

# **SOCIO-ECONOMIC STATUS OF DALITS COMMUNITY**

**(A Case study of Badalkot VDC, Kalikot District)**

A Thesis submitted in Partial Fulfillment of the Requirements for  
the award of the Degree of Master of Arts in Rural  
Development

*Submitted By*

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## **ABBREVIATIONS**

VDC	-	Village Development Communities
DDC	-	District Development Communities
NDC	-	National Dalit Community
WDC	-	Ward Development Community
DNF	-	Dalit NGO Federation
NGO	-	Non-Government Organizations
INGO	-	International Non-Government Organization
Rs.	-	Rupees
No.	-	Number
DWO	-	Dalit Welfare Organization
FEDO	-	Feminist Dalit Organization
JUP	-	Jana Utahan Pratisthan
%	-	Percent
HHS	-	Households

## **ABSTRACT**

*Nepal is geographically unique and socio-culturally diverse and distinct secular country with varied ethnic/caste morphology. In the Nepal most of dalit people are general illiterate, unemployed, landless, poor, ignored, exploited and their socio-economic condition is sunken.*

*The present study entitled “socio-economic status of dalit community: A Cast study of Badalkot VDC” was conducted aiming to analyze the socio-economic status and their livelihood aspects of dalit of the study were to explore the economic status social cultural practice of dalit in order to face of dalit community. Both the primary and the secondary source of data were used of the study. Primary data were collected through interview, key informat survey and observation of the field. While the secondary data were collected from VDC office Private office, government office and various published and unpublished books and reports out of the total only 26 households were selected following purposive sampling method and descriptive cum exploratory research design had been applied in the study.*

*The average household size dalit community of Badalkot VDC is 5.4 the majority of the couples get married in between the age of 17-20 years. About 40.7 percent of them lead nuclear family. The literacy rate is 42.2 percent in the Kalikot district 33 percent literacy rate in the study area. The land holding size is only 00.423 Ropani. About 24.3 percent of respondent have transformed their traditional occupation as business or small enterprises. The estimated per capital annual income respondent household is NRs 24,650. About 23.08 percent of the household have to no access to electricity for lighting. Overall about 26.3 percent of the respondent reported that they have got better change in their socio-economic status in comparison to a decade back. The overall socio-economic condition of dalit is not better but in comparison to a decade back, a positive change can be seen which can be called the positive impact of that place.*

# CHAPTER-ONE

## INTRODUCTION

This Study “Socio-economic status of dalits: A case study of Badalkot VDC” is a survey research which deals with the socio-economic cultural and political aspects of dalits. This section consists of the general background statement of the problem, objective of the study, signification, limitation and organization of the study which has been discussed below:

### **1.7 Background**

Nepal is a hilly country that contains multi-ethnic group having different religion norms and values. Although the country is characterized by such diversity. Majority of population in Nepal is of Hindu. Hindu is a multi-ethnic society with a complex caste structure sustained by age-long traditions and a civil code (Muluki Ain). The caste system is originally the extension of functional or vocational specificity of people, but Superstition and hereditary traditions in the Hindu Society have led to a rigidly vertical cast structure with the Brahmins on top followed by Chhetries, Vaishyas and Shudras in that order. Originally Brahmins were supposed to perform priestly functions, the Chhetris were rulers with a propensity to fight, the Vaishyas craftsman, tradesmen and cultivators and the Shudras were to serve the higher caste people. But the course of perverse traditions – the Shudras have been severely mistreated and lighted as ‘untouchable’ or dalits people by the higher castes.

Dispite the Soaring up of science and technology in this 21<sup>st</sup> century, majority of the people of our country is deprived of eating satisfactory and covering of the body. Dalits or the untouchable communities in Nepal, who constitute around 13 percent of the total population and are discriminated by the upper casts Hindus because of the poor-rooted beliefs fostered ironically by the religion itself of instance, people belonging to higher caste in many parts of the country still do not accept water and cooked food from them. In want of

educational and social conscience the life of Dalits is extremely deplorable and painful. Dalits are socially excluded and economically and politically marginalized.

The growth of dalit civil society since 1990 has led to the development of a dalit agenda with the goal of improving their living standards and integrating them into the main stream of Nepalese Society. Without proper motivation and removal of institution barriers, Dalits will not be privileged from development opportunities. Hence, the development of dalits requires a special focus on policies that will be truly implemented in every development effort, the policies, programs and implementation strategies, allocated budgets and their actual implementation must be observed in the light of special provisions for dalit inclusion.

The policy makers have to ensure that policy should enable the poor and the needy to improve their socio-economic status, not those who are already rich and privileged. If we do not think seriously to improve this condition, no program will succeed to maintain social harmony.

Reservation should clearly define the priority group. Reservation is not completely a new subject it came, into existence from the beginning of this century effectively in people's tongue in Nepal. It has been exercised in different countries of the world. The "affirmative action" in America, which was activated for the Black, is one example; in India also, reservation is in existence since last sixty years. Wherever it may be the aim of reservation is to bring the marginalized people into the mainstream.

Caste system is the basic foundation of the Hindu society. Cast system is based on the Varna system. Nepalese social structure is based on Varna system where different cast group and individual interact and inter depend upon each other. The caste or Varna system is based on primary social classification these are the Brahmin (Priest), the Kshatrya (Warrior or administration) and the varishya (merchant), the Sudra (Labourer). In the history of Nepal, the caste system first came into existence during the early period. The Lichhav; King divided the people into two types, touchable and untouchable Sudra allowed to

worships the god and water untouchable Sudra didn't allowed to worship the god and goddess.

During the modern period, Prithvi Narayan Shah addresses the nation. Nepal is a common garden where fourteen castes and thirty sub cast blossom forty. To describe the caste hierarchy wide formulated as Muluki Ain the utility of this caste universe had been paraphrases in the code as char Varna chhatis Jat (four Varna and thirty six caste) the phrase shows the familiarity of Nepalese with the Varna and model and it being main basis of social division. But the multiplicity of caste how already replaced the validity of the Varna model for function purposes.

Caste organization namely Brahmin, Chhetri, Vaithya, Sudra (Touchable and untouchable castes) are divided in the Nepalese society are as follows: The upper cast always dominated the low or caste. Upper castes are economically casually and politically higher compared to the lower caste untouchable castes are Sarki, Damai and Kami.

As described in the myths of Hindu religion, the Brahmin were dividedly created from the mouth Chhetri from the arm Vaishya from the waist and Sudra being created from the foot of the good Brahmin and considered to be lowest as possible. Later on this category of the Rana system took this from of the caste system (Parajuli 2001).

These castes were further subdivided into many sub castes, which help to stratify the Nepalese Society. This process by which individuals groups are made in a more or less ending hierarchy of status is known as stratification.

The mother tongue of Pahadi dalit are Nepali. Tarai dalits speak more than 25 language including maithali, Phojpuri and Abadhi etc. Newar dalits use to speak Nepal Bhasa. The majority of dalits are Hindu.

Studies shows still most of the dalits have no land registered under their names. The main source of subsistence is working in other land on lease and as hired laborers. The dalit women also work hard as a laborer in the field and contribute to the family income.

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

Untouchability is the greatest problem tolerated by dalit community. The untouchability system is deeply rooted in Nepalese Society despite the fact that the constitutions and laws prevent them. Everyday several violence are heard events regarding the cause of untouchability in our country. Those dalit are not allowed to take water from common tap and well.

The dalits are less studied ethnic group of Nepal dalit are believed as who are the Indigenous group up to people living in different places from east to mid western hill of the country. The settlements of dalits in Kalikot district is in considerable number with comparison to the other districts.

Since the focus of the study is to analyze the socio- economic status of dalits community of Badalkot VDC of Kalikot district let us discuss about the statement of problem.

## **1.2 Statement of the Problem**

The social economic upliftment of the dalits is not achieved by the development project. Dalits had to serve the highest caste people by doing various kinds of iron works and in return they are given grains and money. Because of modernization, traditional works is passing out day by day. Their

contributions is very high for the community they make agricultural tools and various other important activities. Their works couldn't modify, they receive grained the agriculture tools are been replace by factory made tools, people are buying readymade government plastic, so dalit are not able to live from grains (Bista). That is not sufficient for them.

Due to the social evils and racial discrimination the dalits are suffering more in the society. In Nepalese society the dalits have to face many problems. Likewise they are also being discriminated in job opportunities, ponds, tap, temples, shops etc.

Dalits are focused to change their traditional occupation to adopted new occupation they most have skill and financial support. Because of source and economic exclusion of most of the dalit are not able to have skill and get financial support. Therefore those dalit are financially and economically poor. There are many talent but this talent is not utilizing in daily life.

Most of dalit community is not allowed to go the temples. They are not allowed to share the water from the same well that the higher caste people use. The higher caste people don't allowed entering them in their house. If they touché the water, it is believed that the water gets impure and they are not allowed to enter into the tea shop.

### **1.3 Objectives of the study**

The overall objective of this study is to assess the change livelihood condition of dalit community at Badalkot VDC the specific objectives of this study are:-

- i. To examine social and cultural aspect of dalits.
- ii. To analyze the economic condition of dalits.
- iii. To analyze the political condition of dalits.



#### **1.4 Significant of the study**

The study area is Badalkot VDC of Kalikot which has covered structurally they are Biswkarma Nepali Damai, luwar, Kami, Sarki etc. all of the community is engaged in agriculture. Besides they make agriculture tools and they have been starting the silver jewelries business.

