

Chapter I

Introduction

1.1 Background of the study

Historically, Nepal is a multi nation. However, central bureau of statistics is provided data on hundreds cast/ethnicity based on 2001 population census. Moreover, National Dalit commission is listed 22 cultural groups within the Dalits. The number of Dalits counted in the 2001 population census was 2,946,652 which is the 13 percent of national population. Among them 1,458,316 were male and 1,488,336 were female indicates the female dominance if the Dalit population. (Sex ratio 98; 98 male per 100 female). The Kami is found highest (30.41p) and followed by Damai/Dholi (13.25 p) among the Dalit. The result also shown that 8 percent of the Dalit are residing the urban indicates that most of Dalits are residing in the rural part of country.

The Interim Constitution of Nepal 2063 B.S. regards Nepal as multi-lingual, multi cultural, sector, inclusive and absolutely democratic country with majority 80.62 (CBS 2001) of Hindu people.

Nepal over centuries has developed a rigid hierarchal society based on “high” and “low”, “touchable” and “untouchable”, “pure” and “impure” castes and Dalits occupy the bottom of hindu commission has defined Dalit community as racial community who are most backward in social, economic, educational and political as well as religious sector due to racial discrimination and untouchability, and are abstained from enjoying the human dignity and social justice.

In the past the word Dalit was used to refer to all those groups who were oppressed but in contemporary Nepali categorized within the untouchability caste (kisan.2005)

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

Broadly speaking Dalits is that section of people who were placed at the lowest rung of the Hindu society. They were treated as untouchables and were known by different names in different parts of the country. They were called as shudra. Their shadow was considered as polluting and they stayed beyond the boundaries of the villages or towns .Even the washer men or barbers who were placed at the lower rund of the social order treated them with inhumanity the shared memories of the Dalit community. The untouchable to which the community was subjected has no parallel anywhere. These inhuman practices having religious sanctions are the bitter memories of Dalit community. The other characteristic that binds the Dalit community is their common history.

Dalits work as blacksmiths, gold smiths, tailors, shoemakers and street cleaners, which are consider as low grade profession by the society. Dalits are not respected for their work. There is no appropriate evaluation of their services .The majority of the Dalits are poor and illiterate; they are forced to work in the households of the high caste people and village landlords, often with little or no work as cattle herders and they help their parents in cooking and washing utensils. From this, they receive only minimum food and clothing. Dalits are also enjoyed in ploughing the land of upper caste people who add here to the Hindu belief that a Brahimn should not shoulder the plough. Unfortunately, even though Dalits work hard for others and contribute to others well being, they them selves remain perpetually hungry and poor.

Dalits are the poorest community in the country, economically, they are marginalized; most of them are indebted to village landlords. In fact, most of the Dalit groups from Terai and Hill are landless or at the most, possess a thatched

roofed house but no land to cultivate. Dalits are socially excluded and disadvantage group of Nepal. They are in extremely difficult situation because they lack adequate land, housing, food, health, education and employment. They are particularly more vulnerable socially and economically due to lack of information, low level of literacy and access to relevant services.

1.1.2 Present situation of Dalit in Nepal

After the provision of the legal code of 1963 AD caste based discrimination was disbanded in Nepal. But the untouchability and caste based discrimination is still practiced due to which the people belonging to Dalit the community are marginalized from the mainstream to development and are deprived of from entertaining basic civil rights and to same extent, human rights too. Even now, the untouchable is deeply rooted in society. They are neglected by various opportunities of state benefits. “Dalit people are discouraged to participate in the higher post of all there wings of government.” Various research have illustrated that there is no any participation of dalit in the senior post on these there wings of government.

According to “Dilli R .Dahal.”At the out set, two things are worth considering while setting the Dalit issue in Nepal. First, Dalits are treated as untouchables in Nepal even today though; the caste system was abolished with the introduction pf New Legal Code in 1963. The member of higher caste (All Hindus including nationalities do not accept cooked food and water from them, keeping exclusion model in their day to day life. Dalit are no exception, they themselves practice the Hindu model of untouchables and exclusion is very much alive within their social structure. Second despite the serious efforts by HMG and INGO/NGO (including the Dalit Ngos) to uplift the socio-economic condition of Dalit over the last 40 years , they are till the most backward groups in the social economic and political plant forms of Nepal.”

The main cause of backward of Dalit are we all seen the socio-economic, political,

Literacy rate, health, justice system etc are explaining the following:

a) Social Condition:

In Nepal, Dalit have become victim of caste discrimination, likewise, they have been facing the atrocity of untouchables for about one thousand and six hundred years, untouchables is practiced in drinking water, tea stall hotels lodges, milk co-operative, school, festivals and rituals, temples etc. victims of bounded labor, rituals, temples etc. Victims of bounded labor, child labor, street children (khate). Women sex workers (especially some Badi women, come largely from Dalit communities. Dalit faces violation of civil liberties inferior of no people status, dehumanized, living and working conditions, impoverishment, and health condition, higher level of illiteracy and continuing social ostracism, within the Dalits there is again another caste system making one group superior to another and touchable an untouchable.

b) Economic Condition

Dalits are compelled to adopt traditional and unclear occupation as scavenging, carrying out night soil, removing dead animals, leatherwork, beating of drums etc has put them a low position in the traditional caste hierarchy. Dependence on upper class landowners for agricultural labor and perpetual subjugation force many of them to lives as bonded labors specially the Haliyas of far western hill areas.) Though the ninth plan has laid emphasis on human resources programs for Dalits in various areas but till now it has not come into practice. The available statistics shows that only 3.1 percent Dalit have more than 21 ropanies of.

