

CHAPTER – ONE

INTRODUCTION

1.1 General Background

Nepal is a multi-lingual, multi-cultural, and multi-ethnic country. The way of life, dress, language, socio-economic and cultural identities of the people are apparently different followed by geographical variation. Therefore, each group of people have their own identities, they do have their own cultural practices and other numerous characteristics.

It has provided shelter and security for a large number of migrants from different places comprising different races and represent different ethnic, cultural and linguistic background. There are three major groups according to racial origin, namely Tebeto-Burman(Mangolid), Indo-Aryan(Indian origin) and Astro-Asiatic.

The origin of Chamar, or chambhar, is derived from a Sanskrit word meaning working in leather- we can also say that the word “Chamar” has taken from the word “Charmakar”, ‘Chamar’, means leather and ‘Kar’ means worker. So, the ‘Chamar’ is derived from the word ‘Charmakar’. Chamars are also called “Mochi”. Nowadays, they are known as “Ram” also. Their mother tongue (language) is “Maithili” (Yadav, 2009).

Chamar occupy, in the rank of untouchable, according to Hindu caste system. Although, they are minority in number, they can be found all over the Terai. They are ‘Sudra’ and their traditional occupation is leather work.

Similarly, the Nepal Dalit Commission has classified Dalit as follows;

Bishokarma (kami), Sarki, Badi, Darji (Damai), Gaine, Kapali, Chamar, Khadgi, Deacle, Tatma, Kutche, Kasai, Khathwe, Musahar, Dushad, Dom , Dhobi, Halkhor, Bantar, Kattna.

Source: NDC, 2060

In India, Chamar and Sarki, both are classified into Harijan groups. Traditionally, even in modern society, Chamar and Sarki both are called untouchable caste. Indian government & some extent Nepalese government have taken many steps to uplift the status of Chamar and Sarki caste (Mahato, 1993).

Chamar Community is one of the marginalized minority communities of terai region and is deprived from the mainstream of the nation. They are very poor. They spend their lives in the hope of light but they are still lingering in dark. Their literacy rate is nominal. They are far from the services and facilities, provided by government. Their children go to the landlord for job as a cow boy, instead of going to school. They do not have any special skills except mud digging which is the low level profession. They sleep in a small hut and work for landlord who pay small amount of wage. They do not have good clothes. Many of them work on bare foot even in extreme hot and cold. They are wage labor. Off-season in agriculture brings in depression their lives because it makes them workless. They even go to forest to collect firewood and sell it to feed empty stomach. Their unsystematic and unhygienic lifestyle has made them prey to disease. No special government policy and its implementation have reached to them.

The Chamar settlement is separate from that of other castes in the village. Generally it is separated by a distance of an uninhabited area intending to proscribe commingling with them. This signifies the "low socio" position accorded to them.

The main features of the Chamar settlement is its separateness, isolation or aloofness from the rest of the village as indicated above. They settle at a place which is at a considerable distance from the house of the other castes in their locality, they live by themselves with not even a single household of any other caste. Their houses are clustered one family's house touching the roof of other family's house. The house is built of the most inexpensive and easily available

materials. Bamboo, hay, hay-made rope or string etc, are the only materials they need for making their houses. The earthen floor is at times cleaned with thin mud coating or cow-dung. In most cases, it is not necessary to enter the courtyard through the main entrance. There is a gap or a little passage between the two households and children mostly use it.

1.2 Statement of Problems

Nepal is one of the poorest countries of the world. According to the life expectancy survey (2060 – 61) 30.8 percent people are below absolute poverty line (CBS, 2062 B.S.). In this condition, there are such castes, tribes and ethnic groups, who bounded to their traditional occupation because they could not meet their basic needs (food, clothing, shelter etc.) by doing their traditional occupation in the changing condition.

Their social life and socio-economic status is still very weak. So, the question is how deeply these social trends affected their daily livelihood and what change it has brought to their socio-economic status. This research attempts to focus on the various aspects of socio-economic life of the Chamar community of Samsi VDC in Mahottari district.

Among the various caste/ethnic groups, Chamar is one of the indigenous groups of Nepal. They are found mainly in Terai region. Chamars are poorest and backward caste in Nepal. They are born in poverty, live in poverty and die in poverty. Although their traditional work is leather work, they are giving up their traditional occupation because they can not fulfill their basic needs by their traditional occupation. Very few and only seldom they take part in leather work. They are engaged in wage labour, some of them are engaged in agricultural sector also. But they have not sufficient income to fulfill the needs to survival. To get food they work very hard. They have weak economy. They are facing with illiteracy, malnutrition, high infant mortality, maternal mortality and poor health.

Various ethnographic studies have been undertaken in Nepal. Some studies have focused on demographic socio-economic and cultural change in Nepalese people (Bista, 1996). However, studies about Chamar at Samsi VDC of Mahottari district have not yet undertaken.

Due to continuous interaction with other groups, they have been losing their own social and cultural identity. The economic, social and cultural condition of Chamars in Nepal is seriously thinkable. Likewise, the Chamars at Samsi VDC of Mahottari district are also suffering the same problem.

Therefore, an ethnographic study of Chamar is very essential as it may throw light on socio-economic backwardness of these groups.

The important question is in spite of the government efforts to uplift the living condition of rural people especially minority group like Chamar, they are not joined to the main stream of national development.

Due to modernization and urbanization Chamars have changed their traditional pattern of life. By considering this fact, this study focuses the following research problems.

- i. What is the present living condition of Chamar?
- ii. What is the economic condition of Chamar?
- iii. What is the social condition of Chamar?

1.3 Objective of the Study

The general objective of the study is to identify the socio-economic condition of Chamar people at Samsi VDC of Mahottari district in the context of changing Nepalese society. The specific objectives are:-

- i. To provide an ethnographic study of Chamars.
- ii. To identify the socio-economic problems of Chamar community that stems from and leads to their perpetual backwardness in Nepalese society.

1.4 Importance of the Study

All the Nepalese villages are affected by numerous problems including racial discrimination, unemployment, illiteracy, malnutrition, lack of food, clothing and high magnitude of poverty of rural households poses serious problem both for the planners and the poor villagers.

Nepal is still facing the problem of narrowing the gap between haves and have-nots. Despite the efforts of the government to provide an equal share of benefits of its development activities to deprived sectors of the society, the primary needs that lies ahead is to help these communities by broadening their perception, raising their economic level and education level, to take part in the mainstream of national life with dignity and with a sense of belonging.

Thus, this study aims to present information about the socio-economic condition of Chamar community. The results of the study may also be useful for policy makers in relation to upliftment of socio-economic as well as other development programs in the region.

1.5 Limitations of the Study

Everything has its own limitation. This study also has research demarked with in a specific area is supposed to be scientific and systematical. Taking this fact into consideration the purpose of this undertaking is to study how the social change has affected the socio-economic status of Chamars. Chamar tribe is confined with in the limitation of this study area. Chamars here are the main actors.

The main aim of this study is to find out the socio-economic condition of Chamars in Samsi VDC. However, it is supposed that this study would be representation of the study relative to this area. It is also micro level study which attempt to explore the socio-economic condition of Chamars.

- i. This study is limited in the Samsi VDC of Mahottri district. Therefore, the studies could not be generalized Chamar community throughout the country.
- ii. This study is academic case study. Therefore, large area could not be incorporated in the study.
- iii. Simple statistical tools have been used to analyze the data obtained.
- iv. Findings of this study may or may not be applicable at the national level but relevant in some of micro perspective.

1.6 Organization of the Study

The study is organized into six chapters. The first chapter discusses the General background of the study, Statement of the problem, Objectives of the study, Importance of the study, Scope and limitation of the study. The second chapter presents the Review of literature. The third chapter contains the Methodology adopted for the study in which various methods of data collection and analysis are described. The fourth chapter discusses the socio-economic condition and demographic analysis and findings of the study. The fifth chapter describes the Setting the study area as well as cultural pattern of Chamars. Finally chapter six presents the Summary, Conclusion and Recommendation of the study area.

CHAPTER – TWO

REVIEW OF LITERATURE

Nepal is inhabited by diverse ethnic groups. It is a mosaic society and it is rich in its ethnic and cultural diversity. But many communities and sections of society are still weak and lagging behind in different aspects.

On the basis of Hinduism, Nepali caste system is divided into four varnas: Brahmin, Chhetri, Vaishya and Shudra. In this system, high castes are placed at the apex of the caste hierarchy and low castes on the lower stratum. Similarly, various prejudices and discriminations had started as there were the introduction of four varnas and eighteen castes in the regime of Lichhavi in Kathmandu and Shakyas regime in Kapilbastu (NDC, 2060). Later on, King Jayasthiti Malla divided Nepali caste system into four varna and thirty six castes on the basis of occupation. Ram Shah also started such social system in the Gorkha state.

The Muluki Ain-1854 was a written version of social codes that had been in practice for several centuries in Nepal. Its caste categories diverged from the four varnas of the classical vedic model and instead had three categories to accommodate the tribal peoples between the pure and impure castes. These were further classified into five hierarchies with the following order of precedence.

- i. Wearers of holy cord (caste).
- ii. Non-enslavable Alcohol-Drinkers (ethnic).
- iii. Enslavable Alcohol Drinkers (ethnic).
- iv. Impure but touchable caste (ethnic, other caste & outsiders).
- v. Impure and untouchable castes (caste).

Source: (Gurung, 2005).

Similarly, the Muluki Ain published by the king Surendra Bir Vikram Shah Dev in 1910 B.S. classified the castes into four main categories. These main categories of the recognized castes are presented in the following table.

Table No. 2.1
Hindu Caste System

Tagadhari	Dwice born caste (literally thread wearing caste)
Matawali	Alcohol drinking caste (not wearing scared thread)
Pani Nachalne (chhoi, chhita halnu napanne)	Castes from whom water can not be accepted, but whose touch does not require aspiration of water.
Pani nachalne (chhoi, chhita halnuparne)	Untouchable castes

Source: Muluki Ain 1910 B.S.

But, the Muluki Ain published by the King Mahendra Bir Vikram Shah Dev in 2020 B.S. eliminated all discriminations on the basis of castes (Muluki Ain, 2022).

Right to equality is guaranteed in a modern democratic state to check any form of discrimination among its citizens. In Nepalese constitution (1990), which is the main body of legality, it has been stated in its prologue that the main objective of the constitution is to provide everlasting social, political and economic justice to all the citizens. Besides this, the following provision in favour of Dalit and oppressed people is made.

Different scholars both national and foreign have carried out various ethnographic studies in Nepal. Among them Bista is that indigenous pioneer, scholar who has given a lot of contribution to the field of ethnographic study. His book “People of Nepal” is one of the master pieces of literature on ethnography. He has discussed about lots of ethnic groups in his book.

Similarly, “Sabai Jatko Phulbari” (Bista, 2030) is another book of his, in which he has given the ethnography of different people. Bista has given a short ethnographic study of the people of Chamar in his book, “Mechi Dekhi Mahakali Samma” (2031, vol-I, II, III, IV). However, there is also lack of

detailed information about the socio-economic status of Chamars as well as other untouchables.

