

CHAPTER-I

INTRODUCTION

1.1 Background of the Study

Dalits in Nepal are a historically state victimized underprivileged community who have been compelled to lag at the bottom of the social structure and excluded from national development mainstream due to the caste system and extreme Hinduism for centuries.

The caste system was introduced in Nepal by King JayasthitiMalla (1360-95) about 700 years ago. The National Civil Code, 1854, (MulukiAin) legalized the caste system and established it as the basis of social mobility. It laid out detailed codes for inter-caste behaviour and specified punishments for their infringement. Such discriminatory legal system and hierarchical social structures, in course of time, formed as a rigid 'value system' and 'codes of social behaviour and practices'. This value system and attitude is still Tatmainant in every sphere of the society, which is propelling 'untouchability' and 'caste-based discriminations' though it is constitutionally and legally prohibited. Caste based discrimination and untouchability are also in practices within Dalit community that is intra-Dalit discrimination.

In this Context Nepal is also being Change in various sides. We know Nepal is Multilingual, multi-cultural and multiethnic country. The way of life, dress, language, socio-economic and cultural identities and conditions of the people are apparently different. Therefore, each group of people has their own identities; they do their own cultural practices and other numerous characteristics.

According to the government's figures, Dalits comprise 13 percent of Nepal's total population. However, Dalit civil society claims it to be about 20 percent; a demographic survey conducted by NNDSWO provides evidence to the claim. Within the Dalit community, there are dozens of sub-caste groups from the hills (*Hill Dalits*), the Tarai (*Tarai/MadheseDalits*) and Newar community (NewarDalits).

Nepalese are known by castes amongst themselves essentially for their identity. It affects their family life, food, dress, occupations and culture. Basically, it determines their way of life. On the whole, caste system has an important role in social stratification in Nepal. There are many castes in Nepal amongst various communities mainly in the hills, valleys and the plains.

The major Dalit caste groups in the Tarai are Tatma, Chamar, Tatma, Dusadh etc. while such caste groups in the Hills are Damai, Kami and Sarki. In the Kathmandu valley, the major Dalit castes include Pore and Chyame. The Tatma's are concentrated more in districts like Siraha, Morang, Jhapa, Sunsari, Saptary, Dhanusha, Mahottari, Sarlahi, Bara, Parsa, Rauthat, Rupandehi, Kapilbastu, Nawalparasia, Banke, Bardia.

The exclusions and discrimination experienced by Madhesi Dalits is even worse than that of Hill Dalits. Bantar, Chamar/Ram/Harijan, Dhobi, Tatma/Malik, Dushad/Paswan, Halkhor, Khatwe (Khan and Mandal), Tatma, and Tatma are the some of the sub-groups of Terai Dalits. Among them Tatma and Tatma community have the worst situation. Landlessness, lack of citizenship, illiteracy, poverty, child marriage, dowry system, social boycott by non-Dalits, *Sinopratha*, etc. are the major issues of Terai Dalits.

It is a need to identify the community to which Dalit groups belong to caste system and refers to an occupationally segregated, hierarchically and ritually discriminatory social system based on heredity of an individual or group of individuals. They are economically exploited, politically voiceless, socially humiliated and treated as "Untouchables". In essence, the victim of caste-based discrimination and untouchable can be considered as Dalits. The Dalits have been placed at the bottom in the Hindu caste system.

The caste system was introduced in Nepal by King Jayasthiti Malla (1360-95) about 700 years ago. Caste hierarchy is common and it has a significant impact on social stratification in Nepal. The terms "caste" hierarchy as a socio-cultural construction broadly corresponds to economic positions (class locations) of different caste groups in the Nepali society (Bista, 1992; Gurung, 1996). Caste-based discrimination has compelled the so-called untouchables or the Dalits to live in a hostile environment, objected to deprivations of all kinds-social, political, economic and denied even the basic rights of education, free Tatma, worshipping God and so on.

