

# CHAPTER I

## INTRODUCTION

### 1.1. Background of the Study

Nepal is geographically unique and socio-culturally diverse and distinct country, situated in the southern part of Asia. In such geo-physical diversity and varied climatic conditions, about 24.8 million of people of more than 60 castes/ ethnic groups are accommodated with their distinct cultural morphology (CBS, 2004). **The Interim Constitution of Nepal 2065 B.S** regards Nepal as multi-lingual, multi-cultural secular, inclusive and absolutely democratic country with majority (80.62%, CBS, 2001) of Hindus people.

Man is born free, equal in dignity and rights. But, during the course of time discrimination among people has been developed in different parts of the world. Going back to the ancient era, Varna System of Hindu tradition was misinterpreted and developed into two categories as “touchable and untouchable” This system was given legitimacy by King Jayasthiti Malla and later by other Kings of Nepal. It was further specified and legally emphasized by the civil code, enacted by Jang Bahadur Rana in 1853 A.D. But King Mahendra tried to eliminate the caste based discrimination enacting new Civil Code in 1963 A.D. After the restoration of democracy in 1990, Nepal is trying to eliminate caste- based discrimination in a more effective way. The Constitution of the Kingdom of Nepal, 1990 also guaranteed the fundamental rights of equality to the citizen (NDC, 2005).

King Prithivi Narayan Shah has addressed the nation “Nepal is an orchard of four caste and thirty six sub-caste blossom fourth so as to be understood” which gives crystal clear vision of Nepalese society of his age. Hindu philosophy describes different Varnas among caste system. Fundamentally among four Varnas among including Brahmans, Kshetries, Baishyas and Shudras are based on human virtues. (Tamrakar, 2003)

The fourth categories people who called 'untouchable' are literally called 'Dalit' in Nepalese society. They are prohibited by social custom to touch or handling of food and drink. The term 'Dalit' does not denote merely the so called untouchable but, it also inputs to backward. The word 'Dalit' comes from the Sanskrit root 'dal' which means 'to shatter', 'to break into pieces' and 'to step on'. The term is also a product of 19<sup>th</sup> century Indian reform movement (Singh, 1993), which is borrowed from India. The Dalit in 20<sup>th</sup> century is the translation of 'Schedule Caste' which was coined in 1927 in India and British government used the term 'Schedule Caste' for the first time in 1935.

In the past the word 'Dalit' was used to refer to all those groups who were oppressed but in the contemporary Nepali parlance it is used to refer only to those officially categorized within the untouchability caste (Kisan, 2005).

So the term Dalit refers to "oppressed" who are socially oppressed, maltreated giving epithet 'untouchable' economically exploited, politically excluded, academically disadvantage or sunk in the swamp, 'broken people' considered 'unclean' put at the bottom of caste hierarchical order and they are discriminated to access to resources, opportunities, services, education, modern technology and excluded from the mainstream of development and they are powerless in many ways.

National Dalit Commission has defined Dalit Community as "the community known as so called untouchable by Hindu Varna system, discriminated in the society and excluded from social, economic, political, educational and religious life and also from the national mainstream are Dalit people" (NDC, 2004).

The Central Bureau of Statistics (CBS) 2001 shows that 12.97 % people as Dalit in Nepal (CBS, 2001) whereas the statistics of DWO shows 4 million or about 17.28 % of people are Dalits (DWO, 2002). Vishwokarma, Priyar and Sarkis (commonly called Kami, Damai and Sarki) are Dalits. Vishwokarma all over Nepal found in their metal working as traditional occupation are of two categories occupationally via Blacksmith usually make and repair iron tools and Goldsmith/ Silversmiths who curve and architect gold and silver ornaments. Damai involves tailoring practice and playing music as traditional occupation and Sarkis traditionally cobblers whose occupation was leather

work are regarded as 'Sundras' 'Dalits' , 'untouchable' who are traditionally hegemonized, culturally exploited by caste-ism and entrapped in vicious cycle of poverty which is still prevalent in this 21<sup>st</sup> century as miserable depth and painful reality. (Tamrakar, 2003).

Modernization is an ethnocentric term used to refer to a global process of change by which traditional non-industrial societies seek to acquire characteristics of industrially advanced societies (Poudel, 2005).

Modernization is a process of maximizing the potential of society by overcoming structural constraints. It brings comprehensive change in the life of a people brought about by several factors such as economic development, industrial growth, urban living, exposure to mass communication, education and participant political organization (Mojumadar, 1986).

Modernization was in its apex in 1950. In the context of Nepal, the breeze of modernization was a bit lag behind as no people had rights to even expose freely during Rana period (before 1951). But after the introduction of democracy the scenario changed and democratic system in its snail's pace waved along the boundary of country and different group of people .Visible impacts in the socio-economic life, livelihood and cultural practice can be seen but no absolute change as a whole. So they are neither leading complete modern life nor accommodated by full pledge rhetoric indigenous way of life and leading in the way of neither six or nor seven.

The process of modernization assumes a series of interpenetrating and interdependent transformation. On the personality level they envisage characterological changes resulting in the promotion of rationality, empathy, mobility and high participation. In social and cultural level they promote and sustain institutional and value change, accepts and acquires more innovations, builds up associational capacity and sharpens problem solving abilities with a precondition of the growth of complex organization that can adequately and effectively exploit and manipulate energy from inanimate sources for human well being and prosperity (Dube, 1971).

So the process of modernization modifies the traditional rigid society into flexible and scientific one and brings institutional changes in social structure and relation of society (Hada & Aryal, 2004). Dalit people have mostly least access to the resources and they are denied and powerless. The socio-economic condition is poorer than other castes, ethnic groups, and caste based discrimination prevailing in Nepalese societal level is a great challenge. Social discrimination and rigid religion discrimination has been profoundly changed as process of modernization.

Impact of modernization in socio-economic structure can be regarded as:

- ) Higher degree of labor mobility.
- ) Differentiation of the occupational structure.
- ) Reduction in the manpower in traditional occupation and bonded labor in agriculture.
- ) Subsistence sector into commercialization.
- ) Change in women and marginalized people's status.
- ) Development in communication and information technology.
- ) Easy access to modern education.
- ) Excluded groups' participation in political and administrative institutions.
- ) Joint and extended families replaced by nuclear family structure.

(Poudel, 2005)

In the context of Nepal from World War II to the commencement of Panchyat Kingdom (the first stage of modernization), and 1960- 1993 A.D. (the second stage of modernization) has brought its impact in social psychological realism. The advent of Panchyat system could not renounce the constitutional democracy and that system could not completely renounce the impact and influence of western modernization and stepped into neo-liberalism through the establishment of school and university (Upreddy, 2008).

In this way the process of modernization modifies the traditional rigid society into flexible and scientific one and brings institutional changes in social structure, brings changes in social, economic, religious, moral, political, psychological structure, organization, relation and viewpoint, curtails caste-ism, gender discrimination, invites

newness in thinking and behavior of people. (Hada and Aryal, 2004). Such process of transformation can slowly be seen after the restoration of Democracy and a decade long Maoist Movement which spread awareness to Dalit of Nepal to change their social-economic condition.

## **1.2. Statement of the Problem**

The process of modernization by diffusion should encourage the development of number of features in the society including urbanization based on nuclear family and training, development of mass media to disseminate ideas, increased awareness in politics, participation in democratic system and increased business opportunities through providing capital for investment (Poudel, 2005).

Despite the great advances occurred in the field of education and knowledge, the caste system still persists in the Nepalese society today in practice. Majority of the Hindu society follow caste system. It is thought in the theory of caste system that some group of society as second class or sub-humane. The discrimination of caste has been detrimental to the right to equality of Dalit. The Dalits are treated as inferior in the society because of the caste system and which has been a stumbling block on their socio-economic and cultural development (Tamrakar, 2003). So the caste based discrimination is centuries- long back evil of society. The Mulki Ain of 1963 A.D eliminated the caste based discrimination stating the caste discrimination as a social crime. **The Interim Constitution of Nepal 2006** also has declared discrimination on the basis of caste, creed and religion as crime and guarantees the right to equality. The declaration of the Government of Nepal on 4<sup>th</sup> Jestha 2063 B.S has also emphasized the same declaring Nepal as a secular state. But yet in practice this malpractice exists.

A section of Dalits pursue traditional caste occupation along with agriculture. They are leather workers weavers, scavenger, basket makers, etc. The capitalist system has opened avenues for those whose skill and products are marketable. (Shah, 2001).

Now the time has travelled unveiling the blind thinking of the people. The CBS, 2001 shows that 12.97 percent people as Dalit. Modernization has changed the world as global village. Nepal is one of the poorest counting countries of the world. According to World Bank report about 31 percent people are below poverty line but 47 percent of Dalits are below the poverty line (NDC, 2005). The literacy rate of Dalits is 14 percent counting 10 percent male and 4 percent female, with their participation only 1 percent in politics, 1.9 percent in media ,about 50.3 years life expectancy and HDI 0.239 (DWO, 2002).

Thus, Dalits belong to backward group. According to anthropological point of view it is important to find out the cause for the change in Dalits community. Dalit people are being subject of hurtful discrimination, segregation, exclusion and negation from public institution such hotels, schools temples and milk cooperatives or denied from access to water and public facilities and opportunities provided by the government. This perpetual discrimination indirectly has harmed Dalits' self confidence. (Sob, 2003)

The wave of modernization was a nightmare during the Rana period, prior to 1951 in Nepal. After the introduction of democracy in Nepal the process of change has been as the impact of modernization but even after the restoration of democracy in 1991, the impact remained rather bleak. Modernization has been one of the impacts of Maoist Movement in the context of Nepal. During it's a decade long history, the socially and economically marginalized, excluded people are made aware of about their fundamental rights and dignity which can be seen in the Nepalese society in post conflict period (After April Mass Movement 2006).

Following the restoration of multi-party democracy in Nepal, the Constitution of the Kingdom of Nepal, 1990 not only guaranteed the fundamental rights of its people but also declared the traditional practice of untouchability punishable by law. Then, some positive trends have been started for the Dalit community.

It is the twenty first century, world is in grip of advancement technology and development however Dalits of Nepal are surrounded by inhumane treatment, discrimination, untouchability. Though the constitution has clearly mentioned voices against the endemic discrimination and given stress to equality, the equalitarian attitude

of the state mechanism is yet to be seen deeply rooted caste discrimination which has frustrated the modernization impulse towards democracy and rule of law (Tamrakar, 2003).

Social exclusion, mal-practice, humiliatingly intolerable behavior, racial, discrimination and untouchability are the influencing factors in socio-economic status of Dalit community, the changing process and modernization process has to some extent direct or indirect impact in socio-cultural and economic condition of the Dalit people and has changed socio-economic status of the scheduled caste people. Without change in the socio-economic condition of these excluded people, the process of rural community development becomes a nightmare. So this study has undertaken following research questions:

- ) What kind of social maladies Dalits are facing? And how have they sustained their socio - economic status?
- ) Are Dalits still victimized by discrimination and what is the scenario of over all discrimination?
- ) Is there any impact of modernization in socio-economic activities of the Dalits?
- ) What are the influencing factors to bring change in socio-economic activities of the Dalit community?
- ) Are these people aware of their rights and achieved social status?
- ) What sorts of changes are occurring to Dalits?

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

The general objective of the study is to analyze the socio-economic condition and examine the impact of modernization in the Dalit community of Kabre VDC, Dolakha district.

The specific objectives of the study are as follows:

- ) To examine the socio- economic status of Dalit community.

- J To analyze the effects of modernization in the socio-economic changes amongst the Dalits.
- J To recommend appropriate suggestions for the development and standardization of Dalit community.

#### **1.4. Importance of the Study**

Nepalese society is a heterogeneous society. The so called “Dalits” or “Sudras”, “Schedule Caste” people are leading tough life still discriminated and suppressed by ‘*Tanadharis*’ ( so called upper caste people ) . The existed caste-ism has given the bitter experience as a grim reality. After the restoration of democracy in Nepal, the then constitution guaranteed the fundamental rights of people and declared the practice of untouchability punishable by law, and then some positive changes have started for the Dalit community. Despite different laws have been enacted; the attitude has not changed so far. And Dalit has been the synonymous to oppressed ,denied ,discriminated ,poverty stricken people who have little or no access to education ,technology and participation in the democratic process even though the slogan of “New Inclusive Nepal” is in its pinnacle (apex). The overall conditions of Dalit are very miserable in Nepal. They are not only socially backward but also economically, educationally and politically vulnerable and voiceless. Very limited studies have been conducted to flash out the social and economic life standard of Dalit community .Without bringing them in the mainstream of development the rural community development process will be paralyzed.

Modernization is the process of social change that advocates the modernity in social, economic and psychological spheres of community (Mohanty, 2003). Modernization involves the capacity to generate and absorb continuing transformation through a possible progression from genesis to maintenance, modification, transformation and disintegration as a series of revolution. The people are ‘more exposed’ to different forces of modernization like transport, market, mass media, bureaucratic administration, formal education, developed communication facilities . Even the Dalit people have been demanding treatment at par with other caste Hindus. And the community is in the



process of social change. In economic, political and social term, social change refers to the placement of order forms with new patterns of living. Westernization, globalization, modernization and secularization are the factors that enhance the process of social changes which brings the change in stereotype of conviction. In such background this study is quite important to explore the present socio-economic condition of Dalit community and the impact brought by the whim and process of modernization in Nepal. This study makes subtle analysis on how they have been on the process of modernization in the social and economic status. It is rather important to study to unveil the problems of Dalit community as the researcher is also from the same community. This study is equally important to the social development activists, government, CBOs, NGOs, VDC development planners for making social planning reducing inequality, eliminating racial discrimination and formulate bottom up solid plan for the socio-economic standardization of Dalit communities. Overall, this study will be an important sample for the social science researcher interested in the same topic.

## **CHAPTER II**

### **Literature Review**

This chapter hovers around the basic parameters of pertinent literature of theoretical review and empirical study. Different books by different scholars and other related documents have been included here.

#### **2.1. Theoretical Review**

What can be labeled 'modernization theory' is collection of perspective which while at their most intellectually influential in the 1950s and 1960s continue to dominate development practice today. Many of the technicians and administrations involved in project planning are still essentially modernizers, even if their jargon is more sophisticated than that of their predecessors in the 1960s.

Industrialization, the transition from subsistence agriculture to cash-cropping and urbanization are all keys to this process much emphasis is put upon rationality, in both its economy and moral and seen as secular, universalistic and profit- motivated, undeveloped societies are understood as speed in tradition particularistic and unmotivated to profit (Gradner and Lewis,1996:14).

The theory of modernization works with a foundational distinction from the one to the other is a coherence seeking motivated called development. Once this process is started, it entails modernization. It is only at the stage of modern society that a new coherence is reached (Turner, 1996:104).

Modernization is what happens to people when something is done to them. Modernity is pluralized and decentered simultaneously, but that really turns modernity inside out and upside down. Modernity could not allow competitors and it had to have a single cover translated into the terms of old development studies how could there be much alternation development in a non- western world (Schuurman, 2001: 22-25).

Modernization is the process of change in which development is the economic components. In other words, we take modernization to be equivalent to what is currently known as economic development of an under-developed country (Chattopudhaya, 1971:184).

Bendix (1979) also describes modernization as emerging from the changing in social structures in England and political revolutions in these societies. Perhaps these differences in interpretation can be reconciled by indicating that those who identify earlier origins refer more to cultural origins and those who stress later developments emphasize the dramatic changes in social structure (htm / [www.google.com](http://www.google.com)).

For Touraine (1981) modernity or modernization means the development of a system of production and distribution of cultural goods that threatens the current cultural self-definition of many actors. These actors anticipate personal and social progress through and increased sense of their own subjectivity, but this subjectivity is threatened because culture is currently being industrially produced and distributed. Subjectivity manifests itself in two ways; as a force of opposition to domination and in the recognition of other individuals as unique people with whom personal relationships can be formed (htm / [www.google.com](http://www.google.com)).

Modernization theory is a description and explanation of the process of transformation from traditional or underdeveloped societies to modern societies. In the words of the major proponents' historically, modernization is the process of change towards those types of social, economic and political system that have developed in Western Europe and North America from the seventeenth century to the nineteenth and have then spread to other European countries to the South American, Asian, and African continents (Eisenstadt 1969:1).

Modernization theory has been one of the major perspectives in sociology of national development and underdevelopment since 1950. Primary attention has focused on ways in which past and present pre-modern societies become modern (i.e. Westernized) through process of economic growth and change in social, political and cultural structure (htm. / [www.google.com](http://www.google.com)).

Modernization is one of the theories and principles of development that occupied its apex dignity since 1950s to 70s, accentuates the economic development of dilapidated world in the World War II. Modernization is the process of socio-economic change and process of development that plays important role in the transformation of structure and relation of the society. Theory clarifies the traditional, transitional and modern societies and agendas in the discussion to run various activities. So modernization is the process that transforms the state from traditional to modern and underdeveloped to develop. It simply emphasizes that one linear principle takes the society into changes from one another. Before the institutional development of modernization theory, it was used to be called Europeanization and Americanization. And, to follow American and European ways of life was wrongly to be called modern one. But it is not the way of copying and making a country dependent to others.

Modernization can be taken as social cultural, norms, values, renewal and reconstruction of skills and transformational view point. So it does not focus only in the economic aspects but complete whole structural and development of society (Hada, and Aryal 2004:205-207).

Even though there is difference of evolution of modernity and its characteristic features the ideologists of modernization are consensus in a fundamental norm viz. the world vision of the modernity is unnatural and god created rather natural and man made. And the modernity talks about human rationality, reasoning capabilities of thinking renouncing the process of god and fatalistic ideas.

Shuffling the world-wide vision of modernization influenced by natural and human created thoughts intertwined but different three pillars can be recognized via. capitalism or technical modernity, political or moral modernity and cultural or aesthetic modernity.

These three wheels are intertwined to each other and different too. Besides, the development of modernity and process of modernization can be uneven rather than equal. In other words, because of uneven development and disparity or disharmony, the development process of modernization can differ in different nation and regions. The contemporary modernity of India is different than Europe or the modernization of Nepal

or Bhutan is more different than India's and even Kathmandu's modernity and modernization, process in more different to Ilam and Nepalganj's (Upretty, 2008).

Modernization as a process of manifold interrelated changes in the economic, social, political and cultural field, through which less developed societies acquire the characteristics of more developed societies. According to our conception concerning socio-economic process, modernization should be directed towards a better harmonization of productive forces with scientific and technological achievements, or in other words towards modernization of modern technology, which also involves a better training of the human factor to enable it to utilize and develop modern technology. (Vajas, 197: 473).

Dube finds the modernization process complex. In his words the complex process of modernization assumes a series of interpretation and interdependent transformation.

Three assumptions are basic to the conception of modernization.