Macfarlane and Gurung (1990), both have studied on “Gurungs of Nepal”, which is a mile stone work in the field of ethnography. In this book different aspects of Gurungs, such as economic organization and socialization, social hierarchy, religion and festivals, village political organization, phase of life etc. are described in detail.

Gurung’s (1989), “The Chepang”, Regmi’s (1990) “The Gurung”, and such other different scholars’ different books have been written as the ethnographic studies. They all have tried to give ethnographic picture of Nepalese society. But very few works have done on untouchable castes.

Shephord (1982) has written the book “Life among the Magars”, in which, the writer describes the socio-economic as well as cultural/religious factors of magars.

Regmi (1990), in his book “The Gurungs, Thunder of Himal”, has prepared across cultural study of a Nepalese ethnic group, the Gurungs. He has described the bravery and glorious culture of Gurung.

Tamang (2051 B.S.), has published a beautiful book “Tamang Jati” which is an example of ethnographic study in Nepal. In the book Tamang has mentioned about the life activities of Tamangs and their changing process of social life. He has just touched the Chamar in his book.

Subba (1995), in his book “Culture and Religions of Limbu”, has given a detailed account of the Limbu culture and religion.

Halmerg (1989), in the “order in Parabor” has described the mythiritual and exchange among Nepal’s Tamangs very nicely.

Similarly, Gautam and Thapa’s (1994) have traced some untouchable castes of Nepal. Badi, Dom, Gaine, Kami, Musahar, Chamar (Sarki) etc. – the so called

untouchable castes – are described in those books. Gautam and Thapa have argued on Chamar (Sarki) adding further “the Chamar (Sarki) is an occupational tribe and can be found in most areas of Nepal. Due to their profession, they are as widely spread out as their kinsmen the kami and Damai.”

A research prepared by Sharma, Chhetri, & Rana (1994) entitled “A Modest Study of Current Socio-economic Situation of the Lowest Status Caste and Tribal Communities in Nepal”, is a report in which all types of problems of untouchables are well presented.

“An untouchable teacher in kailali was not sent away from his village school to Dhangadi on deputation because he ordered the students of higher castes and untouchable caste, to sit together in luncheon provided under the nutrition food program. The school inspectors were satisfied with his technique, quality, but the head master, a Brahmin who did not accept this value, influenced the District Education Officer against the teacher later, the luncheon program itself was dropped” (Sharma, Chhetri & Rana, 1994).

The above example shows that there is so much discrimination against the untouchables and a through study should be done on them. But, unfortunately this is not happening. Unless their real situation is carried out, exploitation and discrimination on untouchables remains for ever.

Although, special books are not available, some students of master degree of T.U. have written some dissertations on the untouchable.

Subedi (1995), Pokharel (2054), and Adhikari (2059) have prepared thesis on “Badi”, an untouchable caste of Dang and Nepalgunj, whose traditional profession is

Prostitution. In the research work, researchers have given the socio-economic status & the cultural patterns of Badi.

About Sarki, Shah (2001) have written the thesis, in which they have described the socio-economic, cultural as well as demographic aspects of the Sarki ethnic group.

Pokhrel (1997) and Pokhrel (1998) have written the thesis about “Musahar”, who are known as achhut (untouchable) and their social status is very poor in Nepalese society. The researchers have provided some socio-economic status of Musahar in changing situation.

About livelihood strategies of occupational communities (Damai & Kami), Rai (2004) has prepared a thesis in which he has drawn the picture about the occupation of Damai & Kami. Dhaubhadel (2001) has prepared a thesis on “Socio-economic Dimension and Fertility Behaviour of Bather Women”, in which he has concluded that there exists an inverse relationship between socio-economic dimension and fertility behaviour of Bather women.

About Poda, Chapagain (1987), has written a thesis on “An Ethnographic Study of the Poda of Kirtipur” which belongs to Achhut (low caste) in Newar community. They are living in miserable condition in Nepalese society. Similarly, Paudel (2055) has prepared a thesis on “Poda Jatiko Samajik Tatha Arthik Avastha” which is limited in certain notion and area.

Khatri (1999) has prepared a thesis on “An Ethnobiology of the Lohars” in Darchula district in which he has presented some glimpses of the Lohar community.

Aryal (2060), has prepared a thesis on “Teli Jatiko Samajik Tatha Arthik Avastha”, whose traditional profession is coiling. In the research work, he has given the socio-economic status of Teli in the Mahottari district.

Caplan (1972) has said, “Although untouchables consider themselves Hindus, they are not served by Brahmin priests and indeed, are considered as being outside the formal Hindu hierarchy by members of clean castes. Untouchables

are, however, necessary to the proper function of the caste system, since they provide service which clean caste persons are precluded from performing.”

In the same books Caplan describes, “Untouchables may not use the wells in the village, although they have access to the springs, they may not enter the houses of the high castes; indeed they may not even sit at the doorway.”

Similarly, Macdonald (1975) has written a book “Essays on the Ethnography of Nepal and South Asia”, in which he has written about some untouchable castes.

2.1 The Chamars

There are very few scholarly studies, which have been made on untouchables in Nepal. But almost no sociological and anthropological researches have been done by both native and foreign researchers about Chamars. Therefore, we have to rely on Indian literature as well as foreign researchers.

Bista (1967) says- “Chamars have been charged of involving in dirty and musical works in the community and eating any animals’ carcasses, except for that of a dog, cat or horse. The Chamars play drums in the wedding band.

“About Fertility Behaviour of Chamar Caste of Dhanusa” (Mahato, 1993), which is a dissertation of degree has only drawn the fertility behaviour of Chamars but it has not given an ethnographic picture of Chamars.

Yadav, (2001) has correlated the age of women and duration of marriages which are found to be positively associated with fertility, where as age at marriage is found negatively associated with fertility. Similarly, child birth experience and desired number of children are positively related with fertility but the level of education and level of income are inversely associated with fertility. Occupational status of people has played significant role in lowering fertility.

Adhikari (2002), has written a thesis on “Poverty in the Chamar Community of the Siraha District”, which is a dissertation of degree, has portrayed the poverty

of Chamar and presented the situation of the Chamars. In the research work, Adhikari has clarified that the Chamars are born in poverty, live in poverty and die in poverty.

Ghurye (1969) has given some account about Chamar. He says in his book "Caste and Race in India", "The Chamars, leather workers of Maratha country have Ahir as one of their sub-caste. The Chamars of the central provinces have sub-caste named KorChamar, who are said to be the descendants of alliance between Chamar and Koris or weavers" (Ghurye, 1969).

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

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

About the settlement of Chamars, Sherring (1974) says in his book "Hindu Tribes and Castes vol. II", Chamars cover nearly one-fourth of all the inhabitants of Bilaspur, where they have been settled for so many centuries that have no tradition of any other home."

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

Regmi (1991), on his book, has given an anthropological study of Nepalese ethnic groups, Dhimal. In this book, different aspects of Dhimal such as economic organization and socialization, social hierarchy, religion and festivals, village political organization phase of life etc have been described in detail.

Nepali (1965) has given an ethno- sociological study of Newars, a himaliyan community of Nepal. The book has given a well ethnography of Newars.

About their physical features, the same writer says, “they possess active and well set figures marked in features than the easy and higher classes” (Sherring, 1974).

About their marriage ritual, Crooke (1974) says in the book “The Tribes and Castes of the North Western India”, he says- marriage is of two kinds- the Shadi, Charch, or Charhaua, which is the respectable form, and the Dola is used by poor people.

About their tanning system, the same writers say that the system of tanning pursued by the ordinary village Chamar is of the most primitive kind, the skins are placed in pit and covered with water, containing lime (Chuna) and impure carbonate of soda (Sajji); after ten days they are taken out and the hair removed with an iron Scraper (khurpi). They are again removed, sewn up in the form of a bag, which is again filled with the bark solution, and hang on a tree or stand. This process lasts for five days when the tanning is considered complete (Crooke, 1974).

Like this, different scholars have been written different books about Dalit. And the government has been practicing different legal provision and programs for Dalit and oppressed people to uplift the status of them. Not only the government sector but also different NGOs/INGOs, CBOs, NDC have also been doing work in different fields. But the programs and plans did not meet the special Dalit who are living in the grass root level. So, the situation of the Dalit (Chamar) community in Nepal is very pathetic. In the name of Dalit, the higher level people are getting benefited more and more and getting richer and richer day by day. Till now, in the Nepalese society, the Dalit community has been facing different discriminations. Some of them are as follows:

- i. Prohibitions imposed up on them to enter public places.

- ii. Prohibitions on entering or leaving educational institution.
- iii. Restrictions on entering religious places and participating in various functions.
- iv. Denial of health and medical treatment and services.
- v. Prohibitions on entering the houses of the higher castes groups.
- vi. Prevention from the use of public roads.
- vii. Prevention from the use of public wells.

CHAPTER – THREE

RESEARCH METHODS

3.1 Rationale of the Selection of the Study Area

The study area is selected at Samsi VDC of Mahottari district, which is situated in southern part, boarder side, of Mahottari district and the name of the village is Chamar Toli. Mahottari district lies in Janakpur zone of Eastern Development region of Nepal. Samsi VDC is surrounded by four VDCs namely Gaindhabetpur in the south, Raghunathpur and Parsadewad in the north and Basabitti in the east and Kanhama, one of the VDC of Bihar in India, in the east.

Chamar community of Samsi VDC has been selected for the study. The study area is selected because the researcher is better familiar with the area. It is easily accessibility and no such study has been done so far in the area. It is interested field and so easy to study.

3.2 Research Design

The study has been based on descriptive research design. Being a descriptive work, it does not have any formal hypothesis regarding socio-economic status of Chamar in Mahottari district. The main focus of the study is to find out and analyze the socio-economic status of Chamar of Samsi VDC through the description of institution, social organization and economic condition of Chamar people.

3.3 Nature and Source of Data

Both primary data as well as secondary data have been used in this study. Primary data has been collected from the field through house hold survey, key informants interview, observation and focus group discussion.

Secondary data have been collected from government report, NGOs/INGOs report, VDC office, and other available sources, books, relevant literature and

journals about the Chamar. This secondary information is helpful to check the validity and reliability of empirical data. However, the study has been mostly based on the primary data.

3.4 Universe and Sampling Procedures

The total population of Samsi VDC was 10699 with 1751 household. The total number of male is 5652 and the female is 5047. The average household size is 6.11 .The total literacy rate is 54.4 percent.(*VDC profile, 2010*).

According to VDC record (2010), there are 90 household in Chamar community. The total population is 630, and male population is 326 and the female is 304. Out of the total household, 60 households have been selected by using Simple Random Sampling Method. Among the selected household, 60 respondents has been interviewed.

3.5 Techniques and Tools of Data Collection

3.5.1 Techniques

3.5.1.1 Household Survey

One of the techniques of primary data collection is the household survey, it is helpful to get reliable and qualifiedly data about socio-economic background of Chamar, a household list was prepared and all the households, in which the household head has been acted as the main respondent has been surveyed, observed and interviewed.

3.5.1.2 Observation

Observation is also a major tool of data collection. The method of non-participant observation has been used in this study. This method has been used to observe their living style, housing style, art and technology, costumes, daily activities and so on.