Tatma's are economically exploited and backward, politically voiceless, socially humiliated and treated as untouchable. Nepal is recognized as cultural diversity, multicast, multilingual country in Asia. In the geographic diversity and varied climatic condition, 26.5 million people of 125 caste and ethnic groups with 125 different language groups accommodated in the country according to the population and housing census of 2011. They have own social cultural organization with which maintain their need and necessities. There is no legal division of casts however it is isonomy of social system that same communities are treated at low caste/untouchable caste and regarded as second class human beings.

Although the New Civil Code (NayaMulukiAin) of the country abolished caste-based discrimination in 1963 AD, Dalits are still discriminated against as untouchables. Owing to these situations, Dalits are one of the most disadvantage sections of the society. In other words, the people from the lower rungs of the caste hierarchy also tend to be poor because of lower access to opportunities and resources.

In this way, Tatma community needs further exploration that can give another angle to see these communities that can be use as a reference for further study.

1.2 Statement of the Problem

Nepal is a diverse cultural and ethnic country where the many caste are considered as the bottom of the social hierarchy without any scientific reason. Studies show that these castes are rich in culture and traditions but they are marginalized in the society.

Every country has its own language, religion, culture and traditions prevalent among the people. The country identity is based in the cultural identities of peoples who live in her territory. Many community of Nepal are still backward. Tatma's are one of lower castes, who are mostly Hindus, and still discriminated against by the upper caste Hindus because of the deep-rooted beliefs fostered ironically by the religion itself. They have the lowest social status in the Hindu social structure.

However, many studies show that the life of Tatma, Tatma, Chamar, Tatma, Khatwe and Dhobi is even more deplorable than the life of the hill lower castes. They are lagging far behind the hill lower castes in education, health and several other sectors.

The Tatma communities are lesser known and backward minority people of the country. So it is essential to undertake a study about this community. The lack of scientific research and timely intervention to bring about improvement in living standard of Tatma community it is observed that their socio-economic condition is rather degrading day by day. Some NGO/INGOs have attempted to conduct researches on them but have failed to capture their anthropological aspect.

There are so many researches about lower castes of Nepal. Though, Tatma's of Siraha municipality have their own life style, culture, tradition and different level in status, which needs a better exploration. Due to the aforementioned reasons, it is very crucial to study the situation of Tatma's state of exclusion at different economic as well as social levels. The state of Tatma's in relation to access to education, health, drinking water, sanitation, electricity, land and their social participation needs to be studied in detail. Siraha municipality consists of considerable number of Tatma and the research focuses on comparatively judging the state of Tatma.

Attempting to cover main issues relating to community which were still known as backward but searching for the change.

1.3 Objective of the Study

The overall objective of the research was to assess social status and inclusion issues of Tatma community of Aurahi Rural municipality.

The specific objectives of the study are:

- To explore the social-economic changing pattern of Tatma Community.
- To explore livelihood of Tatma community of Aurahi Rural municipality.

1.4 Significance of the Study

This research will help to identify some of the problems and various other dimension of Tatma Community of Aurahi Rural Municipality and help those who want to work against these problems like INGO, NGO, Social organization and government body.

This research will be significant contribution to the following area:

- It would be useful as a guideline for further researchers in the similar fields.
- It would be a good reference for INGO, NGO, Social organization and government body who wants to work in these areas.

1.5 Limitations of the Study

Since the study was conducted only in few wards in Municipalities of the Siraha district of Nepal. Aurahi Rural Municipality wada no.4 & 5. So, the result obtained cannot be generalized for the lowest caste groups of the entire country due to vast difference in the cultural, social and anthropological aspects.

1.6 Organization of the Study

The study has been presented into seven chapters. The first chapter deals with Introduction including study context, statement of problem, objective of the study, conceptual of the framework and significance of the study. The second chapter deals with literature review. It includes previous study and background of Tatma community. In the same way, the third chapter describes the research methodology.

The fourth chapter deals with setting of the study site, which includes location, climate, natural resource, and others, descriptions. The fifth and sixth chapters include socio-demographic characteristics, lifestyle and economic status. The last one is related to summary and conclusion.

