

CHAPTER – ONE

INTRODUCTION

1.1 General Background

Nepal is situated in the lap of Himalayas. Nepal is located in between the latitude 26°22'N to 30°27'N and longitude 80°4'E to 88°12' East and elevation ranges from 70 to 8848 meters. The average length being 885 km. east to west and average breadth is about 193 km. north to south. The country is bordering between the two most populous countries of the world. India lies in the east, south and west and China in the north. The temperature and rainfall differ from place to place. In the geographic diversity and varied climatic conditions 24.8 million people of more than 60 caste/ethnic groups are accommodated in the country.

Geographically, the country is divided in three regions: Mountain, Hill and Terai consisting 7.3, 44.3 and 48.4 percent of the population respectively. Based on area of districts, these regions constitute 35, 42 and 23 percent of the total land area (CBS- 2004).

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

It has provided shelter and security for a large number of migrants from different places comprising different races and represent different ethnic, cultural and linguistic background. There are three major groups according to racial origin, namely Tebeto-Burman(Mangolid), Indo-Aryan(Indian origin) and Astro-Asiatic (Subedi, 1998).

The origin of Chamar, or chambhar, is derived from a Sanskrit word meaning working in leather- we can also say that the word “Chamar” has taken from the word “Chamakar”, ‘Chamar’, means leather and ‘Kar’ means worker. So, the ‘Chamar’ is derived from the word ‘Charmakar’. Chamars are also called “Mochi”. Nowadays, they are known as “Ram” also. Their mother tongue (language) is “Maithili” (Adhikari, 2002).

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

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

- Bishokarma(kami)	Sarki	Badi
- Dargi (Damai)	Gaine	Kapali
- Chamar	Khadki	Deacle
- Tatma	Kutche	Butcher
- Khathe	Musahar	Dushad
- Dom	Dhobi	Halkhar
- Bhather	Kattna	

Source: (NDC, 2060)

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

Chamar is the caste or Harijan. So they might have different demographic pattern to other caste of Nepal. Thus, this study tries to give socio-economic condition of Chamar of Saptari V.D.C. in Saptari district. It also tries to give social, cultural and economical changes that have occurred in Chamars of that area.

1.2 Statement of Problems

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

Their social life and socio-economic status is still under the smoke of cloud. So, the question is how deeply these social trends affected their daily livelihood and what change it has brought to their socio-economic status. This research is attempts to focus on the various aspects of their socio-economic life of the Chamar community of Jamuni Madhepura VDCin Saptari district. So, it has its own importance.

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

Various ethnographic studies have been undertaken in Nepal. Some studies have focused on demographic socio-economic and cultural change in Nepalese people (Bista, 1967). However, studies about Chamar at Jamuni Madhepura VDCof Saptari district have not yet undertaken.

Due to continuous interaction with other groups, they have been losing their own social and cultural identity. The economic, social and cultural condition of

Chamars in Nepal is seriously thinkable. Likewise, the Chamars at Jamuni Madhepura VDCof Saptari district are also suffering the same problem.

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

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

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

1. Present living condition of Chamar.
2. Economic condition of Chamar.
3. Social condition of Chamar .

1.3 Objective of the Study

The general objective of the study is to identify the socio-economic condition of Chamar people at Jamuni Madhepura VDCof Saptari district in the context of changing Nepalese society. The specific objectives are:-

- a) To provide an ethnographic study of Chamars.
- b) To explore the cultural pattern of Chamars.
- c) To provide relevant recommendations to improve the socio-economic condition of Chamar community.

1.4 Importance of the Study

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

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

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

1.5 Scope and Limitation of the Study

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

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

- a. This study is limited in the Jamuni Madhepura VDCof Saptari district. Therefore, the studies could not be generalized Chamar community throughout the country.
- b. This study is academic case study. Therefore, large area could not be incorporated in the study.
- c. Simple statistical tools will be used to analyze the data obtained.
- d. Findings of this study may or may not be applicable at the national level but relevant in some of micro perspective.

1.6 Organization of the Study

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

CHAPTER – TWO

REVIEW OF LITERATURE

2.1 General Overview

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

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

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

- A- Wearers of holy cord (caste).
- B- Non-enslavable Alcohol-Drinkers (ethnic).
- C- Enslavable Alcohol Drinkers (ethnic).
- D- Impure but touchable caste (ethnic, other caste & outsiders).
- E- Impure and untouchable castes (caste).

Soruce: (Gurung, 2005).

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

Table No. 2.1
Hindu Caste System

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

Source: Muliki Ain 1910 B.S.

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

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

The Constitution of the Kingdom of Nepal, 1991 (2047)
Part – 3 Fundamental Rights

Article 11 : Right to equality.

Article 11 (1): All citizens shall be equal before the law: no person shall be denied the equal protection of the laws.

Article 11 (2): No discrimination shall be made against any citizen in the application of general laws on grounds of religion, race, sex, caste, tribe or ideological conviction or any of these.

Article 11 (3): The state shall not discriminate among citizens on the grounds of religion, race, sex, caste, tribe or ideological conviction or any of these provided that special provision may be made by law for the protection and advancement of the interest of women, children, the aged or those who belong to a class which is economically, socially or educationally backward.

Part – 4 : Directive Principles and Policies of the State

Article 25 (3): The social objective of the state shall be to establish and develop, on the foundation of justice and morality, a healthy social life, by eliminating all types of economic and social inequalities and by establishing harmony amongst the various castes, tribes, religions, languages, races and communities.

Article 26 (2): The state shall, while maintaining the cultural diversity of the country, pursue a policy of strengthening the national unity by promoting healthy and cordial social relations amongst the various religions, castes, tribes, communities and linguistic groups, and by helping in the promotion of their languages, literatures, scripts, arts and cultures.

Article 26(10): The state shall pursue a policy which will help promote the interest of the economically and socially backward groups and communities by making special provisions with regard to their education, health and employment.

Article 26(14): The state shall , in order to secure justice for all, pursue a policy of providing free legal aid to indigent persons for their legal representation in keeping with the principle of the Rule of law.

The Local Self Government Act 2055 (LSGA) has been set the provision for Dalit and neglected communities for formulation of village council, municipality council and district council, and plan formulation as well. Similarly, the prologue of same act has also been stated in the favour of Dalit.

Nepal has ratified 16 different international treaties and conventions such as- The universal Declaration of Human Rights (1948), international Convention on Discrimination of all forms of Racial Discrimination (1965), Covenant on Civil and political Rights (1966), International Covenant on Economic, Social and Cultural Rights (1966), etc. (INSEC, 2003). It has shown positive commitment internationally for implementing these instruments. The international laws to which Nepal is a state party and the Universal Declaration of Human Rights, 1948 have specified the following obligations for the state for uplifting the status of deprived and weak section of the population.

The Universal Declaration of Human Rights, 1948

Article (1): Right to equality:

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article (2): Freedom from discrimination:

Everyone is entitled to all the rights and freedoms set forth in this declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent trust, non-self governing or under any other limitation of sovereignty.

Article (7): Right to equality before law:

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this declaration and against any incitement to such discrimination.

Similarly, another treaty is International Convention on Discrimination of all forms of Racial Discrimination, 1965 which is crucial for improving the condition of Dalits and to eliminate the discriminations against them. The Article (1) has clearly defined racial discrimination and the Article (2) has stated the various responsibilities of the state to improve and uplift the conditions of the backward communities. Articles 3,4,5,6 and 7 have stated the responsibility of the state to enact immediate, necessary and effective actions to the same end.

Likewise, in current tenth five years plan (2002-2007), the following provisions for Dalits and neglected communities have been set.

Tenth Five Years Plan (2002-2007)

Chapter – 28

28.3. Long Term Vision

The long term vision is to raise the living standard of Dalits and neglected communities by empowering them on the basis of equality, and bringing them into the mainstream development efforts while enhancing their self respect.

28.4. Objectives of the Tenth Plan

Dalits, 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.

Strategy

Traditional social systems and belief have made some sections of the society socially and economically backward. It is necessary to undertake programs of correcting various human development indices related to this section of the population through targeted programs. Since they are generally isolated from the mainstream of development, the implementation of programs, such as making these people capable, for greater representation in the political process, providing access to various income generating activities will not only promote

social justice but also contribute to social development. In this context, the strategies of the plan are mentioned below.

- 1) By identifying oppressed, downtrodden, neglected communities, the social oppression and discrimination against them will be abolished through the economic and social development of this class.
- 2) Through social and economic empowerment, their knowledge, skill and intelligence will be brought into the mainstream development process, and their possible contribution in the national level will be identified and encouraged in its implementation.
- 3) The traditional occupations of the downtrodden and oppressed community will be modernized and the goods produced by them will be made competitive. The institution arrangement for marketing of such products will be undertaken.
- 4) The dalits and oppressed social dignity promoting programs will be emphasized, while appropriating national productive resources and opportunities.

