

CHAPTER - ONE

INTRODUCTION

1.1 Background of the Study

Nepalese social structure is based on the varna system where different caste group and individual interact and interdependent upon each-other. For the continuity and the existence of the society, all castes perform their work in a co-operative manner. This system divided Nepalese society in many layers earning some merits but in the other hand even larger amounts of demerits.

Most of the Dalits have been suffering from the lack of confidence & poverty, which may be directly related to caste-based system of untouchability. Some Dalits intellectuals, however, suggest that these are the direct effect of caste based untouchability, lack of awareness, lack of education, low health condition, problems in caste marriage & family disintegration, violence against women & migration (Action Aid Nepal, 2003:51).

“Cruelty against Dalits is not seen by court properly. Usually, Dalit women are rapped & treated very cruelly by other caste. When they come to complain about it at police station, police do not act to them as human. Two years ago a boy of Dalit has taken water from the well of upper caste, they have broken his eyes” (Fernando).

Dalit people have no right, voices against their denied access to hand, forced to work in degrading condition, & routinely abuse at the hands of the police & of higher-caste groups that enjoys state protection.

Dalit women face the triple burden of caste; class & gender Dalit girls have been forced to become prostitution for upper-caste patrons & village priests (HRW1999: 3-5).

Nepalese people who are passing through Poverty, lacking & incompleteness, caste untouchable is still exist. Among them, forty lakh Dalits are living in

inhuman culture. From anywhere, Dalits freedom & independent has not afforded properly (Nepali, 2060:56).

A part from being socially segregated the terai Dalits have even remained socially, economically & politically deprived and virtually dented of height of education. Most of them are handless, homeless & having struggle in even step of day to fulfill empty belly and naked body. Economic status of them is also ranked as; extreme poverty from national to Local Level is almost nil (Jha, 1998:3).

It is difficult to make exact number & percent of Dalits of terai due to the family nature & censer report. Yet it is roughly guessed that their population in the country is about 295,594, 390, 505, and 318,989 *Kami, Damai and Sarki* respectively (CBS, 2003:78).

1.2 Statement of the Problem

Some of the works has to be made for the social transformation and social integration which makes the society developed. Now a day various works and support is launching for all above mentioned Dalit and other marginalized community. Main problem is that the exclusion and other challenges are being faced by these communities especially by Dalit community. Dalits are highly marginalized and they have hard challenges to solve their easy livelihood in the society.

Basically, Dalits have occupied into the industrial sector & household work i.e. shoemaking, agriculture & traditional & modern sector, carpet, weaving sewing etc. Beside that they are also involved in the field of road making, agricultural field, masonry & other sector. Some of them are also employed in Indian factories .The wage condition of these people is higher than Nepal, due to that they have maintained their economic, food habit, clothing & housing pattern (Jha, 1998: 5).

Dalits are the ornaments of the society who are deprived from well Law, education, wealth etc. with human development on the one hand .on the other hand, Dalits, who have acquired the great portion of the society, are deprived from

main stream of development .Now, Nepal is known as the poor & backward in the global context (Sankar, 2061: 23).

In 1997, Human Right committee has mentioned that untouchable caste categorized people have been suffering from grave social discrimination (Thapa, 2003: 13).

So the condition of the Dalits is very poor & unsustainable which is leading to them into the path of doom rather than welfare. They have been suffering from different inhuman activities among them, *Kami; Damai & Sarki* are in top position in the mid- western part of Nepal. They are being compelled to do work in poor & deteriorating condition, which is not supportive for health, economy and other situation to them as well as their family. Although many *Kami, Damai & Sarki* are the real ornament of the society & foundation of development, they are not considered properly. They have capacity & knowledge about-facing social problems. But they have been living in to the society as nothing. Whenever they get chance to do something, they can modify the total scenario of the society. That is the goal of rural development

1.3 Objectives of the Study

The main objective of the study is to present over-all socio-economic condition of the Dalits in Rajhena VDC. Specific objectives of the study are as follow:

- i) To identify the income sources for livelihood of *Damai, Kamai and Sarki*
- ii) To examine the factors of the social discrimination against the Dalits
- iii) To identify the status of the Dalits communities in education and health sectors
- iv) To suggest programmatic policy measures for the upliftment of the Dalit communities

1.4 Importance of the Study

Never before was any such study conducted on Dalit and conducted were also seldom got succession their objectives. Most of the planning and development works failed due to the lack of knowledge about them and wrong analysis about their culture and tradition.

Kami, Damai and Sarki, especially are into the poor aspect in one hand, on the other hand, they are the foundation of any development of the society a sources of human capital. They are kept by the society as curse rather than keeping in boon that can play crucial role in the pace on development country. But they have no food, shelter and clothes, to eat, to live and to cover their necked bodies, respectively. Very few of them, and only seldom, are being success in their traditional occupation.

This study is first of its kinds of give an analytical detail on the socio economic condition of these communities .It will focus on to find out rooted causes of lagging behind on all aspect. This study will move around the people of *Kami, Damai and Sarkis* who have been giving up their traditional occupation and being compelled to change their tradition, customs and ritual activities of Rajhena VDC. This study may facilitate to focus on the present socio–economic, occupational composition and their tradition occupation. This research may not only part activities with present condition it will also native way where all part will be in prosperous way rather comments and problematic situation .so the main problem of the prism study to seek answers of the above mentioned question with attachment of main stream of development activities.

This Rajhena VDC located at mid-western development region of Banke district, where most of the facilities are lacking. Those facilities, which are available in this area, are enjoyed by accessed people. Among the 46 VDCs, Rajhena VDC is one of them, where most of the parts of this VDC are not having even, food, shelter, and clothes to survive. *Kami, Dami and Sarki* are in the position of very wretched condition who, especially denied from all sorts of facilities, is the

scenario of whole Dalits of Nepal. Most of them do not have sustainable economic source or longevity. Neither, they have sustainable economic source, nor longevity of their tradition occupation with modernized products.

1.5 Limitation of the Study

This study especially covers the current trend of social discrimination and its impact to over all area of development. The subject of the research was focused on these particular matter resources, income-generating activities to examine the available and with their longevity among these people .To meet the above objectives, *Kami, Damai and Sarki* are the focused respondent. Those study analysis only the present trend of social behavior with these people by others.

1.6 Organization of the study :

Rajhena VDC of Banke District is taken as the study area were Kami, Damai and Sarki are the respondents and targeted people of the study. During the study the applied methods are filed survey, observation, key informants interviews etc. There were taken some primary and secondary sources. Chapter first deals introduction of the dalit and specialization of Kami Damai and Sarki. The problems, objectives of the study, importance and limitations are included. Chapter second deals literature review of the study. Within this chapter development of the caste system, contextual review, issues and social challenges of the Dalits are pointed. Chapter 3rd deals methodology of research, those methods help to reach near the goal. Chapter 4th deals some salient features of Dalits of Rajhena VDC Banke. Chapter 5th deals the situational analysis of Dalits of Nepal. Chater 6th deals the social discriminations. Chapter 7th deals the education, health, and hygiene condition of the Dlits and participation of the Dalits in social activities. Chapter eight deals conclusion and recommendations of the study.

CHAPTER- TWO

LITERATURE REVIEW

All the research works have their own chapters with them. This research is also divided into two ways; conceptual review and contextual review. In the conceptual review, all the written documents of Dalits which are related to the study work have taken. In the contextual review, those articles which are related to the objectives have adopted.

2.1 Conceptual Review

2.1.1 Development of Caste System

To avoid this danger from the society, once entered in temple and having common feast with the people of upper caste does not end the caste discrimination against of Dalits. The discussion was concluded that to avoid this danger from the society, school and public and they should be awarded those who do against on caste discrimination and untouchability. To form this situation, superstitious social cultural believe should be changed from root.

Sharma (1980) access some empirical studies about caste culture in India concludes that the castism is a culture as well as structural system. As a culture-universalistic system, he argues, caste is a matter of ideology and a value of system particularly that of hierarchy while as a cultural particularize of pollution and purity. On the other hand a caste as a structural universalistic system, is a general phenomenon of a closed form of social stratification while as a structural particularistic system, it is institutionalized system of integration among the hierarchal of ranked groups for function use such as marriage, occupation, enforcement of cultural values, norms and other interactive modes of behavior.

Timothy and Upretay (1999: 64) the organized caste system, explained rights and duties of each caste and laid down rules of celebrating festivals, rituals, etc. Those people who did the work of teaching and pray they were called Brahmin. Those people who did the work of national protection and administration work of nation

were denoted as the *Chhetri*. Those people who reared animals and do the activity of the farming were categorized as the *Baisya*. Those people who all the people and remained untouchable to anyone of upper caste kept into the category of *Sudras*.

2.1.2 Believe on Caste

Chhantal (2061:4) northern part of the Doti, milk is not being sold due to the tension of Dalit taking. They have believed that sickness of cows will be there because of Dalits taking. Tea shopkeeper are also selling their tea without any milk due to the not availability milk. If any take tea, they have to wash their pot by themselves. If they do not do so, next time they will not get chance to take tea from this shop.

Gorkhapatra (2061:5) in the eastern part of Nepal, the chief of the guest victimized caste discrimination. In an inauguration programme of higher secondary school Sanischare of Jhapa, chief of the guest considered as the lower caste. So called upper caste people had not taken “Prasad” due to taken by Bal Bahadur Pariyar. During the programme period all were happy and spell the sacred word with Bal Bahadur. Whenever he had left the programmer in a hurry up, they had left to take the “Prasad” from there.

2.1.3 Caste and Class Discrimination

Action Aid Nepal (2004:78-79) the caste system is still prevalent, though nearly half a century has passed since it was abolished. The lower castes are prohibited from entering temples during festivals and religious ceremonies, but are asked to contribute labour during the construction of temples and money for animal sacrifices. They are asked to remain at a distance from the upper caste people. In Myagdi, the lower castes have settled away from the settlements of the upper castes. They have derived less benefit from the development activities carried out at the local level. Lower caste women have to wait their turn while the women from upper caste collect water.

Rich people dominate over the poor. They claim the poor are always backward because they do not interact with the outside world and are not interested in development activities. The lower castes within themselves also follow discriminatory practices. *Kamai and Damai* do not eat food prepared by each other. They each rent out their land to the poor and lower caste and the tenants have to contribute volunteer labour for 6 days in a year. Many poor people work as share cropper on the land of the rich upper caste landlords. They are responsible for all agricultural inputs but have to provide half their agricultural products to the landlords.