##### **a. Social : cultural condition:-**

In Nepal, dalit have become victim of caste discrimination likewise, they have been facing the atrocity of untouchables (Sarki, Kami and Dhami) for about one thousand and six hundred years, untouchables is practiced in drinking water, tea stall hotels lodges, milk co-operative, school, festivals and rituals, temple etc. victims of bounded labor child labor, street children women hard house workers especially some dalit women come largely from Dalit communities. Dalit faces status, dehumanized, living and working condition impoverishment and health condition, higher level of illiteracy and continuing social ostracism, with in the dalits there is again another caste system making one group superior to another and touchable an untouchable.

##### **b. Economic condition**

Dalits are compelled to adopt traditional and unclear occupation as scavenging, carrying out night soil, removing dead animals, leather work, breathing of drums etc. has put them a low position in the traditional caste diarchy. Dependence on upper class land owners for agricultural labor and perpetual subjection force many of them to lives as bonded labors specially the Haliyas of mid western hill areas. Though the ninth plan has laid emphasis on human resource programmed dalits in various areas but till now it has not come into practice.

Most of the dalits of Nepal are a few land and some landless. The dalit hardly share present of cultivable land, dalits have no Access to other resource

of the country and social services. Only the high cost people have taken advantage of development. The development plans are unable to reach the poor and marginalized people such as dalits.

**c. Political condition**

Dalit represented in the DDCs and VDCs is very rare. They are affected by feudal political society from 1958 onward till last of representative only 14 dalits (All male) become the main power of upper house representative. Till now there is least representation of dalit in policy making body. This 20 percent dalit population in Nepal is not represented in national politics. Newly elected constitutional Assembly has represented progressively better but it can be fruitful one when the MPs can do their work with discrimination. Thus dalits are politically voiceless.

**d. Linkage**

Socio-culture and politically there are various types problems in dalit community. The data stats show the low status of dalit community in public commission services, teacher and other government sector. Most dalit people of Nepal have a few land and some landless. No land ownership of dalit. They are spending there before doing livelihood Haliya Pratha, Balighare Pratha and Khalo Pratha etc. socio-culturally, untouchables is Practiced in drinking water, tea, stall hotels lodge, milk co-operative, school festival and temple etc. dalit people are not allowed in the common place to dalit do not give marriage between dalit to non dalit families are many problem. Politically do not have representation to marriage in the common place and also less in WDC, VDC and DDC level. Low precipitation in policy making process of dalit. Low percent dalit population in Nepal of dalit people are not represented in national politics. So, theirs are loose, voiceless and powerless. So that, economically, socio-culturally and politically are to become lose their each other linkage.

### **1.5 Limitation of the study**

This case study is made to fulfill the partial requirement of master's degree in rural development from Tribhuvan University, Kirtipur. It is micro level studies of dalit community in Badalkot VDC of Kalikot district. Short time period and limited economics cause small area has been selected for the study. The limitation of study is given below.

1. This study was only focused on dalit community of Badalkot VDC which may not represent the entire dalit community in the country.
2. The respondent of the research study was limited to dalit community of Badalkot VDC of Kalikot.
3. This study is focused on the dalit social, cultural, economic and political aspect of the dalit so the finding of the study may not be generalized for other population group and other region.

### **1.6 Organization of Study**

The study has been divided into six chapters. The first chapter presents the introduction, statement of problem, objectives, significance and limitation of the study. Second chapter is related to the review of literature. The third chapter present about the methodology adopted while collecting data. Four chapters present the general profile of the study area in brief. Fifth chapter deals about the analysis and interpretation of the data and the last chapter (Chapter five) explains about the summary, major findings, conclusion and the recommendation of the study.

## CHAPTER-TWO

### LITERATURE REVIEW

This chapter data about more or less some basic parameters of pertinent literature of theoretical implication and study topic concern book reviews by different scholars and magazines. To illustrate the present study, topic under the several theoretically evaluation unfolds the vagarious and critical roots to find out socio- economic status of Dalit community.

#### **Theoretical analysis**

The term Dalit is used in various ways. In India the term Dalit is usually pronounced in Marathi and Hindi language which means poor and suppressive (exploited). According to Budathoki (2003) the term Dalits refers to the caste or various languages speaking people who are suppressed on the basis of caste, language, religious belief, culture, social and economical condition. According to Krishna Bahadur Bhattachan, Dalits are categorized in following groups.

- Pahadi Dalit (Damai, Kami, Sarkis, Gaine are the main)
- Madhise Dalit - Terai Dalit (Dusahat, Musher, Chamar, Dome, Halkhor, Water, Khatwe, Tamta, Bhadhi are the main)
- Janajati Dalit (Newari Dalits - Kasai, Pode, Chame)

The caste Varna refers to the four scripturally sanctioned status groups of Hinduism: the Brahmans (priests), Kshatriyas or Chhetri (rulers or warriors), Vaishyas (traders or herdsmen) and Sudras (servants). According to text, the caste system is rooted fundamentally in the Hindu religion. Hindus believe that all men in the worked are divided into four castes. This theory of four classes is based on the law of Manu, and is known as the Varna system. According to Manu, 'The Brahman Varna, which sprang from the mouth of Brahma has the duty of studying and teaching the Veda and effectuates by ritual formulae the

sacrifice. The Ksatriya or Chhetri, which sprang from the arm of Brahma, has the duty of protecting all creatures and offers the oblation at the sacrifice. The Vaisya Varna, which sprang from the thighs of Brahma, has the duty of herding cattle and tilling the soil and provides the oblation for the sacrifice. The Sudra Varna, which sprang from the feet of Brahma, has the duty of serving the Brahman, ksatriya, and Vaisya Varna and serves the participants at the sacrifice. (Bista, 1967)

In the history of Nepal, the caste system first came into existence during the early Licchavi period. The Licchavi king divided people into four Varna and eighteen castes under certain beliefs and criteria. During the medieval period (1760 A.D. - 1880 AD), Jayasthiti Malla further structured the caste system that was formulated during the Licchavi period. He divided work occupation accordingly to the various castes for the development of the country, the society and the people. (Green, 1997)

Dalits are being exploited everywhere in every sphere of life, such as exclusion from temples, public drinking water system, employment, education and other opportunities. Majority of Dalits themselves are still unaware of constitutional provision and unaware of their fundamental rights because they are illiterate, poor and discriminate in every sphere of life by the upper caste people. Government too has not fully implemented any of the programs against caste discrimination and untouchability declared till now (DNF Annual Report, 2058).

Caste is a system of scarification in which mobility movement up and down status ladder at least ideally may not occur. A person's ascribed status is his lifetime status. Birth determines one's occupation, place of residence, style of life, personal associates and the group from among whom one must find a mate. A caste system always includes the nation that physical or even some forms of social contact with lower caste people in degrading to higher caste persons. The caste system is also protected by the law and sanctioned by religion (A.W. Green, 1997).

Caste system is the basic foundation of the Hindu society. Caste system is based on the Varna system. Nepalese social structure is based on the Varna system where different caste group and individual interact and interdependent upon each other. The caste or Varna system is based on five primary social classifications. These are the Brahman (priest) the Kshatriya (warrior or administrator), the Vaishya (merchant), the Sudra (laborer) and the untouchable or polluted. In the history of Nepal, the caste system first came into existence during the early Lichhavi period. The Lichhavi king divided people into four Varna and eighteen castes under certain beliefs and criteria. During the medieval period (1760 A.D. - 1880 AD), Jayasthiti Malla further structured the caste system that was formulated during the Licchavi period. He divided work occupation accordingly to the various castes for the development of the country, the society and the people. With this noble thought in mind no one ever did realize the devastating outcome that would later come as the devil of social injustice. The caste system was legalized for the entire country in the code of 1854 (Bista, 1967).

The definition has now become much more redundant when we look at the relationship between the Brahman and other two Varna's .Chhetri and Vaishya. At present, two oppositions form the ideological basis of caste. We can divide the four categories of varnas into two: purity (the block of the first three viz, Brahmins, Chhetris, and Vaishyas in which members of Brahman are 'twice born' in the sense that they participate in initiation, and have a second birth in religious life in general) and impurity (Sudras), Which lies at the opposite pole of the caste system. (Hada, 2004).

In the caste society, inter-cast marriage is theoretically impossible, but in certain circumstances it does occur. The basis of relationships, especially between touchable groups, can no longer be seen under the rubric of caste - even endogamy is an indicator of caste. According to Hindu rule, on the other hand, a woman who has a sexual relationship with a man of untouchable caste will be driven away and treated as socially outcast. It means the status of

women remains Sudra. It is unlikely to marry with untouchable caste because we lose our social status. No single people from touchable groups, it is tolerable. In this situation, the Nepalese society will impose their rules of purity about the social status of people (Hada, 2004)

The new constitution allowed space for another major development - the growth of civil society organization, especially those based on ethnic and cast identity. The post -1990 period witnessed the dismantling of the old projection of a "single Nepali culture" based on that of upper-caste parbatiyas. Self-chosen terms like Dalit and janajati emerged to replace terms like "tribal" Matwali and "sano Jat" ("small caste") that had been used to describe ethnic and "low caste" groups. However, in many hierarchical institutions, especially the powerful informal networks, behavioral norms and expectations remained unchanged. Therefore the unitary, centralized and non- inclusive state structure is still largely unchallenged. The political parties failed to adequately integrate issues of exclusion into their action plans, and even aid agencies. Focused on their political need to disburse aid, did not for the most part insist on fundamental changes in the rules of the game.(Bhattachan, 2003:56)

During the modern period, Prithvi Narayan Shaha Addressed the Nation, "Nepal is a common garden where four castes and thirty six sub caste blossom forth". To describe the caste hierarchy code formulated as the Muluki Ain, the totality of this caste universe has been paraphrased in the code as *Char Varna Chhitis Jat* (four Varna and thirty six castes). This phrase shows the familiarity of the Nepalese with the Varna model and its' being the main basis of social division. But the multiplicity of caste had already replaced the validity of the Varna model for all functional purpose. All recognized caste could be grouped into four categories that are as follows:

<b>Tagadhari</b>	Twice born caste (literally thread wearing castes) Upadhaya, Brahman, Rajput, Jaisi Brahman, Chhetris etc).
<b>Matawali</b>	Drinking caste (Newar, Gurung, Magar, Rai etc).
<b>Pani na chalne chhoi chhito halnu napanne</b>	Castes from who water could not be accepted but whose touch does not require aspersion of water.
<b>Pani na chalne chhoi chitto halnu parne</b>	Untouchable castes (Sarki, Kami, Damai etc.)