- ) Inanimate sources of power must be tapped increasingly to solve human problems and to ensure a minimum acceptable standard of living, the ceiling of which is progressively rising.
- ) This can be done best by collective rather than by individual effort associational capability to operate through increasingly complex organizations, thus, is a prerequisite to at least the middle and the higher reaches of modernization.
- ) Such complex organizations can not be created and run without radical personality change and attendant changes in the social structure and in the cultural fabric.

(Dube, 1971: 505-506)

Modernization is the process of sustained growth and change through the development of a socio cultural and political system that not only generates continuous change but "is also capable of absorbing changes beyond its own institutional premises (Eisentadt, 1963:5).

Modernization means social change and development. It has been also defined as “the twentieth century’s distinctive mode of accelerating social change by rational planning”. In short using in mathematical formula modernization may be defined as:-

**Modernization** = Change

+

Nation building

+

Planned development, aiming at the creation of an egalitarian society based on popular participation in governance of the country.

+

Social equality, education and equal opportunities for all

+

Economic equality.

(Srivastava, 1986:114-115)

Modernization theories are micro-concepts with a universal orientation intellectually derived from the analysis of social change of Weber and Durkheim. This is especially true of those schools of thought that see a change in values as an essential precondition for economic and social development. The degree of modernization has been analyzed, that is with the level of industrialization or self-sustaining capacity of society (Bongartz and Dahal, 1996: 75).

Modernization and aspiration to modernity are probably the most overwhelming and the most permeating features of contemporary scene. Most nations are now a days caught in its web- becoming modernized or continuing their own tradition of modernity. Historically, modernization is the process of change towards those social, economic and political system that have developed in Western Europe and North America from the 17<sup>th</sup> century to the 19<sup>th</sup> and 20<sup>th</sup> centuries to South American, Asian and African continents. Modern and modernizing societies have developed from a great variety of different traditional, pre-modern societies. In Western Europe they developed from feudal or absolutist states with strong urban centers in Eastern Europe from more

automatic state and the first Dominions (Canada, Australia etc.). They have developed through the process of colonization and immigration, some of which were rooted in strong religious motivations and organized in groups of religious settlers. While others were based mostly on large scale immigration oriented mostly to economic opportunity and greater equality of status.

In Latin America more fragmentally modern structures developed from oligarchy conquest colonial societies in which there existed strong division between the white conquering oligarchy and the indigenous subject population. In Japan the modernization process developed from centralized Feudal state of somewhat unique characteristics and in china from the breakdown of the most continuous imperial system in the history of mankind a system based special types of literati – bureaucratic institutions.

In most Asian and African societies the process of modernization has began from within colonial framework some (especially in Asia) based on preceding more centralized monarchical societies and elaborate literacy religious traditions others (especially in Africa) mostly on tribal structures and traditions.

As we shall see, the different starting points of the process of modernization of these societies have greatly influenced the specific contours of their development and the problems encountered in the course of it. And yet beyond these variations, there also are many common characteristics which constitute perhaps the major core of “modernization” of a modern society and followings are the characteristics;

) Social mobilization and social differentiation: Social mobilization refers to the process in which major clusters of old social economic and psychological commitments are eroded and broken and people become available for new patterns of socialization and behavior- where as differentiation refers as modern societies are also highly differentiated and specialized with respect to individual activities and institutional structures. This is associated with institutional structures. This is associated with institutional like markets in economic life, voting and party activities in most institutional spheres.

) Continuous structural differentiation and changes.

- ) Organizational and status system
- ) The political field
- ) International aspects of modernization

(Eistentadt,1999: 1-18).

So the theory of modernization provokes that it is a process of transformation in the socio-economic, political, psychological, cultural aspect of society through mass media, massive participation and mobilization of people. It transforms the traditional society and social structure into modern one. Taking a decade long Maoist movement or conflict period as a driving force of modernization to bring change in the socio-economic activities of Dalits, this study applies the theoretical concept of modernization process in social activities and assets as well as economic activities and economic assets of Dalits.

## **2.2. Review of Empirical Studies on Dalits**

FEDO (2007) has studied the Dalit women and states that in Nepal 4.5 million people are considered to be Dalits. This population has been facing caste based discrimination for centuries. Dalits are at the bottom of the social hierarchy. By following Hindu norms and values they are considered ritually 'impure' and 'untouchable' in society. **The Interim constitution of Nepal 2063** has declared that untouchability and its practices are illegal. Yet Dalits are considered socially discriminated, still treated as untouchable, economically exploited and politically denied access at all levels.

Half of the Dalit population is women. Dalit women have been discriminated for centuries due to patriarchal society. Nepalese social norms and values dictate that women are treated as second and low caste citizens and are subject to exploitation and oppression in everyday life.

Dalit women face multiple forms of discrimination and exploitation in Nepal. First they are exploited because they are women; they are exploited due to their caste and third because of their economic status. As a consequence they have not land entitlement, are prevented from participating in decision- making and peace process, face gender based



violence including rape, domestic violence, trafficking and sexual exploitation. In same Dalit communities' women and young girls are forced into prostitution and bounded labor. (FEDO, 2007:175).

DWO, NGO working the in 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 exploitations and disregard to their traditional occupational skills. It states that only 3.8 per cent of the total employment seats have been occupied by Dalit 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, 2007:4-5).

The empirical studies made by National Dalit Commission (2003) elaborated the demographic condition of Dalits in Nepal analyzing the data from population census 2001. According to it the number of Dalit population counted in the 2001 Population Census was 2,946,652 which is about 13 *per cent* of the national population. Among them 1,488,316 were male and 1,488,336 were female indicates the female dominance in the Dalit population. The sex ratio is 98 male per 100 female. The Kami is found highest among the Dalits. The result also shows that only 8 percent of the Dalits are residing in the urban which indicates that most of the Dalits are residing in the rural part of the country.

By 2001, Central Development Region was the most Dalit populated development region (800,151) followed by the Western Development Region (719,101). Similarly, Saptari (121,015), Dhunusha (116,973) and Siraha (110,349) were the most Dalit populated districts. On the other hand Manag (200), Rosuwa (1,391) and Mustang (1,491) were there least Dalit populated districts.

At the municipalities level Pokhara Sub- metropolitan city (14, 938), Mahendra Nagar and Birganj municipalities were the three most Dalit populated municipalities. On the other hand, Bhaktapur (300), Banepa (363) and Madhyapur -Thimi (670) municipalities were the least Dalit populated municipalities. At the VDC level, Bhokraha VDC (3677)

of Siraha district, Vagaha VDC (3585) of Mahottri district and Sugarkhal VDC (3538) of Kailali district were the most Dalit populated Village Development Committees.

About literacy rate, all the Dalit caste has the literacy rate lower than the national literacy rate. The Dalit caste/ethnic 'Sonar' has the highest literacy rate (53.7 percent) followed by Gaine (48.7 percent) and the Mushar has the lowest literacy rate (6.5 percent).

Similarly 70 percent of the Koche are employed followed by Jhagar/ Dhagar and Dom (66 percent). Among the male, 84 percent of Dom are employed followed by Mushar 80 percent. Among the female 60 percent of Sarkis are employed. Among the Dalit, Chidimar is the least employed caste/ethnic (46 percent) followed by Gaine( 49 percent).

About the safe Drinking water, Badi households have the least (50%) percentage of improved sources of drinking water. (NDC, 2005: I)

Shamkunwar (1985) studied about schedule caste, Mallahabad, India and is of the opinion that the schedule castes are now made conscious of their privileges rights etc. and some have drifted away from their hereditary occupations because of their educational advancement and they are now leading quite of different upgraded life style than their forefather. (Shamkunwar, 1985:18)

Singh (1987) studied the schedule castes of Jaipur India and shows the changing socio-economic conditions of the schedule castes. He finds that they have gradually realized their self world and some of them have also given up the practice of eating beef and have already begun to identify themselves as Kshetries and even Brahmans also. (Singh, 1987:45)

Cameron (2007) studied on the topic "*Rural Dalit Women and Work: The Impact of Social and Economic Change*" and states that because of their low-caste status and their economic vulnerability, Dalit women have functioned as hand maidens to the community's changing economic needs. Over the past century, they have experienced significant change in the kinds of work they perform, the group for whom they work, and the types of and quantities of remuneration they receive. The history of Dalit

women's labor has been a gradual replacement of primarily artisan-related production with a variety of paid agricultural and nostalgic work. (Cameron, 2007: 173-180).

Vishwokarma Y.B. (2006) on his empirical article "*Maoist's Movement and Dalits*" depicts out the positive effects of conflict on Dalit, According to him followings are the positive effects:

- ) Development of rationality and transformation.
- ) Increment in compulsion and transformation.
- ) Quantum jump in the thinking of political parties.
- ) Establishment of Dalit issues in civil society.
- ) Rise of Dalits issues in political parties' forum.
- ) Compulsory inclusion.

Tamrakar (2004) on his book "*Reservation for Dalit Community*" stating the current situation depicts problems because of social discrimination. They are ; weak psychology, low representation in the leading sector of the state, low representation on decision making process, social exclusion and socio-cultural degradation (Tamrakar, 2004: 28-48)

Budhathoki, P. (2003) in her Thesis entitled *The Socio-economic Condition of Sarki Communities of Chapagaun VDC, Lalitpur* concluded the following;

- ) These Sarki communities are still discriminated on the basis of caste-ism but this discrimination is slowly decreasing. They have deep faith in superstition. They give importance to liquor and even leading unhygienic life style.
- ) Their traditional occupation of leather work is slowly diminishing as they are not in position to complete with modern leather products.
- ) Their main source of income is labour –intensive work rather than agriculture.
- ) Due to economic condition their children are forced to drop out from school.

J) Widow marriage and inter- caste marriage are not commonly preferred in the community (Budhathoki, 2003:51).

Shrestha, A. (2002) in his Thesis entitled *The Socio-economic Changes of KAMI Communities of Bijauri VDC, Dang*. He concluded that the people of that community are still discriminated to enter into the temple, house, sell milk to the shops and are made to wash dishes at tea shop. But the occupation is in the process of change as most of them have left their traditional occupation as they feel it as humiliating and financially not lucrative. The system of marriage also has been changed as most of them prefer love marriage rather than arranged one. Most of them have the ownership of land which is less than one Bigha whereas their literacy rate is more than seventy percent (70.51), (Shrestha, 2002:94-95)

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

This chapter deals about the methodology employed to obtain relevant quantitative and qualitative data. Similarly it depicts the broad outline of research methodology, nature and source of data, data collection tools and techniques used to generate primary data under the following sub- headings.

#### **3.1. Rationale of Selecting Study Site**

The overall condition of Dalit in Nepal is miserable as they are exploited and excluded from the mainstream of development. The total population of Dalits in Nepal is 2,946,652 which are 12.97 percent of total headcounts of Nepal (National Population Census 2001). Out of this population, the Dalits living in Kabre VDC of Dolakha are 844 with 175 households (CBC, 2001). This research work focuses on the socio-economic condition of Dalits of Kabre VDC of Dolakha district and this particular area was chosen for the study because very limited studies have been conducted regarding the socio-economic condition and impact of modernization on socio-economic condition of Dalit community so far. The settlements of Dalit community (Vishwokarma, Pariyar and Sarki) are not separated but they are mixed up with the Ksherties and Brahmans community. But they are marginalized and leading economically, socially, politically, vulnerable life despite the fact that the impact of modernization is seen at the snail's pace and the study flashes out the socio-economic scenario of the particular community living here.

#### **3.2. Research Design**

This study has been carried out mainly being based on two types of research design viz. exploratory and descriptive research design. Descriptive research design describes the socio-cultural pattern, economic condition of the people and how the process of change is taking place in the socio-economic scenario. On the other hand, exploratory research

design explores the impact of modernization in the socio-economic activities of the people and also explores the trend of changes in the social discrimination, social attitude. Besides, it also describes and explains the existing condition of socio-economic status of Dalits. Thus, the research design was both descriptive and exploratory.

### **3.3 The Broad outline of the Research Methodology**

**Figure No. 1: The Broad Outline of the Research Methodology**

### **3.4. Universe and Sampling Procedure**

The universe of the study was the Dalit community of the Kabre VDC of Dolakha district. The total Dalit's (Vishwokarma, Pariyar and Sarkis) households are 175. Out of nine wards only ward no. 2, 3, 4, 6 and 8 were selected purposively as these wards have large number of Dalit households and population. Among the selected wards ,30 HHs (50 percent) of Sarki's community of ward no. 2 and 8 (the total households of Sarki community of ward no. 2 and 8 are 66 HHs and these wards have large number of Sarki's households) , 15 HHs (25 percent) of Vishwokarma community of ward no.4 and 6 (the total households number of Vishwokarma community of ward no. 4 and 6 are 29 and these wards have large number of Vishwokarma's households) and 15 HHs (25 percent) of Pariyar ( Damai) community of ward no. 3 and 4 (the total households of Pariyar community of ward no. 3 and 4 are 29 and these wards have large number of Pariyar's households) were selected randomly .The total sampling size were 60 households . So, purposive and simple random sampling methods were applied for household survey.

### **3.5. Nature and Source of Data Collection**

Both primary and secondary data were collected, but this study has given emphasis to the collection of primary data, which includes both quantitative as well as qualitative data. Primary data were collected through Household Survey, Focus Group Discussion, Key Informant Interview and Direct Field Observation. Secondary data were collected from different published and unpublished books, journals, research works, articles etc. from NGOs, experts and related field as per need.

### **3.6. Data Collection Tools and Techniques**

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

### **3.6.1. Household Survey**

Household survey was conducted through structured questionnaires to obtain data like demographic characteristics, age and sex composition, educational condition, size of land holding, type and number of livestock, sources of energy, participation to political and financial institutions, social composition of Dalits, their access to means of communication and so on. The questions were asked to the respondents and by filling up the answers required data were collected. In case of educated respondents, the questionnaire were provided and requested to fill up.

### **3.6.2. Key Informant Interview**

The key informants were interviewed through semi-structured and unstructured questionnaires for triangulation of data collected from household survey. The key informants were Dalits and Non-dalits too who were close and familiar about past and present socio-economic scenarios of Dalit community. They were asked about current socio-economic scenario of Dalit community, the factors that had changed their socio-economic status and social attitude.

### **3.6.3. Direct Field Observation**

Observation is important flexible method of collecting primary data. The researcher observed the life style, interaction with upper-caste people, health and hygiene and social attitude of people to Dalit community. It assisted to verify the information taken from, Questionnaire Survey, Key Informant Survey, Focus Group Discussion and Interviews.

### **3.6.4. Focus Group Discussion**

The focus group discussion was conducted to discuss the research issues and to interact among multiple respondents of similar backgrounds. The discussions were made as per the situation of the selected sites. FGDs were organized within separate wards with the active participation of elderly persons, women and middle school students. The discussion focused on caste discrimination, their view of inter caste marriage, their view



of selecting occupation, their relation to other caste people, their participation and access in financial institution and health and hygiene .

### **3.7. Data Analysis and Interpretation**

After the completion of field survey, observation, focus group discussion and key informants interview the collected data were sorted, edited and tabulated. The collected data were analyzed and interpreted using simple statistical tools such as tabulation, graphic presentation, mean and percentile taking help of computer programme (MS Excel and MS Access). Collected qualitative data were interpreted by descriptive method.

### **3.8. Conceptual Framework**

**Figure No. 2: Conceptual Framework**

### **3.9. Limitation of the Study**

The study is especially for an academic purpose and the final research report is going to be submitted in a thesis form for the partial fulfillment in Master Degree in Rural Development. There were limited timetable, budget and other resources to complete this study. The study site was confined only to the impact of modernization on the socio-economic changes of the Dalits of Kabre VDC of Dolakha district basically after post conflict period (after People's Movement April, 2006). The analysis has been made only Vishwokarma, Pariyar and Sarki communities comparing their socio-economic status of 10 year back. Thus the findings and conclusion drawn from this study are mere indicative rather than conclusive and may not be generalized in the same manner for other districts or areas.

## CHAPTER IV

### DESCRIPTION OF STUDY AREA

#### 4.1. Physical Setting

Dolakha district is situated in the Central Development Region. It lies in the mid mountain and Himalayan range and located in about 190 km. east of Kathmandu along the Lamosangu –Jiri road. The district extends between  $27^{\circ} 28' N$  to  $28^{\circ} 00' N$  latitude and  $85^{\circ} 50' E$  to  $86^{\circ} 32' E$  longitude with 2191sq. km area and with 762 m (Sitali) to 7114 m (Gaurishankar) elevation. The district has 218,045 population with 106,726 male and 111,320 female counting 46,085 HHs with population 100 density per sq km , literacy rate 50.64 (2005, Projection) and 0.340 HDI. There are 51 VDCs and only one municipality. About 92 percent of the people are engaged in agriculture (DDC, 2001).

Kabre VDC, located at the midst part of Dolakha district. It is about 30 km far from the district headquarter, Charikot and 195 km far from Kathmandu along the Lamo Sangu –Jiri road . The village extends in between  $86^{\circ} 07' 30'' E$  to  $86^{\circ} 10' 50'' E$  longitude and  $27^{\circ} 35' 00'' N$  to  $27^{\circ} 35' 10'' N$ . latitude with 800m to 3000m south facing elevation range. The village has boarders with Jiri and Mirge in the east, Namdu in the west, Kshetraba and Jugu in the north and Mirge in the south. The VDC has been divided into 9 wards with the total area 1358 hector and 1,180 HHs (VDC Profile, 2007). It has humid sub-tropical to warm temperate climate with rainfall varied from 1600 mm at lower areas to 3300mm at the top with maximum during the monsoon. The maximum temperature reaches to  $23^{\circ} C$  and minimum  $7.5^{\circ} C$  but the temperature of Hanumante hill goes  $-5^{\circ} C$  in the winter.

### **Figure No.3: Map of Study Area**

**Source: Google Earth 2006**

#### **4.1.1. Natural Resources**

Goods and services supplied by our non-living environment to meet human needs and wants are natural resources. Natural resources refer to any portion of natural environment such as water, soil, forest, wildlife, land, minerals and environment assets. Kabre VDC has varied elevation but forest, land, water are only the main natural resources of Kabre VDC. Ghattakhola, Khanikhola, Tarekhola and Khahrekhola are the main germs of water resources. Besides, because of geophysical variation there are many more brooks and streams. About 36 percent of the area of the VDC is covered by forest; deciduous and coniferous types of the forest. Land use is dominated by agriculture but due to geo-physical structure the soil is not productive.

#### **4.2. Change, Development and Infrastructure Facilities**

From the development spectrum, Dolakha is one of the backwards district of Nepal but Kabre VDC is a model village of Dolakha district. Lamosangu- Jiri road passes through the heart of the VDC. Besides the villagers have constructed 4.7 km graveled road from Mainapokhari of ward no. 3 to National Mountain Crops Research Centre of ward no.7. About 78 percent of the people have access to safe drinking (piped) water.