2.2 Related Literature Review

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

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

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

Nepali (1965), in the book “The Newars”, has given as ethnological study of the Newars, a Himalayan community of Nepal. The book has given a good ethnography of Newars in different aspects.

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

Regmi (1971), has studied on “Dhimal”. His work is also a milestone in the field of ethnography. In this book, different aspects of Dhimals, such as economic organization and socialization, social hierarchy, religion and festivals, village political organization, phase of life etc. are described in detail.

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

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

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

Tamang (2051 B.S.), has published a beautiful book “Tamang Jati” which is an example of ethnographic study in Nepal. In the book Tamang has mentioned

about the life activities of Tamangs and their changing process of social life. He has just touched the Chamar in his book.

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

Halmerg (1996), in the “order in Parabor” has described the mythiritual and exchange among Nepal’s Tamangs very nicely.

Luitel (2055 B.S.), has studied on the nomadic Raute in mid-western and far-western of Nepal. His book is one of the milestone works in the field of ethnographic studies. The social life, their hierarchy, religion and festivals, social change etc. are analyzed in the book. According to Luitel, there is less or more change in their custom and daily life.

Similarly, Gautam and Thapa’s (1974) books such as “Tribal Ethnography” (vol. I & II)etc. are also excellent references of ethnography. These books have traced some untouchable castes of Nepal. Badi, Dom, Gaine, Kami, Musahar, Charar (Sarki) etc. – the so called untouchable castes – are described in those books. Gautam and Thapa have argued on Chamar (Sarki) adding further “the Chamar (Sarki) is an occupational tribe and can be found in most areas of Nepal. Due to their profession, they are as widely spread out as their kinsmen the kami and Damai.”

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

Some heart touching types of discriminations based on caste are given in the book. For example one is given below:

“An untouchable teacher in kailali was not sent away from his village school to Dhangadi on deputation because he ordered the students of higher castes and untouchable caste, to sit together in luncheon provided under the nutrition food

program. The school inspectors were satisfied with his technique, quality, but the head master, a Brahmin who did not accept this value, influenced the District Education Officer against the teacher later, the luncheon program itself was dropped” (Sharma, Chhetri & Rana, 1994).

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

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

Subedi (1985), Pokharel (2054), and Adhikari (2059) have prepared thesis on “Badi”, an untouchable caste of Dang and Nepalgunj, whose traditional profession is prostitution. In the research work, researchers have given the socio-economic status & the cultural patterns of Badi.

Chhetri (1985) has prepared a thesis on “Gaine”, a singing caste of Nepal and Shrestha (1987) has also written on the same caste group. In these books, the cultural tradition of the “Gaine” is described and these two books are limited in Kaski.

About Sarki, Khanal (2002) and Shah (2001) have written the thesis, in which they have described the socio-economic, cultural as well as demographic aspects of the Sarki ethnic group.

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

About livelihood strategies of occupational communities (Damai & Kami), Rai (2004) has prepared a thesis in which he has drawn the picture about the occupation of Damai & Kami. Similarly, K.C. (2001) has drawn a comparative

study of achievements in mathematics of primary level students of Chhetri, Tharu and Kami in Surkhet district. But Joshi (1999) has written on “Socio-economic Profile” of the Damai people of the Tanahu district.

Dhaubhadel (2001) has prepared a thesis on “Socio-economic Dimension and Fertility Behaviour of Bather Women”, in which he has concluded that there exists an inverse relationship between socio-economic dimension and fertility behaviour of Bather women.

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

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

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

About Jhangar, Ghimire (2055) has written a thesis on “Jhangar Jati Ek Adhyan” and Adhikari (1999), has prepared thesis about “Fertility Behaviour of Jhangar”. Similarly, Timalsena (2005) has written about “Gender Discrimination of Jhangar” in the Saptari district.

Lamichhane (2052), Baral (2053) and Pokheral (2058) have conducted a study about “Danuwar Jatiko Samajik Tatha Samskritic Avastha”. Similarly, Bhattarai (2005) has written on “Ethnography of Danuwar Community” in Nuwakot district.

About Dum, Shrestha (1998), has written on Socio-economic dimension and fertility behaviour of the women in Biratnagar sub-metropolitan city. Similarly,

Thakur (2059) has prepared on “Dum Jatiko Samajik, Samskritik Tatha Arthik Avastha Ek Adhyayan” whose social status is very poor in Nepalese communities. Their traditional profession is to clean the dirty places like toilet.

Mandel (1999), has written a thesis on “Sex Preference and Fertility about the Khatway communities”, who are minorities in the Nepalese society. In the research work, Mandel has talked of their sex preference and fertility practices.

Karma (2002) has prepared a thesis on “Age at Marriage and Fertility about Dusadh” which is limited in sarlahi district, in which the researcher has portrayed the marriage and fertility behaviour of the Dusadh people.

Some foreign writers have tried to write about untouchable castes, but they all are not based on ethnographic studies.

Caplan (1972), “Priest and Cobblers” is an example which is a study about social change in a Hindu village of western Nepal. About the untouchable, Caplan has said, *“Although untouchables consider themselves Hindus, they are not served by Brahmin priests and indeed, are considered as being outside the formal Hindu hierarchy by members of clean castes. Untouchables are, however, necessary to the proper function of the caste system, since they provide service which clean caste persons are precluded from performing.”*

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

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

2.3 The Chamars

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

Bista (1967), a renowned anthropologist is also silent in his books about the Chamars. In his book, "Peoples of Nepal", he says- "*Chamars have been charged of involving in dirty and musical works in the community and eating any animals' carcasses, except for that of a dog, cat or horse. The Chamars play drums in the wedding band.*"

The four volumes of "Mechi Dekhi Mahakali Samma" (1975) have given brief information about Chamar.

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

"Chamar Jatiko Samajik Tatha Arthik Avastha of Saptari" (Koirala, 2003), which is a dissertation of degree has identified the socio-cultural factor of Chamar.

Similarly, "Socio-economic and Demographic Impact on Fertility of Chamar of Dhanusha" (Yadav, 2001), which is another dissertation of degree has correlated the age of women and duration of marriage which are found to be positively associated with fertility, where as age at marriage is found negatively associated with fertility. Similarly, child birth experience and desired number of children are positively related with fertility but the level of education and level of income are inversely associated with fertility. Occupational status of people has played significant role in lowering fertility.

Adhikari (2002), has written a thesis on "Poverty in the Chamar Community of the Siraha District", which is a dissertation of degree, has portrayed the poverty of Chamar and presented the situation of the Chamars. In the research work, Adhikari has clarified that the Chamars are born in poverty, live in poverty and die in poverty.

Similarly, Subedi (1998), Shah (2005) and Gupta (2005) have prepared the theses about "The Socio-economic Impacts on the Chamars", in which they have drawn the picture of changing condition of socio-economic impact of

Chamars. During a long period of time the leather workmen and village watchmen had become scarce and they gradually started to shift away from their traditional occupation. They now are depending mostly on agriculture and labour.

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

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

About Chamar, Hutton (1963) says in his book "Caste in India", "The Chamars of Chattisgarh, though belonging to that exterior caste of leather worker whose touch is polluting the castes of Hindus, are here cultivators tilling the land whose women have a great reputation locally for their handsome features."

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

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

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

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

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

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

-) Prohibitions imposed up on them to enter public places.
-) Prohibitions on entering or leaving educational institution.
-) Restrictions on entering religious places and participating in various functions.
-) Denial of health and medical treatment and services.
-) Prohibitions on entering the houses of the higher castes groups.
-) Prevention from the use of public roads.
-) Prevention from the use of public wells.

CHAPTER – THREE

RESEARCH METHODOLOGY

3.1 Research Design

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

3.2 Rationale of the Selection of the Study Area

The study area is selected at Jamuni Madhepura VDC of Saptari district, which is situated in mid-point of Saptari district and the name of the village is Chamar Gaun.

Saptari district lies in eastern part of Terai. The study area is located in central part of Saptari district. Four VDC (Dumraha, Badgaun Sinubari, Ekamba & Chandbela) and one municipality (Inaruwa) are surrounded the study area, which is situated as study area because of the following reasons;

- a. The socio-economic condition of Chamar of this VDC is measurable in comparison to other castes.
- b. Any researcher and government agencies did not studied about this community.
- c. This study area is easily reachable for the researcher to collect primary data for research.