3.5.1.3 Key Informant Interview

The primary data also has been collected from key informants using the semi structured interview method. The local school teacher, intellectual person of village and senior citizens of the community were selected as key informant in order to collect information through interview about socio-economic condition of Chamar of the study area.

3.5.1.4 Focus Group Discussion

Qualitative information such as expressions capacity, decision making and implementation practice has been obtained from FGDs. Two FGDs have been made for this study involving approximately a dozen women & men in each group who involved in various activities of the program.

3.5.2 Tools

3.5.2.1 Interview

A semi structured questionnaire was prepared to generate the realistic and accurate data from the Chamar community. The respondents had been requested to fill up the questionnaire. But since there was very low literacy rate among the Chamar community, they could not able to fill the questionnaire oneself. In case of respondents who could not fill up the questionnaire, the questions were asked to the respondents and answers had been filled up by researcher himself to collect required data. The data regarding to their socio-economic condition, their health condition, education condition had been collected.

3.5.2.2 Checklist

A Checklist was prepared to collect data from focus group discussion and key informant interview. The collected data were basically related to their culture, education, traditional work, primary occupation and economic condition

3.6 Classification & Editing of Data

The collected data through different techniques have been classified according to their nature or characteristics and edited. While editing data the necessary thing has been put accordingly and the unnecessary things are removed or rectified. The data have been classified according to the characteristics and attributes.

3.7 Data Analysis and Interpretation

After the processing and analyzing the data, they have been presented with the help of simple tabular form and simple statistical tools like percentage, ratio, average, table, figure, graphs etc. Family structure, housing pattern, and festival celebration have been descriptively analyzed, information obtained on marriage, education attainment, population composition, economic status, has been simply analyzed. Most of data have been calculated and tabulated with simple percentage.

CHAPTER - FOUR

SATTING OF THE STUDY, SOCIO-ECONOMIC AND DEMOGRAPHIC CHARACTERISTCS OF RESPONDENTS

4.1 Location of the Mahottari District

The Mahottari district is located in the Central Development Region of Nepal. The political boundaries of this district are Dhanusa district in the east, Sarlahi in the west, Sindhuli in north and Bihar one of the Indian states in the south. It is located between 85⁰ 40" east to 85⁰ 58" east latitude and 26⁰ 32" north to 27⁰ 18" north longitude. It is situated at the attitude of 61 m to 808 m above the sea level. The total area of this district is 1002 of sq. km. The total number of households of this district is 112941; and the total population of this district is 663,389, (2009 Projection) where male population is 34,076 and female population is 318,313. The density of population in this district is 4.98 per km and the average household size is 7. The average maximum temperature is 30.6⁰ C and minimum is 14.2⁰C.(VDC, *profile of Nepal*, 2008).

4.2 The Samsi Village Development Committee: the Study Area

4.2.1 Physical Setting

The study area is selected at Samsi VDC of Mahottari district, which is situated in southern part, boarder side, of Mahottari district and the name of the village is Chamar Toli. Mahottari district lies in eastern part of Terai. Samsi VDC is surrounded by four VDCs namely Gaindhabetpur in the south, Raghunathpur and Parsadewad in the north, Basabitti in the east and Kanhama, one of the VDC of Bihar in India, in the west.

The Samsi VDC is one of the 76 VDCs of the Mahottari district which is situated in southern part, boarder side, of Mahottari district which is surrounded by four VDCs namely Gaindhabetpur in the east, Raghunathpur in the north and west and Kanhama, one of the VDC of India, in the south. It is

connected with the district headquarters and about 24 km west- north from the Jaleswor head quarter.

It is a less developed village largely populated by poor ethnic caste groups like Chamar, Yadav, Kanu, Teli, Sudi, Haluwai, Lohar, Hajam, Nuniya, Mahato, Maithil Bahun, Khathwe, Sunar, Pasawan Dusadh, Tatama, Koiri, Dhanuk, Mali, Barai, Bhediha, Kayashtha, Kumhar Pandit, Malaha, Kalwar, Baniya, Kurmi, Rauniyar, Chhetri, Kami, Sarki, Musahar, Muslim, Dom, Tatma, Lohar, Koche, Khatwe Dusadh etc. But the settlement of Chamar in this VDC is miserable among other caste groups. The Samsi VDC occupies approximately 28 Sq. km. area.

Table No. 4.1: Number of Villages in the VDC

S. N.	Ward No.	Villages in the wards
1	1	Samsi Gaun
2	2	Samsi Gaun
3	3	Samsi Bazar
4	4	Samsi Gaun
5	5	Samsi Gaun
6	6	Rodhani Tole
7	7	Samsi Gaun
8	8	Samsi Gaun
9	9	Samsi Gaun

Source: VDC Profile 2010

4.2.2 Climate and Soil

The Samsi VDC is a beautiful village, which is situated in Terai area. The climate of this VDC is characterized by sub-tropical climate. In this area, different types of soil are found like sandy-loam, silty-loam, clay loam, etc. The rainfall (monsoon) in this district usually begins from the end of May and lasts for three to four months till August and sometimes till September. The land of this VDC is very much fertile

4.2.3 Population Distribution

According to the VDC profile 2010, the total population of the Samsi VDC is 10,699 with 1,751 households. Out of the total population male population is 5,652 (52.83%) and female population is 5,047 (47.17%). There are 9 wards in this VDC. The population and households of the Samsi VDC are shown in the table below.

Table No. 4.2: The Households and Population of the Samsi VDC

Ward No.	No. of Household	Population		
		Male	Female	Total
1	167	543	476	1019
2	131	424	362	786
3	126	437	408	845
4	99	375	315	690
5	128	478	372	850
6	302	917	799	1716
7	178	556	500	1056
8	310	979	915	1894
9	310	943	900	1843
Total	1,751	5,652	5,047	10,699

Source: VDC Profile 2010

The above table shows that total population of the Samsi VDC is 10699. In this data, male population is higher than female population.

The total population of the study area belongs to different age-groups which is shown in the following table.

Table No. 4.3: VDC Population by Age group and Sex

Age Group	Total Pop ⁿ	Population %	Male	Male %	Female	Female %
0-4	901	8.42	590	10.44	311	6.16
5-9	860	8.03	598	10.58	262	5.19
10-14	1126	10.52	576	10.19	550	10.89
15-19	1245	11.64	625	11.06	620	12.28
20-24	1154	10.79	587	10.39	567	11.23
25-29	1189	11.11	530	9.38	659	13.08
30-34	954	8.92	487	8.62	467	9.25
35-39	864	8.08	441	7.80	423	8.38
40-44	712	6.65	342	6.05	370	7.33
45-49	469	4.38	263	4.65	206	4.08
50-54	346	3.23	173	3.06	173	3.43
55-59	337	3.15	178	3.15	159	3.15
60+	542	5.08	262	4.64	280	5.55
Total	10699	100%	5652	100%	5047	100%

Source: VDC Profile 2010.

In the above table out of the total population, 8.42 percent population belongs to below 4 years age groups, 30.19 percent population belongs to 5-19 years age group, 56.31 percent population belongs to 20-59 years age group and 5.08 percent population belongs to above 60 years age groups.

4.2.4 Occupation Status of Samsi VDC

The people of the Samsi VDC are engaged in various occupations. But, most of the people are engaged in agriculture. So, agriculture has been proved to be a major source of employment and income of the households of this VDC. Besides this agricultural occupation, some people involve in non-agricultural economic activities which are shown in the following table.

Table No. 4.4: Distribution of Total Household According to Non-agricultural Economic Activities

No of Households			Types of Activity					
Total	Having economic activities	Not having economic activities	Total	Manufaturing	Trade/business	Transport	Service	Others
1751	311	1440	311	17	52	81	117	44

Source: VDC Profile 2010.

According to the above table, 117 households engage in service, 52 households engage in trade/business, 81 households engage in transport, 17 households engage in manufacturing and serving and 44 households engage in others non-agricultural economic activities.

4.2.5 Economy of the Villages

As in other rural parts of the country, the economic activities of the people of the Samsi VDC are based on agriculture. Almost the whole population is engaged in agricultural activities. The main agricultural products are rice, wheat, maize, potato, oil seeds etc. Besides agriculture animal husbandry is another source of income.

The domestic animals such as buffalo, ox, goat, pigs, chicken etc are reared and sold as a means of income that supplements the agricultural profession. Due to the unequal distribution of land more than half of the population does not produce enough crops to feed them for the whole year.

4.2.6 Educational Status

In the Samsi VDC there are two primary level schools and one lower secondary level school which are running in good condition providing education. The literacy rate of this VDC is 45.32 percent. The literacy status of Samsi VDC is given below.

Table No. 4.5: Literacy Status of the Samsi V DC

Gender	Literate	Percent	Illiterate	Percent	Total Population
Male	3349	59.25	2303	40.75	5652
Female	1500	29.72	3547	70.28	5047
Total	4849	45.32	5850	54.68	10,699

Source: VDC Profile 2010

The table shows that, 45.32 percent literate people in which 59.25 percent are male and 29.72 percent are female. Among 54.68 percent illiterate people, 40.75 percent are male and remaining 70.28 percent are female. It is clear that there is majority of male in the literate people while in illiterate people the majority goes to women.

4.2.7 Health Facilities

In the Samsi VDC, there is one sub-health post. People are getting health facilities from private allopathic medical practitioners, village health workers and traditional healers such as Guruwa, Biadawa, Dhami, Jhankri etc

According to the records of Ilaka Swastya Kendra, Samsi's major health problems found in the whole VDC include: Scabies, worms, diarrhea/dysentery, pneumonia, typhoid etc.

4.2.8 Transportation

The Samsi VDC is not located at any Highway. So, transportation facility is not adequate in this VDC. It is linked with to the head quarter, Jaleswor, by a graveled road. However there are some buses services, these services will not be continued in the rainy season. Inside the VDC area, all major roads are also graveled, but the problem is that there is not any regular transportation service. In the local area, tractor rickshaw and bullock carts are important means of transportation sources which carry people and goods from one place to another.

4.3 Demographic Characteristics

4.3.1 Household and Family Size

The demographic features of sampled respondent's households of Charmers of the Samsi VDC are given in the table.

Table No. 4.6: Household and family size

No. of HHS	Total Population	Total male	Percent	Total female	Percent	Average family size of HHS
60	450	250	55.56	200	44.44	7.5

Source: Field Survey, 2010.

The total population of the Chamars in the sampled households in the Samsi VDC is 450. Out of it, 250(55.56%) were males and 200 (44.44%) females, which shows that the number of male is higher than the female. The average family size is 7.5 which is larger than 7, the average family size of the Mahottari district in 2008. This large family size is due to the large extended family size.

4.3.2 Age Composition

The population distribution of the Chamar in the Samsi VDC is given in table 4.7. The table shows the population in age wise and ward wise categorical form. The total population is classified in three age groups.

Table No. 4.7: Ward wise Age Composition on Chamar Community

Wards	Age groups			
	0-14	15-59	60+	Total
4	40	60	0	100
8	88	100	12	200
9	64	85	1	150
Total	192	245	13	450
Percentage	42.67	54.44	2.89	100

Source: Field Survey, 2010.