Most of the Dalits of Nepal are a few land and some are landless. The Dalit hardly share 1 present of cultivable land, Dalits have no Access to other resource of the country and social services. Only the high caste people have taken the

advantage of development. The development plans are unable to reach the poor and marginalized people such as Dalits.

c) Political condition

Dalit represented in the DDCs and VDCs is very rare. They are affected by feudal political society from 1958 onward till last of representative only 14 Dalits (all male) become the MPs of upper house representative. Till now there is least representation of Dalit in policy making body. This 20 percent Dalits population in Nepal is not represented in national politics. Newly elected Constitutional Assembly has represented progressively better but it can be fruitful one when the MPs can do their work without discrimination. Thus Dalits are politically voiceless.

d) Literacy Rate:

According to ninth plan the literacy rate of Nepal is not satisfactory. The achievement of ninth plan has presented, the literacy rate into two groups i.e. the national literacy rate (above 6 years), which is 55.5 percent, and the literacy rate (above 15 years) is 49.2 percent. Among them 35.6 percent are female and 64.6 percent are male. If we compare this literacy rate with Dalit community we found it very poor because only 23.8 percent Dalit are literate, in this nation.

e) Health Condition

“Average life expectancy of Nepal is 61.9 years and average life expectancy of Dalit is 50.3 years old of Dalit.” Comparatively the health condition of Dalit is very low in society, Due to the lack of clean drinking water their health condition is too poor. Besides lack of sufficient food, Dalit children are highly suffering from malnutrition.

f) Justice System:

Since Dalits are marginalized people they have no access to justice. Dalit are humiliated and their minimum human rights are violated in every walk of life. For example they are exclusion to entrance in temples, hotels and other many Hindu

rituals. In other side, visible participation of Dalit in file of justice is not seen. In this way we can analysis they are back of all sector of the society till 21st century.

1.2 Statement of the Problems

Nepal is very rich country from caste, language culture, traditional and natural resources point of view. Majority of people live in the rural areas. Therefore rural life is be very important from traditional and cultural point of view. But et there is caste system in Nepal, untouchables access to economical, educational and political and power is limited Nepal, is mainstream political, social, cultural life is dominated by high caste Hindu groups. Because of social hidden apartheid Dalits people are constantly suppressed, marginalized and discriminated from various opportunities. Dalits are particularly more vulnerable socially and economically due to lack of information, low level of literacy and access to relevant services. Exclusion of Dalit is main challenge of the state. Solving this type of problem the nation needs inclusive Democracy. Now the main agenda of the New Nepal is progressive, inclusive and justice Nepal .It has been need to authority to carry them out. The government has introduced special program for the Dalits, focusing on the alleviation of poverty.

The social economic upliftment of dalit community is still lagging behind. Social exclusion and racial discrimination, untouchability are major aspects of this study. These problems influence on the social, cultural and economical life of dalit. Dalit are fully interdependence with other high cast because they are performing various types occupation/ activities i.e. blacksmith, carpentry, ornament polishing, plauging, tailoring, etc for their own livelihood and substance.

Hence, the research will be intended to analyze: Not having land ownership. Deprived from educational opportunities, lack of employment, poverty and very low level of standard of life are major problems that are saved by Dalits.

1.3 Objectives of the study

The general objective of the study is to evaluate the socio-economic status of Dalit community -of study area. The specific objects of the study area as follows:

- i) To explore literacy pattern of dalits
- ii) To find out social status of dalits community.
- iii) To find out economic status of dalit community.
- iv) To understand reasons of backwardness of dalit in study area.

The objectives of this study can meet broad area but I am going to analyze the micro level study of our country i.e. Bijjuwar V.D.C. of Pyuthan district.

1.4 Significance of the study

Dalit issue is a burning issue of the Nepal. After the restoration of democracy in Nepal, Interim Constitution 2063, guaranteed the fundamental rights of people and devalued the practice of untouchables punishable by law, and then some positive changes have started for the Dalit community. Despite different laws have been enacted; the attitude has not changed so far. And Dalit has been the synonymous to oppress denied, discriminated, poverty stricken people who have little or no access to education technology and participation in the democratic process even the slogan of “New Inclusive Nepal” is in its pinnacle (apex). The overall condition of Dalit are very miserable in Nepal they are not only socially backward but also economically, educationally and politically vulnerable and voiceless. This survey attempt of provide the real status of Dalit community as the research is also from the Dalit community. It is hoped that “Socio-Economic status of Dalit community” will help in formulating plans and projects for the development of this community. It will be used who have directly or indirectly indented to involve the dalit movement. The overall, this study will be an important sample for the social science researcher interested to Dalit communities, which may have very little relevance for suggesting the status of Dalit community. Therefore, this study provides the basic information about Dalit communities to formulate plans and programs and for socio-economic development of the Dalit community.

1.5 Limitations of the study

- The study basically concern to only the dalit community of Bijuwar V.D.C. of Pyuthan district.
- To make the comparative study with Dalit and other castes.
- The study is focused on the social, cultural and economic aspect of the Dalits so the finding of the study may not be generalized for other population group and other regions

Chapter II

Review of the literature

Social exclusion mal-practice, humiliatingly intolerance behavior, racial discrimination and untouchability are the influencing factor in socio-economic status of Dalit community the change in socio-economic condition of Dalit people and has changed without change in the process of rural community development becomes a hightmare.

