

# **Chapter - One**

## **INTRODUCTION**

### **1.1 Background**

Living standard of the people of different communities presents a vast gap in the field of socioeconomic progress and prosperity. Nepal has more than 100 caste/ethnic groups (CBS-2005), 19 Dalit communities and some indigenous people with a unity in diversity. Among them, some communities such as Raute and Chidiyamar are still living in Stone-age type condition. On the other hand, some communities of Nepal have been living in relatively very satisfactory living condition. They have their own cultural life style, skill and tradition as determined in ancient times as well as their locality. In spite of the outstanding features of the Nepalese society, many backward communities are unable to be in the mainstream of development. For example, on the whole, Limbu is the poorest community and Newar the richest according to CBS, 2001.

Some ethnic, indigenous as well as Dalits communities of Nepal are living in miserable conditions in the country. The life style of such people is incomparable with the other higher class people. Settlements of these communities are especially located in marginal remote areas and they are sustaining as backward communities. Some of them are neglected and dominated in their daily life as secondary class citizens in spite of the equality envisage in the law of the nation.

The Dalit communities of Nepal have been exploited economically, dominated socially and neglected politically. On the other hand, they are unable to take education, neglected in religious sector and displaced from

the main stream of state in terms of socio-economic development. Hindu society had been categorized into four *Barna* and determined by occupation and status on the basis of division of labour in ancient period. According to *Linga Puran*, *Barna* System had been started from Northern 'Bharat Barsha'. At that time, there was no prejudice among the various *Barnes* as untouchable man. Caste was not inborn; it had been determined by his deeds. At the period of ending of *Righved*, *Barna* system had been started among the Hindu society (NDC, 2060). *Manusmriti*, code of the Hindu society, written by Manu had categorized the caste and *Barna* as Braman, Chetri, Baishya and Sudra. After that, the caste system was transformed into inborn pattern in the Hindu society which is still in existence.

In Nepal, prejudice and discrimination of untouchable castes had started at the regime of Lichivi in Kathmandu as four *Barnas* and eighteen castes and Shakya regime in Kapilbastu (NDC, 2060). Besides, Jayasthiti Malla had classified into four *Bornas* and sixty-four castes and practiced hard social rule more strongly on the basis of *Manusmriti*. Similarly, Ram Shah started such social system in the Gorkha state. After that, they have been suffering from humiliation, domination and discrimination as Dalits. Nepal Dalit Commission has classified Dalit as follows: Bishokarma (Kami), Dargi (Damai), Sarki, Khadki, Dhobi, Deaula, Bantar, Tatma, Khatke, Wadi, Kutche, Musahar, Gaaine, Dushad, Halkhor, Kapali, Dom, Phatherkattna, Chamar (NDC, 2059 BS: 21).

According to the Living Standard Survey 2060-61BS, nearly 31 percent of Nepalese people live under the poverty line. Eighty percent of the Dalits are under the poverty line and they use only 1 percent cultivated land. Besides, among the 2 million landless, 75 percent are Dalits. Their literacy rate is only 10.7 percent, average life expectancy is 42 years and 50

percent of the children are suffering from malnutrition (Jha, 2000). Such condition can be found in Dalits of Palakot VDC of Baglung which is not different in the Nepalese context. Various efforts to improve the condition of the Dalits have been made but they have not been fully successful. Changes in the life style and traditional occupation can be seen in these communities somewhere but marked progress in their socioeconomic condition missing even today. So, they are suffering from the various problems and social prejudices until now.

## **1.2 Statement of the Problem**

Nepal has heterogeneity in terms of socio-economic characteristics. Traditional social systems and beliefs have made some communities of the society socially and economically backward. They have their own culture, tradition and lifestyle created the period of ancient time. They have their own skill and art but they are unable to improve their socio-economic condition. Such backward communities especially Dalits of our country are unable to achieve desirable change in terms of development at the eve of the 11th periodic plan. Various programmes have been launched by the government and non-government organizations to uplift the living standard of these communities but they are still in miserable condition with regard to social, economic, educational and health aspects. On the other hand, such programmes have been even increasing the gap among communities. Practices towards improving the conditions of these communities and in bringing them in mainstream of the development have been failures. Progress and prosperity of the countryside is disturbing by such condition and also hampering the overall development. Due to inadequate prior research, there are many things unknown about the socio-economic

development of the backward communities like the Dalits of Pala VDC. Thus in this content, barriers related to socio-economic development of backward communities should be identified. So an attempt has been made to find out such causes in the backwardness of these communities.

### **1.3 Significance of the Study**

Development of the various communities within the country in proportionate manner has great importance generally in development of country and particularly in rural development. Almost all the backward and neglected communities like Dalits are found to be in harsh rural scene of the remote Nepal. Dalits are mostly neglected and humiliated as a secondary category citizen of the nation. Their daily life is suffering by extreme poverty, hungers and domination. Efforts towards the positive change in such communities have been useless deeds due to little achievements in this field. Improvements in the living standard and socio-economic condition of the Dalits are not satisfactory. So, the findings of this study will be useful to incorporate into the mainstream of the state and also equally helpful to policy-makers, planners and other government and non-government organizations, especially involved in the field of Dalit empowerment. Identification of the constraints in the socio-economic development of such communities will be helpful for designing the further programmes in this field.

### **1.4 Objectives of the Study**

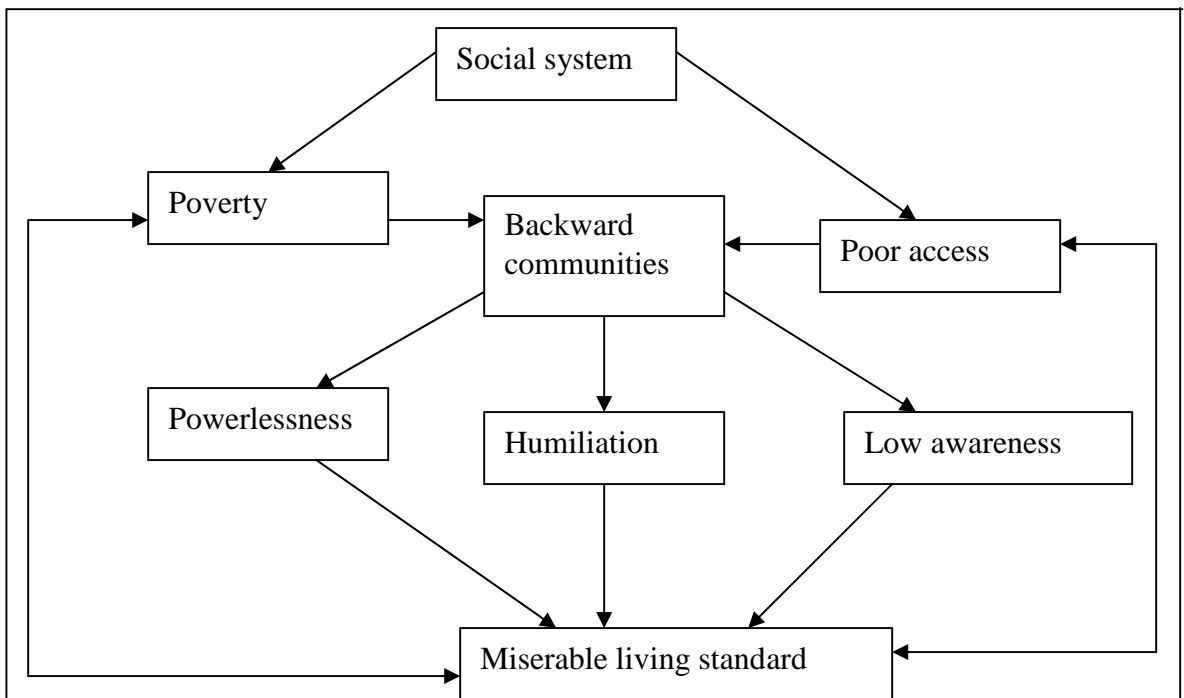
The general objective of the study is to identify the causes of underdevelopment among the backward communities. The specific objectives of the study are as follows:

1. To evaluate the socio-economic development of the Sarki, Damai, and Kami communities in the study area.
2. To find out the various barriers in the socioeconomic development of the communities.
3. To explore the possibilities of socio-economic development in these communities.

### 1.5 Limitation of the Study

Among the various backward communities related to ethnic groups, indigenous groups and Dalits, this study only covers the Dalits of the Pala VDC of Baglung because of the financial as well as time limits. The conclusion of this study may be or may not be applicable to backward communities of other places.

### 1.6 Conceptual Framework



## **Chapter - Two**

### **REVIEW OF LITERATURE**

Many studies have been conducted about the Dalits and other backward communities in national and international level. This part of study is concentrated on the review of related books, journals, thesis, project reports and other related books.

#### **2.1 Review of Caste System and Dalits in Nepal**

Mr. Dor Bahadur Bista (1987), the Nepalese anthropologist, has quoted that Dalits were to be treated as sudra, low caste, because of their neglect of caste rules. But when they came into contact with the immigrant Brahmans of the plains, the Khas were given the very high (Chetri) Kshatriya Status.

Brahamans rank highest in the caste hierarchy and along with Chhetris they formed a majority of the influential and wealthy people of traditional Nepal. They are also the most widely distributed throughout the country. Nepali, an indo-Aryan language of occupational castes, the Damai (tailor), Sarki (Cobbler), Kami (blacksmith) and Sunar (goldsmith) castes, and of such other castes as Sanyashi and Gharti. The number of occupational-caste people is estimated to be only a small percentage of the total Nepali, speaking population, spread unequally throughout the country. The total number of people speaking Nepali as their mother tongue then is close to five million, or about half of Nepal's entire population (Bista, 1987:4).

*Manusmirti*, code of the Hindu society, had made the hierarchy and established social value in the field of caste-based discrimination according to the then social system about 2000 years ago.

A. D. Sharma (2061 BS) states in his book *Manusmirti* that Dalits are untouchable and totally neglected people of society. Study for knowledge, property for survival and respective life are strictly restricted for Dalits. Likewise, they should live far from non-Dalit communities, use only pots of clay, ornaments of iron, oldest cloths etc. They are prohibited to make any kind of relationships with non- Dalits.

*Wikipedia*, the free encyclopedia, has described about historical status of Dalits in Hind society. In the context of traditional Hindu society, Dalit status has often been historically associated with occupations regarded as ritually impure: any occupation involving killing, handling of animal dead bodies or night soil. Engaging in these activities was considered to be polluting to the individual who performed them, and this pollution was considered to be 'contagious'. As a result, Dalits were commonly banned and segregated from full participation in Hindu social life (they could not enter the premises of temple), while elaborate precautions were sometimes observed to prevent incidental contact between Dalits and other Hindus. Historically, there may not have been clear demarcation between Dalit castes and the lowest *Shudra* castes ([WWW.Wikipdia.Org/ Wiki/Dalit](http://WWW.Wikipdia.Org/Wiki/Dalit)).