3.3 Nature and Source of Data

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

Secondary data has been collected through Government Report, NGOs/INGOs report, VDC office, and other available sources, books, relevant literature and journals about the Chamar. These secondary information are helpful to check the validity and reliability of empirical data. However, the study has been mostly based on the primary data.

3.4 Sampling Procedures

The total population of Jamuni Madhepura VDC was 5,614 with 1147 household. The total number of male is 2954 and the female is 2660. The average household size is 4.49. The total literacy rate is 63.07 percent and the total male literacy rate is 58.94 percent and female literacy rate is 41.06 percent (CBS, 2001).

According to VDC record (2005), there are 96 Chamar households in this community. The total population is 528, and male population is 267 and the female is 261. In the total household, 50% household has been selected randomly. Among the selected household, 50 respondents has been interviewed.

3.5 Techniques and Tools of Data Collection

3.5.1 Techniques

3.5.1.1 Household Survey

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

observed and interviewed.

3.5.1.2 Observation

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

3.5.1.3 Key Informant Interview

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

3.5.1.4 Focus Group Discussion

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

3.5.2 Tools

3.5.2.1 Questionnaire

Structured questionnaire has been prepared to generate the realistic and accurate data from the Chamar community. The respondents have been requested to fill up the questionnaire. In case of respondents who can not fill up the questionnaire, the questions are asked to the respondents and answer has been filled up by researcher himself to collect required data.

3.5.2.2 Checklist

The Checklist has been prepared to collect data through focus group discussion and key informant interview.

3.6 Classification & Editing of Data

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

3.7 Data Analysis and Interpretation

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

CHAPTER – FOUR

SETTING OF THE STUDY AREA AND CULTURAL PATTERN OF CHAMAR COMMUNITY

4.1 Location of the Saptari District

The Saptari district is located in the Eastern Development Region of Nepal. It is one of the sixteen districts of the Sagarmatha zone. The political boundaries of this district are Sunsari district in the east, Siraha in the west, Udayapur in north and Bihar one of the Indian states in the south. It is located between 87⁰ 55" east to 87⁰ 16" east latitude and 26⁰ 23" north to 26⁰ 5" north longitude. It is situated at the attitude of 152 m to 914 m above the sea level (Saptari Bivaran). The total area of this district is 1257 of sq. km. The total number of households of this district is 120185; and total population of this district is 625, 633, where male population is 315, 530 and female population is 310, 103. The density of population in this district is 4.98 per km and the average household size is 5.20. The average maximum temperature is 30.6⁰ c and minimum is 14. 2⁰c (CBS, 2001).

4.2 The Saptari Village Development Committee: the Study Area

4.2.1 Physical Setting

The Jamuni Madhepura VDC is one of the 114 VDCs of the Saptari district which is located in the middle part of this district and surrounded by five VDCs namely Rani and Boria in the east, Malekur, Maleth in the north, Kushaha in the west and Rajbiraj Municipality in the south. It is connected with the district headquarters and about 10 km South-East from the zonal head quarters. It lies on the Mahendra Highway and its code number is 6032.

It is a less developed village largely populated by poor ethnic caste groups like Brahmin, Chhetri, Tharu, Damai, Kami, Sarki, Mushar, Jhangar, Teli, Badi, etc. But the settlement of Chamar in this VDC is miserable among other caste groups. The Jamuni Madhepura VDC occupies approximately 18 Sq. km. area. There are 18 villages in totality in the VDC which are as follows;

Table No. 4.1
Number of Villages in the VDC

S. N.	Ward No.	Villages in the wards
1	1	Chhapki Chamar tole
2	2	Bhathaul, Brahmin tole
3	3	Yadav, Khadka tole
4	4	Teli tole
5	5	Chamar tole, Sukumbasi tole
6	6	Ekkasha tole, Chamar tole
7	7	Ghimire tole, Chamar tole

4.2.2 Climate and Soil

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

4.2.3 Population Distribution

According to the CBS 2001, the total population of the Jamuni Madhepura VDC is 5,624 with 1147 households. Out of the total population male population is 2954 (52.61%) and female population is 2660 (47.38%). There are 9 wards and more often two or three villages are included in one ward in this VDC. The population and households of the Jamuni Madhepura VDC are shown in the table below.

Table No. 4.2
The Households and Population of the Madhesa VDC

Ward No.	No. of Household	Population		
		Male	Female	Both
1	158	412	366	778
2	90	230	213	443
3	100	279	235	514
4	100	268	232	500
5	155	397	371	768
6	137	326	328	654
7	120	286	23	309
8	119	300	264	564

Source: CBS, 2001.

The above table shows that total population of the Jamuni Madhepura VDC is 5,614. In this data, male population is higher than female population.

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

Table No. 4.3
Distribution of Population by Age-groups

Age	Population	Percent
Below-4 years	487	8.67
5-19	1943	34.60
20-59	2709	48.25
60 to above	475	8.46
Total	5614	100.00

Source: CBS, 2001.

In the above table out of the total population, 8.67 percent population belongs to below 4 years age groups, 34.60 percent population belongs to 5-19 years age group, 48.25 percent population belongs to 20-59 years age group and 8.46 percent population belongs to above 60 years age groups.

4.2.4 Caste and Ethnic Composition

The people of various castes and ethnic groups are living in this VDC which are as follows;

Table No .4.4
Caste Wise Distribution of the Population in the Study Area

S. N.	Caste	Total Population	Percent
1	Brahmin-Hill	1377	24.53
2	Chhetri	1307	23.28
3	Tharu	905	16.12
4	Newar	406	7.23
5	Chamar/Harijan	244	4.35
6	Unidentified dalit	240	4.27
7	Magar	227	4.04
8	Bantar	201	3.58
9	Yadav	103	1.83
10	Kami	91	1.62
11	Jhangar/Dhangar	52	0.93
12	Teli	47	0.83
13	Haluwai	46	0.82
14	Sanyasi	44	0.78
15	Musahar	35	0.62
16	Batar	33	0.58
17	Kewat	29	0.52
18	Baniya	28	0.49
19	Kami	27	0.48
20	Deo	24	0.43
21	Rai	22	0.39
22	Mallah	19	0.34
23	Dhobi	19	0.34
24	Brahman-Terai	17	0.30
25	Sarki	15	0.26
26	Damai	13	0.23
27	Koiri	10	0.17
28	Kumhar	6	0.1
29	Unidentified caste	6	0.1
30	Kayastha	5	0.089
31	Badhae	5	0.089
32	Others	11	0.196
	Total	5614	100.00

Source: CBS, 2001.

The above table shows that the populations of Brahmin and Chhetri in percent are 24.53 and 23.28. These two castes are the major castes group in the study

area. Similarly, Kumbar, Kayastha, Badhae etc are castes in minority in the study area. The population percentages of Tharu, Newar and Chamar are 16.12, 7.23 and 4.35 percent respectively.

4.2.5 Occupation

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

Table No. 4.5
Distribution of Total Household According to Non-agricultural Economic Activities

No of Households			Types of Activity					
Total	Having economic activities	Not having economic activities	Total	Manufacturing	Trade/business	Transport	Service	Others
1147	230	917	230	7	41	21	117	44

Source: CBS, 2001.

According to the above table, 117 households engage in service, 41 households engage in trade/business, 21 households engage in transport, 7 households engage in manufacturing and serving and 44 households engage in other non-agricultural economic activities.

4.2.6 Economy of the Villages

As in other rural parts of the country, the economic activities of the people of the Jamuni Madhepura VDCare based on agriculture. Almost the whole population is engaged in agricultural activities. The main agricultural products are rice, wheat, maize, potato, oil seeds etc. Besides agriculture animal husbandry is another source of income. The domestic animals such as buffalo, ox, goat, pigs, chicken etc are reared and sold as a means of income that supplements the agricultural profession.

Due to the unequal distribution of land more than half of the population does not produce enough crops to feed them for the whole year. The populations of 10 years of age and over who usually live by economic activity are as follows;

Table No. 4.6
Distribution of Population by Economic Active (Over 10 Years)

Total			Economically Active			Economically Inactive		
Total	Male	Female	Total	Male	Female	Total	Male	female
4406	2325	2091	2589	1700	888	1817	615	1203

Source: CBS, 2001.

The above table shows that the economically active population is higher than the economically inactive population. The male population is higher than the female population in comparison.

4.2.7 Educational Status

In the Jamuni Madhepura VDC there are three primary level schools and one secondary level school which are running in good condition providing education. The literacy rate of this VDC is 63 percent.

The literacy status of six years and above population in the Jamuni Madhepura VDC is given below.