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

“The fundamental principle of Buddhism is equality... Buddhism was called the religion of Shddras. There was only one man who raised his voice against separatism and untouchables and that was Lord Buddha” (Dr. Babasheb Ambedkar) Activist against caste system and untouchability).

Dalit community as racial community who are most backward in social, economic, educational and political as well as religious sector due to racial discrimination and untouchables, and are abstained from enjoining the human dignity and social justice (NDC,2005)

Uppechhit, Utpidit ra Dalit Barg Utthan Samiti (Ignore, oppressed and Dalit groups upliftment Development committee), which was formed in 1996 under the Ministry of Local Development has identified Dalit groups as those who are socially, politically, economically, educationally backward and the group consist of 22 castes.

Caste System has been operating since ancient in Nepal. This system showed a major obstacle for the holistic development in the Nepalese context. This is the 21st centurial but Nepal is moving under the caste-based society, which's the vital hindrance for improving socio-economic condition of the country. The overall development process is undermining through this system. Social freedom has been vanished in the name of different perspectives like religious worship and drinking water system mainly in the Dalit community. Without the eradication of this system the holistic development is not only sufficient for the prosperity of the nation but social development is also necessary (Nepal Sam char Patra, 2005).

Development of nation is no possible without the prosperity of Dalits and ethnic people. For the upliftment pf socio-economic status of Dalit people Government always should be highly sensitive caste discrimination must be eradicated to bring Dalit people into the mainstream of development. Dalit problem is not an ethnical bias but it is a major challenges of with compression all other upper caste people. Dalit people have great potentiality for the progress and development for the nation but why does not use that potentiality in development process, it is a major issue on development respectable. Society not to be caste based but it should be based on class. Four this purpose modernization pattern should be established in occupational system. (Gorkhapatra, 2005).

All-round development is possible only if the multi-ethnic groups, multi-lingual and various groups and communities within the country develop in proportionate manner. Such ability and knowledge in the nation development process on the one land and on the other assist to uplift the living standard of dalits, neglected, downrtrodden and oppressed classes by creating employment opportunities through the mobilization of local resource.

(NPC, 2002)

The report of YNDP 1999, 'Condition of Dalit in Nepal Assessment of the impact of various development interventation' presents the health status of dalit community. It is reported that most of dalits were landless, and their economic, social and political study as lower then the nondalit castes.

The disabilities of untouchables are restricted only to social sphere it is extended into the economic sphere too. Due to their social disabilities they could not retain any interest in or enthusiasm of occupation. They did not have the permission to engage in the profession for the higher castes. And even as it is their conventional occupation were dirty and there is no education among them they give dirty slims in which now diseases are always making their life miserable. But in urban areas, life of untouchable is slightly better than rural areas. These children are generally used to go school. This trend is increasing day by day. Many organizations are involved for the welfare of this caste group. The feeling of touchability and untouchability is slightly decreasing. The occupations for the various castes are no longer fixed. A member of any caste group takes to any profession that he or she desires. The traditional old caste system has been gradually changing.

Dwo, NGO working in the field of Nepalese dalits states in its annual report 2007 that dalits are forced to live very poor and vulnerable life because of landlessness and saving knowledge, low wages exploitation and disregard to their traditional occupational skills. It states that only 3.8 percent of the total employment seats have been occupied by dalits in non-government organizations and far lesser in government organizations. This is a figure grossly disproportionate to their population representation of 17.7 percent in Nepal's overall population (DWO, 2007).

The book "Chupama Dalit" under title "Dalit Jati ra Garibi". Its over-view has carry out two major points, which is "A type of occupation and what its situation and other, they left their traditional occupation. A survey shows about 40 percent Dalit are left their own tradition occupation. Among them the train dalit economic condition is so backward. It is further described that the main occupation of Dalit has agriculture labour only. Likewise 15 percent Tarain Dalits have no own land or they are landless. In the context of western Nepal, they also work as a bounded labor till now." The book chapama Dalit in title "Aarthik Sandraba ma Dalit." It is analyzed that most of Dalits are land less or there have very few land of their own. Besides this, they have no alternative occupation which caste in the Nepalese society.

Likewise, another article in title “Nepal Ko Dalit Aandolan Ra Dalit Sangthan Ko Bhumika.” Its conclusion is there is only 2-4 Dalit person are success to get “Samshad” beside this the expected result has not carry out by Dalit revolution since 2004 B.S. to till 2046 B.S. some rules and program has been made for Dalit but it is not sufficient for upliftment of their living standard.

Similarly, the book “Nepal Ma Dalit Uthanka Rananitiharu” under the in title “Nepal Dalit Uthan Ka Jalda Balda Sawalharu.” This artucke show that the main issue is `preservation for Dalit` in the different sector such as social economic , level of state political and non government sector without participation of Dalit of all sector it is not possible fot sustainable development of the Dalit (D.B. Sagar,2000).

In the context of Dalit institution, there are so many institutions have been seen for Dalit development. Among them “National Dalit Commission is one of the reliable and government institution. We all are hopeful that it would success to get Dalits fundamental rights.