2.2 Contextual Review

2.2.1 Cruelty to the Caste System

Kathmandu Post (2005:2) dalit kids have faced to miss schools due to low caste in the western part of Nepal. Dhamhari Sarki, 10, of Latmandu VDC-3 is being sad because of school miss. She could not get education from the school due to the extreme poverty. She became to compel to carry other's load in low wage. They are being worried about concerned sector who are not taking any action to support to them.

2.2.2 Social Movements of Dalits

Chhame (2061:21) in a programme of Tourism and Industrial festival, Dalit people have conducted common feast for end of caste discrimination and untouchability awareness programme to all. During this time they have distributed porridge and vegetable about 600 people. While receiving this, all the people all caste were involved to take it. So called upper caste Brahman and Priest were also participated in this program. All of them have focused to avoid this miss conduct of social conduct. Caste discrimination and untouchability are the taboo of the development of the society.

Kantipur (2061:3) a common feast of Khandbari made a declaration that Sankhuwasabha is free from untouchables. They have conveyed the message that

all the people of this world are equal from all side. There should not be any discrimination on the basis of caste. That declaration was accepted by all the people of that district.

Tilak(1994:15) schooling has a positive effect on Asian nations, including Nepal. Other empirical as well as evaluating studies also claim that schooling positive effect on development at the community level in Nepal. Schooling contributes economic growth, reduce poverty, and strengthen in the Asian regions including Nepal. It has the effect to develop self-esteem, persuaded people to participate in development, raised social status and helped to improve the individual economy, whether higher or Dalits in Nepal

Kantipur (2061:4) the land which was used by Mushar community from the very beginning is not in the access to them. This land was claimed by the other, gloomy was covered around them. Rajbiraj Revenue office of land has decided this land to give to the Mushar.

Though, Narendra Singh of Sunsari Kusaha-5 claimed the owner of this land and tried to cheat to them, he failed in his mission. When they appealed to the Revenue Office of Land of Rajbiraj, it has decided to give this land to the Mushar family. After that the 16 families became happy.

2.2.3 Position of Dalits in Present Society

Regmi (2061:69) on the case study on Rampur VDC mentioned that this community is basically a backward community. The participation of this community is not active. The irrigation facility is also not available to them. Only few portion of low land is irrigated. The so called upper caste people always do not participate to them on utilization as well as management. According to them, they are not member of any irrigation user committee. Any activities and helps are not done for irrigation in their lands from any organizations. Brahmins and Chhetri are able to take advantage of irrigation. In the case of forest, most of them are not members of user committee. They are not participated in any activities related to forest. They are taking all the resources illegally. Some of the

respondents are able to participate in all doings concerning and management. In the case of benefit sharing on development work, the advantage of the development is always prone to high class people. It can be concluded that the participation of farmers on resource utilization and management is not equal.

Koirala (1996:63) an untouchable has no rights, only the duty to submit any order and any kind of treatment by the so called upper Hindu castes. He is mercilessly exploited, socially degraded and humiliated, forced to live in squalor and unhealthy surrounding, often deprived of the essential human necessities. He is taught to accept his lot without any murmur, as the fault of his faith, the result of this misdeed in former life which can be noted only by a patient and uncomplaining acceptance of his present state.

Hindu should not associate with them, marry nor even have sex relationship with them. They are debased from Hindu temples and places of worship, from celebration of feasts, offerings and sacrifices. They should be kept in ignorance of the religious values of Hinduism of the tenants and truth of the sacred scriptures.

Annapurna Post (2061:5) about 10 lakh Dalits are in Nepal, who are treated rudely by all the people in different ways though the Civil code abolished this discrimination legally. Each and every phase, non Dalits are prioritized than Dalits. Due to this discrimination, Dalits themselves fell in humiliation. Although there are many organization and sweet policies to uplift Dalits, All the plans and policies are centralized around elites or central level.

Action Aid Nepal (2003:99-100) Hiramati's husband belonged to the *Kami* caste group, which is considered untouchable by the 'higher' caste people. He was a blacksmith by profession. His income was not sufficient for the large family. He fell ill and died from Tuberculosis. "I had no money to spend for his treatment", explains Hiramati. There is a sub health post in the community but it lacks sufficient medicines, most people prefer to go to a hospital in the nearby town of Baglung. Once Hiramati went to the sub-health post because of pain in the leg, "The health worker did not touch my leg but asked me to show my low from a

distance because I am from an untouchable's caste. She then gave medicine and I went away.”

Shrestha (2002:85) economically large number of Dalit have been, considerably exploited, suppressed rather discriminated, since the age of ancient structure of Hindu society itself, managed hierarchy system under which untouchable occupied lower ladder level income .So, traditionally they have to perform very specific type of menial occupation, such as metal work, sewing, cleaning of toilet, etc. (Which have very lower income) with in society. Managed the specific type of occupation by cast division, is the one of the best hindrance of discrimination of the society One of the basic particular characteristic on the behalf of adopt of traditional menial job comparison with other castes' occupation (Good income jobs) considerably mention to negative way of economic discrimination. In researcher's field visit, motivation leads towards the case of economic discrimination, exploitation, is deep- rooted from religious practices. Development of the religious belief and compulsory following of the menial jobs, they get low status and advantages in comparison with other high castes. As getting low status, various determinant factors confine then to utilize of limited resources opportunities. Even if some opportunities 'Dalits' have had some kind of resources. But in reality, they could not compete against the high caste people because they are surviving under poverty and lack of education. All of the available means of resources are controlled by high caste people, they reluctantly have ended to exploit over untouchable by using various means of resources.

2.2.4 Issues and Social Challenges of Dalits

Devkota (2002:72-72) the National Code of 1885 promulgated by Jung Bahadur Rana, founder of autocratic rule, reconstructed Nepalese social structure into four-fold caste hierarchy and placed the indigenous, nationalities second in the hierarchy as liquor drinking castes. Though they never belonged to Hindu Varna mode and caste hierarchy, and the Dalits are at the bottom of the caste hierarchy. As the code was the first ever law applicable all over the country, the practice of untouchability was universalized and Hinduized indigenous nationalities were

forced to practice untouchability in every-day-life, otherwise they were punished accordingly. The New National Code of 1963 abolished untouchability legally but its practice has continued and beaten even a decade after the reestablishment of multi-party parliament system from the political system or democracy in Nepal.

Dalit report (2060:31-32) a conference of Dalits was held on 2060 Magh 2-7 at Mumbai, was concluded that discrimination against should be killed forever from the society. They have kept the slogan that 'dismisses miss untouchability and access to all to everywhere". In a great rally, they have carried the play cards and banner with them where different slogans are written. They have determined that discrimination and exploitation will be kicked out from the world.

Ranapailee (2060:13) most of the project and budget spell about Dalits but they do not function properly. Neither they have made strong rules against Dalits discrimination, nor have they implemented the available rules. Dalits related discrimination and exploitation still exists into the society. Dalits have been facing great problems into the society. Among the total budget, not even a single problem is addressed properly. The entire budget is being failed to empower Dalits in total.

Himalyan Times (2061:4) Dalits have been facing great problem from red-tapism because of low caste. They are always facing very difficult situation with in the legal works. Different behavior and activities, they do not get the opportunity to do the further works.

Action Aid Nepal (2004:89) Chandramani Sarki started going to school at the age of eight. When he was in the second grade, his grandfather died. His grandfather was response le for grazing cattle in the forest. This responsibility was now handed down to Chandra, so he dropped out of school. This is common in remote communities that live in Jumla districts in the mid-western of mountains of Nepal. Most people do not want to send their children to school, because they need them to work; collecting firewood and fodder or herding animal. Many can not afford to buy the books and uniforms for school. Some children are sent to primary school,

but are withdrawn after they reach at the age of 10 to help with household chores. Only rich families can send their children to school outside the community.

2.2.5 Efforts Made by Others to Empower Dalits

Kantipur (2061:1) Kailali district court has punished to them who halted to enter the temple of Dhangadi. 11 people of Lalpur including priest of the temple had stopped to join temple. When Dalits have complained to district court being inhuman behavior to them, the court had decided to pay 100 rupees for doing so to every one to the culprit.

Barailee (2061) media has placed one of the best role to empower in this nation where it is remained the 4th organ of the nation. It can provide the adequate knowledge about the marginal and disadvantaged people. In the publication of articles about Dalits, Gorkhapatra has placed the greatest among the newspapers. So this survey has taken during the period of Ashad 16 to Shrawan 15 where Gorkhapatra has kept the first place in this position. That can be shown by the table of below:

Annapurna Post (2061:5) for the taking of daily use water, it used to take long time to the Dalits. Even a pot of water, they had to walk about a kilo meter. Now they are being in happy and joy with the work of water management. They will get that water in front of them.

The programme of tube well management has created everywhere joy and happy to them. This programme will be conducted on basis of co-work. 98 percent will be helped by Nepal Rural Reconstruction Council and 2 per cent will be collected by Dalits. This programme will help more than thousand people all Dalits said in a voice.

Gorkhapatra. (2061:1) a meeting was held on Chaitra 29 at Kathmandu where to avoid untouchability and caste dissimilarity, media plays important role and journalist should be serious for these activities. On the meeting, they have pointed out such work is misfortune to all at 21st century.

There were journalist and Dalit leaders who were discussed on the topic of “Caste Dissimilarity as Misfortune” ways to get ride from this problem from the society. About 40 lakh Dalit people of Nepal have been facing different problems at different sector of the society. This one is also national problem as well. Due to this fact, media can play very important role to get ride from this problem. They can also make people aware on these problems. Most of the journalist and Dalit leaders have given emphasis on co-work to empower the Dalits and their organizations.

At the end of this program, they have made a committee on the chairmanship of Gokul Pokhrel. They have given a name of organization “Media Movement against Caste Untouchability” and decided to make social movement against untouchability through media.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Study Area

The area selected for this study is Rajhena VDC of Banke district which lies to the south west part of the country. This place is well known for the people of *Kami*, *Damai* and *Sarki*. Though, *Kami*, *Damai* and *Sarki* are important to conduct of well functioning of a society but they are not considered as so. So, these people and the area are being selected for study.