The table shows that there are 42.67 percent in the 0-14 age group, 54.44 percent in the age group of 15-59 and 2.89 percent in the age group of 60 years and above. 15-59 age group shows the rapid growth rate of population. Generally, there is a large number of population in 15-59 year age group in the Chamar community of Samsi VDC in the study area.

In ward number 4 the age group between 15-59 scores high population growth rate and the age group between 0-14 is less than the age group between 15-59 and the age group 60 above has little (nill) growth rate than the previous to age groups. In ward number 8 and in ward no. 9 to the similar kind of population growth rate ratio have been soon.

4.3.3 Structure of Family

Father is the head of the family and makes household decision. The family fulfills various needs of the members. In addition, it performs several functions as being the family head. In any social activity, generally father from each family will be the representative.

It is believed that the majority of family in Nepal is Joint. The study shows that the joint and the nuclear families are found in the Chamar's Society. The nuclear family consists of married couple and their unmarried children, and Joint family is a group of brothers' family living together in which there is a joint living space and property.

Table No. 4.8: Respondents by Family Structure

Family Structure	Respondents	
	No	Percentage
Nuclear	22	36.67
Joint/Extended	38	63.33
Total	60	100.00

Source: Field Survey, 2010

The above table shows that the family is categorized into two types: nuclear and joint/extended. Out of the total households, 63.33 percent Chamars live in the Joint/extended family and 36.67 percent live in nuclear. The joint/extended family is higher than the nuclear family in the Chamar community.

4.4 Social Status

4.4.1 Respondents by the Language Spoken

One of the major characteristics of the Dalit Caste group is their mother tongue. The Chamars also have their own mother tongue. In the study area, most of the Chamars speak their mother language.

Table No. 4.9: Respondents by Their Mother Tongue

Language	Respondents	
	No	Percentage
Maithali	58	96.67
Hindi	2	3.33
Total	60	100.00

Source: Field Survey, 2010

The above table shows that most of the Chamars, 58 (96.67%) speak Maithali and 2(3.33%) of respondents only speaks the Hindi language. Though recently the Chamars feel more comfortable speaking the Nepali language in the process of their communication, the impact of a culturalization has deeply affected in terms of language. Chamars, who speak mother tongue among themselves also speak other language i.e. Hindi to deal with their owners.

4.4.2 Respondents by Their Costumes

Regarding the traditional costumes of the Chamars, the males wear Kurta (a type of shirt, lungi or Dhoti (white cloths) for wearing under the waist, but the cloth is not sewed). The Chamar women's traditional dresses are choli and lahanga (a traditional type of long skirt).

There days male Chamars have begun to wear the modern clothes seen as shirts, plants, waist coats, and the married Chamar women have begun to wear blouse/cholo maxi, petticoat. Similarly the unmarried Chamar girls wear miniskirts, t-shirt, maxi, suruwal-kurta etc about which the table 4.10 shows.

Table No. 4.10: Respondents by Their Dresspattorn

Customs	Respondents	
	No	Percentage
Traditional	19	31.67
Modern	41	68.33
Total	60	100.00

Source: Field Survey, 2010.

The above table and figure shows that most of the Chamars, wear modern costumes. Among the respondents, 41 (68.33%) respondents wear modern costumes and 19 (31.67%) wear traditional costumes at ones which show that the socioeconomic life style of the Chamars is rapidly changing.

4.4.3 Respondent by Age at Marriage

Marriage is one of the most important parts of life. So, it is meaningful for the whole life. Marriage is an institution with admits man and woman to lead a family life. In the Hindu culture there are various types of marriage. The Chamar are also not far from these marriage variations. Basically the researcher found the arranged marriage in the Chamar community. Love marriage is found in rare cases. Divorce and widow marriage are not found in the study area. Inter-caste marriage is prohibited. The Chamar community generally follows the customs of the marriage by agreement. The following table shows the age at marriage of the respondent.

Table No. 4.11: Age at Marriage of the Respondents

Age at Marriage	Respondents			
	Male	Percent	Female	Percent
Below 14 years	15	25	18	30
15-19 years	38	63.33	37	61.67
20 above	7	11.67	5	8.33
Total	60	100.00	60	100.00

Source: field Survey, 2010

The table shows that the maximum 38 (63.33%) male and 37(61.67%) females get married under 15-19 years. Similarly, 15 (25%) males get married under 14 years whereas 18 (30%) females get married in the same age. Only 7 (11.67 %) males and 5 (8.33%) females get married after 20 years.

Thus, marriage system of the female Chamar begins bearing a child before the age of 20 years. Early marriage invites early pregnancy and high fertility.

4.4.4 Respondent's Preference for the Child

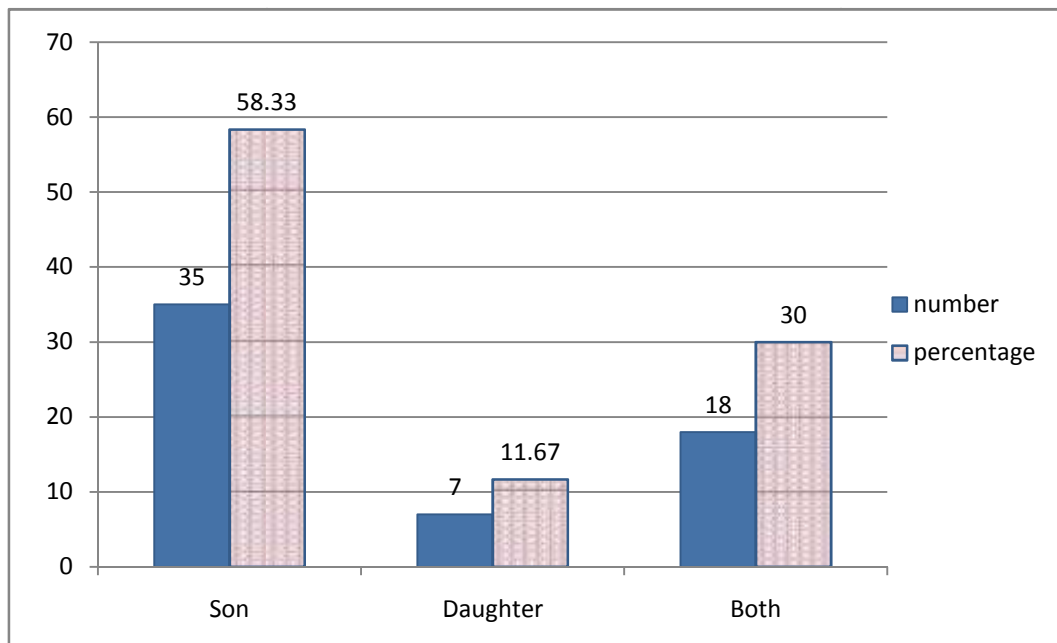
In Nepalese context, son plays a vital role in the family. He becomes the owner of the property after his father/mother's death. Due to the lack of awareness and education, Nepalese people have taken the son as the insurance in old age and as a means to continue the generation. The Chamar communities are not free from this type of thinking. Rather, it is found very rigid in the context which is shown in the table 4.12 below.

Table No.4.12: Respondent's Preference for the Child

Child Preference	Respondents	
	No	Percent
Son	35	58.33
Daughter	7	11.67
Both	18	30
Total	60	100.00

Source: Field Survey, 2010

Figure No. 4.1: Respondent's Preference for the Child



The above table and figure show that out of the total respondents, 35 (58.33%) prefer son, 7(12.67%) prefer daughter and 18(30%) prefer both (son and daughter). The above condition shows that there exists the domination of female in the Chamar society. They prefer the sons because sons help them in work. They think sons are the support in dotage. Dowry system creates the problem in the marriage of their daughter because Chamar communities are financial poor. This is why they prefer the son and hate the daughter.

4.4.5 Respondents' Use of Family Planning Method

The Family Planning Program has been launched in this VDC. Most of the Chamars have adopted several family planning measures. But, the knowledge and awareness is not sufficient. The following table shows the types of contraceptives distributed in the study area.

Table 4.13: The Contraceptive and its Distribution

Method		Respondents	
		No	Percent
Pills		10	16.67
Condom		10	16.67
Sangani (Dipo)		20	33.33
Permanent	Vasectomy	7	11.67
Sterilization	Laparoscopy	6	10
Not any		7	11.66
Total		60	100.00

Source: Field Survey, 2010.

The above table shows that 16.67 percent respondents have used pills, 16.67 percent have used condom, and 33.33 percent have used Sangani (Dipo). Similarly, 11.67 percent male and 10 percent female Chamars have their vasectomy and laparoscopy done respectively. Likewise, 11 percent respondents have not used any means of family planning.

4.4.6 Perception of Respondents on Causes of Illness and Preference of Treatment

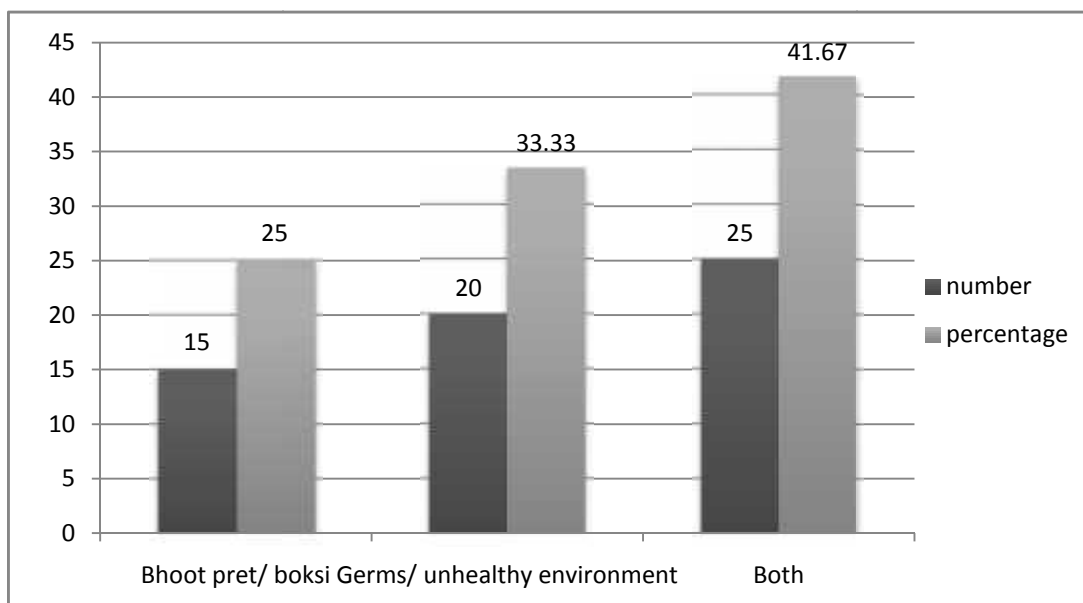
The respondents have indicated the causes of illness differently which are given in the following table.

Table No. 4.14: Cause of Illness as Perceived by Respondents

Causes	Respondents	
	No	Percentage
Bhoot-preta/Boksi	15	25
Germs/unhealthy environment	20	33.33
Both	25	41.67
Total	60	100.00

Source: Field Survey, 2010.