Situational Analysis of Dalits in Nepal, National Dalit Strategy Report Part-I (2002) submitted in NPC by D.R. Dahal, et al., has also stated about origin of Dalits in ancient time. Nepal Dalit model in itself is an off shoot of larger Hindu Indian model who come to Nepal along with other caste Hindus with their traditional caste occupation. At the same time,

some high caste Hindu groups also became Dalits over the years because of the caste expulsion model practiced in the Hindu System until 1963. They were the discarded Hindus from the illegitimate sexual relations between high caste groups and Dalits in those days, sexual relation between the members of high caste group and Dalit was strictly prohibited (whether this sexual relationship was between the high Hindu male or female with the Dalit female or male or vice versa). In other words, the present Dalit population of Nepal could be the mixture of two distinct groups of people; (i) A group of people who originally came to Nepal from India along with other Hindu caste members, and (ii) the male Dalit group from the illegitimate sexual relations (Dahal, et al., 2002:5).

Nepal Human Development Report (2004) has included history of untouchability in Nepal in such way. While caste division and the practice of untouchability reaches back to the *Aryan* invasions that began even before 1500 BCE, the legal authority for suppressing Dalit communities anywhere in what is now Nepal dates back only to the 14<sup>th</sup> century Common Era. King Jayasthiti Malla (1380-1394) formalized the caste system in the Kathmandu valley by dividing the Newar (largely indigenous) population into 64 caste groups, each occupational category. These castes, then, had no fundamental basis in ancestry or strictly religious ascription, but derived from the nature of work performed (NHDR, 2004:57).

## **2.2 Review of Promotional Practices**

After the political changes of 1950, various practices had been carried out to achieve goals of development in the Nepalese area. Periodic planning had been started from 1956 and tried to take systematic way of



socioeconomic development. So many legal attempts have also been carrying out in order to improve the socioeconomic condition in national and international level.

The international conventions and resolutions of the conferences in which Nepal is one of the signatories are equally treated as the law of the land. The human rights conventions, resolutions of population and development and women conferences have explicitly mentioned the equality of all citizens of nation regarding the highest possible use of their potential in total production, consumption and national development process. (Dahal, 2002: 50-51).

United Nation have declared millennium declaration in 2000 in this way, 'we have a collective responsibility to uphold the principles of human dignity, equality and equity at the global level. As leaders we have a duty therefore to all the world's people, especially the most vulnerable and, in particular, the children of the world, to whom the future belongs' (HDR, 2005:17).

Although the country later condensed significant political turmoil , including the overthrow of the Rana regime in 1950 and the establishment of politically egalitarian governance in 1958, the country code of 1854 remained in force with only moderate informal adjustments until 1963, when the *Naya Mulki Ain* ( New country code) was enforced under the Panchayat system. This new code marks the beginning of a new era of the most radical changes in Nepal because it stated that legally all citizens are equal irrespective of caste, creed and sex. The *Mulki Ain* of 1963 also abolished discrimination between castes in respect of capital punishment. However, it did not declare the practice of untouchability punishable (NHDR, 2004:58).

Restoration of democracy in 1990 intensified the voice of subjugated groups. The new constitution of 1990 reiterates the universality of human rights, equality among Nepalese citizens in respect of rights and responsibilities, and also declares discrimination on the basis of caste punishable. Despite the reform measures introduced during the last four decades, little has changed in Nepal's social structures, norms and practices, including the attitudes and behaviours of non-Dalits towards Dalits or among Dalits themselves (NHDR, 2004:58).

Introduction of the new legal code 1963 was bold attempt in the traditional Nepalese society but could not function effectively because of the poor economic system of people as a whole. Dalits could not go against this traditional Hindu model, as they were heavily dependents on the high caste Hindus and indigenous nationalities for their survival. There might be other hidden problems, but the irony is that they need to fight for their rights against those who are virtually seem to have been supporting their livelihood. Therefore, the Dalit emancipation coming relatively has been taking a long time in Nepal (Dahal , 2002:7-8).

Land reform 1964 had tried to make the equitable society in terms of land ownership by ceiling and other attempts. But in reality, it could not change socioeconomic condition of oppressed people like Dalits. Besides, several legal and practical attempts have been carried out in order to improve miserable condition of Dalits in Nepal.

Similarly, constitution of Nepal 1990 has provision of the fundamental rights of the citizen in article 11; sub-article 2 as well as 3 which has also ensured that all are legally equal. There is also provision of freedom for all. No discrimination based on caste, sex, religion, creed, ethnicity or political inclination have been made by the state in the course

of law enforcement. On the other hand, sub-article 4 has clearly focused on the Dalit and ensures that no one would be discriminated on the basis of caste and creed in public presence and in the use of public properties. It has also declared that discriminating behaviour against this provision is punishable by law.

The Restoration of democracy in 1990 gave greater voice to subjugated groups of Nepal and attracted the attention of the planners, policy makers, government, national and international non-governmental organizations and donor agencies to the plight of the Dalits. The ninth plan (1997-2002) stated for the first time in Nepalese history that Dalits had occupational abilities, knowledge and skills to raise the country's GDP. In order to improve their socioeconomic conditions, a committee for the advancement of the Dalits, *Upekshit, Utpidit Dalitbarga Bikas Saniti* (depressed, oppressed, Dalit group development committee) was established in 1996 under the auspices of the Minister of local development promulgated an eight-point programme for mainstreaming the Dalits in national development processes. In addition, in March 2002, a high-level National Dalit's Commission was instituted to look into the issues related to the welfare of Dalit communities (NHDR, 2004:59-60).

Ninth plan had also taken the long vision of 15 years raising the living standard of Dalits and neglected communities by empowering them on the basis of equality, and mainstream them into the development efforts while enhancing their self-respect.

During the tenth plan, special programmes will be implemented on uplifting backward indigenous people, people of backward nationalities, neglected, oppressed and under privileged (Dalit) people. These programmes will pay special attention to preserve languages and culture of

indigenous people and nationalities, and the vanishing nationalities; in addition, these programmes will modernize the occupation of the Dalit people and make it honorable and respectable. These programmes as they need multi-sectoral coordination (NPC, 2002:588).

Tenth plan has realized that all-round development is possible only if the multi-ethnic groups, multi-lingual and various groups and communities within the country develop in proportionate manner. Such type of development will help to utilize their inherent skill, ability and knowledge in the national development process on the one hand, and on the other, assist to uplift the living standard of the Dalits, neglected, downtrodden and oppressed classes by creating employment opportunities through the mobilization of local resources. Serious efforts are still needed to bring this class of people who have been back-warded from every aspect of socio-politico-economic issues because of the prevalence of aged old poverty and social deprivation. Special steps will be taken to implement the outcome of research and studies for their betterment during the tenth plan period. The programmes will be initiated from the very beginning of the tenth plan to involve them, as co-actors and partners, in the mainstreaming of nation building activities (NPC, 2002:562).

After the general assembly meeting of UNO held on 21<sup>st</sup> March 1965, passed "International convention on Elimination of all Kinds of Racial Discrimination", the concept of avoiding all forms of discrimination between human beings penetrated the world scenario. "All human beings are equal before the law" is the concept developed by the convention, which Nepal ratified in 30<sup>th</sup> January 1971, and has put into effort to implement by formulating laws and policies against discriminations (NDC, 2000).

After the great pro-democratic movement of 2006, restored House of Representatives has approved the proposal against untouchability giving the Nepalese society liberation from untouchability and discrimination. It called for declaring the nation free of untouchability and discrimination along with special economic programmes for the education health and employment of the oppressed Dalits community living under the poverty line. There was realization in discussion of parliament that Dalit have an important contribution to building the nation and pointed out the need to bring special programmes as well as strict enforcement of relevant laws to bring them to the mainstream of the nation. Likewise, MPs also realized that country's 16 percent population has not been given a humane status and so it was essential to put an end to such ill traditions. The proposal was the only issue of the parliament's daily agenda today that also called for the equal representation of the Dalits in the constitution of the election assembly and drafting of the constitution, so as to built an equitable society after incorporating the community in the mainstream of the nation (TRN, 2006:1).

### **2.3 Review of Present Issues of Dalits**

Nepalese Dalits are politically, socially and economically oppressed people of 21<sup>st</sup> century. Inclusion of the Dalits in different sectors of the state is arising issue of the present time. Besides, respective life in society and fulfillment of basic necessities are important issues in the field of Dalit empowerment

Nepalese economy has fared less well amid political instability and conflict. Growth slowed to 2.3% in FY 2005, compared with 3.5% in FY 2004, affected also by lower agricultural production due to poor weather

and by weaker industry and services sector. If it is to regain the average growth of 5% in the 1990, it will need to resolve the conflict and accelerate its reform process (ADB, 2006:83-84).

The caste-based discrimination to Dalits is found not only from the higher caste Hindu and indigenous nationalities but also equally observed within Dalits even today. The intra-Dalit discrimination could be the result of the larger Hindu caste model of hierarchical structure where Dalits themselves became a part of it (Bhatta, 2005:235-234).

Situational analysis of Dalits in Nepal (2002), has described various constraints related to Dalits. Intra-Dalit discrimination, lack of clear definition on Dalits low level of literacy rate lack of solidarity among Dalits lack of commitment in the field of Dalit empowerment and weak implementation of the law and programmes, are serious constraints in socioeconomic development in the Dalit communities according to the report.

This has also tried to analyze the development paradigm related to upliftment of the Dalit there are two schools of thoughts emerging for Dalits development. First, development of Dalits community should be attempted through enhancement of their traditional skill as shoe-makers, black-gold smithing, and tailoring as well as other so-called lower level occupations. Second, the improvement in the quality of life of Dalits is to be sought by the educational and income generating facilities for other segments of population. In general, it is often expressed that the former is suggested by non-Dalits, and later is the chosen approach of Dalits. The second approach of improvement in education, employment and other social reforms is equally applicable for all down trodden groups of people. This might lead towards a culmination of programme and resource mix-up with other population sub-groups where Dalits issues are often disguised.

Therefore, a third and intermediate approach of a mix-method of improvement in traditional skills as well as education and employment is to be adopted for the development of Dalits in Nepal (Dahal, 2002: 65).

Tribhuvan Chandra Wagle (2061 BS), States in his book *Nepalko Bikasma Dalitharu* (Nepalese Dalits in Development) that evocation of awareness in other communities is also necessary to make aware Dalits. Without changing beliefs of upper caste people's psychological attitudes, practices towards Dalit empowerment may to be effective. Besides, serious issue of intra-Dalit discrimination, which has divided the Dalits themselves, should be avoided for the empowerment of Dalit communities.

Further more, community people's attitude towards Dalit plays important role to bring significant changes in the status of Dalit in society. However, majorities of the community members still have not much positive attitudes to change unequal relationship between Dalit and other caste. Thus, social status of Dalit is far behind than other caste in rural part of Nepal (Thapa, 2004:58).

The scheduled castes are a stigmatized lot and on this account they suffer from a number of disabilities that are buttressed by religion. Some of their disabilities are "untouchability", segregation low economic status, politically less powerful, low level of education and little chances mobilization. All these factors, reinforce each other mutually only to worsen the lot of scheduled castes. Though legally or constitutionally they are no longer "untouchability", in practice many of them still bear that stigma (Reddy, et al., 2004:1).

