing their exclusion from the Dalit population groups.

## **2.6. ORIGIN OF THE CASTE SYSTEM AND UNTOUCHABILITY**

The origin of the caste system thought have development in South Asia towards the end of the Vedic period. This was essentially a division of the labor in to four broad groups known as the Varna. It was hierarchical in nature with Brahmins at the top, engaged in philosophical and religious pursuits, Kshatriya (also known as Chettri), involved in military and political field, Vaishya, the businessmen and farmers, and shudra, the lowest Varna, engaged in manual labor and traditional crafts. At first, there was some mobility between the major caste divisions, but it became impossible, in principle, to change the caste status labeled from the birth (Robertson and Mishra, 1997).

With the onest of the process of 'Hinduisation' within the Indian subcontinent, prisoners of war and the vanquished constituted the ranks of the Shudras. As they consisted of those defeated in war, the status of Shudra approximated to that of slaves and they received nothing but wrath and hatred from the rest. This led to a further division within the Shudras of those whose touch was defiling and those whose touch was not. Subsequently, the 'untouchable' groups were ostracized from social engagements, forbidden to enter temples, and prohibited from any contact with the high caste groups. Thus, this was how the practice of untouchables emerged and is still strongly practiced in most were forced to perform menial jobs; some were even enslaved to work in the fields of the landlords. This division of labor on the basis of caste hierarchy strengthened the feudalistic structure of rural country and thus encouraged the landlords with the opportunity of exploiting the laborers. With time these division of labor on the basis of caste got institutionalized through social, economics, religious and political sanctions.

## **2.7. HIERARCHY OF MAJOR CASTE/ETHNIC GROUPS**

The Table 7 below lists the several caste groups existing in Nepal and divided them into the categories of "water Acceptable" and "water Not Acceptable" groups. Although this is not a comprehensive list, it gives a bird's eye view of the different castes and ethnic groups that are either touchable or untouchable and water acceptable or water not acceptable. In short, It can be used as a guide whenever one needs to refer about the division in the caste hierarchy.

**Table 7:  
Hierarchy of major caste/Ethnic Groups**

	<b>Caste Divisions</b>	<b>Castes and Ethnic Groups</b>
Water Acceptable	Tagadhari (Wearers of the Holy cord)	Brahmins, Thakuri, Chhettri, Newari Bramins and other high Newar caste
	Non- enslavable Matwali	Magar, Gurung, Limbu and some othe Newars
	Enslavable Matwali	Sherpa, Tamang, Chepong, Kumal, Hayum, Tharu, Gharti (descendents from freed slaves) Satar, Dhimal and Dhangar
Water Not Acceptable	Impure but touchable	Mainly consisting of Newar occupational castes
	Untouchable	<b>Hills:</b> Kami and Lohar (blacksmiths),Sarki (leather workers and cobblers), Damai (tailors and musicians), Badi (dancers), GAine (traveling minstrels)etc. <b>Terai:</b> Dhobi (washerman), Halkhor and Chamar (latrine cleaners), Dushad and Dom (undertakers and sweepers), Tatmas and Musahors (laborers and ditch diggers)etc. <b>Kathmandu valley:</b> (Newar) Pore (Fishermen), Chyame (Scavengers), Pode (Sweepers), Kusle (Musicians, Tailoring)etc.

Source: NNDSWO, 2006

The castes and the ethnic groups as listed in Table 7 are arranged in order of the caste division as listed in the Civil Code of 1854 A.D. The code explicitly listed two groups of low caste people. One group occupying the bottom rung in the caste hierarchy was both Acchut (Untouchable) and themselves ("chhito halnu napanne" means no need for purification rites). However, water could not be accepted from this group in brief, this category may be termed as "water

unacceptable touchable". The other category is simply "untouchables" (Which also means that water is not accepted from them).

Over the Years, due to their own efforts (Sanskritisation) and also due to periodic state decrees some groups were no longer in the position they were earlier assigned to. Socioeconomic analysis involving two groups always meets complications because there is no consensus yet on the issue of whether or not both of these groups should be considered Dalit. Some have considered only the "**Untouchables**" as Dalit while other have considered "water unacceptable touchable", also as Dalit. In view of the current practices, the so-called Newar Dalit groups (censuses also included them under the broad Newar group) are excluded from the "Dalit" category. In view of similar practices existing among "water acceptable touchable" this study considers the following "untouchables" as Dalit" Kami (including chunar/chanara/ chanara, sunar etc, Damai (including Hudke), sarki, Gaine, Badi, Kadara, pode, Cuyame, Halahulu, Chamar , MusherBatar, Dom, Paswan (Dusad), Tatma, Khatwe, Halkhor, (Mehtar), Terai Dhobi, Pattharkatta, Pamgadia, Mali, Bhat, and Kahar. In the present contest, however, any Dalit list can only be a provisional one until a serious efforts is made to define the term and identify the actual Dalit groups with the participation of all the stakeholders .

## **2.8. THE TERM 'DALIT'**

In Nepal, the term Dalit is interpreted in various ways. According to some social scientists like, Koirala, Dalit' refers to a group of people whom are religiously, culturally, socially, and economically oppressed. He believes that Dalit is not a caste group perse but a politically coined word used to refer to a socially backward community in Nepal. according to rijal, the term Dalit ' is used in Nepal to identify a vulnerable and poor group of people, who are diskriminated on the basis of their caste. Some have stronger sentiment over the use of term 'Dalit' as it cannot esderogation (kapali, 2001). It is because of this Gurung (1998) prefers to use the term 'occupational caste' rather than 'Dalit'. Similarly, Sharma et, al study (1994) found very little difference in Dalits and other ethnic / tribale communities of Nepal (Dhimals, Chepanng, Tharu, Kisan etc.) in terms of social and economic indicators.

The Dalit Bikas Samiti (2054 B.S.) has listed 23 ethnic/cultural groups as the Dalits of Nepal: Lohar, Sunar, Karni, Damai, Sarki, Badi, Gaine, Kasai, Kusule, Kuche, Chyame, Pode, Chamar, Dhobi, Paswn (Dushad), Tatma, Dom, Bantar, Musahar, Santhal, Sator and Halkhor), However, the list itself is confusing for two reasons as it seems that some groups are included in the list of Dalits without their acknowledgement, Cultural groups like Satar/Santhal are also not treated as untouchables (Dahal, 1996), Similarly, there are Newar Dalits also like Chyame, Pode and Kasai who do not identify themselves as Dalits.

The Bill tabled in the parliament on March 19, 2002 identified 28 caste groups as Dalits (Lohar, Sunar, Damain, Sarki, Gaine, Kuche, Chyame, Pode, Chamar, Paswan, Dushad, Tatma, Dom, Batar, Kathwaty, Musahar, Halkhor, Badi, Badimar, Kasai, Kusule, Kodara, Chunara, Parki, Gothi, Dhaier and Jhangar). This list has been challenged by since as there are ambiguities on the origin of groups. It is still unknown about the group such as Badimar (whether they are Chidimar, untouchable caste group of Tarai or Badi or western hills).

In brief, two types of definitions are used while defining Dalits in Nepal: (1) the national level definition of Dalit as defined by Dalit Vikas Samiti or Dalit Commission, and (2) the local definition of Dalits in the terms of untouchables.

## **2.9. ECONOMIC SITUATION OF PEOPLE BY CASTE AND ETHNICITY:**

Economic situation determines lifestyle of a population, alleviation of poverty is a very old slogan of the Nepalese Government since the beginning of the first five year plan. But there is no quantitative measure for previous years to confirm that poverty is decreasing over the years. However, there are two reliable surveys reports. These surveys had been conducted under the funding of the World Bank, the Nepal Living Standard Survey of 1995/96 Phase I and 2003/04 phase II. Both surveys showed that Dalits are the poorest of all. According to the latest data, population below the poverty level is more than double of the Upper Caste Janajati and Dalits. But absolute decrement of population below the poverty level is encouraging for Dalits when compared to Janajati. This puts poverty level of Dalits almost at par with that of Janajati in 2003/04.

**Table: 8**  
**Poverty measurement by caste and ethnicity**

<b>Caste and Ethnicity</b>	<b>1995/96 in %</b>	<b>2003/03 in %</b>	<b>Absolute Decrement in % points</b>
National	41.8	30.8	11
Janajati	48.7	44.0	4.7
Dalits	57.8	45.5	12.3
Other Caste	34.1	18.4	15.7

Source : CBS, unpublished and dalit report

## **2.10. HUMAN DEVELOPMENT INDEX, 2001**

Human Development Index is a composite comparative scale on the extent of development on education, life span and income. It is calculated by averaging education index, life expectancy index and income index. Table 2.6

shows that Development index of Upper Caste and Janajati are almost the same. But it is much lower for Dalit than that of Janajati and other castes.

**Table: 9**  
**Human Development Index**

<b>Caste/Ethnicity</b>	<b>Life Expectancy Index</b>	<b>Schooling Index</b>	<b>Per Capita Income (PP, US\$)</b>	<b>Income Index</b>	<b>Human Development Index</b>
Upper Caste	0.59	0.38	1136.5	0.41	0.46
Janajati Caste	0.56	0.43	1216.3	0.42	0.47
Dalit Caste	0.53	0.26	1076.7	0.40	0.40

Source: DSESD, 2004/05, NNDSWO Central office Bakhundole, Lalitpur Nepal.

Historically, Nepali society holds deep roots in the Hindu caste system, with hierarchy of different groups of people within the system. Dalits or untouchables are one of the groups of people within this Hindu caste system whose social, economic, health status and political conditions are lowest compared to other groups in Nepal. The overall goal of the report is to formulate a national strategy to support the Dalit upliftment and empowerment in the forthcoming Tenth National Plan. Three sequential reports are prepared for the purpose. The first report is the “Situational Analysis of Dalits”. This report describes the existing social, economic, educational status and political conditions of Dalits in Nepal based on available secondary data. This part also reviews the effectiveness and weaknesses of policies and programmes and activities conducted so far by the governmental and non-governmental organisations in the name of Dalits. The second report deals with problems, policies, and strategies of the Dalit empowerment within the framework of social discrimination and exclusion. The goal here is to develop the long- term strategy for Dalit upliftment and empowerment. The third report is the plan of action for five years for Dalit upliftment and empowerment.

## **2.11. CONTEXT OF DALITS IN NEPAL**

There is a serious problem in understanding the context of Dalits in Nepal for two reasons: i) the term Dalit itself is a politically coined word, meaning “the poor and oppressed persons”. This meaning is less sensitive than the term

“Harijan” or “Achhoot” or so called untouchables, and ii) The term Dalit, is understood as untouchables or Achhoot or the term connotes in the sense of Old Legal code of 1854, “Pani nacalne choit chito halnu parne jat”(caste from whom water is not accepted and whose touch requires sprinkling of holy water). It seems that the first term is used by Dalits for their convenience whereas, in practice, the meaning is loaded with the second in addressing the problems of Dalits in Nepali society.

This problem of definition has created two major issues. i) There is an inclusion and exclusion in the list of Dalits. In 1997, Dalit Vikas Samity identified 23 various cultural groups as Dalits and Dalit Ayog (formed in March 2002) forwarded the Bill to the government identifying 28 cultural groups as Dalits in Nepal, and ii) As the list of Dalit fluctuates, so is the size of population of Dalits, ranging 2 million to 4.5 million in various sources.

Dalits per se is not a homogenous group. Like the other ethnic/caste groups in Nepal, their population is equally divided and their heterogeneity extends to language, religion and culture. More specifically, their heterogeneity and hierarchy can be better explained in three broad regional groups: Dalits in the Hill community, b) Dalits in the Newari community, and iii) Dalits in the Tarai community. There is little record as such from which the authenticity of the origin of the caste system in Nepal can be traced. There has been regular attempt by scholars to link Dalits of Nepal with the old legendary sources such as the Vedas, Mahabharata, Puranas and Manusmriti. There is little archaeological record or historical evidence to corroborate the timing of these literatures and linking the present Dalit population of Nepal based on these literatures.

The genesis of the caste system in Nepal can be traced more accurately from the reign of King Jayasthiti Malla (1380-1394) in the context of Kathmandu Valley and with the introduction of the Old Legal Code of 1854 in the context of Nepal as a whole. Jayasthiti Malla classified the population of the Kathmandu valley into 64 castes, each with different functional and occupational categories. There was little change in this traditional caste structure until 1854 when the Old Legal Code of Nepal (Purano Mulki Ain) was introduced in the reign of King Surendra Bikram Shah. This Code gave precise definition to the grounds of hierarchy and dictated the norms and behaviour of various caste groups in Nepal. This Code organized Nepali caste/ethnic groups into the following four broad categories: i) Tagadhari, ii) Matwali, iii) Pani Nacalne choit chito halnu neparne, and iv) Pani Nacalne choi chito halnu parne. The category four as mentioned here is the real Dalits or untouchables in the context of present Nepali society.

d) Gender Women are more sufferers than men within the Dalit society. As the Dalit society is systematically integrated in the patriarchal model of the Hindu caste structure, their social and economic status is much lower to that of males. Likewise, the health and nutritional status of Dalit women is pathetic. The

political participation of Dalit women at the village, district and the national level is much lower to that of the Dalit males.

## **2.12. ECONOMIC CONDITION OF DALITS**

Dalit as a whole is the poorest community in the Nepalese society. According to the survey conducted by TEAM Consult (1998), the average land-owning per household among the Dalit group was 2.46 ropani of khet and 4.5 ropani of pakho land. Landlessness is acute among the various Dalit groups and this is more so among the Tarai Dalits. About 50 per cent of the Dalit households surveyed had the food deficiency. Sharma et al. (1994) found that 21 per cent of Dalit households produced food grains for less than three months, 19.5 per cent for 4-6 months, 15.4 per cent for one year and 5.1 per cent produced surplus food grains. According to TEAM Consult (1998), 37.7 per cent of Dalit households owned the thatched roof houses, followed by brick/stone wall and thatched roof (24.8%) and brick/ stone wall and tin/slate roof (22.0%). Only 1.8 per cent of them owned the concrete house.

The mean annual income of Dalits is lowest compared to Matwali and high caste groups. Likewise, the expenditure on items such as clothing, education and medicine are found to be lowest among Dalit groups. More than 54 per cent of the population do agriculture followed by service (15.7%), non-farm wage earning (14.2%) and farm wage earning (6.1%) and others. Sharma et al. (1994), however, noted that main economic activity of majority of Dalits is wage labour. In addition, caste-based traditional work (such as black-smithy, leatherwork, tailoring etc) is also the important economic activity for Dalits for their survival. Even today, many Dalit groups living in the rural areas of Nepal maintain their traditional “Bali” or “Khan” system with their clients for survival.

### **a. Hill Caste Hindus**

The social structure of the Hill caste Hindus is simple, representing few groups in the overall Hindu hierarchical model. All of these groups speak Nepali as their mother tongue and look physically similar to each other. They can be broadly grouped as high, middle and lower caste Hindus. Brahmin and Thakuri, Chhetri are in higher strata whereas Sanyasi falls within middle and Kami, Sarki, Damai, Badi and Gaine belong to traditionally lower caste ethnic groups.

### **b. Tarai Caste Hindus**

In the Tarai origin Hindu caste groups, there are more than 30 distinct cultural groups (though many of them share a common language) and present a more complicated social structure than the Hill caste Hindus. The Four Varna System of the Hindu model (Brahman, Kshetriya, Vaishya and Shoodra) is observed within them. These various Hindu groups of the Tarai are also physically similar to each other. They can also be broadly grouped as high, middle and low caste groups.

### **2.12.1. ETHNIC/TRIBAL GROUPS**

There are about 35 distinct Indigenous Nationalities (popularly known as Adibasi Janajati and after 1990, the Janajati Federation has identified 61 separate cultural groups within them) in Nepal, each group having their own language and culture with no hierarchy within the group. Like the caste Hindu groups, they are also spread in the Hills and the Tarai. They can be labelled as the Hill Indigenous Nationalities (such as Magar, Gurung, Rai, Limbu, Sherpa and others) and the Tarai Indigenous Nationalities (Tharu, Dhimal, Gangain, Satar and others). Though Indigenous Nationalities claim that they are outside of the Hindu Varna model system (see Janajati bulletin, 1996), many Indigenous Nationalities strictly adhere the Hindu values and do not accept cooked food and water from the Hindu untouchables (see Bhattachan et al., 2001; Onta et al., 2001).

### **2.12.2. THE GENESIS OF UNTOUCHABILITY IN NEPAL**

There is no record as such from which the authenticity of the origin of the caste system in Nepal can be traced. The difficulty arises because of two interrelated factors: i) the history of Nepal itself, and ii) the heavy reliance on fragmentary and legendary sources to trace the origin and to define the present legacy of the caste system in Nepal. The argument here is that the influence of specific beliefs and contemporary caste behavior in Nepal cannot be simply assessed from those sources of the Vedic and the Mahabharata periods. In this context, it is worth mentioning the classic Hindu-tradition-based literature such as the Vedas, Mahabharata, Puranas and Manusmriti. It is frequently cited in the texts such as the Rigveda, Mahabharata and the Manusmriti that there were untouchable groups in those days of different occupational categories such as “Chamar” (cobbler), Chandal (who cremated the dead body), “Rajaka” (washer-man) and others (see Human Rights Year Book, 1993). Up to today, there is little archaeological or historical evidence to corroborate the timing of those literatures, and linking those untouchable groups in the context of the present Nepali Dalit or untouchable population.

The sentiments expressed in Hindu fundamentalism in the context of Nepali society start relatively recent in the history of Nepal, i.e., the genesis of caste system can be traced more accurately from the reign of King Jayasthiti Malla in the context of Kathmandu Valley and with the introduction of the Old Legal Code of 1854 in the context of Nepal as a whole. The other related question in this context is how certain groups of people are treated as Dalits or untouchables in Nepal. If the present Nepali Hindu system belongs to the larger pan-Hindu model of Great Tradition of India, then the so-called Dalits of today must be the group of people of that broad Hindu category. In other words, the Nepali Dalit model in itself is an offshoot of larger Hindu Indian model who came to Nepal along with other caste Hindus with their traditional caste occupation. At the same time, some high caste Hindu groups also became Dalits



over the years because of the caste expulsion model practised in the Hindu system until 1963. They were the discarded Hindus from the illegitimate sexual relations between high caste groups and Dalits. In those days sexual relation between the members of high caste group and Dalit was strictly prohibited (whether this sexual relationship was between the high Hindu male or female with the Dalit female or male or vice versa). In other words, the present Dalit population of Nepal could be the mixture of two distinct groups of people; i) A group of people who originally came to Nepal from India along with other Hindu caste members, and ii) The “made” Dalit group from the illegitimate sexual relations. In brief, Dalit or untouchability is a more complex topic than has been discussed in the literature and thus demands more serious thinking and research in the future. Before the conquest of Kathmandu Valley by King Prithivinarayan Shah in 1768, the history of Nepal was the history of small kingdoms and principalities ruled by different kings and chiefs. In the east, there were three major kingdoms - Bijaypur, Chaudandi and Makwanpur - ruled by the Sen Rajas with the help of local tribal chiefs such as the Limbu and the Rai. To the west of Kathmandu, there were the Chaubise (twenty-four) kingdoms and in the far west across the Karnali river, there were the Baise (twenty-two) kingdoms ruled by petty Rajas and chiefs such as Gurung, Magar and others. And, of course, the Kathmandu Valley was divided into three kingdoms - Kirtipur, Bhaktapur and Patan and ruled by the Newar Rajas (some Newar intellectual today claim that they are not Hindus by tradition). In other words, the history of untouchability in Nepal is rather blurred and it can be justified more accurately with the unified modern history of Nepal, particularly with the introduction of the Old Legal Code of 1854.

In the history of Nepal, the concept of caste became distinct and prominent during the reign of King Jayasthiti Malla (1380-1394). He classified the population of the Kathmandu Valley into 64 caste groups, each with different functional and occupational categories. There was little change in this traditional caste structure until 1854 when the Old Legal Code of Nepal (Purano Mulki Ain) was introduced in the reign of King Surendra Bikram Shah. This Code gave precise definition to the grounds of hierarchy and dictated the norms and behaviors of caste groups in Nepal (see Table 1.1 and 1.2). According to Sharma (1977:99), this Code might be described as the first proclamation of state authority on all matters concerning the social and religious rights of individuals. This Code organized Nepali caste and ethnic groups into the following categories:

- i. Tagadhari (castes wearing sacred thread);
- ii. Matwali (Liquor consuming castes);
- iii. Pani nacalne choi chitto halnu napanne (castes polluting water only); and
- iv. Pani nacalne choi chitto halnu parne (castes from whom water is not accepted and whose touch requires sprinkling of holy water; or untouchable castes). This Code embodied certain distinct features: commonality, supremacy of Hindu values and religious orthodoxy, and caste as the social mobility. A

member, irrespective of his cultural background, breaching of these features of Code, was either severely punished, excommunicated or had to accept demotion within the caste hierarchy (Sharma, 1977:96). Along with the overthrow of the Rana regime in 1950 (the hereditary Rana rulers ruled Nepal for 104 years, from 1846 to 1950), Nepal opened her door to the outside world encouraging the process of democratisation and modernisation. No doubt, there were some serious efforts made both by some Dalits and non-Dalit groups to integrate both groups and to enhance the quality of life of Dalits in Nepal (Kisan, 2000). But Nepal could not develop a new model of ethnic pluralism, encouraging Dalits in this changing new political structure. With the introduction of Panchayat Government in Nepal in 1962, the political and social structures of Nepal became more rigid and orthodox. One of the significant aspects of the Panchayat system was its ban on political parties and there was no place for organized political activity and opposition within the system. But even within this given rigid political structure, one of the most radical dramatic changes that took place was the introduction of the New Legal Code (Naya Mulki Ain) in 1963. According to this Code, nobody could claim inferiority or superiority on the basis of race, caste and creed; everybody was equal before the law (see Dahal, 1996). After a long struggle, Nepal was able to form a democratic government in April 1990. The new democratic government along with the New Constitution of 1990 (see the Constitution of Nepal BS, 2047) also introduced a number of social and economic measures to uplift the conditions of Indigenous Nationalities and Dalits. So far the New Legal Code and the New Constitution of Nepal have not been effective in changing the socio-economic status of the untouchables, and they have the lowest social, economic and political status compared to other groups in Nepal. There are a number of reasons for keeping Dalits in such a low status, which are discussed in various chapters of this report.