Table No. 4.7
Literacy Status of the Jamuni Madhepura VDC (above 6 years)

Gender	Literate	Percent	Illiterate	Percent	Total population	Total percent
Male	5290	73	1952	27	7242	100
Female	3858	54	3262	46	7120	100

Source: National Labor Academy, 2004.

The table shows that, above 6 years population consist of 73 literacy percent of male and 54 literacy percent of female. Similarly 27 percent of male and 46 percent of female are illiterate in this VDC.

4.2.8 Health Facilities

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

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

4.2.9 Transportation

The Jamuni Madhepura VDC is located at Mahendra Highway. So, transportation facility is adequate in this VDC. Inside the VDC area, all major roads are also graveled, but the problem is that there is not any regular transportation service. In the local area, tempo, rickshaw and bullock carts are important means of transportation sources which carry people and goods from one place to another.

4.3 The Cultural Pattern of Chamar Community

4.3.1 Origin and Distribution

Scholars have not been able to come to a definite and clear conclusion regarding the origin of Chamar. Most of them believe that they come from India. Chamars are Indio-Aryan and they were migrated from India (Subedi, 1998). The term 'Chamar' or 'Chambhar', the name of the working caste on leather is derived from a Sanskrit word, meaning "working in leather". We can also say that the word "Chamar" has been taken from the word "Charmakar" where 'Charma' means leather and 'Kar' means worker. So, the 'Chamar' is derived from the word "Charmakar". Chamars are also called "Mochis". Now a days they are known as "Ram" also. Their mother tongue (Language) is "Maithili".

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

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

4.3.2 Population

In the study area, there are altogether 96 households of Chamar. The total population of the Chamar is 528 and the male population is 267 and female population is 261, which shows that the number of male is more than the number of female. The household size of the Chamar family is 6.32 percent. (Field Survey, 2006)

4.3.3 Physical Feature

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

4.3.4 Occupation

The traditional occupation of Chamar is associated with their leather work and the occupation of watch men is hereditary one. But the situation has changed a lot. Very few of Chamars are involved in their traditional occupation.

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

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

4.3.5 Family and Social Organization

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

The family system is divided into three categories - nuclear, joint and extended. In the society of Chamar, it is found that they are either joint or extended categories of family. But now a day some changes are found in it due to change in economic status and diversification of occupation.

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

4.3.6 Settlement Pattern and Houses

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

In the study area, there are 7 small clusters of Chamar houses. Most of houses are made up of bamboo walls and thatched roofs slopping towards two sides. Most of the houses are found to be one strayed with small windows. All the members of the family, both married and unmarried, sleep in the same rooms.

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

4.3.7 Food and Drinks

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

4.3.8 Dress and Ornaments

The Chamars of the study area do not wear traditional type of dresses. Patwardhan (1975) says about the dress and ornaments of Chamars of Rae pore "The dress of man is usually a single cloth, on end of which encircles their loins, and another their head, and the women wear little or no jewellery".

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

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

4.3.9 Language

The language of Chamar in the study area is Maithali. It is different from the Nepali language. Most of the Chamar of the study area know how to speak their native language but they use the Nepali language to interact with other

caste groups. The young Chamars like to speak Nepali more than their own language. The Chamars who have done inter-caste marriage, speak Nepali at home, but the Chamars who have not done inter-caste marriage, speak the Chamar language in the house.

4.3.10 Birth and Death Rite

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

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

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

The family members and clan members associated with deceased are also ritually impure. They are not allowed to take salt and mustard oil for 12 days. At the mother's death, sons do not take milk at the father's death, sons do not take curd. No pooja (worship) or any religious function can be performed

during those days Death impurity in the Chamar society is performed by son-in-law (Jwain) or nephew (Bhanja).

4.3.11 Marriage

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

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

4.3.12 Religion and Festivals

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

Although Chamars of the Madesha VDC are rigid in the matter of religion, they are not as orthodox as Indian Chamars. Chamars of the study area strongly say that they are Hindus. They worship Hindu gods and goddesses like Siva, Krishna, Ram, Vishnu, Durga, Laxmi, Kali etc. They also worship their own Kul Dewata (deities). They worship their deities in the night of Nawami, the greatest festival of Hindus Dashain. They put Dhoja (pieces of cloth) on the

main pole of the house. It is put in the up stairs. They think that pleasure and misery are directly related with the religion.

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

Chamars of the Jamuni Madhepura VDC celebrate various festivals as other Hindus do. Dashain, Tihar, Tij, Maghe Sakranti, Saune Sakranti are the main festivals of Chamars in the study area.

CHAPTER - FIVE

SOCIO-ECONOMIC AND DEMOGRAPHIC ANALYSIS AND FINDINGS

This chapter Provides socio-economic and demodgraphic information of the Chamar of the Jamuni Madhepura VDC.

5.1 Demographic Characteristics

5.1.1 Household and Family Size

The demographic features of sampled respondent’s households of charmers of the Jamuni Madhepura VDCare given in the table.

Table No. 5.1

Household and family size

No. of HHS	Total Population	Total male	Percent	Total female	Percent	Average family size of HHS
50	316	169	53.48	147	46.51	6.32

Source: Field Survey, 2011.

The total population of the Chamars in the sampled households in the Jamuni Madhepura VDCis 316. Out of it, 169 (53.48%) were males and 147 (46.51%) females, which shows that the number of male is higher than the female. The average family size is 6.32 which is greaten than 5.20, the average family size of the Saptari district in 2004. This large family size is due to the large extended family size.

5.1.2 Age and Sex Composition

The population distribution of the Chamar in the Jamuni Madhepura VDCis given in table 5.2.

Table No. 5.2
The Population Distribution of the Chamars in the Madhesa VDC, on
the Basis of Age and Sex Composition

Age Group	Male		Female		Total	
	Number	Percent	Number	Percent	Number	Percent
0-9	46	27.21	44	29.93	90	28.48
10-14	26	15.38	17	11.56	43	13.61
15-59	84	49.70	71	48.29	155	49.05
60 above	13	8.00	15	10.20	28	8.86
Total	169	100.00	147	100.00	316	100.00

Source: Field Survey, 2011.

The table shows the distribution of population by age and sex groups. The age group (15-59) accounts highest with the proportion 49.05 percent of the total population (49.70% male and 48.29% female). The 60 and above group has the lowest proportion 8.86 percent of the total population (male 8.00% and female 10.20%). Likewise, (0-9) and (10-14) age groups rank second and third having 23.46 percent (27.21% male and 29.93% female) and 13.61 percent (15.38 male and 11.56 female) of total respectively.

5.1.3. Structure of Family

Father is the head of the family and makes household decision. The family fulfills various needs of the members. In addition, it performs several function inducing continuity, integration and change in the society.

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

Table No. 5.3
Respondents by Family Structure

Family structure	Respondents	
	No	Percentage
Nuclear	14	28.00
Joint/Extended	36	72.00
Total	50	100.00

Source: Field Survey, 2011.

The above table shows that the family is categorized into two types: nuclear and joint/extended. Out of the total households, 72 percent Chamars live in joint/extended family and 28 percent in nuclear. The joint/extended family is higher than the nuclear family in the Chamar community.

5.2 Social Status

5.2.1 Respondents by the Language Spoken

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

Table No. 5.4
Respondents by Their Mother Tongue

Language	Respondents	
	No	Percentage
Mother tongue/Maithali	33	66
Nepali	17	34
Total	50	100.00

Source: Field Survey, 2011

The above table shows that most of the Chamars, 33 (66%) speak mother tongue and 17 (34%) of respondents only speaks the Nepali language. Though recently the Chamars feel more comfortable speaking the Nepali language in the process of their communication, the impact of modernization has deeply affected in terms of language. Chamars, who speak mother tongue among themselves also speak other language i.e. Nepali to deal with their owners.

5.2.2 Respondents by Their Costumes

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

There days male Chamars have begun to wear the modern clothes seen as shirts, plants, waist coats, and the married Chamar women have begun to wear blouse/chalya maxi, petticoat. Similarly the unmarried Chamar girls wear miniskirts, t-shirt, maxi, suruwal-kurta etc about which the table 5.5 shows.

Table No. 5.5
Respondents by Their Costumes

Customs	Respondents	
	No	Percentage
Traditional	13	26.00
Modern	37	74.00
Total	50	100.00

Source: Field Survey, 2011.

The above table shows that most of the Chamars, wear modern costumes. Among the respondents, 37 (74%) respondents wear modern costumes and 23 (26%) wear traditional costumes at ones which show that the socioeconomic life style of the Chamars is rapidly changing.

5.2.3 Respondent by Age at Marriage

Marriage is one of the most important parts of life. So, it is meaningful for the whole life. Marriage is an institution with admits man and woman to lead a family life. In the Hindu culture there are various types of marriage. The CHAMARs are also not far from these marriage variations.