Dalits are very far from light of education. Economic condition is governing their education system as well. They are unable to get any

opportunities to get any loan as they do not have property to keep as security except their residence.

Thus, they are helpless to get loan even they urgently require it. The borrowing take place for consumption purposes rather than productive sectoral investment. It is also observed that most of the people spend a large proportion celebrating traditional festivals (Neupane, 2002: 58-59).



## **Chapter - Three**

### **RESEARCH METHODOLOGY**

#### **3.1 Research Design**

In this study descriptive, analytical and exploratory researches had been used. For the fulfillment the objectives, the study had been concentrated in the actual situation of the study area. Palakot VDC of the Baglung district had been selected as the site for the study. This area is situated in the eastern part of the district, nearly 5 km. west of the district headquarter, Baglung Bazar. Magar, Chetri, Braman, Kami, Damai, Sarki, Thakali are the major caste/ethnic groups of this place. The population of the VDC is 3,615 in 734 households. Among them, 842 Dalits associated with 143 households live in this VDC as Kami, Dami and Sarki. Similarly, number of population of male and female is 1653 and 1962, respectively.

#### **3.2 Sources of Data**

Primary as well as secondary data in qualitative and quantitative form will be used in this study. Primary data had been collected from the field by the researcher. In case of secondary data, different relevant sources such as NPC, CBS, NDC, DDC, VDC as well as related journals, articles, books and published and unpublished data had been used.

#### **3.3 Population and Sample**

The population of the Damai, Kami and Sarki of Palakot VDC had been considered as universe of the study. Among the 842 Dalits of this VDC, stratified sampling using random sampling had been used for the selection

of sample at the time of the study. Forty-eight percent of the universe had been taken as respondents. Similarly, members of NDC, secretary of the VDC and DDC representatives had been taken as respondents in the study.

### **3.4 Data Collection Techniques and Tools**

The primary data had been collected through observation and interviews taken using pre-tested and structured questionnaires. Besides, secondary sources such as publication of NPC, CBS, NDC and other relevant published and unpublished reports, book and articles had been used in this study wherever applicable.

### **3.5 Data Processing and Analysis**

The collected primary and secondary data had been compared and presented in tables with the help of index, percentage and ratio. They had been classified and tabulated systematically. The collected data had been rearranged using statistical and analytical tools. Besides, the rearranged data had been tabulated and arranged systematically for the meaningful presentation and classification of the data.

## Chapter - Four

### INTRODUCTION OF STUDY AREA

#### 4.1 Short Profile of Baglung District

Baglung a hilly district situated at 28°15' to 28°37' northern latitude and 83°00' to 83°36' eastern longitude is one of four districts of the Dhawalagiri zone the western development region. Total area of the district covers 1784 sq. km. It is bounded on the east by Parbat district, Gulmi, Pyuthan and Rolpa districts in the South; Rukum district in the west and Myagdi in North. It is known as a district of sixteen-thousand hills and the district of *Jolunge Pool* (Bridges, made using local technology, 475 such bridges are found in the district) in national level. Historically, area of the Baglung was included into the *Chaubise* (twenty-four) principalities before unification of Nepal.

The district covers the altitude of 600 m. of Kharbang to 4690 m. of Fagune Duri. Diverse territory of the district occupies sub-tropical, mid-temperate, cool and alpine climate with minimum temperature of 6.5°C to 37.5°C. Average annual rainfall is estimated 2200 ml. in the district.

Majority of the people, in the district, have adopted the agricultural occupation, which covers 85 percent of the total population. Besides, service and others occupation include 10 and 5 percent respectively. Only 25 percent of the total area is arable land. Forest covered area of the district is 53.73 percent of total area. Major crops in the district are paddy, maize, Millet, wheat etc. and various fruits such as different species of citrus, banana, pear, apple etc. Vegetable farming and livestock rearing are also income generating activities in Baglung. Mines of the different minerals

and metals such as lead, slate-stone, iron and copper are found in distinct area of the district. *Nepali Kagaj* (paper made using local technology), *Butte Nali* (stick of the small bamboo with beautiful pictures made by carving) and *Radipakhi* (locally made cloth using wool) are the original products of the district.

The district is divided into 3 constitutional regions in national level and 13 Ilakas including one municipality and 59 VDCs in local level. Population of the district is 31,8,594. Among them, population of the males and females are 158,593 (49.78%) and 1,60,001 (50.22%) respectively. Ethnic composition of the district is in diverse pattern. Population of the Magar is 28.22 percent of the total population in the district. Similarly, population of Bramans is 23.5 percent and Chetri, Kami, Sarki, Damai as well as others occupy 18.5, 12.6, 4.44, 3.92 and 8.8 percent of total population respectively.

The district has extended from fertile land of low altitude with *Sal's* forest to high valley and plain grass land of high altitude where medicinal herbs, beautiful forests of pine, rhododendron, oak etc. as well as endangered species of musk deer, wolf, red panda, cheer pheasant and *Danfe* are found. Only one hunting reserve of Nepal, Dhorpatan Hunting Reserve is habitat of the many vulnerable and valuable species where licensed hunting is allowed. Shahid Yogendraman highway and other local roads as well as Balewa and Dhorpathan airports have made it accessible in terms of transportation.

Map of the Baglung district is similar to the map of the nation. Vast variation in the altitude of the district includes cultural, climatic, geographical and biological diversity. Including these features, the district looks like mini-Nepal at the national arena.

## 4.2 Palakot VDC

Palakot VDC is situated nearly 5 km west from the headquarters of Baglung. It is one of 59 VDCs of the district which is boarded by Baglung municipality in east Malika VDC as well as Jamrukkot VDC of Mygdi district in North, Sigana VDC in south and Bhim Pokhara as well as Binhu VDCs in West. Total area of the VDC is 7.59 KM<sup>2</sup> including the altitude of about 1050 m. of Khahare to 1750 m. of Sansarkot. Topological structure of the VDC is sloppy and climate of the VDC is mid-temperate in general. Although, upper part of this area use to be covered by snow during the winter rainfall. But in the low land of the VDC, temperature of nearly 35°c can be found during the summer season.

Total population of the VDC is 4411 whereas population of male and female cover 2186 (49.5%) and 2225 (50.5%) respectively. Diverse Pattern of ethnic composition is found in this area. Below table presents ethnic composition of the Palakot VDC.

**Table 4.1: Population by Caste/Ethnic Group**

Caste	Population	Percent
Chettri	1685	38.20
Magar	992	22.49
Brahman	575	13.06
Sarki	399	9.05
Damai	298	6.76
Kami	145	3.28
Newar	67	1.51
Gurung	30	0.6
Other	220	4.98
Total	4411	100.00

Source: District Profile of Baglung, 2058 BS

Above table indicates that Chettri is the major ethnic group of the Palakot VDC, which occupies 38.20 percent of the total population whereas other ethnic groups like Magar, Brahman, Sarki, Damai, Kami, Newar, Gurung and others include 22.49, 13.03, 9.05, 6.76, 3.28, 1.51, 0.6 and 4.98 percent of the total population respectively. From the prospective of religion, majority of the people in the VDC belong to Hindu religion. In this regard, 95 percent of the total population is Hindu whereas Buddhist and others cover three and two percent respectively.

Economy of the VDC is totally dominated by the agriculture. About 90 percent of the total population has adopted the agricultural occupation. Besides, business and other occupation adopted people are 4 and 45 percent of the total population respectively. Land of this area is classified into *Khet* (where paddy is cultivated), *Bari* (where millet and corn are cultivated) and *Pakho* (thatch land or grass land). Mostly, farmers of this area are dependent upon rainfall for the cultivation. Although, some area of the lowland is irrigated through the canals. Arable land in the VDC is low in quantity. Extreme sloppy and marginal land of the VDC is covered by thatch, grass and jungle. Paddy, maize, wheat and millet are the main crops in the VDC. The Production of paddy in a year is 2500 *Muri* whereas other crops like Maize, wheat millet and others include the production of 2340, 1200, 930 and 10 *Muri* respectively.

Various species of citrus as well as banana, pears, gove etc. are also produced in the lower and middle part of the VDC. In the upper part bee farming and cattle grazing are also practicing with the other agricultural activities. Some castes of the VDC (Braman, Damai and Kami) are adopting their traditional occupations. Involvement in the government service and Indian as well as British army are main attraction among the

youths. Most of the young people in this area use to go various countries for employment. Such tendency is increasing since the last decade.

Houses in the VDC are made by stone, mud, wooden planks, Bamboo whereas roofs are made by *Khar* (thatch grass), slate-stone and tin (galvanized iron) although some houses are made by cement and bricks.

Form the prospective of natural resource, the VDC seems to be quite prosperous. In this regard, water resource, pasture land, forest with biodiversity; medicinal herbs etc. are main resources. Five community forests, water resources including Kate Khola (river) as well other streams like Kahare Khola, Thulo Khola and Iram Khola make it rich in terms of natural resources. On the other hand, Palkot and Sansarkot are historically important places of the VDC.

Various development programmes, were launched by the NGOs/GOs in order to improve the living standard of the people through the distinct point of views. In these days, programme of the PDDP is running in the VDC. Four hundreds people of the VDC have been benefited by the service of drinking water. Similarly, in the field of education and sanitation different programmes were launched which brought slight improvement in these sectors in the VDC. Electricity is available in some part of this area. Ilaka post office as well as sub-health post have been established in the VDC. Three primary schools, one lower secondary and secondary school have also been established in different part of the VDC. Population of Dalits in Palakot VDC covers 19.09% of the total population and they have been living in every word of the VDC. Three castes of the Dalits (Sarki, Damai and kami) live in this VDC. Socio-economic condition of the Dalits is in miserable condition as similar to Dalits of other places of the country.

## Chapter - Five

### DALIT AS BACKWARD COMMUNITY

#### 5.1 A Brief Introduction of Dalit

A Dalit, a person of *Sudra*, the lowest among four *Barnas*, is called untouchable only in the Hindu society which tradition is prevalent in Sikhism and Jainism in some places of India. The word Dalit is defined in different ways by distinct institutions and persons. Wikipedia, free encyclopedia, defines, "Dalit includes not only low-caste or outcaste Hindus, but also aboriginal followers of animist religions" ([wikipedia.org/wiki/Dalit](http://wikipedia.org/wiki/Dalit)). Nepali Brihat Sabdakosh (Dictionary of Nepali language) of Royal Nepal Academy defines that Dalit is a caste or group unable to achieve right, prestige and admiration that belong to backward community and exploited from inequality of traditional social system.

Similarly, national Dalits commission proposed Bill-2059 BS defines that Dalits community means the race-community which is most back-warded in social, economical, educational and political as well as religious sectors due to racial discrimination and untouchability, and is abstained from enjoying human dignity and social justice. Dalit denotes Achhut (untouchable) groups or castes in Hindu society. First of all, the word Dait was used by the Indian socieologist, Dr. Bhim Raba Ambedkar, in 1927. Gandi had addressed them by the word Harijan.