### **2.13. HOW THE TERM DALIT IS UNDERSTOOD IN NEPAL?**

In India, the term Dalit is a common usage in Marathi, Hindi and many other Indian languages, meaning the poor and oppressed persons (Shah, 2001:195). In Nepal, however, the definition of Dalit differs from one source to another. According to Koirala (1996) "Dalit" refers to "a group of people who are religiously, culturally, socially and economically oppressed, who could belong to different language and ethnic groups." He believes that Dalit is not a caste group per se but a politically coined word used to refer to a socially backward caste community in Nepal. In this definition, we could even include many Indigenous Nationalities such as Chepang, Raute, Majhi, Kumhal, Bote and others who are equally backward in terms of social and economic indicators. Rijal (2001) in the similar format notes "The word Dalit is used in Nepal to identify a vulnerable and poor group of people, who are discriminated against on the basis of their caste." On the other hand, Bishwakarma (2001) prefers to use the term Dalit exclusively only for the so-called "untouchables"

of Nepal. He notes that the term Dalit is in use in Nepal over the last 33 years, it is less derogatory than the term “Harijan” as used in India since the 60’s and the term is synonym to untouchable caste as defined in the Hindu Varna model and in the Old Legal Code of Nepal of 1854. But some members within the Dalit group show their strong resentment for the term Dalit as it connotes derogatory in the meaning (see Kapali, 2001). It is because of this Gurung (1998) prefers to use the term “Occupational Caste” to indicate all the so-called “Dalit” or untouchables in Nepal. Similarly, Sharma et al study (1994) virtually find little differences between so called "Dalits" or "untouchables " and some of the ethnic/tribal communities of Nepal (such as Dhimal, Chepang, darai, Urau (Jhanger), Raji, Meche, Bote, Tharu and Kisan) in terms of social and economic indicators and thus they lumped the data together in many analysis. The Dalit Vikas Samity (B.S. 2054) has included 23 ethnic/cultural groups as the Dalits of Nepal: Lohar, Sunar, Kami, Damai, Sarki, Badi, Gaine, Kasai, Kusule, Kuche, Chyame, Pode, Chamar, Dhobi, Paswan (Dushad), Tatma, Dom, Batar, Khatwe, Musahar, Santhal, Satar, and Halkhor. This list is little confusing for two reasons: i) some groups are simply included in the list of Dalits though they are not untouchables as a group and some groups are not included in the list of Dalits though they are untouchables, and ii) it looks that some groups are included in the list of Dalits without their approval. For example, Lohar is noted only in the Tarai, who are treated under the Vaisya category and from whom all caste members of the Tarai accept water. In the Hill Lohar is known as Kami or Bishwakarma. Similarly, the group Sunar (gold or silver-smith) is not a separate cultural group but the group within the Kami category, but differs in terms of specialisation of smithy profession. Likewise, Satar or Santhal is one cultural group, living in the Eastern Tarai, particularly Jhapa and Morang districts. Though this particular cultural group came from Santhal Pargana of India little more than a century ago, they are popularly known as Satars in the Eastern Nepal Tarai (nevertheless, they prefer to call themselves as Santhals showing their place of origin). In the Eastern Tarai, particularly Jhapa district, Satar/Santhal is not treated as an untouchable group (Dahal, 1996). The Newar Dalit groups such as the Kusule, Kasai (Khadgi) and Pode do not like to address themselves as Dalits (see Kapali, 2001) and recently the vice-Secretary of “Naya Samaj Nepal” strongly protested that they do not like to be included in the list of Dalits. If one of the objectives of Dalit Vikas Samity were to enter into the Hindu temples, these four Newar Dalit groups are the ‘pujaris” or the temple priests in many temples of the Kathmandu Valley (Nepal Samacharpatra, February 10, 2002). Not only that the Old Legal Code of 1854 categorised Khadgi (or Kasai) and Kapali (Kusule) as “impure but touchable castes”.

The recent government bill in the parliament (March 19, 2002) has identified 28 caste groups as Dalits, which are as follows: Lohar, Suna r, Kami, Damai, Sarki, Gaine, Kuche, Chyame, Pode, Chamar, Paswan, Dussadh, Tatma, Dom, Batar, Khatway, Musahar, Halkhor, Badi, Badimar, Kasai, Kusle, Kadara, Chunara, Parki, Gothi, Dhaier and Jhanger. This listing of Dalits again has

created some problems of duplication and unidentified origin. It is still little known about the groups such as Badimar (should be Chidimar, an untouchable caste group of the Tarai or Bhad group of the western Hills), Kadara, Gothi, and Dahier. Likewise, the groups such as Kuche (it should be Koche, a water acceptable group of Jhapa district and listed in Indigenous Nationalities) and Jhangar (or Oraon, and this group does not accept water from untouchables and listed in the Indigenous Nationalities).

Some scholars also like to treat cultural groups such as the Sudi, Kalwar and Teli as untouchables but they have been treated the “water acceptable community” in the Tarai these days (Gaige, 1975). Likewise, Dhanuk and Kanu are not the untouchables groups in the Tarai (see Gaige 1975; Dahal and Mishra, 1993). The census of 1991 identified and enumerated only 10 groups, who are included as untouchables in the list of Dalit Vikas Samity: 5 groups from the Hills (Kami, Damai, Sarki, Badi and Gaine) and 5 groups from the Tarai (Chamar, Dhobi, Mushahar, Dushad, and Khatwe). But the untouchable groups such as Tatma, Batar, Dom and Halkhor have not been segregated as a separate cultural group for the census purposes but they are included in the list of Dalit Vikas Samity. The census might have included them in the 'Others' category. Similarly, the Central Bureau of Statistics (CBS) treated Newar as the homogeneous cultural group and included the Newar Dalits (such as Kasai, Kusule, Pode and Chyame) within the broader category of the Newar while enumerating their population size. In brief, two types of definitions are used while defining Dalits in Nepal: i) the national level definition of Dalit as defined by the Dalit Vikas Samity or Dalit Ayog, and ii) the local definition of Dalits in the sense of untouchables. Following Hira Bishwakarma (2001) and the Old Legal Code of Nepal of 1854, the term Dalit is used here in a narrow sense or the local definition are used in this strategy report. The term Dalit refers only to “Pani Nachalne” and “Chhoi Chito Halnu Parne” groups or castes from whom water is not accepted and whose touch requires sprinkling of holy water. In other words, they are “untouchable castes” in Nepal. In the overall Nepali ethnic/caste framework of today, Dalits still represent the lowest in social structure in Nepali society, whether this social structural model is the Hindu, the typical Newar or the ethnic/tribal one.

According to Subash Kumar Darnal, 31 march, 2005, Jagaran media center Kathmandu Nepal ([www.jagaranmedia.org.np](http://www.jagaranmedia.org.np)).

## **2.14. DALITS OF NEPAL**

### **2.14.1. WHO ARE DALITS IN NEPAL?**

There 4.5 million Dalits in Nepal out of a total population of 24 million. This is almost 20 percent of the population. This figure does not include the

janajatis, who make up 37 percent of the population. Dalits are discriminated against in both law and fact. Although some protective measures have been introduced in the law of Nepal, but these are not very strong and poorly implemented. Discrimination against Dalits and Janajatis is the overwhelming reality of Nepal's social structure. However, there are hierarchies and discrimination within the Dalit community with Kami, Sonar and Lohar (identified by the surname Biswakarma) at the so-called top of the hierarchy.

#### **2.14.2. PERCENTAGE OF NATIONAL POPULATION**

6.7 Tharu , 11.8 Dalits, 18.1 Chhetri, 12.7 Brahmin Hill, 3.9 Yadav, 8.6 Magar/Bhujel, 6.3 Tamang/Sherpa.

In terms of demographic distribution Dalits are to be found in all parts of Nepal, but in some districts they have a high concentration. Surkhet, Kailali and Kaski are hill districts with high Dalit presence, while the terai districts with high Dalit concentration are Siraha and Saptari. In all there are about 10 districts in which Dalits can win elections on their own. There has been only one Dalit member of parliament in Nepal's 'democratic' history.

#### **2.14.3. COMPOSITION DALITS IN NEPAL**

37% Kami, 13% Sonar, 11% Lohar, 0% Damai, 0% Sarki, 9% Gain, 6% Badi, 5% Chamar, 2% Mushahar, 2% Paswan, 3% Dhobi, 1% Khatwe, 1% Tatma, 1% Santhal, 1% Dhangar, 10 Bantar, 0% Kahar, 0% Dom, 6% Halkhor, 10% Pattharkatta.

The secondary data shows percentage make up of the different Dalit castes in Nepal

- As per the law of Nepal until 1963, Dalits were considered polluting and hence water cannot be
- accepted from them (The legal term for Dalits was Pani nachalne)
- The civil code of 1853 termed them as inferior human beings and those people who come into
- contact with them require ritual purification.
- As per social code the so-called untouchable communities requiring water-sprinkling purification.
- There are 22 caste groups identified by National Dalit commission
- The situation of Dalits in Nepal

#### **2.14.4. SOME FACTS AND FIGURE**

General Dalit make up 20 % of the population in Nepal (Total population is ± 24 million) 80 % of the Dalit population lives below the poverty line Share of Dalits in cultivable land is 1 %, Educational Literacy rate amongst Dalits is

10 % Literacy rate amongst Dalit women is 3.2 % Economical the annual income of Dalits is on average US \$ 39.6 Health The average life expectancy of Dalits is 52 years 70 % of Dalits are malnourished More than 70 % of Dalit children suffer from malnutrition National data indicates that 60 percent of children of Nepal in the age group 12-23 months are fully immunized. But Dalit children are the worst off. Immunisation coverage for dalit children is a mere 43 percent, which is substantially below the national average.

Under 5 Child Mortality Rate for Dalits is 171.2 per 1000 live births compared to the national rate of 79 per 1000 live births. Infant mortality rate for Dalits is 116.5 per 1000 as against 52.5 for bahuns. Bahuns and Newars have the lowest infant mortality rate (52.5 and 56 respectively) compared to a national average of 79 per thousand. However, the infant mortality rate of other janajati such as Gurung, Rai, Limbu, Magar and Tamang are significantly high (above 133) compared to the national average maternal deaths by caste/ethnicity

8% Brahmin, 15% Chhetri, 30% Tharu, 6% Magar/ Bhujel, 4% Tamang/ Sherpa, 30% Occupational (Dalits), 7% Yadav.

There is a tendency to blame lack of development in Nepal on the civil war and conflict. However, even without conflict about 80 percent of the Dalits live below the poverty line. Compared to this only 34 percent bahuns and 24 percent Newars are below the poverty line. For the Dalits below the poverty line as well as most of the others the long-term conflict and current political difficulties have only worsened a grim situation that they were already facing. The conflict is not the original cause of their problem, though it has made it much worse. Very large numbers (around 50,000 families) have been internally displaced from their homes and villages. Because of this displacement they are unable to claim or receive even the most basic and essential humanitarian needs such as, medicine, clean water, shelter and clothes. Their children can no longer go to school and the adults are unable to find employment or the opportunity to earn their own livelihood in other ways. Many have had to flee to India to seek work. Independent of the conflict Dalits suffers 205 different kinds of discrimination on the basis of caste, work and descent, in Nepal. There were around 2654 cases of atrocities against Dalit community in 2003. The discrimination deprives Dalits of legal justice and their social, economic, and human rights.

#### **2.14..5. ISSUES OF DALIT RIGHTS**

- Dalits of Nepal have suffered atrocities and injustices for centuries not just by society but also by the state itself.

- Dalits have been denied access to education, wealth and job in government services.
- 80% of Dalits are landless.
- Dalits have inadequate representation in the politics and parliament
- Dalits have no representation in the lower house and limited representation in the upper house but do not have the power to present a bill.
- Status of Dalit Movement after the Peoples Movement of 1990 Era of struggle for social justice
- Number of strong issues emerged related to economic, political and social rights Formation of Dalit Development Committee Formation of National Dalit Commission Emergence of Dalit NGOs and Federations.
- The leadership of the movement being shifted to a relatively younger generation.
- Dalit issue no longer just a national issue but also becoming an international issue Lots of attention to the issue created by civil society
- Significant involvement of international development agencies, human rights institutions and solidarity groups/forums.

Poverty eradication, conflict management and restoration of peace are the current burning issues of Nepal. The root cause of all these is the existing caste system, caste discrimination and the traditional caste structure. True development, strengthening of the process of democratization and poverty eradication are almost impossible in the face of such problems and systems of inequality and discrimination. The movement against injustice on the one hand and on the other the movement of Dalits towards their dignified life should not be looked upon only from a national perspective but from a global perspective as well. Humanity is the concern of not only a philanthropic individual but of the whole world. The development, democracy, human rights and poverty alleviation programme should target those who are discriminated on the basis of caste or work and descent. All our strategies, which aim to wipe out injustices, should have the component to fight against caste-based discrimination.

## **2.15. VIOLENCE AGAINST DALIT WOMEN IN NEPAL**

**By P.L. Bishwakarma**

21 May, 2004 [Nepalnews.com](http://Nepalnews.com)

Dalit women comprise of more than half of the Dalit community in Nepal. Dalit community in general and women in particular have been treated as sub humans for ages. The women fold, as a whole became the victim of Manu order. Manubad is so deeply rooted in our society, no any sort of reference seen to bring change promptly.

After the political change in 2007, the situation of women has certainly changed but not to the extent it should have been. The fact is that Dalit women also consist of one-fourth of the total women population. The whole women are the victims of gender discrimination in the society. The basic difference between high caste women and Dalit women lies on the ground of caste based discrimination and untouchability, which Dalit women have to face. In comparison to other high caste women, the Dalit women have been forced to live in most vulnerable conditions. They constitute the major workforce doing hard manual labour and engage in agricultural operations. Dalit women are thrice alienated on the basis of class, caste and gender. The whole Dalit community has to struggle for survival. Thus they need helping hand from their women. Through this perspective, Dalit women deserve better position than those of higher castes. But high caste people/women perpetrate caste based discrimination and untouchability against Dalit women. The reality of the Dalit community is that the whole family has to depend at least partly on their income. Regarding the Dalit craftsmen artists and labors, women participate in productive activities and thus become the part of economic chain. So in certain caste groups like Chamars, Badi, Pode etc. there is some respect for the women in comparison to higher caste women where they are also considered as tool of sex.

### **2.15.1. POPULATION OF DALIT WOMEN**

It is obvious that Dalit community comprises one-fourth of the total population of the country. The census of the past (2001) was not based on the scientific criteria in which lot of Dalit sub-castes were included under upper caste group on the ground of similar creed (Thar) like Gautam, Ghimire, Dulal, Derlami, Khapangi, etc. According to the census held in 2001, the total Dalit population is 2,962,591 (13.05%); of which the whole female population is 1,496,622 and the male population is 1,465,969.



## **2.15.2. VIOLENCE AGAINST DALIT WOMEN**

Dalit women have been facing lot of violence from various areas. Dalit women including male are considered untouchables by caste Hindus. They have no access to public places including drinking water sources. In some rural areas, Dalit women have to wait long in the water taps and wells until so-called high caste women are ready to serve water for her. If at all they interfere, they become the victim of violence and punishment.

Dalit settlement in general is outside the village of the caste Hindus and mostly in the town areas. They face the difficulty of two basic necessities of any human being—drinking water and sanitation. It is observed that Dalits are not provided with even on tap/well for hundred of houses.

Dalit women become victim of their male partners when they use alcohol. They are also facing hardship due to the child marriage, double marriage, bride price and even dowry systems that prevail in the society.

According to the research study done by S.C.F.U.S., 23% Dalits are landless whereas 48.7% have less than 5 ropanis of land. Furthermore, 15.6% Dalits have 6-10 ropanis of land, 9.6% Dalits have 11-20 ropanis of land and 3.1% have more than 21 ropanis of land. They hardly have 1% of cultivable land. 95% Madhesi Dalits are landless. Their per capita income is US \$39.6, which is almost the lowest in the world. Higher class and caste people monopolized the national resources and all other income sources. They have enjoyed the fruit of all development. Dalits have no easy access to national resources, public services and even development projects. In such a situation, we can imagine the reality of Dalit women. They participate with their male partner's work in the agricultural field of the upper caste people. More than 90% of our Dalit women living in the village earn their livelihood by working as agricultural labors under the upper caste/class landlords. Their employers sometimes rape them. In Hindu society, some women from Badi community have become involved in prostitution in the name of religious tradition, which is alike Devdasi system in India. Their condition and enjoyment by upper caste Hindus is sanctioned by the Hindu religion. Badi women are looked down as inferior to dogs in the society. Badi Dalit women per se are treated as untouchables in the society; however, there is no untouchability as far as sexual exploitation is concerned.

Besides domestic works, Dalit women are entirely involved in agricultural work as well. Their work is greater than the Dalit males. Every body is familiar with the sight of a sweeper woman in Kathmandu cleaning the city area carrying their small babies on their back. Similarly, we can see Dalit woman working in the paddy field leaving their small kids in the side of the field in hill and Tarai areas. In respect to Halia, Dom, Chamar women they have significant roles in terms of earning income. In terms of earning livelihood, Dalit woman can be considered as one of the wheels of the cart. We may never think the present day situation of socio-economic development in the absence of Dalit women.

Dalit women get less wages in comparison to their male counterpart. Generally, Dalit women work as daily labour for transplanting seedlings, threshing paddy/wheat or even as labour in road or building construction. In the village of Tarai, Chamar women accomplish maternity job. The irony is that these women are permitted to enter the houses at the time of childbirth but as soon as the job is over they are again reverted back to the untouchables status. Though they provide most valuable service, they get nominal fees in the form of 5-10 k.g. of food grains.

Chamars and Doms are supposed to clear the village or town even by throwing away dead animals. They have to do such work free of charge but earn a little bit by selling hides and skins, bones etc. of the dead animals. Dalit women from these caste groups help their men folk in doing such works in the name of religion and tradition. Dalit women from Dom, Badi, Damai, Gaine, Hudke sub-caste groups are supposed to entertain the high caste people with various folk songs and dances. In return, they get nominal tips as the mercy from high caste people.

Dom, Chamar, Mehtar, Pode/Chyame women like their men folks perform the humiliated job of clearing the houses, surroundings of the public places even to the extent of carrying the night soil. The greatest irony is that these people are considered as untouchables even by other untouchables.

Patriarchal feudal system considers women folk in general as commodity, means of entertainment and second-class citizen. That is why, even Dalit women face discrimination in justice, education, job, property rights, wages and decision-making process. Dalit women like other women get to lose their identity after marriage since their children follow their father's family name that is reflected in getting citizenship certificates. The great tragedy is that some people from Badi community face hardship in getting citizenship just because of their unknown father. Having guided by Hindu societal norms, Dalit community is also indifferent to educate girls as they think them other's property. Dalit women have to face violence in home, in public places and even at work in different occasions. However, there is no any proper legal provision as to protecting their basic human rights.

The next tragedy lies in the area of women trafficking in which the high percentage of Dalit women falls. As a result of which they have to suffer a lot from dangerous diseases like AIDS. Similarly, a great number of Dalit women are being victimized in the accusation of Boxi (witchcraft). Recently, there occurred lot of such Boxi incidents in the Tarai.

Next, Dalit women have been the victims of dowry and bride price systems which are still continuing in our country. Mostly Dalit women have been the victims of intra-caste and inter-caste marriage. So-called upper caste people engage in fake love with Dalit girls and then right after pregnancy or

marriage they give up them just on the ground the caste factor. Hence, a great number of Dalit girls have been facing hardships.

Any violence on the Dalit community is ultimately born by Dalit women. Specifically during the eight-year of Maoist war, many of Dalit youths have lost their lives by being the victim of both Maoists and state. It is the Dalit women who have to bear all such unbearable sufferings socially, economically, culturally and politically at great risk of her own and her children's life.