The VDC has constructed Rajkoolas from Ghattekhola (ward no. 6 to ward no. 8) providing irrigation to 4, 6, 7, and 8 wards. The koolo constructed from Kagatekhola of ward no. 5 avails the irrigation services to ward no.5 and 3. Both of the irrigation services have been managed under the Water Users Group.

The VDC owns two PCOs but the VDC report shows that about 20 percent HHs use their own telephone services. The cell phone service of NTC and landline services are available here. Even though the internet access is not available to the common people, the schools have access for their private use.

VDC has not owned large scale enterprises. Oil expelling mill (1), grain grinding and rice dehusking mills (7), noodle factories (2), Dalmot factory (1), saw mill (1), a computer institute, modern hotels (2), gold and silver shops (2), veterinary center (1), photo studios (3) and many more shops which provide the daily consumed goods to the people and stone mines are the enterprises of this VDC.

The VDC has got six Community Forestry occupying 520 ha. of land. Five NGOs and Youth Clubs (5) are working here.

Mountain Crops Research Centre, Illaka Police office, Kabre Sub- health Post, Kabre Additional Post Office , Bhrikot Range Post, Nepal Electricity Corporation- sub-branch Office are the main governmental offices of the VDC.

Besides, a public campus, one higher secondary school, one secondary school, one proposed secondary school, six primary schools and two private schools (one primary and one lower secondary) are located here.

Mainapokhari (of ward no.3) is the market centre of the VDC and Bagar is the temporary local market (Haat, where on Wednesday people gather to buy and sell goods) of VDC. There are four Co-operative Pvt. Ltd run by the local people.

About 95 percent of the total population of VDC enjoy electricity facilities and 78 percent of the population enjoy safe ( piped ) drinking water facilities and 22 percent still depend on the natural springs ( VDC Profile, 2007).

### **4.3. Socio- Economic Setting of the Study Area**

### 4.3.1. Population

According to the Population Census 2001, the total population of Kabre VDC was 5350 headcounts. The District Development Profile 2005 shows the total population 5712 heads ;counting 2779 males and 2933 female .The recent VDC profile (2007) shows that the total population of the VDC is 5781 counting 2843 (49.2 percent ) male and rest (50.8 percent ) female with 96:97 sex ratio. The total households' numbers of the VDC are 1180.

**Table no .1: Ward Wise Population Distribution by Sex**

Ward No.	HHs No.	Male	Female	Total
1	80	191	19	380
2	94	214	228	442
3	205	488	451	939
4	159	378	409	787
5	126	329	301	630
6	209	488	560	1048
7	119	290	313	603
8	104	163	262	525
9	84	202	225	427
Total	1180	2843	2938	5781

**Source: VDC Profile 2007**

According to the table ward no. 6 is the most populated and ward no. 1 is the least populated. The VDC is dominated by Kshetrias and Brahmans people. Following table shows the population distribution by caste.

**Table No. 2: Population Distribution by Caste**

<b>Caste</b>	<b>HHs No.</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>	<b>Percentage</b>
Kshetries	536	1326	1319	2645	45.75
Brahman	431	973	1075	2048	35.43
Vishwokarma	41	109	106	215	3.72
Pariyar	37	83	75	158	2.73
Sarki	96	248	266	514	8.89
Newar	7	26	28	54	0.93
Sherpa	7	19	21	40	0.69
Tamang	7	13	14	27	0.47
Jirel	9	26	19	45	0.78
Sanyasi	3	5	4	9	0.16
Bhujel	6	15	11	26	0.45
<b>Total</b>	<b>1180</b>	<b>2843</b>	<b>2938</b>	<b>5781</b>	<b>100</b>

**Source: VDC Profile 2007**



About 84.51 percent of the population are from non- Dalits communities whereas about 15.49 percent of population of VDC is occupied by Dalit community. If we observe the Dalit communities (Vishwokarma, Pariyar and Sarkis), among total population of Dalits 58 percent are occupied by Sarkis, 24 percent Vishwokarma and only 18 percent by Pariyar. The population of the Dalits can be presented in the following figure.

**Figure No. 4: Population Distribution Dalits**

**Source: VDC Profile 2007**

### **4.3.2. Religion, Language, Marriage and Family**

Most of the people are Hindus. Among 1180 HHs of the VDC only 23 (1.95percent) HHs follow Buddhism. Majority (more than 98 percent) of the people speak Nepali language. Besides Nepali, Jirel, Serpa and Tamang speak their mother tongue which consist only 2 percent. The VDC record shows the average age of marriage of male is 20 year and female 17.5 about 47.6 people of the VDC are married.

The average size of the family counts from 1 with maximum no.14. About 60 percent of HHs have 3-6 family members in their family (VDC Profile, 2007).

### **4.3.3. Occupational Condition**

Nepal is agricultural country. About 75 percent of the people's livelihood is run by agriculture. Without including students 70 percent of population of Kabre VDC depends on agriculture, only 4 percent of populations are engaged in governmental and institutional service. Excluding the students of less than 6 year the total population of the students consist 31.87 percent (Table No. 3).

**Table No. 3: Population Distribution by Occupation**

<b>Occupation</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>	<b>Percentage</b>
Student	742	762	1504	31.87
Agriculture	827	1213	2040	43.23
Wage labor	339	64	403	8.54
Businessmen	151	131	282	5.98
House wives	0	145	145	3.07
Service	176	22	198	4.20
Foreign Employment	147	0	147	3.12
<b>Total</b>	<b>2382</b>	<b>2337</b>	<b>4719</b>	<b>100</b>

**Source: VDC Profile 2007**

UAE, Dubai, Malaysia, Quarter, Saudi Arab, Italy and India are the countries for the destination of foreign employment.

#### **4.3.4. Literacy Rate**

According to the population census 2001, the literacy rate of VDC was 66 percent but the VDC survey 2007 shows that 72.91 percent of the people are literate including 83.39 percent male and 62.89 percent female population. If we take the population of Dalit strata only, 61.93 percent Dalits are literate which includes 52.2 percent female and 72.78 percent male. The following figure interprets the Dalits' total population's educational status.

**Figure No. 5: Educational Status of Kabre VDC**

**Source: VDC Profile 2007**

#### **4.3.5. Land Holding size or Land Distribution**

The land of Kabre VDC has been categorized into four strata viz. *Khet*, *Bari*, marginal land (*Khoriya-bari*) and forest land. About 3630 *Ropani* of the land includes in the category of *Bari*. About 78.05 percent of HHs (921) possess 3.9 *Ropani* of the *Bari*, 81.75 percent of HHs occupy more than 5 *Ropani* of *Bari*, 7.6 percent of HHs possess 6 to 10 and only 5 percent HHs occupy 11 to 13 *Ropani* of *Bari*.

Only 603 HHs (51.10 percent) have ownership to *Khet* that goes to 0.5 *Ropani* excessively 30 *Ropani*. The average distribution of size of *Khet* is 5.7 *Ropani*. 60 of HHs (5.08 percent) have less than 5 *Ropani* of *Khet*. The total area of *Khet* is 3435 *Ropani*.

Totaling 1187 *Ropani*, 181 HHs (15.34 percent) occupy the marginal land (*Khoriya-Bari*). The size of the marginal land distribution goes minimum 4 *Ropani* excessively 60 *Ropani*. The average distribution of marginal land is 6.55 *Ropani*.

Only 32 HHs (2.71 percent) own forest land occupying 65 *Ropani* that distributes from 0.5 *Ropani* to excessively 4 *Ropani* (VDC Profile, 2007).

### 4.3.6. Production and Productivity

Land use is dominated by agriculture. One to two annual crops in the area where water is not available and in rain-fed areas and three crops are grown over a two period at higher elevation. Seed potatoes, fruits, garlic, ginger are the major cash crops and maize rice (paddy), millet, wheat, buckwheat are staple crops. About 30.84 percent (364) of HHs produce 40 KG of paddy excessively followed by 160 KG. The average production of paddy is 98KG per *Ropani* of *Khet*.

About 56.35 percent (665) of HHs produce wheat. The production exceeds including 40 KG to 2400 KG. The annual production of wheat of VDC is 169200KG and average production of wheat is 72 KG per *Ropani*.

About 76.35 percent (901) of HHs produce 2464KG of millet. The total production of millet of the VDC is 222080KG. The another important crops of VDC is maize. 941 HHs cultivate maize and total maize production of VDC is 223200 KG.

Likewise about 30.67 percent of (362HHs) HHs cultivates potatoes but only 1.4 percent HHs cultivate for commercial purpose. The total annual production of potatoes is 120800 KG. The people cultivate fruits and vegetables also but only 20 (1.69 percent) HHs have done it for commercial purpose.

Following table represents food security condition of Kabre VDC.

**Table No. 4: Food Sufficiency of VDC**

<b>Food Sufficiency (months )</b>	<b>HHs No.</b>	<b>Percentage</b>
1 - 4 month	168	21.5
5 - 8 month	135	55.6
9 - 12 month	180	22.9
<b>Total</b>	<b>783</b>	<b>100</b>

**Source: VDC Profile 2007**

#### **4.3.7. Livestock Farming**

The people of VDC rear livestock. Goats, Buffaloes, Cows and Chicken are the main. About 76.86 percent (907HHs), 50.51percent (596HHs), 11.69 percent (138HHs) and 48.13 percent (568HHs) households have goats, buffaloes, cows and chicken respectively. The average per capita of goats, buffaloes, cows and chickens per HHs is 4.45, 1.25, 1.32 and 7.91 respectively (Kabre VDC Profile, 2007).

## **CHAPTER V**

### **ANALYSIS AND DISCUSSION**

This chapter discusses the socio economic changing process focusing the discussion on the significant changes of socio-economic aspects of Dalit community, rising changes and modern concepts.

#### **5.1. Impact of Modernization on Social Condition**

### 5.1.1. Population and Family (Household) Size

The total population of the respondent households was 324. Out of which 166 were male and 158 were female. The sex ratio of the population is 1:0.95 or 100:95 (male: female). The majority (48.46 percent) of the population is dominated by the population of age group of 15 to 49 whereas the population of the age group under the age of one to six is 15.12 percent but the total population under the age group of 15 is 37.03 percent. The population above the age group of 75 is only 3.39 percent (Table No.5).

**Table no.5: Population by Age and Sex**

Age Group	Male	Female	Total	Percentage
1 - 6	27	22	49	15.12
7 -14	39	32	71	21.91
15 - 49	78	79	157	48.46
50 - 60	9	12	21	6.48
61 -74	6	9	15	4.62
75 and above 75	7	4	11	3.39
<b>Total</b>	<b>166</b>	<b>158</b>	<b>324</b>	<b>100</b>

**Source: Field Survey 2008**

The average household size of the respondent is 5.4. This figure is abreast to the average household size (5.4) of Nepal. The maximum household size is 10 whereas the minimum is 3. Large portion of the households have large family size. About 31.67 percent of households have 5 or more members and households with seven or more than 7 members constitute 31.67. Out of total surveyed households, 33.33 percent of them have 4 or less members. About 35 percent of respondents have 7 to 10 individuals in per HHs. The distribution of household size suggests that the large size of households (i.e. with household size of five or more) constitute the greatest portion in the Dalit communities (Table No.6).

**Table No. 6: Household Size of Dalits**

<b>No. of Family Members</b>	<b>Total Household</b>	<b>Percentage</b>
<b>Less than 5</b>	20	33.33
<b>5 - 6</b>	19	31.67
<b>7 - 10</b>	21	35.0
<b>Total</b>	<b>60</b>	<b>100</b>

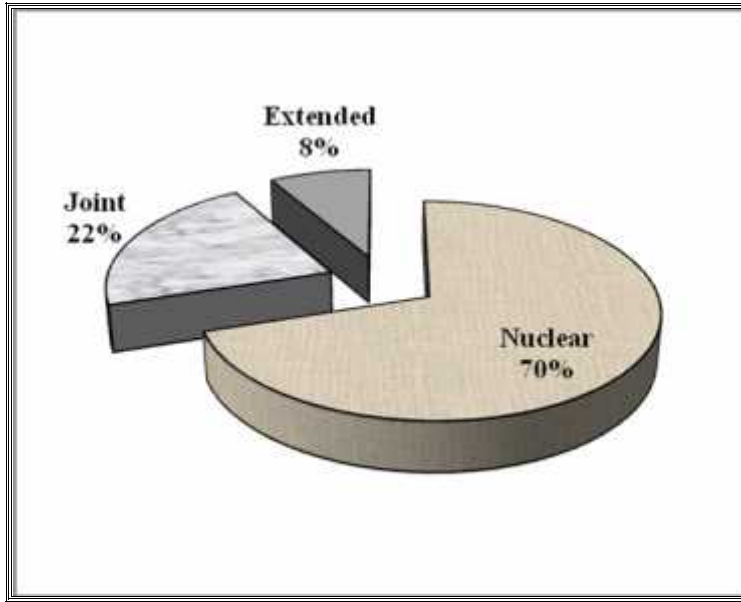
**Source: Field Survey 2008**

### **5.1.2. Family Type**

Family is a part of social institution and elementary form of society. The structure of the family may differ from community to community.

Among 60 respondents HHs, about 70 percent (40 HHs) of the household are reported to have nuclear family where as 22 percent (13 HHs) run still joint type of family. Only about 8 percent (5 HHs) of the households are reported to have extended family. Comparing the figure of 10 years back, it seem little changed as 30 percent of respondents reported that they joint family. The figure no.7 represents the family type of the respondent household (Figure No. 6).

**Figure No.6: Type of Family Respondent Households**



**Source: Field Survey 2008.**

The figure shows that the communities have been transfigured into the process of change as majority 70 percent of the household lead the nuclear family.

### **5.1.3. Marital Status and Age of Marriage**

Marriage is a social institution admitting men and women to family. Marriage is the complex of the social norm that defines and controls the relations of mate peer to each other their kinsmen, their offspring and society.

Marriage is almost like universal phenomena in the study area. The population of ever-married men and women is 39 and 36 .Early marriage in both men and women still exists in the communities of the study area. About 12.89 percent men and 27.78 percent women in the age group 11-16 reported that they were already married. About 52.77 percent of women and 35.48 percent of men of 17-20 age groups are married (Table No 7).

**Table no.7: Age Group of Marriage in Dalits Community**



Age group	Respondents			Percent	Percentage		10 Years Back
	Male	Female	Total		Male	Female	Percentage
<b>11-16</b>	4	10	14	20.89	12.90	27.78	37.5
<b>17-20</b>	11	19	30	44.77	35.48	52.27	47.0
<b>21-25</b>	14	16	20	29.85	45.16	16.66	13.5
<b>Above</b>	2	1	3	4.47	6.46	2.77	2.0
<b>Total</b>	39	36	67	100	100	100	100

**Source: Field Survey 2008**

Even though the majority of the people get married at the age groups of 17-20 in total, about 45.6 percent of men are married at the age group of 21-25. Comparing this figure with 10 years back, the total percentage of marriage age of male and female in-between the age of 11-16 is about 37.5. About 47 percent got married in-between the age of 17-20 whereas the male and female getting married at the age of above 21 is 15.5 percent. The figure represents the change at the snail's pace.

#### **5.1.4. Literacy Rate and Educational Attainment**

Education is a means of transformation of the society. This paves the way helps society into the advanced one and it further helps to bring mutation and develops new vision, skills improving one's social status too.

Literacy is one of the main human capital which along considered as one of the most important human development indicators. The overall literacy rate of the community in the study area is 62.4 percent. However the gender gap is still wide with significant high male literacy rate of 73.34 percent and significantly low rate of 51.56 percent. (Table No. 8).The literacy rate of Dalit in past decade was 49.2 percent but none of them had education level of Bachelor and above. In case of literacy, Dalit community has improved much over a decade.

**Table No.8: Literacy and Educational Status of Dalits**

Level	Male		Female		Total	Percentage
	Total no.	Percentage	Total no.	Percentage		
Illiterate	36	26.67	62	48.43	98	37.26
Literate	21	15.56	25	19.53	46	17.49
Primary	50	37.03	25	19.53	75	28.52
Lower. Sec	16	11.85	12	9.36	28	10.65
Secondary	4	2.96	1	0.78	5	1.90
10+2	4	2.96	1	0.78	5	1.90
Bachelor	3	2.22	2	1.56	5	1.90
Master	1	0.74	0	0	1	0.38
Total	135	100	128	100	263	100

**Source: Field Survey 2008**

Tenth plan of Nepal (2002-2007) sets a target of achieving the literacy rate 70 percent in the plan period (NPC, 2003) comparing this with the present literacy rate of Dalit community, it is higher in case of male literacy rate but lower (only 51.56 percent) in case of females in the Dalit communities.

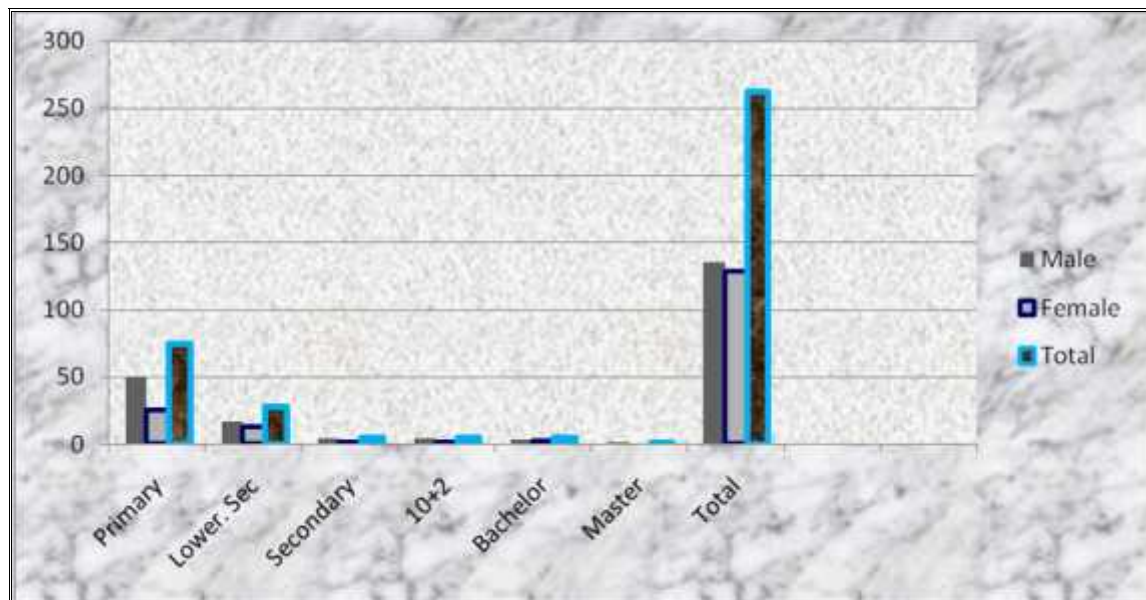
In Nepal, the literacy rate stands 51 percent with male literacy rate 64 percent and female literacy rate of 39 (CBS, 2004). Comparing these figures with the Dalits community of studied area the literacy rate is even better as the literacy rates of both sexes are higher than the average.