*(Sharma, 1977)*

The constitution of Nepal of 1990 guarantees against discrimination in the name of caste, ethnicity and untouchability. On the other hand, Nepal considers itself to be a Hindu kingdom with untouchability still firmly locked into the social code. The National Dalit Commission was formed in 2001 with an eight point program to stamp out the idea of untouchability in Nepalese society, to provide equal opportunity and allow them to enter all religious and public places as would any other citizen. There are also other organizations working for the Dalits. Feminist Dalit organization (FEDO), Dalit Welfare Organization (DWO) and Jana Utahan Pratisthan (JUP), Nepal National Depressed Social Welfare Organization (NNDSWO) are some of the major organizations working for the Dalit populations in awareness raising, literacy, livelihood etc.

### **Empirical Analysis**

Dalits are the poor and backward people who have to bear differentiation on the basis of caste. Dalits are the socially and economically backward people who are considered as the untouchables (Rimal, 2001). Now days Sudras are called Dalit. According to the Encyclopedia of religion (vol. XI, 1954), "Sudras may have evolved from a poor and uncultivated clan of Aryans who did menial work in the Aryan Clan and in the Vedas also it is



written that the Sudras were created from the feet of Purusha in order to serve man, in the beginning. Sudras occupied the parts of Sind and Rajputan of India.

Dalit population consists of 2.5 million out of 22.7 million population enumerated in 2001 in Nepal. The share of the Dalit population is nearly 13% (2946652) of the total population (23151423) of Nepal. Dalit population can be divided in to two broad groups in terms of their origin 1) Hill origin Dalit 2) Madhesh (Tarai) origin Dalit. In terms of population size Hill origin Dalit is the largest group consisting of 8.1% of the total population and 63.5% of the total Dalit in Nepal on the other hand, Madheshi (Tarai) origin Dalit accounted for 3.9% of the total population of Nepal and 30.5% of the total Dalits in Nepal. In terms of individual Dalit caste, the largest group is Kamu accounting nearly 31% of the total Dalit population of Nepal .Other dominant Dalit castes in terms of population size are Damai and sarki in Hills and chamar in the Tarai .Their share ranges from 9% to 13% out of the total Dalit population in Nepal. Sonar and lohar in Hills and Dusadh, Tatma, Khatwe ,Dhobi in Tarai are in between the large and small groups Gaine and Badi in the Hills and Bantar, Chidimar, Dom, Mestor and patharkatta in Tarai are the smallest Dalit castes in terms of population size .(Census, 2001).

Nepal's Dalit population can broadly be categories as either Hill Dalit (Who make up 61% of the Dalit population),or Tarai Dalits (Who make up the rest).The largest sub group is that of the metal workers ,the Biswakarmas, including Kamis (blacksmiths) and Sumars (gold workers) and according to some classifications ,the lohar, Tatma and chunara from the Tarai, many smaller groups collectively comprise the Tarai Dalits.One irony of the situation of Dalit is that they have traditionally practiced Hindu type stratification among this hierarchy and is working to remove the barriers between its constituent groups. Unlikely many Janjatis, the Dalits have no geographical center or "Traditional Homeland" where they are numerically predominant. The Hill Dalit group is mainly concentrated in the mid-western and western development regions (containing over 50% of their population), Where 85% of tarai Dalits live in the central and eastern regions. (Gurung et al, 2005)

The first survey report was prepared by Sharma et. al (1994) from save the children US (some reviewers thought the finding of the report were outdated but we feel that the findings of his report are still very much valid for comparative analysis over time). This survey report covered 1,022 households in 5 districts: Jhapa, Chitwan, Kaski, Surkhet and Kailali with 1,022 respondents covering 28 untouchable and other communities with 6,757 populations. Information on 684 households (67%) Dalit was provided. The report as a whole provides a good deal of Dalit on social, economic and health aspects of Dalits in Nepal.(National Dalit Strategy Report, 2001).

The National Dalit Commission identified 22 Dalit castes that include 5 of the Hill origin and 17 of the Madheshi origin. Following table also provides the traditional occupation of Dalit in hill, Nepal.

Dalit and their traditional occupation.

S.N	Dalit Cast in Hill	Traditional occupation
1.	Kami, Kami	Produce Khukuri and agricultural
2.	Sonar	Gold and silver work and Jeweloy.
3.	Lohar	Iron works and agricultural tools.
4.	Chunara	Produce wooden utensils such as Theki, Dudhero, Madani
5.	Sark, Mijar	Owner title granted by the ruler
6.	Chamar	Produces leather products.
7.	Damai, Damai	Play musical instrument during marriage and on auspicious occasions.
8.	Pariyar, Suchikar	Tailoring
9.	Gaene	Singing by playing sarangi, musical instrument
10.	Badi	Produce musical instruments such as Madal, Dholak, clay products such as Chilim, Gagri (and lately associated with sex work by some women)

Source: Adapted by Bhattachan 2008:193)

DWO, NGO working in the field of Nepalese dalits states in its annual report 2007 that dalits are forced to live very poor and vulnerable life because of landlessness and saving knowledge, low wages exploitation and disregard to their traditional occupational skills. It states that only 3.8 percent of the total employment seats have been occupied by dalits in non - government organizations and far lesser in government organizations. This is a figure

grossly disproportionate to their population representation of 17.7 percent in Nepal's overall population (DWO, 1994).

## **CHAPTER-THREE**

### **RESEARCH METHODOLOGY**

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

#### **3.1 Research Design**

The research design is descriptive as well as exploratory which is basically designed to investigate the socio-economic status of dalit of Kalikot. The study was also designed to discover both quantitative and qualitative information about the sample population. Informants were selected and the interview schedule was prepared for the systematic questioning. The researcher mainly focused to describe the education, occupation, income, family size, land holding etc. and after all its impact on the socio-economic status of dalit to arrive in generalized conclusion.

#### **3.2 Selection of the study area**

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

### **3.3 Nature and Source of Data**

This study is based on quantitative and qualitative nature of data. Quantitative information is supported by the qualitative information and vice versa. Information was collected from both primary and secondary sources. Data was collected from the field work with the help of questionnaire primary personal interview, key informant interview and focus group discussion and observation primary data collection, moreover, secondary were collected from different. Report of population census of Nepal (2001), village profile prepared and many more.

### **3.4 Sampling Procedure**

The universe of the study was the dalit community of the Badalkot VDC of Kalikot district. The total dalits(Kami, Sarki, and Damai) house hold are 56. Out of nine wards only ward no 5,6,8 and 9 were selected purposely as these wards have large number of dalit households. Among the selected ward 15 HHs (50 percent) of kami's community of ward no. 6 and 9. (The total households of Kami Community of ward no 2 and 8 are 35 HHs and these wards have large number of Kami's households), 7 HHs ( 27 percent) of Sarki community of ward no. 5 and 9 ( the total households number of Sarki community of ward no 5& 9 are 12 and these ward have large number of Sarki's household) and 4 HHs ( 15 percent) of Damai community of ward no. 8 and 9 (the total household of Damai Community of 8 & 9 are 9 and these ward have number of Pariyar/Damai's households) were selected randomly. The total sampling size was 26 household.

### **3.5 Research Tools and Technique**

The primary data for the study were generated by using different data collection techniques described below:-

### **3.5.1 Household Survey**

Household Survey was conducted through structured questionnaires to obtain data like demographic characteristics, age and social composition, educational condition, size of land holding, type and number of livestock. Participation to political and social organization of dalits, their access to means of communication and so on. The question was asked to the respondents and by filling up the answer required data was collected. In case of educated respondents, the questionnaire were provided and requested to fill up.

### **3.5.2 Interview**

The interview were conducted in 26 dalit households out of 56 households using semi-structured questionnaires (see Appendix: 1). Structured interview were carried out to collect personal identification and population structure viz. ethnicity, religion, family types and members, occupations and many other cultural aspects of dalit. Beside those, it was used to collect information about economic condition, property ownership, and division of work. There need of children in household chores was defined as need of children of school going age for parents to be engaged in earning activity to support the family and the operational measures were take Yes or No. distance was defined as distance to school as considered by facilities were defined as provision of pen, pencil, school and dress by parents to both son and daughter and the measures were equal and unequal. According to need, the researcher used the other techniques such as interview schedule, observation and key information interviews there it was used to collect information about dalit community school teacher and their about the education status. The interview

was conducted by using standard schedule by asking the questions and filling them at the same time by the researcher.

### **3.5.3 Observation**

Non-participant observation has been applied to get information for the study. Direct observation method was used to observe the infrastructure of the ward, the people, settlement pattern, house structure and activities related to socio-economic and cultural practices. Of course, this method helped to find the reality between theory and practices i.e. saying and doing focus group discussion:- there focus group discussion were conducted in the respective organizations in which survey was not focused to supplement the data through the field survey. The main objective of the focus group discussion was to collect information on the perception of Dalits and non-Dalits towards the importance of Dalit movement for Dalit inclusion. The number of participants involved in these discussions ranged from 5-8. Information through this conversation was subsequently used for qualitative discussions.

### **3.5.4 Data Processing and Analysis**

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

of socio-economic activities of dalit were analyzed in a descriptive or qualitative ways.