### **2.15..3. EFFORTS TO IMPROVING SITUATION OF DALIT WOMEN**

Despite the civil Code (1964) along with its eighth amendment and the constitution of the kingdom of Nepal (1990:11/44) ensuring equitable justice for Dalit rights, the caste-based discrimination and the practice of untouchability still continue. There are contradictory laws and by-laws which violate Dalit rights. Still there is an urgent need to formulate laws as to abolish disparity both in principles and practice. National Planning Commission came out with special provisions for the whole Dalit community in Eighth Plan (1992-97), Ninth Plan (1997-2002) and the Tenth Plan (2003-007). Particularly the Ninth Five Year Plan had put some major objectives for Dalit upliftment with a view to abolishing all forms of discrimination. However, the state commitment could not be translated into reality. The Tenth Plan is focusing on Dalit empowerment and development programs. INGOs, NGOs and even government agencies have spent a big amount of money in the name of Dalit empowerment for decades. But the so-called Dalit empowerment programs seem to be mostly Kathmandu-based, activists-centered and are out of the reach of grassroots levels. Actually some forward Dalit activists including women have been benefited from several projects rather than the unaware-targeted community. It is notable that right after 1990 various Dalit organizations, along with Dalit women activists are working for the Dalit cause. The significant change so far is seen in the field of awareness raising.

The creation of Dalit Bikas Samitee in 1978 has become an asset to Dalit community, although the budget allocation to its program is nominal. In May 2002, the government constituted National Dalit Commission with a view to protecting Dalit rights. Since this Commission was created through executive decision of the government, there arises a question of its legitimacy. Thus, in reality it could not meet the minimum aspiration of Dalit community. The current government, for the first time in the history, has declared reservation policy to Dalits, indigenous and women. Definitely, from the perspective of inclusiveness this step of the government is positive one and it is hoped that it will help bring change in the life of the Dalit community. Moreover, the approach adopted by Maoists might be debatable to many but it brought certain level of awareness and practice of equity in the Nepalese society.

It is praiseworthy indeed that some INGOs and NGOs have given due attention to Dalit empowerment programs in Nepal. The next important juncture

was the WCAR conference where for the first time Dalit NGOs became successful in raising their voice at international level.

## **2.16. THE CHAMARS :**

*Internet - www.wikipedia.com*

The Bhambi people are also known as Chamar, Asadaru, Khalpa, Machigar, Lingayat, Mochi and Rohit. They are mostly distributed in Maharashtra, Karnataka and Gujarat. They are regarded as untouchables or Sudras.

They use the Devanagari script and speak Kannada, Gujarati and Hindi along with regional languages. Their main occupation is manufacturing shoes and chappals from finished leather. Besides this, they are engaged in daily-wage labour and petty business. Women are also involved in agricultural work, animal husbandry and various economic activities. The Bhambi Khalpa community repairs musical instruments like dhol and nagara which are played in the temples during worship. Their staple cereals are rice and jowar. Men occasionally drink alcohol. The Bhambi regard themselves higher than the Mangs and the Mahars.

The Bhambi practice monogamy in marriage. Dowry is largely prevalent and is paid in cash and kind. Remarriage is allowed for widowers but not for the widows. The dead body of a bachelor is buried lying on its back with the head facing the south, whereas others are cremated and their mortal remains are immersed in sacred water. Rice balls are offered to the dead and to ancestors on the tenth day after death.

The Bhambis are Hindu. They belong to the Shiva and Bhagvat sects. Their deities are Bahiroba, Janai, Kandova of Jejori and Bhawani of Tuljapur. They follow the spiritual teachings of Ravidas. They recite mythological tales and sing songs from the religious epics. They celebrate the festivals such as Diwali, Panchami, Ganesh Chaturthi, Kartik, Holi and Hannami. Alternate names: Bhambi Asadaru, Khalpa, Machigar, Lingayat, Mochi and Rohit

### **Pray:**

- + For the salvation of the Bhambi people and that God may send several Christian workers among them and meet their spiritual and physical needs.
- + For the Bhambi people to break through the caste barrier; be accepted and accept other communities.

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## **2.17. NEPAL: ATTACK ON DALITS AND DENIAL OF ENTRY TO TEMPLE**

Case NPL 090204.ESCR

Caste-based discrimination/Violence The International Secretariat of OMCT requests your URGENT intervention in the following situation in **Nepal**. Brief description of the situation The International Secretariat of OMCT has been informed by the Asian Human Rights Commission, a member of the OMCT network, that a number of Dalits were beaten up and forbidden to enter the village temple in northwest Ajagaibi, Rautahat district, **Nepal** on 28 January 2004. According to the information received, Shubhanarayan Mahara **Chamar**, Jayamangal Mahara **Chamar**, Sukhdi Mahara **Chamar**, Sukhdi Mahara **Chamar** and family members, who are Dalits, attempted to enter the Maisthan temple in northwest Ajagaibi, Rautahat district, **Nepal**. They went to the temple because they were making an offering after Jayamangal Mahara **Chamar** made a 'bhaakal'(promise to offer something) for the good health of his wife and son. When they arrived at the temple, they were met by members of the upper caste, including Kashi Raut Kurmi, the former president of the village development committee. The group of upper caste people beat up the Chamars, claiming that "low caste people do not have the right of access to the temple". The perpetrators also destroyed the various materials that the Chamars had brought with them for the offering and worship. It is reported that a 'panchayat' (Village Development Committee) meeting was held the next day where it was decided that the victims of this crime should pay Rs.1000 "to purify the temple".

### **2.17.1. BACKGROUND INFORMATION**

These attacks by members of the upper-caste community occur against the background of a history of caste-based violence and discrimination against Dalits, who on the basis of their descent to a particular caste are considered to be 'untouchable'. The Nepalese Constitution prohibits discrimination on the grounds of caste and untouchability and provides that no person should be denied access to any public place or use of public utilities on this basis. Despite these provisions, Dalits continue to face severe discrimination, private and public segregation including in housing and education, access to public spaces and sources of food and water. The denial of entry to temples, exclusion from participation in religious activities and violence against Dalits who attempt to worship at or enter temples manifests and serves to reinforce and maintain this segregation and discrimination. OMCT condemns these acts of violence that are aimed at humiliating the Chamars and deny them the rights of access to the temple and to worship there. OMCT is also gravely concerned by the involvement of the panchayat (village development committee) and by the fine levied against the Chamars to for the purposes of 'purifying the temple'. OMCT urges the government to investigate this incident and take action against the

perpetrators of the violence and the village development committee members as a matter of urgency. Caste based discrimination is a violation of the Convention on the Elimination of All Forms of Racial Discrimination, the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights.

### **2.17.2. THE CHAMARS (RAM, MOCHI)**

Chamars are the largest group among the Tarai Dalit population. In the 1991 census, they numbered 203,919 or the 9 per cent of the total Dalit population of Nepal. Socially, the Chamars are one of the lowest untouchable groups of the Tarai. Except the Dom and Halkhor, no other group accepts water from them. They are popularly known as “Mochi” or “Ram”. In terms of traditional caste occupation, Chamars are cobblers, skinners of dead animals, tanners, shoe-makers and scavengers. In addition, Chamars, also play musical instruments and drums during marriages, *Holy* and other festivals. The Chamars also claim to be Hindus. They have their own priest to perform rituals. Including agricultural labourers, the women are traditionally *sudenis* or midwives (Save the Children US and INHURED International 1999). The Chamars with more than 10,000 populations are found in 13 districts of the Tarai and their percentage in the district's population is relatively higher in the following districts: Siraha, Parsa, and Bara. ([www.jagaranmedi.org.np](http://www.jagaranmedi.org.np)).

It has already been mentioned that there are very few sociological and anthropological studies have been made on untouchables in Nepal. But almost no sociological and anthropological research has been done by both native and foreign researchers about Chamar. Therefore we have to rely on Indian literature.

Bista (1996), a renowned anthropologist is also silent in his books about Chamar. In his book " People of Nepal " he only says -" Chamar have charge of dirty and menial works in the community and eat any animal caress except for that of a dog, cat or horse. The Chamar play drums in the wedding band".

Similarly the four volumes of Mechi Dekhi Mahakali Samma (1974) are also unable to give detail information's about Chamar These books give a very few things about Chamar, Maithil Brahmin, Rajput, Kayastha, Baniya, Teli, Kalawar, Dom, Chamar, Mushalman etc, had come in Saptari from southern states many centuries ago. Yadav, Kori, Sudi, Tharu, Mushahar, Kurmi etc, speak Maithil language Amat, Hajam, Gwar, Teli, Sudi, Chamar, Dom, Halkar etc, are Maithil Thars. (Mechi to Mahakali: 1974).

Caplan (1972) has studied about the economic and social change of priest or Brahmins and Cobblers, but those cobblers are, Sarkis not Chamar.

"About Fertility behavior of Chamar caste of Dhanusa" (Mahato: 1993), which is a dissertation of degree has only drawn the fertility behavior of Chamar but it has not given an ethnographic picture of Chamar .

Thus, we cannot get a sufficient literature about Nepali Chamar . But there are some more literatures written in Indian context. G.S. Ghurye (1969) has given some account about Chamar . He says in his book "Caste and Race in India ", "The Chamar , leather workers of Maratha country have Ahir as one of their sub-Caste. The Chamar of the Central Provinces have sub-caste named Korchamars who are said to be the descendants of alliance between Chamar and Koris or weavers." (Ghurye: 1969).

Similarly, the book has also thrown some light on Chamar of Uttar Pradesh, Bihar and Bengal (Ghurye: 1969). The book traced the context of Vedic age, Manusmriti and Rajatarangini about Chamar .

About Chamar , Hutton (1963) says in his book Caste in India - "The Chamar of Chattisgarh, though belonging to that exterior caste of leather worker whose touch is polluting to caste Hindus, are here cultivators tilling the land whose women have a great reputation locally for their handsome features." ( [www.wikipedia.com](http://www.wikipedia.com).)

Chamar is a Dalit sub-caste; mainly found in the northern states, such as Punjab, Haryana, Himachal Pradesh, Uttar Pradesh and Bihar; whose traditional occupation is leather-working, tanning and shoemaking.

The Religion they belong to can be from either from Hinduism, Islam, Buddhism, Christianity but amongst the majority is Sikhism. Despite being a Dalit caste they maintain they're status as that of the highest of all the Dalit sub-castes and discourage against the formation of marriage alliances with members of other Dalit castes as well as any of the traditionally higher castes.

#### Chamars in the Punjab

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Chamars are among the biggest castes in India. The most politically and socially influential Chamars are from the state of Punjab with Dalits comprising 27% of the population. In the Punjab they are divided into various groups such as Ad-Dharm, Ramdasiyas and Ravidasis. They are highly concentrated in the Doaba region of Punjab (India).

The Chamars of Doaba are rich and educated. Due the influence of Sikhism and the preference of the British for Sikh soldiers, many Chamar Sikhs, were able to serve in the military and thus improve their social and economic status. One of the most decorated regiments of the Indian Army is the Sikh Light Infantry, which is composed mostly of Chamar and Mazhabi Sikhs.

Famous Chamars

Guru Ravidas - Contributed 40 shabads (hymns) and one Shalok (verse) to the Sikh Holy book.

Jagjivan Ram - Deputy Prime Minister of India

Meira Kumar - Social Justice Minister and Member of Parliament (India)

Kanshi Ram - Founder of the Bahujan Samaj Party

Mayawati - Leader of Bahujan Samaj Party

Samsher Singh Doolan - President of the Congress Party

Chaudhary Jagjit Singh - A prominent Politician in the Doaba district of Punjab

Charanjit Singh Atwal

Palwankar Baloo - Cricketer and Social Activist

Amar Arshi - Punjabi Singer

Lal Chand Yamla Jatt - Punjabi Singer

Chamkila - Punjabi Singer

Kaler Kanth - Punjabi Singer

Lembher Hussainpuri - Punjabi Singer

Surinder Heera - Punjabi Singer

Bhujangy Group & Anari Sangeet - First UK Bhangra bands (70's)

Sant Ram Udassi - Punjabi Poet

Bhulla Ram Chann - Punjabi Poet

Charan Singh Safri - Punjabi Poet

Dev Jassal - Punjabi Poet

Balbeer-O - Sarpanchni

Tejinder Sandhu - Veterinary Clinic Manager

Gurkamal Singh Kandhola - Fought legal battle against caste discrimination

Sushil Kumar Shinde - (1941- ) Indian Minister of power , former Chief Minister of Maharashtra

Kailash Kher

Rameshwar Chamar - A famous painter of Muzaffarnagar

Seth Munshi Ram Bhatia - Famous Industrialist

Baba Ruda Ram

Naomi Rabidas - Fastest runner for girls under-15 UK

### **G.S. Ghurye (1969) writes in his book "Caste and Race in India".**

" By for the largest group appearing under a single name, though widely distributed, being represented over the whole of the Indo-Aryan area and sporadically even in Madras, is the Chamar or the Chambhar, whose name proclaims him to be a worker in leather. We know definitely the under more or less the same name the Chamar craft flourished in the Vedic age but are not quite sure that it was entirely free from the stigmas of despise. Manu speaks of two groups or castes concerned with leather -working, both of them being very mixed in origin. Their names are the unfamiliar and non current Karavara and Dhigvana. The former is describing in occupation terms as and Chambhars, for



the leather working caste in the Indo-Aryan regions. The Dhigvana's occupation, that of working in leather and trading in leather products, is represented in recent and contemporary society in the above mentioned regions by the Mochi or Muchi, from the context in Manu's text it is clear that though the groups must have been despised first because of their work in dirty, fifth and impure commodity, yet they were not required to live outside villages or towns." (Ghurye, 1969).

"The Chamars caste, even in early mediaeval times showed peculiarity, marking it off from the other untouchable classes. Khalbana has proudly narrated (Rajatarangini, iv 58.76) the tale of a " Charmakar, leather worker, otherwise called " Padukrit", shoes maker, who lived in the capital city of Kashmir in the regime of king Chandra pida (A.D. 682). The king had commissioned his officers to build a temple and they had chosen a particular site for it, but when they began to lay out the plan they found that the hut of a Chamar which was coming in the way had to be removed. They argued with him but failed to get him to agree to their proposal for anything. The Chamar boldly sought and got the audience of the king and after delivering a homily on the sanctity of and sentiment for one's home, however tiny, he made the generous gesture of yielding to the king's request and handed over his hut. Risley has told us that in Bengal the Chamar all trace their descent from Chamar, a well-known saint and a disciple of the more famous Brahmin Saint Ramananda. Chamar must have lived about the end of the fourteenth century. While many Chamar in Utter parades and perhaps Bihar were embracing Chamarism, a person who is described as " Mochi", a member of a section of Chamar, is recorder to have built a temple of Vishnu at Raipur in about A.D. 1405" (Ghurye : 1969).

About the alternative names or Thars of Chamar, the author in the same book says.

"Among the alternative names assumed by this caste group figure not only Ramdasia, Satnami and Chamari but also Rohit, Rohidas, Rabidas, Ruidas, Ramnami and Rashi. Though the Chamar is counted among the unclaim untouchables because of the fact that the flesh of dead animals or beef or both entered in his diet yet in some part of the country he used to be served by some kind of a Brahmin." (Ghurye: 1969).

About the religion of Chamar, the same in the same book says-" The Chamar of Bihar are more orthodox in the matter of religion than their eastern brethren, some of them having "advance so far in the direction as to employ Maithil Brahmins for the worship of the regular Hindu gods." The aptitude and attitude of the Chamar their Hindu loyalty. This fact alone can explain the apparently the Chamar of Jaunpur described by B.C. Cohn are moving "directly towards the main stream of the great tradition of orthodox Hinduism" (Ghurye, 1969).

Patwardhan (1973) in his book change among India's harijans says about Chamar occupation and economic status.

"The Chamars are hereditary leather workers. They work in leather, cut and dry skins, make shoes, sandals and water bags and also do tanning where a Dhor population isn't to be found. They are relatively well off economically and are rated the highest in the ritual hierarchy among the harijans." (Patwardhan: 1973).

About the settlement of Chamar from nearly one-fourth of all the inhabitants of Bilaspur, where they have been settled for so many centuries that they have no tradition of any other home. "

About their physical feature, the same writer writes- " They passes active and well set figures, are more brown than black in color, and are less marked in features than the easy and higher classes " (herring : 1974) .

About Bihar Chamar , he writes - "In the central provinces they number more than half a million of people of whom considerably more than on e-half are settled in Rae pore and Belaspore."

About the Chamars of Chattisgarh, the same author writes -

"Nearly the whole of the Chamars of Chattisgarh are adherents of the Satanami religion, which was founded by Ghasi Das, a Chamar, between the year 1820 and 1830 ..... A Satnami prostrates himself before the sun, morning and evening crying "Sat Nam" the "True Name ", or the true one. The Satnamis will not eat meat or will they take water from any one not of their own caste. They drink no spirits. But some smoke tobacco, and as others don't, two separate and important divisions of the tribe have sprung up. The satnamis bury their dead without performing any religion ceremony. " (Shering : 1974)

The Chamars of Dang District tell themselves "Chamar ", may have migrated from Raepore Bihar because the Chamar (Chamars) of Raepore, also call themselves Chamaris. About the Chamar (Chamars) of Raepore, the same author writes

"The Chamars of Raepore call themselves Chamar, being disciples of RaeDas, a Chamar reformer, who adopted the creed of the celebrated Ramanand, who florrished three or four centuries ago. The Raedasis assumed the designation of Satnamis, Ghasi Das, in proclaiming the dogmas of this sect in Chattisgarh, seems to have revived the teaching of Rae Das rather than to have originated a new creed. Chamar (Chamars) are chiefly found in the north west of Raepore. Though outwardly, "as Satnamis, scrupulous about their

eating, they are slovenly and untidy in their habits" and the houses of even the wealthiest are generally miserable hovels. They are industrious in dress or jewelry. The dress of the man is usually a single cloth, one end of which encircles their loins, and another their head, and the women wear little or no jewelry "yet they rarely make money, and seem to want the talent of getting on in the world.

Their villages are seldom prosperous. Though this apparent inability to improve their position is partly due to Hindu opposition, yet one great cause of the phenomenon seems to be their individual fickleness and want to perseverance. A very slight cause will send a Chamar cultivator a way from his village and those they are generally returned after a short interval, yet these migrations must necessarily hinder the accumulation of property." (Sheering: 1974).

These above mentioned literatures have given various types of descriptions about different ethnic / caste groups. All of them are not ethnography, but for this study, they are important. They have given much useful knowledge directly and indirectly. Therefore the researcher has felt a great value of these literatures during the preparation of his dissertation.

## **UNIT-THREE**

### **RESEARCH METHODOLOGY:**

This chapter is concerned with the methodological approach adopted in the study.

#### **3.1 RESEARCH DESIGN:**

This study is based on ethnographic research. The study is descriptive as well as analytical in nature. Being a descriptive work, it does not have any formal hypothesis regarding socio-economic status of Chamar in Dang district. The main focus of the study is to find out and analyze the socio-economic status of Chamar of Duruwa VDC through the description of institution, social organization and economic condition of Chamar people.

#### **3.2 UNIVERSALITY & SAMPLE SELECTION TECHNIQUE**

The sources of research work depends on the proper technique of data collection. The following technique were used during field study in the research work. The study area Duruwa VDC located in Dang District where as there are 124 Hhs & among these about 35 Hhs is belowing to Chamar caste. Out of 124 Hhs all 100% Hhs of Chamar were selected by census method.

A census method is a complex enumeration of each and every unit of the universe. The census method is more time consuming than the sample method. But it is very suitable for this study due to the small universe of Chamar community in Duruwa VDC. All the 35 households of Chamar in Manoharpur of Duruwa VDC were included in the household survey. Where as 2188 households in Duruwa VDC and 124 household ward no 5 of Duruwa VDC. A household list or schedule was prepared during the survey and it was used for the purpose of eliciting information. It was not possible to visit every household member of the family; therefore the heads of the household were interviewed.

#### **3.3 NATURE AND SOURCES OF DATA:**

##### **3.3.1 PRIMARY DATA :**

The primary data obtained from during the field survey such as questionnaire, interview, case study, discussion, keyinformats interview etc. Primary data is first and original raw data which should be processed in the time of research work or field survey.

##### **3.3.2 SECONDARY DATA:**

The data obtained from different published and unpublished information sources which were collected by VDC, DDC, GOS, NGOS, INGOS, TU central library, various literatures, magazines and internet sources. However this study is mainly based on primary data and secondary data also.

### **3.4 SELECTION OF STUDY AREA AND IT JUSTIFICATION**

The Duruwa VDC ward no 5 was selected as study area for the fulfilment of this study. This VDC of Dang District which is the near to highway, linkroad easily accessible, motorable road while non to the researcher were visited the area and familiar to socio-economic condition of Chamar people there is only 35 households in Chamar community which were easy to handling for field survey and collect the facts about Chamar people. So it is possible to conduct study with some financial and time constraints.

### **3.5 INSTRUMENT OF DATA COLLECTION:**

The study depends mainly upon primary data; secondary data have also been used where ever necessary. Secondary data are obtained from government's census and relevant literatures about the Chamar. These available secondary information where helpful to check the validity and reliability of empirical data. Primary data are obtained from field survey by participatory observation and personal interview, discussion methods, from the field survey; the both qualitative and quantitative data were collected.

The instruments to collect the necessary data are described in the subsections that follow.

#### **3.5.1 OBSERVATION:**

Participant observation is the main source for obtaining primary data. The dissertant was familiar with the Chamar community for about a decade. Therefore, the researcher had already some ideas about them. The field work for the present purpose was conducted during 15th January to 16<sup>th</sup> February 2008). House structure, settlement, patterns, dresses and ornaments, social behaviors were included into data through observation methods. This long interaction with the community provided the researcher with abundant knowledge about Chamar community.