3.2 Research Design

The study adopted both, descriptive as well as analytical approach. the descriptive design concerned with describing characteristics and effects of social discrimination attitude, behavior, facilities and present trend of following culture and tradition as well as social status of Dalits. The analytical research is concern with data, which were gathered and analyzed very systematically. This research were also exploratory for the identification of problems and for making recommendations for harmonic and sustainable society with the viewpoint of social equity and equality.

3.3 Nature and Sources of Data

3.3.1 Primary Data Collection

This research is field based on the social science research. The primary data like social, economic, agricultural and sustainable resources were gathered through field visit. To collect these data, the interview methods were applied through questionnaires administrated by the researcher himself .The primary data were collected by using following the techniques and tools.

3.3.1.1 Household Survey

Socio-economic data as sex, languages, religion, occupation, impact of modern technologies, education, land acquisition, status as social member and feeling towards other caste. Especially, the heads of the household were taken as key respondents in this research. Structured questionnaire were used for collection all information required to meet the above objectives.

Beside that unstructured questionnaire also were asked by the researcher himself required to get fact information during the period of field work. Reputed persons from neighboring communities were also solicited to get information about *Kami*, *Damai* and *Sarki*

3.3.1.2 Key Informant Interview

Key informants are those, who know a great deal about the community under study for the overall information, which is not possible through household survey for planning process of any construction, decision making, benefit sharing etc.

For this number of the respondent were 5 who were reputed and honorable asocial figure above 50 years aged. This interview focuses on check lists. This method helped to identify the policies, program projects that are the key agent for the sustainable livelihood and social status of *Kami*, *Damai* and *Sarki*.

3.3.1.3 Group Discussion

For the effective information and good knowledge about the *Dallits* and their social challenges focus group discussion were taken with *Kamis*, *Damais* and *Sarkis*. For this only Dalits above 16 year aged including both male and female whas been taken. This group discussion was focused on present social challenges and their solutions with Dalits.

3.3.1.4 Observation

To know the social pattern and use of resources (natural and artificial), the observation tool were applied on different time and matter, particularly to know the social exclusion problems and its challenges of *Kamai, Damai and Sarki*.

A part form these methods another important tool will be taken checklist; it is used to understand the entire mechanism of the social problems.

3.3.2 Secondary Data

The secondary data were gathered as available in written documents e.g. village profile, poll list, land survey, DDC survey and other documents published by INGOs/GOs/NGOs. These were used as the foundation of this study.

3.4 Universe and Sample Size

As the selection of the study area and research design, the sample size has been, determined, because all the Dalits could not be included due to the technical problem. This selected area consists of around 300 Dalits household who are totally remaining into agriculture occupation. The sample was taken in the area of 2,3 and 8 ward number where 78, 109 and 104, households of Dalits are existed households respectively (VDC profile 2003).This is the universe of the study area, and for effective information, it was determined by selecting 10 household from ward number 2, 15 household from ward number 3 and 12 household from ward no. 8. The survey was conducted only with the Dalits to know the social challenges at present status of *Damai, Kami and Sarki*. (The head of the household were selected for interview). The male and female were selected as its sample. Educated and uneducated were interviewed to know the current status of *Damai, Kami and Sarki*. The simple random sampling method was taken for data collection.

3.5 Data Collection

For the effective and reliable data the structured questionnaire, check list, observation, focus group discussion, key informants interview were taken. And secondary data, which are related with this topic, will be used. Beside that different kinds of instruments were used for the effective data collection as necessary.

3.6 Method of Data Analysis

As discussed above the data were collected from various sources, using various data collection technique and tools data related to socio-characteristics, sustainable livelihood, impact of modern facilities, (education, health, etc) were quantified through tabulation, percentage distribution, mean and other statistical tools where as necessary. Qualitative data are discussed analytically on the basis of finding. The usual of sustainable livelihood and asocial status of *Kami.Damai*, and *Sarki* were highly discussed. On the basis of qualitative data, the presentations of these issues are analyzed very systematically on the basis of qualitative research design. Secondary data were contacted for the reporting values of this study. Both qualitative and qualitative aspects are analyzed concerning the issue of sustainable livelihood and social status of *Damai*, *Kami* and *Sarki* and their social equity and equality.

CHAPTER - FOUR

SOME SALIENT FEATURES OF DALITS OF RAJHENA VDC

The silent feature of the people of anywhere is its own uniqueness and carried own types of value. This Rajhena VDC is also not remaining untouched from this observation. This chapter is taken as the study of the some silent feature of the Dalit community and their way of life birth to death. All the description is presented in the topic wise below.

4.1 Customs and Tradition of Dalits

There are belief and attitude in every society which come traditionally. These beliefs and attitude are deeply rooted in the society everywhere. Dalits also follow their own type of customs and tradition that have being followed from an ancient time. People of this group start heir new work only after worshipping their god without any hindrances. In this way they believe in fact that if something happens to them they believe and think their fate is responsible for it. If some one fell in sick, they call the witch doctors (Dhami/Jhankri) first. They believe too much on witch doctor. They carry the patient to the doctor only when they are helpless of when they are tired of witch doctor. They also believe much on wicked soul. They offer pigeon, duck, hen, goat, buffalo, to god of goddess as advised by the witch doctor to get ride of the wicked souls of evil things. People believe that they will go to heaven if they do good works and to hell if they do bad or evil work. They are superstitious people. Their priests are from their own caste to perform different rituals and religious work.

4.2 Clothing and Ornaments

Weather is the main responsible cause to take clothes to the people of any place of the world. People in the Himalayan region wear warm clothes and people of the mountain region wear moderate clothes. The people of the terai region wear light and cotton clothes according to their climatic condition. As the study group of Dalit, reside in the terai area where they were light cotton clothes. Most of the

Dalits are poor and they could not spend as much as other do. As their capacity, they spend their money on the different topics. Male generally wear Dhoti Kurta, shirt pant, vest etc. female wear Sari-Blause and sawal and kurta. They generally do not wear foot wear. Females use mode ring, bangles in the wrist, sindoor in the forehead. This condition is created due to the poverty. They do not have the capacity of wearing gold as ornament.

4.3 Festivals of the Dalits

Different castes of Nepal have different customs and tradition and celebrate festivals in their own style because of miserable condition of their economic condition. Most of the Dalits of that community follow the Hindu religion. They follow all the festivals what come in the Hindu religion. The Dalits who are in that community, they are unable to celebrate their festivals freely and excessive manner rather they celebrate their festivals in a limited way according their capacity. They eat their food items as they have collected to celebrate festivals and become happy when they meet with other relatives. The worship or puja and arranged and celebrated by Dalits of this VDC are given below;

4.3.1 Dashain Festival

Dashin is one of the main festival them. They celebrate this festival according to their capacity and based on social boundaries. This festival is celebrated by them with happy and joy with their family and their relatives. In Dashsin, they celebrate by worshipping goddess Kali by killing pigeon, duck, or goat. They also offer if they are unable to offer pigeon, duck or goat etc. This festival is celebrated as the festival of good relation and meeting with relatives. They visit to the elder person and take Tika from these elders and take bless from them. They wear new clothes and take delicious food according to their capacity. Those members who are far from the family, they also come home at that moment. Thus this festival is also accepted as the festival of good relation and together among the relatives.

4.3.2 Tihar

The next festival which is celebrated by the Dalits is Tihar. This starts in the Kaga puja to the Bhai Tika. On this occasion oxen, spade, plough equipment, furniture, doors of the house etc are cleaned and worshipped with oil, sindoor, and flour. Houses, yards and the surrounding of them also are cleaned by them as they know. Women worship their brother for their long life and doom of their brother enemy.

4.3.3 Fagu Purnima

This festival is celebrated on the full moon of the Falgun. Everybody, young or old, boys or girls celebrate this festival happily using different types of colors. They put colored on each other's body and faces. This is the festival of colors. This festival is also sign of beginning of spring season. They drink alcohol another drinks mixed with Bhang and Dhaturu(the seed of a kind of plant). Fagu purnima has good impression on them. During the celebration of this festival, they forget all the enmity and any misunderstanding among them.

4.4.4 Puja to Ancestor

On the different occasion of their life cycle like Chhatiar, marriage and death rituals they worship seven Sardars and their ancestors. They offer milk, curd, pudding, betel nuts and sweet to the Sardars and ancestors. The different castes of the Dalit pray in their own way.

4.3.5 Puja to Salahesh

If someone falls sick they pray god Salahesh and promise to offer some presents after he/she is cures. They offer betel nut, sweet, bitten rice, Hasis, alcohol etc. to the god Salahesh. Some of the castes of Dalit also offer young pig if their economic condition is well.

4.4 Life Cycle of Dalit People

Life cycle of the Dalit denote in different activities of living being performed after birth to death. Matter of concern here is the human being; therefore, the life cycle includes the actives of human being of Dalit of Rajhena VDC is described. Their rituals concerning birth, young age and death are given below in brief.

4.4.1 Birth Ritual of Dalit

This ritual is performed on the six day after the birth of a child. A woman called 'Sudeni' is already engaged to the mother before the birth of the child. They call her 'Dagrin'. They offer rice and clothes to her with respect. Both child and mother are bathed and their nails are cut short on this day. For this ritual materials required are ginger, sugar, porridge etc. the child is also named on this day. This birth ritual is called 'Chaatihar' as it is performed on the sixth day after the birth.

4.4.2 Mundan

When the child's hair from his / her head is cut first is called Mundan. This ritual is performed in a very simple manner. First the date for this is fixed. The barber is given rice, pulses, vegetable etc as parent to the barber. No other work is performed in this day.

4.4.3 Marriage System of the Dalit

Marriage is an important ritual function of every society. It is believed that human being starts its actual and meaningful life only after marriage. After the marriage only the person is thought to be the complete man in the society in oneself. Marriage not only established relationship between two person, it also a religious ritual to establish relationship between two persons, two families, clans and relatives with holy celebration. In Hindu society, a person who does not get marriage, that person is not looked upon with good eyes. Therefore, marriage is taken as a compulsory norm in the society. Every Hindu is instructed to develop their own family and to perform certain duties in his/ her 'Griha Asharam'. After

this day only the continuity of generation begins. Continuity of generation to save the existence of ones ancestors is the main aim of marriage in Hindu society.