Figure No. 4.2: Cause of Illness as Perceived by Respondents



All respondents were asked about the causes of illness. Among them, 25 percent respondents replied, Bhoot-preta/Boksi, as the main cause of illness. Similarly 33.33 percent believed germs as the main cause of illness, 41.67 % respondents showed their belief on both.

The above table and fig. show that the Chamars have strong belief on supernatural power (such as Boot-preta/Boksi) as the cause of illness. But at the same time it is also found that there is a grate change in cognitive pattern of Chamars. Since 33.33 percent respondents didn't accept the influence of supernatural power regarding the cause of illness, the change in belief system is brought out by interaction with other communities. And the literacy of the respondents seems to play and important role.

The respondents opined differently when asked about the preference of treatment.

Table No. 4.15: Preference of Treatment by Respondents

Preference	Respondents	
	No	Percentage
Guruwa, Indigenous Medicines Healers	35	58.33
Doctors/Health practitioners	25	41.67
Total	60	100.00

Source: Field Survey, 2010.

All the respondents were asked where they get their patients treated when they get sick. 58.33 percent respondents informed that they consult the Guruwa was and indigenous healers at first. Only 41.67 percent respondents choose health post, hospital and doctors for their treatment.

The table gives clear information that the role of indigenous healers in the Chamar community is still decisive and significant because 58.33 percent respondents showed their first preference to indigenous healers. The attraction towards health post, hospital and doctors is also found but the number is low.

4.4.7 Respondents' at Decision Making

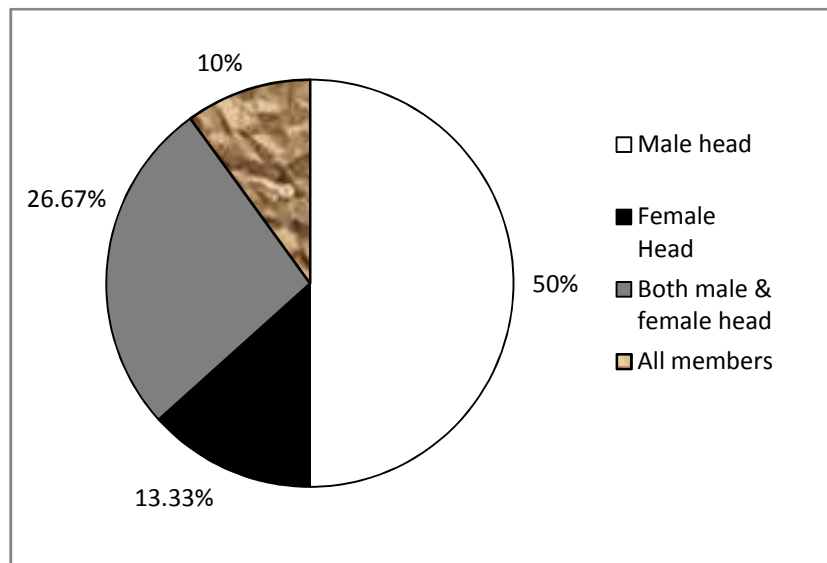
Decision making is an important matter in every house hold. So, the Chamar household is not an exception. As in most of the Nepali households, the decision is made by the male head of the family but in the study area the decisions of the family were made by female as well.

Table No. 4.16: Decision Making in the Chamar Community

Decision Maker	Respondents	
	No	Percentage
Male head	30	50
Both male and female head	16	26.67
Female head	8	13.33
All members of family	6	10
Total	60	100.00

Source: Field Survey, 2010.

Figure No. 4.3: Decision Making in Chamar Community



Though most of the decision making in the family in the study area is made by male i.e. 50 percent, the female headed households are also in substantial number which is 26.67 percent. Both male and female cover 13.33 percent in the study area in making family decision. Similarly, 10 percent family decision is made by all the members of the family. Thus, we find out that most of decisions are made by the males in the households of the study area and the females remain very passive.

4.5 Economic Status

4.5.1 Occupational Status of Respondents

The people of the Samsi VDC are engaged in various occupations. But the Chamars of this VDC are mostly engaged in daily wage labour, agriculture and others. Primary occupation deals with such types of occupation in which people work only the basis of their cultural root and tribal instruct. For example in Terai region and group of people called Chamar only working for sewing leather materials. On the contrary, secondary occupaiton refers to the occupation in which people work different from their cultural root and tribal instincts. For example, a group of Terai people called Chamass working for manual wages labours and agricultural works instead sewing leather materials.

The primary occupational status of respondents in the study area is shown in the following table.

Table No. 4.17: Primary Occupational Status of the Respondents

Occupation	Respondents	
	No	Percentage
Daily wage labor	40	66.67
Agriculture	8	13.33
Abroad(India)	7	11.67
Traditional work/sewing	5	8.33
Total	60	100.00

Source: Field Survey, 2010.

The Chamars lead their livelihood through many secondary activities, which are presented in the following table.

Table No. 4.18: Source of Secondary Occupational Status

Occupation	Respondents	
	No	Percentage
Daily wage labour	40	66.67
Agriculture	8	13.33
Shoe –making	2	3.33
Banding(Baja)	2	3.33
Live Stokes	1	1.67
Pulling rickshaw	1	1.67
Others	6	10
Total	60	100

Source: Field Survey, 2010.

The table show that out of 60 respondents, 66.67 percent take Daily wage labour as the secondary occupational source, 13.33 percent take family agriculture, 1.67 percent take live stocks, 3.33 percent take shoe making, 3.33

percent take banding, 1.67 percent pulls rickshaw and the remaining 10 percent are engaged in others.

4.5.2 Land Ownership

Agricultural is the main source of the Nepalese people for their livelihood. But most of the Chamars are landless. So the agricultural production is not sufficient for the fulfillment of their needs.

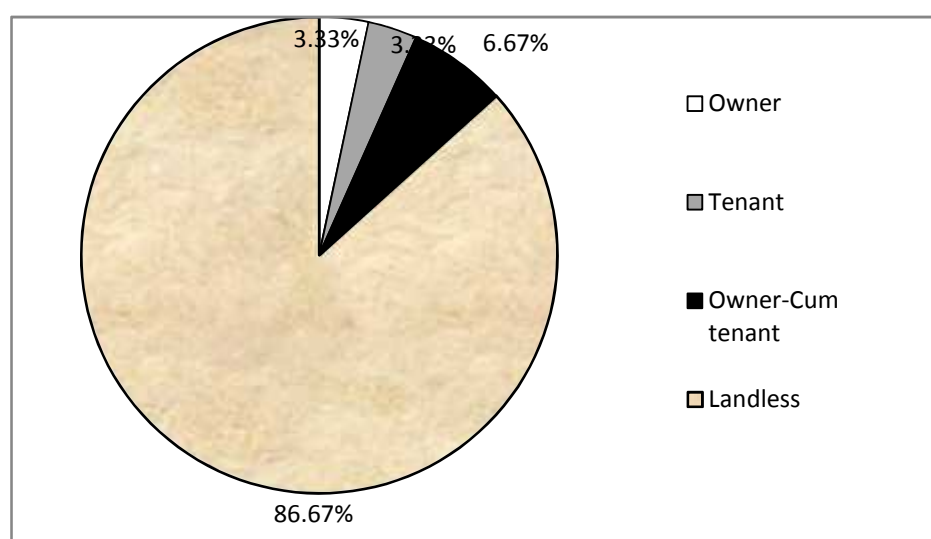
Generally, in the study area, there are three types of cultivators. They are owner, owner-cum tenants and tenants about which the following table shows.

Table No. 4.19: Land Ownership Pattern in the Study Area

Types of Tenure	Respondents		
	No.	Land	Percent
Owner	2	1.5 Bigha	3.33
Tenant	2	2 Bigha	3.33
Owner-cum tenants	4	4.01 Bigha	6.67
Landless	52	-	86.67
Total	60		100.00

Source: Field Survey, 2010.

Figure No. 4.4: Land Ownership Pattern in the Study Area



The tenants are those who have not their own land but they cultivate the land of others (Adhiya). The owner-cum tenants are those who have very small area of their own land and have rented others land. The landless are those who have not their own land for cultivation. The owner operators are recognized as an important class and which has various benefit from economic point of view. In the study area, out of total respondents, 3.33 percent are owners, 3.33 percent are tenants, 6.67 percent are owner com tenants and the remaining 86.67 percent are landless.

4.5.3 Respondents by Adequacy of Food Grain

During the study period, it was tried to find out whether the annual production of food grain was sufficient to meet the daily requirement of one year or not. The farming land is being divided into small pieces where as the population is growing rapidly. Most of the Chamars are landless. So, they haven't sufficient food for daily requirement which the table 4.20 shows.

Table No. 4.20: Adequacy of Food Grain among the Chamars of the Samsi VDC

Group	Respondents	
	No	Percent
Food sufficiency	8	13.33
Food deficient	52	86.67
Total	60	100.00

Source: Field Survey, 2010.

The table shows that only 13.33 percent households produce enough grain from farming and remaining 86.67 percent households have to depend on other sources. This shows that most of the people do not have enough food grain. Thus, people suffer from many kinds of diseases as well as malnutrition. The very poor people are compelled to knock the door of other relatively rich households for their livelihood.

Eight men live for Twelve months with sufficiency food. Because among then two people have 15-15 Katha land who are owners and two respondents do their farming sharing 1-1 Bigha. Among them four family members two have 3-4 and two have 2-3 Kaatha and other belong to 1 Bigha and 15 Katha rented land and they all have sufficient food for twelve months.

Fifty two people have no land. They don't work according to their own occupation. they have to work like manual work, labor work, part time labour working and so on. According to their living and working what we can say that they face difficulties for their sufficient food, so, they live they are problem for themselves. They almost prepare only for 1 or 2, months sufficiently for their food.

4.5.4 Housing Conditions of the Chamars

The Chamars are seen to have lived in closely packed communities. Their houses are joined to each other. Their social activities like pujas, marriage and other functions are indicative of their community and unity. Chamars mostly live in one straw huts made of bamboo walls and thatched roofs. Houses are made on both sides with thatched roofs. The following table shows their housing condition.

Table No. 4.21: Housing Condition of the Respondents

House Types	Respondents	
	No	Percent
Kachcha (Roof of Tile)	11	18.33
Phush (Thatched roof)	49	81.67
Total	60	100.00

Source: Field Survey, 2010

The table shows that most of the respondents have phush type house and the percent of such households is 81.67 percent and only remaining 18.33 percent households have kachcha houses.

The settlement pattern of the Chamars is not scattered, instead their houses are clustered in a certain area. They use either a corner of their land or uncultivated land for garbage management.