Educational attainment is expressed by the proportion of population six years of age and above passing certain level of formal education with age. The level had been categorized as no level passed or school never attended which may include literate people also.

Primary (grade 1-5), Lower Secondary (6-8) Secondary (9-10, S.LC), Intermediate (10+2) Bachelor and Masters. In overall 54.75 percent population never attended school.

The proportion of population passing primary level is about 28.52 percent lower secondary 10.5 percent. Likewise S.L.C, Intermediate and Bachelor are only 1.9, 1.9 and 1.9 percentages only. But in case of master level it is less than even 1 (0.38 percent) (Figure No. 7).

**Figure No. 7: Educational Attainment of Dalit Community**



**Source: Field Survey 2008**

The proportion of population (six years of age and over) never attending school (passing no level) is 44 percent in Nepal (CBS, 2004). Compared to this figure the particular communities of studied area are not even at par with it.

Most remarkably about 98 percent of the children (age 10 below) are enrolled in school (government and private) which was 70 percent only by 1997. The respondent households gave reason that they enrolled their children at school because they like their new generation's status changed and better. Rest 2 percent of respondents who still haven't sent their children at school identified the reason as "poor economic condition".

This shows that the people of the community want improved change in their educational status.

### **5.1.5. Membership (or Participation) in Different Organizations**

About 63.33 percent (38 respondents) of the households of the particular community of study area reported that they have the affiliations with at least one or more local community based organization.

Among them 78.94 percent (30 respondents) households reported that their participation include community organizations i.e. groups formed at the settlement level .About 39.47 percent (15 respondents) agriculture groups (10 respondents) , about 26.31 percent community forest users' groups (5 respondents) and about 13.57 percent local co-operatives.

About 13.33 percent (8 respondents) respondents reported their membership to political organizations.

But only 25 percent of (15 respondents) the respondents reported that they are members of executive committee.

As they were asked about their affiliation or participation in any CBOs ten years back, only 33.33 percent (20 respondents) reported to have their affiliation with such CBOs and sister organizations of political parties. Because of the policy of the government and Local Self Government Act 2057 as it made the compulsory participation of Dalit community, their participation in different CBOs has increased.

### **5.1.6. Health Awareness and Drinking Habits**

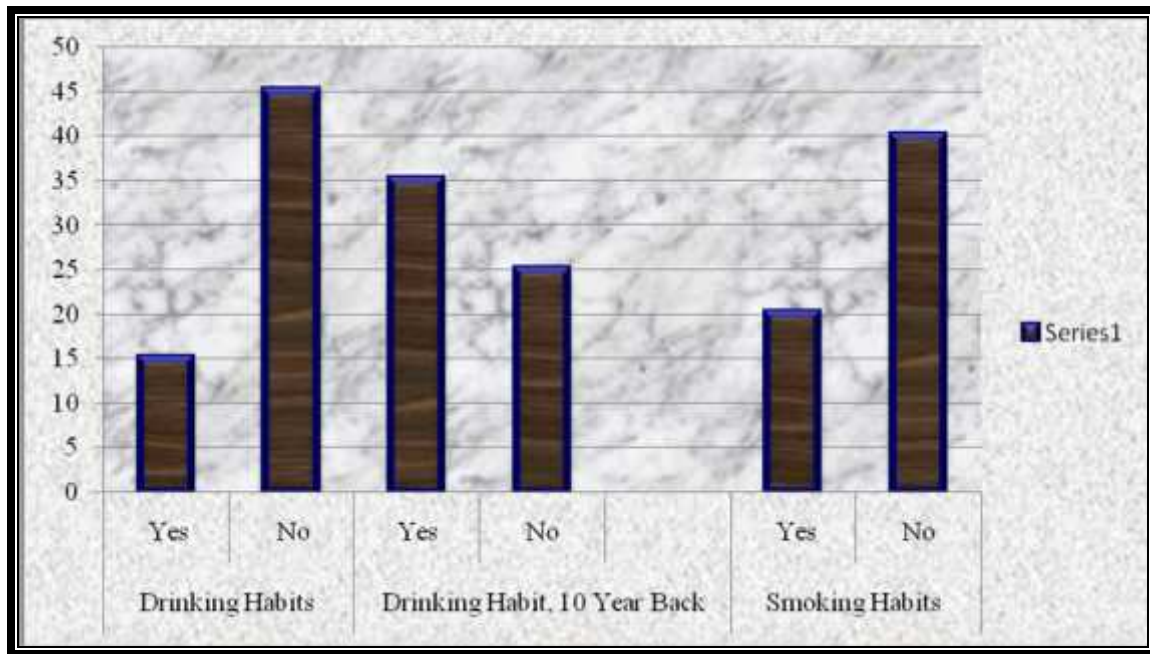
Good health is human capital. The health and hygiene is important human assets. The communities of the studied areas are found to be gradually changing. Out of the total, About 81.67 percent (49 respondents) reported that they go to the health post or hospital if they are ill but 18.33 percent (11) of respondents reported to go to wizard doctor (Dhami / Jhakri) first. The number of households who knows (often even use) conceptive materials is only 63.33 percent (38 respondents). This shows majority of them are aware about it.

Human health doesn't regard only by these two indicators but among the 60 respondent households, sanitation condition was observed 10 households (16.67 percent) were

found their animal- sheds attached to their houses whereas the cleanliness of 45 households ( 75percent) was the best, 7 (11.67 percent) satisfactory and rest of them not so good.

Drinking and smoking habit of the people of studied communities is not a universal phenomenon. Out of sixty respondent, 35 (58.33percent) of them reported that they used to drink 10 years back and but they don't drink now. Overall 45 (75percent) respondents reported that they don't have habit of drinking whereas smoking has been not so common here as only 40 (66.67percent) respondents reported that they don't have habit of smoking (Figure No. 8).

**Figure No. 8: Drinking and Smoking Habits of Respondents**



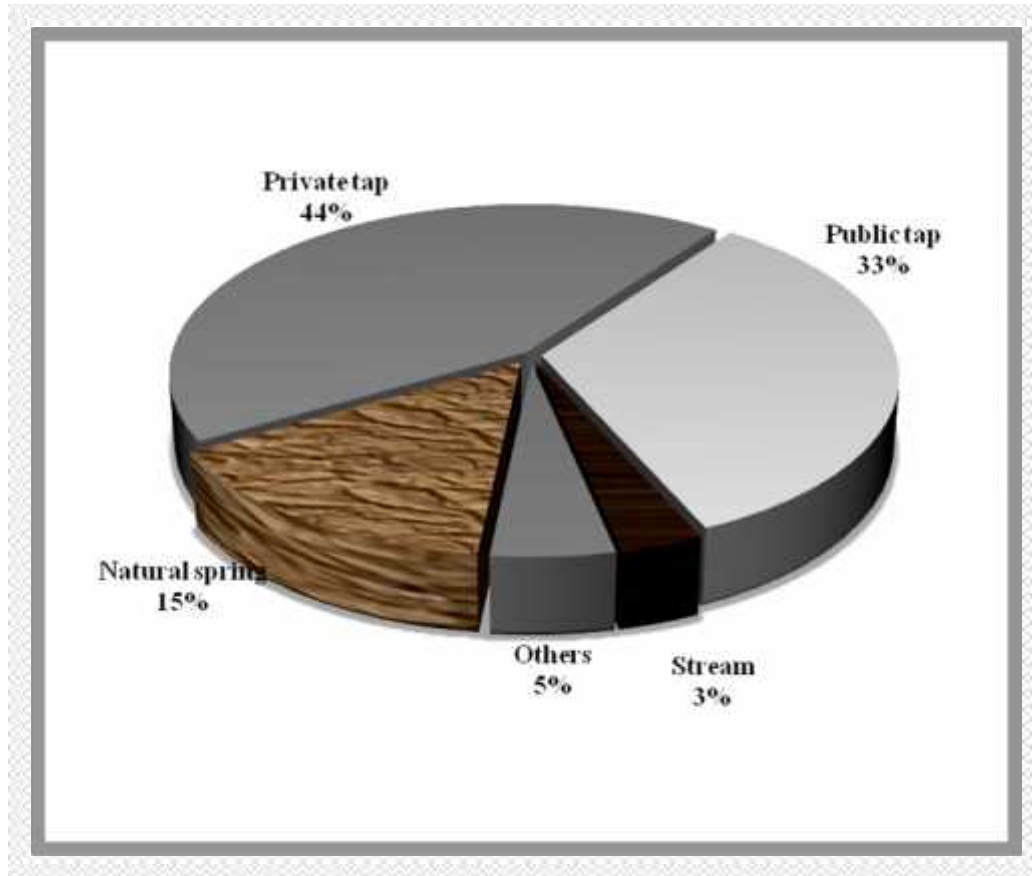
Source: Field Survey 2008

### 5. 1.7. Access to Drinking Water and Toilet

Drinking water facility is most essential service for good health which has direct bearing on the livelihood of households. Households with access to safe drinking water are less

likely to suffer from water borne diseases such as diarrhea, worm and dysentery. Different sources of drinking water used in the study area are depicted in figure no. 9.

**Figure No. 9: Drinking Water Source of Dalit Community**



**Source: Field Survey 2008**

The primary source of drinking water for the largest proportion of household is private tap as 43.33 percent of households own their own private tap in the study area. About 33.33 percent of household use public taps as their source of drinking water whereas about 15 percent get their drinking water from natural springs. But still about 8.33 percent of households use streams and wells as their source of drinking.

Talking about the sources of drinking water of ten years back about 43.33 percent households used to use public tap as the primary source of drinking water, whereas about 30 percent population had their own private tap and rest of the population used to depend on streams and wells. Comparing this figure to the present it seems positively improved.

Open sources such as stream, ponds, and wells can not be considered safe sources of drinking water. Piped water (tap) is generally considered safe sources of drinking water, (CBS, 2004). NLSS 2003/04 depicts the proportion of households with piped drinking water to be 44 percent (private tap 14 percent and public tap 30 percent) in Nepal. Similarly, the target set for tenth plan (2002-2007) regarding the access to drinking water is 64 percent population (NPC, 2003). The access to piped drinking water seems to have improved noticeably among the communities of study area, in comparison to the national figure. This is because the proportion of households with access to drinking water is even higher (76.66 percent) to the target in the tenth plan.

Besides their access to drinking water, about 75 percent (45HHs) of the respondents reported that they do have good quality of water whereas rest 25 percent reported bad but not worse.

Except from source of drinking, travel time required to fetch drinking water is another important factor. About 63.33 percent households reported that they need only 1 to 5 minutes of time to fetch drinking water whereas 25 percent and 10 percent households reported that they need to travel 10 to 15 minutes and 20-30 minutes of time to fetch their drinking water. It is noteworthy that about 1.67 percent houses still spend more than half an hour to fetch drinking water.

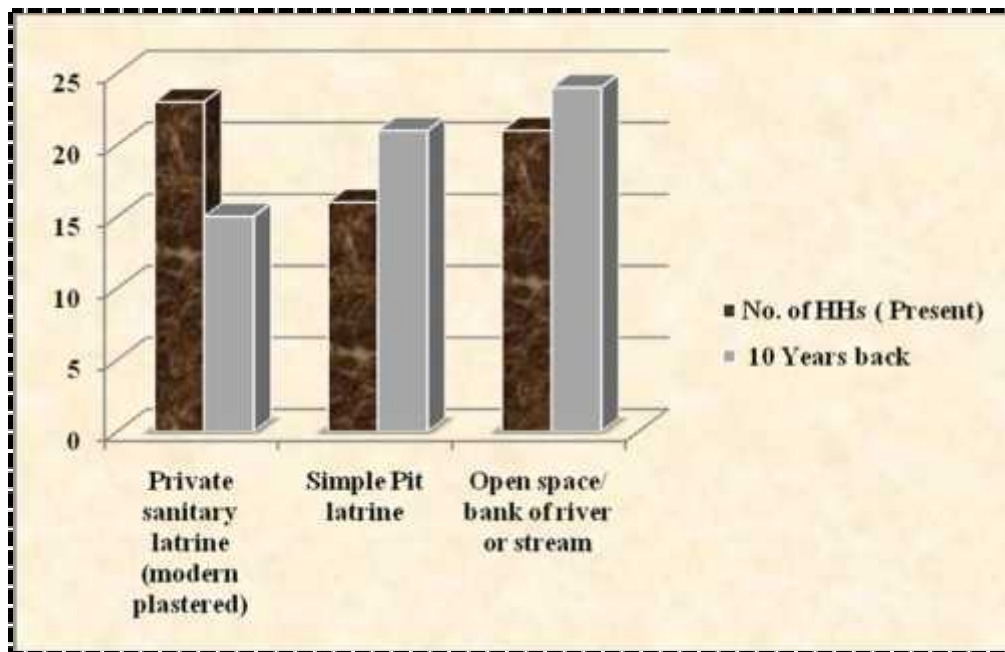
In average they still spend 8.16 minutes of time to fetch drinking water.

But scanty scarcity of drinking water has been citable phenomena of study area. About 25 percent households reported that they face the scarcity of drinking water mostly whereas households reported to face seasonal drinking water scarcity is 26.67 percent. However, about 48.33 percent households reported they don't have any scarcity of drinking water at all.

Access to **toilet** is primarily for improving sanitation. Management of defecation (toilet) is also important consideration from the viewpoint of public health, sanitation and environmental pollution. During a decade back about 40 percent (24 respondents) of the households used to use open space, agricultural field as their toilet, about 35 percent (21 respondents ) had pit hole toilet and only 25 percent (15 respondents) of the respondent

had private sanitary latrine . Still now the provision of toilet facilities in the communities of study area is not so satisfactory as 35 percent (16 HHs) of household still use open space, agricultural field and banks of stream to purge themselves. However, largest (65 percent) proportions of households reported that they do have their own private toilet. The households reporting to have modern (private sanitary latrine) toilets are 38 percent (23 HHs) and simple pit latrine are 27 percent (16 HHs)( Figure No.10).

**Figure No. 10: Type of Toilet Used by Respondents Comparing 10 Years Back**



**Source: Field Survey 2008**

In Nepal, 39 percent households have proper toilet facilities and the distribution across urban /rural areas is highly skewed in favour of urban areas (CBS, 2004). As indicated in National Shelter Policy 1996, about 59 percent of households in Nepal use open area for defecating, with significant variations in urban areas and rural areas respectively of 22.6 and 6.35 percent (MoHP 1996). Comparing this data with study area, the facilities have been changed and improved.

### **5.1.8. Social Attitude and Awareness**



Social attitude has been defined here in the category of social discrimination. Social discrimination consists inequalities or social boycott in the name of caste especially which has imposed the feeling of inferiority and has eroded the self esteem of a person.

Out of 60 respondents, 13 (21.67 percent) reported that they don't believe in caste system whereas only 7 respondents (11.67 percent) reported that they have faith over it. However, the majority of the respondent (55, i.e 91.67 percent) reported they are not discriminated in the public areas such as market tea shop, temple and public taps but none of the respondents reported that their children are discriminated in the school which is the positive sign of transformation. Only least of respondents (20, i.e 33.33 percent) reported that none of the upper caste people accept food from them but 40 respondents (66.67 percent) reported that the upper caste people accept the food from them .The irony is that only 4 respondents (6.67 percent) reported that they are not allowed to enter inside the house of Kshetries and other caste people except in market centre.

The attitude of the non- Dalits has been also changed as 75 percent (45 respondents out of 60) reported that they don't believe in caste system and touch- ability.

About 51.67 percent (31) respondents reported that the changing scenario of the country has brought changes in their status.

To assess the level of political awareness the Dalits of study area were asked whether they cast the vote in recent election. They reported that 95 percent (57 respondents) of them cast vote in Constituency Assembly Election.

They are aware in case of social evils so far as 75 percent (45) of respondents took dowry system as evil, bad and had to be discontinued. But only about 33.33 percent (20) respondents reported that they watch film.

**Table No. 9: Social Awareness of the Respondents**

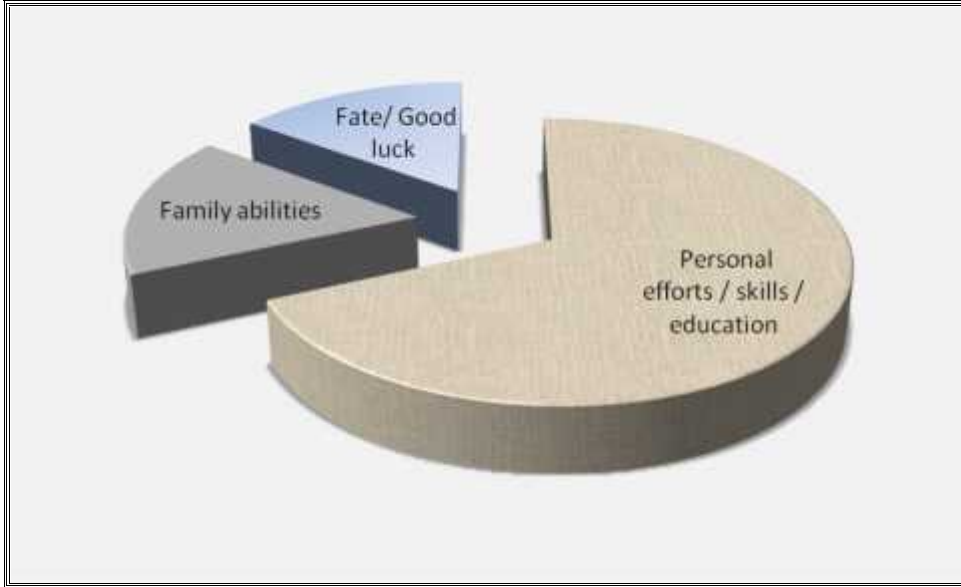
Cases	No. of Respondents and Percentage			
	Yes	Percentage	No	Percentage

Faith in Caste-ism	7	11.67	53	88.33
Discrimination in Public area ( Temple /market place / Public Tap	5	8.33	55	91.67
Discriminated in school	0	0	60	100
Food Acceptance (Upper caste people )	40	66.67	20	33.33
Allowed to enter in personal households of upper caste people	4	6.67	56	93.33
Cast Vote in Constituency Assembly Election	57	95.0	3	5.0
Dowry : bad,/ evil/ to be discontinued	45	75.0	15	25.0
Watch Film / Movie	20	33.33	40	66.67

**Source: Field Survey 2008**

The people of the Dalit community have been even changing their attitude to get successful socio-economic status in life. 36 respondents (60 percent) believe that personal efforts, education and skills make their socio-economic condition successful and better. 15 respondents (25 percent ) reported that they do have faith in family abilities for the best status but still 9 respondents ( 15 percent ) believe in good luck or fate to have better social and economic condition (Figure No.11).