Among Dalit, marriage is also important religious ritual. Generally arrange marriage is seen in their family. Widow marriage allows in some caste of Dalit. The mediator carries message to and for to the parent of boy and girl. Marriage is finalized when both groups are agreed upon the matter of acceptance. There was no any dowry system in the paste but now a day this system is seen among the Dalit community too. Family of the girl offers dowry to the boy's family. In some castes, the boy's sides offer some money to the girl side. Bridegroom goes to the house of bride with some people and do the according to the rule of Hindu society. On the day of marriage, a feast is managed according to their capacity in honor of the bridegroom and people who come with the bridegroom. Many other relatives are also called to bless both bride and groom. After the feast, bridegroom returns to his house with his fellow men and bride. After the two or three days, the bride is again sent to her parent's house and stays there for some time. During the marriage ceremony, all the relatives collect some money to help the bridegroom's family. This system is seen very strongly upon the Sarki communities and other communities also follow this system. This system makes the bridegroom's somehow help in the marriage function. Those eatable things are given by the bride side, bridegroom side share commonly among them and enjoy a lot with in their marriage ceremony. In the beginning, there was child marriage system but now a days this system is changing.

4.4.4 Death Ritual among the Dalit people

Rituals after death are different in different communities. In the Dalit communities, dead bodies are buried or burnt but mostly the dead bodies are burnt. It depends upon the age of the death person. Unmarried people are enerally buried whereas married ones are burn. Dead body is wrapped with white new cloth which is called 'Katro' and is carried on the bed made by newly cur green bamboo and taken to the bank of a river to burn. Fire is put on by particular relative of the dead person especially by his/her son and if he/she has no son, then

a particular person selected by the consent of his/her family members. They take bath after returning from the funeral and sprinkle holy water of Ganga on their bodies. First, feast is held for the people who go to the funeral after 3 days of death. Milk pudding is fed on this occasion. It is called "Dudh Muha". Then there are many rituals for 13 days. On the last day the family of the dead person has to arrange a grand feast for their community which is called 'shradha' meaning becoming pure. After 13 days they are clean and pure. The person who put on the fire to burn the dead body is called 'Karta'. He has to put on white piece of cloth around his neck. That cloth is known as 'Utri'. For 13 days 'karta' is not allowed to have salt and oil in his food. He has to sleep and sit separate from others. After removal of utri, karta is bathed with water mixed with turmeric. Dubo (a type of grass) and sindoor. Karta has to offer panda (a ball of rice) to the soul of the dead person reciting holy words spoken by their priest. Thus the shradha ritual after death is completed. After one year the karta has to offer 'pinda' again on the name of his ancestors. It is called Barakhi, then all the rituals after death come to an end.

CHAPTER- FIVE

SITUATION OF DALITS IN NEPAL

This chapter deals about the present overall condition of Dalits in Nepalese society which was prepared by National Planning Commission, HMG/Nepal and the general description of the study site.

5.1 Context of Dalits in Nepal

There is a serious problem in understanding in the context of Dalits in Nepal for two reasons: i) the term Dalit itself is a political coined word, meaning “the poor and oppressed person”. this meaning is less sensitive than the term “ Harijan” or “ Achhoot” or so called untouchables , and ii) The term Dalit, is understood as untouchables or Achhoot or the term connotes in the sense of Old Legal code of 1854, “ pani nachalne chhoi chhito halnu parne jaat” (caste from whom water is not accepted and whose touch requires sprinkling of holy water). It seems that the first term is used by Dalits for their convenience where as, in practice, the meaning is loaded with the second in addressing the problems of Dalits in Nepal society.

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

Dalits person is not a homogenous group. Like the other ethnic/ caste groups in Nepal, their population is equally divided and their heterogeneity extends to language, religion and culture. More specifically, their heterogeneity and hierarchy can be better explained in three broad regional groups: a) Dalits in the Hill community, b) Dalits in the Newari community, and c) Dalits in the terai community.

There is little record as such from which the authenticity of the origin of the caste system in Nepal can be traced. There has been regular attempt by scholars to link Dalits of Nepal with the old legendary sources such as the Vedas, Mahabharata, Puranas, and Manusmriti. There is little archaeological record or historical evidence to corroborate the timing of the literatures and linking the present Dalit population of Nepal based on these literatures.

The genesis of the caste system in Nepal can be traced more accurately from the origin by King Jayasthiti Malla (1380- 1349) in the context of Kathmandu Valley and with the introduction of the Old Legal Code of 1854 in the context of Nepal as a whole. Jayasthiti Malla classified the population of the Kathmandu valley into 64 castes, each with different functional and occupational categories. There was little change in this traditional caste structure until 1854 when the Old Legal Code of Nepal (Purano Muluki Ain) was introduced in the reign of King Surendra Bikram Shah. This Code gave precise definition to the ground of hierarchy and dictated the norms and behaviour of various caste groups in Nepal. this Code organized Nepali caste/ethnic groups into the following four broad categories: i) tagadhari, ii) Matwala, iii) Pani nachalne choi chito halnu napanne, and iv) Pani nachalne chhoi chhito halnu parne. The category four as mentioned here is the real Dalits or untouchables in the context of present Nepali society.

5.2 Social Condition of Dalits

Four sets of data are presented to reflect the social condition of Dalits in Nepal: a) Demography, b) Literacy and education attainment, c) Caste- based social discrimination d) Gender

(a) Demography

The real population size of Dalits is not available. The total population of ten Dalits groups as enumerated in 1991 census was 2201781(11.9%) of the total population of Nepal. but the census has not provided figure of many Dalit groups on Newari community and the Terai community. If all these Dalits population are counted in the 2001 census, their number could go as high as 2.6 million.

According to the 1991 census, the female outnumbered males by little more than 0.6 per cent. The young population (below 15 years) accounted 44 per cent of the total population. *Kami* ranks the highest in number among all the Dalits groups. In the Terai, the Chamar have the highest number. The lowest number or the minority group (less than 500 in number) is Gaine.

(b) Education

The overall literacy rate of Dalit was only 22.8 per cent in the 1991 census compared to the national average of 39.6 per cent. The male literacy was 33.9 per cent compared to only 12.0 per cent of the female literacy rate. The literacy rate of Hill Dalit is much higher, 27.0 per cent compared to only 11 per cent of the Terai Dalits. The male literacy rate (40.2%) of the Hill Dalit is above the national average. The lowest literacy rate is that of the Mushar (4.2%) and the highest is that of the Gaine (31.1%).

(c) Caste-Based Discrimination

The caste- based discrimination is very much alive even today, though the caste discrimination is more flexible in the eastern region compared to the western and the far- western regions. The caste-based discrimination to Dalits is found not only from the high caste Hindu and the Indigenous National but this kind of discrimination is also equally observed with the Dalit groups even today. The caste-based discrimination is noted in the every day life of people and this is equally noted in the government offices, corporations and NGOs.

(d) Gender

Women are more sufferers than the men within the Dalit society. As the Dalit society is systematically integrated in the patriarchal model of the Hindu caste structure, their social and economic status of Dalit women is pathetic. The political participation of Dalit women at the village, district and the national level is much lower to that of the Dalit males.

(e) Economic Condition of Dalits

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

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

5.3 Health Conditions of Dalits

Data reflecting the health conditions of Dalits is virtually non-existent. The life expectancy of Dalit is much lower (50.8 years) than the national average (57 years). Infant mortality is much higher (116.5 per 100 live births) compared to the national average of only 79. Nutritional status of both the male and female is poor and many women are suffering from a number of diseases, including the sexually

transmitted diseases. The Human Development Index of Dalits populations as whole is lowest (0.239) compared to the national average of 0.325.

4.4 Review of the Effectiveness of the Policies and Programmes of the Government and Non-government Organizations

Review of effectiveness of policy and programmes of government are extracted largely from the New Legal Code of Nepal of 1963, Constitution of 1990, the Eight and Nine Plan documents and activities of Dalit Vikas Samity. In addition this section also reviews the activities of non-Governmental organization for Dalit upliftment and empowerment.

Despite the government's policies and programmes for the Dalit upliftment over the years (such as the introduction of the New Legal Code of 1963, the constitution of 1990, specific policies in the Eight and Nine Five year Plans and establishment of Dalit Vikas Samity in 1997) and proliferation of many NGOs and INGOs in enhancing the quality of life of Dalit (the social, economic, health and political conditions) the fate of Dalits has not improved much over the years. Up to today, the Government policies and programmes fall sort and NGOs and INGOs are not very effective in improving the quality of life Dalits in Nepal.

Long-Term Strategies for Dalit Upliftment in Nepal

This is a long-term strategy report, which outlines problems, policies, and strategies to bring Dalits onto the mainstream of national development processes. The problems, policies and strategies are designed within the broader core theme of "social discrimination and exclusion". The first chapter deals with problems Dalits face in Nepalese society. These problems are discuses in ten different areas: cultural and religious, social, demographic, gender, health, economy, administrative and legal, political and research. The second part relates policies concerned with Dalits empowerment based of identified problems. On the basis of problems and policies, the last part of the report outlines strategies in each policy issue with the step of implementation and responsible institutions to carry out the programmes.

5.5 Study Area

This chapter includes the discussion of physical and socio-economic setting of characteristics of Rajhena VDC in the following sections.

5.6 Physical Setting of Rajhena VDC

Banke district is one of the big districts of Nepal, which is situated near Siwalic range in the south of Mid-Western Development region of Nepal. The neighboring districts of Banke districts are Dang, Surkhet, and Bardiya. The total area of Banke district is 2373sq. km. Similarly, highly advanced composition of popular city of the country is found in this district ,i.e., only Nepaljunj. There are 4 Village Development Committees.

Rajhena VDC is located at the center of this district, it is near to Mahendra highway. RajhenaVDC's socio –cultural characteristics comprises heterogeneous on nature because a number of castes and ethnic people like Brahman, Chhatri,*Kami*, Damai, Sarki,Tharu,etc came into existence. Indifferent socio-culturally settlements, Brahman and Chhetrai formulated dominated among society. However, being untouchable castes like *Kami*, *Damai*, *Sarki* etc are not independent economically, socially and politically.