CHAPTER-II

LITERATURE REVIEW

2.1 Theoretical Literature

Indian and Nepalese Dalit movement has established the word 'Dalit' as a common name and identity. According to Aahuti who opines that the word Dalit is not named by ruler, instead emerged from its community movement and awareness process, Dalit does not refer to acceptance of being below but it refers to accepting the fact of being Tatmainated and exploited and to establish common identity of being untouchable by Khaspahadi, Madhesi and Newari community with respect to caste system. (Aahuti, 2067: 2). The leaders of Dalit movement with this common identity believe that if the Tatmaination and exploitation on Dalit ends, this Dalit identity is certainly to be a dignified identity, (Aahuti, 2067: 3).

According to AahutiMadhesi Dalit is more than 4% of total Dalit. It occupies 41.44% of total population in Nepal. Kakaidiya, Kori (cloth washing work), Khatwe (cloth knitting and thread waving work), Dhamal (leather work), Chidimar (bird killing work), Tatma (Bambo work), Dushad (informer of social work) are Madhesi Dalit. The poverty rate is very high of Madheshi Dalit scattering in your village. According to servey of 2003, The Madhesi Dalit's poverty rate is 49.2 percentage and literacy rate is 6.9 percentage. Whereas the literacy rate of Madhesi and total Nepali has crossed the 50 percentage and hilly Dalit's Literacy rate has reached to 41.9 percentage. Madhesi Dalit doesn't have approach more than one percentage in higher education, (Aahuti, 2067: 85-86).

According to Dr. HarkaGurung, Dalit community is skilled caste group of Hindu. The term Dalit has been used as an alternative word for denoting the lowest untouchable and humiliating meaning. They are socially rejected due to caste discrimination and they are economically poor and politically marginalized, (Gurung, 2003: 4).

D.R. Paudel, the editor and writer of the book „Dalit in Nepali society“ suggests Dalit community to unite with conscious of emancipation in his article „Feudal Caste System and Dalit Community“ in a monthly magazine „Dalit Sandesh.“ He writes 'Class and class based state is the main cause of untouchability. The amount of Discriminated behavior is imposed on how much inferiority a person remains in the social hierarchy. In previous, those who used to clean garbage, burn the dead body and do the work that nobody did were called untouchable. The right to economic and religious of their were deprived of. The system of caste discrimination which was initiated and flourished to strengthen feudal class interest is getting weak at this time when it is in about to end. However, its severe effect is still in the society,' (Paudel, 2068: 28).

Avoiding to entering house, food and marriage; the existence of Dalit has been attempted to finish by doing more neglected and hated behavior than other castes. Even some castes are allowed to entering house, but strictly prohibited to food and marriage. They are not named as untouchable. But some are considered as untouchable prohibiting entering house. In this way, it is not appropriate to keep feeling of hatred by one caste to other caste, (Paudel, 2068; 2).

It is nice that conscious of emancipation is getting raised in Dalit community. A portion of educated society has also supported to it. Dalit Emancipation Movement will be able to achieve its goals by enhancing supports with co-operation among them. For this, the vital thing is unity with awareness, (Paudel, 2066; 29).

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

„An untouchable teacher in Kailali District was sent away from his village school to Dangadi on deputation because he ordered students of higher caste and untouchable caste to sit together in the luncheon provided under the Nutrition Food Program. The school inspectors were satisfied with his teaching quality, but the headmaster 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 and Rana: 1994).

The Tatma are one of the traditional Pan (Dalit) caste of Nepal in tarai. According to the theirtraditons. They are descendent from the hindu god shiva. They have three Subdivisions. The kanaujiya,maghaiya and tirhutia. The community is found mainly in the districts of Siraha, Saptari, Dhanusha, Mahottari and Sarlahi. They speak Maithili, Bhojpuri and also Hindi. The community is clasified as an once Backward caste. Tatma Community are one of the traditions 'Madhesi Dalit' category.

The Tatma are one of the traditional waving caste of nepal in tarai. They are making clothes from thread. According to thetheirs traditions. These are leave the their traditional work right now and work as a construction Labours and also work as agriculture labours. Right now they are mainly stonemason. But many Tatma have emigrated to Bara Parsa and another place to settle down for landing. Centuries ago they have landless but present time many Tatma are settlingdown and hold agriculture land. They are changing their occupation. The Tatma community is also found in India Basically Bihar and Jharkhand. NepaleseTatma and Indian Tatma community tradition have similar to each-other.