A Book “Dalit Aandolon ma Hira Bishokarma Ko Samshamuhik Bicharaharu” Under intitle “Ke Dalit Tathanka Ghatekai Ho Ta? Is overview is people are involve at the Dalit revolution, and they estimated that about 50 lakha. Dalit populations are living in Nepal. But statistical survey it 2048 B.S. and 2058 shows that the total population of Dalit are 2058 shows that the total population of Dalit are 2405610(11.66 percent) in 2048 and 3021386 (13.38 percent) in 2058 are there. So that Dalit revolutions have claimed that it is mistake in census of 2048-2058 and wrong data may be taken by survey.

Tamrakar (2004) on his Book “Reservation for Dalit Communioty” stating the current situation depicts problems because of social discrimination. They are weak psychology low representation in the leading sector of the state, low representation on decision making process, social exclusion and socio-cultural degradation (Tamrakhar,2004).

According to Dilli R. Dahal the argues that two clear “discordance” models are constantly operating in the life of Dalits in Nepal making them subordinate and depended for an egalitarian future in recent years keeping intact the dominate Hindu caste values of social stratification within them. This “exclusion model” within them reform their Hindu domination and ii) Dalits liberation model in Nepal operated more at the advocacy level than important their economic condition. The overall approach, giving minimal attention to economic independence. Thus their economic dependence on their patrons has remained virtually alive even to day, despite their struggles for “social equality “over the years. (Hindu Nationalism an Untouchable Reform).

Now a days government and various agencies (INGOs/NGOs) initiated many Dalit reformatory and development program over the last four decades. While considering constitutional of Nepal after the revolution if 1950, four Constitutional were made (Constitution of 1957,1959,1962and 1990) and in each Constitutions, it is clearly mentioned,” all citizen are equal before law , no discrimination on people will be made on the basis of religion, race, sex and caste, etc.” (Hacchethu, 2003). At the program level, National Planning Commission (NPC) made special provisions for Dalits in the eight plan of Nepal (2003-2007) as well. The eight plan of Nepal (1992-1997) conceived the essence of Dalit reformatory programs such as social security, scholarship schemes grassroots based project, social awareness compaign.etc. similarly the ninth five years plan not only outlined five majou objectives for Dalits upliftment but also put forward a vision of 20 years program for elimination of all forms of discrimination likewise, it has elimination of all forms of discrimination Likewise, it has focused on Dalits Empowerment and development programs.

Chapter III

Research Methodology

3.1 Populations

According to the population census 2001, the total population of bijuwar VDC was 6339. NDC dalit in Nepal, 2062 shows the total dalit population of Bijuwar VDC, 1942 heads; counting 841 males and 1101 female.

3.2 Sampling Procedure

The population of this study is sampled by using purposive sampling. In research I have chosen 40 households from population households of 100 houses of this V.D.C. By using random sampling or probability sampling.

3.3 Research Design

This study attempts to identify the socio-economic status of Dalit community. This research is slightly descriptive as well as analytical it means that the data and information will be collected for the field survey in Bijuwar VDC ward no.8 in pyuthan district and analyze to get the answer of research question.

3.4 Nature of data

This research is based mainly on primary as well as secondary data which are discussed below.

3.4.1 Primary Data

The primary data were collected from the sampling field survey. Through the structured questionnaire that was conducted in 2004 by researcher himself.

3.4.2 Secondary Data

Secondary data are also collected from national planning commission, central Bureau of statistics, National Dalit commission, publication of sustainable

live hood forum, Jagarn Media house, t.v. library, District profile of pyuthan and other concerned publication.

3.5 Tools and Techniques of data collection

There are mainly two methods of data collection one of quantitative and another method of data collection one is qualitative and another is quantitative, both methods were used for collecting data from the field. The instruments used to collect the necessary data are described in the subsection that follows:

3.5.1 Household Survey

Basically, household survey was conducted to obtain quantitative data, such as population characteristics, age and sex composition, education status land holding size livestock numbers and type social position of Dalits etc. It helped researcher to families with communities and further made essay to detail interview.

3.5.2 Interview

Interview was conducted from literers, professionals, intellectual, matured which included both Dalits and non Dalits. Being very familiar and conscious about both past as well as present socio-economic condition of Dalits relented them to know more Ran Singh Nepali age 59 and Sun Bahadur Nepali were selected as key informants and took detailed interview and suggestion about the different angles of entire changing socio- economic condition. Key question ask for and them sort of discrimination, changing patterns of livelihood strategy.

3.5.3 Observation

Participant observation is one of the main ways of obtaining primary data. The research was familiar with the Dalit community of the study area for more than a decade. Therefore, he already had some knowledge about these people. The field survey was conducted for one month from 1st Kartik to last Kartik 2065. House structure, settlement pattern, dresses and ornaments, social behaviour. Were

included into data through observation method. This long interaction with the community provided the researcher with abundant knowledge about the Dalits.

3.5.4 Analysis of data

According to the research design in this study descriptive method was used to presenting the collected data After completing the field survey data collected during field visit period were edited and tabulated as per the need of report mirror more over in order to make there report more precise, maps, figure and charts have been enclosed with this dissertation similarly chapter, subchapter have been divided.