Racial untouchability and discrimination had been started before nearly 2000 years ago when Manusmiriti, code of Hindu social activities, was written on the basis of the then social value, and social prejudice took



place more strongly. Hindu caste system has categorized the castes within four *Barna* (broad category of the castes). Braman (the highest *Barna* related to religious performance and study), Chetri (second higher *Barna* who has responsibility of administration and security), Baishe (businessman and agricultural farmer) and Sudra (worker or working class people) were four *Barnas* determined in ancient time. There was not practice of racial untouchability; any one could change his *Barna* selecting occupation or performing deed according to his interest. But along with the passage of time, open *Barna* system of Hindu society transformed into close and inborn system, although, powerful ruler and other upper caste people could change the caste according to their interest.

While caste division and practice of untouchabilities reaches back to the *Aryan* invasions the began even before 1500 BCE, the legal authority for suppressing Dalit communities anywhere in what is now Nepal dates back only to the 14th century common Era. King Jayasthiti malla (1380-1394) formalized the caste system in the Kathmandu valley by dividing the Newar (largely indigenous) population into 64 caste groups, each occupying a distinct functional and occupational category. These castes, then, had no fundamental basis in ancestry or strictly religious ascription, but derived from the nature of work performed. The stage formalized the caste system throughout Nepal during the reign of king Surendra Birkram Shan when Jung Bahadur Rana, founder of the Rana rule, Promulgated the *Muluki Ain* (Country Code) in 1854. This code, the first proclamation of state authority on all matters concerning the social and religious rights of individuals, organized Nepalese caste and ethnic groups in to four categories:

- i) *Tagadhari* (caste wearing the holy thread)
- ii) *Matwali* (alcohol-drinkers)
- iii) *Pani nachalne-chhoi chhiitoo halnu neparne* (Castes from whom water is not accepted, but whose touch does not require sprinkling of water for purification)
- iv) *Pani nachalne - chhoi chhitto halnu parne* (From whom water is not accepted and whose touch requires purification by sprinkling water) (NHDR, 2004: 58).

Castes belonging to two lower categories were considered as untouchable castes according to the *Muluki Ain 1854*. It also established tendency of untouchability among the Dalits according to the then social system. In this regards, lower caste's Dalit is considered untouchable to the upper caste's Dalits. *Muluki Ain* had divided the untouchable castes (Dalits) into two broad categories (i) *Pani nachalne chhoi chito halnu naperne* (Musalman, Teli, Kashai, Kusle, Dhobi, Kulu, Mlechche and Chudara and (ii) *Pani nachalne - chhoi chhitto halnu parne* (Sarki, Kami, Damai, Gaine, Baadi, Sunar, Pode, Chunara, Huke, Chamakhalak).

According to hierarchy of caste system, Chamakalak is considered untouchable to all of other Dalits. Similarly, pode is lower caste than Gaine and Badi, Damai, Sarki and Kami are lower each other respectively. It is an interesting matter that Sarki and Kami are untouchable to each other. On the other hand, among the Dalits of *Pani nachalne chhoi chito halnu neparne*'s Category; Dhobi is the lowest caste then comes Kusle as well as Kashai respectively.

The caste-based discrimination to Dalits is found not only in higher caste Hindu and indigenous communities but also equally practiced within

Dalits even today. The intra-Dalit discrimination could be the result of larger Hindu caste model of hierarchical structure where Dalits themselves became a part of it. Caste - based discrimination practiced in Nepalese society are lumped in such way.

- a) Denial of entry into the house, hotel/restaurants temples etc.
- b) Service, where the wearing of the sacred thread is not permitted, worship conducted by Dalits is not accepted.
- c) Access to common resources such as using the water tap, pond etc. is denied.
- d) Denial to participate in public activities or entry into public places such as the religious function, government function etc.
- e) Forces labour or discriminatory practice of labour such as *Bali Ghare*, *Khalo Pratha*, or *Haliya Pratha* or bonded labour or to carry the dead animals.
- f) Dominance to Dalits in behaviour such as *Jadau* System (Practice of obeisance).
- g) Atrocities, such as more rape cases to Dalit women than others, and so on.
- h) Social boycott if a "high caste Hindu" indigenous nationalities member marries with the Dalit of either sex, he/she is boycotted from the society.
- i) Attitudinal untouchability such as if one sees Kami early morning it is inauspicious or if there is a Dalit teacher children of high caste groups will not attend the school and so on, (Bhatt, 2005: 234-5).

Such caste-based discrimination has been practicing in the far-western region more strongly than other regions of Nepal.

Dalits have their own traditional occupation determined since ancient time. For example, Damai as dress-maker and singer, Sarki as lather-worker and shoe-maker, Kami as metal instruments and pot-maker, Badi and Gaine as singer etc. have been adopting their traditional occupation in various places of country. Almost all Dalits of the *pani nachalne choi chito halnu parne* category should carry or manage the carcass of domestic animals in the Hindu society according to unjust traditional caste system.

## **5.2 Legal Reforms and Practices**

Legally, Dalits are not discriminated in modern era. UNO General Assembly had passed "International Convention on Elimination of all Kinds of Racial Discrimination" in 1965 which developed the concept of "all human beings are equal before the law". Nepal ratified in 1971 and practiced to implement by formulating law and policies against discrimination. Several practices towards improvement of the socioeconomic condition of the Dalit have been experienced in different time period in the Nepalese land. The country witnessed significant political turmoil including the overthrow of the Rana regime in 1950 and the establishment of politically egalitarian governance in 1958, the country code of 1854 remained in force with only moderate informal adjustments until 1963, when the *Naya Muluki Ain* (New country code) of 1963 was enforced under the panchayat system. It abolished discrimination between castes in respect of capital punishment (NHDR, 2004:58).

Periodic planning had been started since 1956 but it did not attract the attention of the planners directly till eighth plan. Problems of the Dalit had

been tried to address in the eighth periodic plan in 1994 separating Rs. 30 millions.

Similarly, ninth plan had addressed the Dalits problem more strongly than earlier. Ninth plan had given major role to the government to create a congenial atmosphere for exploiting inherent potentiality, skill and knowledge with people of the oppressed and neglected communities for increasing their living standard through their involvement and participation, as co-actors and partners along with other communities of the country. The ninth plan had adopted the objectives to end the existing gap between the people of oppressed groups and other. Communities by abolishing prevailing social discrimination of the country and to eliminate the poverty and unemployment prevalent among oppressed and neglected community within the next 20 years period as envisaged in long term perspective. The long term vision was to raise the living standard of Dalits and neglected communities by empowering them on the basis of equality and mainstream them into the development efforts while enhancing their self-respect. During the period of ninth plan, scholarship was provided to 513 students from oppressed society for higher education and 5,183 in school level under the neglected, Dalits and oppressed community upliftment programme. However, Rs. 25 per month as scholarship provided to children of oppressed community by the ministry of education and the various kinds of support programs launched by different NGOs and social organizations as well as their achievement has not been accounted. During the period, seven projects were implemented in the areas of health, sanitation and drinking water for the backward ethnic groups. More, 65 income and Skill oriented projects were implemented in 37 districts of the kingdom. The national Dalit (Oppressed) commission was constituted for

the protection of their rights. The acts and regulations in this area were formulated as well as work related to setting up institutional structure has been undertaken (NPC, 2002: 562-3).

On the other hand, the restoration of democracy in 1990 intensified the voices of subjugated groups. The new constitution of 1990 reiterates the universality of human rights, equality among Nepalese citizens in respect of rights and responsibilities, and also declares discrimination on the basis of caste punishable. Despite the reform measure introduced during the last four decades, little has changed in Nepal's social structures, norms and practices, including the attitudes and behaviour of non-Dalits towards Dalits or among Dalits themselves (NHDR, 2004: 59).

About 150 NGOs and INGOs Such as Lutheran World Service, Care Nepal, Dalit Women Organization, Dalit Service Organization etc. have been involving in different types of Dalit upliftment programmes after 1990s. Number of NGOs and INGOs, focusing on activities related to Dalit welfare, has grown enormously. Currently, 111 NGOs for Dalit advancement have been running by Dalits themselves.

Present tenth plan has adopted the objectives "Dalit, who have been lagged behind in the society due to the old social systems and beliefs, will be empowered on the basis of equality, and their access to the development efforts will be enhanced". Socio-economic development, empowerment, modernization of traditional skills and incensement social prestige of the Dalits are policy and working policies included in order to fulfil objectives of the plan. Similarly, the plan has adopted social, educational, health, economic, study and research and institutional arrangement program in order to uplift the socio-economic condition of Dalits.

Total outlay for the sector is Rs. 1,600 million, of which Rs. 500 million at the minimum will be borne by the poverty alleviation fund and Rs. 1,100 million will be the grant-in-aid provided to the local bodies (like DDCs), but including the resources allocated for the targeted programs of sectoral ministries (NPC,202).

National Dalit commission was also instituted under the government in accordance with the resolution passed by the council of ministers on 2002 in order to perform necessary functions to create favorable environment by welfare and garneting rights of Daltis.

### **5.3 Socioeconomic Condition of the Dalits in Nepal**

Population of Dalits covered 12.9 percent of the total population of Nepal (2.9 million) according to census 2001. They live each and every district of the country. Dalits are also categorized broadly into two parts (Hill Dalit and Terai Dalit) by NDC which has listed twenty two distinct castes of Daitis. Following table presents demographical structure of different cashes of Dalits.

**Table 5.1: Distribution of Dalit Population by Caste and Gender**

Caste	Male	Female	Total	Percentage
<b>Hill Dalit</b>	<b>8522,287</b>	<b>9,08,378</b>	<b>17,60,665</b>	<b>58.11</b>
Kami	4,32,937	4,63,017	8,95,954	29.57
Damai	1,88,329	2,01,976	3,90,305	12.98
Sarki	1,53,681	1,95,308	3,18,989	10.53
Badi	2,152	2,290	4,442	0.15
Gaine	2,857	3,030	5,88.7	0.19
Sunar	72,331	72,757	145,088	4.79
<b>Terai Dalit</b>	<b>563,017</b>	<b>5,32,984</b>	<b>1,096,001</b>	<b>36.17</b>
Bantar	18,139	17,700	35,839	1.18
Chamar	1,38,878	1,30,783	2,69,661	8.90
Chidimar	5,516	5,780	12,296	0.41
Santal/satar	21,515	21,183	42,698	1.41
Doom	4,631	4,300	8,931	0.29
Dushad/Paswan	82,173	76,352	1,58,525	5.23
Dhobi	38,350	35,063	73,413	2.42
Halkhor	1,848	1,773	3,621	0.12
Jhangar	20,892	20,872	41,764	1.38
Khatwe	38,643	36,329	74,972	2.47
Lohar	42,270	40,367	82,637	2.73
Mushar	88,041	84,393	1,72,434	5.69
Satar	21,515	21,183	42,698	1.41
Tatma	39,606	36,906	76,512	2.53
Unidentified Dalit	85,063	88,338	1,73,401	5.72
Total Dait Population	15,00,367	15,29,700	3,030,067	100.00

Source: NDC, 2005.

The above table shows that majority of the Dalits dwell in hilly land of Nepal Where 58.11 percent of the total Dalits have been living. Kami is the largest caste in terms of population of Dalits which occupies 29.57



percent of the total Daitis whereas Halhor covers only 0.12 percent. Out of total population, Damai and Sarki include 12.98 and 10.53 percent respectively.