#### **3.5.2 HOUSEHOLD SURVEY:**

In order to get reliable and qualifiedly data about socio-economic background of Chamars, a household list was prepared and all the 35 households who acted as the households head was taken as for interview.

#### **3.5.3 INFORMATION FROM OTHER CASTE GROUPS:**

The Main concern of the study was to describe about the socio-economic status of Chamar but some important informations, such as, age, sex, educational status, etc. were collected from other caste groups of the study area. The aim of collecting such information's was to check validity of information obtained.

### **3.5.4 QUESTIONNAIRE:**

List of questions sent to respondents to get information.

#### ***3.5.4.1 Structured Questionnaire:***

Only one set of structure questionnaire was used per household. These questionnaire contained both open and close questions. Questionnaire consisted of questions on past and present, occupations, attitude towards traditional occupation, sources of income, expenditure, educational status, landholding size, food sufficiency, live-stock holding, gender status, status of indebt ness etc.

#### ***3.5.4.2 Unstructured Questionnaire:***

During the period of field work, unstructured questionnaire were also used where it was needed. Several cross questions were asked to get reliable information's. Reputed persons from neighboring communities were also solicited to get information about Chamar people.

### **3.5.5 KEY INFORMANTS:**

Key informants are important sources of acquiring anthropological data. Key informants are those people who know a great deal about the community under study. Five female Chamars were selected as key informants (Who were above 45 years in age) and were interviewed for obtaining key information required by the present study. They provided in - depth information about socio-cultural practices and economic activities and changes in the Chamar community.

### **3.5.6 INTERVIEW :**

It is the other reliable method for data collection. This method were used to know the concept of the people, social condition, nome, rituals, values, mores & other in a society. This method has become helpful to know facts, which wonts possible by questionnaire and obervation method. This method were repited timely interview were taken for literate and illitrate person and every household held.

### **3.5.7 GROUP DISCUSSION:**

Group discussion is focusing on the relevant aspect of the indigenous pattern of life among Chamar community as well as latent function, manifest function, and some of the problems were held with the key informants. Many of the members of Chamar and other caste community were participate in group discussion to bring the facts about the Chamar in study area.

### **3.6. METHOD OF DATA ANALYSIS:**

The data obtained from field work have been tabulated and analyzed Ms excel 2005 to find out utilizing frequency, percentage, proposition etc. Findings were presented using charts, diagram and graphs.

Important characteristics of population such as age and sex composition, old and young dependency ratio, family structure, over all educational status and current involvement on various activities etc. have been calculated and analyzed in detail.

Many socio-economic characteristics of males and females among different age groups have been compared to show the trends of change in socio-economic status. Attitude of the respondents towards their traditional occupation are also analyzed. The information obtained from key informants has been used wherever necessary. Different types of rituals and customs have also been analyzed on the basis of field observation and key informant interviews. The primary data have been compared with secondary data wherever it was necessary.

## UNIT- FOUR

### GENERAL INTRODUCTION OF STUDY AREA

#### 4.1. LOCATION:

Dang Deukhuri is one of the five Districts of Rapti zone & under Mid-western Development Region of Nepal. It is a big valley, lying between the Mahabharata range in the north and Churiya (Siwalic) range in the South. Its adjoining Districts are Salyan, Pyuthan and Rolpa in the North, Banke and Surkhet in the West and Arghakhachi and Kapilvastu in the East. Utter Pradesh of India lies to its South. The District is located between 70<sup>0</sup>37' and 28<sup>0</sup>2' North latitude and 82<sup>0</sup>54 East longitudes (CBS, 2001). Its elevation the sea ranges from 213 to 2058 mean sea level . The total area of Dang is 2955 Sq.Km, (CBS, 2006). There are two Municipalities and 38 VDCs. The study area located at about Mid-Dang valley and it is about 5 Km. South from Ghorahi-Tulsipur road & 18 Km. from District headquarter, Ghorahi.

#### 4.2. CLIMATE

The Dang District, which lies in inner Terai has sub-tropical and warm climate which is shared by study area. The maximum recorded temperature is 32.6<sup>0</sup>C on the month of April, 32.2<sup>0</sup>C on may and the inium recorded temperature is 5.9<sup>0</sup>C on the month of january. Rainfall, mostly from South-East6 monsoon starts from the end of my and lasts for 3 or 4 monthss till August and sometimes till September in accordance with extent of monsoon. Study areas receive approximately 1267.9mm rainfall annually & average 105.65 mm rain fall (Rapti Basin metrologicl & weather record Dang, 2007).

#### 4.3. NATURAL RESOURCES/ INFRASTRCTURES:

In general, land, forest, water, Road, communication & physical facility are important natural resources of Nepal. Most of the population of the study area depends upon land for its subsistence production.

##### 4.3.1 LAND:

Land is a fundamental source of livelihoods for many of poor people basis for wealth creation and economic development, inequitable distribution is both a cause and a product of continuing poverty in Nepal. Land is one of the most exploited and utilized natural resource in the study area. Since the most natural resources are in separable from the land, it is basic resource for the people of the study area.



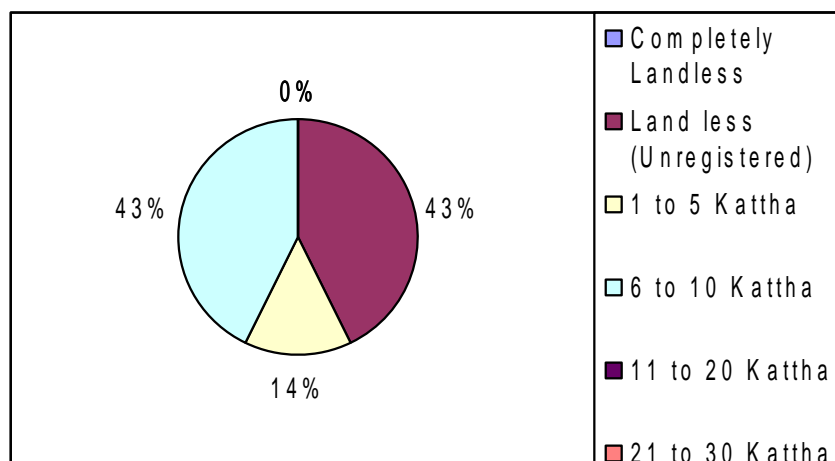
Type and quality of soil are major concerns of farmers and they invest a great deal of labor to maintain and enhance it. Land is generally classified as "Bari" (dry cultivated land) and "khet" (Paddy cultivated land) on the basis of types of crop cultivated and irrigation facilities.

**Table No. 10**  
**Land holding Pattern of Chamar in Study area**

S.N.	Size of land in Kattha	No. of House hold	Percentage
1	Landless	0	0
2	Unregistered and landless	15	43
3	1 to 5 Kattha	5	14
4	6 to 10 Kattha	15	43
5	11 to 20 Kattha	0	0
6	21 to 30 Kattha	0	0
<b>Total</b>		<b>35</b>	<b>100</b>

Source : Field survey, 2008.

*Note :- 1 Bigha = 20 Kattha & 1 Hectare = 30 Kattha*



**Figure No. 7**  
**Land holding Pattern of Chamar in Study area**

The above table 10 and figure 7 shows that most of the Chamar are land less. Among 35 house hold 15 house hold (43%) are completely land less but they have unregistered (Ilene) Land. Only 5 house holds (14%) less than 5 Katthas and 15 house holds of them have less then 10 katthas. During the observation it was found that the land which is with Chamar is un-irrigated and low fertility. Therefore the productivity is always low. Thus, it seems that Chamar can't live on their own land so they have to rent in the land with other caste people but they cant get the land in rent is sufficient amount by higher cast people because they are untouchable.

#### **4.3.2 FOREST:**

Forest is important natural resources of Nepal, but it is not available easily at the study area. Therefore it can't be counted as a main natural resource of the area. The study area is far away (about 3 hours trek) from the forests of both north and south jungles.

The people of that area fulfill their needs of jungle from their own tiny gardens. People plant "Mango (*Magnifera indica*)", "Neem" (*Azardirachta indica*), Bakainu (*Meliea spp.*), Sisoo (*Delbergia sisoo*) and Masala (*Eucalptus Camaldulansis*), Bar (*ficus spp*), Pipal (*Ficus religiosa*), Simal (*Bombox civa*), Epilepil (*Leueana*) Besarmi (*Convolvulus spp.*), cactus, Nilkada (*Durranta spp.*), Asuro (*Adetoda vasica*), for their own consumption. They use mostly for dry cowdung for cooking fuel.

#### **4.3.3 WATER RESOURCES:**

Most of the rivers in Dang valley originate from the Mahabharata range and they contain considerable amount of water only during the rainy seasons. In the study area there are rivers and rivulets such as Hapur Khola and Chauwa Khola. People of the study area (Specially Tharus & Chamar) practice fishing on these rivulets during July to January for only their own consumption.

Most of the people in the study area use unprotected well and stream as a drinking water source. However, some rich people (Brahmins) use tube well for drinking water.

#### **4.3.4 AGRICULTURE:**

Agriculture is the backbone of Nepalese economic more than 65% of the Nepalese people engaged in agriculture occupation. Agriculture in general is basically rural based occupation about 86% of the population in country is lives in rural area (CBS 2003) & Agriculture continues to be dominant sector in the Nepalese economic.

Agriculture is the main stay of Nepalese economy. This sector contributes 39% of the GDP & employs about 2/3 of the economically active population. Agriculture has played the leading role in Nepalese social, cultural, economical & political life through the centuries.

##### **4.3.4.1 Cropping Pattern:**

Rice (*Oryza sativa*), Maize (*Zea mays*), Wheat (*Triticum aestivum*), Barley (*Hordium vulgare*), Lentil (*Lens esculenta*), Pea (*Pisum sativum*), Bean (*Phaseolus spp*) Gram (*Cicer arietinum*), Cowpea (*Vigna sinensis*), Pigeon pea (*Cajanus cajan*), Soyabeen (*Glycine max*).

#### 4.3.4.2. Fruits plants :

Mango (*Mangifera indica*), Litchi (*Litchi Chinensis*), Papaya (*Carica papaya*), Citruslemon (*Citrus lemitidious*), Jack fruits (*Arocarpus heterophyllus*), Pomogranate (*Punica granatum*), Guava (*Psidium guajava*), Banana (*Musa spp*), Peach (*Prunus persica*), Grapes (*Vitis venifere*), Pear (*Pyrus communis*) etc are grown in study area (D. Gautam& D .Dhakal,1993).

#### 4.3.4.3. Vegetables & Spices :

Cauliflower (*Brassica oleraceae var.Botrytus* ), Cabbage (*B.O. var. capitata*), Rayo (*B.spp.*), Radish (*Raphanus sativus*) Colocasia (*Colocasia esculenta*), Til (*Sisam indicum*), Zinger (*Zigiber officinale*), Onion (*Allium cepa*), Garlic (*Allium sativum*), Coriender (*Coriendrum sativum*), Brinjal (*Solanum melongena*), Potato (*Solanum tuberosum*), Tomato (*Lycopersicon esculentum*), Chilli (*Capsicum annum*), Spinach (*Spanacea oleracea*), Okra (*Abelmoschus eseulentus*), Cucumber (*Cucumis melo*), Bottle gourd (*Laggenaria siceraria*), Spong gourd (*Luffa cylendrica*), Snake gourd (*Trichosenthes anguina*) Pumpkin (*Cucurbita mosohata*), Bitter gourd (*Momerdica charantia*) etc are generally grown in the study area (*T.K.Bose&M. G.Som 1986*)

The study area is irrigated, Semi irrigated & rain fed also most of the area is Semi irrigated. There is mostly grown in cereal crops i.e. Rice, Wheat, Maize, Oil seeds. Vegetable crops i.e. potato, summer vegetable & winter vegetables.

Rice-wheat-Rice, Rice-fallow-Rice, Maize-oilseed-Maize, Rice-vegetables, Maize-potato-Maize, Rice-vegetable-vegetables-Rice, Rice/Lentil-Rice, etc, Bean, Cucumber, Sponge gourd, Snake gourd, Bottle gourd, Cauliflower , Cabbage ,Rayo, Tomato, Body etc are grown in study area.

#### 4.3.4.4. Crop insect pest:

Rice borer , Mole cricket , Borer , Beetle, fruit fly, Grub, Cut warm, Red ant , Potato tuber moth, Aphids, Nematodes & Blight , Black rod, Black spot, virus, sclerotonia, wilt , Stem rot , Damping off, Root rot , Leaf spot, Black smut , Rust , Blast disease etc are prevailing in the study area.

#### 4.3.4.5. Weeds:

Mothe, (*Ciprus rotundus*), Avena fatuwa, Chenopodium album, Gandhajhar, (*Ageratum Conejoites*), Mothe (*Ciprus spp.*), Orubanchy, Phylaris (*Phylaris minor*), (*Orgimon Maxicana*), Dubo (*Cynodon doctylon*), Kutilkosa (*Vicia spp.*) (T.K. Bose & M.G. Som1986).

#### 4.4 SETTLEMENT PATTERN AND HOUSE STRUCTURE:

Settlement is also an indication in Nepal for the ethnic compactness of the different communities. The settlements of Chamar are generally situated outside the settlements of other high caste people. It may be owing to the ethnic compactness, untouchables and lack of land.

Though the settlements of Chamar in Dang are in compact in nature and most of the houses are built closely but the clustering of houses have no any particular direction as other ethnic groups like Tharus here. Due to population increase in the settlement area it is now going to be insufficient for the construction of new houses.

In the study area, 35 houses of Chamar are concentrated in two small clusters. Most of the houses are made up of mud & have thatched roof slopping toward two sides. Most of the houses are found to be only one floor with small windows. In the ground floor, there are two rooms, Baithak Kotha (Guest room) and Bhansa Kotha (Kitchen room). First room is used for keeping their chickens, ducks, and pigs during night. The second room, where a hearth (Agena) is made, is used for sleeping and kitchen. All the members of the family both married and unmarried sleep around this hearth. When their guest waits the household, he is for cooking and for keeping warm during winter season. The upper floor of house is used as storage for their food grain and other goods. The Chamar keep their family deity (Kul Devata or Kulan) in the main pole or Dhuri Khamo of the upper floor. Small pieces of white cloth or dhaja are tied around this pole (Khama) as a symbol of Kulan.

As the size of the houses are very small and narrow because of the poverty, separated sons also found living together cooking in separate hearth. In the study area, there is a house where two family members are living together sharing one small house using separate kitchen.

The Chamar paints their houses mostly once a year, especially in Dashain.

The population of Dang District is 462380 only, Male 228958 (49.52%), Female 233422 (50.48%). Among them Chhetri 105146 (22.47%), Brahmin 50051 (10.82%), Magar 4094 (0.89%), Tharu 147328 (31.86%) Newar (0.89%), Muslim 4637 (1.0%), Kami 24346 (5.27%), Yadhav 6762 (1.46%), Gurung 1412 (0.31%), Damai 12349 (2.67%), Thakuri 5422 (1.17%), Sarki 8226 (1.78%), Sanyasi 10065 (2.18%), Sunar 3533 (0.76%), Kumal 3374 (1.44%), Marwadi 693 (0.13%), others 1403 (3.04%) in total 4262380 (100%) (District Profile 2001).

According to Census, 2001, the total number of Dalits in Nepal are 2310030 (10.18%) & Chamar (Chamars) in Nepal are 269661 (1.17%) of total

populations of Nepal. Among total occupational and castes of terai Rasidas are 10.50 % (Population monograph 1995).

In the study area total population of Chamar was 216, 114 (52.77%) of them are male and 102 (47.23%) was female. Houses no are 35. Average family size of Chamar is 6.17 %. Average family size of Duruwa VCD is 6.77 where as district family size is 5.6 and similarly national average family size is 5.4 (CBS, 2001). District literacy rate is 58.01% whereas VCD's literacy is 50.26% and ward no. 5 literacy rate is 52.14%. (District Profile CBS, 2001) Above figures indicate that (chhetri), Brahmin and Tharu are dominant caste of Dang. Chamar in Dang are only 737 (0.16%), & Duruwa VCD study area is 216 (0.05%) in comparison to population of Dang District.

#### 4.4.1 ETHNIC COMPOSITION:

Dang District is heterogeneous in term of ethnic composition. The study area is not exceptional. The following table shows ethnic composition of the population of study area.

**Table No. 11**  
**Caste wise population distribution in Duruwa Study Area.**

Caste group	House Holds	Percentage	Population				
			Male	Female	Total	Percentage	Average Family Size
Tharu	66	53.23	240	235	475	56.55	7.19
Chamar	35	28.23	114	102	216	25.72	6.17
Brahmin	13	10.49	39	38	77	9.17	5.92
Chhetri	9	7.25	32	34	66	7.85	7.33
Sanyasi	1	0.80	4	2	6	0.71	6.
<b>Total</b>	<b>124</b>	<b>100</b>	<b>429</b>	<b>411</b>	<b>840</b>	<b>100</b>	<b>6.77</b>

Source : Field Survey, 2008.

The Population of Duruwa VDC ward no. 5, there is 56.55% Tharu, (25.72%) Chamar, (9.17%) Brahmin, (7.85%) Chhetri, & (0.71%) Sanyasi are settled. The average family size of Tharu is 7.19%, Chamar 6.17%, Brahmin 5.92%, Chhetri 7.33% & 6% of Sanyasi, In an average family size of ward no.5 is 6.77% only.

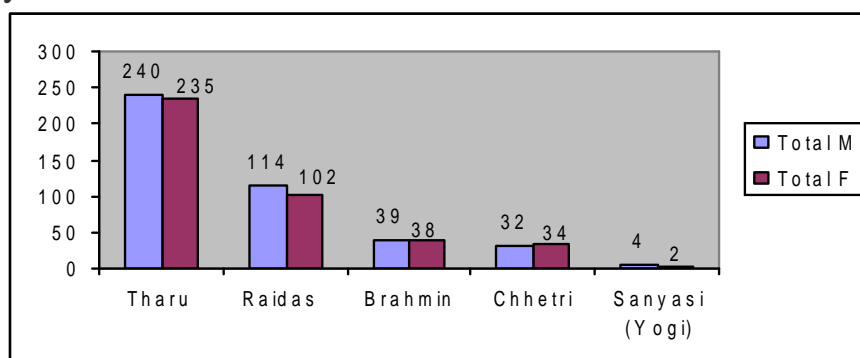
#### 4.4.2 AGE /SEX COMPOSITION OF THE STUDY AREA.

**Table No. 12**  
**Age /Sex Composition of the study Area**

S. N.	Caste group	0-5 yrs.		6-14 yrs.		15-39 yrs		40-59 Yrs.		60 yrs		Total	
		M	F	M	F	M	F	M	F	M	F	M	F
1	Tharu	55	74	68	60	77	82	25	24	15	15	240	235
2	Chamar )	30	26	28	23	38	40	12	8	6	5	114	102
3	Brahmin	8	7	4	5	17	17	6	5	4	4	39	38
4	Chhetri	9	11	4	6	14	10	3	5	2	2	32	34
5	Sanyasi	1	0	1	1	1	0	1	1	0	0	4	2
Total		10	118	105	95	147	129	47	43	27	26	429	411
Percentage		24.0	28.71	24.47	23.12	34.27	31.31	10.96	10.46	6.30	6.32	100	100

Source : Field Survey,2008.

The above table 12 & below figure 8 are shows that the population of 0-5 years male 24%, female 28.71% and 6-14 years population of study area in Male is 24.4%, female 23.12% respectively. Like wise 15-39 years population Male is 34.27%, female 39.39%, age of 40-59 years population is male 10.96%, female 10.46% and more than 60 years population male is 6.30%, female 6.32% respectively.



**Figure No. 8**  
**Age /Sex Composition of the study Area**

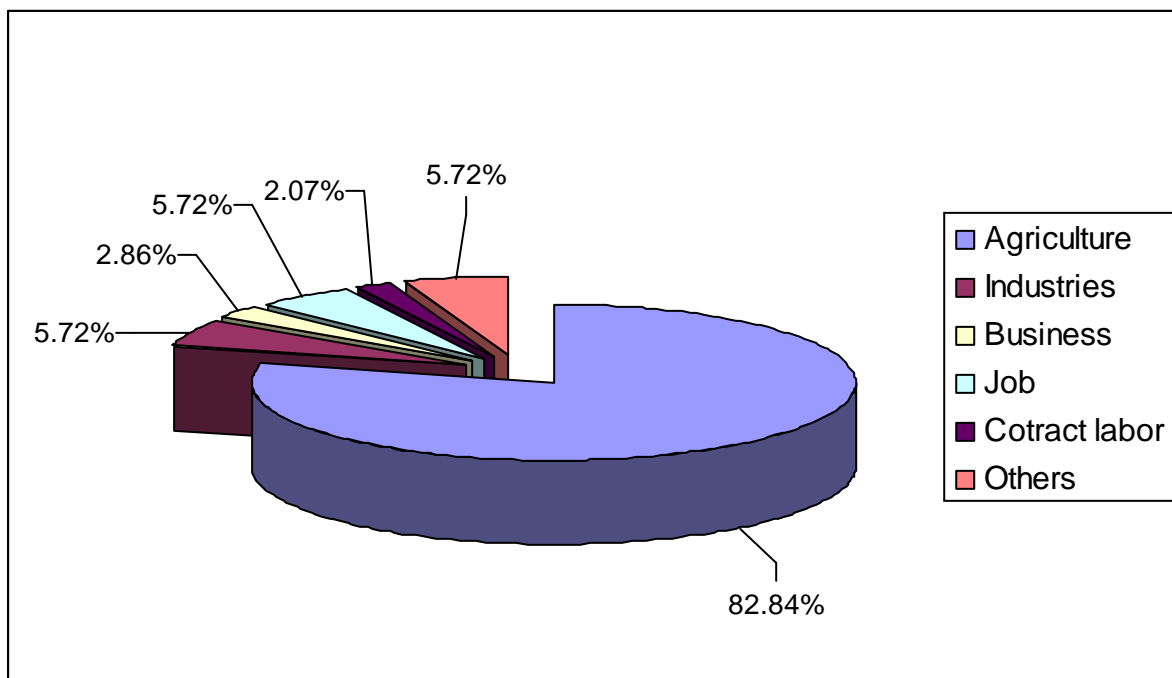
#### 4.5.3. RELIGION, LANGUAGE AND DIALECTS:

The study area is mono religious. Hinduism is the religion followed by different ethnic/cultural groups. However they follow their different cultural practices, they are mainly Hindus.