5.6.1 Climate and Natural Resources of Rajhena VDC

Banke district lies in the Mid western development region of Nepal. Its geographical position is latitude 27⁰ 51' as to 28⁰ 20' north and Longitude 81⁰ 29' East to 82⁰ 81' East and elevation ranges from 1 to 7.5 meter to 1236 meters. The Land use pattern of the district can be explained by the following table.

Table No. 5.1Land Use Pattern of Banke Districts:

S.No.	Description of the land	Total area (Ha)	Percentage (%)
1	Arable land	57, 252	25
2	Forest Land	1, 13, 295	51
3	Rivers and Revelets, Rocks and Hills, Housing area, Roads and others.	55, 289	24
	Total	2,25,836	100

Source : AADPS, DADO, Banke.2009

The above table shows that 25% of the total area of the Banke district is Arable while forest occupies 51% of the total area 24% of the total area of the district is covered by grassland, river and rivelets rocks and hills, housing area, roads and others occupy of the land.

Climate :-

Banke district has the tropical climate. According to the meteorological department, the Maximum and minimum temperature of the district is 46⁰c and 5.40⁰c respectively. Banke is the hottest district in the Nepal. the maximum rainfall in July 18, 2006 is 106.1 mm 062/063 in the district.

A Banke district which is situated in Terai has warm climate where the maximum recorded temperature is 46 c in summer time and 10 c in the winter season. Banke district lies in the Mid Western development region of Nepal. Its geographical position is latitude 27⁰ 51' as to 28⁰ 20' north and Longitude 81⁰ 29' East to 82⁰ 81' East and elevition ranges from 1 to 7.5 meter to 1236 meters.

In general, land, forest and water are the important natural resources of Nepal. Regarding from the resources of this region, most of people utilized only land to subsistence for their life. Similarly, forest is used or exploited for the various activities on their favor. Specially, b using different kinds of forest fulfillls such needs as fuel wood to cook, furniture for building houses, etc. It is estimated that 90 percent of the fuel consumption of the country, fulfilled by forest only. Several industries of the country are based on forest on their raw materials. The benefits and beauty that are derived from the forest and its usefulness to maintain natural ecological balance can not be measured in on the economic term. Somehow, in Rajhena VDC natural resources are maintained in to the proper manner through community forest. To understand utility of forest is very important on itself, among the indigenous people. So many community forest, helped both a lot of preservation from the exploitation of deforestation and imbalance utilization of the resources. Generally, whole member of community forest call meeting and pass some rules and understanding among all people

5.6.2 Socio-Economic Characteristics

Rajhena VDC has its own types of characteristics which makes its own identification into the Banke districts. Generally this district is about 16085 populations where male population is about 12064 and female population is about 6006. The total number of household is 2218. Generally this table is presented as household number, total number of male and female. This can be seen through the table which is below:

Table Number 5.2
Household and Gender Distribution of Rajhena VDC

Name of the VDC	Total Household	Number of Male	Number of Female	Total Population
Rajhena VDC	2218	8931	7127	16058
Percentage		55.61	44.38	100

Source: DDP, 2009

The above table shows that there are 2218 household in this VDC. The total number of the population is 16058 where 55.61 percent are male number and 44.38 percent of the total population is of female. Male number is dominant than the female number.

5.6.3 Population Distribution by Caste/Ethnicity

The total population of this VDC is presented in the above table. In this table, the total population is divided according to the caste wise population. The caste composition of this VDC is made up of 8 major castes and some other castes. Each caste has its own distinct culture and tradition. The settlement of this is structured with their own culture. The number of caste and ethnicity is shown below:

Table Number 5.3

Population Distribution by Caste/ Ethnicity of Rajhena VDC

Caste	Male	Female	Total	Percentage
Brahman	2350	1235	3585	22.32
Chhetri	2010	2105	4115	25.62
Tharu	1223	957	2180	13.57
Magar	1205	893	2098	13.06
Sarki	951	784	1735	10.80
Kami	563	578	1141	7.10
Damai	537	508	1045	6.50
Others	92	67	159	0.99
Total	8931	7127	16058	100

Source: CBS, 2001

For this table the demographic structures by caste / ethnicity are clear. Chhetri is the dominant caste in this VDC where 25.62 percent of total population is covered by them. Brahmans are 22.32 percent which is the second position of the total population. Tharu number is also remarkable in this VDC, which covers 13.57 percent, is third position. Fourth position is covered by the Magar. Their percent is 13.06 out of total. Fifth position is covered by *Sarki* whose per cent is 10.80. Sixth position is taken by the *Kami* which is 7.10 percent. *Damai* is another caste group in this VDC who is in 6.50 percent. In the category of others only 0.99 percent is captured by them.

5.6.4 Caste and Sex-Wise Division of Respondents

According to the methodology, head of the household were taken as respondent. For this both male and female were taken for interview. Among them *Sarki*, *Kami* and *Damai* were taken. In this composition three components are kept in caste composition who is *Sarki*, *Kami* and *Damai*. Their male and female number is also divided. This composition is shown below:

Table No. 5.4

Caste and Sex-Wise Distribution of Respondents

Caste	Ward No. 2		Ward No. 3		Ward No. 8		Total	
	Male	Female	Male	Female	Male	female	Male	Female
Sarki	3	2	2	3	4	2	9	7
Kami	3	3	3	3	3	2	9	8
Damai	1	0	2	2	1	1	4	3
Total	7	5	8	8	8	5	22(55%)	18(45%)

Source: Field Survey, 2009

The above table clearly shows that male respondents are more than female respondents in this survey. In total 60 percent male were responded and 40 percent were responded. Out of 12 respondents in ward no. 2, 7 male and 5 female were responded. Likewise in ward no.3, out of respondents, 7 male and 8 female were taken as respondent. In this ward, female number is more than male number. In ward no. 8, 8 male and 5 female were responded.

5.6.5 Population Distribution Occupation-Wise

Occupation is one of the most essential factors to survive with in society. Those people who are living with in Dalit category, they had their own traditional occupation. Due to the lack availability of market and popularity, they have compelled to change their occupation.

In this composition, occupations are divided into six categories such as labor, agriculture, traditional occupation, governmental job, animal rearing and others. This occupation according to the most followed occupation. And these types of occupation are also taken according to the ward wise. These occupations are described below:

Table No. 5. 5
Distribution of Respondents by occupation

Occupation	Ward No.2	Ward No. 3	Ward No. 8	Total	Percentage
Labor	5	6	2	13	32.5
Agriculture	2	2	2	6	15
Traditional occupation	1	1	0	2	5
Governmental job	1	1	0	2	5
Animal rearing	1	1	0	2	5
Others	2	4	9	15	37.5
Total	12	15	13	40	100

Source: Field Survey, 2009

The above table shows that the traditional occupation follower is very rare in number. Out of the total population, only 5 percent follow this occupation. This description clarifies that traditional occupation which was followed by their ancestor is being marginalized in the present contest. Lack of sufficient opportunities in traditional occupation, most of the Dalit people has followed labor occupation. Out of 40 respondents, 13 people follow labor as their occupation where 32.5 percent remains. Another important sector of occupation is agriculture where 15 percent people sustain their life. Governmental occupation follower is 5 percent only. Same wise the follower of animal rearing is same with the governmental job. Though the number of other occupation is large in number, they are scattered in different sectors such as foreign employment, vehicles works, masonry etc. The percent of them is 37.5.

5.6.6 Animal Rearing

Animal rearing is one of the important occupations in this study area. They are somehow they have to sustain for some time by that income. This composition is divided into five sectors such as cow, hen, goat, pig, buffaloes. That can be shown in the pie chart way. This is below:

Table No. 5.6
Animal Rearing

S. N.	Name	Numbers	Annual income
1	Cows	32	1000-2000
2	Buffaloes	0	0
3	Ducks	0	0
4	Hens	6	500-1000
5	Pigs	1	700-3000
6	Goats	1	1500-3000

Source: Field Survey, 2009

The above table shows that most of the respondents' rear animals with them which is less productive than the other animals. Out of the total population, 79 percent people rear cows only and no one rear buffaloes. Same wise ducks and other animal rearers are also in zero percent. Hen reares are also in the number of second position where 15 per cent is. 3,3 percent is captured by the pigs and goats. The annual income of these animals is not well with Dalits. From cows, they can earn annually 1000 to 2000. From hens, they annually get 500 to 1000. Pigs are also in the position of annually is not well condition. They can earn 700 to 3000. From the goats, they can earn 1500 to 3000.

5.6.7 Family Size

Family is one of the most important needs to the human beings. General hypothesis is that the family which is in small in size, it has well condition with in family and social position will be well maintained. Usually the family which is in large size, it has full of suffering and less maintenance of social prestige. In the joint family, more dependent people rather than independent people. According to the field survey, the following table is created. For the composition of family size, all the wards have taken for survey and they are segmented into two groups. They are nuclear family and joint family. This is shown in the below table:

Table No. 5.7
Family Size of Respondents by Ward

Ward	Nuclear family	Joint family
Ward 2	3	9
Ward 3	2	13
Ward 8	1	12
	6	34
Total	15%	85%

Source: Field Survey, 2009

The above table clearly shows that most of the Dalit people live in joint family. Out of 40 respondents, 34 families live into joint family. This per cent is 85 which is too larger in comparison to nuclear family. In nuclear family, only 15 percent people live. The trend of living towards nuclear family is abetted. Total number of the nuclear family is 6 with in the researched area. This trend is very clear that still most of the Dalits have not well position in family and society. They could not be free from the family trouble for further works. This very clearly shows that most of the Dalit families live in the joint family because they do bear more children with them. They think that when they have more children, they will be supported by them in their old age.

5.6.8 Types of Houses

House is another factor to know the position of the people with in the society. People's stander is also determined by the housing condition. If they have well housing condition, all can assume that they have respected position among the people.

Here also the housing condition of the Dalits is composed according to the ward wise. In the composition of house, they are divided into three groups, cemented house, clay with thatched roof and clay with tin roof.

Table No. 5.8
Types of House

Ward No.	Cemented	Clay with thatch roof	Clay with tin roof
2	0	10	2
3	0	13	2
8	0	12	1
	0	35	5
Total		87.5%	12.5%

Source: Field Survey, 2009

The above table clearly shows that Dalits housing condition is not well. Most of the Dalit families live in low housing condition. Out of 40 Dalit respondents, 35 people live in very low conditioned house. Their per cent number is 87.5. They have low position in house construction and surrounding. Only 12.5 percent people live in clay with tin roof. No one people of Dalit live in cemented houses.