The India Tatmaare now mainly stonemasons and Beedi manufactures, but most of Tatmaare having given up weaving. In some plase of India they are calling Tanti.The Tanti speak Panchpargania dialect of Hindi. Many Tatma have emigrated to Punjab and Haryana, and work as agricultural labourers. Their traditions are similar to other hindu weaving caste, such as the Koshta and Tanti,(From wikipidiya).

2.2 Empirical Literature

According to the central bureau of statistics, there are no more researches was found, which have been published by various organizations and scholars in the fields. The study tries to provide background for useful suggestions for further investigations. This study base on the published and unpublished scholarly journals, expertise books websites etc. Though that we don't get many critical researches about the impact of other and culture on Tatma society and culture, many sociologist, anthropologist and scholars either Nepali or Nepalese indigenous or foreign have carried out various ethnographic studies of them. In recent days, Due to the disregard of their arts and skills, many Tatma are giving up their occupation which has also worsened their livelihoods. In addition, lack of

modernization and limited access to markets has put this occupation in danger. Globalization and the flood of cheap international products have further threatened the Tatma's traditional occupation. Developing social respect for this occupation of Tatmas and making them competitive in the market is a challenging issue in the economy of Tatma.

They are not involved in their traditional weaving occupation. Normally they have not agriculture lands, but someone has now taking up agriculture land. Therefore they are mainly labours and some are working in government and private jobs. And also taking agriculture, which is their primary occupation. They are not organized because they are very under developed.

These above mentions literatures have given much useful knowledge directly and indirectly. Therefore, the research has felt a great value of these literatures during the preparation of this thesis.

2.3 Conceptual Framework

There are no historical documents concerning migration and origin of Tatma's, though per oral tradition and stories, they migrated several centuries ago and settled down permanently in Terai region of Nepal.

In the context of Nepal in Tarai Tatma community is an importance and major fact of the sustainable development. The Tatma community is most backward dalit in Tarai. But no one is interested to the these lifestyle. How to change, why they are drop-out the their traditional occupation and adopting another occupation why and who moving their activity. Overall improvement of their livelihood. So that it's related to the rural development.

The study of the 'changing pattern of livelihood Tatma community of Siraha District' has yet not been care out by any of the researchers in the Siraha District. So it is believe that this study will be equally useful to the interested readers, students and concern persons and among other institutions who desire to get knowledge and information about the Tatma community changing process and its relationship in rural development. Thus through this study researcher will find which factor in their livelihood has been change.

Analysis of this study is based on the conceptual framework as to how the socio-economic variables effect on the changing socio economic condition of the Tatma community. The figure below tries to show the impact of independent socio-economic variables on changing condition of the Tatmacommunity as a dependent variable.

The study carries out various ethnographic studies of them

- History of Tatma
- Health and Population
- Socio-economic condition
- Changing Occupation
- Landlessness
- Some statistics like that Education, Ageing indices, Sex difference
- Land Capital Resource
- And basic need of household facility.

CHAPTER-III

RESEARCH METHODOLOGY

Research methodology for concluding the analysis and questions raise by "Changing pattern of Livelihood in Tatma Community of Siraha District" seems very important aspect which was the process of a systematic and detail investigation or search of any particular subject with aim of discovering, collection, compilation, presentation and interpretation of relevant data. Various types of process and approaches are used while doing research. The collated data are used for analysis as quantitative from primary and secondary sources. The term research is also used to describe a collection of information about a specific topic too.

3.1 Research Design

For the fulfillment of the study, on the basic of exploratory research and case study of research design, the study is focus on objectives of the study. It also helps to guide the researcher in proper direction in order to meet the objectives of the study. The design may be a specific presentation of the various step sin research process. Consequently, a combination of different methods is being used to collect the relevant facts, figure and data.

3.2 Selection of the Study Site

The study site was very suitable to study for the researcher. The reason is that the area is a historical place of Tatma. The community has settled here for a long time. The recent changes can be seen apparently in the community. The researcher has been living nearby the place of community, so it became easy to study for him/her.