4.5.5 Respondents Source of Fuel

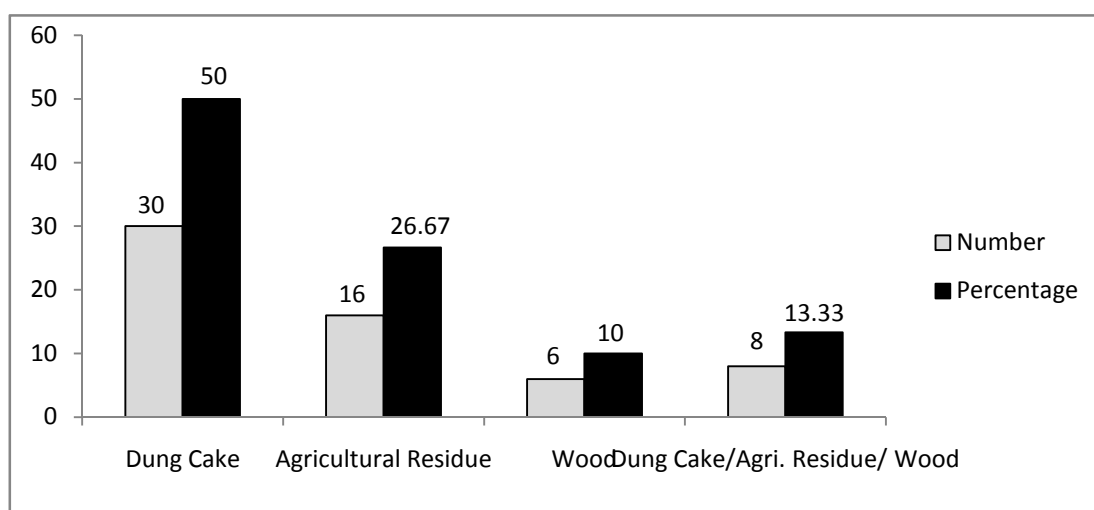
Biomass is a source of energy which mainly consists of fuel wood, agriculture residues and animal dung. Biomass fuel accounts the highest energy consumption in Nepal. The commercial form the energy such as electricity, fossil fuels etc is not very significant. In the study area, dung cake and agriculture residue area seen as the major sources of cooking and heating.

Table No. 4.22: Sources of Fuel for Cooking

Source of Fuel	Respondents	
	No	Percent
Dung cake	30	50
Agriculture residue	16	26.67
Dung cake/Agricultural residue/Wood	8	13.33
Wood	6	10
Total	60	100.00

Source: Field Survey, 2010.

Figure No. 4.5: Sources of Fuel for Cooking



Above table and figure show that the entire households rely on Dung cake, Agriculture residue, and wood as a source of energy. Among the respondents 50 percent rely on Dung cake, 26.67 percent rely on agriculture residue, 13.33 percent households rely on Dung Cake/Agriculture residue/wood and 10 percent rely on wood for their major source of energy in cooking, heating lighting etc. Due to poverty, they haven't used modern form of energy like kerosene and electricity.

4.5.6 Respondents' Water Sources

Water is essential for humans to survive. Most of the Nepalese people are away from safe drinking water. In the study area, most of the Chamar use tube-well as the main source of drinking water. There is no modern tap.

The Chamars in the study area don't use toilet. They either use open area or bank of river/stream. The main cause of this is that many of them are landless and have poor economic condition.

4.5.7 Literacy Status of the Respondents

The table shows that out of 60 respondents, 11.67 percent respondents are literate where as the remaining 88.33 percent respondents can neither read nor write.

4.5.8 Educational Status of the Chamars

Education is the measurement of socio-economic development of community and nation. It is the major weapon to uplift the poor condition of the weak people of any society. It not only helps the individual for personal development but also provides the knowledge and the skill that gravitate the community towards participation in nation building efforts. On the other hand most of the aged Chamars are uneducated and do not understand that value of education.

Table No. 4.23: Educational Status of the Chamars

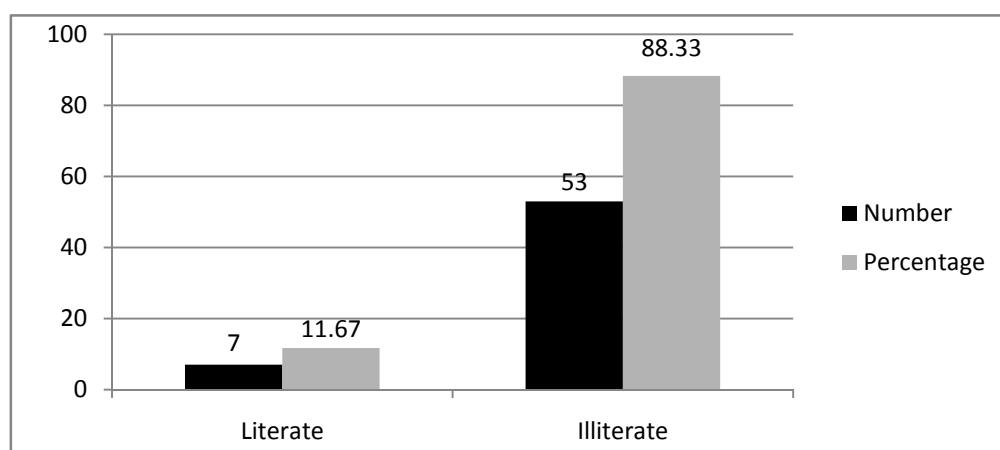
Education	Respondents					
	Male	Percent	Female	Percent	Total	Percent
Primary	4	6.67	0	0.00	4	57.14
Secondary	1	1.67	0	0.00	1	14.29
S.L.C Pass	2	3.33	0	0.00	2	28.57
Above S.L.C	0	0	0	0.00	0	0.00
Illiterate	53	88.33	60	100	53	88.33
Total	60	100.00	60	100.00	60	100.00

Source: Field Survey, 2010.

The table shows the educational attainment of the Chamar community of the study area. Out of the total population 6.67 percent have been attaining primary education (6.67 percent male and 0 percent female). Similarly, 1.67 percent have been attaining secondary education (1.67 percent male and 0.00 percent female). only 3.33 percent Chamars have passed the S.L.C. (3.33 percent male and 0.00 percent female). No. Chamar student has achieved the higher education.

The table shows that out of 60 respondents, 11.67 percent respondents are illiterate whereas the remaining 88.33 percent respondents can neither read nor write. It means the number of illiterate respondents have more than illiterate.

Figure No. 4.6: Literacy Status of the Respondents



4.5.9 Respondents by Income Sources

Nepal is predominantly an agricultural country. Most of the people in Nepal are primarily engaged in agriculture. So, the people of Samsi are not exception. But most of the Chamars of Samsi VDC are involved in Daily wage labour and their family income sources are daily wage labour.

Table No. 4. 24: Income Sources of Respondents

Income Source	Respondents	
	No.	Percentage
Daily wage labour	40	66.67
Agricultural	8	13.33
Shoe making	2	3.33
Banding	2	3.33
Live stocks	1	1.67
Pulling Rickshaw	1	1.67
Others(Specify) migrated to India in search of work	6	10
Total	60	100.00

Source: Field Survey, 2010.

Above table shows that most of the Chamar people are engaged in daily wage labour to fulfill their family's basic needs. Out of 60 respondents, 66.676 percent respondents family income sources is daily wage labours and daily wage labour itself is taken as the major occupation, 13.33 percent respondents main source of family income is agriculture, 3.33 percent respondents main source of family income is shoe making, 3.33 percent respondents main source of family income is Banding, 1.67 percent respondents main source of family income is live stock, 1.67 percent respondents main income source is pulling rickshaw and remaining 10 percent respondents main source of family income is seemed to have migrate India in search of work.

Some years ago, the Chamar parents were not interested to send their children to school the main reasons behind it are their high illiteracy; lack of knowledge

and poor economic condition. But now a days the Chamars of younger generation know that education can play the vital rote in their over all development. So, there is a considerable increment of interest in education in the Chamar community.

Though the Chamars are socially, economically and politically backward, in the study area, no one of the respondents is interested to participate in politics.

In the context of knowledge about HIV/AIDs, Out of the total respondents, 68 percent respondents have knowledge about HIV/AIDS and 32 percent haven't any knowledge about it.

The Chamars practice their own tribal religion which consists of worshipping a number of spirits and some Hindu Gods such as Shiva, Krishna, Ram, Laxmi, and Kali etc. Similarly, the Chamars have their own Kuldevata, an ancestral deity, installed in their family house. These are known as Lukeswar, Bamet, Royatmala, Bageswari and Gahil.

The Chamars celebrate many kinds of feast and festivals as the other Nepalese people. Singing dancing, eating, drinking are the main activities in festivals. The main festivals of the Chamar are Dashain, Tihar, Krishna Asthami, Maghe Sangranti, Hori (holi), Ram Nawami, Tij etc.

The main problem faced by them is that they are landless. Due to landlessness and poverty, they don't use toilet. They have not received any grants from the government. They want that the government should make toilets and provide them with loan without any interest.

Shoe-making (Leather work), the traditional occupation of Chamars, is in extinction of Samsi VDC. Many years ago majority of Chamars are involved in shoe-making (Leather work). But nowadays they are leaving their tradition profession due to lack of skilled training, rapid rate of industrialization and low availability of raw materials. Those people who have practiced their traditional profession, they haven't sufficient to meet their daily requirement to adopt that profession. So, they are escaping/leaving that job.

In Nepal, the nature of exclusion and discrimination against Dalit, (Chamar) differs with the level of awareness in society, and socio-economic and cultural status. It also differs according to the strength of the state legal and regulatory mechanism. The attitude of society towards them is very pathetic in Samsi VDC. Some of them are as follows:

-) They use to wash dishes for owner and upper classes.
-) Prohibitions imposed up on them to enter public places.
-) Restriction on entering religious places and participating in various functions.
-) Prohibitions on entering the house of the higher caste groups.
-) Prevention from the use of public wells.

CHAPTER – FIVE

CULTURAL PATTERN OF CHAMAR COMMUNITY

5.1 The Cultural Pattern of Chamar Community

5.1.1 Origin and Distribution

Scholars have not been able to come to a definite and clear conclusion regarding the origin of Chamar. Most of them believe that they came from India. Chamars are Indio-Aryan and they were migrated from India. The term 'Chamar' or 'Chambhar', the name of the working caste on leather is derived from a Sanskrit word, meaning "working on leather". We can also say that the word "Chamar" has been taken from the word "Charmakar" where 'Charma' means leather and 'Kar' means worker. So, the 'Chamar' is derived from the word "Charmakar". Chamars are also called "Mochis". Now a day they are known as "Ram" also. Their mother tongue (Language) is "Maithili".

In Hinduism, Chamars and Sarkis have the same social and occupational status (Mahato, 1993). But Sarkis are hill caste/ethnic group and Chamars are indigenous Terai caste group.

The Mahottari district is not the place of origin of Chamar rather this group has come from the Siraha and Saptari districts. This community has come to the Mahottari district through internal migration due to the hand to mouth problem.

5.1.2 Population

In the study area, there are altogether 90 households of Chamar. The total population of the Chamar is 630 and the male population is 326 and female population is 304 which show that the number of male is more than the number of female. The household size of the Chamar family is 7. (*Field Survey, 2010*)

5.1.3 Physical Feature

About their physical features, Sheering, (1974) says "They posse's active and well set figures are more brown than black in color, and less marked in features than the easy and higher classes".