**Figure No. 11: Attitude of Respondents to Successful and Better Socio-economic Condition**

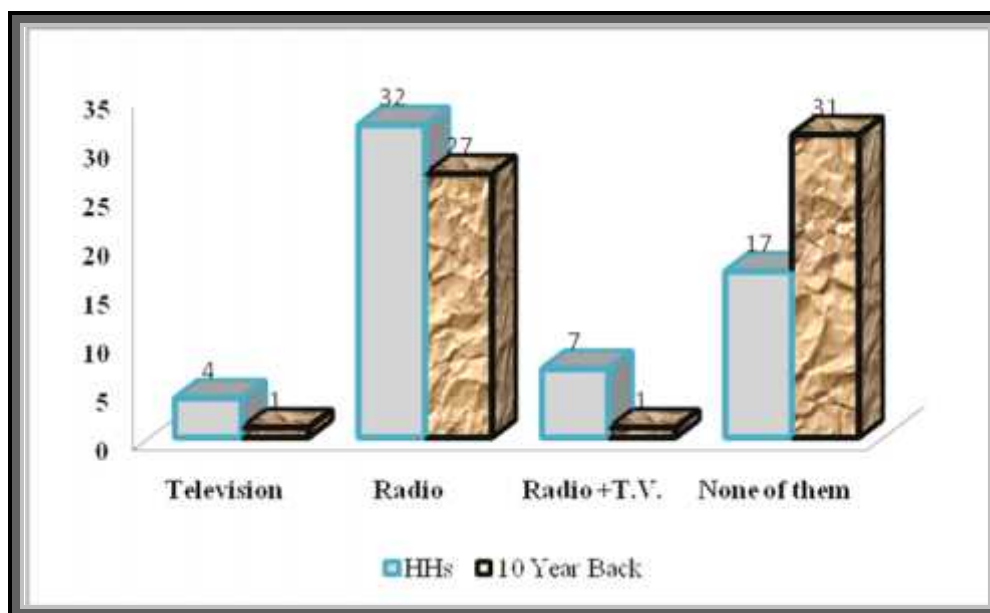


**Source: Field Survey 2008**

### **5.1.9. Household Goods; Access to Means of Communication**

Not every households of studied community of study area possess basic household goods and equipments such as radio and television. Only 53.33 percent (32HHs) households reported having possession of radio. The proportion of households having television is only is 6.67 percent (4HHs) whereas the proportion of households having both radio and television is 11.67 (7 HHs). And still about 28.33 percent (17HHs) have either radio or television). This figure shows improved. Only about 45 percent (27 respondents) reported that they had radio. The no. of households having T.V a decade back is 1(1.67 percent) (Figure No.12).

**Figure No.12: Household Goods of Respondents Comparing 10 Years Back**



**Source: Field Survey 2008**

In Nepal, 50.3 percent households in the rural have access to radio. On the contrary, only one percent of rural households possess television (UNDP, 2004). Comparing this figure with the data reported from Dalit communities of study area it seems a bit improved and higher in possession of radio and television.

### **5.1.10. Mobility of People as Consequence of Modernization**

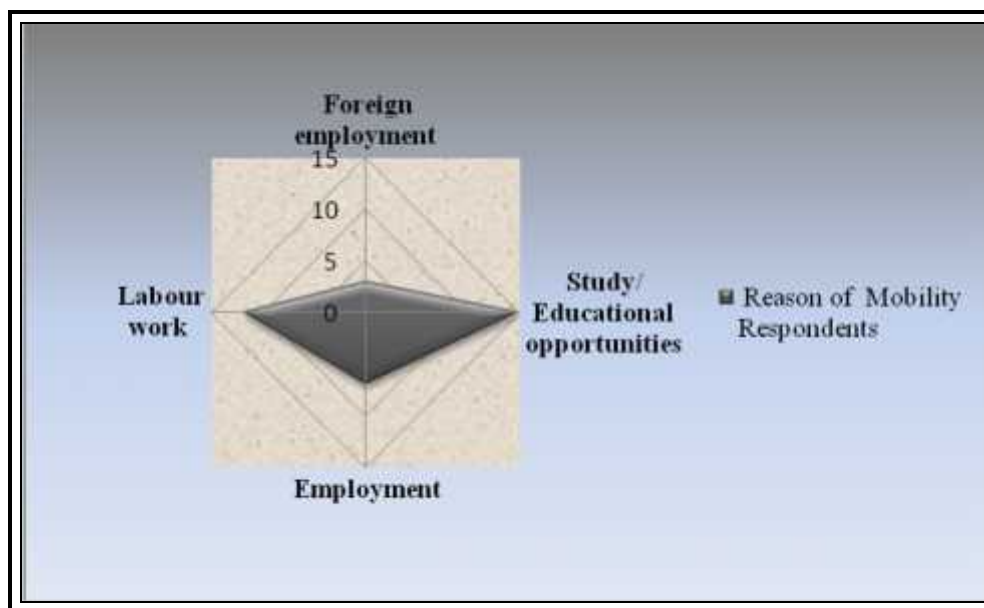
Mobility refers to the movement of the population, even for economic purpose, study, employment; it is one of the consequences of modern world.

Among 324 total populations, 3 (0.93 percent) have been out of the country for foreign employment, 15(4.62 percent) have gone capital city and other urban centre for the study purpose whereas the number of people who have moved out of their home for employment opportunity is 7 (2.16 percent).

Even the people (12, i.e. 3.7.percent) have left their houses for labour employment. Their destination for it is India.

Majority of the people (25 respondents, i.e. 7.72 percent) of the age group of 20- 31 have moved out from their village. This shows that the mobility of the people in per 100 is 11.42

**Figure No. 13: Reason of Mobility of People**



**Source: Field Survey 2008**

## **5.2. Impact of Modernization on Economic Condition**

### **5.1.1. Occupation of Households**

Largest proportion of households reported business as primary occupation. The proportion of household reporting business as principal occupation is 33.33. The agriculture and wage labor are likely abreast. About 21.67 percent of people reported agriculture as main occupation. Still the proportion of households reporting tradition occupation also significant i.e. 16.67 percent .Moreover about 3.3 percent and 5 percent of people primarily depend on service and foreign employment for their livelihood (Table No. 10).

**Table No. 10: Occupation of Households**

<b>Occupation</b>	<b>Total no. of HHs</b>	<b>Percent</b>
<b>Agriculture</b>	13	21.67
<b>Business</b>	20	33.33
<b>Wage labor</b>	12	20.0
<b>Service</b>	2	3.33
<b>Overseas work</b>	3	5
<b>Traditional occupation</b>	10	16.67
<b>Total</b>	<b>60</b>	<b>100</b>

**Source: Field Survey 2008**

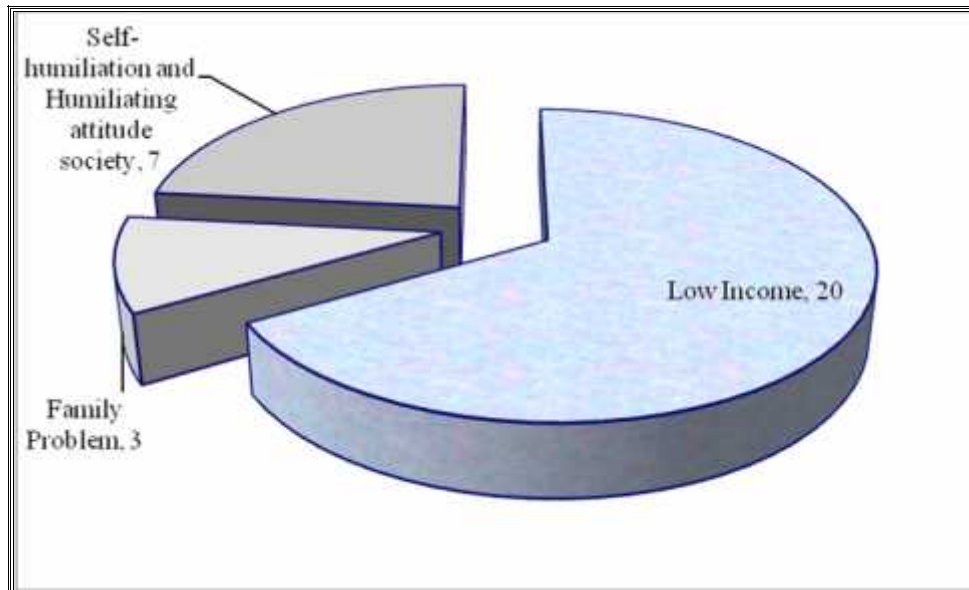
There is a direct relationship between the occupations of household-head and the poverty or well being status of households. In case of households with business or service as household heads main occupation, the incidence of poverty is relatively lower. (11 percent and 14 percent respectively). Further more households headed by wage labor (earner) or employment, the rate being 2.1 percent and 2.9 percent respectively (CBS, 2005). Comparing this national level figure with the study area's community it seems even better as 33.33 percent households earn their livelihood from business.

### **5.1.2. Change in Occupation of Households**

Change in occupation is also important from the perspectives of livelihood. 30 (50 percent households of the studied community reported that they have changed their traditional occupation during the period of last 10 years.

The change in occupation was primarily attributed to low income in the previous occupation, family problem and humiliating attitude of the society. Among them 20 respondents (33.33 percent) reported that they changed their occupation because of family problems and poor income. 3 respondents (5 percent) and 7 respondents (11.67 percent) reported that they changed their occupation due to the self-humiliation and humiliating attitude of the society (Figure No.14).

**Figure No. 14: Reasons of Changing Occupation**



**Source: Field Survey 2008**

### **5.1.3. Landholding Size**

In a country like Nepal where more than 80 percent of population are dependent on the agriculture for their livelihood, land occupies the important place. Land not only signifies wealth, but also social status and political power. It is the basis for agricultural production and livestock rearing. The extent of benefit the households can take from natural resources is determined by the accessibility conditions to the household.

The average per capita of land holding size in the study site is 0.708 *Ropani*. The land occupied by the households has been divided into three main categories viz. *Khet*, *Bari* and forest. Only 40 percent (24 respondents) of HHs reported that they have owned *Khet* (productive land especially for paddy). About 50 percent (12 HHs) of the households own 1 to 3 *Ropani* of *Khet* whereas about 16.67 percent (4 of HHs) have owned less than 1 *Ropani* of *Khet*. About 8.33 percent (2 HHs) of household own 2 - 4 *Ropani* of *Khet*, 16.67 percent (4 HHs) own 7 -10 *Ropani* of land (*Khet*) whereas only 8.33 percent (4 HHs) own 11 - 15 *Ropani* of *Khet*. The average size of *Khet* occupied by the household

is 4.125 *Ropani*/ HH and the ownership of *Khet* size begins 0.25 *Ropani* and exceeds by 15 *Ropani* (Table No. 11).

**Table No. 11: Khet-holding Size of Respondent Households**

<b>Area (<i>Ropani</i>)</b>	<b>HHs.</b>	<b>Percentage</b>
<b>Less than 1 <i>Ropani</i></b>	4	16.67
<b>1- 3 <i>Ropani</i></b>	12	50
<b>4- 6 <i>Ropani</i></b>	2	8.33
<b>7- 10 <i>Ropani</i></b>	4	16.67
<b>11- 15 <i>Ropani</i></b>	2	8.33
<b>Total</b>	<b>24</b>	<b>100</b>

**Source: Field Survey 2008**

Majority of households (78.33 percent, i.e. 47 HHs) of Dalit community of study area have own *Bari*. The average size of *Bari* occupied by them is 2.69 *Ropani*. But the size of holding is also small as about 19.15 percent (9 HHs) of household own less than one *Ropani* of *Bari* whereas the household owning 1 to 3 *Ropani* of *Bari* is 53.19 percent (25 HHs). This figure reports that the households having exceedingly 3 *Ropani* of *Bari* is 27.65 percent. The size of *Bari* possessed by them begins from 0.5 *Ropani* that doesn't exceeds to 10 *Ropani* (Table No. 12).

**Table No. 12: Bari-holding Size of Respondent Households**

<b>Area (<i>Ropani</i>)</b>	<b>HHs.</b>	<b>Percentage</b>
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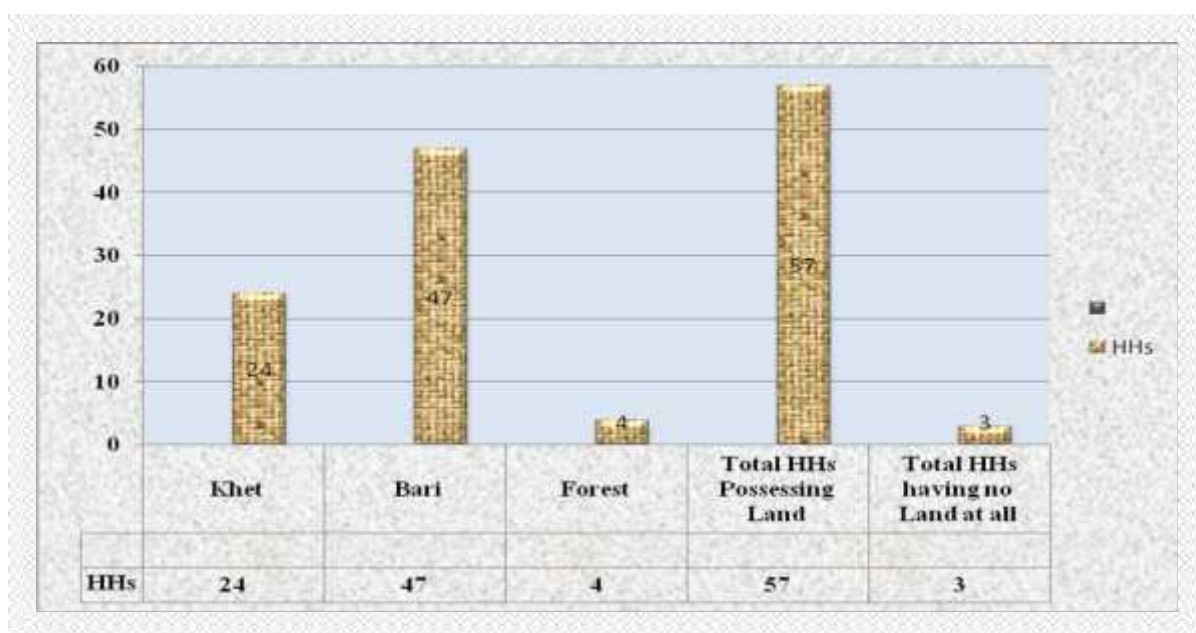
<b>Less than 1 <i>Ropani</i></b>	9	19.15
<b>1 - 3 <i>Ropani</i></b>	25	53.19
<b>4 - 6 <i>Ropani</i></b>	11	23.40
<b>7 - 10 <i>Ropani</i></b>	2	4.25
<b>Total</b>	<b>47</b>	<b>100</b>

Source: Field Survey 2008

Only 4 households (6.67 percent) own forest that doesn't exceed from four *Ropani*. A single house-hold owns 3 *Ropani* of private forest and the next owns only one *Ropani*.

So, overall at least 24 HHs (40 percent) own at least 0.25 *Ropani* of Khet, 47 HHs (98.33 percent) own at least 0.5 *Ropani* of Bari and 4 HHs (6.67 percent) own at least one *Ropani* of forest. The total households having land are 57 but 3 households possess no land at all (Figure No. 15).

**Figure No. 15: Households Possessing *Khet*, *Bari*, Forest and Overall Land**



Source: Field Survey 2008

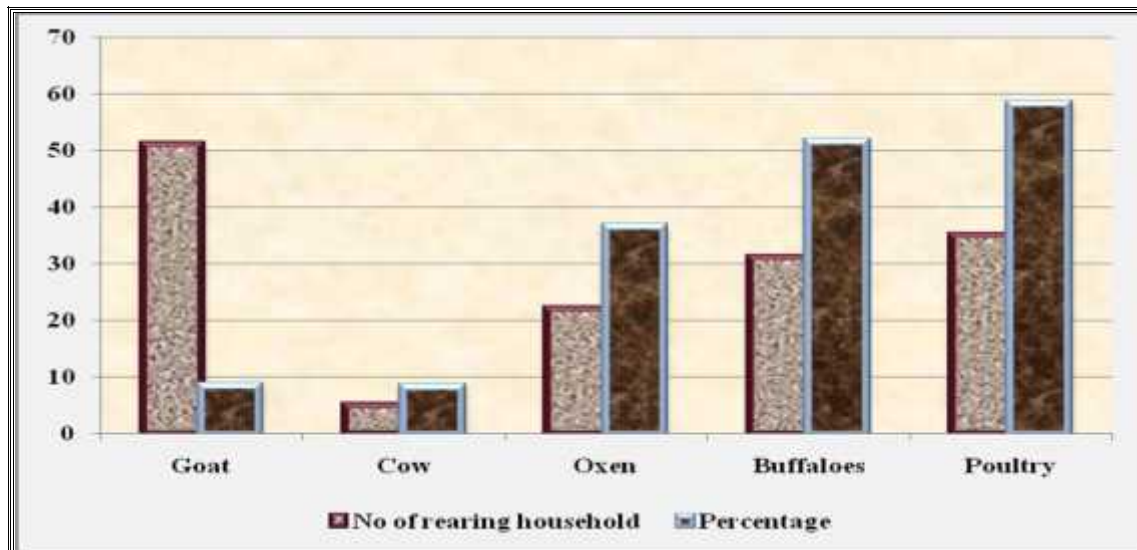
#### 5. 1.4. Agricultural Production and Livestock

Primarily, the agriculture has been practiced in all most of the households of study area. Paddy (rice) wheat, maize and millet are the main agricultural production. About only 45 percent (27 HHs) of households produce paddy, that goes through less than 40KG to exceedingly 1200KG. The average production of paddy is 474 KG. The proportion of households producing wheat is about 38.33 percent (23 HHs) the quantity of wheat production starts from 40 KG and reaches exceedingly 960KG. The average production of wheat is 311KG.

Maize and millet have been universal crops to be produced in the study area as the proportion of households producing maize and millet are 91.67 percent (55 HHs) and about 93.33 percent (56 HHs) respectively. The production of both crops starts from 40 KG and exceeds by 12000 KG. However, the average production of maize and millet is 170KG and 217 KG respectively.

Livestock products are one of the major sources of household income. Livestock rearing is common among the households of study area. The cash component from livestock proves to be especially important for the more isolated areas in which access to cash is very limited and for the landless households.

**Figure No. 16: No. of Households and Percentage of Rearing Livestock**



**Source: Field Survey 2008**

The above Figure No. 16 presents the proportion of households rearing at least one animal/poultry in the study area.

Goat, Cow, Oxen, and Buffaloes are the principal animal reared by the households. Eighty five percent (51 HHs) of the households have at least one goat. The number of goat maximizes by eleven and the average number of the goat in a household is 3.17

About 36.67 percent (22 HHs) of households have at least an ox and about 51.67 percent (31 HHs) of households reared at least a buffalo. The cow is not so common as only 8.33 percent (5HHs) of households reported to have at least a cow. About 58.33 percent of the households reported to have at last poultry. The average no. of poultry in a household is 3.63 (Figure No. 16).