Aurahi Rural Municipality is the site for the research because of its backwardness in socio-economic condition especially among lower cast and communities. Next chapter four gives more light on this topic.

3.3 Study Population, Sampling Procedure and Sample size

The total population of Aurahi Rural Municipality is 20225 (AMDP-2017). The total population of the Tatma community of Nepal is 10301 (0.05%) where male is 5215 and female is 5085. Similarly, the total population of the Tatma community in Siraha district is 1223 where male is 594 and female is 629 according to NPHC-2011. The study site has been selected purposively. Considering the Ward no. 4 and 5 of Aurahi Rural Municipality of Siraha district were selected, from each two places: ward no. 4 and ward no. 5 were purposively selected where the Tatma population is high.

There are 128 households and 677 individuals of Tatma community in Study site. So, the universe population of this study is 677 and 128 households. Among 128 households, 51 households were selected by purposive method. From ward no. 4 and 5. Total sample size was 51 households.

3.4 Nature and Source of Data

The primary data is collecting from field survey and interview with a pre-structured research questionnaire. The references will be taken from secondary data from various sources like central bureau of statistics, Aurahi Rural Municipality, District development Committee Siraha.

3.5 Data collection Tools and Techniques

It is the most important part for getting reliable information. The techniques/instruments of data collection were used as follows:

Table No. 3.1: Data Collection Techniques and Instruments

S.N.	Techniques	Instruments
a.	Interview	Questionnaire
b.	Observation	Checking
c.	Interview with key informants	Schedules
d.	Focus group discussion and meeting	Interview guide

3.5.1 Interview

Interview was taken to collect primary data in the field. For this, A semi structured questionnaire was used to elicit socio-economic and demographic information from the respondents.

3.5.2 Observation

Observation is the basic sociological/anthropological tool for the data collection methods. This method was used by the researcher to collect information about dress pattern, food habits, settlement, ceremonies, talking style and behaviour.

3.5.3 Focus Group Discussions (FGDs)

It was used to collect qualitative data from the study sites. It helped to collect the information through group interaction on a topic determine by the researcher. In FGD separately male and female group consisting 12 persons were carried out to find the changing condition of socio-economic in Tatma community.

3.6 Analysis and Interpretation of Data

The quantitative data obtains from questionnaires will analyze using statistical tools. The collection qualitative information is present in a descriptive way. The various obtain information is present in the appropriate table, figures, maps, graphs and others in this report.

CHAPTER-IV

SETTING OF THE STUDY SITE

4.1 Location

Aurahi Rural Municipality is the Situated of Siraha district. Siraha is located in central side of Siraha district touching the Mahendrahighway is in18 k.m.so far to the south from highway. Siraha District is bounded with Kamala-river to the west and Balankhola to the east Saptari District ,Siraha is bounded with Kamala river to the west and Balan to east,Aurahi Rural Municipality lies in the central of the Hulaki highway in the east rural municipality Bariyarpatti and in the west Siraha Municipality, in the south Indian boarder Jaynagar is 10 km so far and north Municipality Sukhipur 12 km so far ,East of Aurahi Rural Municipality warda no 4 and 5 lies named Itatar and Aurahi. The district is located between 26033' to 26055' north latitude and 8606' to 86027' east longitude. Its elevation from the sea level ranges from 76 to 895 meters. The total area of Siraha is 1188 sq. km.



There are 9 municipalities and 8 Rural municipalities in district Siraha which is divided last election constituencies. Rura municipality Aurahi has 5 wards presently:

- 1) Aurahi
- 2) Itatar
- 3) PipraPra. Pi.
- 4) Tulsipur
- 5) Harakatti

Ward Number	Ward Name	Number of Household	Male – Female (Age>16)
2	Tuslipur	30	38-42
4	Itatar	33	42-48
5	Aurahi	65	155-158

Record of Aurahi Rural Municipality Election 2074

4.2 Climate

Siraha lies in Terai which has tropical and sub-tropical climate. The maximum recorded temperature is 42°C in the month of May and June, and the minimum recorded temperature is 8°C in the month of January. Rainfall, mostly starts from the end of May and lasts for three or four months till August and sometime still September in accordance with extent of monsoon. Study sites receive approximately 1467 mm rainfall annually (District Weather Record: 2015).