## **CHAPTER-FOUR**

### **GENERAL BACKGROUND OF THE STUDY AREA**

This chapter deals with the socio-cultural introduction demographic features and socio-economic indicators of household and respondents of the study area. The characteristics of household and respondents have many aspects.

#### **4.1 Kalikot district: A Socio-cultural Introduction**

The country is divided into a number of smaller unites for political and administrative purpose. The territory that comes under the control of Nepal state is also divided into a number of regional, Zone, district and village level units. Kalikot district is one among such at which the country is divided as the district level. It locates in the mid western development region of the country and is further divided itself into 30 village development communities. The area covered by this district is distributed in three ecological zones those are Bheri Rapati and Karnali. It is surrounding by the hill area.

##### **4.1.1 Demographic features**

The information available from cense 2001 has shown total population living in the district that period was 1, 32,200. This population appears to be 0.52 percent of the total population in the low literacy rate. Table 4.1 and table

4.2 below present some information on social economic indicators of the population. The literacy rate, life expectancy at birth or the longevity rate and the human development status of people of this district down show low per capital income in district who in the compare total of National income. So, there can not coming lifestyle change on the people there are money problems because safe water drinking, material transport problem food production problem etc.

Cause to the Geographical hinterland there is low of transport service a lot of peoples to do use Khachhad for material transport own carried load. There people to do hard work labor everyday.

Table: 4.1 Comparative feature of selected socio-economic indicators

Indicators	Nepal	Kalikot
Human development Index	0.74	0.253
Per capita income in \$	240	240
Life Expectancy at Birth	60.98	58.27
Literacy Rate	54.1	42.2
Population Growth Rate	2.24	2.24
Out Migration	3.35	2.25
Population without Access to safe drink water	20.48	5%

Sources: Nepal Human Development Report 2004

#### **4.1.2 Caste/Ethnic and Religious diversity**

Many people are caste, Religion and Occupation diversity in the Kalikot districts. Cause hinterland of Geographical structure from the Hill Area to the gradations in the present the fact that there are Hill castes, Tarai castes, Hill ethnic communities and based on castes or ethnic large gap between hill and tarai. Their district Brahmins, Chhetri, Thakuri and dalit etc.



There is diversity even among the hill and tarai based caste and ethnic categories. The hill caste people are distributed to nine castes, the tarai caste people are distributed to 36 castes population census of Nepal, 2001. The Hill ethnic people belong to 37 ethnic communities and tarai ethnic people to 10 separate categories.

The diversity of caste and ethnic composition of the population is itself an indication that there are difference in religious beliefs and practices followed by people of the district. The table 4.4 below shows the fact that above 95 percent of the population of the district is the follower of Hindu religion. This proportion is quite high in comparison to the proportion of Hindu population that lives in the country, the followers of Buddhist are in second position. They 10.74 percent of the population. Christian are comparatively very few and the followers of other religious traditions constitute 4.44 percent of the population.

Table: 4.2 Comparative look of religious Affiliation of population.

Major Religions	Hindu	Buddhist	Christian	Other	Total
Nepal	80.62	10.74	4.20	4.44	100.0
Kalikot	96.52	6.24	0.33	0.07	100.0

Source: population census of Nepal, 2001

## **4.2 Profile of Badalkot village development committee**

### **4.2.1 Location**

Bvadalkot village development committee is one of 30 VDCs of kalikot districts. It lies in south-west bother of Kalikot district. The study area is surrounded by dhaha VDC in east, Fukkot in south. This area comes under the hill range and the average temperature of this sits is between 29 which is subtropical temperature that is not in summer and cold in winter. There is the majority of dalit in this VDC with the major occupation agriculture. According

to the previous population censuses, it can be said that around population are increasing per year.

#### **4.2.2 Demographic Aspect**

According to the VDC (2007) Report, the total population of Badalkot VDC is 5441 of which the total number of females and males are 2750 and 2715 respectively. The following table presents the demographic aspects of Badalkot VDC.

Table: 4.3 Distribution of population by wards and sex

Wade No.	No. of Household	Female	Male	Total population	Percentage
1	88	268	257	525	9.65
2	106	335	348	680	2.50
3	86	265	251	516	9.48
4	98	295	292	587	10.79
5	89	280	286	566	10.40
6	81	251	248	499	9.7
7	95	326	319	645	11.85
8	110	351	352	705	12.96
9	117	356	362	718	13.20
Total	870	2727	2715	5441	100.0

Source:- Village development community office, 2007

The about table present that are 5441 household in Badalkot VDC. The village has multicultural, multi-ethnic. Society as people of different castes and creeds are living there in.

### **4.2.3 Natural Resources**

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

#### **Land**

Land is one of the most important natural resource. In the study area, the land is generally classified as Kheti (Agriculture) and Bari/Ghaderi (settlement land). The land which is located at the bank of the Ghattekhola and provided with Irrigation facility is included in Khet where paddy crops are grown. A lot of land located at the high and not provided with irrigation is called dry land where houses are made for settlement.

#### **Forest**

Forest which is the main source of obtaining fuel, fodder and construction material for every household is another major resource of this site. It is estimated that forest supplies almost 75% of the fuel requirements and provide more than 25% of fodder and grazing land to animal in the study area. Rapid growth of population by migration, insufficient forest management system, and illegal extraction of forest area by the people for cultivating are the major cause of forest depletion in this area.

#### **Water**

Water which is inevitable to life, is available here by different sources. Drinking and irrigating farm are use of water in the area. The Ghattekhola is the main source of water for irrigation which irrigate more than 35% of cultivate land, dalit people and other people practice fishing in the Karnali river and Ghattekhola during off season for their own consumption.

Drinking water is procured from different sources, for this purpose several well are used as private tap.

#### **4.2.4 Economic Aspect**

The economy of village is predominately rural and agrarian. According to population census of Nepal 2001, about 76% economically active populations are engaged in agriculture Sector. Most of the people are subsistence farmers. Pressure of population on land has already reached to pick. Increment of landless people in forest-land and public-land is common scene in the village. All of these suggest controlling population growth, developing non-farm sector and improvement of village economy.

##### **4.2.4.1 Agriculture and Livestock**

Since the village the village is endowed with fertile cultivatable land, farming has been the main economic activities of the people. Agriculture in the village of dominated by cereal crop. Since the whole Hill is called less product of Nepal, the village also produces in surplus quantity the farming system is same what mixed as applied both the primitive and improved method. Farmers have been practicing fertilizers, high yielding varieties and pesticides and insecticide in their forms, one of the important change occurred in the farming system of the village is increasing use of the village is increasing use of transport tools. Beside the cereal crops other agriculture crops which are grown. In the village are lentil, mustard, potato, pulses etc.

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

#### **4.2.4.2 Extension and services agencies**

There is an agriculture service and veterinary center headquarter of manma VDC. Agriculture technicians of this office trains Initiate and Inspire people for improved way of farming as well as to control animal – diseases and publicize improved varieties of livestock. There are various co-operative Institution or organization which lends loans for farmers and even for landless farmers as dalits in small amount.

Moreover, NGO kalikot are providing different training and awareness programs in order to raise the social as well as economic condition of people of the VDC.

#### **4.2.4.3 Industry, Tourism and market**

The village has no some efforts of Industries formally, there is not any cottage and handicraft Industries exist in the village. There is tourism centers can attract to tourisms.

Birendranagar of surkhet and NepalGanja are the villagers purchase their necessary goods. Agriculture production rice, wheat, maize are traded by the famers through middle man who take away these commodities to the main market jite Bazar, Manma Bazar and other sectors.

#### **4.2.4.4 Communication and Transportation**

There are not telephone services in all wards of VDC. However, district increment in the distribution of SIM cards now days almost all families in the study are facilities with at least a mobile phone karnali Highway, the narrow highway of Nepal. No touches this village area and several no gravel roads are there in the area.

#### **4.2.5 Political aspects**

Nepal is multi party system, likewise political party status on the Kalikot district are difference political party. There are political party Maoist, CPN UML, Nepali Kangresh, Nepal Majadur, Kisan Party, Nation Democracy Party, Karnali mukti morha etc. from their district total four counselor one counselor are winner by direct election. Therefore, their district other counselor are from inclusion. One counselor is direct elected counselor from Maoist party Khadak Bdr. Biswakarma and other representatives are Nepal Majadur Kisan party Nawaraj Koirala, Samajbadi Prajatantrik Janata party Prem Bdr. Shing and Maoist party Dharendra Upadhayaya.

In the Kalikot district are most important role playing for development of NGO/INGO. Social development physical infrastructure development, as well as people awareness programmers is doing NGO/INGO. In their district according to the given from Kalikot district administrative office in the district NGO are registered more than 94.

Likewise, dalit of Nepal are the most marginalized and deprived group of Nepal which has been subjected to caste - based discrimination from ancient times. Despite the legal abolition of the caste system in 1963, and the legal prohibition of caste – based discrimination, they continue to suffer from attitudinal discrimination in society. Castes is a major social problem that still makes the Dalits vulnerable to attitudinal discrimination in society. The historical exclusion of Dalits from resources and the decision – making process has not only kept them outside the social, economic and political mainstream. But has also been a loss to the country in terms of their input to nation – building.

The Government of Nepal is committed to reducing the existing socio-economic disparities and begun Implementing Special socio- economic, and political marginalized groups like dalits, nationalities and other disadvantaged specially targeted to deprived groups including dalits. The ninth plan had also specific policies, Strategies and programs for Dalits. But the outputs of these two plans were not very much inspiring.

The Tenth plan (2002-2007) outlines plan to implement poverty alleviation program specifically for women, the dalits nationalities and other deprived groups of the country. The process of Institutionalization by addressing the social, economic and cultural. Political Issues of these Groups has already been Initiated to accelerate the participation of these communities in nation mainstream.