CHAPTER IV

Analysis

4.1 Introduction of the study area

4.1.1 Physical setting of Bijuwar VDC

Pyuthan district is one of the remote hills district and lies in papti zone of the Mid - western Development Region. The headquarter of the districts Pyuthan is Khalanga. The Rapti is the main river of the district. The district extends between $82^{\circ} 36' E$ to $230 6' E$ longitude and $27^{\circ} 52'$ to $28 20 N$ latitude with 1309 sq.km area. Politically there are two election constituencies. There is 49 V.D.C.s. The total population of Pyuthan is 1,72,484 having 58,390 males and 1,14,094 females the population 1.91 percent growth rate is per annual. The sex ratio is 86.24. Bijuwar VDC is divided into nine wards, out of which the study covers ward number 8. Bijuwar VDC's socio-culture million comprises heterogeneous in nature because a number castes and ethnic groups backward people like Mager Kami Sarki Kumal etc. came into existence.

4.2 Climate

The average maximum and minimum temperatures of Pyuthan district is $241^{\circ} c$ and $148^{\circ} c$ respectively. The average annual rainfall is 1300mm.

4.2 Demographic Status

According to CBS population census 2001, the total population of this VDC is 6339 out of which 2926 males 3413 are females. The total households are 1356. out of which 2926 males 3413 are females . The total households are 1356. Table 1 present the ward and sex wise distribution of population of the study area.

Table 1
Demographic status of the study site

Ward no.	Households	Population		Total population
		Male	female	
1	138	294	346	640
2	118	247	312	559
3	120	244	302	546
4	217	477	551	1028
5	104	195	285	480
6	257	583	568	1151
7	182	437	146	583
8	118	240	303	543
9	102	529	280	809
Total	1356	2926	3413	6339

Source: CBS census 2001,

The table 1 shows that the total population of the study area is 6339 according to central Bureau of statistics 2001. In the study area population of female / male is greater than population of male / female. The total households are 2926 among them ward no.8 has 116 houses which is the biggest ward and ward no.9 has 102 houses which is the smallest ward according to household in the study area.

4.3 Cast distribution of Dalit community in Nepalese society

The cast and race is very famous in Nepalese society according to National Census 2058 there are various castes to among them the about 13.07 percent are Dalit means that community which is neglected by society. The Dalit caste is categorized on the following headings.

Table 2
Caste Distribution

S.N.	Caste	Population	Percent	Male	Female
1.	Kami	895954	3.94	432937	463017
2.	Damai	390305	1.75	188329	201976
3.	Sharki	318989	1.4	153681	165308
4.	Chamers	269661	1.19	138876	130783
5.	Mushar	172434	0.76	88041	84393
6.	Dushada	158525	0.7	52173	76352
7.	Sonar	145088	0.74	72331	72757
8.	Lohar	82637	0.36	42270	40367
9.	Tatme	76512	0.34	39606	36906
10.	Khapte	74972	0.33	38643	36329
11.	Dhobi	73413	0.32	38350	35063
12.	Shatar	42698	0.19	21515	21183
13.	Banthar	35839	0.06	18139	17700
14.	Chidimar	12296	0.05	6516	5780
15.	Dom	8931	0.04	4631	4300
16.	Gaine	5887	0.03	2857	3030
17.	Badi	4442	0.02	2152	2290
18.	Halkhor	3621	0.02	1848	1776
19.	Patharkatta	552	0.01	286	266
20.	Undefined Dalit	173401	0.76	85063	88338
Total		2946157	13.7	1458246	1487911

Source: of Rastrya Dalit Aayoga, 2058

Table 2 shows that total Dalit are 2946157 which male are 1458247 and female are 1487911 in Nepal in year 2058. This covers 13.07 percent of total population. Among them kami, Damai, Sarki and Bhanter are highly spread all over the country. The table depicts that Patharkatta are in negligible percent.

4.4 Caste Distribution of Dalit community in Bijuwar VDC in Pyuthan

There are different types of community i.e. Bramin, Chetrum, Baishya and shudra . Among them Shudra (Dalit) are in very poor condition, because they are known as untouchability in the society. Most of them are involve in seasonal migrant work. Therefore, they can only maintain poor subsistence level.

Table 4
Cast Distribution of Dalit community in Bijuwar site

S.N.	Caste	Male	Female	Total
1.	Damai /Dholi	83	93	176
2.	Kami	310	423	733
3.	Sarki	362	473	835
4.	Sonar	83	108	191
5.	Unidintified Dalit	3	4	7
6.	Total	841	1101	1942

Source: NDC, Dalit in Nepal, 2062

Table 4 shows that total Dalit are 1942 in Bijuwar VDC. Among them 841 were male and 1101 were female indicates the female dominance in the Dalit population. The sarki is found highest (835) and followed by Damai /Dholi (176) among the Dalit.

4.5 Age and sex status of the sample households

The population distribution of Dalit by age groups and sex is presented in table 5

Table 5
Percentage of age and sex structure of respondents

S.N.	Age group population	Population				Total population	Total Percentage
		Male	percent	Female	percent		
1.	Below 14	59	51.75	61	43.26	120	47.06
2.	14-59	46	4.35	76	53.91	122	74.84
3.	60 above	9	7.9	4	2.84	13	5.1
Total		114		141			

Source: *Field survey, 2009.*

The table shows that out of total sample population 14.06 percentage are below the 14 years and 47.84 are belong to age group of 14 to 59 years. In the same way 5.1 percent people are above 60 years. It indicates that in the study area lower percent people are economically active. It means 52.7 Percent Dalit are regarded as depended population. Here below 14 years age group is considered as child and above 60 years indicate the retired life.