Generally Nepali language is the main language in the study area. However, Tharu and Chamar in this area use Nepali language as lingua franca despite their own native language / dialects in their household.

#### 4.4.4 . OCCUPATION:

An occupation is the principal means by which one earns a livelihood such as trade job business or vocation of an individual (wikipedia, 2006).



**Figure No. 9  
Occupation**

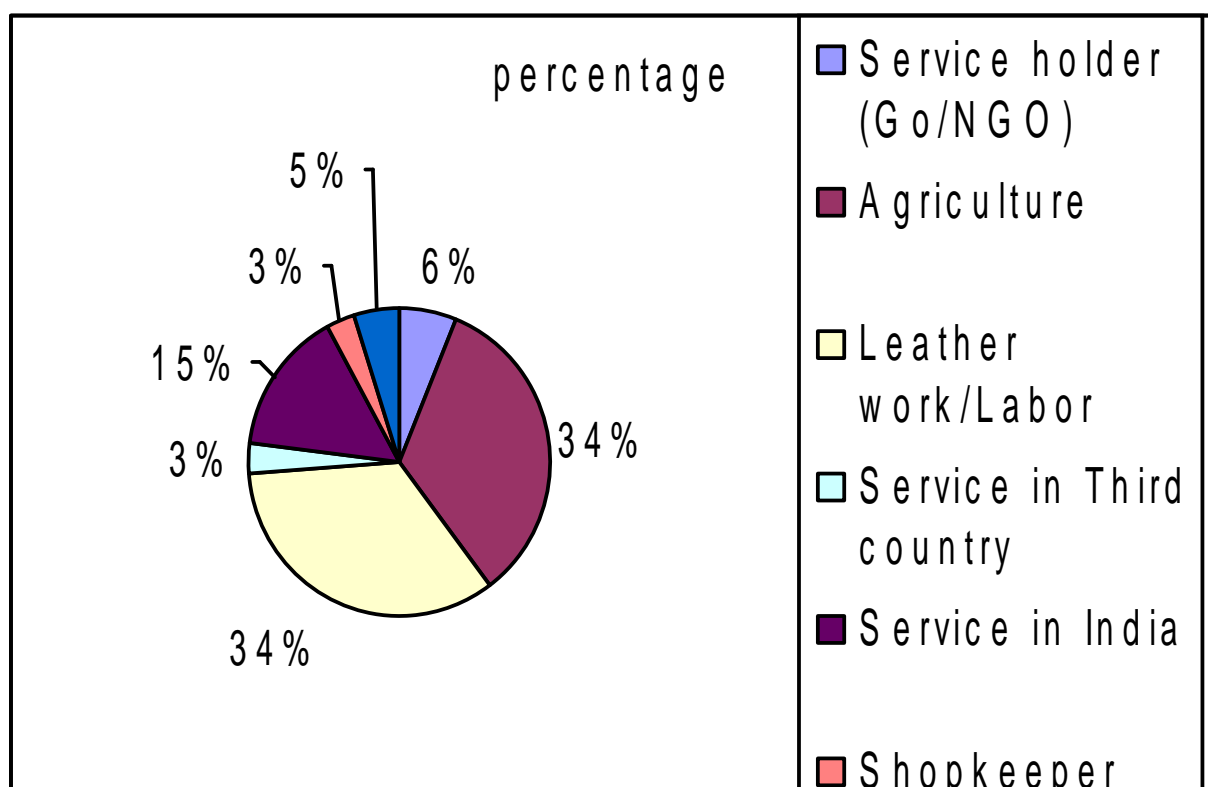
The major sources of livelihood of the people in Dang is agricultural of the total population, almost 82.84 percent them depend on agricultural and remaining are involved in industries (5.72%), business (2.86%), job (5.72%), contract labor (2.075) and others (5.72%), (Field survey 2007).

Agriculture is the major occupation of the study area. A vast majority of the people has to supplement in with either caste-based occupational work or wage labor or both.

**Table No. 13  
Occupational Status of Chamar in study area**

S.N.	Occupation	No. of household	Percentage	Remarks
1	Service holder (Go/NGO)	2	6	
2	Agriculture	12	34	
3	Leather work/Labor	12	33	
4	Service in Third country	1	3	
5	Service in India	5	15	
6	Shopkeeper	1	3	
7	Other	2	6	
<b>Total</b>		<b>35</b>	<b>100</b>	

Source : Field survey 2008.



**Figure No. 10**  
**Occupational Status of Chamar in study area**

The table no. 13 & figure no. 10 shows that the main occupation of Chamar is agriculture and labor. The same numbers of house holds (34%) are related to agriculture and labor. Only (3%) are working in third country. The same percentage are in shopkeeper and 14% are working in India and only 5% are of the Chamar house hold engaged in other occupation. Their side occupations are labor, house hold servant, poultry trade and some time working in leather work.



#### 4.5.5 EDUCATIONAL STATUS OF THE STUDY AREA.

Following table shows the educational status of the study area.

**Table no. 14**  
**Education situation in study area**

Caste group	illiterate		General Literate		Primary		Lower Secondary		Secondary		Higher		Total no. of population	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Brahamin	3	12	2	7	4	5	2	3	16	6	12	5	39	39
Percentage	7.69	34.58	5.26	18.42	10.26	13.56	5.12	7.88	41.03	15.79	30.77	13.15	100	100
Chhetri	4	10	9	7	6	6	5	4	6	6	2	1	32	34
Percentage	12.5	29.41	28.12	20.58	18.75	17.64	15.62	11.76	18.75	17.64	6.25	2.94	100	100
Tharu	101	151	75	39	34	30	18	12	10	2	2	1	240	235
Percentage	39.5	63.71	31.8	14.44	14.76	11.11	7.31	4.5	4.87	1.32	0.9	0.37	100	100
Sanyasi	0	2	1	0	3	0	0	0	0	0	0	0	4	2
Percentage	0	100	25	0	75	0	0	0	0	0	0	0	100	100
Chamar	45	74	35	14	25	10	7	2	2	2	0	0	114	102
Percentage	39.47	72.51	30.7	12.28	21.92	9.8	6.14	1.96	1.75	1.96	0	0	100	100
Total	153	249	122	67	72	51	32	21	34	16	16	7	429	411
Percentage	35.66	60.59	28.44	16.3	16.78	12.41	7.46	5.1	7.93	3.9	3.73	1.7	100	100

Source: Field Survey, 2008

Above table 14 shows that the educational status of study area is illiterate male are 35.66%, female 60.59% & general literate, male are 28.44%, female are 16.3% only. Similarly, in primary education male are 16.78%, female are 12.41% & in lower secondary level male are 7.46%, female are 5.1% respectively. likewise in secondary level male are 7.93%, female are 3.9% & in higher education male 3.73%, female are 1.7% respectively. only 2 person of male & 2 person of female are taking secondary level education in Chamar communities.

#### 4.6. ETHNOGRAPHIC BACKGROUND OF THE PEOPLE OF THE STUDY AREA:

Ethnography Is a scientific description of the different human races (Oxford Advance Learner's Dictionary, (A.P. Cowie 4th Edition pp140, 1993).

Ethnic of a national, racial or tribal group that has a common cultural tradition, ethnic minorities, groups, communities etc.

(Typical) of a particular cultural, group, ethnic cloths, foods, music, and an ethnic restaurant.

Before 1920, terai region along with Dang District was considered as the kala pani (Death valley) due to prevalence of deadly malaria disease. The settlement in the area had been avoided by the hill people because of the presence of the malaria. Only the terai ethnic group, Tharu existed mainly much

longer as they have developed strong natural immunity against malaria. Tharu are widely believed to have been the original settlers of the valley (Subedi, 1995: cited by Mishra: 1984). The history of inception of the hill people immigration into the valley, on the other hand, dates back to the late 1920s (Ibid).

The launching of Malaria eradication program in the late 1950s had encouraged a heavy migration of hill people to this area. Hence, with arrival of hill people who brought new culture and technology of intensive farming, trade and business have changed a lot in the nature of the entire socio-cultural and economic activity of the area.

Chamar originally came to Nepal from India many centuries ago. (Mehi to Mahakali, 1974). "Why they came to Nepal from India?" is a question of which, answer is not easy. But three key informants told the researcher that their forerunners had migrated towards Nepal because of a great starvation and there is high population of domestic animals and after death they are able to get death animal body and find easy to obtain raw leather for their own leather work occupation. Due to the hunger they were compelled to move from India.

Chamar firstly entered to Deukhuri from India. Then slowly they moved to Dang in search of food and work. They came here and worked as village watch men (Chaukidar). A Chamar feels happy if some one calls him Chaukidar even today.

In the search of work, they moved everywhere. They did not settle permanently at a place. They went where they could get work. They also did the leather work, which was their main traditional occupation. They used to cut and dry the skin of cow, ox, buffalo etc. and sold to India.

Around 1965, when the land reform was introduced, some effort on resettlement activity were introduced Chamar community was also settled in unregistered land. After, then, they started to cultivate the land. In other words, they began to engage in agriculture and started to settle more permanently at a place. The study area, where 35 families having 216 members together is a 2nd largest settlement of Chamar in Dang valley.

#### **4.7. CASTE HIERARCHY IN THE STUDY AREA.**

Caste hierarchy is quite unique in Hindu society of Nepal. In general, Nepalese society is based on caste hierarchy where people are divided into different caste groups. The caste structure of the society is characterized by hierarchy on system of subordination held together by relation of superiority and inferiority at the apex of which are Brahmins and at the lowest rank are the Shudras.

Under this caste system a large number of people in Nepal, that is about 10.16 percent of total population in Nepal (census 2001) are classified as untouchable or Shudra.

In the history of Nepal, King Jayasthiti Malla brought into practice the caste system which was virtually based on the occupation of the people in the name of social improvement. Even after him, the king like Ram Shah and Prithivi Narayan shah followed the same caste system. The old Civil code of Nepal promulgated by Surendra Bikram shah 1884 AD, stratified Nepali society into four groups : Tagadhari (Sacred thread wearing caste), Matwali (Liquor consuming caste), Pani Nachalne Chhoi Chhito Halnu Naparne Untouchable caste, from whom water can't be accepted but whose touch does not require aspiration of water and Pani Nachalne Chhoi Chhito Halnu Parne (Untouchable castes). The Chamar caste belongs to untouchable group. Among untouchables (Kami, Sarki, Damai, Gaine, Chamar and Badi), the Chamar are considered to be the second from the bottom. Chamar is ranked same as Sarki and above Badi.

Our caste system is characterized by social inequality and rigid system of astrictive hierarchy. The whole caste system is based on the principle of pollution and purity. This principle is the main rule of our society. The relationship between people and their behavior towards each other are governed by Hindu norms and values. Untouchables are the main characteristics of Hindu caste system.

Although the caste based discrimination has been legally abolished since 1963 with the promulgation of New Civil Code (Naya Muluki Ain), it still exists as an important reference point for all individuals and constitutes the fundamental social structure of Nepali society. Majority of the untouchables are accepting the discriminatory practice in rural are and they believe that it is god made. Traditional caste-based discrimination is the main factor responsible for the social and economical backwardness of the untouchable or other tribal communities in Nepal. They lag for behind the higher caste people.

As generally in Nepal, the caste of the study area is ranked according to a scale of ritual purity and pollution. The system of ranking draws heavily on ideas which are parts of village Hinduism. A symbolic basis for this system is the application of a localized version of Hindu concept of purity and pollution.

Brahmin rank highest in the system because they are the priestly caste as a member of high Varna is entitled to wear Janai (Scared thread). Which is at once a symbol of their ritual purity and a mark of their spiritual second birth.

Chhetris are next in hierarchy to Brahmin and are member of Chhetries or warier order of the Verna system; Chhetries are also entitled to wear the Janai. Yogis are next in caste hierarchy. They are not Janai wearer but they are touchable. They are saints. If someone of any caste likes to be devoted himself in God, he becomes a Yogi.

Tharus are lower in caste hierarchy than Chhetries. They are not allowed to wearied "Janai" but they are touchable caste. They are the member of "Vaishya" in the "Varna" system.

The Chamar are the lowest in caste order and rank in untouchable (Achhut). They are the member of Shudra in the Varna system. Chamar is one of the occupational castes of Shudra. The following table shows the caste/ ethnic group hierarchies in the study area.

**Table No. 15**  
**The hierarchy of caste in the study area.**

<b>Hierarchy</b>	<b>Caste</b>	<b>Caste occupation</b>	<b>Clean/untouchable</b>
1	Brahmin	Priest/white color job	Clean
2	Chhetri	Warier/white color job	Clean
3	Sanyasi	Saint	Clean
4	Tharu	Agriculture	Clean
5	Chamar	Leather work	Untouchable

Source: Field Survey, 2008.

The position of Tharu in this hierarchy system is some anomalous. According to the hierarchy system, member of this group occupy a position some what below Chhetris and Sanyasi but well above the untouchable castes. Brahmin is the highest in hierarchy system than Chhetri & Sanyasi.

**Table No. 16**  
**Infrastructure / physical facilities in Duruwa V.D.C**

<b>S.N.</b>	<b>Particulars</b>	<b>Numbers</b>
1	V.D.C. office	1
2	electricity facility	0
3	Telephone service (C.D.M.A.)	6
4	Road (Gravel) road from District headquarter	18 (K.M.)
5	Drinking water (facilities) Inar	30
6	Ilaka post office	1
7	Ilaka health post	1
8	Khola (Hapur/Chauwa)	2
9	Secondary School	1
10	Lower secondary school	0
11	Primary school	6
12	Traveling facilities (Bus service/Two times per day).	2

Source: Field Survey, 2008.

In the Duruwa VDC there is single VDC office & the source of communication service six telephone set (CDMA), one Ilaka health post, one Ilaka post office, one secondary school, six primary schools, Gravel road & two bus service available for traveling & transport facilities no availability managed of drinking water facilities but some wells are found in that study area in the source of drinking water. The electricity facility is not available in study area yet.

## UNIT - FIVE

### DATA ANALYSIS AND INTERPRETATION

This chapter consists of the main parts of the study. It tends to focus on the analysis and discussion of empirical data obtained from the field survey. Demographic features of the study area, Socio-cultural life and economy of the people are analyzed in detail. The interpretation to the facts are tried to relate with immediate socio-economic condition of the study area.

#### 5.1. DEMOGRAPHIC CHARACTERISTICS

##### 5.1.1. DISTRIBUTION OF SURVEYED POPULATION BY AGE AND SEX.

Instead of standard age grouping (0-5, 6-14, 15-39, 40-59, 60+), five aged groups have been broken down with 0-5 years being the non school going children, 6-14 school going age, 15-39 years the most active productive age, 40-59 years the less & non fertile but economically still active and the 60+ as dependent elderly people. The table no 12 of gives the age structure and sex composition of all caste/ethnic groups in the study area.

From the Census as shown in table no. 12 and 8, among the total population (840), there are 429 (51%) male and 411 (48.32%) females. The economically most active and potential age group (15-39) occupies the greatest portion of population, i.e. 276 out of 840 or about 32.85% of total population. Children since six years of age start to join household chorus. Their contribution specially to look after small children and domestic work. In really they become economically active since that age, though it is not recognized often. Regarding this fact, the large part of the population i.e. about 67.38% percent comes under this category. That is age between 6 to 59 years. In Chamar community, the number of age group 15-30 (32.86%) is the highest. The number of age group 60+ is very the smallest of all which is 6.30% only

421 (50.11% of the population are aged below 15, i.e. under the category of the children. There seem to be no significant difference between number of males and females.

#### 5.2. POPULATION DISTRIBUTION SITUATION OF NEPAL

##### 5.2.1. DEPENDENCY BURDEN:

The dependency ration is generally considered as a common demographic indicator use to measure the economic implication of the age structure.

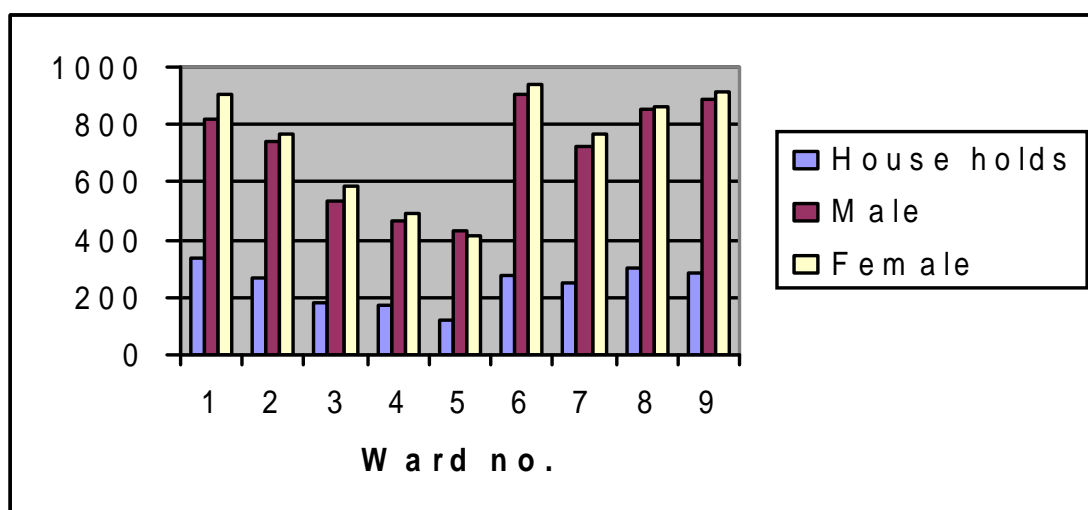
The population in the range (15-60, which is quite active for the study area) is considered to be earning members and those below fifteen and above sixty as the dependents. However, the populations considered as dependent also participate in household chorus and other activities outside the house, too. But the matter of fact is that they are not generally considered as the working manpower in term of economic sense.

Among the total population about 43.57% belong to 15-59 years of age. Thus, the majority of the population belongs to adult age group i.e. 15-60. On the whole, an important aspect of this scenario is that the burden of dependents on adult active members is small. Leaving other groups, in Chamar Community old dependency is very low, but child dependency is greater than old dependency.

**Table No. 17**  
**Ward wise population and house holds of Duruwa V.D.C.**

Ward No.	House holds	Male	Female	Total	Parentage
1	332	818	903	1721	13.23
2	267	741	764	1504	11.56
3	181	538	582	1120	8.61
4	174	463	494	957	7.36
5	124	429	411	840	6.46
6	280	901	936	1837	14.13
7	250	725	770	1505	11.57
8	299	857	864	1721	13.23
9	281	891	910	1801	13.85
<b>Total</b>	<b>2188</b>	<b>6372</b>	<b>6634</b>	<b>13006</b>	<b>100</b>

Source : CBS, 2001.



**Figure No. 11, Ward wise population and house holds of Duruwa V.D.C.**

The largest populations Duruwa at ward no 6 & 9 respectively. Like wise, lowest population can be found in ward no 4 & 5 respectively. There are 2188 house hold & total population of Duruwa is 13006 only. The population of Duruwa is male 6372 (49.0%), Female 6634 (51.00%) respectively. The highest population in ward as 6 i.e. 1837 (14.13%), 2nd highest population is ward no 9 i.e. 1801 (13.85%) & the lowest population settled in ward no. 5 i.e. 840 (6.46%) only.

### **5.2.2 HOUSE SIZE AND STRUCTURE:**

The average family size of Chamar is 6.17 which is greater than the national average of 5.54 only. It is so, because the trend of nuclear family system is very common in the Chamar community. Most of the families are nuclear. Only households among 35 are joint families.

## **5.3. SOCIO-CULTURAL LIFE OF CHAMAR:**

### **5.3.1. A LEGEND ABOUT THEIR ORIGIN:**

During the field work, the researcher heard an interesting tale about the origin of Chamar. All the three key informants told him this tale.

"Once upon a time, five brothers of Brahmin (Panch Pandab or five priests) went to pilgrim. They had taken all the things required for the journey. They had rice and pulse to cook and clothes to sleep.

One day, they had to walk through a jungle. The jungle was big and they had to manage their breakfast in the jungle. They looked for water but could not get. At last they saw a pond. They decided to use the water of the pond but there was a carcass of cow. They decided to throw the carcass and to use the water for cooking. The youngest brother was told to throw the carcass to a long distance.