Basically the researcher found the arranged marriage in the Chamar community. Love marriage is found in rare cases. Divorce and widow marriage are not found in the study area. Inter-caste marriage is prohibited. The Chamar

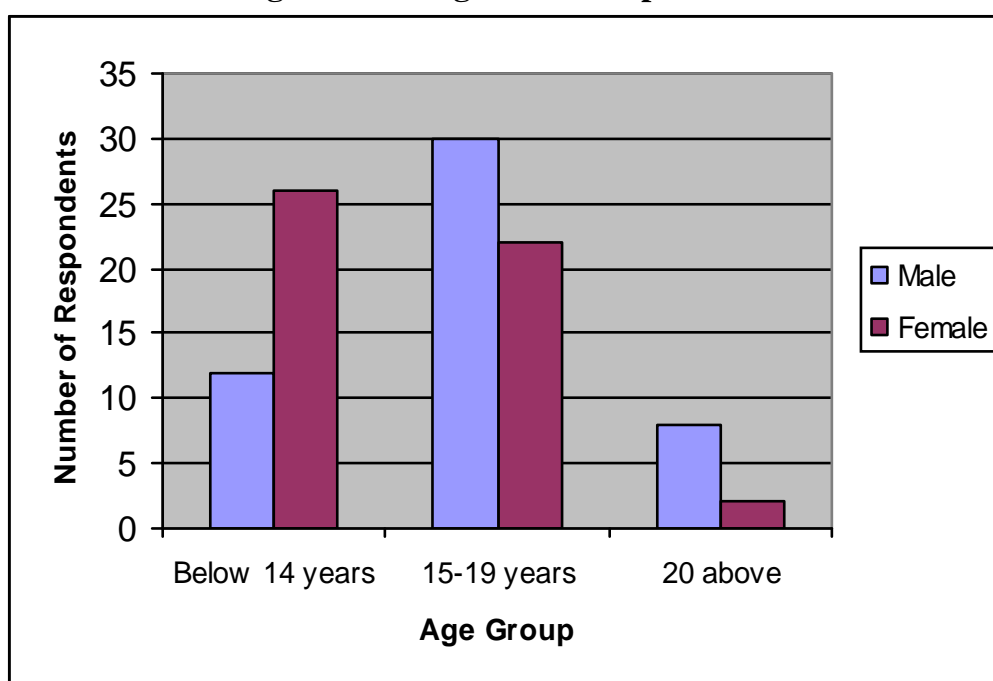
community generally follows the customs of the marriage bye agreement. The following table shows the age at marriage of the respondent.

Table No. 5.6
Age at Marriage of the Respondents

Age at marriage	Respondents			
	Male	Percent	Female	Percent
Below 14 years	12	24.00	26	52.00
15-19 years	30	60.00	22	44.00
20 above	8	16.00	2	4.00
Total	50	100.00	50	100.00

Source: field Survey, 2006

Fig No. 5.1
Age at Marriage of the Respondents



The table and figure show that the maximum 26 (52%) females get married under 14 years where as 12 (24%) males get married under 14 years. Similarly, 22 (44%) females get married under 19 years whereas 30 (60%) males get married in the same age. Only 2 (4%) females and 8 (26%) males get married after 20 years.

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

5.2.4 Respondent's Preference for the Child

In Nepalese context, son plays a vital role in the family. He becomes the owner of the property after his father/mother's death. Due to the lack of awareness and education, Nepalese people have taken the son as the insurance in old age and as a means to continue the generation. The Chamar communities are not free from this type of thinking. Rather, it is found very rigid in the context which is shown in the table 5.7 below.

Table No.5.7

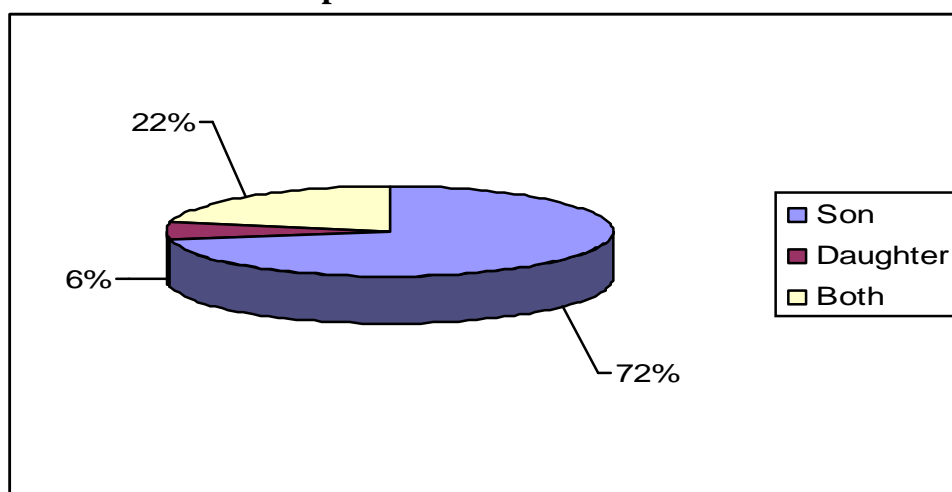
Respondent's Preference for the Child

Child Preference	Respondents	
	No	Percent
Son	36	72.00
Daughter	3	6.00
Both	11	22.00
Total	50	100.00

Source: Field Survey, 2006

Fig. No. 5.2

Respondent's Preference for the Child



The above table and figure show that out of the total respondents, 36 (72) prefer son, 3 (6%) prefer daughter and 11(22%) prefer both (son and daughter). The above condition shows that there exists the domination of female in the Chamar society.

5.2.5 Respondents' Use of Family Planning Method

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

Table 5.8
Distribution of Respondents by Knowledge of the Contraceptive and Family Planning

Method		Respondents	
		No	Percent
Pills		3	6.00
Condom		5	10.00
Sangani (Dipo)		6	12.00
Permanent Sterilization	Vasectomy	7	14.00
	Laparoscopy	12	24.00
Not any		15	30.00
Total		50	100.00

Source: Field Survey, 2011.

The above table shows that out of the respondents, 35 (70%) respondents know at least one method of family planning. Among then 3(6%) respondents have used pills, 5(10%) have used condom, 6(12%) have used sangani (Dipo). Similarly, 7 (14%) male and 12(24%) female Chamars have their vasectomy and laparoscopy done respectively. Likewise, 15(30%) respondents have not used any means of family planning.

5.2.6 Perception of Respondents on Causes of Illness and Preference of Treatment.

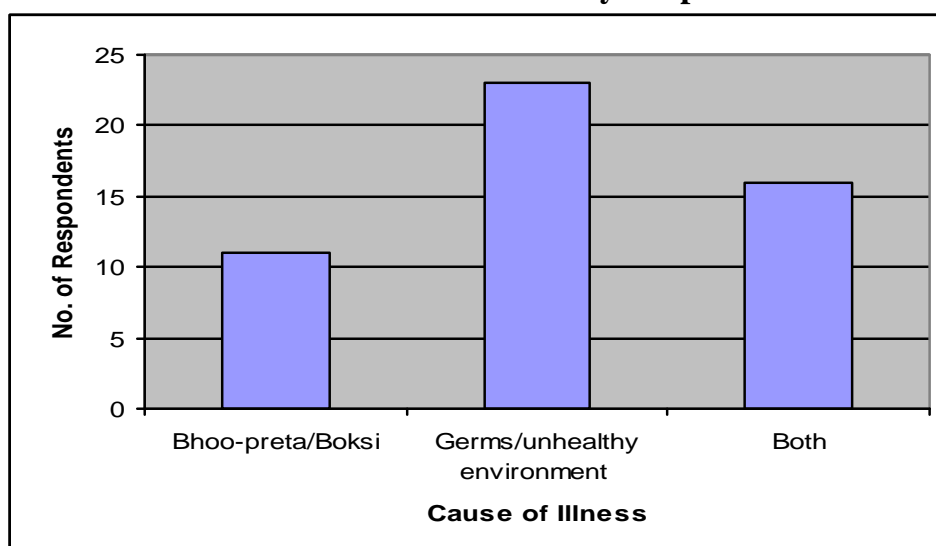
The respondents have indicated the causes of illness differently which are given in the following table.

Table No. 5.9
Cause of Illness as Perceived by Respondents

Causes	Respondents	
	No	Percentage
Bhoot-preta/Boksi	11	22.00
Germs/unhealthy environment	23	46.00
Both	16	32.00
Total	50	100.00

Source: Field Survey, 2011.