In spite of so many practices in order to uplift the socioeconomic condition of Dalits as oppressed people, there is no remarkable alteration in their actual conditions. Dalits, unable to break vicious cycle of poverty, have less access upon the resources. Land ownership changes into wealth, power and social prestige in feudalist tendency of the country. So the Dalits of Nepal have been deprived from respective ownership since ancient time. About 15 percent of the hill Dalits and 44 percent of Terai Dalits are landless in present time.

**Table 5.2: Land Ownership Pattern among Dalits**

Land holding size (acre)	Hill Dalit (%)	Terai Dait (%)
Landless	15.32	43.98
< 0.20	15.24	9.89
0.21 – 1.00	44.55	26.19
1.01 – 2.00	17.25	11.3
2.01 – 4.00	6.14	6.01
4.01 – 10.00	1.27	2.29
> 10.01	0.24	0.34

Source: NHDR, 2004.

The above table clarifies miserable condition of the Daitis in terms of land ownership. More than 80 percent of the total Dalit population have less than one acre land. Only, little percent of the Dalits have sufficient land to survive. Besides, most of the land of Dalits is useless and marginalized or unsuitable for cultivation.

About 80 percent of Dalits are under the line of absolute poverty. They have only one percent of cultivated land. Dalits of lower castes are miserably deprived from the land ownership.

**Table 5.3: Land Ownership of the Hill Dalits**

Caste	Landless (%)	< 5 <i>Ropani</i> (%)	6-10 <i>Ropani</i> (%)	11-20 <i>Ropani</i> (%)	> 20 <i>Ropanis</i> (%)
Kami	19.2	46.5	18.8	17.1	6.5
Damai	28.8	55.1	11.1	3.2	1.3
Sarki	7.6	47.8	24.2	16.7	3.8
Badi	39.1	39.1	13.0	4.3	4.3
Gaine	41.2	45.1	-	-	-

Source: NDC, 2062 BS

The above table presents that hill Dalits of Nepal are surviving without adequate land. Among the hill Dalits, about 41 percent of Gainses and about 8 percent of Sarkis are landless. The majority of the Dalits have less than 5 *Ropani* of land each. Inadequate land ownership of the hill Dalits has created miserable condition in hilly region.

Occupation is a prime indicator of the socioeconomic development. Majority of Daltis are involved in different occupations. The wage is very low and their per capita income is about 45 US Dollar whereas the national per capita income is 240 US Dollar (NDC, 2005: 11). Despite the wealth of skills related to their traditional occupations, Dalits almost invariably work at these trades under discriminatory and exploitative conditions. The transition from traditional to modern market economy has marginalized their knowledge, skills and products without creating alternative occupational opportunities for them. More than 54 percent of the Dalit population engages in agricultural activities, another 15.7 percent in service, an additional 14.2 percent in non-farm wage-earning and the

remaining 6.1 percent in casual farm labour and other low-wage activities (NHDR, 2004: 60).

Educational attainment is the most important component for overall development of the country. In this regard, they remain below the national average. Two thirds remains illiterate despite an approximate 10 percent rise in literacy rates for both sexes between 1991 and 2001 (NHDR, 2004: 60). The literary status and educational attainment are given in table (5.4) by caste.

**Table 5.4: Educational Status of Dalit by Caste**

Caste	Primary	Lower secondary (%)	Secondary SLC (%)	Intermediate or above	Total literary (%)
Gaine	15.7	3.7	0.3	0.1	19.8
Damai	15	3.2	0.2	0.1	18.7
Kami	13	3.1	0.3	0.1	17.2
Dhobi	8	5.3	0.9	0.7	15.8
Sarki	12	2.5	0.2	0.1	15.4
Badi	10	2.4	0.4	0.1	8.3
Khattke	5	2.4	0.4	0.1	8.3
Chamar	4	1.9	0.2	0.1	7.0
Dusad	4	1.8	0.3	0.1	6.4
Mushar	1	0.4	0.0	0.0	1.8
Total	11.4	2.8	0.3	0.1	14.6

Source: NDC, 2062 BS.

The above table shows that more than 85 percent of Dalits are illiterate whereas only 14.6 percent seems literate in Dalits community. Among the literate Dalits, very low percent have attained higher level education.

On the other hand, health status of Dalits appears to rank well below the nation as a whole. For instance, the IMR (Infant Mortality Rate) was 116.5 per 1000 live births compared to 52.5 for Brahmans and immunization coverage for Dalit children (43%) was 20 percent lower than the national average in 1996. Similarly, human development indicator of Dalits was 0.23 whereas average indicator of the country was 0.32 (NHDR, 2004: 60). Politically, their participation in various activities is quite low in different level.

Due to lack of social prestige, they are unable to participate in so many social activities. They are also deprived to attain the equal opportunity in different sector of society such as religious, political administrative etc. Thus, oppressed communities of Dalits are compelled to survive below than the average living standard as backward communities in the Nepalese arena.

## **Chapter - Six**

### **CONSTRAINTS IN THE SOCIOECONOMIC DEVELOPMENT OF BACKWARD COMMUNITIES: AN ANALYSIS**

#### **6.1 Development: An Overview**

In general, development indicates changes towards positive direction. First of all, in 1949, the then US president Harry S. Truman had used the term development after the Second World War. Before 1970s, monolithic notion of development had been practiced. According to the monolithic nation, only economic growth had been considered as development. Along with the change of time, such notion was changed into polycentric notion especially after 1970s, which indicates the multidimensional approaches of development. Polycentric notion of development includes the development in various aspects viz. economy, freedom, human rights life expectancy, education etc. In this regard, concept of sustainable development has also been emerged after 1987 which emphasizes social justice, environmental conservation and economic development equally.

Many scholars as well as institutions have defined the term development in their own words. Economist, M.P. Todaro, in his book *Economic Development in the Third World*, contends that, 'development must be conceived of as a multidimensional process involving major changes in social structure, popular attitudes and national institutions, as well as the acceleration of economic growth, the reduction of inequality and eradication of absolute poverty'. According to the United Nations, "development concerns not only man's material needs, but also the improvement of social condition of his life. Development is, therefore, not only economic growth but growth plus change-social cultural and

institutional as well as economic." According to A. P. Thirlwall (Sigdel, B. 2054 BS), "development implies change and this is one sense in which the term development is used; to describe the process of economic and social transformation within countries".

These definitions clearly indicate that development is a multidimensional approach which emphasizes qualitative and quantitative progress towards positive direction in economic as well as social aspects of the society.

## **6.2 A Short Profile of Dalits in Palakot Area**

Dalits in Palakot area have been living and facing extreme hardships for survival in each and every word of Palakot VDC. Among the total population of VDC, 842 (19.08%) people are Dalit. Socioeconomic condition of Daltis in Palakot area is approximately similar with other Nepalese Dalits.

**Table 6.1: Distribution of the Dalit Households by Caste and Ward**

Ward No.	Damai	Kami	Sarki	Total
1	25	7	12	44
2	-	1	1	2
3	-	-	13	13
4	5	4	8	18
5	-	6	30	36
6	-	-	11	11
7	-	1	12	13
8	-	-	3	3
9	-	-	3	3
Total	31	19	93	143

Source: Field Survey, 2006.

The above table clearly indicates that Sarki is the largest Dalit caste which occupies 93 households among 143 Dalits households whereas Damai and Kami cover 30 and 20 households respectively.

So many common characteristics related to socioeconomic condition have been found among different castes of Dalits in Palkot area. They have been living in acosmic settlements facing inhuman prejudices, ignorance and extreme poverty. Caste-based discriminations practiced in Palakot area are lumped in such way.

- a) Restriction of entry into the house, temple as well as even in hotel has been practicing.
- b) Denial to participate in religious activities involved by so-called upper caste Hindus is in practice.
- c) *Hali Pratha* (annually contracted plough-man who takes only grain) and *Bali Ghare Pratha* (contracted Dalit provides service related to traditional occupation and takes grain annually) system are also in practice.
- d) Inter-caste marriage is strictly prohibited among the Dalits and non - Dalits.
- e) Attitudinal untouchability such as if one sees Kami early morning it is inauspicious is in practice.

Besides, so many unbearable prejudices have made Dalits extremely oppressed people.

Almost all of Dalits in Palakot area are not aware about their history and arrival. According to some older men, they had been brought by the non-Dalits in order to take necessary services related to traditional occupation in different time periods. Almost all of Dalits have been

adopting the Hindu religion and their religious and cultural values, norms as well as activities are similar with the other non - Dalit Hindus in general.

They perform *Chaiti* during the sixth day from birth day as other upper caste people use to celebrate. Likewise, *Nawran* (name giving ceremony) is completed by the *Bahun* (priest of their own caste). Similarly, *Chewor* (Bratabanda) is performed when a boy becomes at least eight years old. Various types of marriage are in practice in their communities. Marriage with the daughter of his uncle (only brother of mother) is more common in these communities. Besides, arrange marriage and love marriage within caste are also in practice. Processes of related to marriage look like similar to that of non-Dalits. Average age of their marriage is 16 years. Similarly, death ritual in these communities is also similar to that of Hindus. When a man dies, he is burnt in general, in some cases; he is also buried in the *Ghat* (Special place where last ritual is performed). Dead body is carried in the bank of Kali Gandaki by their relatives and neighbours to perform last ritual. *Kaj Kriya* (last rituals) is continued till thirteenth day in his/her house. At the thirteenth day, special ceremony is held. All of the relatives as well as neighbours who had helped them during that period have to be participated in that ceremony. During the period of *Chewar*, marriage and 13<sup>th</sup> day of last ritual, traditional feast is held where various items of food including meat and different types of wines are also included according to their economic capacity.

Dashain, Tihar, Mage Sankriti and Chaite Dashain are major festivals in these communities. Similarly, Harelo (worship of he crops after finishing cultivation during the august), *Dewali* (Worship of special god for further promotion of cattle grazing) are also festivals related to agriculture. During these festivals, they use to celebrate feast as usual. Different types



of wines as well as meat of chicken, pig, goat and especially buffalo are necessary for these festivals. Besides, another important festival is *Kul Pooja* (Worship of special God). Generally, it is performed ever year, somewhere within five year.

Majority of Dalits are fatalist in Palakot area. They use of describe every event joining to their luck. They are completely inside superstition. When someone becomes sick, they first take him to the *Dhami Jhankri* (witch-doctor) then only to the hospital or health post. They do not believe upon the effectiveness of the means of family planning. Greater numbers of Dalits use to hear radio not for information but for entertainment. They have no access in newspaper and television because of poverty and rurality.

Almost all of Dalits in this area use the fire-wood as cooking fuel. Major source of fire-wood is forest of related area. Besides, tree of their own land are also used as fire-wood in some families.

Majority of Dalits people has small piece of land for cultivation which does not provide sufficient grain to sustain their families. Their major source of income is only labour-intensive work that fetches them very little money. Their traditional occupation is also another source of income. *Bali Ghare pratha* (System of annual contract where Dalits provide service related to their traditional occupation and take only grain) is in practice in this area. *Bali Ghare* System includes *Hali Pratha* (Dalit who contracts annually and provides service as plough-man and take some grain), *Bali Ghare Pratha* related to dress maker of Damai and metal worker of Kami. Besides, they have also adopted non-agricultural occupation.