5.6.9 Sources of Livelihood of Dalits

When people born in this world they, need food to survive, to grow, and to be healthy and strong. To maintain this condition there, it determines upon their sources of income for their livelihood. If people have enough and sound income, they can spend their life easily. So here the sources of livelihood also make their life which direction should be taken.

The sources of income of the Dalits are divided into five categories such as labor, loan, remittance, foreign employment and others. This one is also taken according to ward wise.

Table No. 5.9
Sources of Livelihood of Dalits

	Ward 2	Ward 3	Ward 8	Total	Per cent
Labour	8	7	7	22	55
Loan	0	0	0	0	0
Remittance	0	0	0	0	0
Foreign employment	3	4	4	11	27.5
Others	1	4	2	7	17.5

Source: Field Survey, 2009

The above table shows that labor is dominant position in these sources of income. Out of 40 respondents, 55 percent people follow labor for their sources of income. The second position is captured by foreign employment. Out of 40 respondents, 27.5 percent follow this as their sources of income for livelihood. No one get loan and remittance for their sources of income. Out of 40 respondents, 17.5 percent follow other sources of income for their livelihood such as masonry work, portray, vehicles etc. This position very clearly shows that the source of income of Dalits is not well. Most of the Dalits do not have their sustainable sources of incomes.

5.6.10 Land Distribution

Land supports all aspects to every biological being for existence. Increasing population pressure has resulted in the over use of land and decreased the harvested area per person. Now the problem is being exacerbated by increasing land degradation, deforestation, poor management of arable land, over use of pasture land for grazing, careless use of water resources etc. The distribution of land per person is also very uneven which makes people to depend on land excessively without caring its type and capacity. Here, the issues of land distribution either people sustain their life or not in proper way. Land distribution pattern of Rajhena VDC is discussed below where land distribution per respondents, capacity of the land, types of land etc. are highly discussed. Whether Dalit communities are benefited or not, by their land is discussed below.

Table No. 5.10
Land Distribution

Land holding(Bigha)	Ward 2	Ward 3	Ward 8	Total	Percent
0-1Bigha	8	7	9	24	60
1-2Bigha	2	5	4	11	27.5
2-3Bigha	2	2	0	4	10
3-4Bigha	0	1	0	1	2.5
4+ above Bigha	0	0	0	0	0
Total	12	15	13	40	100

Source: Field Survey, 2009

As shown in the above table, the respondents of this study area are categorized into five groups as 0-1, 1-2, 2-3, 3-4 and 4 above. They are also categorized according to ward wise. Land distribution per person is very low. Out of 40 respondents, 60 percent people depend upon 0-1 Bigha. 27.5 percent of the total per cent of the respondents spend on the land of 1-2 Bighas. 10 percent of the total respondents having 2-3Bighas land. Only 2.5 respondents having the land of 3-4 Bighas and 4 above Bighas is not kept by anyone. This land which is distributed to them is not fair and most of them do not get crop from their land because of productive less. The land whatever they have is not productive. So, all of the Dalits are not supported by that land. On the one hand they do not have their productive land and on the other hand, they do not have land certificate with them. In the question of do you have land? Most of them have responded that no. Out of 40 respondents, three people have land certificate with them and 37 respondents do not have land certificate with them. Among the Dalits 92.5 percent people do not have land certificate and only 7.5 percent have land certificated.

CHAPTER-SIX

DATA ANALYSIS AND PRESENTATION

6.1 Introduction

Public places are those places where all the people have equal access. Every people have right to enter and come back from anywhere as human beings. But our society is full of beliefs and superstitions where people do inhuman activities to human beings forgetting that they are also same human being like others. So in this chapter, the researcher tried to identify that people of the society have treated evenly or unevenly. Their rights are preserved or not as the human beings is the main concern of this chapter. Have they made any steps to avoid such discrimination or tolerated as their sin. That is why, in this chapter includes visiting temple, getting water from tap and wells and feeling towards untouchability.

6.2 Access to Taps and Wells

Water is very essential to all living creature in this world. Even this earth does not get water; the function of the earth will be workless. So that water is a part of life without which meaning of movement is nothing. Water is a gift of nature where all people have equal rights to use it. But our society is full of superstitious beliefs about touchable and untouchables on the basis of caste. So called upper caste group people do not take water from the lower caste as well as they do not given chance to fill water from taps and wells. This imposes that the social position of Dalits is not in well condition. The composition is divided into two ways; access to taps and wells and unaccess to taps and well.

Table No. 6.1

Access of Dalits to Taps and Water

	Ward 2	Ward 3	Ward 8	Total	Per cent
Access	12	15	13	40	100
Not access	0	0	0	0	0

Source: Field Survey, 2009

The above table clearly shows that all the Dalits have equal access to the taps and wells as others in taps and wells. Out of 40 respondents, 100 percent people have chance to get water from the taps and wells. Though they take water from the taps and wells as other peoples, they have not given chance to fill water as their serial number. They have to wait till the end of the so called upper caste people. One of the respondents has expressed her agony that they have to give way and respect to them everywhere. If not so, they have to suffer a lot. The security of the Dalits is not in well position.

6.3 Feeling towards the Untouchability among the Respondents

This world has been adopted too many achievement with in development. All the people of this world have some sorts of change into their thinking than the past about any view. Nepalese government and other international non government agencies have been taking too many actions to empower backward people. Education is considered as the main tool to change the view of people. Until and unless they do not change their attitude, they do not progress and could not maintain their social position. So there, how Dalit people react about the touchability and untouchability at the society. Whether they accept it as the social way of life or loaded action to them by the so called upper caste people. This composition is divided into three categories as socially adopted, poverty group and ascribed status. All of the feelings were taken from the each and every ward.

Table No. 6.2
Feeling towards Untouchability

	Ward 2	Ward 3	Ward 8	Total	Per cent
Socially adopted	8	11	9	28	70
Poverty group	3	2	2	7	17.5
Ascribed status	1	2	2	5	12.5

Source: Field Survey, 2009

The above table shows that the feelings of Dalit people towards the untouchability at the society. Out of 40 respondents, 70 percent people have responded that untouchability is socially adopted. 17.5 percent feel that this system is done due to poverty group. Only 12.5 percent people take this as the ascribed status role of the society.

The dominant feeling towards the untouchability is socially adopted from there we can say that the position of the Dalits is very low. Still they do not have changed their thought towards untouchability and take this action as the boon.

CHAPTER -SEVEN

EDUCATION, HEALTH AND HYGIENE CONDITION OF DALITS

7.1 Literacy Status of Dalit

The composition of education of Dalit respondents is divided into two segments as literate and illiterate. This composition is taken to know the education status of Dalits in education and their position into the society. This may determine to know the past schooling of Dalit babies and its effect at the movement of present society.

Table No. 7.1
Education Status of Dalits

	Ward 2	Ward 3	Ward 8	Total	Per cent
Literate	3	2	4	9	22.5
Illiterate	11	12	8	31	77.5

Source: Field Survey, 2009

The above table shows that illiterate number is dominant rather than the literate. Out of 40 respondents, 77.5 per cent people are illiterate. They do not know that how to read and write. Out of 40 respondents, only 22.5per cent people are literate. They can only read and write but not more than this. This position very clearly shows that the present Dalits of the old age in full of social problems. They are still intangled with in the surrounding and facing too many problems loaded by the so called upper caste group about untouchability.

7.2 Education status of the Dalit Children

Education is one of the most important needs as others. It shades lights over the darkness. When people are educated, they can survive anywhere of the world with in respect and well position. In the absence of education, people become blind

with open eyes. Here the trend of Dalit children to visit school, which can make them alert and sound on their thinking about present situation of the Dalits into society. The table shows that position of Dalits children to schooling. The composition of the Dalit children is divided into 5 groups as primary, school leaving certificate, certificate level, bachelor level and master level. All of the segments have been taken according to ward wise. All the description of schooling children of Dalits is shown by the following table:

Table No. 7.2
Education Status of Dalits Children

	Ward 2	Ward 3	Ward 8	Total	Per cent
Primary	2	2	3	7	17.5
SLC	1	0	1	2	0.5
PCL	0	0	0	0	0
Bachelor	0	0	0	0	0
Master	0	0	0	0	0
Total	3	2	4	9	18

Source: Field Survey, 2009

The table shows that all the Dalit babies leave their school at the primary education. Out of the 40 respondents, 17.5 percent Dalit children leave the school at primary education. Out of 40 respondents, 0.5 percent children study their education up to school leaving certificate. Children are not found in certificate level. Above that no Dalit children adopted education. This situation is very poor in the context of schooling. Most of the Dalit children are utilized as the sources of income of the family. Till the primary age they can not earn money from anywhere. That is why they send their babies to the school. Beside that they send their babies to the labor work. They are being compelled to work because of they do not have money and other things to support their education. Large family is also another cause to quite the education. More dependence is another cause to quite the education at primary schooling.

7.3 Enrollment Status of Dalit Children at School

Now education is realized highly important side over of the world. People either from the downtrodden or from the higher society, they have given high priority for it. In the previous time there were no private schools and only government schools were provided education in our country. When the private schools were opened, the competition was high in education sector. So that all the people have started to admit their babies to the private school to make their babies excellent on education. Here the intention is that to know about the schooling trend of Dalit babies to the school either in private school or government school. Schooling their babies in government school shows that they do not have capacity to admit private school. This quest is fulfilled by the following table which is divided into two ways as government and private school.

Table No.7.3
Enrollment Status of Dalit Children at school

Description	Ward 2	Ward 3	Ward 8	Total	Percent
Government	11	13	13	37	92.5
Private	1	2	0	3	7.5
Total	12	15	13	40	100

Source: Field Survey, 2009

The above table shows that very clearly the admitting the Dalit children to the government school rather than the private school. Government has the dominant role in the education providing to Dalit babies rather than the private school. Out of 40 respondents, 92.5 percent Dalit babies are admitted to the government schools and only 7.5 percent Dalit babies are admitted to the private school. This position very clearly justifies that Dalit people do not have enough money to pay private school's fee.