Fig. No. 5.3
Cause of Illness as Perceived by Respondents



All respondents were asked about the causes of illness. Among them, 11(22%) respondents replied. Bhoot-preta/Boksi as the main cause of illness. Similarly 23(46%) believed germs as the main cause of illness. 16(32%) respondents showed their belief on both.

The above table and fig. show that the Chamars have strong belief on supernatural power (such as Bhoot-preta/Boksi) as the cause of illness. But at the same time it is also found that there is a grate change in cognitive pattern of Chamars. Since 27 (54%) respondents didn't accept the influence of supernatural power regarding the cause of illness, the change in belief system is

brought out by interaction with other communities. And the literacy of the respondents seems to play an important role.

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

Table No. 5.10
Preference of Treatment by Respondents

Preference	Respondents	
	No	Percent
Guruwa, Indigenous Medicines Healers	31	62.00
Doctors/Health practitioners	19	38.00
Total	50	100.00

Source: Field Survey, 2011.

All the respondents were asked where they get their patients treated when they get sick. 31(62%) respondents informed that they consult the Guruwa and indigenous healers at first. Only 19(38%) respondents choose health post, hospital and doctors for their treatment.

The table gives clear information that the role of indigenous healers in the Chamar community is still decisive and significant because 64 percent respondents showed their first preference to indigenous healers. The attraction towards health post, hospital and doctors is also found but the number is low.

5.2.7 Respondents' at Decision Making

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

Table No. 5.11

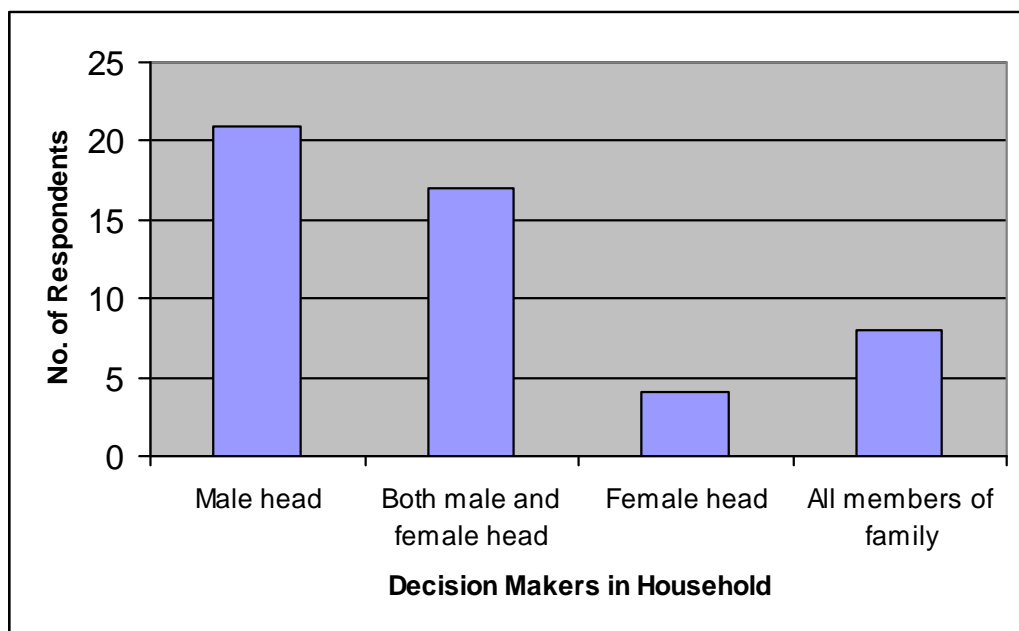
Decision Making in the Chamar Community

Decision Maker	Respondents	
	No	percent
Male head	21	42.00
Both male and female head	17	34.00
Female head	4	8.00
All members of family	8	16.00
Total	50	100.00

Source: Field Survey, 2011.

Fig. No. 5.4

Decision Making in Chamar Community



Though most of the decision making in the family in the study area is made by male i.e. 42 percent, the female headed households are also in substantial number which is 8 percent. Both male and female cover 34 percent in the study area in making family decision. Similarly, 16 percent family decision is made by all the members of the family. Thus, we find out that most of decisions are

made by the males in the households of the study area and the females remain very passive.

5.3 Economic Status

5.3.1 Occupational Status of Respondents

The people of the Madhera VDC are engaged in various occupations. But the Chamars of this VDC are mostly engaged in daily wage labour, agriculture and others. The primary occupational status of respondents in the study area is shown in the following table.

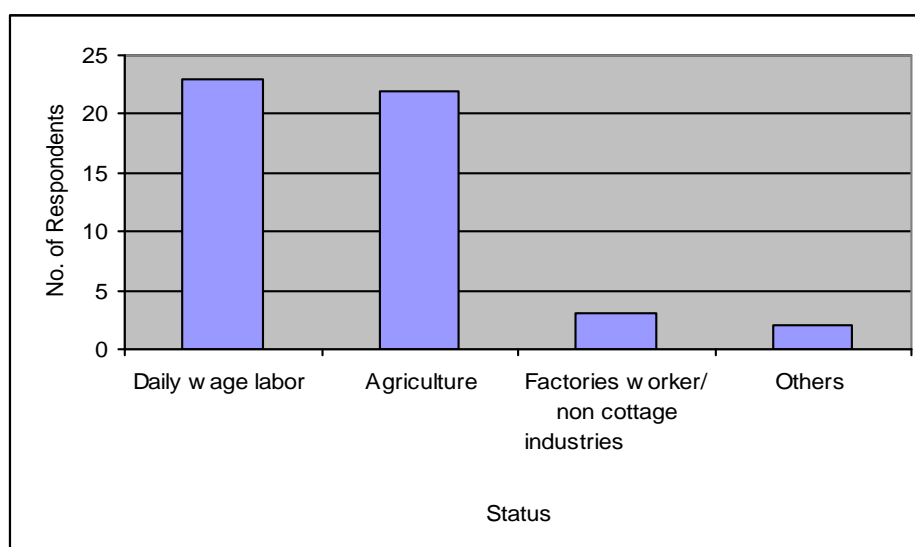
Table No. 5.11
Primary Occupational Status of the Respondents

Occupation	Respondents	
	No	Percentage
Daily wage labor	23	46.00
Agriculture	22	44.00
Factories worker/ non cottage industries	3	6.00
Others	2	4.00
Total	50	100.00

Source: Field Survey, 2011.

Fig. No. 5.5

Primary Occupation Status of the Respondents



The table and figure present that most of 23(46%) Chamars are engaged in wage labour and it is itself a major occupation 22(44%) respondents' main

source of family income is agriculture. 3(6%) are engaged in factories and 2(4%) are engaged in others.

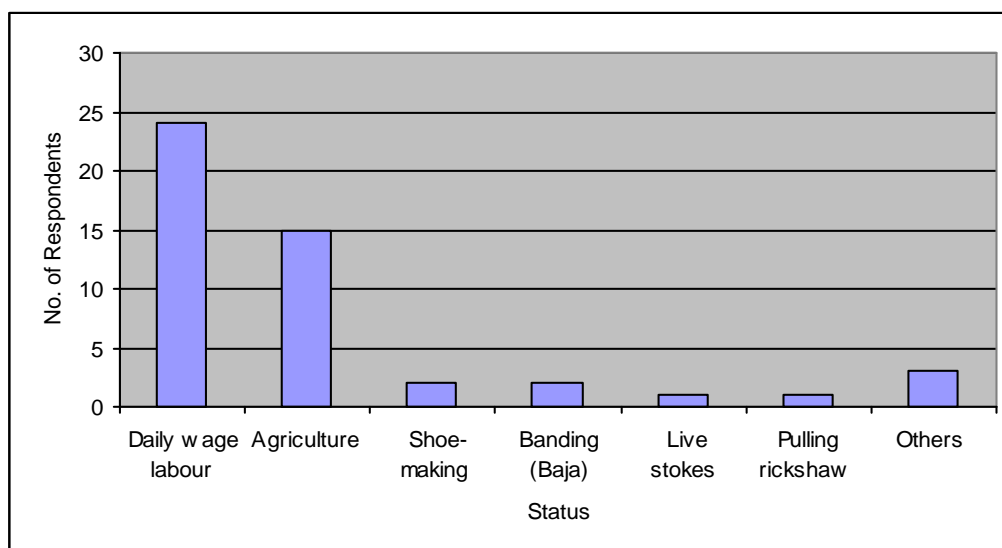
The Chamars lead their livelihood through many secondary activities, which are presented in the following table.