Most of Dalits in this area misuse their leisure-time either drinking wine or playing card or walking uselessly. They celebrate feasts and

festivals in order to respect custom either earning themselves or taking loans from local lender. Due to lack of competitive capacity, modern advanced manufacturing technology has displaced their traditional occupation. Likewise, negative social view upon their occupation is another cause of abandoning their traditional occupations. There is no practice to improve and advance their traditional skill. Because of negative view of society upon their traditional occupation and lack of advancement and improvement in their skill, traditional occupations of Dalits are going towards vulnerable condition. So many Dalit youths have been going to India and other countries for employment taking loans in these days.

Various practices in order to improve socioeconomic condition of the people had been practicing since Panchayat period. After the change of 1990, various programmes were launched to improve condition of the people. Among these programmes, there was no specific programme only for Dalit communities. Bhim Pokhara Youth Club, an NGO, had launched the programme in order to improve their educational condition in Palakot area by the economic assets provided by UNICEF. Participatory District Development Programme (PDDP) has launched programme in order to alleviate poverty in the Palakot area since 1996 which is practicing in these days. So many groups have been formed including Dalits under this programme. Besides, DDC and VDC have been helping regularly in different sector of this area.

More or less changes in their socioeconomic condition can be seen in the Dalit communities. Majority of the children go to school and number of school going children has been increasing in these days. But large number of them has also been losing to take higher level education. On the other hand, taps of drinking water have been constructed in different places of

this area which have made the daily life easier. Similarly, toilets have been constructed in every house. Different organizations such as VDC, DDC and NGOs have helped to construct these infrastructures in different time period. But some of taps and toilets have been destroyed and some of Dalits do not use toilet completely. Thinking pattern about health, traditional customs and social activities has also been changing. Internal conflict created by Maoist insurgency has also disturbed in their socioeconomic development. Overall socioeconomic condition and living standard of Dalits is remarkable below than the average level of general people in Palakot area.

In spite of various similarities among Dalits, some distinct socio-cultural characteristics have been found among different castes of Dalits. Such dissimilarities have been introduced separately.

### **6.2.1 Sarki**

\Sarki is considered as an untouchable caste in the Hindu society. According to the *Muluki Ain* (Country code) 1854, Sarki and Kami were considered equally untouchable to each other. But in case of Palakot area, Sarki is in lower hierarchy than Kami or they are considered untouchable by Kami.

Traditionally, Sarki is caste of leather-worker and shoe-maker as started by traditional occupation system. They use to work as *Hali* in the house of *Bista* (upper caste's people) in this area. More or less, present activities of the Sarkis in Palakot area are distinct than Past. Almost all of Sarkis have given up their traditional occupation of shoe-maker in these days. They have been adopting non-farm wage earning, services and farm

labour as major occupations. Besides, center of attraction has become foreign employment as a source of earning. Some of them have skill to make agricultural equipment using leather and wood.

### **6.2.2 Damai**

Damai is the lowest Dalit caste of the Palakot area. They have also been adopting their traditional occupation as dress maker and traditional musician. Their occupations have unique significant in Nepalese Hindu society because *Panche Bajha* (five musical instruments) played by Damis in various cultural and traditional occasions such as marriage, *Bratabanda* etc. has great significance which is considered as a symbol of fortune. Similarly, their contribution being tailors in the Nepalese society has been the most important since ancient time. Likewise, Damis of Palakot area use to make dress for all people and play traditional music during the special occasions taking money. But in case of dress-making occupation, *Bali Ghare Pratha* is also in practice. Besides, they use to work as *Hali* and other types of agricultural as well as non-agricultural labours some of them have gone for employments in other countries. Likewise, some of them have skill of making agricultural equipments using leather and wood.

Damai is the most dominated caste by other Dalits and non-Dalits people as untouchable caste in terms of social discrimination.

### **6.2.3 Kami**

Kami is another Dalit caste of Hindu society. They believe that Bisowkarma (who is considered great artisan of heaven according to Hindu mythology) is their ancestor. Another tale related to origin of Kami is also popular in Hindu society. According to the tale, the word Kami had come

from the Nepalese word *Kamuk* (lustful). But in reality they are true artisan because since ancient time, they have been making agricultural and other instruments as well as so many necessary things of metal closely related to daily life. So, Kamis are black-smiths who have skill of making and repairing tools and pots of metal.

Majority of the Kamis in the Palakot area have been adopting their traditional occupation. They have been living in various places in this area. They have been facing challenges created by modern advanced technology related to their traditional occupation. Generally, they use to work in the *Aran* (Traditional chimney where they make and repair metal instruments and pots) everyday but their economic condition is still in miserable condition.

### **6.3 Socioeconomic Characters of Respondents**

It had been found that Dalits of the study area had been adopting different business and life style. Local Dalit people associated to distinct socioeconomic characteristics had been taken as respondent during the period of field survey. Among the 70 respondents, respondents of almost all kind of socioeconomic characteristics had been tried to incorporate in this study. The socioeconomic characteristics of the sample households had been presented in different sub-headings.

#### **6.3.1 Respondents by Caste/Ethnicity**

Out of 21 castes of Dalit, only three castes had been accommodating in the study area. Respondents of all Dalits castes had been included in this study. Following table given a picture of respondents on the basis of caste.

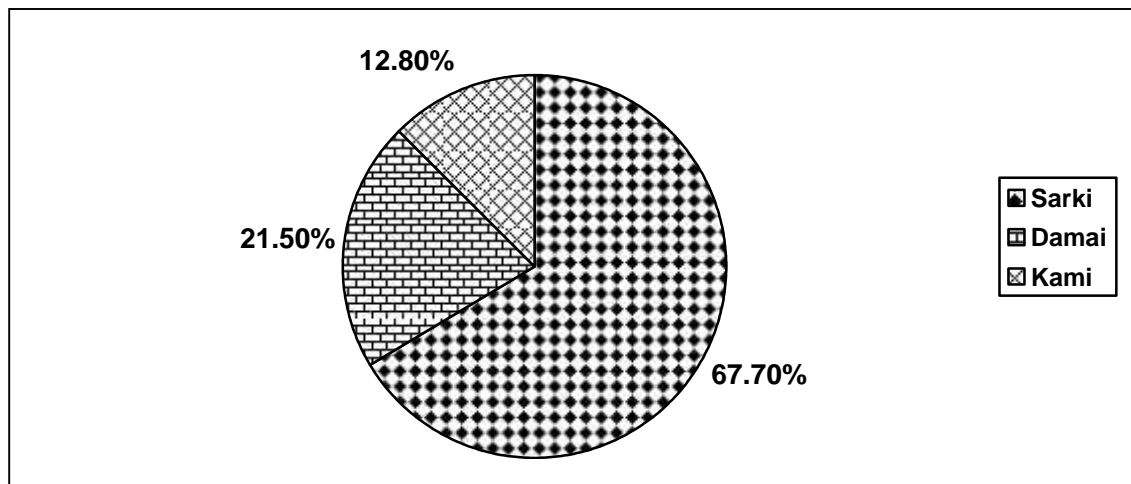
**Table 6.1: Distribution of Respondents by the Caste**

Caste	Respondents	
	Number	percent
Sarki	46	65.70
Damai	15	21.70
Kami	9	12.80
Total	70	100.00

Source: Field Survey, 2006.

The highest number of respondents had found from the Sarki because population of the Sarki was the highest in that area. So, Sarki had played the dominant role which had occupied 65.7 percent of the total respondents whereas Damai and Kami had included 21.5 percent and 12.8 percent respectively. It is presented in following pie-chart.

**Figure: 6.1: Distribution of Respondents by Caste**



Based on: Table 6.1

### **6.3.2 Respondents by gender and Age Group**

Male and Female both are two sides of same coin. Role of both genders is equally important for the overall development of the society. Similarly, age

factor is also important for the socioeconomic development. Distribution of the respondents by gender and age is shown in the following table.

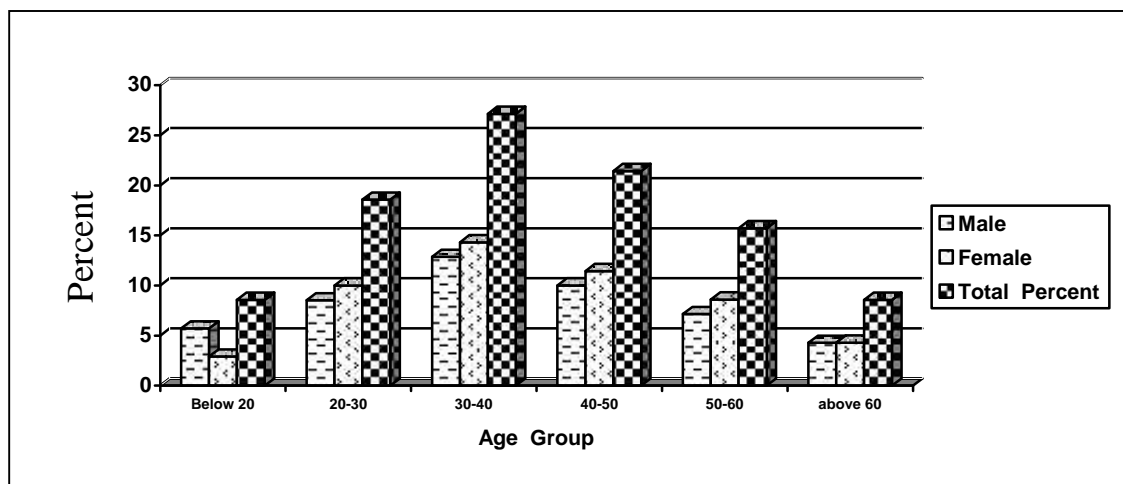
**Table 6.2: Distribution of Respondents by Gender and Age**

Age	Gender				Total	Percent
	Male	Percent	Male	Percent		
Blow 20	4	5.72	2	2.19	6	8.58
20-30	6	8.52	7	10.00	13	18.57
30-40	9	12.86	10	14.32	19	27.14
40-50	7	10.00	8	11.45	15	21.42
50-60	5	7.15	6	8.61	11	15.71
Above60	3	4.28	3	4.30	6	8.58
Total	34	48.58	36	51.42	70	100.00

Source: Field Survey, 2006.

The above table shows that the highest number of the respondents had found from the age group of 30 to 40. Generally, people of such age group are active in social activities and on the other side, age group of below 20 and above 60 are not perfectly active in such activities physically and mentally. So these groups had occupied the lowest number of respondents. Out of 70 respondents, 34 and 36 respondents had been taken form male and female respectively. The distribution by gender and age of respondents can be shown by using following diagram.

**Figure 6.2: Distribution by Age and Gender**



Based on: Table 6.2

### 6.3.3 Education Status of Respondents

Education is primary factor of development. Level of education of a place may represent degree of awareness of that place. It is a necessary element of human development which plays crucial role in the overall development of the country. Following table presents the educational status of the respondents.