There are many political parties. Who are Nepali Kangresh, communist party UML Maoist party etc at the VDC than other caste peoples dalits are more population but they are cannot taken leadership of village development community. The Interim constitution of Nepal, 2006 guarantees human rights without any discrimination on grounds of caste, creed, religion, rule or Ideology. The constitution envisages communist competitive multiparty democratic government system, freedom of citizens, fundamental rights, human rights and political rights.

## **CHAPTER-FIVE**

### **SOCIO-ECONOMIC STATUS OF DALIT COMMUNITY**

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

- ⇒ Socio-demographic characteristic
- ⇒ Cultural Aspect of dalit
- ⇒ Economic condition of dalit
- ⇒ Political condition of dalit.

The first sub-heading i.e. socio-demographic characteristics comprises of eight sub heading attempting to ravel the social characteristics like, assess to social characteristics like, assess to social service like education etc. likewise, the second sub-heading i.e. cultural aspects of dalit endeavors the cultural aspects like, religion, life cycle (birth, marriage, death) feast and festivals and so on. Economic condition of dalit, the third includes the land and food production, occupation pattern, land ownership, annual income etc. the last sub-heading i.e. political condition in dalit community, describes those factors which plays pivotal role in socio-cultural status of dalit community.

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



## **5.1 Socio-demographic Characteristic**

This section includes eight sub-headings that reveal the social characteristic such as: family size of dalit settlement housing condition, type of family, education, occupation etc. which have been discussed as follows:-

### **5.1.1 Family size of dalit settlement**

Family is the basic social institution of human beings, which give the first identity to the individual. The work of every individual revolves around the family as the role and the status provided by the family. The size of the family directly affects the economy of the family. Especially in rural areas, where children was economic assets to the family. In the view, size of family was taken as an important characteristic. Distribution of family size is shown in table.

Table: 5.1 Distribution of dalit settlement

Ethnic group	Number of household	Number of people
Kami	15	110
Damai	4	28
Sarki	7	50
Total	26	188

Source:- Field Survey, 2011

This table 5.1.1 shows that the family size of Kami was found comparatively smaller than that of other dalit groups. The smallest size of family found in Sarki community was of their members and largest was four members with an average family size of 7.1 members. Damai (7.0) and Sarki (7.1) community was lower than Kami. Kami community show family size of 7.3 members. However, this size with an average of 7.3 members. It was observed that most of the families were of nuclear types with average 7.0 members and rest of the families. Which were large was of joint type.

## **Housing Condition**

Having one's own house is the basic condition. All most the surveyed households own their house. However the type, roof of Khar and number of room differ. The most common type of house are stone walled with stone/state roof. Proportion of such type of house is 95 percent and (21) and 55% respectively. Even the respondents own small huts (3.33 percent) and RCC Building (modern Concrete 1.67 percents).

Figure: 5.1 Hosing condition of the Respondents

Source: Field Survey, 2011

In the same way the most common roof of the house are Khar and tin. 57.69 percent 15 (HHs) of the household constitute stone roofs and 19.23 percent 5 (HHs) tin. However, the houses having concreted roofs and tile are 7.69 percent 2 (HHs) and 0 percent respectively. Majority of the households in the study community live in a double story building. The proportion of houses

having double story houses is 85 percent. The single storey houses are only 3.33 percent.

Table 5.2 Types of Respondents Households

Types of Roofs	Total HHs	Percent
Khar	15	57.69
Tin	5	19.23
Stone/Slate	4	15.38
Tile	-	-
Concreted	2	7.69
Total	26	100.00

Source: Field Survey, 2011

### **5.1.2 Types of family**

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

Table: 5.3 Distribution on Respondents by family types

Family Type	No. of Respondents	Percentage
Nuclear	8	30.77
Joint	14	53.85

Large joint family	4	15.35
Total	26	100.00

Source: Field Survey, 2011

The above table shows that out of 26 household 30.77 percent dalit have been living in nuclear family and 53.85 percent have been living in joint family. Moreover, 15.35 percent have been living in large joint family. The reason behind disintegration of joint family is that, it leads home for Idles, encourage litigation, lead to quarrels, privacy deviled, uncontrolled protection, so they were separate after they got married.

### **5.1.3 Age composition in sampled household**

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

Table: 5.4 Distribution of family by Age and Gender

Age Group	Female	Male	Total	Percent
Below 14	37	32	69	36.70
15-44	47	39	86	45.74
45-59	11	15	26	13.83
Above 60	3	4	7	3.72
Total	99	89	188	100.00

Source: Field Survey, 2011

The above table shows that out of total sampled dalit household, maximum number of people were seen in the age category of 15-44 having 48.74% likewise, young population i.e. the age group of 0-14 comprises 36.70%. We can see the age group 45-59 having only 13.83 percent. Lastly, only 3.72% of dalit were seen in the age of 60 above.

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

#### **5.1.4 Education Status**

Education is one of the important basic needs of a person, which plays the vital role for the dignity and prosperity of a person, a community as well as a nation. It directly or indirectly affects the demographic and socio-economic variable. In fact, education is the single indicator, which depicts the real image of several of any community or nation.

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

There is a good educational facility in the village, the only government school are there in the study area. The student enrollment is increasing day by day in the schools. After knowing the education is must for Human being some dalit are also sending their children to the government school now a days. Although they send their children for education, they can't help and guide their children at home since they are illiterate. The children have to look after the cattle, goats, pigs and have to perform other domestic tasks in the morning and the evening. Although the dalit boys and girls are good in their study at beginning, they gradually lost their study due to poverty as they have no money for book, copy, pencil and fee for schools. Most of girls get marry before the

age of six to eleven for better understanding, let us considered the following table.

Table: 5.5 Literacy status by sex

Literacy status	Female		Male		Total	
	Number	Percent	Number	Percent	Number	Percent
Literate	24	24.2	38	42.7	62	33.00
Illiterate	75	75.8	51	57.3	126	67.00
Total	99	100.00	89	100.00	188	100.00

Source: Field Survey, 2011

Above table 5.1.4 figure show that present data on the literacy rate by sex of dalit in the study area. The total literacy rate of the study area is 33.0 percent informal education is also included. Which is very low in the sense that figure shows 42.7 percent males and 24.2 percent female are literate?

Figure: 5.2 Literacy Status by sex

(Source; From Census 2001)

### **5.1.5 Educational Attainment by Sex**

Table: 5.6 Educational Attainments by Sex

Education Attainment Level	Female		Male		Total	
	No.	%	No.	%	No.	%
Primary	5	50.00	6	37.50	11	42.31
Lower Secondary	2	20.00	3	18.75	5	19.23
Secondary	1	10.0	3	18.78	4	15.38
Campus	-	-	2	12.50	2	7.69
Non-formal	2	20.00	2	12.50	4	15.31
Total	10	100.00	16	100.00	26	100.00

Source: Field Survey, 2011

Above 5.1.5 figure shows that the educational attainment by sex in the dalit community of study area. The total number of student has been attending Primary level and gradually their educational attainment in Lower-Secondary and Secondary level is decreasing. We can see only 7.69 percent of students have been attending campus level. The above table shows that although the educational attainment of female in other secondary and campus level in comparison with male. Before some years dalit fore fathers were not interested it send their children to school. The main reason behind that was their illiteracy and poor economic condition. However, nowadays dalit younger generation seemed to know that the benefit and value of education. They also know that the education can play the vital role in their overall life. So they were considerable interested in education.

## **5.2 Cultural Situation of Dalit**

### **5.2.1 Religion**

Dalit society is full of superstitions; they believe that the god does creation of Humans. They believe in Legends. Like other of the dalit ethnicity. The dalit perpetuate their traditions by adherence to their ethnic religion beliefs. Religions affiliations reinforce dalit. Thus, their behavior is patterned by their religious belief system and their joint participation in religious norms make them a more cohesive group. Deeply rooted in dalit traditions/way of life

are the institution of the 'Dhami' function as a meditation between the supernatural and the real world. In every village least one Dhami. The Dhami field puja of dalit and they also take care that all decide including this gods good and spirits that live in the village. He is supposed to protect people from the attack of witches and from disease and possession. The dalits believe in Bhoot-Pret, Churaini, Boksi or Kaptini. As the believe that the dhami can protect people from them because in a way similar to a witch dainties, he possesses Spiritual powers the only difference being that he does not use them for negative purpose. The common notation is that the spirits of the dead body are able to make life difficult for the living.

Their traditional occupation is skinning the dead animals and making shoes and other kind of labor associated with farming. By traditions the dalit are used to skinning the dead animal and making shoes and Damaha. They perform musical Bands during the marriage ceremony and other occupations.

### **5.2.2 Life Cycles**

#### **A. Baby Birth**

The birth of new baby is taken as happiest on the dalit community. Traditionally, when child was born his / her naming ceremony was held on after the third day of the birth. I.e. after the birth of new baby there gathering the community people and play deuda game in the night. There was traditionally. About birth population in these days the women who delivered the child is kept in a separate place and at the child is kept in a separate place and at that time the woman is not allowed to touch any object except those which are given for her purpose for ten days, which is called birth pollution. Nowadays, due to the influence of other cultures, dalit have left to give such a name and would prefer to given common Hindu name like, Ram, Sita, Narayan, Krishna, Laxmi, and Sarswati and so on. Dalit give the calling name or nick name to the babies according to their position in the sibling hierarchy of



the family such as jetho for eldest mahilo for second, Sahilo for third Kancho for the last.

## **B. Marriage**

Marriage is an institution which admits men and a woman are socially permitted to have children implying the right to sexual relations in the life of human being. Marriage is an important event that every society has developed a pattern for guiding marriages. In dalit community. The parents try to arrange an early marriage for their children because they have aspirating to see their house full of children and grand children. If involves the social functions generally in the form of civil or religions ceremony authorizing two persons of opposite sex to engage in sexual and other consequent and correlated socio-economic relation with one, another.