Table No. 5.12
Source of Secondary Occupational Status

Occupation	Respondents	
	No	Percentage
Daily wage labour	24	48.00
Agriculture	15	30.00
Shoe- making	2	4.00
Banding (Baja)	2	4.00
Live stokes	1	2.00
Pulling rickshaw	1	2.00
Others	3	6.00
Total	50	100.00

Source: Field Survey, 2011.

Fig. No. 5.6
Source of Secondary Occupational Status



The table and figure show that out of 50 respondents, 24(48%) take Daily wage labour as the secondary occupational source, 15(30%) take family agriculture, 2(4%) take livestocks, 3(6%) take factories, 2(4%) take bonding, 1(2%) pulls ricksha and the remaining 3(6%) are engaged in others.

5.3.2 Land Ownership

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

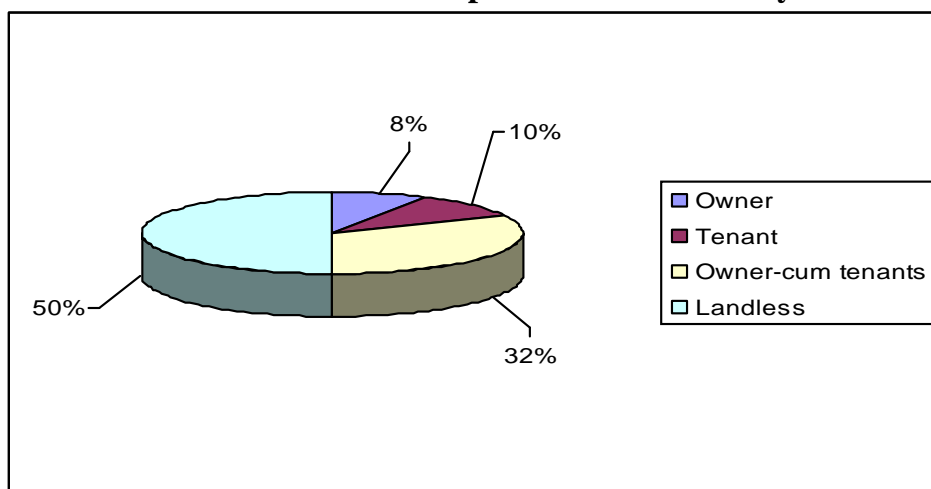
Generally, in the study area, there are three types of cultivators. They are owner, owner- cum tenants and tenants about which the following table shows.

Table No. 5.13
Land Ownership Pattern in the Study Area

Types of tenure	Respondents	
	No	Percent
Owner	4	8.00
Tenant	5	10.00
Owner-cum tenants	16	32.00
Landless	25	50.00
Total	50	100.00

Source: Field Survey, 2011.

Fig. No. 5.7
Land Ownership Pattern in the Study Area



The tenants are those who have not their own land but they cultivate the land of others (Adhiya). The owner-cum tenants are those who have very small area of their own land and have rented land. The landless are those who have not their own land for cultivation.

The owner operators are recognized as an important class and which has various benefit from economic point of view. In the study area, out of total respondents, 4 (8%) are owners, 5 (10%) are tenants, 16(32%) are owner com tenants and the remaining 25 (25%) are landless.

5.3.3 Respondents by Adequacy of Food Grain

During the study period, it was tried to find out whether the annual production of food grain was sufficient to meet the daily requirement of one year or not. The farming land is being divided into small pieces where as the population is growing rapidly. Most of the Chamars are landless. So, they haven't sufficient food for daily requirement which the table 5.14 shows.

Table No. 5.14

Adequacy of Food Grain Among the Chamars of the Madhsa VDC

Group	Respondents	
	No	Percent
Food sufficiency	9	18.00
Food deficient	41	82.00
Total	50	100.00

Source: Field Survey, 2011.

The table shows that only 9(18%) households produce enough grain from farming and remaining 41 (82%) house holds have to depend on other sources. This shows that most of the people do not have enough food grain. Thus, people suffer from many kinds of diseases as well as malnutrition. The very poor people are compelled to knock the door of other relatively rich households for their livelihood.

5.3.4 Housing Conditions of the Chamars

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

Table No. 5.16
Housing Condition of the Respondents

House Types	Respondents	
	No	Percent
Kachcha (Roof of Tile or Tin)	7	14.00
Phush (Thatched roof)	43	86.00
Total	50	100.00

Source: Field Survey, 2006

The table shows that most of the respondents have phush type and the number of it is house 43 (86%). Only 7(14%) of them seemed to be kachcha houses.

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

5.3.5 Respondents Source of Fuel

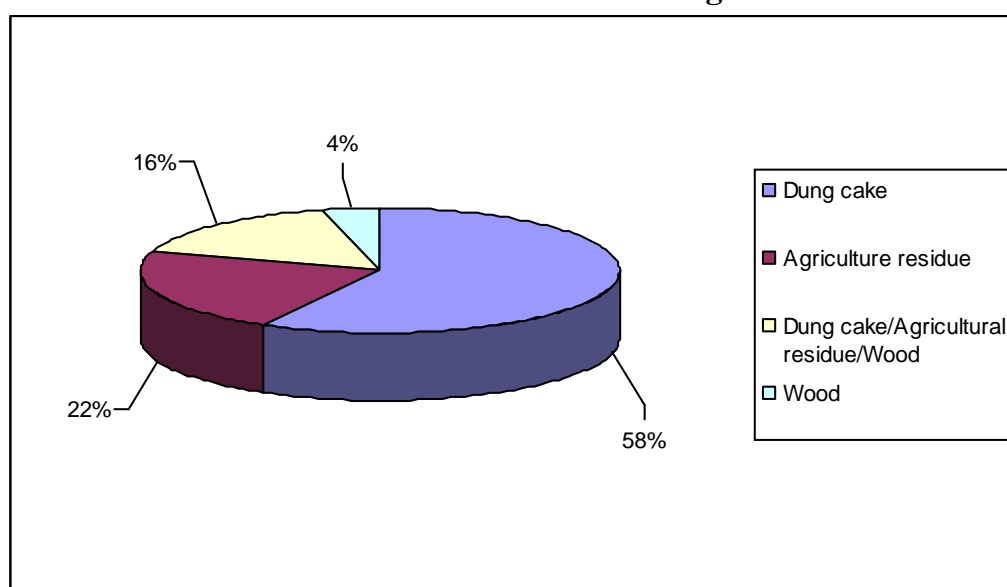
Biomass is a source of energy which mainly consists of fuel wood, agriculture residues and animal dung. Biomass fuel accounts the highest energy consumption in Nepal. The commercial form the energy such as electricity, fossil fuels etc is not very significant. In the study area, dung cake and agriculture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

Table No. 5.17
Sources of Fuel for Cooking

Source of Fuel	Respondents	
	No	Percent
Dung cake	29	58.00
Agriculture residue	11	22.00
Dung cake/Agricultural residue/Fuel/Wood	8	16.00
Fuel/Wood	2	4.00
Total	50	100.00

Source: Field Survey, 2011.

Fig. No. 5.8
Sources of Fuel for Cooking



Above table and figure show that the entire households rely on Dung cake, Agriculture residue, and wood as a source of energy. Among the respondents 29 (58%) rely on Dung cake, 11(22%) rely on agriculture residue, 8(16%) households rely on Dung Cake/Agriculture residue/wood and 2(4%) rely on wood for their major source of energy in cooking, heating lighting etc. Due to poverty, they haven't used modern form of energy like kerosene and electricity.

5.3.6 Respondents' Water Sources

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

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

5.3.7 Literacy Status of the Respondents

For every one primary education is basic human needs education is the basic foundation and a must for development; lack of education may obstruct the development process of the country.

Table No. 5.18

Literacy of the Respondents

Literacy	Respondents	
	No	Percent
Literate	19	38.00
Illiterate	31	62.00
Total	50	100.00

Source: Field Survey, 2011.

The table shows that out of 50 respondents 19(38%) respondents are literate where as the remaining 31 (62%) respondents can neither read nor write.