**Table 6.3: Distribution of Respondents by Level of Education**

Level of Education	Respondents	
	Number	Percent
Illiterate	58	82.88
Primary	6	8.58
Lower secondary	3	4.25
Secondary	2	2.86
SLC	1	1.43
Total	70	100.00

Source: Field Survey, 2006.



The largest number of respondents had been found completely illiterate. Out of 70 respondents, 82.88 percent of the total respondents were illiterate whereas only 17.12 percent had been found literate. Among the literate respondents, very lower percent had been able to take higher level education. There were no respondents of intermediate level and above educational attainment. The table indicates that only 1.43 percent of total respondents had passed SLC level. So the table clearly presents that the educational status of Dalit communities in Palakot area is not satisfactory.

### **6.3.4 Household Size of the Respondents**

Different size of families had been found in the study area. The family size is categorized into four distinct categories. Below table presents household size of the respondents.

### **6.4: Distribution of Household Size of Respondents**

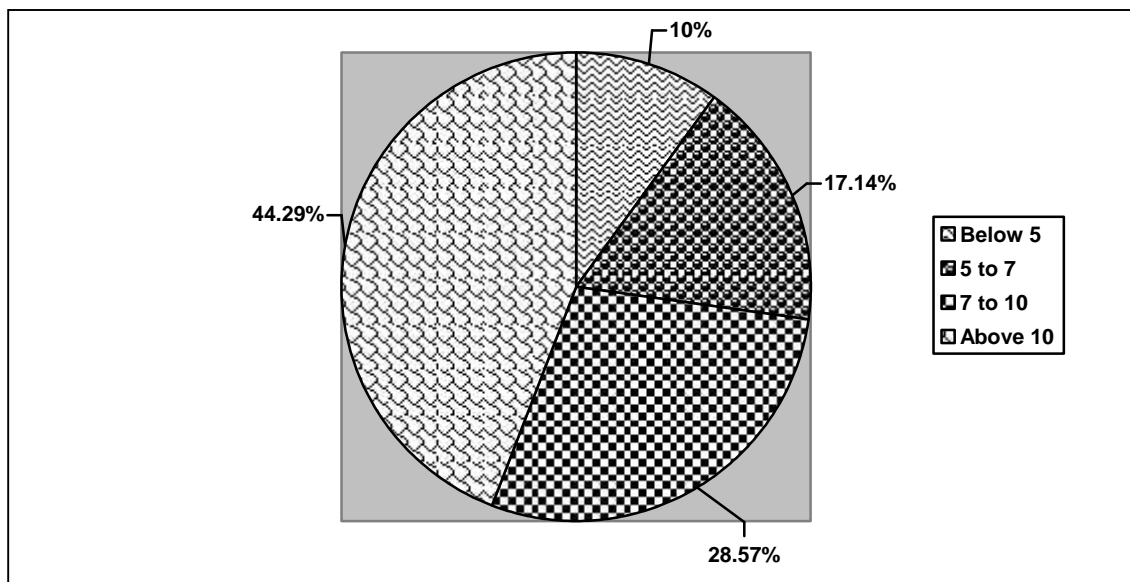
Household Size	Respondent	
	Number	Percent
Below 5	12	17.14
5-7	31	44.29
7-10	20	28.57
Above 10	7	10.00
Total	70	100.00

Source: Field Survey, 2006.

The above table indicates that most of the respondents were from family size of 5 to 7 members which occupied 44.29 percent of total respondents whereas only 17.14 percent respondents were associated to below 5 group of household size remaining 28.57 and 10 percent of total respondents were related to 7 to 10 and above 10 groups of size of

households respectively. Such condition of the family size shows that majority of Dalits of study area were associated to joint family. It had also been found that so many Dalits of that area had gone far from their houses for the purpose of employment illiteracy, poverty and ignorance were major causes of being large family. Different household sizes of respondent have been shown in the following pie chart.

**Figure 6.3: Distribution of Household Size of Respondents**



Based on: Table 6.4

### 6.3.5 Occupational Status of Respondents

Occupation is a major indicator of the socioeconomic development. Majority of Dalits had been adopting different occupations. Following table shows distribution of respondents by occupation.

**Table 6.5: Distribution of Respondents by Occupation**

Occupation	Respondents			
	Number		Percent	
	Main	Subsidiary	Main	Subsidiary
Agriculture	3	33	4.28	47.14
Business	1	2	1.43	2.86
Wages	47	19	67.15	27.14
Traditional	14	16	20.00	22.86
Service	5	-	7.14	-
Total	70	70	100.00	100.00

Source: Field Survey, 2006.

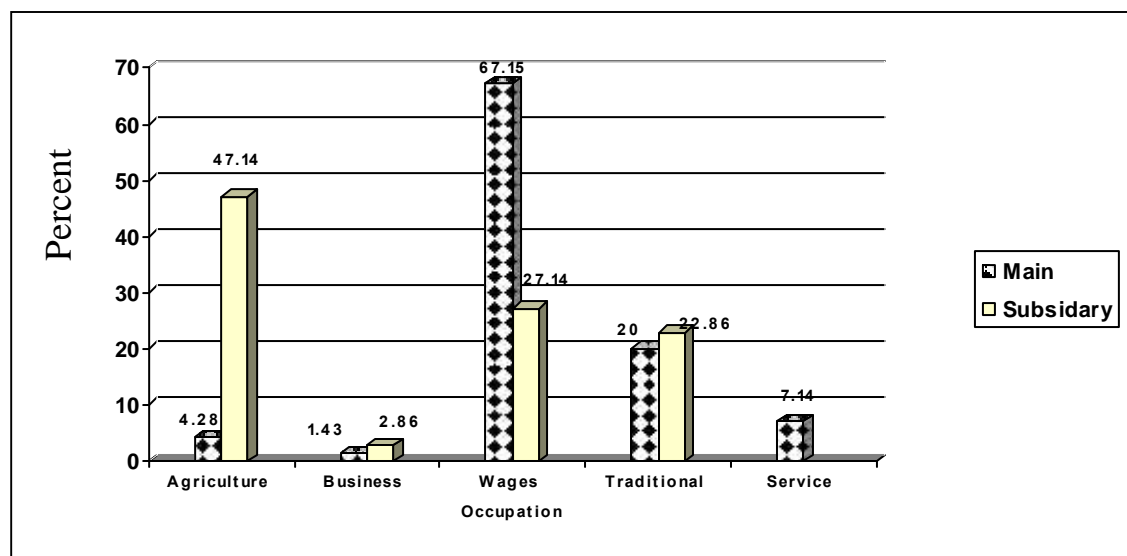
The above table indicates that almost 67 percent of the Dalits had been adopting the wage earning as main occupation. Due to the lack of other opportunities created by mass poverty and illiteracy, they had been compelled to adopt low wage-earning occupation. Similarly, it had been adopted as subsidiary occupation by 22.86 percent of total respondents. Only 4.29 percent of the total respondent had been adopting agricultural occupation as main occupation whereas 47.14 percent respondents had been adopting it as secondary occupation. They had no sufficient land for survival. Some of them had been cultivating in the land of other people paying different types of rents. The majority of them had adopted the agricultural as subsidiary occupation because there was not commercialized agriculture. They had considered service only as main occupation which occupied 7.14 percent of total respondents.

Besides, very few of the total respondents had adopted the business as main and subsidiary occupation whereas 1.43 percent and 2.86 percent of total respondents had adopted as main and subsidiary occupation respectively. Likewise, 18.57 percent and 22.86 percent of total

respondents had been adopting traditional occupation as main and subsidiary occupation respectively. It had been found that Dalits of that area had wanted to give up traditional occupation due to the low income-earning and negative views of society upon such occupations. The above table clearly indicates that major occupation adopted by the Dalit in study area was agricultural and non-agricultural wage-earning activities.

The following figure shows distribution of respondents by occupation.

**Figure 6.4: Distribution of Respondents by Occupation**



Based on: Table 6.5

### 6.3.6 Income and Expenditure Status of Households

The majority of Dalits have earned low income than average people. Likewise, they can not spend money sufficiently in necessary sectors of life.

**Table 6.6: Distribution of Households by Income and Expenditure**

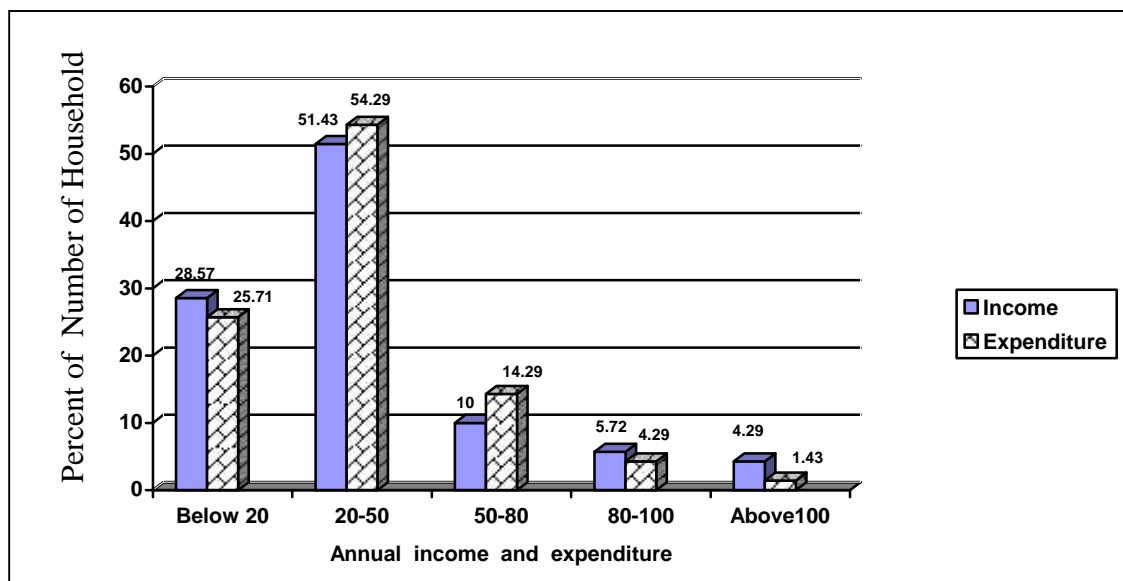
Amount (Rs.'000)	Income		Expenditure	
	No. of households	Percent	No. of households	Percent
Below 20	20	28.57	18	25.71
20-50	36	51.43	38	54.29
50-80	7	10.00	10	14.29
80-100	4	5.72	3	4.29
Above 100	3	4.29	1	1.43
Total	70	100.00	70	100.00

Source: Field Survey, 2006.

The above table shows about 29 percent of total household had been surviving in less than Rs. 20000 annually. Likewise, 51.43 percent of total households had been earning 20 to 50 thousands which was followed by 10.00 and 5.72 percent of 50 to 80 and 80 to 100 thousands income-earning groups of households respectively. On the other hand, expenditure pattern was different than earning. It indicates that the lowest income-earning group of households used to spend more than earning. Only few households could save some part of their earning. The lowest income group used to solve their economic problems borrowing loan and selling assets. Due to lack of sufficient economic resources, majority of Dalits of Palakot area had been suffering form malnutrition, weaker health, illiteracy, ignorance etc.