When the youngest brother came back throwing the carcass, he then told to take some firewood to cook. He too, took some firewood. After then, the elder brothers told him to take a bath. He also went to take bath. During the time of his bathing the elder brothers cooked and ate their break fast. When the youngest brother came, they told that he became Chamar since then, because he had touched the carcass of cow. They told him so and left him.

Hearing such unexpected thing, he became both sad and angry. He promised not to eat the things touched by any caste. In anger, he started to eat the carcass of cow. Since then the descendants of the youngest brother became Chamar . The Chamar do not eat the food prepared by other caste.. But after 2046 the Chamar of the study area have stated to eat the meal prepared by all castes.



In the study area, all Chamar say that they are Chamar. In the question, what are your Thars? They say only Chamar. But two key informants told that there are five Thars of Chamar i.e. Purbiya, Pashchima, Dakar, Shake & Deora.

In India, there are nine "Tharas" or alternative names of Chamar. Among the alternative names assumed by this caste group figure not only Ramdasia, Satnami and Chamar but also Rohit, Rohidas, Rabidas, Ruidas, Ramnami, and Rishi (Ghurye: 1969).

### **5.3.2. FAMILY:**

The Roman word "Famalus" meaning a servant.

- Family is a group defined by a sex relationship sufficiently precise and enduring to provide for the procreation and up bringing of children (MacIver).
- Family is a more or less durable association of husband & wife with or without children or of a man or woman alone. (Nimkoff).
- Family is the biological social unit composed up husband, wife & children. (Elliott & Merrill).
- Family is a group of two or more persons related by blood, marring or adoption & residing together; all such persons are considered members of one family. (ABS).

Family is a universal institution. It is found in every society. It fulfills emotional and physical needs of its members. It is a biological unit marriage. It usually begins when the partners marry because marriage is the basis of family.

The family system is divided into three category; nuclear, joint and extended. In a nuclear family, there is a man his wife who lived together with or without their unmarried off springs.

But there can not be found completely nuclear type of family system in Nepali society as in European society. No baby can live separately in all respects from his parent's. It is only nuclear is matters of separate residence.

Another type of family is joint one where married brother and their wives live together with or without their children. And extended family system is that one where two or more nuclear families live under a single roof sharing common property, common residence and common kitchen.

It is generally believed that majority of families in Nepal are joint in nature. It is also because agriculture demands many labors during seeding and harvesting period. And the head of the family, who is usually the father, exercises control over the family members and family property.

In the Chamar society, it is found that they are patrilineal families. Their descendants are traced through the line of father i.e. to sons and not the mother.

Like other patrilineal society, the male Chamar is the functional head of the family and outer activities. After the death of the family head, his position is taken by his eldest son.

In Chamar society, family property is commonly shared and managed. When the family breaks up, the property is equally divided among brothers. There is no any rigid rule of family separation. According to respondent the causes for the break down of he joint family are many: conflict between two brothers, conflict between a mother in-law and daughter-in-laws conflict among brother's wives etc.

While asked about the main reason of family separation, most of the respondent's response is simple, that is they want to live with the income which they earn, It means that because of the lack of sufficient income sources, physical labor and skill of person are the major means for livelihood. So, after marriage a person wants to live separately from his parent.

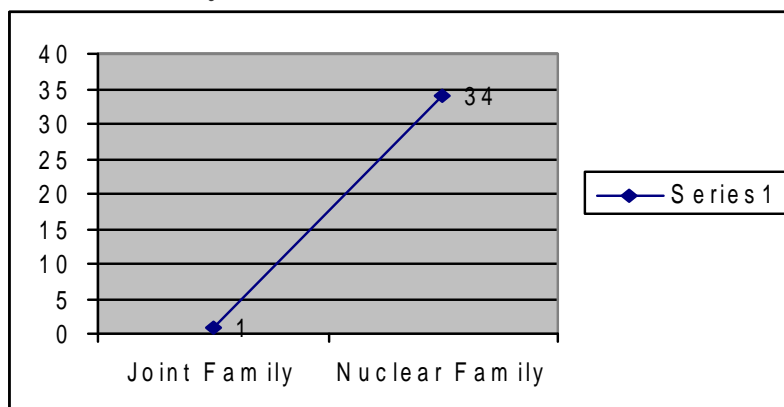
**5.3.2.1. Distribution of Total Chamar Population According to Family Type.**

Among the total 35 of the Chamar households in the study area, Basically two types of family nuclear and joint - system have been found from observation. The family type of Chamar is shown in the table no 15 below.

**Table No. 18**  
**Distribution of Chamar Population According to the Family System.**

	<b>Joint Family</b>	<b>Nuclear Family</b>	<b>Total</b>
No. of HHs	1	34	35
Percent	2.86	97.14	100

Source : Field Survey, 2007.



**Figure No.10 Distribution of Chamar Population According to the Family System.**

Above table & figure shows that out of 35 family 1 (2.86%) are joint and 34 (97.14%) are nuclear. It shows that the joint family system is undergoing

change gradually. The Chamar community at the study area prefers to live in nuclear family.

### **5.3.3. MARRIAGE:**

Marriage is an institution which admits men and women to family life.

"Marriage is the approved social pattern where by two or more persons establish a family" (Horton Hunt).

Marriage as the more or less durable connection between male & female, lasting beyond the mere act of propagation till often the birth of offspring" (Edmund westermark).

Marriage is socially recognized institution for having legitimate sexual relationship between a man and a woman for the protection, upbringing maintenance and socialization of the children through establishing a family. It is a strong institution in Hindu society and perhaps every other society. According to social rules and regulations and their belief system, types and forms of marriage varies widely. In the Chamar society, especially three types of marriage systems are in practice.

1. Magi Bibah (Arrange marriage)
2. Man Khusi Bibah or Bhagi Bibah (Love marriage)
3. Jari Bibah (Payment of Compensation)

#### **5.3.3.1. *Magi Bibah (Arrange Marriage/Traditional Type of Marriage)***

In the traditional marriage system among Chamar, the initiative is always supposed to take place form the bridegroom's side. When a boy attains full age for marriage, his father and some relatives look for a suitable bride for him. A mediator, called Karabari from the boy's side goes to request for the hand of the girl for the prospective groom. In the beginning the Karabari goes to the girl's home taking some Raksi (home made liquor) and then commences dialogue with the girl's parents. This is called Kalle Karana (to put marriage proposal). If girl's gardens are in the mood to accept the proposal, the Raksi taken by Karobari is drunk by girl's side. But if they are not in the mood to accept the proposal the Raksi is not drunk. After the Kalle Karana is performed positively, the date of next meeting (engagement) is fixed.

For the second time, the mediator and some respected persons of the community, including boy's father visit girl's home taking some Raksi and fruits. Respected persons from both sides, including boy's father & girl's father sit and pour the Raksi taken by boy's side to all them into bowls. In the girl's father's and boy's father's bowls, a coin of copper is put. The girl's father stands and comes toward boy's father and putting a hand on head and bending announces Aapan ka Betak Lag Hamar Beti Dediyan (I give my daughter to

your son). After then all drink Raksi and the fruits taken by boy's side is given to girl's mother. At the day, the date of marriage is fixed.

When the date for marriage is fixed, the bride and groom both are not allowed to work. They are kept safely. The paste of turmeric is plastered on bride & groom's body by their women relatives. It is called Bukuwa Lagaune.

On the fixed day of wedding, the Janti moves towards bride's house generally at the evening time. At the time the Janti play their traditional band called Chamare Baja. On this occasion various happy and sweet songs are sung. They also dance happily. Before reaching bride's house, the participants of the procession are welcomed by the family of bride. It is called Barat Parasne.

After the welcome, the Janti take meal. The meal is given by bride's side. Pig's meat and other delicious things are given. The meal's standard depends on the economic condition of bride's parent.

At the time of Lagan (a special movement for wedding, which is fixed by the priest), the worship is perform as Brahmins and Chhetris. The bride's parents and relative was foots of bride and groom's. They give different things as dowry (Dahej). The gift's quality depends on the economic condition of bride's parent. After then the bride groom put Sindur (Vermilion Power) on the bride's forehead. The "Sindur putting" is not seen by bride's parents and relatives.

Another day the Janti returns bride grooms house with new bride. On this happy occasion in the groom's house, all their kins and neighbors are invited to a feast of Jand, Raksi, meat, rice and other items. Pigs are slaughtered for feast.

From the above process it appears that such type of marriage is more expensive for them. Therefore, most of the parents prefer love marriage or elopement marriage for their children. Because they explained that they do not have enough money to meet marriage expenditure.

#### **5.3.3.2. *Man Khusi Bibah (Love Marriage):***

This is another type of marriage system prevailing in the Chamar community. It was not a common and not found before. Only at presents, the young girls and boys are practicing love marriage. Such type of marriage takes place when both the girl and boy like each-other. It mainly found among the Chamar who can not afford former or traditional type of marriage. A feast to the community may be offered in this type of marriage.

In Chamar society the status of a woman who becomes a wife by elopement, is in no way diminished today. But is used to be at past. Still at

present, such type of marriage is not considered as a good one, although it is acceptable by the society and children can inherit their father's property. But in real, this type of marriage is practicing more than traditional type of marriage.

#### **5.3.3.3. *Jari Bibah:***

The Chamar society practices and accepts polygamy one after another or simultaneously. A woman can marry with multiple husbands but at different times. It seems that there is no social barrier for such practices. Nevertheless, many married couple- especially young girls and boys -might change their spouses. Such changes of spouses occur when one of them dislikes the existing spouses. The causes for disliking can be various. A man can marry another woman if he dislikes his first wife and keeps more than one wife. But if woman dislikes her first husband, she elopes with other man. Her previous husband can not compel her to live with him rather he can claim an expenditure he made while marrying her, from her new husband. This cost paid by a man to his wife's previous husband, is called Jari, Such practice exists even today. The cost of Jari may comprise pigs, goats, sheep and cash.

Now days, though the term Jari itself is not used in legal term, give and take is considered as the compensation for the expenditure of the first husband. The amount of such Jari or compensation is determined by the respected persons of the community or by neighboring community. Therefore, there are no fixed rules for it. It depends upon the whim of decision makers who belong to the dominant sect of people of the community.

#### **5.3.3.4. *Inter - Caste Marriage:***

In the past a Chamar girl and boy both had to marry with his/her caste. It means that they were caste endogamy. The elder persons have the conservation in caste barrier rules even today.

In the past, if someone married with other caste person, he would be out of the caste. Water and other things touched by him was not accepted by others. If the rule breaker wanted to enter in the caste, he had to be whipped and also he had to pay some money, decided by the community members, as the compensation.

Now days, especially after 2046, the situation has changed a lot. Education, mass communication state law, close interaction with other caste people etc. are playing a vital role in minimizing the caste based discrimination.

In Chamar society, there is increasing trend in favor of the inter-caste marriage from older to younger generation. From the in-depth observation, it

was found that there were five Chamar boys who had got marriage with Kami girls and one had got marriage with sanyasi girls and one had got marriage with Sarki girl. But no one of other castes had got marriage with the girl of Chamars.

#### **5.3.3.5. Divorce/Separation:**

According to the Hindu Sanskar, the marriage is sacrament and sacred union. It does not dissolve easily. The man and his wife are supposed to be found to each other even after the death of either of them. Therefore, whatever the situation exists, they have to comprise and readjust with each other. But now a day this view has been undergoing change.

When there is no good relationship between wife and husband, they got divorce. Although social opinion is against the divorce, it continues to exist in every society.

In Brahmin's and Chhetri's family, the social status of a divorced woman is not good. She is considered as a bad woman.

Marriage bound in Chamar family can be dissolved in two ways, first by resorting to regular divorce procedure and secondary wife's running away with her lover. Under the system of formal divorce, both the parties mutually agree to break the marriage bounds by signing the divorce papers called Chhod Pattra. But none of the parties can affect a divorce by his or her own unilateral decision. But the second method gives enough liberty to the woman to dissolve marriage. A woman, when dissatisfied with her husband, picks up a new lover and runs away to live with him. This method is more prevalent among Chamar.

#### **5.3.3.6. Remarriage of Woman:**

In the past remarriage of a woman did not consider as a good. But in untouchable castes, it was existing since a long time. In Chamar society is not allowed in the past, but now it is being practiced. Today if a Chamar woman's husband leaves her or dies, she can get marriage with another man. But the social status of the remarried woman is not better than once married woman. Similarly, widow marriage is also being practiced, although it is not considered as a good one.

## **5.4. RITES OF PASSAGE OF CHAMARS:**

Every body's life passes through different stages in different periods. In every stage, they perform different ritual ceremonies. Rites of birth, marriage (which is already mentioned) and death are the main rites of passage in Hinduism and these are called Sanskar. The word Sanskar means religious pacificator rites and ceremonies for sanctifying the body, mind and intellect of an individual so that he may become a full-fledged member of the community. These Sanskars also create an awareness of social status and privileges of the individual.

The styles of the performance of rites of passage are different in every society. Therefore, their ways of performing rituals and some elaborate of these rituals and institutions are necessary to know how these are helpful in the substance of the society. And on the other hand it should be necessary to know to what extent are they preserving or changing their traditional rituals, which are maintaining the social structure of a society. The Chamar are also found performing these Sanskars according to their own culture.

### **5.4.1. BIRTH RITE:-**

Birth is the universal fact of human life, when a man and a woman get married, they are socially permitted to have sexual relations, After the conjugal life, they give birth to children and their social life start.

Among Chamar, when the member of the family know that one has become pregnant they begin to prepare for the day of delivery. They start to collect more chickens for feeding to the mother after delivery. During pregnancy, no special care of the mother is taken. With regard to food there are not set rules. The pregnant woman is required to eat enough rice, but because of poverty, they could not get special type of diet.

In matter of sexual intercourse, no ritual restriction exists during the period of pregnancy. According to key informants a man may continue to cohabit with his wife till the delivery time. But there are some restrictions against the woman touching a dead body, walking alone at night etc.

During the time of delivery, they take help of a woman called sudeni, (a local old woman, who knows some things about delivery, but not about special health care). Who gives birth to a baby is called Sutkeri and her family and clan members observe birth pollution for 12 days. But sometimes they observe only for 10 or 12 days. In Chamar society, the birth of a son is often higher than a daughter.

#### **5.4.2. CHHAITI (SIXTH DAY CEREMONY):**

Chhaiti is performed in all the Parbatiya societies. The Chamar also perform this ceremony. If the baby is the first son, Chhaiti is performed on the sixth day after the birth of the child. This ritual is performed believing. God writes the fate of the child on that day. During this burning lamp, a pen and a copy are kept near the bed of the baby.

On this occasion, a grand party is organized. And the villages (from their own caste groups) and kin groups are invited to see the face of the baby. All participators give blessing and good wished to the father of the newly born son and in return a party with sufficient local beer and local wine is given.

#### **5.4.3. NOWRAN (NAME GIVING CEREMONY):**

On the twelfth day, sometimes tenth or eleventh day after the birth of the baby, the name giving ceremony is celebrated, this is called Nwaran. The purification from birth pollution is also done on the same day. The name of newly born baby is given by a Brahmin and the purification work (worship) is also done by a Brahmin, in Chamar society. But in Manoharpur the study area, no Brahmin goes to a Chamar's house for worshipping, so they do this work by themselves.

Soon Pani (Gold touched water), Jau (barley), and Til (black sesame) are the main items used in this purification ritual. The Soon Pani is sprinkled in all corners of the houses and on the body of the family members. This is done by the head of the house or nephew or son-in-law. On this occasion they invite their relatives to a feast of jand, Raksi, rice, pulse and meat.

On this occasion, the newly born baby's toe is sink in the blood of pig. This is done because the evil eye can't touch the baby, if it is done.

#### **5.4.4. BHAT KHUWAI (FIRST FOOD EATING CEREMONY) :**

It is the ceremony of initiation of grain or solid food giving the child to eat for the first time. It is done, when a child is a boy and becomes six months. Old and if the baby is girl, the ceremony is preformed at the age of five months. The first rice eating ceremony is called Bhat Khuwai.

On this ritual, the baby is well dressed in new clothes and is kept tidy. One Mana (1/2 Kg.) rice and other good and tasty things are cooked in separate utensils for the baby. A Kanya (a virgin girl) feeds the baby at first. Then that proceeds with others feeding the baby. At that time, various gifts and new cloths are presented to the child from relatives. But this is performed by only the rich Chamar.



## **5.5. KINSHIP:**

Kinship is the social recognition & expression of genealogical relationship both consanguine & a final kinship systems may be include socially recognized relationship based on supposed as well actual genealogical ties. (E B Taylor)

In all societies people bound together in groups by various kinds of bonds. The most universal the most basic of these bonds is human drive and is called kinship. (D.N. Majumdar).

Kinship is defined as the connection or relationship between persons by blood or marriage. Kinship related by blood is called consanguine and kinship relation (for e.g.: father, son relation) and when the kin are related by marriage or by affinal relationship is called affinal (for e.g.: husband, wife relationship). (Tika and Sajal Bhatrai, 2004).

Chamar have different kinship system same as Hindus people i.e. father, mother, elder brother, elder sister, sisters, nephew, cousin, father-in-law, mother-in-law, sister-in-law, brother-in-law, son, daughter, grandfather, grandmother etc. same as other caste. They related to other caste of people by social kinship which create unite of each other and maintain social control and peace full society.

## **5.6. FESTIVALS:**

Festival is the occasion celebrate different social group by different method, practices of own ritual. A day or time of religions or other celebration series of Performances of music, drama films etc given periodically (oxford learner dictionary).

Nepalese people celebrate various festivals according to their culture and tradition. Such as, they worship various gods and goodness, and enjoy themselves by eating, drinking & dancing. So it can be said that Nepalese people know ho to live in pleasure. The festivals which Nepalese people celebrate are associated with one or the other of the divinities; held sacred either in the Hindu or Buddhist theology.

Chamar of Manoharpur celebrate festivals as other Hindus like Dashain, Tihar, Tij and Maghe Sakranti are main festivals of Chamar of the study area. The way of their celebrating is given briefly as below.

### **5.6.1. DASHAIN:**

Dashain is the one of the greatest festival of Hindus. Chamar people also celebrate it with great respect.

Dashain is celebrated for two weeks, which is performed with different kinds of religious task. In preparation of Dashain, every house is ceremonially cleaned with cowdung, decorated, painted and freshed for the visitation of goddess Durga and long awaited return of distant and nearby family members.

The first day of Dashain is called Ghatasthapana (Which means the established of the holy water vessel) where the Kalas representing goddess Durga placed on the purify area. They put Jamara (barley shedding meant for the worship of Vijaya Dashimi) on the Tapari (leaf Plate). The Kalas is worshipped through Dashain, i.e. nine days, with sprinkling of holy water.

The seventh day is called Saptami or Phoolpati. It is an important day of Dashain. Eight day is Maha Astami. On the day, slaughter of the goat, he buffalo, cock pumpkin are given to the goddess Durga at the temple of Durga. The other day is called Maha Navami. The most important day is tenth day which is called Dashain or Tika. It is also called Vijaya Dashami. On this day elder person give Tika (coloured rie grain) on the forehead of younger and give blessing.

Since the day Chamar go to take Tika from their respected relatives for five days. Delicious foods, well dresses are eaten and worn on this occasion.

Chamar belong to an untouchable caste so they Jand and Raksi on Dashain.

### **5.6.2. TIHAR:**

It is the second greatest festivals of Hindus Chamar, as other Hindus in Tihar which is also known Yama Panchak. This is celebrated for five days. Goddess of wealth, Laxmi, is worshipped on this festival, especially on the third day of Tihar which is known as Laxmi Pooja. On this day light is lit on every window, door, courtyard, and wall. It means to please Laxmi, who loves light.

On the five day of Tihar, crow, dog, cow, ox, and brother are worshipped. On the first day, rice, and other delicious food is given to crow. On the second day the dog is worshiped and given varieties of menu. On the third day, at morning, cow is worshipped and at night goddess Laxmi is worshipped. On the fourth day, ox is worshipped.

On the last day, which is called Bhai Tika (brother's worship by sister), sisters invite her elder/younger brothers to put Tika on their foreheads. The Tika includes red, yellow and blue color, which are put into leaves bowl (Dona). Sisters cook meal, rice, bread and other varieties of delicious food and give brothers. They give gifts of cash and things to his sister. They also drink Jand and Raksi, and enjoy playing card.

### **5.6.3. TEEJ:**

Unlike the Brahmin and Chhettri, and Chamar specially women celebrate the Tij festival. On this auspicious occasion, the Maiti (Married woman's parents) invites, the sisters and daughters at their home. Like wise the Brahmin and Chhetri Chamar woman also fast in Tij. They do not eat and drink variety of dishes. They enjoy singing and dancing into the public important places. They (women and child) play with swing.

Chamar are untouchable, so it may that higher caste people do not allow them to worship at the temple with them. So they do not worship with other caste women. They worship at their houses.

### **5.6.4. MAGHE SAKRANTI:**

The first day of Magh is celebrated as Maghe Sakranti. On the occasion, Maiti invited their sisters and daughters (married) at their home. Chamar cut pigs for meat. On this day they like to eat Khichari (A kind of dish made by the mixture of rice and pulse). The festival is celebrated as a belief of long life. Chamar drink Jand and Raksi on this occasion.