4.3 Natural Resources

Generally, land, forest and water are important natural resources of Nepal. Most of the population of the study site depends upon land for its subsistence production. The Tatma community depends upon forest also.

4.3.1 Land

Land is one of the most utilized natural resource in the study site. Since the most natural resources are inseparable from the land, it is the basic resource of the people of the study site. Type and quality of soil are major concerns of farmers and they invest a great deal of labor to maintain and enhance it. Land is generally classified as “Bari” (dry cultivated land) and “Khet” (paddy cultivated land) on the basis of types of crop cultivated and irrigation facilities.

4.3.2 Forest

Forest is an important natural resource of Nepal, but it is not available easily at the study site. Therefore, it cannot be counted as a main natural resource of the study site.

The people of that area fulfill their needs of jungle from their own tiny gardens. People plant “Anap (*Magnifera Indica*)”, “Sisau (*Dalbergia Sisoo*)”, “Neem (*Mellia Azardirachata*)”, “Bakainu (*Meliea Azedarach*)”, “Masala (*Eucalptus Camal Dulansis*)”, for their consumption. They use mostly dry animal dung for cooking fuel.

4.3.3 Water Resource

Most of the rivers of Siraha district originates from the Mahabharat range and they contain considerable amount of water only during the rainy season. In the study site, there are many rivers such as Kamala, Ghurmi, Balan, Mainabatti, KhuttiKhola, Gaagan, Bataha, Jiva, Sarre, etc.

4.4 Settlement Pattern and House Structure

Settlement is also an indication in Nepal of the ethnic compactness of the different communities. The settlements of Tatma community are generally situated outside the settlements of other high caste people. It may be owing to the ethnic compactness untouchability and lack of land.

Though, the settlements of Tatma community in Siraha - District are in compact in nature and most of the houses are built closely but the clustering of houses have no any particular direction as other ethnic groups like, Tharus, Telis, Yadavas etc. Due to population increase in the settlement areas, it is now going to be insufficient for the construction of new houses.

In the study site, the houses of the Tatma community are made up of mud and thatched roof slopping toward two sides.

The size of the houses was very small and narrow because of poverty. The Tatma community cleans their houses mostly once a year, especially in Dipawali (LaxmiPooja).

4.5 Background of the People of the Study Site

Before 1920, Terai (Siraha) District was considered the Kalapani due to prevalence of deadly malaria disease. The settlement in the area had been avoided by the hill people because of the presence of the malaria. Only the Terai ethnic group Tharu exist mainly much longer as they have developed strong natural immunity against malaria. The launching of “Malaria Eradication Programme” in the late 1950s had encouraged a heavy migration of hill people to the Terai. Hence with arrival of hill people who brought new culture and technology of intensive farming, trade and business have changed a lot in the nature of the entire socio-cultural and economic activity of the area.

4.6 Caste Hierarchy in the Study Site

Caste hierarchy is quite unique in Hindu society of Nepal. In general, Nepalese society is based on caste hierarchy where people are divided into different caste groups. The caste structure of the society is characterized by hierarchy on system of subordination held together by relation of superiority and inferiority at the apex of which are Brahmins and at the lowest rank are Sudras.

Under this caste system, a large number of people in Nepal, that is about 12% of the total population of Nepal (Population Census: 2001) are classified as untouchable or Sudra.

In the history of Nepal, king Jayasthiti Malla brought into practice the caste system which was virtually based on the occupation of the people in the name of social empowerment.

Even after him, the king like Ram Shah and Prithivi Narayan Shah followed the same caste system. The “Old civil code” of Nepal promulgated by Surendra Bir Bikram Shah in 1953 A.D., stratified Nepali society into four groups:

Tagadhari (sacred thread wearing caste), Matwali (liquor consuming caste), pani Nachalne Chhoi Chhito Halnu Naparne (touchable caste, from whom water is not accepted, and Pane Nachalne Chhoi Chhito Halnuparne (untouchable caste). The

Tatma caste belongs to untouchable group. Our caste system is characterized by social inequality and rigid system of ascriptive hierarchy. The whole caste system is based on the principle of pollution and purity.