Buffaloes, goat and poultry are main type of livestock for the most households to have complement household cash incomes from the sale livestock of products (milk/ ghee and meat). Cows are reared for mainly milk and for producing oxen which is the primary source for draught power for agricultural activities.

Although animal rearing is common in almost all surveyed household, animal rearing is of subsistence level with smaller number of animals per household, not appropriate for commercial rearing mainly due to scale of operation.

### **5.1.5. Income and Expenditure**

Household's annual income is an important indicator of better wellbeing and hence better livelihood status. It is indeed their income that shows their economic condition .According to field survey, the annual per capita of the respondent household is NRS.37365 which shows that the per capita income of individual is Rs 6919.44. In the annual report of 2001 DWO, the per capita of Dalits of Nepal is only 39\$. If we compare this figure with the study area, it seems much improved. But still the number of households having less than Rs11, 000 annual incomes are 16.67 percent ( 10 respondents) whereas the households having more than Rs. 1, 00,000 incomes per year is only 6 (Table No. 13).

**Table No. 13: Annual Income of Dalit Households**

<b>Income (NRS)</b>	<b>No. Respondents HHs.</b>	<b>Percentage</b>
Less than 11,000	10	16.67
11,000-20,000	12	20.00
21,000-30,000	6	10.00
31,000-40,000	8	13.33
41,000-50,000	2	3.33
51,000-60,000	4	6.67
61,000-1,00000	12	20.00
Above -1,00000	6	10.00
Total	60	100

**Source: Field Survey 2008**

The respondent households were even asked some quantitative data comparing last ten years about the level of income and the headings or sources of income, whether they had experienced any changes. About 60 percent (36 HHs) respondents reported that they have experienced changes in their income. The majority (18 HHs) of respondents reported that their household's earnings have been changed. The respondents reporting to have experienced change in remittance from foreign employment, wage labour, salary and animal product are 6.67 percent (4 respondents), 8.33 percent (5 respondents), 8.33 percent, (5 respondents) and 6.67 percent (4 respondents) respectively.

Expenditure also is important to analyze here. Education, food, health, festivals and miscellaneous were the principal headings which were asked to them. About 58.33 percent (35 respondents) reported that they spent some lump of money for their children's education. Most of the households (23 HHs) spent Rs 2000- 5000 annual for their children's education last year but this amount goes upto Rs 50000. Five respondents reported that they spent Rs. 50000 last years for their children's education.

The respondents reporting to spend money for food are 53. This shows the proportion of households spending for food is about 88.33 percent. They spent less than RS. 5000 per

year (last year) to 50000 but the households spending less than Rs.5000 per year for food are only 11.67 percent ( 7HHs) and about 5000 are only 5 percent (3HHs). Majority of the respondents (32 HHs, i.e. 53.33 percent) spent Rs. 5000 to 10000 to feed to their family members.

Only 36 ( 60 percent ) respondents reported that they spent some money for health treatment which starts from Rs 1000 to more than 15,000 .However majority (31.67 percent ,i.e. 19 HHs ) of respondents reported that they spent R s1000 – 2000 rupees for their heath treatment last year .

All most all the respondents reported that they spend some money in festive season. The households spending Rs 5000 -10000 are about 38.33 percentages (23HHs) and the households spending more than Rs 15,000 in the festival is 8.33 percent only (5HHs). About 33.33 percent respondents (22 respondents) reported that they spent less than Rs 5000 and only about 16.67 respondents (10 households) reported that they spent Rs 11,000 to 15,000 rupees in festivals last year.

About 61.67 percent (37 HHs) households reported that they spent some lump of money in other miscellaneous topic. The amount is Rs 1000 to more than 40000 rupees per annual.

**Table No. 14: Household’s Expenditure Pattern**

<b>Headings</b>	<b>Respondents No.</b>	<b>Percentage</b>	<b>Average Amount (RS)</b>
<b>Education</b>	35	58.33	7488.75
<b>Food</b>	53	88.33	12632.08
<b>Health</b>	36	60	2477.77
<b>Festivals</b>	60	100	6956.66
<b>Miscellaneous</b>	37	61.67	10218.92

**Source: Field Survey 2008**

The average expenditure of the people of study area is NRs.30271.67 only.

The households have also experienced changes in their ways and title of expenditure. Food, Children' education, health, enterprises, recreation were the headings asked whether they had ever experienced changes and whether the amount of expenditure was increasing or decreasing. Majority of the respondents reported that they had experienced changed in increased level (Table No.15).

**Table No. 15: Self –realization of Change of Respondents in Expenditure**

<b>Increased Expenditure Areas</b>	<b>Respondent no.</b>	<b>Percentage</b>	<b>Decreased Expenditure Areas</b>	<b>Respondent no.</b>	<b>Percentage</b>
Food	47	78.33	Food	6	10.0
Children's education	25	41.67	Children's education	10	16.67
Health	24	40.0	Health	8	13.33
Agriculture	53	88.33	Agriculture	7	11.67
Enterprises	20	33.33	Enterprises	3	5.0
Recreation	50	83.33	Recreation	10	16.67

**Source: Field Survey 2008**

### **5. 1.6. Saving and Access to Loan**

Households which are able to save some portion of their annual income are capable of financing exigencies in case of emergencies and are less vulnerable. Moreover, saving increases households' capabilities to utilize alternative livelihood opportunities to further improve livelihood sustainability. About 95 percent households reported that they were able to save some portion of their annual income during the last ten year. However, the amount they reported is less. About 68.33 percent respondents (41 HHs) reported that one members from the family save some amount in local co-operative limited. Similarly 26.67 percent (16 respondents) reported that two members from their family save some amount per month. However, their per month saving starts from Rs.100 per month which does not exceeds by Rs.1000.

A loan itself is considered more positive influence over the poorest people to uplift their socio-economic condition. Local lending or the access to loan is one of the options for investing household savings .Only 32 respondents (53.33 percent) reported that they have taken loan, or lent out some lump of money. Local co-operatives, local money lender and relatives are the principal sources to lend money. Majority (30 percent respondents i.e., 18) of the respondents reported that they have taken loan from the local co-operative and financial institution whereas the number of respondents taking loan from local money lenders and relatives is abreast (16.67 and 16.67 percent i.e. 7/7 respondent). The amount of loan taken from local co-operatives is far more than that of lender as they have taken more than 50,000 rupees from the co-operatives but the amount lent out from moneylender or relatives is not more than 15,000. Ten years back, 26 (72.22 percent) of them reported that they used to take loan from local money lender and relatives while only 10 (27.78 percent) of them reported that they took loan from local financial institution. This shows that the community is changing and developing courage to get loan financial organization and run small enterprises.

### **5.1.7. Food Sufficiency**

Right to food is one of the very basic rights of any individual. Food, shelter and clothing are primary and very basic needs. Among them, right to food is the most important. Insecurity of such a basic thing not only implies malnourishment but it also exerts psychological pressure on the households and in turn pose barriers to creativity and dynamism necessary for grasping available better opportunities to improve livelihood status. (INSEC: 2007). Food sufficiency in the study area has been measured in terms of quantity of food produced by the households. Households producing quantity of food stuffs generally cereals like rice, maize, wheat, millet and buckwheat for self consumption are considered as the food sufficiency and security. Food insufficiency level is very high in the communities of study area as about 80 percent of households are reported to have food security for less than six months. About 25 percent of the households are reported to have food sufficiency for less than 2 month whereas the

households having food sufficiency for 2-4 months and 5-6 months are 18.33 percent and 36.67 percent respectively. The proportion of households reporting to have food sufficiency for more than six months is only 20 percent whereas about 8.33 percent and 5 percent of households are reported to have food sufficiency for 7- 8 and 9-10 months only. The figure reports that only 6.67 percent of households' respondents have food sufficiency for 12 months (Table 16). Comparing this data of ten years back, 10 percent of them reported that they would have food sufficiency for 12 months.

**Table No. 16: Food Sufficiency Level**

<b>Months</b>	<b>Households</b>	<b>Percent</b>
Less than 2	15	25.0
2 - 4	11	18.33
5 - 6	22	36.67
7 - 8	5	8.33
9 - 10	3	5.0
11 - 12	4	6.67
Total	60	100

**Source: Field Survey 2008**

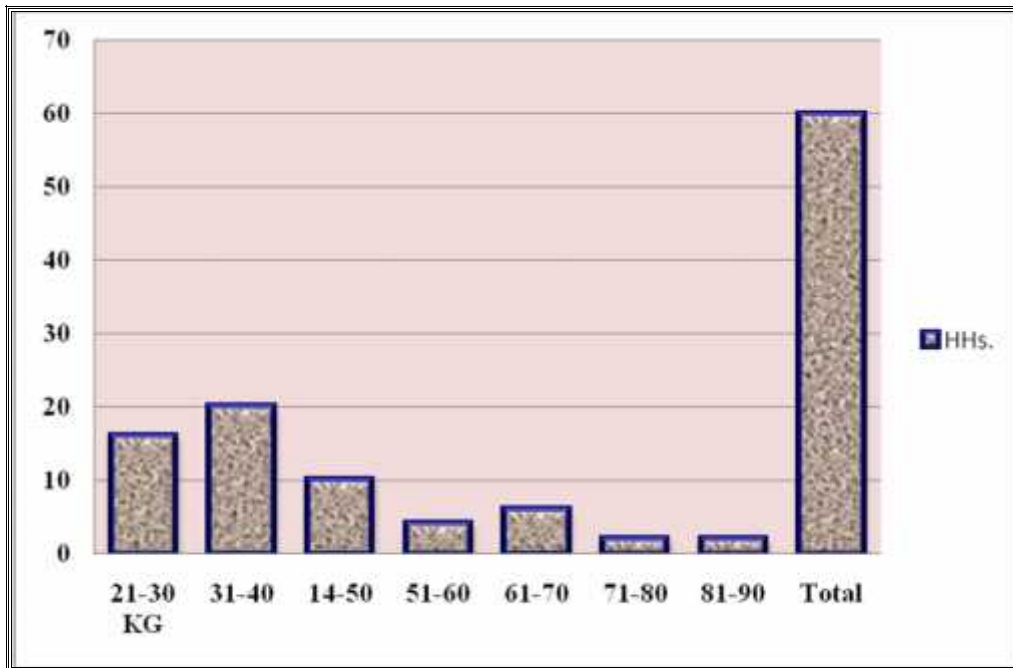
The average food sufficiency of the community of study area is only 4.68 months.

### **5.1.8. Energy Consumption (Fuel for Cooking and Lighting)**

Fuel for cooking and lighting is one of the basics of livelihood .Firewood is principal type of fuel used by households for cooking in the study area as all most all the respondent households reported to consume it but the amount of the firewood used is different which stars form 20-30KG per month to 90 KG per month (Figure No. 17).

**Figure No. 17: Amount of Firewood Consumption per month**





**Source: Field Survey 2008**

About 26.67 percent (16 HHs) consume 21-30 KG, 33.33 percent (20HHs) of the households consume 31-40 KG firewood for cooking. On the same way 16.67 percent (10HHs) consume 40-50 KG, 10 percent (6HHs) consume 61-70 KG. forewood per month for cooking. The households consuming 71- 80 and 81 -90 KG of firewood per month is abreast i. e. 3.33 / 3.33 percent (2/2 HHs) (Figure No.18). About 90 percent of the households reported that they get firewood from community forest whereas the proportion of households getting firewood from private forest and others is only 10 percent.

The average firewood consumption is 41.83KG per household per month.

None of the households reported that they use dung cake, or agriculture residue or biogas as fuel for cooking. Only 5 percent (3HHs) reported that they had improved stove by last 10 years. But at present, about 40 percent of households reported that they own smokeless improved cooking stove.

The respondent households reported that they use kerosene as supplementary fuel for firewood in the month when the scarcity of firewood reaches in the peak (especially

*Shrawan and Bhadra*). About 48.33 percent (29 HHs) reported that they use kerosene in these months for cooking. The consumption of kerosene is 5 liter to exceeding 60L per month. Among the households consuming kerosene , about 58.62 percent (17 HHs) households consume less than 6 liter ,whereas the households consuming 10 to 15 liter of kerosene and 25-30 liter of kerosene are 20.68 (60HHs) percent and 17. 24 (5 HHs) percent respectively. However, only 3.44 (1HH) percent of households consume 60 liter of kerosene.

In case of lighting electricity is the prime type of fuel. Recalling their past 10 years only 45 percent (27 HHs) reported that they had access to electricity for lighting. Positively it has been more than double at present as about 85 percent (51HHs) have access to electricity for lighting whereas rests of households use kerosene. Among the households consuming electricity, the proportion of households consuming 30 units/per month and 40 units per month are 49.01 percent and 47.05 percent respectively, whereas only 1.96 percent and 1.96 percent of households consume 20 and 25 unit of per month.

The proportion of households having electricity in the dwellings in Nepal is 37 percent with wide urban-rural gap (87 percent versus 27 percent). The gap in access to electricity is also very wide (78 percent of households versus 10 percent of households) between the poorest and richest households (CBS, 2004). Based on this scenario, the overall study area is far forward in the access to electricity than the average national scenario.

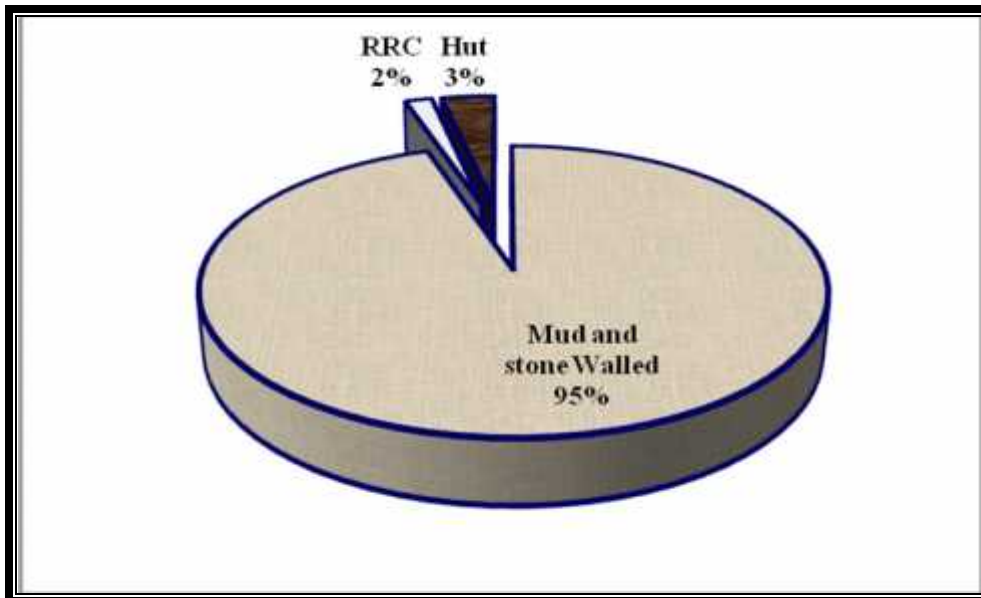
The tenth plan (2001-2007) aims to reach electricity coverage to 30 percent of the total population of the nation during the plan period (NPC, 2003). Electricity plays significant role in the empowerment process by expanding opportunities to initiate number of productive activities (UNDP, 2004) and enhancing access to information via increasing opportunity to use electronic means such as television, internet or even radio. In such background the coverage of electricity in the study area is significantly higher than the target of tenth plan.

In case of overall energy consumption scenario, the communities of study area consume firewood, kerosene and electricity as principal type whereas none of the households are reported to use LP gas or solar energy.

### 5.1.9. Housing Condition

Having one's own house is the basic consideration. All most of the surveyed households own their house. However the type, building material, roof and number of rooms differ. The most common type of houses are stone/mud walled with stone/slate roof. The proportion of such type of house is 95 percent (57) and 55% respectively. Even the respondents own small huts (3.33 percent) and R.CC building (modern concrete 1.67 percent) (Figure No. 18).

**Figure No.18: Housing Condition of the Respondents**



**Source: Field Survey 2008**

In the same way, the most common roofs of the house are tin and stone /slate. 55 percent (33 HHs) of the households constitute stone roofs and 28.33 percent 17 (HHs) tin. However, the houses having thatched roofs and tile are 1.67 (1 HH) and 13.33 (8 HHs) percent respectively (Table No 17). Majority of the households in the study community live in a double storey building. The proportion of houses having double storey houses is 85 percent. The single storey houses are only 3.33 percent.

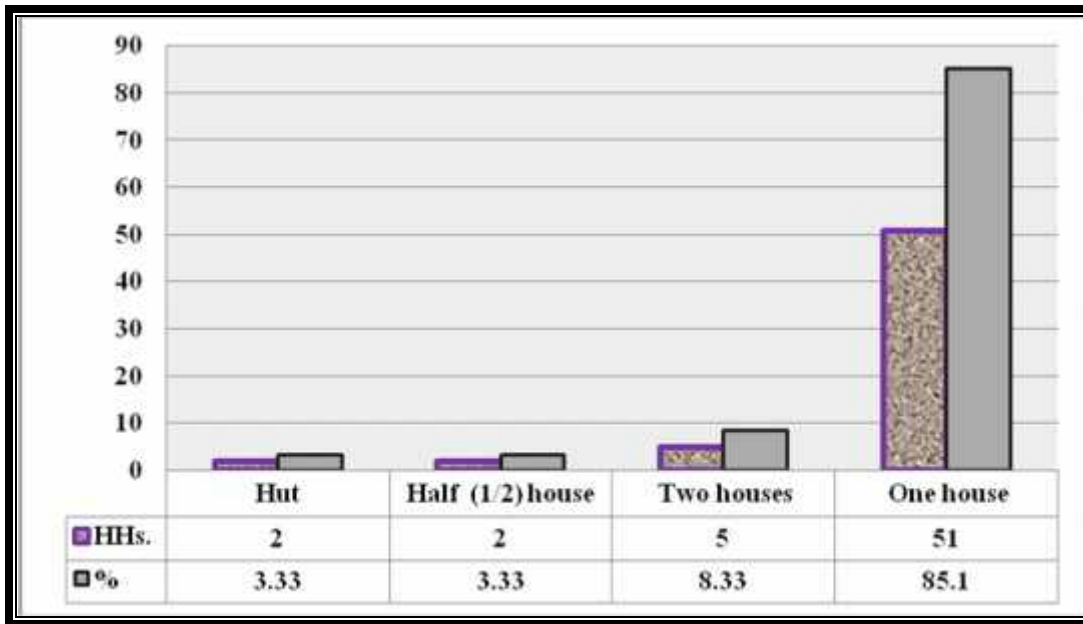
**Table No. 17: Type of Roofs of Respondents Households**

<b>Type of Roof</b>	<b>Total HHs</b>	<b>Percent</b>
Tin	17	28.33
Thatch	1	1.67
Stone/slate	33	55
Tile	8	13.33
Concreted	1	1.67
<b>Total</b>	<b>60</b>	<b>100</b>

**Source: Field Survey 2008**

About 85 percent (51) of the surveyed households own a single house whereas 8.33 percent (5) respondents have two houses. The number of households having shared (half) house and small hut is 3.33 and 3.33 percent respectively (Figure 19).