## **5.7. FOOD HABITS:**

Every society has its own food habits. Though the Chamar have no any distinct food habits, they usually take two principal meals. The first is taken at about ten O'clock and the second, after the sun set. There are in addition, two subsidiary meals which are known as mad. Though they prefer to eat rice but their food items may be any things (rice, maize, wheat etc.) Because their food items depend on what they get from their occupation. So they eat what they get from agriculture, labors and other occupation. The Chamar can not take (eat) rice, pulse and vegetable twice a day. Sometimes they only take salt and water mixed khole as vegetable. They also take pulse, some dry vegetables, potato etc. if they are able to collect. In the answer of the question "What is your most favorite meal? Many Chamar reply that they liked meat, rice and dal (pulse).

Chamar are non vegetarians. They cock and pigs for meat. As Bista (1996) says - "they eat any animal carcass expect for that of a dog, cat or horse", The Chamar of the study area eat beef. If a cow or ox dies, the Chamar eat meat

and sell its skin. They put the beef as dry meat and eat the dry beef at the time of vegetable shortage.

When their relatives or guests visit their home, rice and chicken are cooked. They even borrow rice from neighbors in such occasions. People feel ashamed if they have to serve maize or wheat.

Jand is widely used for Tiffin or Mad. Drinking Raksi and Jand in the evening and in rituals and festivals are also quite common among them. If some relatives visit a family, the family feels necessary to treat him nicely offering him Raksi. They use a large amount of grain for making Jand and Raksi.

### **5.8. DRESS AND ORNAMENTS:**

The Chamar of the study area do not wear traditional type of dresses. Patwardhan (1973) says about the dress and ornaments of Chamar of Rae pore "The dress of man is usually a single cloth, on and of which encircles their loins, and another their head, and the women wear little or no Jewelers".

According to the key informants, the traditional types of dresses of male Chamar are Kurta, (a type of shirt), Lungi or Dhoti (White cloth for wearing under the weast, but the cloth is not sewed). The Chamar women's traditional dresses are Choli and Lahnga (a traditional type of long escort). The women's traditional ornaments are silver or aluminum bengle earrings, Nathiya (a silver bengle wearing in nose), etc.

Now a day we can't see the tradition types of dresses and ornaments at the study area. Today, shirt, trouser and coat or weast coat is worn by old male Chamar and pant, shirt, T-shirt shoes are worn by young male Chamar Blouse, Dhoti, Maxi, Petikot are worn by married women and mini escorts, T-shirt, Maxi, Suruwal, Kurta are worn by unmarried girls. Because, the Chamar are very poor, the quality of clothes and ornaments are always low. Ornaments are as the other neighboring women wear. They wear ear rings, Phuli, Tilahari etc. Due to the poverty, the majority of the ornaments are made of brass, silver, aluminum and plastics.

### **5.9. EDUCATION:**

Education is the Third eye of the human. All things depending upon in education. At is also light of the human life. Education is one of the major components of socio-cultural & economic change in Nepal. Education is that basic factor for development which plays vital role, different types of manpower is produced by education & it is known as men's to change man's believes, values & their aspirations. (Vidyabhushan and et. all 1994) It is a process where by the social heritage of a group is passed on from generation to other. (Samuel Koenig).

Education is the study of to improve the social behavior. It is able to change, the knowledge, skill & attitude of a person. It is basic factor of human behavior & social change. (Bidhya Bhasan 1994).

Education is the transmission of knowledge to members of society. The knowledge, past on is in the form of Technical & cultural knowledge, Technical and social skill, as well as the norms & values of the Society. (Lawman N. 2004).

Education is an essential factor for accelerating the development of any community. If people are educated, their living standard also improves. Thus, education plays a vital role in developing knowledge and skill & attitude of the people.

In the past, the lower caste people did not send their children to school. Before the establishment of democracy in 1950, no lower caste people were given a chance to enter the school education. Therefore, the majority of the lower and depressed caste people are still far behind in the field of education.

Hence, the Chamar are also backward and depressed caste. They were also deprived of formal education before the promulgation of New Civil Code 1964. Even today, they lag behind in the field of higher education.

The table no: 11 shows that the educational status of the study area is various according to the caste. Brahmins are in the best position and Tharus are in the lowest position in literacy. Chhetris are in second position and Chamar are in fourth position.

The percent of total illiterates in Chamar community is 55.99% but the Tharus are fore word from them. Their illiteracy percent is 51.605% only. On the other hand Brahmins and Chhetri are in higher position. Illiterate Brahmins and Chhetris are 21.135% and 20.95 only.

Females are far behind from males in all castes. In the present study area there are Only 2 girls have passed SLC level & 4 in secondary classes yet. Only 2 Female & 7 male Chamar are in lower secondary. Most of the literate Chamar are in the rank of general literate, i.e. they only know to write their names and read slowly. (See the table no. 11).

The main cause of their illiteracy is their ignorance and poverty. Although primary education is free, they do not send their children to school because they are not aware towards education. They send their children to work for solving hand to mouth problem.

## 5.10. LANGUAGE:

Ideas requires language. Language is an institution. Language product not of own cause but of several factors. Language is not the creation of one person of one period but it is an institution, on which hundreds of generations & count less individual work's have worked. E.H. Sturtevant "A language is systems of arbitrary vocal symbols by which members of a social group co-operate & interact."

The language of Chamar at the study area is similar with Abadhi language. It is different from Nepali and Tharu languages.

Most of the Chamar of the study area know to speak their native language but they use Nepali language as lingua France. The young Chamar like to speak Nepali more than their won language. The Chamar who has done inter caste marriage, speak Nepali at the home, but the Chamar, who has not done inter caste marriage, speaks Chamar language in the house.

## 5.11. RELIGION:

- Religion is the belief in spiritual beings (E.B. Taylor)
- Religions has important role to minimize the social emanation. ( Malinowski)
- Religions is the believe symbols and practices which is based on the idea of the sacred and which unites believers in to a socio-religious community.
- A religion is unified system of belief and practices relative to sacred things. (Emile Durkheim)
- Religions is a monde of action as well as system of belief and sociological, phenomenon as well as a personal experience. (Malinowski)
- Religions provide pace of mind religious experience and promotes social solidarity, unity, identity, integrate, personality, welfare, social control, self importance, recreation, and it contributes to the stability and order of the society.
- Religions is attitude towards super human power (Ogborn)

Religion is a part of culture. Each and every society of the world does have its won religious tradition. The religion of very ethnic group is interwoven with their religious processes. Chamar are rigid in their religious belief. G.S. Ghurye (1969) says - "The Chamar of Bihar are more orthodox in the matter of religion than their Easter brethren, some of them having "advanced so far in the direction as to employ Maithil Brahmins for the worship of the regular Hindu Gods."

Although Chamar of Dang are rigid in the matter of religion, they are not as orthodox as Indian Chamar. As sheering (1974) says "Nearly the whole of the Chamar of Chhattisgarh are adherents of the Satnami religion, which was founded by Ghasi Dash, a Chamar, between the year 1820 and 1830. Satnami will not eat meat, or will they take water from any one not of their own caste. They drink no spirits."

Indian Chamar are following various branches of Hindu religion such as Satnami, Chamarism, but Nepali Chamar claim that they are Hindu and only follow Hinduism.

Chamar of the study area strongly say that they are Hindu. They worship Hindu Gods and Goddesses like Siva, Krishna, Ram, Vishnu, Durga, Laxmi, kali etc. They also worship their own Cull Devata (deities). They put Dhaja (Pieces of cloth) typing on the main pole of the house. It is put in upstairs'. They think that pleasure and misery are directly related with the religion.

## **5.12. MORTUARY OR DEATH RITES:**

When a person dies, the dead body is cremated in any selected area or the side of the river called Babai by sons and other close relatives. At that time, the dead body is tied with white cloth. All the relative and close neighbors participate in the funeral procession. If the dead person is old or adult, he/she is burned but if the dead person is a baby or child he/she is buried. The burning process of corpse initiated by his/her sons and some other relatives too, shave their head and by finishing the burning process all the participants of the funeral procession take both in the river.

Family member and clan members associated with deceased are also ritually polluted, and obtain from taking salt and mustard oil for 12 days. On the mother's death, sons do not take milk and on the father's death, sons do not take curd. No Pooja (Worship) or any such religious function can be performed during these days. Death pollution, in Chamar society is purified by a Brahmin, but at the study area, Brahmins do not go to Chamar house for any functions, so it is purified by son-in-law (Juwai) or nephew (Bhanja).

On the purification ceremony, the family gives a feast to the members who participated in funeral procession on that day. Married sister and daughter bring Raksi-Jand and meat from their own house and let them to drink and eat. Before eating the salt on that day, the purification is employed.

Gaunt (cow's urine) Soon Pani is the main items which are sprinkled and thrown into all corners of the house. Family members are also purified by sprinkling these things on their bodies.

Among Chamar, when parents die, a married daughter should not observe the death pollution. They taboo only salt for three days. When her husband dies, the wife should observe all the death rituals.

The higher caste people, such as Brahmins and Chhetris do not participate in funeral procession as they may be the neighbors.

### **5.13. CHANGES IN SOCIO-CULTURAL LIFE OF CHAMAR:**

- Social change only be defined as modification in ways of doing & thinking of people - (Jenson)
- "It may be defined as a new fashion for mode either modifying or replacing the old in the life of people or in the operation of a society." (H.T. Majamdar).
- "By Social change is meant only such attraction as occurred in Social organization, that in structures and functions of society. (Davis)

Change is universal fact, so socio-cultural life of Chamar is being changed gradually.

In the past, the Chamar used to live in joint family; but the joint family system is now being declined at the study area. Only 1 family out of 35 families lives in joint family. Rest of all i.e. 34 families live in nuclear family.

The cause of breaking joint family system is mainly economic. During the field work. It was asked them why they liked to live in nuclear family, they replied that they liked to live in nuclear family because they like to live with income which they earned. They do not like to give their income to others. Similarly marriage system is also changing. In the past, arrange marriage was in practice but now love marriage, and inter-caste marriage (with other untouchable castes) is being popular among Chamar. Because traditional type of arrange marriage in very expensive and they can't afford such type of marriage, love marriage is being popular.

Rites of Chamar are also changing today. Due to the poverty, they are leaving to celebrate Chhaiti. (Sixth day ceremony), Nawaran (name giving rite) is also not as in the past. The father or mothers himself of herself give name to the baby.



Mortuary or death rite is also changing. Now a day the Chamar of the study area prefer to bury rather than burning because burning is expensive there. Poor Chamar can't afford the wood for burning. Purification ceremony of death rite is being simple because of poverty.

Celebrating different festival is a character of Nepalese people. Chamar also celebrate different festivals, but he celebrating style is changing.

Now a day the Chamar of the study area are too much affected by the neighboring castes. They celebrate Dashain, Tihar and Tij like Brahmin and Chhetri. They prepare food and bred like Brahmin and Chhetri in Tihar and Dashain. In Tihar they also play Bhailo. Similarly they also were starting to celebrate Tharu festivals. They fast in Atwari and Krisnastami like tharus.

A food habit is also changing Chamar like to eat food as Brahmins and Chhetris. They now prepare dishes like Brahmins and Chhetris in different festivals. Young Chamar like to eat noodles, biscuits, momo etc. when they go the markets. Beef is not eaten by those who have done interests marriage.

Dressing pattern and ornaments are also changing. In real, more changes can be seen in dressing pattern in Chamar community of the study area. Almost, all Chamar do not wear their traditional dresses. It is very difficult to identify the Chamar both male and female at the study area, seeing their dresses. They now wear as Brahmins and Chhetris. Shirt, Paint, Coat, Jacket, Sweater, are popular among male Chamar Sari, Blouse, Swale, Petikot are popular among married females and Surwal Kurta, Shirt, T-shirt and Maxi are popular among unmarried females. But because of their poverty the quality of dresses is always low.

Ornaments are simple although they do not wear traditional types of ornaments. Female Chamar wear Tilahari, Mangalsutra, ring, ear ring, bindi, nail polish, cosmetic powder, beagles as ornaments. But because of their poverty. They are made of silver, aluminum & plastics. They wear cheap and low quality ornaments.

Educational status of Chamar is being changed at the study area. Many old Chamar are illiterate but school enrollment is increasing gradually. Girls are also sending to schools. Now, the parents like to send their children to School. There are three boarding schools in the neighboring village where 4 Chamar children read. They pay their fee by working at others houses.

Chamar like to speak Nepali more than their language. In the past they used to speak their own language. Because of increase of inter caste marriage and contact with other castes, they all know to speak Nepali language. Many

young Chamar speak Nepali at their own community. They think themselves more civilized when they speak Nepali.

Change in the study area can also be seen on the religion. Now their way of worshipping of gods and deities has become quite flexible. They do not follow their religion more rigidly.

Although they are still Hindu in religion, but changes can be seen in performance. Young Chamar are not interested in worship of gods and deities.

## **5.14. ECONOMIC AND TRADITIONAL LIFE OF CHAMAR**

### **5.14.1. TRADITIONAL OCCUPATION:**

It is already mentioned that traditionally speaking. Chamar are associated with their leather work and watch man as hereditary occupation. But the situation has changed a lot. Very few of the Chamar are related with their traditional occupation.

Many of the young Chamar hate the leather work. Very few of them like to do work but it is very difficult to get the work. Some Chamar still do the leather work but they are not taking it as the main occupation. They can't survive only by this work. Therefore, they are compelled to change their occupation.

The next occupation, the village watch man is also difficult to get. Therefore Chamar are changing their traditional occupation. Now they are interested towards agriculture.

### **5.14.2. AGRICULTURE:**

The main occupation of Nepalese is agriculture. Out of total 65.6% people are related to the agriculture (NPC, 2005). Like wise the other people of Nepal Chamar are also engaged in agriculture.

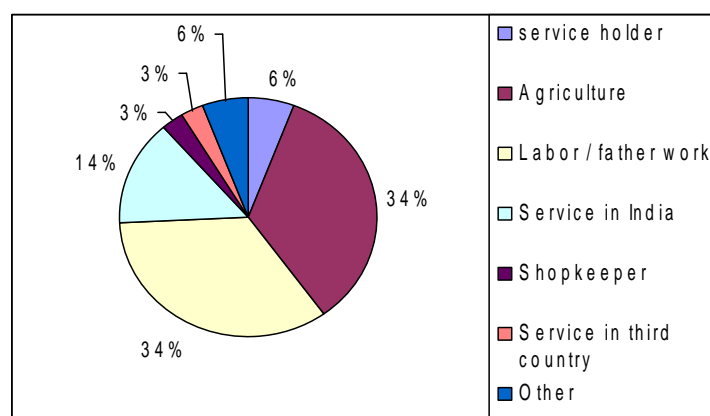
Though many Chamar have no their own land, they work in other's land. They take in rent and give half of the production to the land master.

In the study area, it is seen by the observation that the Chamar who are involving into agriculture are better in economic condition than the others.

**Table No. 19**  
**The occupational status of the Chamar.**

S.N.	Occupation	No of Household	Percentage (%)
1	service holder	2	6
2	Agriculture	12	34
3	Labor / father work	12	34
4	Service in India	5	14
5	Shopkeeper	1	3
6	Service in third country	1	3
7	Other	2	6
<b>Total</b>		<b>35</b>	<b>100</b>

Source: Field Survey, 2008.



**Figure No. 12, the occupational status of the Chamars.**

The above table 19 & figure 12 shows that the main occupations of Chamar are agriculture and labor. The same number of households i.e. 34% is related with agriculture and labor. Only 3% are taking shopkeeper and service in Third country & 14% in as their main occupation.

The most interesting matter is that few of the Chamar has taken their traditional occupation as the main occupation.

Although the table shows only about their main occupation, all Chamar do all kinds of woks as their side occupation. Their side occupations are labor, household servant, chicken tread etc. Only 8 Chamar of the study area sometimes work the leather work. But 6% Chamar of the area work as other work in village only 6% are enjoyed in G0/NGO services.

### 5.14.3. LAND HOLDING:

In an agrarian economy, the extent of ownership of land is the main indicator of relative economic status of people. The following table gives the land holding pattern of Chamar.

The above table shows that most of the Chamar are landless. Among 35 households, 15 households 42.86% are completely landless 15 households 42.86% among them are also landless but they have some unregistered land. Only 5 households 14.28% households of them have the land less than 5 kattha and 15 of them have less than 10 kattha. Similarly no households have less than 30 kattha.

During the observation it is found that the land which is with Chamar is unirrigated and low quality. Therefore the productivity is always low.

Thus, it appears that Chamar can't live on their own land. So they have to rent in the land with other caste people but they can't get the land in rent in sufficient amount by higher caste people because they are untouchable.

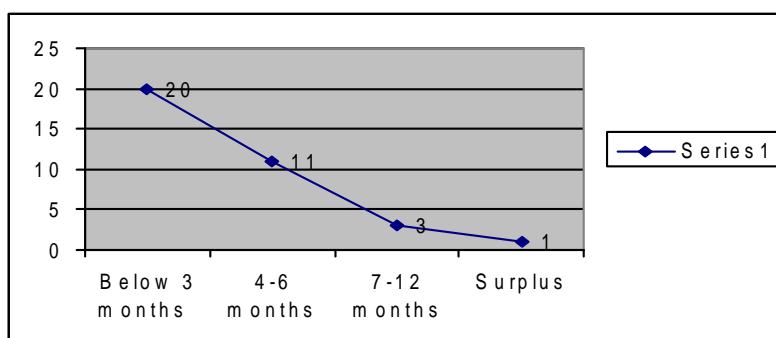
### 5.14.4. FOOD SUFFICIENCY:

Food sufficiency varies across ward, VDC s & Districts. It also varies from year to year as production is highly dependent on monsoon.

**Table No. 20**  
**Food Sufficiency**

	<b>Below 3 months</b>	<b>4-6 months</b>	<b>7-12 months</b>	<b>Surplus</b>	<b>Total</b>
NO	20	11	3	1	35
Percentage (%)	57.14	31.42	8.60	8.6	100

Source : Field Survey, 2008.



**Figure No. 13, Food Sufficiency**

The above table 20 & figure 13 shows that among the total household of Chamar 20 households 57.14% can only provide less than 3 months of their

food requirement from their own agriculture production. Out of 35 there are 11 households 31.42% who meet up to 4 to 6 months of their food requirement from own agriculture produce. There are 3 households 8.60% who can meet up to 7 to 12 months. Only 1 household 2.90% can surplus the agriculture produce and they can sell some of the production.

#### **5.14.5. LIVESTOCK:**

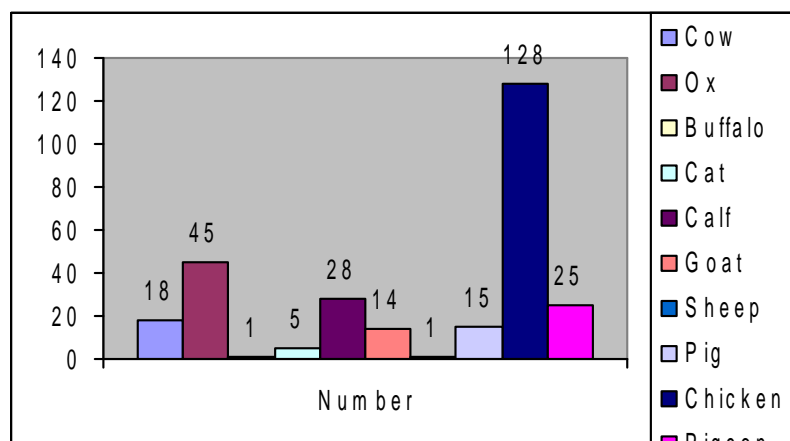
Livestock is also an important source of income of rural populace. It supports the farming's activity. It is also a source of protein for people. The importance of domestic animals is not limited only to economic aspects. Some animals are socio-culturally and religiously more important in Hindu society.

In Chamar society, they raise different types of domestic animals but in very few numbers. The number of domestic animals and birds is given in the table & figure.

**Table No. 21**  
**Live Stock Keeping in Chamar Society**

<b>S.N.</b>	<b>Live Stock</b>	<b>Number</b>
1	Cow	18
2	Ox	45
3	Buffalo	1
4	Cat	5
5	Calf	28
6	Goat	14
7	Sheep	1
8	Pig	15
9	Chicken	128
10	Pigeon	25
<b>Total</b>		<b>280</b>

Source: Field survey, 2008



**Figure No. 14**  
**Live Stock Keeping in Chamar Society**

The above table 21 & figure 14 shows that the number of livestock per household is limited. Eleven different types of domesticated animals are raised only for domestic consumption not for commercial purpose. Ox is raised for pouching land. Cow for cow dung and as a machine of producing local tractor (Ox).

The number of domestic animals is not great because, from the observation, it was found that there is no enough forest near by for cattle rising. Some respondents explained that for cattle raising the limited land holding is a severe constraint. It was also found that livestock product like milk and ghee will not be bought in market from untouchable people like them. So, Chamar do not like to raise domestic animals in large scale.

Thus, it appears that the animal husbandry in some extent is directly influenced by the limited landholding and their being untouchable caste.

#### **5.14.6. STATUS OF INDEBT NESS:**

**Table No. 22**  
**Agriculture/Business/Loan Status of Chamar Community.**

S.N.	Amount of Loan Rs.	No. of household	Percentage
1	<1000	0	0
2	1000 to 5000	6	17.15
3	6000 to 10000	0	0
4	11000 to 15000	0	0
5	16000 to 20000	0	0
6	Group Loan 120000	20	57.14
7	No. Loan	9	25.71
<b>Total</b>		<b>35</b>	<b>100</b>

Source: Field Survey, 2008.