4.6 Educational Status

Dalit community is very backward in the field of education. Most of Dalit are illiterate. They are unable to get education opportunity. Table 6 shows the educational status of sample population.

Table 6
Educational status of Dalit of the study area

Education Status	Male	Percent	Female	Percent	Total Population	Total Percent
Illiterate	11	9.64	80	56.74	91	35.68
Informal	7	6.14	13	9.22	20	7.84
Primary	64	56.14	30	21.28	94	36.86

Secondary	26	22.80	18	12.76	44	17.25
Higher Education	6	5.28	0	0	6	2.37
Total					255	

Source: Field Survey, 2009.

Dalit are the exclusive group in the society. So they are backward in the entire field. So, that the dalit are very backward in the field of education. Table 6 shows that 44.70 percent male and 55.29 percent female and in total 35.68 percent among 225 no. of population is illiterate. Where few 6.14 percent male and 9.22 percent is female has taken informal education. They are just literate likewise 9.64 percent male and 56.74 female in total 36.86 percent is primary educated. Among them a few number is primary school. Only 22.80 percent male and 12.76 percent of female in total 17.25 percent is passed the 9, 10 class and 5.28 percent male and 0 percent is female in total 9.37 percent could success to get higher education (I.A.).

4.7 Occupation Structure of Total Household

In Pyuthan district most of the dalit are engaged in agriculture and very few are in other field. In the process of research it is found that mostly dalit are involved others land.

Table. 7

Occupation Structure of Total Households

S.N.	Occupation	No. of HHs	Percent
1	Agriculture	11	27.5
2	Non – Agriculture	29	72.5
3	Total	40	100

Source: Field Survey, 2009.

In general, despite of occupation of dalit recognized by their caste, table 7 shows that non–agriculture is the main occupation in the study area. About 27.5

percent of the sample household depended on the agriculture sector. And rest 72.5 percent are engaged in non agricultural sector, i.e. labour work and foreign labour.

The main crops of this region are corn, paddy and wheat. It is planted in two times in a year at the khet, bari (Pakha land). The structure of land of this VDC is not favorable for agriculture. Small land is plain and other more land is slope. Irrigation facility is provided but not high slide land. Only in limited plain land rest lands are fully depends upon monsoon.

Since most of the land is unirrigated, the proportion of agricultural crops is poor. The whole production system depends on the monsoon. Favorable monsoon brings about good production, while the failure of monsoon creates miseries.

4.8 Landholding Size by Sample Household:-

Land is one of the main means of proportion which determine the wealth of rural people. Land determine the level of family status, if family has many land is known as higher class family and if family has less land is known as lower class of family.

The land description of the dalit in the study area has been presented in the below table.

Table 8
Distribution of Land among Sampled Households

S.N.	Size of landholding (in ropani)	Total HHS	Percent of HHS
1	Marginal up to 0.5	16	40
2	Small 0.5-5	15	37.5
3	Middle 5-10	7	17.5
4	Large above 10	2	5
Total		40	

Source: Field survey, 2009.

Table 8 shows that 16 household has up to 0.5 ropani ____ percent of the total land. Like wise 15 household has 0.5 – 5 ropani. Among the 40 households only 7 have 5 to 10 ropani or average 6 ropani. Likewise only, 2 households have above 10 ropani or 5 percent of the total land. It shows that most of the households have 0.5 to 5 ropani which is insufficient if the compare with the family size of dalit.

4.9 Source of Income:-

The mainly source of the study area are agriculture, livestock and wage labour. Thus, the present study concentrated on the different sources of income of dalit community as shows below table.

Table 9
Source of Income of Total Households

S.N.	Source of Income	Total income (per month)	Percent
1	Agriculture	0	0
2	Live Stock	4,000/-	2.64
3	Abroad	1,29,000/-	85.43
4	Wage	18,000/-	11.92
Total		1,51,000/-	

Source: Field Survey, 2009.

Table 9 shows that dalit are able to earn 0 percent income by agriculture sector and 2.64 percent of income from livestock. It is clear that most of income is from abroad that is 85.43 percent. Only 11.92 percent income is from the wages labour (from agriculture and non-agriculture wages). In this way more percent of population income sources is only from remittance.

4.10 Food Sufficiency:-

Food is very essential elements for human being. We can produce food through farming system. In the contest of Nepal balance of food is inverse. Like

that dalits of the study area have and food sufficiency is deficits, which shows that following table.

Table 10
Food Sufficiency

S.N.	Groups	No.	Percent
1	3 month	16	40
2	6 month	15	37.5
3	9 month	7	17.5
4	12 month	2	5
5	12 over	0	0

Source: field survey. 2009.

Table 10 shows that among the total house of dalit 40 household 40 percent can only provided less than 3 month of their food requirement from their own agricultural production out of 40, there are 15 household 37.5 percent ho can meet up to 6 months of their food requirement from their own agriculture production. There are 7 household 17.5 percent who can meet up to 9 month. Only 2 household 5 percent can surplus the agriculture production and they can sell some production.

Hence, it is clear that dalits can't survive only on their own agriculture production.

4.11 Livestock Rearing:-

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

In dalit community, they raise different types of domestic animals but in very few numbers. The number of domestic animals has been given in following table.

Table 11
Livestock keeping in Dalit Community in study Area.

S.N.	Livestock	Number
1	Cow	63
2	Buffalo	17
3	Goat	96
4	Sheep	-
5	Chicken	67

Source: Field Survey, 2009.