5.1.4 Occupation Status of Chamar Community

The traditional occupation of Chamar is associated with their leather work and the occupation

of watch men is heredity one. But the situation has changed a lot. Very few of Chamars are involved in their traditional occupation.

Many of the young Chamars hate the leather work. Very few of them like to do the work but it is very difficult to get the work. Some Chamars still do the leather work but they do not take it as the main occupation. They cannot survive only by this work. Therefore, they are compelled to change their occupation. The next occupation which is of the watch men is also difficult to get. Therefore, Chamars are changing their traditional occupation. Now a day they are interested to embrace the agricultural occupation.

But agriculture is not the major occupation of Chamars in the study area rather wage labour. A vast majority of the people have to supplement either with caste based occupational work or wage labour or both.

5.1.5 Family and Social Organization

Family is a universal institution. It is found in each and every society. It fulfills emotional and physical needs of its members. It is a biological unit composed of groups of persons and kin who are related through blood and marriage. It usually begins when the partners marry because marriage is the basic of family.

The family system is divided into three categories - nuclear, joint and extended. In the society of Chamar, it is found that they are either joint or extended

categories of family. But now a day some changes are found in it due to change in economic status and diversification of occupation.

Like other patriarchal societies, the father (Chamar) is the functional head of the family and outer activities. After the death of the family head, his position is taken by his eldest son.

5.1.6 Settlement Pattern and Houses

The settlement pattern of Chamar in the Samsi VDC is compact in nature and most of the houses are built closely. But the clustering of houses has no particular direction as that of other ethnic groups like musahar. Due to population increase in the settlement area which it presupposes the lack of land it is insufficient for the construction of new houses.

In the study area, there are three small clusters of Chamar houses. Most of houses are made up of bamboo walls and thatched roofs slopping towards two sides. Most of the houses are found to be one strayed with small windows. All the members of the family both married and unmarried, sleeps in the same rooms.

As the size and shape of the houses are very small and narrow because of the poverty, separated sons are also found to be living together, cooking separately.

5.1.7 Food and Drinks

Most of the Chamars are non-vegetarian and their staple food is rice. They consume more fish, meat and alcohol than vegetable, curry and bread. They eat the meat of chicken, pig, rabbit, pigeon, tortoise, buffalo etc. They used to eat even Caracas some 5-7 years ago. But nowadays, they don't eat Caracas because of awareness.

5.1.8 Dress and Ornaments

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

According to the key informants, the traditional types of dresses of male Chamars are Kurta (a type of shirt), Lungi or Dhoti (white cloth for wearing under the waist, but the cloth is not stitched). The Chamamar women's traditional dresses are choli and lahnga (a traditional type of long skirt). The women's traditional ornaments are silver or aluminum bangle, earrings, Nathiya (a silver bangle wearing in nose) etc.

Now a day, we cannot see the traditional types of dresses and ornaments in the study area. Today, shirt, trouser and coat are worn by old male Chamars and pant, shirt, T-shirt; shoes are worn by young male Chamars. Blouse/Cholya, Dhoti, maxi, petticoat is worn by married women and mini skirt, T-shirt, suruwal-kurta are worn by unmarried girls. They wear ear rings, phuli, tilahari etc. Due to the poverty most of the ornaments are made of brass, silver, aluminum and plastics.

5.1.9 Language

The language of Chamar in the study area is Maithali. It is different from the Nepali language. Most of the Chamar of the study area know how to speak their native language but they use the Nepali language to interact with other caste groups. The young Chamars like to speak Nepali more than their own language. The Chamars who have done inter-caste marriage, speak Nepali at home, but the Chamars who have not done inter-caste marriage, speak the Chamar language in the house.

5.1.10 Birth and Death Rate

Birth is the universal fact of human life. When a man and a woman get married, they are socially and legally permitted to have sexual reproduction. After the conjugal life begins they give birth to children and their social life starts.

Birth impurity is observed by Chamars as well. During the time of delivery they take help of a woman called sudeni (a local old woman who knows something about delivery, but special health care). The woman who gives birth to a baby is called Sutkeri and her family members observe birth impurity for 13 days. But sometimes, they observe only for 10 to 12 days. In the Chamar society, the birth of a son is often higher than a daughter. In the Chamar community they celebrate other ceremonies like Chhait (sixth day ceremony), Nwaran (Name giving ceremony), Bhat Khwai (Food giving ceremony).

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

The family members and clan members associated with deceased are also ritually impure. They are not allowed to take salt and mustard oil for 12 days. At the mother's death, sons do not take milk at the father's death, sons do not take curd. No pooja (worship) or any religious function can be performed during those days. Death impurity in the Chamar society is performed by son-in-law (Jwain) or nephew (Bhanja).

5.1.11 Marriage

Marriage is a socially recognized institution for having legitimate sexual relationships between a man and a woman for the protection, Upbringing, Maintenance and socialization of the children through establishing a family. It is a strong institution in Hindu society and perhaps in every other society. The marriage system of Chamar is similar to other caste groups like chhetri or Brahmin. In the Chamar society especially three types of marriage system are in practice.

- (a) Magi Bibaha (Arranged marriage)
- (b) Mankhusi bibaha or bhagi bibaha (love marriage)
- (c) Jari Bibaha (compensation Marriage)

Arrange Marriage is such type of marriage in which matured boy and girl have been married in accordance with their guardian's tradition and ritual.

Love Marriage refers to the marriage in which boy and girl get married in accordance with their own mutual understanding.

Wooing another's wife and paying some amount of money for that matter is called Jari Bibah. In other words, Jari Bibah is a marriage in which one who woos someone's wife even though her ex-husband remains and the later husband has to pay some amount of money to ex-husband.

5.1.12 Religion and Festivals

Religion is a part of culture. Each and every society of the world does have its own religious tradition. The religion of every caste/ethnic group is interwoven with their religious processes. Chamars are rigid in their religious belief. Ghurye (1969) says, "The Chamars of Bihar are more orthodox in the matter of religion than their eastern brethren, some of them having advanced so far in the direction as to employ Maithali Brahmins for the worship of the regular Hindu gods."

Although Chamars of the Samsi VDC are rigid in the matter of religion, they are not as orthodox as Indian Chamars. Chamars of the study area strongly say that they are Hindus. They worship Hindu gods and goddesses like Shiva, Krishna, Ram, Vishnu, Durga, Laxmi, Kali etc. They also worship their own Kul Dewata (deities). They worship their deities in the night of Nawami in the month of Asoj, the greatest festival of Hindus Dashain. They put Dhoja (pieces of cloth) on the main pole of the house. It is put in the upstairs. They think that pleasure and misery are directly related with the religion.

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

Chamars of the Samsi VDC celebrate various festivals as other Hindus do. Dashain, Tihar, Tij, Maghe Sakranti, Jitia ,Chaurchan, Chhat, Holi are the main festivals of Chamars in the study area.

Dashain is celebrated as the greatest festival by the Hindu. It is celebrated in the month of Ashwin or Kartik. This festival is celebrated as the symbol of victory of virtue over sin and evil doer. This festival lasts for 10 days. It starts from Ghatasthapana, the first day and ends to Tika or Vijaya Dhasmi, the last day. The seventh day is called phulpati. On this day and onwards the worship of Goddess Durga is started. The eighth and ninth day are respectively called Ashthami and Mahanawmi. On these two days, the goats, sheep, he – buffalo, ducks, hens etc are sacrificed to the goddess Durga. The tenth day is called Vijaya Dashmi. On this day, all the junior family get the red mark called Tika on forehead from the senior family members.

Tihar is second greatest festival celebrated by Hindu. It generally falls in the month of Kartik. In this festival, birds and animals are also worshipped. The last day of this festival is called Bhai Tika. On the day, brothers get the red

mark called Tika from their sisters. Sisters pray the god for the life span of their brothers. This is the festival of light and flowers. Various kind of light and traditional Diyalos are lit in order to illuminate the house. On last day, the fourth day, the people and children move door to door reciting and singing called Dyousi and Bhailo.

Tij is the festival of woman. Women worship the God Shiva for life span of her husband while girls worship to get better life partner. In the Terai region it is celebrated as Chaurchan.

Maghesankranti is celebrated on the first day of Magh so it called maghesankranti. On this festival people also worship the god Shiva. People pray for the peace of soul of late ancestry after ablution in sacred river.

Jitia is one of the festivals celebrated only by women. In this festival, women become abstinent throughout the day and night and in early morning pray the god keeping ambrosia on the leaf of plant. It is celebrated specially for the life span of their children and husband.

Chhath is one of the most important festival in the Terai region. It is specially celebrated in Madhesi community but nowadays it is gradually celebrated in Pahadi community too. The festival of Chhath is celebrated for two days beginning from Shukla panchmi. On the first day, a woman cooks rice pudding evening and offers the Prasad for sun and rest is distributed among all members of the family. They prepare Thakuwa, bhuswa, rice, coconuts, flower etc in a basket and go to the bank of river or pond. Most of the devotee stay in there throughout the night and early in the morning they pray the rising sun for their health, peace and prosperity.

Holi is the festival of colour celebrated by mostly in Hindu community of the Terai but nowadays it is also celebrated throughout the Nepal. It is generally in the month of Falgun. It is celebrated as the symbol of victory of virtue over evil. In this festival people smear their faces with different colours. They throw the coloured water on others.

CHAPTER – SIX

SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 Summary

Nepal is ecologically and culturally a heterogeneous country from southern belt of Terai to Northern high range of the Himalyas. People of different regions have different life style and culture. But in spite of it, people have strong feelings of nationality. Though people belong to different races, castes and different customs and traditions, they live under one unity, which comes to be known as Nepali culture.

Nepali society is caste hierarchical. It has been characterized by astrictive hierarchy of pollution and purity. Among all castes of Samsi, Chamar is an important schedule caste, known as Ram also. They are Indo-Aryan and migrated from India. In India, they are known as Harijan and eat carcasses in Indian society. They all have low social status. They have been neglected in all aspects of social life

The purpose of the study was to find out the socio-economic condition of Chamar in the Samsi VDC of the Mahottari district. The basic objective of the study was to access their living standard, social condition and problems and to analyze the result in a way which can bring a positive change in their life.

To fulfill the objectives, 60 houses were chosen as sample and one senior person from each household was interviewed with an objective of getting key information. The data collected from the study covered various aspects of their life such as household size, educational status, occupation etc. The summary of the data has been presented as given below.

Among the total population of sampled households, the population of male was found to be slightly greater than that of female. The majority of the people belonged to active age group (15 – 59). So, the households depend on their active age group members for livelihood.

The Chamars are backward in educational sector as well. Most of them are illiterate. Only 11.67 percent people are literate in the study area which is very low in comparison to higher castes. In addition to it, females are too backward in education than the males. Occupation is a major aspect that determines economic condition of a person. Most of the Chamars in Samsi are found to be dependent on wage labour and agriculture. They can not make a good living even through the occupation. So, many others have also adopted other occupations such as pulling riksha, banding etc.

Extended or joint family had been a tradition in the Nepalese society, but nuclear or small family is getting popular now a day. Same is the condition in the Chamer community. Although, most of the Chamars have joint family, nuclear family is getting popular in the Chamer community these days. Not only family structure but other traditional cultures, rights, costumes are also being modified along with the pace of modernization.