7.4 Health Condition of Dalit People

Among the basic needs, health is one of them with out which nothing is sound with in human being. Healthy person can do all the things than unhealthy person. So we can say that health is wealth of the people in any condition. When any person with out health, he will remain dead in live. So here health is measured in the context of capacity of Dalit people and their social position among the people. If the visiting Dalit people to the doctors regularly makes the position of them well. Just opposite of it, they have very poor condition in health. That can be clarified through the below table. This table is divided into three sectors where doctors, Dhami/Jhakris and nowhere to know the trend of visiting for well condition of health.

Table No. 7.4
Visiting Dalits to Dhami/Doctor after Sick

	Ward 2	Ward 3	Ward 8	Total	Percentage
Doctor	3	4	2	9	22.5
Dhami/jhakri	7	8	4	19	47.5
Nowhere	2	3	7	12	30
Total	12	15	13	40	100

Source: Field Survey, 2009

The above table shows that the visitor of Dhamies and Jhakries is dominant rather than the other sectors. With in 40 respondents, 47.5 percent responded that they visit to the Dhami/ Jhakri. Out of the 40 respondents, 22.5 responded that they visit to the doctors and 30 percent people visit nowhere. The visitors of the nowhere are those who do not have any money to pay. So the condition of the Dalits in health is very miserable. They visit to the sectors where they think easiest and chipset one. This health condition takes these people to the back for the social development. In the one hand they do not maintain their healthy condition among them and on the other hand they could not maintain social prestige. Still in the society Dalit people have great challenges with them where they could not maintain even single problems because of too many problems.

They have to accept any condition with others when they face any problem. They are totally depending upon others for minor problems.

7.5 Housing and Toilet Condition

Every living being has their own destination at evening for safety settlement. They require house to settle in any condition of their entire life. House is a place where people feel comfortable and share their happy and sorrow with one another. In society, there are so many houses made. These houses were made according their capacity. Generally people make their houses according to their sources. When people have sound sources of income, they can make their house very easily and well decoration. So we can say that the position of the people is determined by the house as well. Thus intention of the research is that to know the social position of the Dalit people in their societies. Whether the Dalit people have well condition or not and how they have been passing their life. Another condition of the people is toilet. This also is taken here to know the intention of the Dalit people about toilet. This composition of the table is divided into three segments and all the data taken according to the ward. The whole description about it is given below table.

Table No. 7. 5
Housing and Toilet Condition

Types of houses	Ward 2	Ward 3	Ward 8	Total	Per cent
Mud house with thatched roof	12	12	11	35	87.5
Mud house with tin roof	0	3	2	5	12.5
Cemented house	0	0	0	0	0
Toilet	0	0	0	0	0

Source: Field Survey, 2009

The above table clearly shows that most of the Dalits of the society have made very low condition's house. They do not have enough room in their houses and they do not have separate house to their cattle. They are being compelled to keep their cattle into same house where they live. In the table, out of the 40

respondents, 87.5 percent people live in the mud house with thatch roof. They do not have option for room and site. They have made their houses in the unaccepted way and they are suffered from the many diseases. This is the dominant place in the housing condition of the Dalits. Mud house with tin roof is taken by 12.5 percent Dalit people. No cemented house is found in the Dalit community. In the quest of toilet condition of the Dalit people, out of the 40 respondents, none of them have answered yes. All of them have answered no. that means they do not have toilet with them. The expectation of the toilet is curse to them because they do not have the problem of the house how can they make toilet for them. Due to this fact, most of the Dalit people of the society have full of turcher and danger in each and every step of life. Due to the housing condition of the Dalit people, they are being victimized by many diseases and thousand of people leave this world in Nepal. Neither they have the opportunity to do something nor they have they have they are accepted as the social being of the society.

7.6 Fooding Condition of the Respondents

Food is most important basic need among the basic needs. With out food no living creature can live in this world. So food is also kept in the top as other conditions. This can also make the position of the people in their society. So the intention of keeping this topic in this research to know the condition of the Dalit people into the society. When people have enough choices to food, we can generally they have well position in their society. The composition of the fooding condition of the Dalit people is divided into three ways as *Dal* and *Bhat* in one part. In the second part of the food is *Dhindo* which is prepared by maize and millet. The third position of the food is *Roti*. These all of the foods are kept in the order wise. *Dal* and *Bhat* has top position and *Dhindo* is in the second position. The last position of the food item is *Roti*. This can be seen very clear description in the following table.

Table No. 7.6
Fooding Condition

Food items	Ward 2	Ward 3	Ward 8	Total	Per cent
Dal & Bhat	1	4	2	7	17.5
Dhindo	3	4	3	10	25
Roti	8	7	8	23	57.5
Total	12	15	13	40	100

Source: Field Survey, 2009

The above table very clearly shows that roti is the main food consumed by majority of Dalit people. Out of 40 respondents, 57.5 percent people take roti as a meal to eat. Out of the 40, respondents, 25 percent people have to eat dhindo Only 17.5 percent people have chance to take Dal and Bhat with them. This condition justifies that most of the Dalit people have no option to food to eat in the one hand and on the other hand they do not take neat and clean food whatever to they have. By the report of the field survey, most of the Dalit people gather food from their labor work. According to their description they gather some food items when great festivals like Dashin and Tihar. During this time they gather Dal/ Bhat and meat to celebrate. These food items were collected by any cost. During the collection, they may sink into debt which is unable to pay for generation to generation.

7.7 Participation of Dalits in Social Activities

Participation of the people in any development work is in the success longevity. Due to this fact, most of the programmes have been targeted to the people centered development approach. Until and unless people are not addressed, any works will not get success. So many of the development activities are kept in the center of people and they have also given chance to take benefit and loss of these projects to the local people. Local people are the ornament of that locality and they know the way of solution of these problems. Now a day's participation of the local people is highlighted for the development to moot them in the path of development. In the context of this research, how much is given to the Dalit

people and what is the position of them into their society. Whether they are fully participated in the development work or not given opportunity to them. If they are participated in the development work, what kinds of participation do they do and how much benefit has been gained by them. So this composition is given here to know the way of participation of Dalits.

Table No. 7.7

Participation of Dalits in Social Activities

Field the participation	Ward 2	Ward 3	Ward 8	Total	Per cent
Decision making	1	1	0	2	5
Election	2	3	2	7	17.5
Construction work	5	8	4	17	42.5
Nowhere	4	3	7	14	35
Total	12	15	13	40	100

Source: Field Survey, 2009

The above table shows that most of the Dalit people are participated in construction rather than the other activities. This table very clearly tells that out of 40 respondents, 42.5 percent people follow this kinds of participation. Beside that the participation level of the Dalit is seen in the section of nowhere. Dalit people participation in nowhere is 35 percent. Participation in the election is seen somehow satisfactory. They have participated 17.5 percent. For the decision making, Dalit people have very low participation. Only 5 percent people participated. By the observation of this table, still Dalit people do not pose well position in the society and they are loaded by the heavy works. This situation is occurred because of the low education and hesitation in any work.

CHAPTER - EIGHT

SUMMARY CONCLUSION AND RECOMMENDATION

8.1 Summary

The Dalit committee is virtually over looked in the society .They are behaved on human such as untouchability, segmentation from works etc. They come under category of animal .No rights with them when they are looted by others as inhuman behavior. No one listen to them properly when they suffer from any problem. They have to work under others' intention rather than their own motivation. About 4000000(forty lakh) (CBS, 2001) Dalit people of the nation have been suffering from different problems. They have no punctual way to live exactly as they should have. There are so many organizations which are specially based to uplift Dalit. They have been working in the sectors of different development activities which are directly or indirectly related to these people. Though there are many organizations and many activities done by them, still they have not reached to core part of the targeted people. All of them are centralized in the highly faciliated area where they can digest these donations, which they have. On the other hand, they are also suffering by the administrative side of the HMG. They are under minded by the administrators of the government. Whatever the works are done by Dalit, these are undermined and taken lightly in stead of inspiring and encouraging to them. This makes Dalit disappoint in their work and they lead to back rather then ahead. Most of Dalit babies have suffered from school admission because of no birth registration. Citizenship is main cause not to be registered at VDCs, of their father. They are not well behaved in schools because of Dalits. In contest of Dalit women, the situation is very miserable. They are mostly blamed as witch and abused by unbearable words. They are kept as the low category of the human beings. They have no choices as they wish.

All the findings of the study are based on the field survey of Rajhena VDC of Banke district. This VDC has 16058 populations where male number is 8931 and female number is 7127. Among them 1735, 1141 and 1045, Sarki, *Kami* and Dami

respectively are in number. Brahman, Chetri, Taharu, Magar, and other castes are also found on this VDC.

On the basis of findings of the field survey, most of the Dalit people follow labor work for their livelihood. This kind of labor is not sustainable to them and they are being unable to support their family. Some time they have to return to home without any thing to eat. Beside that they dependent upon the agriculture work for livelihood. In the context of traditional work, this is in the situation of completely disappearing. They are leaving their traditional occupation because of the low income and lack of market. Technological modernization is the main cause of this. People can get well and durable things than the traditional things. In the description of land distribution, there is no fair situation. Most of the Dalit people have 0-1 Bigha land. This land is also not productive as other land. These lands give the crops in a time of a year and this crop is also totally centralized in maize, millet and barley in the one hand. On the other hand, most of them have joint family. There few member of the family have to support to the large number of the other member of the family. There are also challenging situation to Dalit in the present society in too many sectors such as livelihood, economy, health etc. Capacity of animal rearing is also very poor. Most of them rear low productive animals and some of them are more dangerous for their health such as pig, duck etc.

As mentioned in the occupation, most of the Dalit people follow the labor occupation. By that observation their source of income is also that 55 per cent people follow this occupation as their sources of income. Another important source of income is that foreign income from where they can earn sound income to support their life.

This world has reached in the 21st century where people have achieves tremendous achievement over it. They have captured this world in the context of development of science and technology. Human civilization has reached up to the summit and gained miraculous morality over it. The whole world is divided into two parts; developed and undeveloped. Undeveloped countries are those countries

which have been passing through different problems. In this context, Nepal can not be remaining untouched from this. It has also too many bitter experiences.