Table 11 shows that the number of livestock per household is limited. Different types of domestic animals raised only for domestic consumption not for commercial purposes. OX is raised for ploughing land.

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

Hence, it appears that the animals husbandry in some extent is directly influenced by the limited landholding and being the member of untouchable caste.

Expenditure:-

Table 12
Distribution of Respondent Expenditure

S.N.	Household Expenditure Rs. Per year	No. of Respondent Percent	
		Number	Percent
1	Less than 36,000/-	17	42.5
2	Less than 48,000/-	14	35
3	Less than 56,000/-	7	17.5
4	Greater than 56,000/-	2	5

Source : field survey, 2009.

We can study the distribution of respondent by expenditure in three group, low-expenditure (less than Rs. 36,000/- year), middle (less than Rs. 48,000/-), high expenditure (less than 56,000/-) and greater then (Rs. 56,000/-)

Out of total 17 respondents, spend less than Rs. 36,000 per year, 14 of them have yearly expenditure of Rs. less than 48,000/-, 7 of them have yearly expenditure of less than 56,000/- while only 2 of them have yearly expenditure of greater than 56,000/-.

Hence, we see that most of the dalit have low expenditure as they have low income.

4.12 Distribution of total Dalit Population according to family type:-

Among the total 40 people of dalit households in the study area basically two types of family nuclear and joint. Systems here have been found from observation. The family types of dalits are shown in table 13 below.

Table 13

Distribution of Dalit Population According to the Family System.

S.N.	Type	No. of HHs	Percent
1	Joint – Family	13	32.5
2	Nuclear	27	67.5

Source: Field Survey, 2009.

The above table indicates that out of the 40 family 13 (32.5 Percent) and joint are 27 (67.5 percent) are nuclear. It indicates that the joint family system is under going change gradually. The dalit community in the study area prefers to live in nuclear family.

4.13 Access to Drinking Water:-

Drinking water facility is most essential service for good health which has directly bearing on the livelihood of households. Households with access to safe drinking water are less likely to suffer. From water born diseases such as diarrhea, worm and dysentery.

Different source of drinking water used in the study area are depicted in figure no.14

Table 14

Drinking water source of Dalit community.

Types of tap	Total households
Private tap	0
Public tap	100

Source: Field Survey, 2009.

The primary source of drinking water for the largest propotion of households is public tap 100% of household use public tap as their source of

drinking water, About 100% of households use public tap as their source of drinking water.

4.14 Access to toilet:-

Management of toilet is also important consideration from the view point of public health, sanitation and environmental pollution.

Table 15
Access to Toilet

Types of Toilet	Total Households
Toilet facilities	80
Open space	20

Source: field survey, 2009.

Above the figure indicates that out of the total 80% family use toilet and 20% family use open space.

4.15 Social Attitude and Awareness:-

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

Out of 40 respondents 27 (67.5) percent reported that they don't believe in the caste system whereas only 13 respondents (32.5 percent) reported that they have faith over it. However, the majority of the respondent reported they are not discriminated in the public areas such as market tea shop, temple and public taps but none of the respondents reported their children are discriminated in the school which is the positive sign of transformation.

The attitude of the non-dalits has been also changed that they don't believe in caste system and touchability.

They are aware in caste of social evils so far as 55 percent (22) of respondents took dowry system as evil bad and had to be discontinued. But only about 45 percent (18) respondents reported that they accept dowry system.

Table 16

	Yes	Percentage	No	Percentage
Faith in castism	23	32.5	27	67.5
Dowary system	18	45	22	55

Source: Field Survey 2009

The people of Dalit Community have been changing their attitude to get successful socio-economic status in life. 30 respondents (75 percent) believe that personal efforts, education and skills make their socio-economic condition successful and better 5 respondents (12.5 percent) reported that they do more faith in family abilities for the best status but still 5 respondents (12.5 percent) believe in good luck or fate to better social and economic condition.

4.16 Housing Condition

Having one's own house is the basic consideration. All must of the surveyed households own their house. How ever the type, building material, roof and number of rooms differ. The most common type of houses is stone / mud / walled with stone / slate roof.

Table No. 17

Type of roofs of respondents households

Type of roof	Total HHs	Percent
Tin	16	40
Tatch	11	27.5
Stone / Slate	3	7.5
Tile	5	12.5
Can Created	5	12.5

Source: field survey, 2009

Table no. 17 shows that, the most common roofs of the house are tin. 40 percent (16 HHs) to the house holds constitute tatened roof and 27.5 percent 11 HHs. 7.5 percent (3HHs) of the house holds constituted the stele / Slate. 12.5 and 12.5 (515 HHs) of the house holds constituted the tile and concreted.

Chapter V

Summary, Conclusion and Recommendation

Summary:-

In Nepal, dalit have been victimized of caste-based discrimination for long period of time. They have been facing problem of untouchability and are humiliated. Their minimum human rights are violated in every time of life. Representative in decision making level or process is very low from dalit community. There is no equality in distribution of any opportunity.

The overall objective of the study was to find out the social, economic status of dalit in Bijuwar VDC of the Pyuthan district, one remote hide district of the mid-western part of Nepal. It has also shown the general information like literacy, occupation and aye. From this study it is found that most of the dalit are in very poor condition. The income generating opportunity is insufficient at the study area. Most of dalits are involved in seasonal migrate job in India. Beside their education, health, social status are also very weak. If we compare with average range we get their economic condition for less than average people.