The above table 22 shows that most of the Chamar are indebted. Only 9 households (i.e. 25.71%) are free from indebt ness. Six households (i.e.17.15%)

are indebted but the amount of loan is under Rs. 1000/- - 5,000/- A great number of Chamar i.e. 57.14% are indebted Rs. 1, 20, 000 only.

During the field study, it has asked that what were the sources of loan ? and what were the rates of interest? The sources were Small Farmer Development Project (Sana Kisan Vikas Aayojana) and local Brahmins and Chhetris. The local loan was very high rate of interest i.e. 36% to 60%. But the SFDA'S rate was 16% to 18%. Also they get loan from Local Development Fund in amount of 120000/- at 24% for part payment.

Most of the Chamars has taken the loan for purchasing oxen, goat and poultry, food and clothes. There is single women group is functional that has taken loan from Local Development Fund, District Development Office, Dang, Loan for agriculture, livestock keeping and small business.

### **5.15. CHANGES IN ECONOMIC AND TRADITIONAL LIFE OF CHAMAR:**

Change is the law of nature. The whole human society is dynamic. So it can be said that economic and traditional life of Chamar is also changing under the frame of change in their society.

The traditional occupation of Chamar can not be found at the study area today. A lot of changes have come. More Chamar i.e. 34.28% have engaged in agriculture and the same numbers are in living on labor or lather work.

#### **5.15.1. THE CAUSES OF DECLINE OF TRADITIONAL OCCUPATION OF CHAMAR:**

Traditionally Chamar are leather worker. When they entered into Nepal they also started to work as village watch man. So all the respondents of the study area told that their traditional occupations are leather work and village watchman.

As Sarkis of Hill, Chamar are leather worker. In the past they used to make shoes and sell them with other people. There was patron-client relationship (Bista Pratha) between Chamar or Sarkis and other caste groups. But the development of transport and industries, people started to use the shoes produced by industries. People left to use shows made by Chamar and gradually Chamar also forget to make shoes. Thus they were completed to shift away from their traditional occupation. As Blaikie, et.al say (1980).

"A second example of decline in leather-working, an occupational previously some of the most under privileged and poorest households.

Shoemaking and leather working are now generally declining as mass manufactured footwear penetrates the Region; only in a few of the largest urban area can a few shoemakers find a precarious foothold making "modern" black shoes for the wealthier town folk (particularly for those in government service) using important leather and local cured hides. The majority of Sarkis - the original caste name for the shoemakers and leather workers - no longer follow their traditional occupation; most work in the urban area as manual laborers and porters in jobs where their "untouchables" possess fewest problems for their employers."

Like above mentioned situation might have forced Chamar to leave their traditional work.

Other their traditional work - village watchman is also declining because they can't get chance to work as village watchman. In the past, a land lord used to occupy a great amount of land, but now the amount of land lord used to occupy a great amount of land, but now the amount of land is reducing because of different causes such as land reform programmer, increase of population etc. and thus the land master himself watches his land. In this way this work also became scarce for Chamar. Therefore they are moving towards agriculture, labor, chicken tread and other works.

Now a day there is no any type of patron-client relationship between Chamar and other caste groups at the study area.

#### **5.16. RELATION OF CHAMARS WITH OTHER CASTE PEOPLE:**

According to Hindu caste system, the Chamar caste belongs to untouchables. So they can not get all social opportunities in the Hindu society. None of the clean castes will get food or water from them and will avoid physical contact where possible. But the constitution of 1963 and 1990 theoretically forbade caste based discrimination in Nepal.

However, there can be found a satisfactory relationship between Chamar and castes. In the past, Chamar were hired as the village watchman. A Chamar was hired for a village and he had to watch the farm of the villagers. Such type of relation between Chamar and other castes can be found in some parts of Dang.

Similarly, they play band in wedding party. Their band playing and dancing is attractive and people hired them to play their band.



Now a day, Chamar are leaving their traditional leather work. They are moving towards farming. So, many people give their land in rent to Chamar. They also work as labor in the farm. So the other caste people have necessarily come to close contact with the Chamar for various reasons.

In the democratic system a single vote is also valuable for election. So many political parties are in close contact with the Chamar. In this way, the relation is being nearer and nearer with other caste people.

Similarly, at the study area, Chamar children are working at Brahmins and Chhetris houses as house servant.

### **5.17. SOCIAL STATUS OF CHAMARS IN SOCIETY:**

Chamar Community belongs to Hindu religion. But they are untouchable. The higher caste people do not take food and water from them.

In the study area Chamar live in now small clusters. The clusters are in a distance from other castes people's clusters. The discrimination can be seen in different fields. The well is not used for drinking water by Chamar and other people at a same time.

But after 1990, & 2006 the situation has changed a lot. The feeling of untouchable among young generation is being limited. (Decreased). During the interview, some Chamar told that some young boys of Chhetris, and Thakuris of neighboring village come to their house and drink Jand and Raksi. They also eat chicken meat made by their hands.

In the study area, it is commonly seen that the Chamar and other castes people sitting together and playing cards.

Although, the position of Chamar in caste hierarchy is still low, the feeling of unsociability is not rigid as it was in the past. Therefore it can be said that the social status of Chamar in the society is gradually improving.

### **5.18. CONTEMPORARY ADAPTATION PROBLEMS OF CHAMAR:**

Feeling of untouchables is not as rigid as it was in the past in the society, but Raids Chamars are still facing adaptation problems. First of all they are Sudra and their traditional occupation is leather work, which is known as the dirty work. They eat beef although they do not kill cow. They worship cow on the Tihar on one hand and on the other hand, they eat the meat of dead cow. So

their behavior is odd. Other caste people hate because of this behavior. Other people curse them saying 'Dangra' which means "dead body of animals".

In the Chamar community "quarreling" among themselves is very common. One can easily see their quarrel if he visits their settlement even for two or three days. During the field work, this researcher also observed their quarrels many times. Once the researcher saw a Chamar woman who was admitted to the hospital because her husband bit her badly drinking wine. For such type of quarreling behavior other caste. People hate them. In the study area, if some children quarrel, the elder person wills advice those saying Chamar Jasto Nagar (don't do as Chamar).

In this way, other caste people do not like to give them equal status as themselves. Therefore "adaptation" is being difficult for them in the society. Good education and awareness generating programmers are very essential for them and drinking water, electricity, irrigation facility, & unregistered land should be registered by Government. They need to technical & practical awareness for the improvement of their knowledge, skill & attitude for productive activities which helps to increase their quality of life & make sure self stand of the Chamar people.

## **CHAPTER-SIX**

### **SUMMARY, CONCLUSION AND RECOMMENDATION**

#### **6.1. SUMMARY:**

The purpose of this study was to find out the socio-economic status of Chamar in Dang District. It is found from the study that certain changes have occurred in the socio-cultural life as well as in economic life of Chamar.

To fulfill the objectives of this study, field work was carried out at Manoharpur of Duruwa VDC in Dang District for about one month 15<sup>th</sup> February to 16<sup>th</sup> March 2009. The data of Chamar were collected through observation, interview, key informants etc from the field. Some related data of other caste people were also collected. Data are intended to cover various aspects of family, marriage and occupation and occupational mobility. The summary of the findings are given below.

#### **6.1.1. SOCIO-CULTURAL LIFE OF CHAMAR:**

Among the total population of Chamar the population of female is more than male. Out of the total population, the majority (i.e.32.86%) belongs to economically active age group (15 - 59). comparatively, the burden of child is (26.3%) more acute than that of (6.31%) old aged persons. However, overall average burden of dependents is (16.36%) and working is (22.43%) only. The average percentage of working group is more than the average percentage of overall burden of dependents.

#### **6.1.2. FAMILY:**

Economically, socially and emotionally joint or extended family system was a norm in the traditional Nepalese society. But today, because of industrialization, urbanization, modernization, transportation, development of communication, education etc., the traditional type of family system is undergoing change.

The Chamar society is also affected by the changing value in other societies. Majority 97.14% of the families are living in nuclear family. And most of the Chamar prefer small size of family and only 2.86% of families are in joint family.

Poor economic condition, conflict between brothers, conflict between mother-in-law and daughter-in-law and conflict between wives of brothers are some reasons behind the disintegration of joint family. But main course is economic because more young Chamar like to live in their own earns and do not want to give others.

### **6.1.3. MARRIAGE:**

Marriage is also an important institution in every society. An attempt has been made to describe various aspects of marriage among Chamar society. There is a great change in marriage system. Majority of Chamar do not want to follow traditional marriage system. Most of the young Chamar like love marriage and inter caste marriage.

Traditional type of marriage is expensive and due to the poverty, they can't afford such type of marriage. Therefore love marriage is being popular among Chamar. They married within village, within District or Bihar & Tulsipur in India. They have family relation with Duruwa VDC (Pahelpar), Rajpur, Dhikpur, Gangaparaspur, Saudiyar, & Manpur VDCs of Dang Districts.

### **6.1.4. RITES OF THE PASSAGES:**

All kinds of occasions related to events between birth and death such as Birth, Chhaiti, Nwaran, and Death are observed by Chamar according to their traditions and customs.

When a woman gives birth to a child all members of the same clan group observe birth pollution for 10 or 12 days. If the baby is first son the Chhaiti ritual is performed on the sixth day after the birth of the child. This process shows that the status of son is always higher among Chamar.

Death impurity is observed for 12 days. After the death, both burial and cremation are found among them. Head of the household or nephew is accepted to purify birth and death pollution.

But changes can be seen in these rites. Due to the poverty, Chhaiti and Bhat Khuwai are leaving to celebrate. Nwaran is also not performing traditionally. The expenditure of death rite is also being reduced.

### **6.1.5. DRESS AND ORNAMENTS:**

Traditional type of dresses and ornaments can not be seen at the study area. More changes can be seen there. Shirt, Pant, Coat, and other clothes as Brahmins and Chhetrias are worn by male Chamar. And female Chamar wear Blouse, Sari, T-shirt, Maxi etc. as Brahmin and Chhetri female. Ornaments are simple and made of brass, silver, aluminum & plastics.

#### **6.1.6. EDUCATION AND LANGUAGE:**

Education can be considered as a key to all sort of development. If education is not well improved and acquired development seems quite difficult to achieve.

The general education status of Chamar of the study area is not so different from national average. But only 2 have got secondary classes education so far. Majority of the literate Chamar are found to have schooling for six to 12 years only. The illiteracy proportion is higher among males than females.

But change can be seen towards the education. Most parents like to send their children to school today.

Chamar people speak their own native language. But new generations like to speak Nepali more than their own native language. All know to speak Nepali. Some Chamar can't speak own Abadhi language.

#### **6.1.7. FESTIVALS:**

Chamar celebrate different festivals. They celebrate Dashain, Tihar, Tij, and Maghe Sakranti. The celebrating system is too much affected by other caste of the study area. They now started to celebrate Tharu festivals such as Krishnastami, and Atwari.

#### **6.1.8. RELIGION:**

Chamar are Hindu. They worship Hindu gods and goddesses. They also worship their own deities. They are rigid in the matter of religion but they are not orthodox as Indian Chamar.

Now a day they are not as rigid as in the past. They do not take interest in worshipping Gods, Goddess, and Deities.

#### **6.1.9. FOOD HABITS:**

Foods are simple in Chamar community. They eat mainly twice a day. They also eat two subordinate meals. Their delicious foods are rice, pulse and meat. They also eat beef. But young Chamar who has done inter caste marriage do not eat beef.

#### **6.1.10. ECONOMY AND OCCUPATION:**

Although traditional occupation of Chamar is leather work. None of the Chamar at the study area has taken this work as main occupation. Only 8

Chamar do this work occasionally. Village watchman is also a traditional occupation of Dangali Chamar but this does also not exist there. Now the main occupations of Chamar of Manoharpur are agriculture & labor. Some Chamar are doing INGO/NGO Service. As the side occupation, they also purchase chickens from villages and sell them in towns of Ghorahi and Tulsipur. They are shifting from their tradition occupation because it is difficult to get the work.

Land holding size is very small. Few of the Chamar i.e. 20 households 57.14% out of 35 household have their own registered land. But the land size is very small and the quality of land is also low. Some Chamar 42.86% are living in unregistered land.

Only 8.60% of the Chamar meet completely up to 12 months by their own production. Rest of the family can't meet up to 12 months. The large number of Chamar i.e. 57.14% can only meet for 1 to 3 months, by their own production & 8.6% are in meet 7 to 12 months.

The Cattle rising is very limited due to the lack of forest and grazing land. It is also affected by caste-based discrimination.

On the whole, it appears that Chamar of the study area live in poverty and have left their traditional occupation.

## **6.2. CONCLUSION:**

Every society undergoes changes whether we like or not. Change is a universal fact. Therefore, is no exception in Nepalese society. Nepal has undergone the rapid change since it opened its door to the countries in 1951. Several social and economic forces-exogenous as well as indigenous are simultaneously functioning to bring out the change in the structure and function of Nepali society and culture. This process of change is quite conspicuous in many caste/ethnic groups including the Chamar.

Chamar are in the rank of untouchable according to Nepalese caste system. They are poor and illiterate. There is caste based discrimination against Chamar at the study area, but many changes can be seen. We can see there some changes on caste based discriminations and some changes on their traditional organizations particularly family, marriage, festival celebrating style, educational status, and economic status which are gradually changing in accordance with time.

In the past, higher castes people did not use to live and play together with Chamar but now they sit and play together specially card and other games.

Family system has also changed a lot. Majority of the Chamar now prefer small size of family. Therefore nuclear family system is being popular among them.

Traditional type of marriage is being declined among Chamar of Manoharpur & Pahelpar Love marriage and inter caste marriage is being popular. It is mainly because of their poor economic condition.

Festivals and rites are not celebrating as in the past. Because of the contact of higher caste they are slowly following the habits of higher castes.

Although the number of persons having primary level education is about same to the national average, but the people having secondary and higher level education is in minimum level which is the basic requirement & non Government service so far.

But the trend is changing; Parents like to send their children to School. They are becoming more interested and conscious about education.

Economically speaking, the Chamar at Manoharpur live absolute poverty. They have no sufficient land for cultivation. Majority of them can't produce their food requirement for more than 6 months. They depend of labor, household servant, chicken tread etc for their livelihood.

All Chamar have shifted from their traditional leather work to other occupation such as agriculture, labor etc. but they are not able to improve their economic condition form these new types of occupations.

Caste based discrimination is also a responsible factor to make them unable to improve their economic condition. For example, a Chamar is not hired as a peon in public offices; a Chamar can't start a hotel or tea-shop. Similarly, livestock product is not accepted from Chamar because they are looked upon as untouchable.

### **6.3. RECOMMENDATION:**

Charmar is one of the backward communities of Nepal. They are poor, Lilliterate. For the upliftment of the present conditions of Chamar, the following recommendations are made.

1. Economically the Chamar are very poor and living in absolute poverty. So to improve their economic condition, they should be provided with skill development training or income generating activities like shoes making, tailoring, carpentry, mechanical & Agricultural training etc. Along with these training, they should be provided with appropriate credit facilities and market facilities.
2. The Chamar are very backward uneducated and unskilled. So to uplift them from the present condition first of all awareness criation programmes should be provided through both Governmental and Non-Governmental organizations and institutions.

3. In education, some of the Chamar has achieved even secondary level education yet. It is due to their poor economic condition, so scholarship should be given to Chamar children in different school level.
4. Female literacy rate is even same as the rate of male literacy. Therefore, the parents should be encouraged to send their daughters to school. And non-formal education programmed should also be conducted and emphasized for educating both male and female adult along with school leaving children.
5. There should be an intensive review of the implementation of legal measures adopted for the termination of caste-based discrimination which can be tackled only through government intervention.
6. Inter-caste marriage should be encouraged because it helps to dismiss the caste-based social stratification.
7. Chamar people are found to have indulged in corrupt habits like drinking spirit and gambling. They can be spared from such bad habits through awareness programmes and by employing them in Governmental and Non-Governmental jobs.
8. There are scarcities of drinking water, electricity facility, health service, irrigation, credit facility, educational training, social motivation, agricultural training, communication facility, so these things should managed in study area.
9. Most Chamar are land less. They now are living in unregistered land. The land which they have occupied should be registered to them.
10. They should be given equal opportunity and fundamental human rights.
11. There most necessity of social mobilization activities should be for awareness creation and participation in social activities.
12. Provide good chance and facility to improve women empowerment, which helps to develop social activities and social justice.
13. They need capacity building training for them to run their occupations efficiency & effectively.
14. They need to educate about their own right, duty, responsibility, & social development.



15. Rural agricultural development programmes i.e. small irrigation scheme, off-season vegetable production techniques and improved goat and poultry farming implementation for the raise up of Chamar communities.
16. Purchasing power remains low for the majority of the population it should be changed in future to implement in income generating activities in the study area by the Government of Nepal.
17. Rural agricultural development programme should increase group based credit scheme and development of grassroots co-operatives.
18. GON should visit and update current integrated rural community development programme.
19. GON should invest and scaling up current awareness and prevention programme.
20. GON should be increase the transparency accessibility of formal source of credit for the people in the study area.
21. GON should implement community based participatory health, education, child care and sanitation programme.
22. Civil society organizations (National and International) should expand current social mobilization activities with community based women groups, in order to strengthen their capacity to manage education, health and care practices.
23. GON should be implemented nutrition and care practices programme and food for work programme should concentrate on improving the quality of drinking water, irrigation system and sanitation system.
24. School feeding programme should be implemented for the primary level student's in the study area that helps to encourage to the child for schooling and also helps to improve child health.
25. Sustainable social development programme should be launched in the study area which helps to improve human behaviors, capacity building, social management system and rational use of available local resources.

## Annex One

### Questionnaire for household survey

**1. Name of the respondent:**

Age:-            sex:-                    occupation:-                    education:-

**2. Address :-**

VDC:-

ward No:-

**3. Religion:-** Hindu:-

Buddha:-

Muslim:-

Christian:-

**4. Household No.**

**5. Age:-**

sex:-

occupation:-

education:-

**6. Details of family :-**

**7. Details about family members of the respondent :-**

S.N.	Name	Age	Sex	Relation to head	Occupation	education
1						
2						
3						
4						
5						
6						
7						

**8. What is your family type ?**

a) Nuclear  $J$

b) Joint  $J$

c) Extended  $J$

**9. How much land do you have?**

<b>Types of land</b>	<b>Total land</b>	<b>cultivated</b>	<b>Own self</b>	<b>Rented</b>	<b>Rent out</b>
Bari Khet					

**10. What do you grow in your land?**

<b>S.N.</b>	<b>Major types of crop grain</b>	<b>Production in muri</b>

**11. Is the production is deficient to meet the annual food required of the family ?**

- a) yes J                      b) No J

**12. What are the main sources of income?**

**13. How much earn a day ?**

**14. What are the other sources of income?**

1.                      2.                      3.                      4.                      5.

**15. Who allocates family sources especially income ?**

1. Husband                      2. Wife                      3. Both

**16. What is your mother tongue?**

1. Nepali                      2. Hindi                      3. Tharu,                      4. Others

**17. What types of animals do you have?**

<b>S.N.</b>	<b>Types of animals</b>	<b>Numbers</b>

**18. What are the main source of cooking fuels?**

1. Daura                      2. Dried dung                      3. Gobergas                      4. Other

**19. Are you following caste wise occupation?**

1. Yes                      J                      2. No                      J

**20. If no answer what was your past occupation ?**

**21. Why did you change your previous occupation ?**

**22. Status of indebt ness.**

## **Annex Two**

### **CHECKLIST FOR INTERVIEWS WITH KEY INFORMANTS.**

**1. Demographic feature**

History of settlement in the study area.

History of Chamar.

(Ethno-historical data relating to their origin)

**2. Inter-Caste relationship**

Between higher castes and Chamar (Petro-client relationship)

Between untouchables.

**3. Caste based discrimination and related matters.**

Prevalence of caste - based discrimination

Area of discrimination.

Attitude towards caste based discrimination.

**4. Socio-Cultural features.**

The food habits

Language

Life cycle ceremonies and their expanses.

**5. Changing trends of Chamar**

Occupation

Education

Social relationship

**Annex Three**  
**INFORMATIONS ABOUT THE OTHER CASTE PEOPLE OF**  
**THE STUDY AREA.**

1) **Household No. :-**

2) **Head of the household:-**

Name: -

Age:-

Sex :-

Education:-

Occupation :-

3) **Details about the family members of the respondent.**

S.N.	Name	Age	Sex	Education	Occupation	Relation to the head

4) **Family type :-**

5) **Do you farm your land by yourself?**

a) Yes (      )

b) No (      )

6) **Do you have rented in the land of others ?**

a) Yes (      )

b) No (      )

7) **How much land do you have ?**

S.N.	Khet	Bari	Ailani (Unregistered land)

8) **Can you grow the sufficient food grain required for your family for a year round ?**

a) Yes (      )

b) No (      )

9) **Housing pattern :-**

10) **Caste :-**

11) **Cropping pattern :-**

12) **Do you have any loan & which source do you get it ?**

13) **For which purpose do you taken loan ?**

14) **What is your main occupation?**

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