Table: 5.7 Age group of marriage in dalit community

Age Group	Respondent				Percent	
	Male	Female	Total	Percent	Male	Female
11-16	6	8	14	25.9	16.2	22.9
17-20	10	12	22	40.7	21.0	34.3
21-25	12	13	25	46.3	32.4	37.1
Above	2	1	3	5.6	5.4	2.9
Total	37	35	54	100	100	100

Source: Field Survey, 2011

Marriage is almost like universal phenomena in the study area. The population of ever married man and woman is 37 and 35. Early marriage in both men and women still exists in the communities of the study area. About 16.2 percent man and 22.3 percent women in the age group 11-16 reported that they were already married. About 34.3 percent of women and 27.0 percent of men of 17-20 ages are married ever through the majority of the people get married at the age groups of 17-20 in total, about 32.4 percent of men are married at the age group of 21-25.

### **C. Death**

Dalit believe in janmakundali i.e. they believe that the things and events were already written by the god. Death is also considered as the god's wish in dalit community. They classify death in two forms, natural and accidental. Dalit believe in rebirth and according to them there is a next world 'Heaven' where all the gods and goddess survive where all the things done in earth by human are accountable.

When the dalit person dies, information is send to the villagers. Either and the adults from each house of the village gather at the dead person's house and help to perform the funeral ceremony as well as console the family. The dead body can warped in the cloth and kept on the Chaupal /Khatiya, than the widow break her glass and open up her hair husband survive except precious and puts all them all over the dead body. When the dead body id carried towards the cremation or burial site the voice of person becomes lender and the dead body is taken out.

The dalit of study site have not any definite rules about death rituals. Most of the respondents could not say what their actual death rituals are. Due to the dominance of Hindu system. Such as, after death the dead body is kept on the green bamboo frame called "Khatiya, Stature or Chaupal to carry the dead body". Lead up and covered with a white cloth. Sons, grandsons or brother may carry the body first and the relatives can help them. The body is generally carried to the nearest river mainly to bank of Karnali river and cremated or buried whatever they want. Rice is spread along Burial rot. For it is believed that as birds start picking up the gain the dead persons sex is washed away, after the cremation or burial, all member of the funeral party bathe in the river. Some dalit are spread and small ditches are dug on the obstacles for the obstacles are dug on the obstacles for the obstacles for the spirit so that it cannot return. Finally after reaching their own home, all the members of

funeral party purify themselves by sprinkling water on their bodies and only then they can enter their homes.

### **5.2.3 Festivals**

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

#### ⇒ **Dashain**

Dashain is one of the great festivals of dalits as well as of Nepal. In the month of September/October, Dashain is celebrated with the full motion of all feast, Dashain is taken as a victory of Hindu deities (God) over the demon's and it is also taken as a happy ceremony due to Danav 'Ravana' was killed by Ramchandra with the blessing of 'Durga Devi'. Dalit celebrate Dashain up to 10 days. The dalit dashain starts from Saptami called "Fulpati" when they worship God's. From that day, they start to sacrifice Goat 'Boka', Buffalo 'Ranga'. The tenth day of Dashain is called 'Dashami' on that day. All family members take tika from elders of respected family members.

#### ⇒ **Tihar/Deepawali**

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

#### ⇒ **Falgun Purnima/Holi**

The dalit community enjoys the festival of falgun purnima by playing red, green, blue and other color with their friends and friend group. They also enjoy taking 'Bhang' and liquors at drink and to make other sweeteners for enjoy the fagu. There is tradition of singing Holi song up to the might night and by the might night 'Holika' the lady monster is fired up.

⇒ **Others**

The dalit use to enjoy old feast and festivals of Hindu culture like other Hindus. Maghesakranti and Chaitedashain are the other major festival followed by dalit community.

#### **5.2.4 Festivals and its impact on livelihood of dalits**

Of course, the festivals are major aspects of socio-cultural life in any community and so to the dalit. It is found that there has been a great impact of festival on socio-economic life of the dalit. They observe various festivals throughout the year. On such ceremonial customs, they spent a lot of time and money however they have or not at Dashain is the most expensive and significant for them. They observe it with great enthusiasm. They entertain with meat and liquor. To observe the festival, the poor dalit have to take loan since he is unable to meet this very heavy expenditure. Who poor dalit, has to take loan from rich persons and work free whole year on their land against loan.

On the light of above made discussion it is clear that how such festivals and ceremonies are affecting the livelihood of dalit. It is therefore, can be implied that the festivals may be one of the major variable to make dalit people poorer day by day compelling them to live the vicious circle of poverty. However, to some extent such ceremonial customs help is socialization and social feeling, which reflect on social solidity.

### **5.3 The economic status of dalit**

This section deals with the economic characteristics of the dalit community in the study area. This includes the land ownership occupational pattern animal husbandry annual income of dalit people which are in brief discussed a follows:-

### **5.3.1 Distribution of land**

Land holding size is one of the key economic indicators to measure the economic well being of the community or person. Nepal is agro based country and most of the people depend upon the agriculture as main occupation. Land has great contribution in agriculture and it measures the economic status of people. Therefore, huge ownership of land indicates the economy.

Table 5.8 Distribution of Respondents by landholding

Land (Ropani)	Sarki		Damai		Kami		Total	
	No. of HHS	%	No. of HHS	%	No. of HHS	%	No. of HHS	%
0-1	1	14.29	1	25.00	4	26.67	6	23.00
1-3	3	42.86	2	50.00	5	33.33	11	42.33
4-6	2	28.57	1	25.00	3	20.00	5	19.23
7-10	1	14.29	-	-	2	13.33	2	7.63
10-15	-	-	-	-	1	6.67	1	3.85
Total	7	100	4	100	15	100	26	100

Source: Field Survey, 2011

Table 5.3.1 shows that Kami (26.67 percent), Damai (25.00 percent) and Sarki (14.29 percent) respondents have (0-1 ropani) land. However, Damai (50.00 percent), Sarki (42.86 percent), kami (33.33 percent), respondent have (1-3 ropani) land. Damai (25.00 percent), Sarki (28.57 percent), kami (20.00 percent), respondent have (4-6 ropani) land. And Sarki (14.29 percent), Kami

(13.33 percent), respondent have (7-10 ropani). Therefore, Kami (6.67 percent) respondent have (10-15 ropani) land but nil Sarki and damai. So that, landing pattern signifies their actual economic status to their community. In that sense, sarki and Damai have less land holding size than Damai through Damai have lower level of land holding size compare to the Damai. Thus, Kami's status is higher compare to than that of Damai and Sarki's status.

### 5.1.6 Occupational Status

The word occupation literally denotes the Primary work of an individual. Occupation not only gives a social and economic Identification of the individual but also hierarchy pattern of head of the household influences the other member of the family also. Family occupation like agriculture, cottage and industry requires all the member of the family to work together. Therefore, occupation of the respondent has taken as important characteristic. Occupation of the respondent was categorized in there groups. Consisting agriculture labored, service, business, daily wages and household work, etc.

Table: 5.9 Distribution of Respondent according to their occupation

Occupation	Percent			Total	
	Kami	Sarki	Damai	Total	percent
Agriculture	7 (46.07%)	3 (42.86)	-	10	38.46
Skill Lamoure	4 (26.67%)	2 (28.57%)	2 (50.00%)	8	30.77
Service	1 (6.67%)	-	-	1	3.85
Business	1 (6.67%)	1 (14.29%)	1 (25.00%)	3	11.54
Household Work	2 (13.33%)	1 (14.29%)	1 (25.00%)	4	19.2
Total	15 (100%)	7 (100%)	4 (100%)	26	100.00

Source: Field Survey, 2011

The above table 5.1.6 reveal that, of 26 household, must Kami 46.67 percent were depends on agriculture Sarki 42.86 percent and Damai are not depends on agriculture. Skill labor was highest in Kami (26.67%) than Damai and Sarki. Service was Kami (6.67%) but don't service Sarki and Damai. Business were depend equal Kami, Sarki and Damai. Household work was highest in Kami (13.33) than Damai and Sarki.

Figure: 5.3 Occupational Statuses

Source: Field Survey, 2011

For better understanding, the distribution of samples population (Kami, Sarki and Damai) by occupation status has been presented on the above chart.

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

### **5.3.2 Distribution of Households by cultivation of other's land**

The household who have not their own land or less land, which is not sufficient to feed the family members for the period of one year, may have cultivated other's land to support the family. By considering the fact, the respondents were also asked about the land holding status. The responses of the respondents are presents in table 5.3.2.

Table: 5.10 Distribution of Households by cultivation of other's land

Cultivating other's land	Household	Percentage
Yes	16	62
No	10	38
Total	26	100

Source: Field Survey, 2011

Figure: 5.4 Distribution of Households by cultivation of other's land

Source: Field Survey, 2011

### **5.3.3 Distribution of Households by Domestic Animals**

Having domestic animals can contribute to the household income, some household who have less land, sustained themselves by selling domestic animal and their products. In order to know their economic status and source of income, the respondents were asked about the domestic animals and number of domestic animal. The responses of the respondents are present in table 5.3.3

Table: 5.11 Percentages of Households by Domestic Animals

Status of domestic	Households	Percentage
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Animals		
Yes	23	88.46
No	3	11.54
Total	26	100.00
If yes, how many?		
Cow/Oxen	21	91.30
Buffaloes	16	69.57
Sheep's/Goats	20	86.96
Duck/Hen	18	78.26

Source: Field Survey, 2011

Table 5.3.3 that 88.46 percent of the respondent's household has raised domestic animals but the rest 11.54 percent have no domestic animals at all. Among the household where the domestic animals were raised, further questions were asked about the kind of domestic animals and their number. Nearly, 91.30 percent have keeping cow/oxen, 69.57 percent have Buffaloes, 86.96 percent have sheep's /Goats and 78.26 percent of the respondents have ducks/hens.