**Figure No.19: Number of the Houses of Respondents**

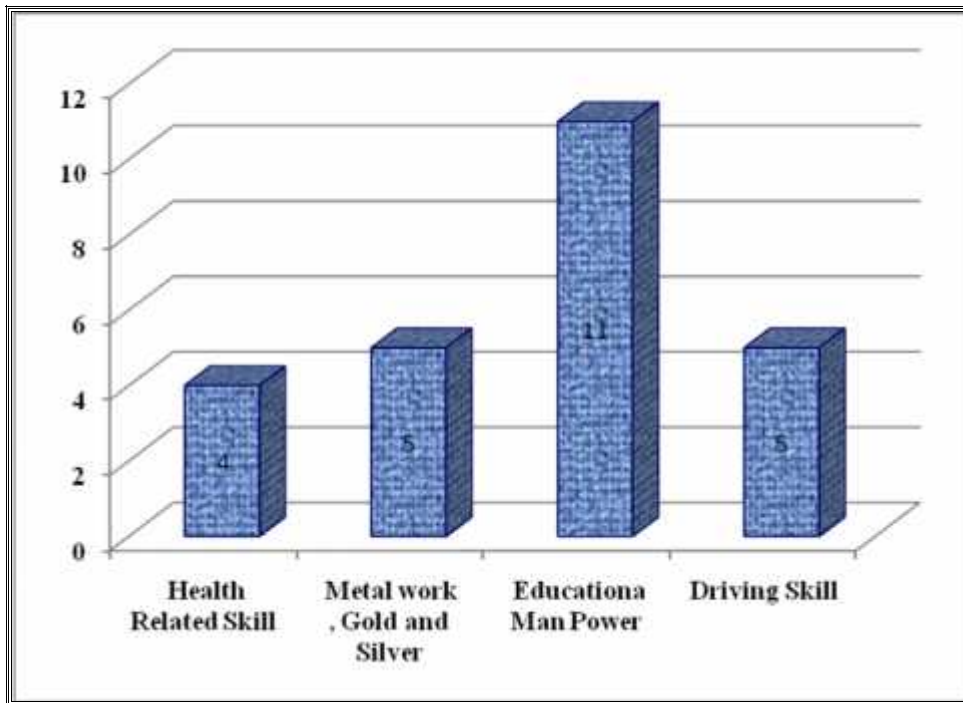


Source: Field Survey 2008

### 5.1.10. Special Skills and Expertise

Skills and expertise enable individual households to make use of available livelihood options and therefore help to reduce the vulnerability (Subedi, 2007). About 6.67 percent (4 respondents) respondents reported that they do have skills related to health, whereas 35 percent (21 respondents) reported that they do have skills of metalwork , gold and silver, 8.33 percent (5 respondents) respondents reported that they do have driving skills but only 18.33 percent (11 respondents ) respondents found to be educational man power (Figure No. 20).

Figure No. 20: Special Skills and Expertise of Respondents

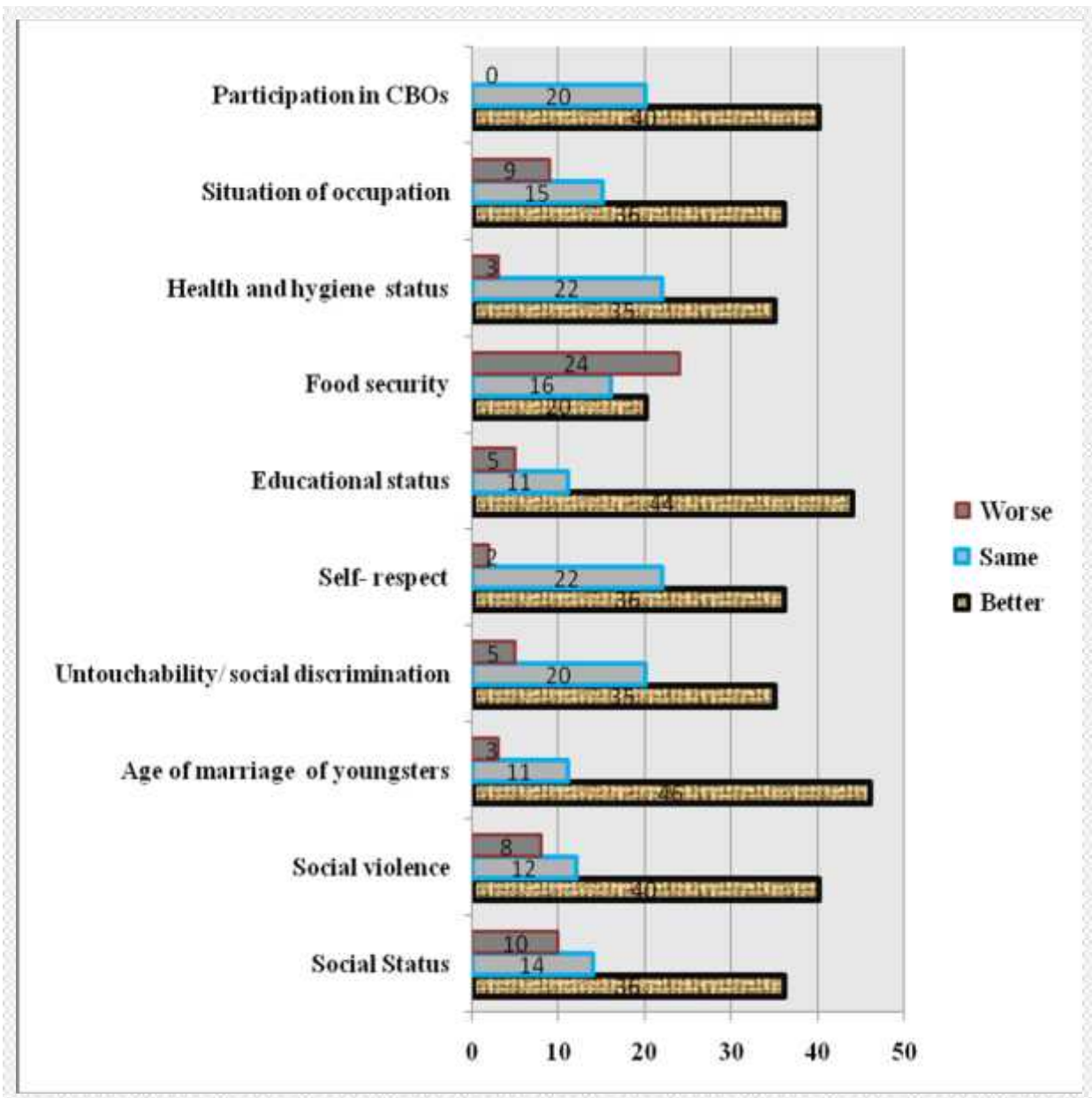


Source: Field Survey 2008

### 5.3. Changes in Socio- Economic Status

Improvement (well being) in livelihood (socio economic) status is the result of multi-dimensional variables. Qualitatively ranked data are suitable for statistical analysis provided and criteria also has used through the study. The information regarding changes in the socio-economic status of the households during the period of last 10 years was also obtained subjectively by asking households to self –assess the change in their socio-economic level and report one of the three options” better”, “ same” or “worse”. Based on the direction of change, the higher frequencies of the “better” and lower frequencies of “worse” would indicate a net positive change in the socio-economic status. The result of such an assessment of change in the socio-economic status of communities is depicted in figure no.21.

Figure No.21: Changes in Socio- Economic Status



**Source: Field Survey 2008**

In overall comparing their socio-economic status with last 10 years, 61.33 percent of households reported that been changed ‘Better’, 27.17 percent of them reported “Same” and 11.5 percent of them reported as “Worse”.

About 60 percent (36 respondents) of the respondents reported their social status ‘better’, but 16.67 percent (10 respondents) reported rather ‘worse’ whereas 23.33 percent (14 respondents) reported that they have not realized any change. Most of the people found citable change in social violence as 66.67 percent (40 respondents)

reported as 'better', 20 percent (12 respondents) no change but still about 13.33 percent (8 respondents) respondents found the situation worsened .

Remarkably 76.67 percent (40 respondents) of the people reported that they have found better in change of age of marriage whereas 18.53 percent (11) respondents reported that they have not realized any change but it is same. About 5 percent (3) of respondents found change in age of marriage is 'worse'. The respondents reporting better change in social discrimination are about 58.33 percent (35) of , feeling of untouchability/ social discrimination has been changed a bit, about 33.33 percent (20) of respondents could not realized any changes as they reported it same whereas about 8.33 percent (5) of respondents realized the change as 'worse'.

The report shows that the communities have found 'better' in their self- respect status. About 60 percent of the respondents reported that they found the status of self – respect better comparing 10 years back whereas 36.67 percent of the respondents found no change (it's same) and 3.33 percent even realized worse.

In case of educational status , the Dalit community people found rather better in comparison to last ten years as about 73.33 percent (44 respondents) of the respondents reported they have got better change in their educational status .This shows they have made quantum jump in case of educational status but still about 18.33 percent (11 respondents) of respondents reported same whereas 8.33 percent (5 respondents) reported that it has been even gone into 'worse'.

Regarding food security and sufficiency about 40 percent (24 respondents) of the respondents reported that their condition has been deteriorating and going 'worse' and about 26.26 percent (16 respondents) reported that it is same whereas about 33.33 percent (20 respondents) reported that their condition has been improved.

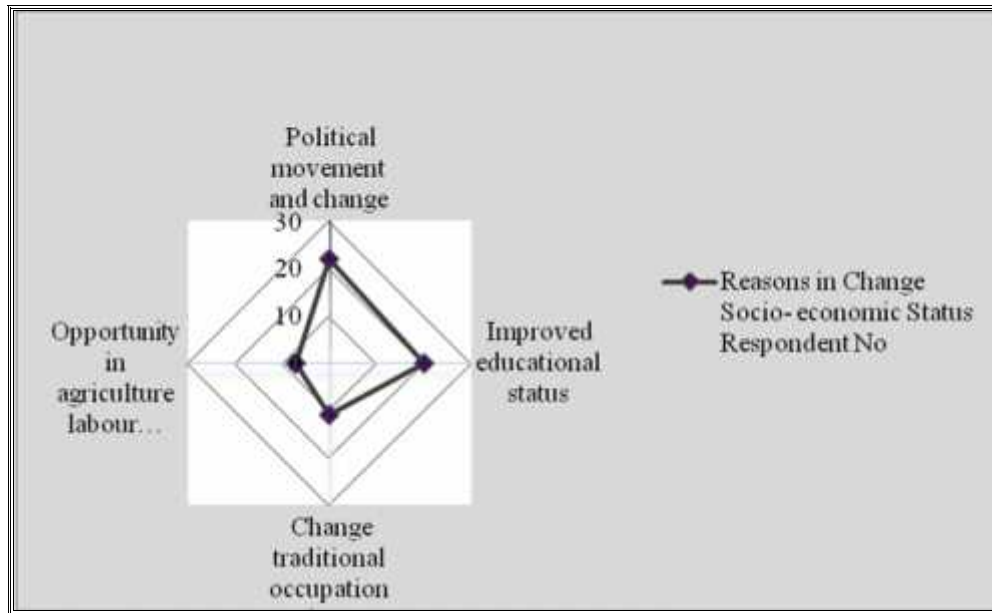
In case of health facilities , situation of occupation and their participation in CBOs the community has little improved as about 58.33 percent (35 respondents) , 60 percent (36 respondents) and 66.67 percent (40 respondents) of the respondents reported as better in above cases but still 36.67 percent (22 respondents) in health facilities , 25 percent (15 respondents) in occupational and about 33.33 percent (20 respondents) respondents



in case of their participation in CBOs reported their situation is ‘ same ‘. On the other hand , about 5 percent (3 respondents) and 15 percent (9 respondents) of the respondents respectively reported their health facilities and occupational status ‘ worse’ but none of the respondents reported that their participation in CBOs has gone down or ‘ worse’.

Overall the respondents were asked the reasons of why they realized different ( change) in their socio-economic situation , about 36.67 percent (22 respondents) of them reported that it is because of political movement and change . About 33.33 percent (20 respondents) reported that their youngsters got better educational opportunities; about 18.33 percent (11 respondents) reported that they changed their traditional occupation into business and 11.67 percent (7 respondents) reported that they got opportunity in agricultural labour and foreign employment (Figure No.22).

**Figure No. 22: Reasons of Change on Socio- economic Status Respondents**



**Source: Field Survey 2008**

In case of deteriorating condition the respondents reported that their overall socio-economic condition became worse due to large family size, old age, reduced productivity and death of family head.

**CHAPTER VI**  
**SUMMARY, CONCLUSION AND**  
**RECOMMENDATION**

## 6.1. Summary

The term Dalit refers to “oppressed” who are socially oppressed, maltreated giving epithet ‘untouchable’ economically exploited, politically excluded academically disadvantaged or sunk in the swamp, ‘broken people’ ,considered ‘unclean’ ,put at the bottom caste hierarchical order. They are discriminated to access to resources, opportunities, services, education, modern technology and excluded from the mainstream of development and they are powerless in many ways. The word ‘Dalit’ comes from the Sanskrit root ‘dal’ which means ‘to shatter’, ‘to break into pieces’ and ‘to step on’. So, Dalit Communities are known as so called untouchable by Hindu Varna System, discriminated in the society and excluded from social, economic, political, educational and religious life and also from the national mainstream of development.

The process of modernization assumes a series of interpenetrating and interdependent transformation. On the personality level they envisage characterological changes resulting in the promotion of rationality, empathy, mobility and high participation. In social and cultural level they promote and sustain institutional and value change, accepts and acquires more innovations, builds up associational capacity and sharpens problem solving abilities with a precondition of the growth of complex organization that can adequately and effectively exploit and manipulate energy from inanimate sources for human well being and prosperity. Modernization was in its apex in 1950s. The wand of modernization has brought changes on the socio-economic life of people. As Dalits are the depressed and suppressed groups discriminated in the society, the process of change can be seen at its snails pace in the livelihood strategies, livelihood assets and overall socio-economic condition. The Dalit communities of Kabre VDC, Dolakha are in the process of change on their socio-economic activities. A decade long political movement has brought changes on the socio-economic and livelihood assets of these people. Vishwokarma, Priyar and Sarkis (commonly called Kami, Damai and Sarkis). According to Population census 2001, the total population of Dalits of the particular VDC was 844 but the current data of the VDC Profile 2007 shows that the total population of the

particular communities in the VDC is 877, counting the population of Vishwokarma 215, Priyar 158 and Sarkis 514. The total households of Dalit communities are 175.

The study has tried to analyze the process of socio-economic changes of Dalit communities of the study area as impact of modernization process. The information and facts were collected through field survey from the randomly selected 60 households of Dalit communities which were also bounded quotas system. Among the total selected households , 30 HHs were from Sarkis community , whereas rest 30 HHs were selected from Vishwokarm ( 15 HHs ) and Priyar ( 15 HHs). Analysis of collected data and information are made not only based on socio-economic condition but largely based on the livelihood frameworks and assets as livelihood is a means of giving a living related to availability of resources, services, facilities and institutions .

The total population of selected households was 324. Among them 166 (51.23 percent) were male and 158 (49.77) were female. The sex ratio is 100:95 (Male: Female). The average family size of the respondent households is 5.4 but about 70 percent of the respondents 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 17 – 20 which was only 47 percent by last 10 years. But still about 12.9 percent male and 27.78 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 jump as about 62.4 percent ( 73.34 male and 51.56 female ) of people are literate which was about 49.2 percent by the last 10 years . The educational attainment of the children below 10 years is 98 percent but this proportion goes declining in case of upper grades as only a single person was reported to have completed Master Degree Level.

About 63.33 percent (38 respondents) households found to be the members of CBOs but most of their affiliation includes community based organization such as agricultural groups , community forestry users Group and local co- operatives ltd and only 25 percent of them hold the post in executive committee.

The change status of the health awareness is found in these particular communities as 49 (81.67 percent ) of the respondents reported that they go to the health post if they fall sick . Only 45 (75 percent) respondents have habits of drinking liquor and 40 (66.67 percent) respondents are non – smokers. 10 HHs (16.67 percent) were found their animals' sheds attached to their houses.

Out of 60 respondents , 53 respondents (88.33 percent ) reported that they have no faith on the caste system and 55 respondents (91.67 percent) reported that they have not been discriminated in public areas such as local market place , temple and public taps. In case of toilet still about 35 percent of the respondents use open space , agricultural land or bed of streams to purge themselves which as improved a little in comparing last 10 years, it was 40 percent by 10 years back. However, rest of the population has pit latrine and modern sanitary latrine. About 43.33 percent of the respondents do have their private taps, they don't need to travel to fetch water for more than 2- 3 minutes . But the average time to travel to fetch drinking water is 8.16 minutes. The respondents mainly use radio and T.V. as means of communication. About 53.38 percent and 6.67 percent of the respondents have got radio and television respectively and about 11.67 percent of households have got both radio and television .

Mobility of the people has been the consequence of modernization. Majority of the people of the age group of 20 -31 have moved out of their houses for the purpose of employment, study, wage labour and foreign employment. The proportion of mobility of people in per 100 is 11.42.

Modernization process has brought its apparent impact in the financial, natural capital, well being and overall economic condition of the people of the particular communities of the study area. Out of the total, 20 respondents (33.33 percent) reported to have their own business and they converted their traditional occupation. Only 10 respondents (16.67 percent) reported their occupation as traditional whereas about 21.67 percent ( 13 respondents ) reported their occupation as agriculture. Excluding agriculture and traditional occupation about 31.67 percent households reported their occupation as business , service, foreign employment and even wage labour . This transformation is

citable as they gave the reason that they left their fathers' occupation because of low income and humiliating attitude of the society.

The average per capita of land holding size in the study site is 0.708 Ropani . Only 4 households (6.67 percent respondents) have their ownership to the forest. The main agricultural production of the respondents is paddy, wheat, maize and millet. Only 27 (45 percent) households produce paddy and their average production is 5.92 MURI. About 33.33 percent (23 HHs), 91.67 percent (55 HHs), 93.33 percent (56 HHs) produce wheat, maize and millet and their average production is 3.89, 2.31 and 2.71 MURI respectively. But comparing data of food sufficiency, it has been declined.