The following figure presents comparison of income and expenditure of households.

**Figure 6.5: Income and Expenditure Status of Households**



Based on: Table 6.6

### 6.3.7 Landholding Size of Households

Land is primary means of production. So, ownership of people upon the sufficient land is necessary for the socioeconomic development of the country. Nepalese Dalits have few percent of land of the country whereas ratio of the arable land is extremely low. Likewise, land ownership among Dalits of Palakot area looks like similar to national status.

**Table 6.7: Landholding Size of Households**

Holding size	No. of households	Percent
Landless	4	5.71
Below 1	30	42.57
1-5	26	37.15
10-20	3	4.28
Above 20	1	1.43
Total	70	100.00

Source: Field Survey, 2006.

The above table reveals that most of the households had been found less than 5 *Ropanis* land. Among the 70 households, almost 6 percent had been found landless. Only one percent household had been found having sufficient land. On the other hand, most of land possessed by Dalits had not been found suitable for cultivation. Such sloppy and marginalized land of the study area was in ownership of Dalits. Likewise, among the land of Dalits, ratio of the *Khet* (where paddy is grown) had been found quite low. In spite of use of compost (FYM) and chemical fertilizers in the land of Dalits, forsaken and small size of land did not produce sufficient production. The table clearly indicates miserable condition of land ownership among Dalits.

Livestock rearing and cash-crops, including horticulture, had not been practiced commercially in that area. Out of 70 households, about 40 percent had buffaloes, 25 percent had cows, 79 percent had goats, more than 85 percent had chicken and 15 percent had pigs. Almost all the cattle and birds belonged to local breed. About 8 percent of total households did not have any kind of livestock. Milk and other related produce were not acceptable for the non-Dalits so they did not want to graze buffalos and cows by commercial purpose. Livestock rearing among Dalits of Palakot area had not been found systematic way.

### **6.3.8 Status of Respondents in Political and Social and Political Activities**

Generally, involvement in the social as well as political activities of communities indicates social equity in the society. In this regard, such participation should be active and spontaneous but not passive and

provocative. Participation of the respondents in these fields has been presented in following table.

**Table 6.8: Distribution of Status of Respondents in Social and Political Activities**

Status	Social activities		Political activities	
	No. of respondents	Percent	No. of respondents	Percent
Yes	37	52.86	6	8.57
No	33	47.14	64	91.13
Total	70	100.00	70	100.00

Source: Field Survey, 2006.

The majority of Dalits had found to be participated in social activities. Among 70 respondents, 37 (52.86%) respondents had been participating in social activities. On the other hand, political participation of the Dalits in Study area had been found in miserable condition. Only 8.57 percent of total respondents had been participating in political activities whereas remaining had not been participated in such activities. Most of participation was in community forest, mother's group and formulated group by PDDP. They were not completely aware of the participation and their role. Due to the lack of time, they used to miss various activities of organization. It was the bitter reality that they were not optimistic about progress through these activities.



## Chapter - Seven

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

In this chapter, an attempt is made to summarize the findings, draw some conclusion and provide recommendations.

#### 7.1 Summary

Dalits are economically, socially and politically oppressed community in the Hindu society since ancient time. They have been compelled to bear inhuman prejudices of untouchability throughout the country. Socioeconomic development of the Nepalese Dalits is directly related to rural development as well as overall development.

Hindu mythologies of ancient time such as *Veds*, *Mahabharata*, *Ramayana* and *Upanishads* have not described caste-based discrimination and proved that there was no discrimination on the basis of caste system during the initial phase of human civilization. It has found that there was division of labour on the basis of *Barna* system and any one could change *Barna* choosing deed by himself. At the period of ending of *Rigveda*, racial discrimination according to *Barna* system had been started in the Hindu society. About 2000 years ago, *Manusmiti*, code of the Hindu society, written by Manu, had started caste-based discrimination on the basis of the then social system. After that, caste and *Barna* system had been transformed into inborn pattern which is still in practice.

In case of Nepal, prejudices and discriminations upon Dalits had been started and legalized by Jayasthiti Malla in Kathmandu valley and Ram shah in Gorkha principality on the basis of *Manusmiti* and the then

social system. Likewise, the state had formalized and the caste-based discrimination more strongly throughout Nepal during the reign of Janga Bahadur Rana, founder of the Rana rule, who had promulgated the Muluki Ain (Country Code) in 1954. After that, Dalits have been suffering from humiliation domination and inhuman discrimination in the Nepalese arena. Overall socioeconomic condition of Dalits is remarkable below than the average Nepalese people. As a consequence, about 15 percent of total population of the country have been depriving from the mainstreaming of national development and surviving as backward communities throughout the country.

So many practices have been carried out in order to improve socioeconomic condition of the Dalit and stop the untouchability especially after 1950. *Naya Muluki Ain* (New Country Code) in 1963 had tried to stop such discrimination. Land reform programme in 1964 had also tried to distribute the land for landless. Similarly, periodic plans and constitution of Nepal 1990 have made efforts in order to improve the socioeconomic condition of the Dalits. In spite of several promotional practices, they have been surviving still in miserable condition.

Socioeconomic condition of Dalits of Palakot area in Baglung district looks like similar to Dalits of other places of the country. Among 4411 population of VDC, 19.08 percent are Dalits out of 143 households of Dalits, Sarki is the largest caste which occupies 93 households whereas Sarki and kami are 30 and 20, respectively.

The objectives of the study are identification of causes of under development among the backward communities and exploration of the possibilities of socioeconomic development in such communities. In this

study, 48 percent of the total households of study area have been taken as respondents by using stratified sampling.

They have also their own traditional occupations directly related to daily life. But because of negative views of society and lack of competitive capacity with market advanced technology, such skill and occupations have been facing vulnerable condition. Besides, due to low income earning from their traditional occupation and negative view of the society upon such occupations, most of Dalits want to give up their traditional occupation. Majority of Dalits have been adopting the wage earning activities for survival. They have remained out side of mainstream of national development and deprived from fundamental rights. Living standards of Dalits in this area is remarkably below than non-Dalits.

Various government and non- government organizations have launched programmes in order to uplift their socioeconomic condition. Mass poverty and economic backwardness, unfavorable customs and manner, belief on fate and suppositious thinking, worse habit, intra-Dalit discrimination, lack of continuity of promotional programmes, lack of competitive capacity in their traditional skill as well as lack of appropriate planning and policy are major obstacles in socioeconomic development of Dalit communities.

Rural development of the country is not possible without improving the socioeconomic condition of backward communities like Dalit. All round development is possible only if the Dalits communities within the country develop in proportionate manner.

## 7.2 Conclusion

Dalits of Palakot area have remained out side of main stream of national development. Various practices in order to uplift their socioeconomic condition have been failed. So obstacles in socioeconomic development of these communities have been presented below.

- ) Mass poverty and economic backwardness are major constraints in socioeconomic development of Dalits committees. Due to the lack of economic resources, they have been failed to achieve basic needs. Landlessness, low income, ownership in small and forsaken land etc. have created the vulnerable condition. Because of extreme poverty, they have affected by malnutrition, illiteracy and weaker health. There is unemployment, underemployment and disguise-employment in the Dalit community. Lack of entrepreneurship and its initiation in Dalit community is another factor of economic backwardness. Such condition has created the vicious cycle of poverty in that community. Ultra- poor Dalits and women are bitterly affected by economic backwardness and poverty.
- ) Unfavorable customs and manner are barriers in overall development. They want to show social prestige spending more than their capacity. In this regard, they use to spend huge amount of their income in such unproductive sector. Unnecessary feasts and festivals have pushed them towards backwardness.
- ) Fatalism and superstitious thinking have affected the Dalit community bitterly. They have deep regard upon supernatural power. When a man becomes sick, he is carried with witch- doctor.

- J Worse habit of Dalit is cause of backwardness. They use to pass their leisure-time either playing cards or drinking wine or so on. Majority of Dalits use different types of tobacco and some of them use to drink wine everyday. There is so many cases of wife- beating and second marriage which have created instable family structure.
- J Discrimination among Dalits is the worst problem in the Dalit community. Hierarchy among Dalits castes and prejudice according to traditional social system has created miserable condition of the lowest caste Dalits.
- J Because of the lack of appropriate programmes and continuity in promotional practices in Dalit communities, their socioeconomic condition is not improving. Launched programmes have not made them optimistic because such programmes have been failure making their active participation and unable to address actual needs.
- J Due to lack of improvement in their skill related to traditional occupation, they have not competitive capacity to face with advanced market production system. So, market goods have been cheaper than their products. Such condition has disturbed their socioeconomic development.
- J Primacy of rurality and instable political situation of country are other important causes behind backwardness of Dalit community.
- J Lack of actual data about Dalits and researches in this field is another important obstacle for their development.
- J Owing to lack of appropriate planning and policy of the state, Dalits have been oppressed as backward communities.

## **7.3 Recommendations**

Social and economic activities are interrelated variables. Freedom from economic deficiency is basic foundation in overall development of backward communities which opens the door for multidimensional development. Besides, creation of socioeconomic equality and optimistic thinking in such communities is also other important factors for the development. Likewise, peace, stable political situation and political commitment play the role of catalyst in this context. Based on the study, following two sets of recommendations are presented.

### **7.3.1 Recommendations for Planning**

- )] An effective programme, including systematic land reform in order to alleviate mass poverty and economic backwardness should be implemented continuously at least one decade.
- )] Awareness creating programmes among Dalits and non-Dalits communities against social discrimination should be launched in this area which would help to reduce the various types of discriminations.
- )] Vocational trainings related to handicraft, traditional occupation and agriculture to Dalits should be provided which would also make their traditional skill more advanced and competitive with the modern market technology. Such attempts would create employment and economic opportunities.
- )] Improvement in existing law and order and these should be strictly implemented against discriminations. Ultra-poor Dalits and women should be focused in every promotional practice.

- ) Education should be provided using formal and non-formal education for all Dalits which would be helpful to reduce suppositious thinking and beliefs.
- ) Road, electricity, health, market and other necessary services and facilities should be provided.
- ) Actual data about Dalit need to be published which would be better to reduce confusion about Dalit related issues.
- ) Provision of especial reservation in political as well as administrative units must be adopted and appropriate environment for active participation should be created.
- ) Appropriate mechanism of monitoring and evaluation need to be established in order to achieve the goals completely.

### **7.3.2 Recommendations for Further Research**

- ) A national level study related to socioeconomic condition of Dalits need to be conducted.
- ) Comparative study between economic progress and socioeconomic condition of Dalits need to be explored.
- ) A details study about seriousness of Dalits related issues in rural development need to be conducted.
- ) Impacts of promotional practices in actual condition of Dalits need to be explored in detail.
- ) Possibility of sustainable development of Dalit communities should be studied in detail.

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## APPENDIX-D

P.1: A small hut, the typical shelter of Dalit.

P. 2: A black-smith working in *aran* (traditional furnace) in Palakot area.

P. 3: A glimpse of the miserable life style of Dalit

P. 4: *Ghumaune Ghar* (rounding house), a traditional house of the Dalit.

**APPENDIX-C**  
**Baglung District in the Map**  
**of Nepal**