5.3.8 Educational Status of the Chamars

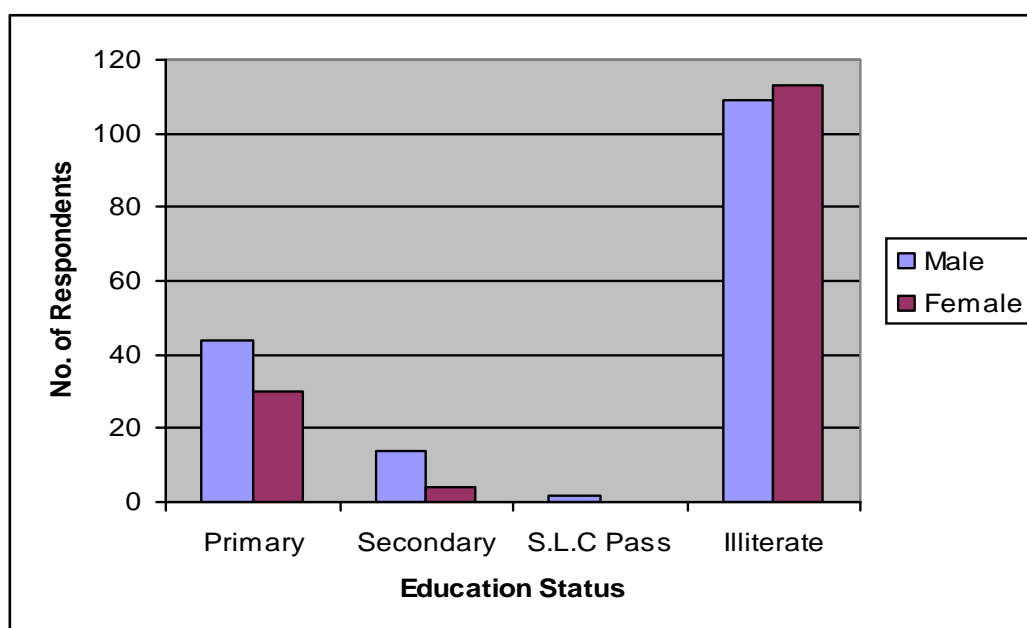
Education is the measurement of socio-economic development of community and nation. It is the major weapon to uplift the poor condition of the weak people of any society. It not only helps the individual for personal development but also provides the knowledge and the skill that gravitate the community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

Table No. 5.19
Educational Status of the Chamars

Education	Respondents					
	Male	Percent	Female	Percent	Total	Percent
Primary	44	26.03	30	20.4	74	23.42
Secondary	14	8.28	4	2.72	18	5.69
S.L.C Pass	2	1.18	0	0	2	0.69
Illiterate	109	64.49	113	76.87	222	70.25
Total	169	100.00	147	100.00	316	100.00

Source: Field Survey, 2011.

Fig. No. 5.9
Educational Status of the Chamars



The table and figure show the educational attainment of the Chamar community of study area. Out of the total population 23.41 percent have been attaining primary education (26.03% male and 20.4% female). Similarly, 5.69 percent have been attaining secondary education (8.28% male and 2.72% female). Only 0.63 percent Chamars have passed the S.L.C. (1.18% male and 0% female). No Chamar student has achieved the higher education.

5.3.9 Respondents by Income Sources

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

Table No. 5. 20
Income Sources of Respondents

Income Source	Respondents	
	No.	Percentage
Daily wage labour	22	44
Agricultural	17	34
Factories worker	3	6
Banding	2	4
Shoe- making	2	4
Pulling Riksha	1	2
Others(Specify) migrated to India in search of work	3	6
Total	50	100.00

Source: Field Survey, 2011.

Above table shows that most of the Chamar people are engaged in daily wage labour to fulfill their family's basic needs. Out of 50 respondents, 22(44%) respondents family income sources is daily wage labours and daily wage labour itself is taken as the majour occupation, 17 (34%) respondents main source of family income is agriculture, 3 (6%) respondents main source of family income is factories worker, 2 (4%) respondents main source of family income is Shoe-making, 1 (2%) respondents main source of family income is pulling riksha and remaining 3 (6%) respondents main source of family income is seemed to have migrate India in search of work.

Some years ago, the Chamar parents were not interested to send their children to school the main reasons behind it are their high illiteracy; lack of knowledge and poor economic condition. But now a days the Chamars of younger

generation know that education can play the vital role in their overall development. So, there is a considerable increment of interest in education in the Chamar community.

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

In the context of knowledge about HIV/AIDS, Out of the total respondents, 34 (68%) respondents have knowledge about HIV/AIDS and 16 (32%) haven't any knowledge about it.

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

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

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

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

In Nepal, the nature of exclusion and discrimination against Dalit(Chamar)

differs with the level of awareness in society, and socio-economic and cultural status. It also differs according to the strength of the state legal and regulatory mechanism. The attitude of society towards them is very pathetic in Jamuni Madhepura VDC. Some of them are as follows:

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

CHAPTER – SIX

SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 Summary

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

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

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

To fulfill the objectives, 50 houses were chosen as sample and one senior person from each household was interviewed with an objective of getting key information. The data collected from the study covered various aspects of their life such as household size, educational status, occupation etc. The summary of the data has been presented as given below.

Among the total population of sampled households, the population of male was found to be slightly greater than that of female. The majority of the people

belonged to active age group (15 – 59). So, the households depend on their active age group members for livelihood.

The Chamars are backward in educational sector as well. Most of them are illiterate. Only 29.75 percent people are literate in the study area which is very low in comparison to higher castes. In addition to it, females are too backward in education than the males. Only, 23.2 percent of females are literate of the total Chamar population.

Occupation is a major aspect that determines economic condition of a person. Most of the Chamars in Jamuni Madhepura are found to be dependent on wage labour and agriculture. They can not make a good living even through the occupation. So, many others have also adopted other occupations such as pulling riksha, banding etc.

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

Most of the Chamars get married at their early age. Traditional marriage is preferred in their community. However, youngsters prefer to follow modern styles of marriage. Only 8 percent male and 4 percent female get married at proper age. It is because of the lack of knowledge and awareness.

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

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

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

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

6.2 Conclusion

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

- © The economic condition of the Chamars of Jamuni Madhepura is very poor. The majority of Chamars in the VDC consist of the landless, the marginalized or small farmers, who do not have enough land or other means of production for survival. They have to knock the doors of others for their livelihood. Landlessness is the main cause of the poverty.
- © The literacy percent of the Chamars are very low and they hardly complete their schooling. The higher education attended person is nil in the Chamar community. Due to inadquency of higher education, they are innocent and unaware of their right as citizens.
- © They practise diverse culturalal activities; they practise their religion, customes, traditions and their social values in a strong and rigid manner. They have strong belief on their tradition. In the present time, due to impact of urbanization and modernization, their cultural practices are being influenced by other cultures.

- © They celebrate different feasts and festivals. In the mean-time, the unproductive expenses are done in the name of festivals, religion and social customs. So, such ceremonial customs increase their poverty.
- © The Chamars have been subjected to economic exploitation, oppression and poverty. They are still being exploited by the so called non Dalits in many ways; opportunity, status, education etc.
- © Early marriage, unplanned family, economic disability, illiteracy, lack of decision making power, simplicity, landlessness, exploitation, conventional approach in agriculture are the main constraints for the socio-economic development of the Chamars of the Jamuni Madhepura VDC.

6.3 Recommendations

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

➤ Provide Land Ownership

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

➤ Raising Educational Status

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

➤ Raising Awareness

There is lack of awareness among the Chamars. Thus in the Chamar society, it is necessary to make them aware about the bad effects of population growth, large family, early marriage, traditional farming and livestock etc. They are very superstitious and they believe in Ghosts, Witches, Guruwas, Charms and Wizards. They have no knowledge about their human rights also. So, it is necessary to make them aware about the aforementioned aspects of life.

➤ **Raising Livestock**

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

➤ **Aware for the Usages of Contraceptives**

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

➤ **Launching Community Based Programs**

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

➤ **Launching Skill Development Programs**

The skill development programme is very necessary to assure the rural labour. Construction and maintenance of road, bridges, canals, bio-gas plants, electric works, building making, carpenters etc are such activities which need skilled

labour. The Chamars need to assure skill development training like sewing and cutting cloths, sweaters knitting, basket making etc. The young Chamars should be trained to such jobs, which are more remunerative and lucrative than agricultural labor.

➤ **Participating on Government Sector**

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

➤ **Preserving Traditional Occupation**

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

➤ **Raising Awareness about Health and Sanitation**

Health and Sanitation situation of the Chamars of the Jamuni Madhepura VDCs is very poor. Time and again, they are attacked by different types of diseases and illness. Ultimately, many of them have to lose their life untimely. Hence, it is very necessary that they should be made aware of the cause of different diseases and stress should be given to sanitation.

➤ **Counseling them about the Negative Effects of Taking Alcohol & Gambling**

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

➤ **Social Inclusion**

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

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

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

- VDC must launch various effective programmes for generating income to all the areas simultaneously.
- Various educational programmes, health facilities and other social infrastructures should be taken to the study area for the betterment of socio-economic status of the Chamars.

- Various opportunities for and alternatives should be granted to them to uplift their living standard.
- Financial aid must be granted to them for establishing micro-industries to raise income level.
- Agricultural extension training should be conducted for better production in this area.
- The government should give grants for their productive activities.

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