Livestock rearing is complement of income of the households but it is not of commercial but only the subsistence one. The households were commonly rearing goats, cows, oxen, buffaloes and poultry 85percent (51 HHs), 8.33 percent (5 HHs), 36.67 percent (22 HHs), 51.67 percent (31 HHs) and 58.33 percent (35HHs) respectively. This shows the most common livestock is goat.

The average per capita annual income of the households is NRS.37365 which shows that the per capita income per individual is NRs. 6919.44 that is far better in comparison to the per capita income of complete Dalits of Nepal cited by DWO (\$39). The main areas of their expenditure are children's education, fooding, health and festivals. About 58.33 percent (35 HHs), 88.33 percent (53 HHs), 50 percent (30 HHs), 100 percent (60 HHs), and 61.67 percent (37 HHs) respondents reported that they spent at least Rs1000 rupees in above headings last years. About 68.33 percent (41 HHs) respondents reported that they have habit of saving. On the other hand only about 53.33 percent (32 HHs) respondents reported that they have taken loan. Among them 30 percent (18 HHs) respondents have taken loan from financial institution. That also shows changed and modernized in comparison to last ten years.

The average food sufficiency of the respondents is only 4.68 months. Only about 6.67 percent of households' respondents have food sufficiency for 12 months which was 10 percent by last 10 years, whereas 15 (25 percent) respondents reported that the sufficiency of food is less than 2 months. The most important source of energy for

cooking and heating is firewood. The average use of firewood per month is about 41.83 KG and 90 percent of them get it from community forestry and about 60 percent ( 36 ) respondents own smokeless stove which was only 5 percent by last a decade .About 85 percent ( 51 ) respondents have access to electricity for lighting which was only 45 percent by last 10 years. But still some portion of households use kerosene lamps and none of the respondents reported that they use LPG, biogas, solar heater or cooker.

In case of houses about 95 percent ( 57 ) of the respondents own mud and stone walled double storey houses and most common roofs of the houses are tin ( about 28.33 percent), stone /slate ( about 55 percent ) and tile ( about 13.33 percent ).

Skills and expertise are important human assets. The respondents having health related skills, metal work, gold and silver skills and educational manpower are 6.67 percent (4 respondents), 35 percent (21 respondents), 8.33 percent (5 respondents) and 18.33 percent (11 respondents) respectively.

The respondents themselves assessed their overall livelihood and socio- economic standard comparing last 10 years and about 61.33 percent of the respondents opined “Better”, 11.5 percent “Worse” and 27.17 percent realized no change but “Same”. The reasons they gave for “Better” of their status are political movement and change, improved educational status, transformation of traditional occupation into enterprises and opportunity for foreign employment and wage labour respectively. This shows that the overall process of modernization has brought positive changes in their livelihood pattern and socio-economic condition.

## **6.2. Conclusion**

Dalits are commonly characterized as illiterate, unemployed, landless, poor, exploited, and unhygienic and ignored by the society. On the other hand modernization is the

process of transformation which brings direct or indirect impact on the socio-economic and livelihood strategies of the society. The study of impact of modernization process on socio-economic changes of Dalit community, by analyzing the collected facts and information has made following conclusions:

- J The overall socio-economic condition 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 condition due to the changes and upliftment in the educational status and transformation of traditional occupation and initiation of their forefathers' occupation as a small and local enterprises.
- J They have made quantum jump in case of literacy rate as it has been reached at 62.4 percent but still woman literacy rate is low and the educational attainment in the higher education (that starts from 10+2 level) is very low.
- J Extended and Joint family has been mostly on the process of change and majority of them have been transformed into nuclear one as 70 percent of the respondent have nuclear family.
- J The discrimination in the name of caste-ism is gradually diminishing from the public area but it is yet rigid in case of private affairs.
- J Modern laws and systems of compulsory participation in local CBOs has provided immense participation in local CBOs in comparison to last 10 years but the access of Dalits in decision making post is no remarkable.
- J Their access to natural capital such as land and forest is quite low as they are the small and marginal landholders. The average per capita of landholding of respondents is 0.708 Ropani and only 4 households (6.67 percent HHs) have their private forest. The land which they have occupied is also marginal and not productive.
- J In case of access to energy consumption the process of modernization has brought positive impact as about 85 percent of the households have their access



to electricity that was only 45 percent in last 10 years. About 60 percent of the households have smokeless stoves which was only 5 percent by last 10 years. But none of them have consumed/ used solar powered energy/devices, bio-gas, LPG. This concludes that their access to clean energy consumption is like a dream.

- J The direct impact of the process of change can be seen in the health awareness as majority of them prefer to get treatment from health post and use toilet for defecations.
- J The production of paddy, wheat, maize, millet and rearing of livestock are not for commercial purpose. So their agricultural productions are not for commercial purpose but for only subsistence level. They do not prefer to cultivate cash crops and commercial livestock rearing. In this case no change can be seen.
- J The mobility of the people to city centers for study, employment, foreign employment and wage labour has helped them to enlighten their thinking and uplift their economic standard which is also the consequence of modernization process.
- J Even though they have opportunity of taking loan from financial organizations, they lack courage and confidence to invest money to develop their entrepreneur skills.
- J The income level of Dalit communities is quite limited.
- J The age of marriage has been little changed 52.27 percent of couple got married at the age between 17-20 and about 15.5 percent of the people got married above the age of 21, but the inter- caste marriage is not common at large.
- J They have good access to safe drinking water as 44 percent of the respondents do have their private taps. But condition of food sufficiency is vulnerable because only about 6.67 percent of the people have food sufficiency for 12 months.

- J) The status of the physical capital is worrisome and very limited numbers of surveyed households possess minimum basic household's amenities and equipments.

### **6.3. Recommendations**

Based on the findings and conclusions the socio-economic status and livelihood pattern of the surveyed households have not been satisfactorily changed or modernized. The following specific recommendations are made to the state, authorities, civil society, development agencies and development planners for the achievement of better, socio-economic condition and livelihood status of Dalit communities;

- Even though the literacy rate is good, it is essential to launch special programmes from local level to improve the literacy rate of female.
- The management of scholarships and free-ship in education has helped to enroll the youngsters into educational institution but the educated unemployment has frustrated the local people. So special policies and programs for Dalit educated employment is needed to be initiated to improve the educational status of people.
- Dalit farmers are needed to give trainings, skills and technical support to change their subsistence level agriculture in commercialization.
- Feasibility study and subsidies awareness are needed to provide to reach the access of Dalit people to clean and commercial energy such as bio-gas, solar energy.
- Awareness campaign on disadvantages 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.
- Although a lot of improvement has happened over a past decade in the area of caste based discrimination, there is still much discrimination exists. It is increasing especially from viewpoint of social capital. The formation of

community based organization should follow the concept of social safety – net rather than rhetoric of participation and formation of users groups.

- Comprehensive study on specific livelihood strategies of Dalits households with gender disaggregated approach is highly necessary to design specific livelihood enhancement programmes.
- Investment in human resources should get priority. While making decision on the allocation of resources the local government should give priority to these communities especially in provision of health service and skill/ vocational training.

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## Annex I

### Questionnaire

**Name of household head:**  
**Name of respondent:**  
**Education:**

**Date:**  
**Age:**

**Religion:**  
**No. of family members:**  
**Ward no. / Tole:**

**Sex:**  
**Type of Family:**

**1. Demographic information**

S. N	Name	Age	Sex	Relation with Family head	Level of Education	Occupation	Marital status	Age of marriage	Remarks

*Please use following code number/alphabets:*

**Education:** Illiterate =1, literate=2, primary =3, lower secondary=4, secondary=5, Intermediate= 6, Bachelor= 7, Master= 8, M. Phil/ Ph. D (mention)

**Occupation:** Agriculture = A, traditional = B, Wage lab r= C, Government service = D, Foreign Service =E, business = F, Housewife = G, Private Service = H, others = (mention)

**Marital status:** Unmarried=U, Married= M, Divorced= D, Widower/ Widow= W

2. What is your family’s means of livelihood? (Please tick (√))

Agriculture	<input type="checkbox"/>	Livestock	<input type="checkbox"/>	Service	<input type="checkbox"/>	Business	<input type="checkbox"/>	Small & cottage industries	<input type="checkbox"/>	Others (specify)	<input type="checkbox"/>
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3. What is your primary and secondary occupation?

a. Primary.....

b. Secondary.....

4. Have you or your family members changed the occupation in last 10 years?

a. Yes                                 b. No

4. a. If yes give the cause of change?

a.....                                 b.....                                 c.....

5. Please give the details of your household earning of a year.

S.N	Source of Income	Amount (R.S)	Remarks
1	Agriculture product ( like selling of fruits, vegetables ,food grains )		
2	Salary		
3	Animal products		
4	Business /Enterprise		
	Remittance from foreign		
5	Wage labour		
6	Traditional occupation(specify)		
7	Others (specify)		
	<b>Total</b>		

6. Have experienced any change in **household earning** areas in comparison to past 10 years?

(If yes please fill up 6.A)

- a. No, its same                      b. Yes

6. a.

Changed areas	Tick (√)
Agriculture product ( like selling of fruits, vegetables ,food grains )	
Salary /Wage labor	
Animal products	
Business	
Traditional occupation	
Others (specify)	
<b>Total</b>	

7. Details of livestock and Income?

S.N	Type of livestock	No. of sold	Amount (RS.)	Remarks
1	Cow			
2	Buffalo			
3	Poultry			
4	Pig			
5	Goat			
6	Others			
	<b>Total</b>			

8. Annual Expenditure

S.N	Areas Expenditure	Amount (RS.)	Remarks
1	Food		
2	Clothing		



3	Children's education		
4	Health treatment & medicine		
5	Agriculture		
6	Enterprises		
7	Recreation		
8	Others ( specify )		
	<b>Total</b>		

9. Has there occurred any change in your expenditure areas in comparison to past 10 years?  
(If yes please fill up 6.A)

- a. No, its same                      b. Yes

9. a.

Increased expenditure areas	Tick (√)	Decreased expenditure areas	Tick (√)
Food		Increased expenditure areas	
Clothing		Food	
Children's education		Clothing	
Health		Children's education	
Agriculture		Health	
Enterprises		Agriculture	
Recreation		Enterprises	
Others ( specify )		Recreation	
		Others ( specify )	

10. Do you have you/your family own land? (If yes please go to question no. 6.)

- a. Yes                      b. No

**11. Land holding size and tenure details:**

S.N	Type of land	Size ( Ropani)	Own operated	Rented in	Rented out
1	Bari				
2	Pakhobari				
3	Khet				
4	Marginal land (Kharbari )				
5	Private forest				
	<b>Total</b>				

12. How much land did you have before 2063 B.S? .....

13. What are your agricultural products? (Tick (√) the selected)

- |                                   |  |
|-----------------------------------|--|
| <input type="checkbox"/> Millet   | <input type="checkbox"/> Maize                   |
| <input type="checkbox"/> Rice     | <input type="checkbox"/> Wheat                   |
| <input type="checkbox"/> Oilseeds | <input type="checkbox"/> Pulses                  |
| <input type="checkbox"/> Potatoes | <input type="checkbox"/> Others (please mention) |

**14. Details of ownership and type of house:**

14. a .Do you /your family have own house? Yes ( ) No ( ). If yes please fill up the following table:

Type of house	Type of roof	Storey on.
RCC	Tin	1
Mud and stone walled	Thatch	2
Hut	Stone	3
Other ( Specify)	Tile	4
	Concreted	5

**15. Details of Food Security:**

A. How many months have food sufficiency from your product for your household and which months are food deficiency month?

Condition of food security	Bais hkha	Jestha	Asad	Shrawan	Bhadra	Aswin	Kartik	Mangshir	Poush	Magha	Falgun	Chaitra
Food sufficiency												
Food deficiency												
Others												

**16. Details of Energy Sources:** Give details of fuel you use for cooking and light including its monthly use amount (Give score 1 to 5 and write 1 first priority and 5 for least priority and 0 if not used at all)

S.N	Fuel for cooking	Priority	Amount (monthly)	Fuel for lighting	Priority	Amount (monthly)
1	Firewood			Wooden Torch		
2	Dung cake			Oil Lamp		
	Bio-gas			Bio-gas		
3	LP Gas			Tukimara		
4	Kerosene			Kerosene		
5	Electricity			Electricity		
6	Bio-briquette			Solar lamp		
7	Solar			Other		
8	Other ( Specify )					

17. If you use firewood, what are the sources? (Give scores on the basis of quantity, write 1 for huge quantity and 5 for lest quantity used)

Community forest		Public forest		Leasehold forest		Private forest		Others ( Specify )	
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18. Give the details of source of drinking water and use of Toilet?

Drinking Water							Toilet	
Sources	Time to fetch	Availability					Type of toilet	Please (√) tick
Private tap		Enough	No enough	Safe to drink	Not safe	Don't know	Modern private ( plastered )	
Public tap							Pit latrine	
Spring / well							Open place / Ag. field	
Streams/ ponds							Stream /pond/bank	
Other							Others	

### 19. School attainment of children.

19. a Have you sent your children to the school? If yes, please fill up the following table.

- a. Yes (Private/ Government school)                      b. No

### 20. Social attitude and awareness

I). Do you believe in caste system?

- a. Yes                      b. No

II) . Is there any discrimination in the name of caste system in your locality?

- a. Yes                      b. No

III). Are you discriminated as untouchable in public areas like school, market place, public tap/well and public temple?

- a. Yes                      b. No

IV). Do Chhetri / Bhramin people take the food or water from you?

- a. Yes, some of them                      b. No, none of them                      c. Yes , all of them

V) . Are you allowed to get inside the house of upper caste people?

- a. Yes                      b. No

VI)..What do you think about dowry system?

- a. Its bad, shouldn't continue                      b. Its good, should continue

VII) Which of the following do you think are important for becoming successful? Please choose any two.

- a. Family abilities                      b. personal efforts/ education, skills

- c. personal abilities                      d. good luck or fate

- VIII. Should caste system continue?  
 a. Yes                      b. No
- IX. Have you experience any change in above mention areas in comparison to last 10 years?  
 a. Yes                      b. No, it's same
- X . If yes what might have brought change then?  
 a.....  
 b.....
- XI. Do you often watch movie /film?  
 a. Yes, often                      b. Yes, sometimes  
 c. Rarely                      d. No, never
- XII. Have you sent your children to the school? If yes, mention the type of school.  
 a. Yes (Private/ Government school)                      b. No
- XIII. Do you know about life insurance and have you done your life insurance?  
 . Yes/Yes                      b. No/No
- XIV. Did/ Do cast vote in election?  
 a. Yes                      b. No

21. Has any member of your family taken skill oriented training? If yes mention the name and duration of training.  
 a. No                      b. Yes.....
22. Is there any of your family member who has got married with upper /lower caste couple? (If yes please mention the details)  
 a. No                      b. Yes.....

23. **Health awareness**

- I. If you are sick where do you go for treatment?  
 a. Dhami/ Jhankri                      b. Health post    c. Hospital                      d. clinic    e others
- II. Do you have your toilet?  
 a. Yes                      b. No
- III. Do you use/ know (about) contraceptive materials?  
 a. Yes                      b. No

IV. **Habit of smoking and Drinking** (If changed in comparison to 10 years, please mention two reason what made them change)

Habit of smoking		Habit of drinking	
Now	Five years back	Now	Five years back

a .....                      b.....

24. Do you have habit of saving?  
 a. Yes                      b. No
25. If you have to take loan from where do you take?  
 a. bank    b. business man/merchant    c. financial co-operative    d. *Sahu*/relatives
26. Do you have following things? If yes, please tick (✓).  
 a. radio                      b. T.V.                      c. cell phone                      d. computer  
 e. land line phone                      f. Vehicle (please mention)

27. What type of marriage have you done?

- a. arrange      b. love      c. court marriage      d. other

28. Are you or your member of your family affiliated with any CBOs? Yes      No      (If yes please give following details.)

S.N	Name of family member involved in CBOs / Group	Name of CBOs / Group	Designation	Remarks

29. How is your experience on the changes occurred on you/ your family members in socio-economic status comparing to last 10 years?

<b>Situation</b>	<b>Same</b>	<b>worse</b>	<b>Better</b>	<b>Situation</b>	<b>Same</b>	<b>worse</b>	<b>Better</b>
Social status				Untouchability/ social discrimination			
Situation of occupation				Self respect			
Participation in CBOs				Educational status			
Social violence				Food security			
Age of marriage				Health & hygiene status			



## Annex II

### Checklist: Focus Group Discussion

- J Should inter-caste marriage continue?
- J View of selecting occupation ( traditional or other areas )
- J What is the relation of Dalit people with upper caste people?

🕒 **Change in following situation**

Past Situation (10 Yr. Back)				Present Situation			
	Same	Worse	Better		Same	Worse	Better
Situation of occupation				Situation of occupation			
Participation in CBOs				Participation in CBOs			
Social violence				Social violence			
Age of marriage				Age of marriage			
Untouchability/ social discrimination				Untouchability/ social discrimination			
Self respect				Self respect			
Educational status				Educational status			
Food security				Food security			

Health & hygiene status				Health & hygiene status			
Participation in development activities and politics				Participation in development activities and politics			

- ) Cause to bring changes
- ) How can caste discrimination be eliminated?
- ) What do you prefer your upcoming generation involve? ( traditional occupation /agriculture /business/trade / government job and social service )
- ) How do you think the socio-economic condition of Dalits can be improved?  
(By making special package program for Dalits by Government organization and social sector, raising awareness level, making easy access of education)
- ) Do you watch film/movie?
- ) Your view to Dowry System?
- ) Who takes decision on important matter in family?
- ) Agriculture productivity: increasing /decreasing.
- ) Agricultural credits : availability of indigenous ,modern system ,ease of lending system
- ) Access to resource (like forest-frequency, time ,use of resources: household consumption ,construction ,income source )

## **Annex III**

### **Key Informant Interview Guide**

- ) Do you think the socio-economic condition of Dalits has been changed in comparison to 10 years?
- ) In what areas have it been changed then?
- ) What have brought change in their socio-economic activities?
- ) How do you think the socio-economic condition of Dalits can be improved?
- ) How is the condition of inter- caste marriage in comparing last 10 years?
- ) What is their mode of occupation in comparing last 10 years?
- ) Participation in development activities and politics.



## Annex IV

### Checklists for Field Observation

) Location ( locality name ) and address:

) Observed elements

Health and hygiene; cleanliness of household surrounding, personal hygiene, use of toilet or open defecation, cattle- shed/ pigsty (where –same living house or separate)

- I. Interaction to the upper caste people
- II. Life style of Dalit people
- III. House pattern ( type of house -RCC , made of from brick, made of from stone and mud , hut, roof – thatched , stoned ,slated , tinned )
- IV. Use of firewood for cooking ,heating ( improved /traditional cooking stove, smoke in house or use of bio-gas ,LPG, solar, kerosene stove , bio-briquette )
- V. Drinking water source ( source- own/ community, adequacy/ fetching time and distance)
- VI. Social attitude / discrimination