#### **5.3.4 Annual income and expenditure**

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

All these were not seen as good part of income than that of agriculture sources of income. But these sources of income are supposed to contribute substantially to livelihood of Badalkot dalit. Such income source has been illustrated as follow:

Table: 5.12 Annual income of Household

Income (1000)	Percent			Total	
	Kami	Sarki	Damai	Total	Percent
5-10	-	-	-	-	-
10-15	26.67 (4)	28.57 (2)	25.00 (1)	26.92 (7)	26.92
16-20	33.33 (5)	42.86 (3)	50.00 (2)	38.46 (10)	38.46
21-25	20.00 (3)	28.57 (2)	25.00 (1)	23.08 (6)	23.08
25+	20.00 (3)	-	-	11.54 (3)	11.54
Total	100 (15)	100 (7)	100 (4)	100 (26)	100

Source: Field Survey, 2011

### **5.3.5 Distribution of respondent based on their Annual income of household**

The table 5.3.4 reveals that, out of 26 households. The income of households ranged between Rs 5000 to 25000 and above. The annual income of household's ranged in Rs 10000 to 15000. Whereas 38.46% households whose annual income was Rs 15000 to 20000. 23.08% household belonged to the annual income range between Rs 20000 to 25000 and 11.54 of household had income ranged Rs 25000 and above. Majority of the dalits community belonged to the range between Rs 15000 to 25000.

Table: 5.13 Annual Expenditure of dalit household

Annual Expenditure in Rs. 1000	Percent			Total	
	Kami	Sarki	DAMAI	TOTAL	PERCENT
5-10	6.67 (1)	14.29 (1)	25.00 (1)	3	11.54
11-15	20.00 (3)	42.86 (3)	25.00 (1)	7	26.92
16-20	40.00	28.57	50.00	11	42.31

	(6)	(2)	(2)		
21-25	33.33 (5)	14.29 (1)	-	5	19.23
Total	100.00 (15)	100.00 (7)	100.00 (4)	26	100.00

Source: Field Survey, 2011

Amount the total respondents of the researcher the expenditure pattern of Badalkot's dalit have been dividing the expenditure in different states from the above data. It is clear that the higher amount of income have been spending in clothing food the table reveals that out of 26 households the expenditure of household ranged between Rs 5000 to 2500 and above. The annual Expenditure of households ranged in Rs 50000 to 1000 where 11.54%.

### **5.3.6 Loan of dalit household**

In the study, the dalit people were very poor. The poor economic condition has been one of the features of change in dalit festivals, food, habits and quality of life because the poor people are not able to afford much money for the celebration, naturally they have minimize the expenditure and so on. Dalit people to do own solution of problem they goes to rich person for loan. Such loan source has been illustrated as follow:-

Table 5.14 Distribution of respondent by Loan of dalit household

Status of dalit Loan	Household	Percentage
Yes	12	46.15
No	14	53.85
Total	26	100.00
If yes, How many?		
Bank	1	8.33
NGO	3	28.00

Rich Person	8	66.67
Other	0	0
Total	12	100.00

Source: Field Survey, 2011

Table 5.3.5 show the number of loan of dalit household. That 46.15 percent respondent's household have loan but 53.85 percent have no loan. Further question were asked about the kind of loan 8.33 percent of the respondent have Bank loan, 28.00 percent have NGO loan, 66.67 percent have Rich Person loan and zero no have other Person loan.

#### **5.4 Political Status of Dalit**

This section dalit, with the condition of the dalit community in the study area. This includes participation, in political party of dalit, participation in planning process of dalit status of political party which are in brief discuss as follows.

##### **5.4.1 Participation in political party of dalit**

Nepal is being multiparty system country. Specifically, while talking about the cause of social exclusion, the caste discrimination is the major factor causing dalit deprivation leading to a worse situation in our country. The need of the inclusion policy for bringing dalits into mainstream due to discrimination and exclusion is great but sadly, the government, civil societies and other development organization have been able to provide only limited opportunities to the excluded dalit people. A big majority of dalit people in development area remain excluded from the process of decision making to the implementation level. National laws, social rules and regulation are supporting to the rigid

hierarchical social structure, social injustice and controls dalits to bring at the decision making body as well.

#### A. Dalit represented in the Political Party VDC

Dalit is not represents in Badalkot VDC. Newly elected constitutional Assembly has represented progressively better but it can be fruitful one when the manpower can do their work without discrimination. Thus dalits respondent have ask question. How to give your vote to political party? Respondent was given reply from own style.

Table: 5.15 Distribution of respondent dalit represented in the VDC

Vote to political party	Household	Percentage
Yes	24	92.31
No	2	7.69
Total	26	100.00
If yes, How many?		
Kinship	6	25.00
Caste	3	12.50
Regional	2	8.33
Party	13	54.17
Total	24	100.00

Source: Field Survey, 2011

Above table 5.4.1.1 show number of vote to political party of dalit household but 7.69 percent has no give vote. 25.00 percent party base on kinship 12.50 percent of the respondent have vote to political party base on castle. Therefore, 8.33% Regional and 54.17 parties.

#### **5.4.2 Participation in planning process**

They include dalits in their planning process while there was a political party on VDC programmed who said that he is not sure if dalit participate in the activity. According to the survey the level of dalit participation in the planning process is basically at the implementation level (41.67%) and in all stage of DDC level (8.33%). At least VDC level (16.67%) and WDC level 33.33% and no participation in central level planning.

Table: 5.16 Level of dalit participation in planning process

Level of Participation	Types of organization			No.	%
	Government	NGOs	INGOs		
DDC	1	1	-	2	8.33
VDC Level	1	2	-	4	16.67
WDC Level	3	5	-	8	33.33
Central Level Planning	-	-	-	-	-
Implementation Level	4	6	-	10	41.67
Total	9	14	-	24	100.00

Source: Field Survey, 2011

#### **5.4.3 Status of Political Party**

There are involved in many political party. CPN UML, Nepali Kangresh, Maoist party etc. the dalit of Badalkot village development political

party activities. In the dalit area membership of political party's status has been presented as follows in table 5.4.3.

Table: 5.17 Status of Political Party

Status of political party	Percent			Total	
	Kami	Sarki	Damai	Number	Percent
Kangresh	20 (3)	14.3 (1)	25.00 (1)	5	19
CPN UML	13.31 (2)	42.9 (3)	25.00 (1)	6	23
Maoist	53.31 (8)	42.9 (3)	25.00 (1)	12	46
Other	13.3 (2)	-	25.00 (1)	3	12
Total	100.00 (15)	100.00 (7)	100.00 (4)	26	100

Source: Field Survey, 2011

The table 5.4.3 reveals that out of 26 respondents. 19.2 respondent were membership of Nepali Kangresh. 23.1 percent respondent were membership of other political party. Similarly, in Nepali Kangres party (Kami 20%, Sarki 14.3%, damai 25.0%, membership of CPU, UML, Kami 13.31%, Sarki 42.9 and damai 25.0%. Similarly, membership of CPN Maoist party Kami 53.3%, Sarki 42.9% and Damai 25.0% and other political party membership Kami 13.3%, Damai 25% and zero percent Sarki.

Figure: 5.5 status of political party in dalit settlement.

Source: Field Survey, 2011

#### **5.4.4 Knowledge on development and local leadership**

Leadership plays pivotal role in human being and society i.e. all the knowledge about development depends up on leadership or say. It is needed for uniting society creating peace fullness and making the social justice and fair. The knowledge and development of workers attitude can be shown as follows:

Table: 5.18 Respondents Knowledge on development and contact with development workers

Respondents	No. of Respondent			
	Yes	%	No	%
Knowledge on development	4	33.3	22	55.00
Contract with development workers	8	66.7	18	45.00



Total	12	100.00	40	100.00
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Sources: Field Survey, 2011

The above table shows that dalit community does not have sufficient knowledge on development even through some of the dalit (i.e. 66.7%) have contracts with development workers. The behind it may be of their illiteracy and so on. Since the deprived of knowledge on development, the community of course is in poor development condition.

## **CHAPTER-SIX**

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

The chapter attempts to summarize the major finding of the entire study related to socio-economic status of dalit A Case study of Badalkot VDC along with conclusion and recommendation of the study:-

## **6.1 Summary of Finding**

The word dalit comes from the Sanskrit root 'Dal' which means to shatter to break into pieces and to step on. Dalit community are known as so called untouchable by Hindu Varna system, discriminated in the society and excluded from social, economic, political, educational and regional life and also from the national mainstream of development.

This study analyzes socio-economic status of dalit and them in household in Badalkot VDC of Kalikot district and focused on socio-economic and political and their enrolment status of dalit (Kami, Damai and Sarki). There were 56 household, 26 household were taken as sampled households to collect information. This study is mainly focused upon the dalit status and participation as well as other socio-economic activities. The present study is based on Primary data collected from questionnaires. Descriptive research design was followed in this study to select the respondents proportionate random sampling technique was used. The study is based primarily on the information collected during the field survey in the study area administrating, questionnaire through interview and observation.

The dalit communities of Badalkot VDC Kalikot are in the process of change on their socio-economic activities. A decade long political movement has brought change on the socio-economic and livelihood assets of these people kami, Sarki, Damai. According to population census 2001, the total population of the particular VDC was 5441 but the current data of the VDC profile 2007 shows that the total population of No. of Household is 870, Female (2727) and Male (2715) in this study area.