Majority of dalit people are below the subsistence level. 90 percent dalit people are depended on the agricultural sector. Most of dalit have very few lands. De to lack of government support, encouragement and employment, they have not been able to cope up with the time in the field of development. Thus in the study area, there is the existence of problem of employment, literacy, nutrition, youth mobilization and so on.

The research shows that, the dalit have little land an account on inequality and size of distribution of land, agricultural is main occupation so they are very poor. Poor people are mostly illiterate and unemployed. Due to the lack of sufficient land for farming and skilled labor they cannot earn above the subsistence level.

- In the study area, total population is 543.
- In study area, economically active population of age (14 – 59) are 47.84 percent.
- The population of sixty years and above is only 5.1 percent of the total surveyed population.
- Among the surveyed population males are greater than female.
- More than 27.5 percent of total population is involved in the agricultural activity either in their own land or working in other's land.
- About 52.16 percent of the working age group population is not working or totally unemployed
- In the study area, 16 households have marginal lands up to 0.5 ropani and only 8 households have ropani land.
- In source of income, 27.5 percent income get by agriculture and 72.5 percent income get by non – agricultural.
- 35.68 Percent of dalits is illiterate and only 19.62 dalit have S.L.C and above educational attainment.
- Most of the dalits have left their traditional occupation and they are involved in different income generating activities as well as foreign employment.
- Most of the dalits get married at their early age. Traditional marriage is preferred in their community. However, youngster prefers to have modern style marriage, very few of them get married at proper age lack of knowledge and awareness are the reasons.

Conclusion-

It can be concluded from the above figures that dalits are discriminated socially, economically and politically. They remain out side of mainstream of national development. They are deprived of their fundamental and basic rights. There is a close relationship between the educational attainment and upliftment of the status of dalit.

- The overall socio-economic condition of dalit communities of study area is not better off in their socio-economic condition due to the changes and upliftment in the educational status.

- The discrimination in the name of caste-ism is gradually diminishing from the public area but it is get rigid in caste of private affairs.
- The mobility of the people to city centers for study employment, foreign employment and wage labour has helped them to enlighten their thinking and uplift their economic standard which is also the consequence of modernization process.
- Condition of food sufficiency is vulnerable because only about 5 percent of the dalit people have food sufficiency for 12 month.
- Non of them is in government services. They lack sufficient land for cultivation. Enc, they depend on foreign employment.

Recommendations:-

Among several dalit people, dalit is one the largest community of Nepal. This community can be found from Terai belt to Himalaya and from east to west. It is bitter reality that day by day they are becoming poorer and poorer. Analyzing the various factors related to socio-economic status as well as general information. The following recommended are given in this chapter, which might help to reduce the existing poverty to some extent and lead the way towards improvement.

‘Agriculture’ is the backbone of our country and dalit are extremely depended on this sector. Though in my study are, livestock, poults, vegetable farming are negligible they in order to increase income. Government policies upon this sector are highly essential. Dalit are spread all over the country and ‘land’ is the major source of their income. But the production seems to be quite insufficient sue to undeveloped seeds, low quality fertilizers, inconvenient of irrigation and primitive method of farming. Moreover, the borrowing of loan, especially for farming, is unpractical, because these people do not deal with bank or with use these people do not deal with bank or with any governmental financial sectors, rather person to person. So they are rapidly sinking towards unorganized sector of credit. Thus, the government must provide sufficient loan, developed seeds, technical education of farming high equality fertilizer and construction of canals and so on.

Majority of dalit population are still uneducated and illiterate. Education opens our inner eyes towards awareness and conscience. So, to uplift this community from the level of poverty, they inhabit thickly. To inspire the dalit people government should run schools and colleges at free of cost. These people are reluctant to go school and college due to lack of sound economic condition and awareness. That’s why; it would be better is INGOs and NGOs would have launched some striking educational programs particularly for dalit community.

Effective implementation of scholarship programs for poor dalit children

Finding out as to why dalit children drop out school and adopting the measures to check it.

Providing vocational trainings to dalit young peoples.

Provide financial assistance to dalits through GOs / NGOs for poverty alleviation programs.

In any country, the most dangerous diseases to stop prosperity and to welcome poverty are unemployment. In the context of Nepal, though other community is also suffered by the problem of unemployment but suffering community is dalit. Due to lack of proper education, and technical skill, this community is almost unemployed. Thus, government should launch some special programs like free education and technological knowledge to them. Moreover, I would like advice the government for reservation which means some parts job in percentage, i.e. 20 percent job out of 100 percent securing for dalit and other schedule castes. Because in present situation, so called educated dalit to find quite impossible to stand with other high caste in regards of holding any job. But later when these people will reach in well qualified and educated position, this reservation can be do decrease in the same ratio and can be phase out.

In reference to health, as others, dalit are also suffering from illness, so they spend most of their income in treatment. Due to lack of educational awareness as superstition mind, they do not go to hospital or consult doctor rather they consult with “Dhami” “Jhakri” i.e. witch doctor. Instead of getting cured the health becomes worse and worse as the result patient dies. That’s why unnecessary expenditure for unreliable treatment leads dalit towards the poverty. So GOs / NGOs should help to provide modern health services at community level.

Arrangement of right based programs at local level.

Awareness programs in the entire family that will reduce the household level discrimination.

Economic development is the means for solving the problems of dalit community. Economic opportunity should be increased.

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