Most of the Chamars get married at their early age. Traditional marriage is preferred in their community. However, youngsters prefer to follow modern styles of marriage. Only 11.67 percent male and 8.33 percent female get married at proper age. It is because of the lack of knowledge and awareness.

They follow Hinduism and hence they worship Gods and Goddesses. They celebrate the major Hindu festivals like Dashain, Tihar, Chhath. etc. All kinds of religious ceremonies including birth and death are observed by the Chamars according to their tradition and customs. They perform birth and death ceremony in their own away. The most of the respondents were found to give preference to son than daughter.

Regarding the language, they have their own language named Maithali, but new generations want to speak the Nepali language also.

In the case of dress, the old Chamars wear traditional type of dress. The younger people however are partially influenced by modern fashion.

On the whole, although the young generation is leading towards new types of occupation and modernization, old generation still is involved in traditional occupation. Normally, they are not allowed to touch, the so-called upper caste people. We can say that this kind of domination and behavior by the so called upper caste people on them is a major cause of their degrading condition in society.

6.2 Conclusion

In general, some of the conclusions found from the study area as follows;

- The economic condition of the Chamars of Samsi is very poor. The majority of Chamars in the VDC consist of the landless, the marginalized or small farmers, who do not have enough land or other means of production for survival. They have to knock the doors of others for their livelihood. Landlessness is the main cause of the poverty.
- The literacy percent of the Chamars are very low and they hardly complete their schooling. The higher education attended person is nil in the Chamar community. Due to inadequacy of higher education, they are innocent and unaware of their right as citizens.
- They practice diverse cultural activities; they practice their religion, customs, traditions and their social values in a strong and rigid manner. They have strong belief on their tradition. In the present time, due to impact of urbanization and modernization, their cultural practices are being influenced by other cultures.
- They celebrate different feasts and festivals. In the mean-time, the unproductive expenses are done in the name of festivals, religion and social customs. So, such ceremonial customs increase their poverty.

- The Chamars have been subjected to economic exploitation, oppression and poverty. They are still being exploited by the so called non Dalits in many ways; opportunity, status, education etc.
- Early marriage, unplanned family, economic disability, illiteracy, lack of decision making power, simplicity, landlessness, exploitation, conventional approach in agriculture are the main constraints for the socio-economic development of the Chamars of the Samsi VDC.

6.3 Recommendations

On the basis of findings of this study the following suggestions are recommended for the upliftment of the overall condition of the Chamars of the Samsi VDC.

Provide Land Ownership

In the study area, most of the Chamars are landless. So, they cultivate land for crop sharing (Adihiya) system of land owner. They do not like to do enough manual labour in this land because of the fact of low production. So, it is suggested that the governmental programmes should be in favor of providing the land to the exact ploughman farmers or to the actual ploughing famers.

Raising Educational Status

Education plays the vital role to change the society on all sides. In the study area, most of the Chamars children do not go to school. Most of them leave their school before the completion of their school education. So, it is necessary to encourage for completing at least school level education.

Raising Awareness

There is lack of awareness among the Chamars. Thus in the Chamar society, it is necessary to make them aware about the bad effects of population growth, large family, early marriage, traditional farming and livestock etc. They are

very superstitions and they believe in Ghosts, Witches, Guruwas, Charms and Wizards. They have no knowledge about their human rights also. So, it is necessary to make them aware about the aforementioned aspects of life.

Raising Livestock

All the Chamars rear cattle, but they are unable to make it as their occupation. They do not have good economic situation and sufficient land to rear sufficient number of cattle. Due to the discriminating behavior the Chamars do not sell their production like milk, meat etc. in the market. Hence, they should be provided with their rights; loan facility should be provided for animal husbandry.

Aware for the Usages of Contraceptives

The Chamars generally do not use contraceptives. They are living in joint/extended families and they give the birth of too many children for their family support. It makes them indirectly socio-economically backward. So, it is necessary to encourage the usages of contraceptives and to live in nuclear family also.

Launching Community Based Programs

To uplift of socio-economic condition of the Chamars, Community Based Programs through community based organizations need to be conducted in their areas and encourage them to participate in those programs actively.

Launching Skill Development Programs

The skill development programme is very necessary to assure the rural labour. Construction and maintenance of road, bridges, canals, bio-gas plants, electric works, building making, carpenters etc are such activities which need skilled labour. The Chamars need to assure skill development training like sewing and cutting cloths, sweaters knitting, basket making etc. The young Chamars

should be trained to such jobs, which are more remunerative and lucrative than agricultural labor.

Participating on Government Sector

None of the Chamars in the Samsi VDC is in government service. Hence, government should do its best to employ the depressed Chamars in government offices. They should be given priority in such works. This will be very useful in diminishing social disparity and will help to upgrade their living standard and social status.

Preserving Traditional Occupation

Shoe-making, the traditional occupation of the Chamars, is in danger of extinction. The Chamars are not involved in it nowadays, due to the lack of skilled training, rapid rate of industrialization and low availability of raw materials. They are leaving their traditional occupation. Hence, necessary skills, trainings should be given to them so that they can compete with the factory production and make a good income from it.

Raising Awareness about Health and Sanitation

Health and Sanitation situation of the Chamars of the Samsi VDC is very poor. They are attacked by different types of diseases and illness very frequently. Ultimately, many of them have to lose their life. Hence, it is very necessary that they should be made aware of the cause of different disease and stress should be given to sanitation.

Counseling them about the Negative Effects of Taking Alcohol & Gambling

The Chamars of the Samsi VDC spend most of their income in useless activities like drinking alcohol (Jad and Raksi), playing Cards and gambling. Hence, they should be made aware of harmful effects of such activities, which degrade their health and economic condition.

Social Inclusion

There is no doubt that the root cause of all the difficulties and backwardness of the Chamars of the Samsi VDC is none other than the social exclusion. They can not do any work jointly with others. As they are so-called Dalit, they can not choose a good occupation which can uplift their life standard, hence, it is necessary to socially include them and eliminate the caste based disparity (discrimination) that has given birth to different other problems for the Chamars. Strict law enforcement and public awareness should be launched to make other people understand that humans have no caste; all are equal. Inter-caste marriage should be encouraged in this regard.

Hence, to bring change in the life of Chamar of Samsi, first of all the system of social exclusion should be demolished and then different essential programs should be implemented strictly to make them socially and economically active. For this purpose, first of all education should be given to them because education plays the vital role to change the society on all sides.

Also the following recommendations are suggested to reduce their socio-economic backwardness.

- VDC must launch various effective programmes for generating income to all the areas simultaneously.
- Various educational programmes, health facilities and other social infrastructures should be taken to the study area for the improvement of socio-economic status of the Chamars.
- Various opportunities for and alternatives should be granted to them to uplift their living standard.
- Financial aid must be granted to them for establishing micro-industries to raise income level.
- Agricultural extension training should be conducted for better production in this area.
- The government should give grants for their productive activities.

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APPENDIX-A
HOUSEHOLD SURVEY QUESTIONNAIRE

1. Name of Respondents: _____ Date: _____
 Age: _____ Marital status: Married () Unmarried ()
 Sex: _____ Diverse () Separated ()
 Address (VDC): _____ Education background: _____
 Present occupation: _____

2. Family Roster:

S.N.	Age Group	Male	Female	Total
1.	0 - 14			
2.	15 - 59			
3.	60 above			

3. Educational Attainment of family members:

S.N.	Educational level	Male	Female	Total
1.	Primary			
2.	Secondary			
3.	S.L.C.			
4.	Above S.L.C.			
5.	Illiterate			

4. What was your age at marriage?

----- Age.

5. Source of drinking water.

a) Tube well () b) Well () c) Stream/cannel () d) Tap ()

6. Do you have toilet?

a) Yes () b) No ()

7. System of medical treatment.

a) Doctors () b) Guruwa(Traditional healer) ()
 c) Indigenous medicine () d) others ()

8. What do you think about cause of illness?
 a) Bhoot-Preta () b) Booksi () c) Germs ()
9. Number of family members having smoking and drinking.
 a) Smoking () b) Drinking Alcohol () c) Both ()
10. How did you Married?
 a) Inter caste group () b) Love marriage ()
 c) Arrange marriage () d) Exchange marriage ()
11. Types of house?
 a) Kachha () b) Pakka ()
 c) Cimented () d) Phuse ()
12. Types of Family.
 a) Nuclear () b) Joint/Extended ()
13. What do you prefer to get birth of a child in your family?
 a) Son () b) Daughter ()
14. Do you know about family planning measure?
 a) Yes () b) No ()
14. a) If yes which family planning method adopted?
 1. Temporary methods:
 a) Condom () b) Pills () c) Sangini () d) Coper T ()
 2. Permanent methods:
 a) Vasectomy () b) Laparoscope ()
15. Do you know about STI and HIV/AIDs?
 a) Yes () b) No ()
16. What is your major (primary) occupation?
 a) Farming () b) Daily wage labor ()
 c) Service () d) Animal husbandry ()
 d) Business () e) Pulling Rickshaw ()
 f) Fishery () g) Others (Specify).....

17. What is your secondary occupation?
- a) Farming () b) Wage labor ()
 c) Service () d) Animal husbandry ()
 d) Business () e) Skill ()
 f) Shoe-making () g) others (Specify).....
18. What is the income source of your family?
- a) Farming () b) Daily wage labour/factory worker ()
 c) Service () d) Bending ()
 d) Business () e) Pulling Rickshaw ()
 f) Shoe-making () g) others (Specify).....
19. Livestock information.
- a) Cow/Oxen () b) Buffalo ()
 c) Got/Sheep () d) Pig ()
 e) Hen () f) Others (Specify).....
20. What is your land tenures status?
- a) Own land () b) Owner ()
 c) Tenant () d) Owner cum tenant ()
 e) Landless ()
21. How much land do you have cultivated?
- a) Bigha() b) Katha ()
 c) Dhur () d) Others (Specify).....
22. Do you have food sufficiency during the year?
- a) Yes () b) No ()

22. a) If no, how do you manage?

23. Participation of politics.

Level	Participation		Duration
	Male	Female	
Ward Level			
VDC Level			
DDC			

APPENDIX -B
CHECK LIST

1. When and where did you forefather come in village?
 2. What is the period of mourning?
 3. What types of practice do you followed for the corpse?
a) Burial () b) Cremation () c) Both ()
 4. Do you have your own traditional dress pattern?
a) Yes () b) No ()
 5. Which is the mother tongue?
a) Maithali () b) Bhojpuri () c) Others (Specify).....
 6. Do you have own food habit?
a) Yes () b) No ()
 7. Any other culture and tradition in your community?
a) Yes () b) No ()
 8. Have you face any social discrimination?
a) Yes () b) No ()
 8. a) If yes which class people.
a) Brahman () b) Chhettri () c) Others(Specify).....
 9. Indicate the types of customs, which is being practice in your family during birth, marriage and death ceremonies.
 10. Have you planned any scheme to improve your economics condition?
 11. What are the socio-economic changing factors of CHAMAR community?
 12. What types of program do you wish government should implement for the upliftment of your community?
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