The study has tried to analyze the process of socio-economic status of dalit area. The total household of dalit community are 56, Kami (35 HHs), Sarki (12 HHs) and Damai (9HHs). The information and fact were collected through field survey from the randomly selected 26 household of dalit communities which were also bounded sample random system. Among the

total selected household 7HH were from Sarki community, where rest 15HH from Kami and Damai (4HH). Analysis of collected data and information are made not only based on socio-economic status but largely based on the livelihood from works and assets a livelihood is a means of giving a living related to availability of resource.

The total population of selected household was 188 among them 89 (47.3 percent) were male and 99 (52.7 percent) were female. The sex ratio is 100.00 (male: female). The average family size of the respondent household is 5.1.2 but about 30.77 percent of the respondent reported their family as Nuclear. Most of the male respondents were found that they got married in between the age of 21-25 but in case of female. It is if-20 which was only 25.9 percent by the last 10 year. But still about 16.2 percent male and 22.9 percent female get married at the age of 11 to 16. Inter caste marriage is not common at large.

Regarding the literacy rate, the communities have made quantum as about 33.00 percent (42.7% Male and 24.2% Female) of people are literate, the total number of student have been attending primary level and gradually their educational attainment status of 26 household most Kami 46.67 were depend on agriculture Sarki 42.86 and Damai are not depends on agriculture. In the study a large number of economically active populations are engaging in the services for living. The majority people are with agriculture and skill labor and Business as their main occupation.

The festivals are major aspect of dalit people's culture. The indigenous dalit entertained with many throughout the years. They think their deities are the most important deities and should be worshiped in every festival. The dalit use to enjoy old feast and festivals of Hindu culture Hindus; distain, Thira, Fig, Magesankrnti, chaitedashain are the other major festival followed by dalit community.

The economic status of dalit distribution of land holding shows that Kami 26.67%, Damai 25% and Sarki 14.29% respondent have (0-<1 Ropani) land. So that, landing pattern signifies their actual, economic status to their community. In that sense, Sari and Domain have lower level of land holding size compare to the Damai, distribution of households by cultivation of other's land percentage yes (61-54) and no 38.46%. in the study area their Annual income of household ranged between Rs 5000 to 25000 and above. The annual income of household's ranged in 10000-15000 (38.46%). 16000 to 20000 (23.08%), 21000 to 25000 (11.54%) of household had income ranged Rs 25000 and above. The annual expenditure of household's range in Rs 50000 to 1000 where 11.54 percent number of loan of dalit household that 46.15 percent respondent's household have loan but 53.85 percent have no loan.

Skill and expertise are important human the respondents having health related skills, metal work, gold and silver skill and education manpower 4 respondents, 5 respondent and 12 respondent respectively.

Vote to political party of dalit household 7.69 percent no give vote and 25.00 percent based on party kinship. 12.50 percent based on caste, 8.33 percent Regional and 54.17 based on party. Therefore, participation planning process was basically at the implementation level 41.67% and in all stage of DDC level (8.33%). At least VDC level (16.67%) and WDC level 33.33% and participation in central level planning status of political party in dalit settlement Maoist 46%, CPN UML 23%, Kangresh 19% and 12% other party.

## **6.2 Conclusion**

Most people dalits are commonly illiterate unemployed, landless exploited, poor, unhygienic and ignored by the society. The overall socio-economic status of the dalit communities of study area is not better but in comparison to a decade back they have experienced better off in their socio-economic status due to the changes and upliftment in the educational, political

and transformation of traditional occupation and initiation of their forefather's occupation.

There was literacy rate as it has been reached at 42.2 percent but still women literacy rate is low and the educational attainment in the higher education is very low. There are some negative aspects of change in dalit community in the study area. They are losing self-confidence about their own traditions, culture and beliefs.

We can conclude is that dalit people are considered as Hindu Sanskritized Indigenous group because they have been celebrating all Hindu Sanskritized Indigenous group because they have been celebrating all Hindu festivals. Moreover, in the study area, socio-economic condition of dalit was poor. And the way of worshipping their village dalites believe from other ethnic groups. They are dominated in all sphere of life by high cast people. The rapid development of education, health, transportation, mass-communication in the study area effect of there is both positive and negative impact can be seen on socio-economic life of dalit people.

The study socio-economic status of dalit community by analyzing the collected facts and information has made following conclusions:-

- ⇒ Joint family has been mostly on the process of change and majority of them have been transformed into nuclear one as percent of the respondent have nuclear family.
- ⇒ Their access to natural capital such as land is quite low as they are the small and marginal landholders. The average per capita of landholding of respondents is 10-15 Ropani and only one household. The land which have occupied is also marginal and not productive.
- ⇒ Even though they have opportunity of taking loan from rich person, they lack courage and confidence to invest money to development their entrepreneur skill.
- ⇒ The income level of dalit communities is quite limited.

### **6.3 Recommendation**

Based on the finding and conclusion the socio economic status and livelihood pattern of the surveyed household have not been satisfactorily changed. The following specific recommendation are made to state, authorities, civil society, development agencies and development planners for the achievement of better, socio-economic aspect and livelihood status of dalit communities.

- ⇒ Provide strategic direction to develop and implement the policy for dalit inclusion, design social inclusion strategy targeting dalits in programs and begin to implement new strategy to address social exclusion.
- ⇒ Design dalit community focused training program to develop activism and leadership in order to increase their access in the resources and development opportunities.
- ⇒ They are less conscious on development and thus it is necessary to motivate dalit to take part in local development and politics.
- ⇒ Dalit farmers are needed to give training, skill and technical support to change their subsistence level agriculture in commercialization.
- ⇒ Awareness campaign on disadvantage of early marriage must be carried out at least at the settlement level. The international non-governmental organization, NGOs and community based organizations are the agencies to carry out such activities.
- ⇒ Positive discrimination is perceived differently by dalits and dalits. Therefore, attitude and perceptions towards positive discrimination for dalit inclusion need to be taken care while designing program, strategies and policies for their empowerment.
- ⇒ Promote cooperation between dalits and non-dalits to bring dalits in mainstreaming of Nepalese society through positive discrimination or special provisions.

- ⇒ They were not trained mainly agriculture based people most of the cultivate land of Badalkot VDC. In fertile and provided irrigation facility, emphasis should be given to improve their agriculture practice in order to rise their economic status by providing some their own land and give emphasis for grow green vegetables and other agriculture based practice for earn money by providing technical support and facilities. This will be of the solution of this ethnic community.
- ⇒ Support to establish separate network on inclusion issue of dalits and women social and equity issues of dalits and women need to be rightly addressed in the society to enhance their social status.

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# ANNEX I

## Questionnaire

Name of household head:

VDC:-

Ward No./Tole:-

Name of respondent:-

Date:-

Education:-

Sex:-

Religonal:-

Age:-

No. of Family member:-

Type of family:-

### 1. Demographic Information

S.N.	Name	Relation with family head	Age	Sex	Education	Occupation	Marital status	Age of marriage	Remark

### 2. Your marital status

Unmarried

Married

Divorced

Widow

### 3. Occupation

Agriculture

Tratidional

Wagelab

Government service

Business

House wife

Private service

### 4. Education

Illiterate

Literate

### 5. Do you have own house? Yes

No

Type of House		Type of roof	
Stone wall modern concrete		Khar Tin Stone/Slate	
Stone wall		Tille Concerted	

6. What type of your family?
- i. Joint family ii. Nuclear  
 iii. Large joint family
7. Your Education
- i. Primary ii. Lower Secondary  
 iii. Secondary iv. Campus  
 v. Non formal
8. Do you have land?    Yes No
9. How much land do you have?
- i. Bighas ii. Kathas  
 iii. Dhoor
10. Land Holding size and tenure details:

S.N.	Type of land	Size Ropani	Own Operated
1.	Bari		
2.	Pokhobari		
3.	Khat		
4.	Kharbari		

11. Do you have a other's land?    Yes No
12. Your occupation Agriculture?    Yes No
13. Do you have livestock?    Yes No

If your ans is a filling table.

Types	Cow	Buffalo	Goat	Chicken	Sheeps	Duck	Hen
No							

14. Details of Income and Annual expenditure.

Total Income	Rs.	Total Expenditure	Rs.
5-10			
11-15			
16-20			
21-25			
26+			

15. Have you taken loan?    Yes No
16. If your answer is 'Yes' mention how much is the loan?
- i. Bank ii. NGO  
 iii. Rich Person iv. Other



28. Are there level of dalit participation in planning process?

Level of Participation	Types of Organization		
	Government	NGO	INGO
DDC			
VDC			
WDC			
Center Level			
Implementation			
Level			

29. Any discrimination in your society? Yes No

30. If yes. What's types of discrimination?

- |                       |                        |
|-----------------------|------------------------|
| i. Don't touch in tap | ii. Don't go in temple |
| iii. Choichithohalne  | iv. Other              |

31. What type of marriage have you done?

- |                     |           |
|---------------------|-----------|
| i. Arrange          | ii. Love  |
| iii. Court marriage | iv. Other |

## ANNEX II

### Checklist: Focus Group discussion

- i. What is lacking in your society?
- ii. What is the elation of dalit people with upper cast people?

### OBESRVATION CHECKLIST

Past situation				Present situation			
	Same	Worse	Better		Same	Worse	Better
i. Situation of Education				i. Situation of Education			
ii. Occupation status				ii. Occupation status			
iii. Age of Marriage				iii. Age of Marriage			
- Social discrimination				- Social discrimination			
- Festival and its impact on livelihood				- Festival and its impact on livelihood			
- Distribution of household				- Distribution of household			
- Annual income and expenditure				- Annual income and expenditure			
- Condition of loan				- Condition of loan			
- Participation of political party				- Participation of political party			
- Participation in planning process				- Participation in planning process			
- Situation of political party				- Situation of political party			