Social discrimination is one of the most challenging aspects of the Dalit people. On the observation and structured questionnaire, Dalit people of this VDC are not entered inside the temple. Though this place is common to all people, but not given to enter to the temple to Dalit. In the construction work, they are utilized but not given chance to enter inside the temple. In the context of water, they have equal chance to fill. They have to wait till the filling of so called upper caste group. This situation also makes the position of the Dalit people is not satisfactory social injustice. Until and unless they do not change their attitude, these Dalit people will not be free from the social injustice. They accept this situation as the socially adopted and they have to accept it. They themselves hesitate to any work against of them.

Education condition of the Dalit people is also not satisfactory, which, is the tool to change their attitude and behavior. If people of any society are educated, they can change their society according to their desired way. Just vice versa, they suffer from different problems. Most of the respondents are illiterate and they don't know what is going on into the society. Very few member of the society are literate and those who are literate, they are also just to write their name. in the trend of sending their babies to school is somehow satisfactory but their level of education is not well. Most of their babies compel to leave school at the time of primary education. They are utilizing as the good source of income and take care of their houses. In the way of sending of their babies to school, all most all their babies go to government school. They are being unable to send their babies to private school because of suffering from money. They have to struggle to day to day feeding and they do not have money to pay their babies' fee at private school.

Another concerning matter is that health where they are also miserable condition and accept as the penalty of death. This is another challenging sector of the Dalit people. Instead of improving this situation, they are sinking in this quicksand. On the observation of the field, most of the Dalit people go to at first Dhama/ Jhakri to

treat their health. Beside that they visit to the doctor. They have strong belief on the witch doctor rather than the doctor. In this situation, still they do not visit anywhere.

Most of the Dalit people are in the poverty line. In the context of housing condition, they are also suffering from the low conditioned house. Most of the Dalit people live in the mud house with thatched roof. This house is in not in the well condition and not maintained from the long period. No Dali person lived in the cemented house and very few of them have mud house with tin roof. For fooding, this is also not satisfactory. Most of the Dalit people take Dhindo as their main food item. Very seldom they of them take Dal, Bhat and Roti. Occasionally, they get delicious food in different festivals. These items are also not hygiene. They prepare their food items as they know.

Participation is the way of uplifting any people from downtrodden society. This is also challenging to them. They have participated in the sector where mind is not utilized but physical labor is used. There too many organization who have established to promote their life standard and take to them into the main stream of development. Somehow the participation of Dalit is seen in the field of election by the government policy of 2055 BS. Some of them are participated in the election but they do not know why they are participating in this election. This situation is also very unsatisfactory and unpleasant to all those who love human and development.

8.2 Conclusions

As the research projected of this study on various analysis concerning are sources of income, social discrimination, health, education and hygiene. Basically the findings are concerned with the social challenges of Dalit. The conclusion of this research is summarized below:

-) There are 8 castes including Brahmans, Chhetri, Tharu, Magar, *Damai*, *Kami*, *Sarki* and others. All most all the respondents are illiterate and they have joint family.

-) Most of the Dalit people follow labor work instead of traditional work. By that work, they do not have sustainable sources of income.
-) This labor work is not heavy wage and this work is not found always. They get labour work occasional.
-) Dalit people have agricultural work but they do not have their own land. The land which they have is not certificated.
-) Their production on their own land is not sufficient and these lands are not irrigated.
-) Among the Dalit, females are more backward than the male because they are less educated and they could not take any action against of their exploitation.
-) On the basis of field observation, Dalit women feel shy while talking with other person next to their family. They could not give complete answer as they faced problems into their societies.
-) Most of the Dalit people live in large family. They have to support more people beyond their earning capacity. Concept of small family among Dalit is seen very rare.
-) Land distribution among people is not fair. Among them, Dalit people always having 0-1 Bigha land. This land is also not cultivable. Hardly, they two seasonal crops and all these crops are depending upon the rain. They have steep slop land for cultivation.
-) Most challenging situation at their society is that they do not have no chance to enter inside temple in spite of constructed by them. They are not given chance to enter inside the temple because of low caste.
-) They do not speak any thing against of their discrimination.
-) In the context of using tab and well, all of the Dalit have chance to use it but they have to wait till the end of other castes filling.
-) Feeling towards untouchability among Dalit is not seen but among the other castes, this system is very high. About 77 per cent people accepted as the system which is adopted by the society itself.
-) All most all Dalit have trends to send their babies to school. They do not get chance of study after primary education. Approximately 88 per cent

Dalit babies compelled to leave at primary schooling. They are considered as the main sources of income. They utilized in different works of different sectors.

-) Among the Dalit respondents, 85 per cent people are illiterate. Those who are literate, they are also not advance in their education.
-) They have the trend of visiting health sector. Before visiting health personal, they go to the witch doctor. They have strong belief on witch doctor.
-) Healthy environment with in home and their surrounding is highly unhealthy. Most of them live in mud house with thatched roof in low condition.
-) Food item what they take are not in the balance diet. About 60 per cent people do not have any option of choices. They are being compel to take Dhindo which is prepared by maize, millet, wheat etc.
-) Another sector where they should be taken as the participation is not well. They do not participate in decision making level. Approximately 43 per cent Dalit people for physical work rather than other.
-) They have been following their culture as followed by their ancestor from birth to death.

8.3 Recommendations

As mentioned in conclusion, the following points need to be consideration for improving the over all social challenges of Dalit.

-) Social awareness to be created among the Dalit caste groups so that one does not discriminate against others. The people from the particular caste should not regret the other as untouchable even with in the Dalit groups.
-) Promotion and encouragement towards traditional works are essential from all side. Their traditional works should be kept as national and international identity.

-) To promote their economic condition, there should be fixed wage rate in between male and female. Dalit females have low wage rate than the male.
-) Different types of skill promotion activities that should be developed among the Dalit. Especially to old Dalit people those who could not work and could not be out side of the home.
-) Illiterate rate is very high among respondents. To minimize this problem, different types of non formal education to be conducted among the Dalit. For the conduction non formal education, local Dalit should be given priority rather than others.
-) Due to the illiteracy, they are also not aware about the health and hygiene. Every year so many Dalits have been victimized from different disease and casualty too. Different health programme focusing them should be done at their societies.
-) Though there are many organizations which are related to Dalit promotion. All programme of these faciliated at center part of the country. Decentralization programme should be highly focused to promote over all development of the Dalit people.
-) Participation of Dalit people in monitory to benefit sharing should be developed which may encourage to them for high participation.

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APPENDIX – A

QUESTIONNAIRE

- (1) Place of interview
 District Ward No Tole:
- (2) Name of the respondent-----
 Sex: Religion: Occupation:
 Age: Marital Status:
- (3) What is your contemporary occupation?
 a) Agriculture b) Wage labors
 c) Traditional occupation d) Government job
- (4) Do you have your own land?
 a) Yes b) No
- (5) If have, how many land do you have?
 a) 0-1 Bigha b) 1-2 Bighas
 c) 2-3 Bighas d) 4 above Bighas
- (6) Do you have land certificate?
 a) Yes b) No
- (6) Is your income enough for your family?
 a) Yes b) No
- (7) If No, how do you survive for a year?
 a) Labor b) Loan c) Remittance d) Others
- (8) Have you reased lives tock with you?

S.N.	Name	Number	Annual income
1.	Cows		
2.	Buffaloes		
3.	Duck		
4.	Hens		
5.	Pigs		
6.	Others		

- (9) Which types of houses do you have?
 a) Cement b) Clay with thatch roof c) Clay with Tin roof.
- (10) Which family do you have?
 a) Joint family b) Nuclear family
 Who many babies do you have?
 a) 1-2 b) 2-3 c) 3-4 d) 4-5 d) 5above
- (11) Do you have equal access to temple?
 a) Yes b) No
- (12) Do you use same tapes & wells like upper castes?
 a) Yes b) No
- (12) Do you agree that, untouchable system is wide spread in society?
 a) Yes b) No

- (13) If yes, why?
a) It is socially adopted b) Because of falling with in poverty group
c) it is ascribed status.
- (14) Have you revolted against of them?
a) Yes b) No
- (15) Do you think all people are equal?
a) Yes b) No
- (16) Has any organization supported to abolish this system?
a) Yes b) No
- (17) If yes, which sector?
a) Education b) Health c) water irrigation
d) community development e) Nowhere f) Don't know
- (18) Have you admitted your babies at school?
a) Yes b) No
- (19) If yes, which school?
a) Government b) Private
- (20) Do they love & behave like other children at school?
a) Yes b) No
- (21) Has any one acquired any certificate form your family?
a) Yes b) No
- (22) If yes which level?
a) S.L.C. b) P.C.L. c) Bachelor d) Master
- (23) Where do you go when you fall sick?
a) Hospital b) Dhmi/Jhakri c) Nowhere
- (24) Are you having regular checkup of your health?
a) Yes b) No
- (25) Do you believe on Dhami/Jhakri?
a) Yes b) No
- (26) Why don't you visit to doctors?
a) No money b) No believe c) Don't know
- (26) What kinds of food do you take?
a) Dal, Bhat b) Dhindo c) Roti
- (27) Do you know about hygiene food?
a) Yes b) No
- (28) Do you have toilet?
a) Yes b) No
- (29) What do you suggest to improve this social discrimination condition?
a) Opportunity should be given b) Equal behave from all side
c) Education should be prioritized to them
- (30) Have you participated on any social welfare programmed?
a) Yes b) No
If yes, which sector have you participated?
a) Decision making b) Election c) Construction work
d) Nowhere e) Don't know
- (31) Have they treated well?
a) Yes b) No

APPENDIX- B

Short Questionnaire

Name

Address

Age

Sex

Occupation

- 1) Do you have sustainable resources?
 - a) Agriculture work
 - b) Government job
 - c) Business
 - d) Traditional work
- 2) What are the causes of sniffing traditional occupation?
 - a) Low income
 - b) Lack of market
 - c) You don't like
- 3) Do you have any feeling while rude behaviors by others as untouchable?
 - a) Normal
 - b) Very bad
 - c) Good
 - d) Nothing
- 4) Have you taken any stepped to solve these problems?
 - a) Yes
 - b) No
- 5) If yes, in which sector?
 - a) Education sector
 - b) Development sector
 - c) Avoiding other caste works
 - d) Not talking with them
- 6) Has the any organization been supporting to abolish this discrimination from the society?
 - a) Yes
 - b) No
- 7) If yes, which sector they have supporting?
 - a) Education
 - b) Voicing against to them
 - c) In development
 - d) Others