This principle is the main rule of our society. The relationship between people and their behavior towards each other are governed by Hindu norms and values.

Untouchability is the main characteristics of Hindu caste system. Although the caste based discrimination has been legally abolished since 1963 with the promulgation of “New civil code” (Naya Muluki Ain). It still exists as an important reference point for all individuals and constituents, the fundamental social structure of Nepalese society. Majority of the untouchables are accepting the discriminatory practice in rural areas and they believe that it is God made. Traditional caste-based discrimination is the main factor responsible for the social and economical backwardness of the untouchable or other tribal communities in Nepal. They lag far behind the higher caste people. As generally in Nepal, the castes of the study site are ranked according to a scale of ritual purity and pollution. The system of ranking draws heavily on ideas which are parts of village Hinduism. A symbolic basis for this system is the application of a localized version of Hindu concept of purity and pollution.

Brahmins rank highest in the system because they are the priestly caste, as a member of high varna, they wear Janai sacred thread which is a symbol of their ritual purity and a mark of their spiritual second birth.

Chhetris are next in hierarchy to Brahmins and are member of warrior order of the varna system. Thakuris, Yadavas, Koiris etc. are lower in caste hierarchy than Chhetris. They are not allowed to wear “Janai” but they are touchable castes. They are the member of “Vaishya” in the varna system. The Tatma’s, are the lowest in caste order and rank in

untouchables (Achhut). They are the member of Sudra in the varna system. Tatma is one of the occupational castes of Sudra.

4.7 Population/Ethnic Composition

Siraha is known as heterogeneous district in terms of the caste ethnic composition. The total population of Siraha – District is 5,69,880 (male: 2,92,679, female: 2,77,201). The caste/ethnic groups: Yadav, Muslim, Tatma, Koiri, Teli, Tharu and Chamar are larger in number respectively but the Tatmainant caste/ethnic groups are Yadav, Muslim, Teli, Tharu, Chhetri, Brahman-Hill, Brahman-Terai, Newar and Koiri. The total population of the Tatma Community of Siraha district is 31519 which occupy 5.70% of the total population of the district (CBS 2011).

Municipality/caste	Total	Male	Female
Siraha Municipality			
All Caste	28442	13839	14603
Chhetree	104	48	56
Brahman - Hill	239	119	120
Tharu	19	0	11
Jamang	39	10	14
Newar	140	70	70
Musliman	5102	2276	2826
Kami	209	107	152
Yadav	6804	4009	4295
Rai	19	7	12
Teli	524	266	258
Chamar/Marjan/Ram	1635	753	882
Koiri/Kushwaha	599	304	295
Kurmi	608	295	313
Dhanuk	1401	636	765
Mosahar	928	471	457
Dusadi/Pasawan/Pasi	710	346	362
Sonar	177	101	76
Kewat	33	18	15
Brahman - Terai	142	79	63
Kathbaniyan	343	164	179
Gnarti/Bhujel	16	5	11
Mafaha	930	439	491
Kahwar	35	18	17
Hasam/Thakur	721	347	374
Sunuwai	69	40	4
Sudhi	557	297	260
Tatma/Tatwa	1223	504	620
Khatwe	25	16	10
Dhobi	142	67	75
Kumhar	60	24	36
Danuwar	24	10	14
Haluwai	800	305	495
Rajput	40	20	20
Kayastha	178	83	95
Badhasee	117	50	67
Marwadi	77	40	37
Barasee	758	373	385
Codari/Bhedhar	56	31	25
Mali	49	25	24
Bangali	325	134	191
Dom	71	35	36
Halkhor	80	39	41

4.7.1 Language and Dialects

The study site is more heterogeneous in the nature of language. The major languages spoken in the Siraha District, on the basis of Population Census, 2011, (NPHC 2011) (Caste/Ethnicity & Language) is given in the table.

TableNo.4.3: Percentage of Population by Major Spoken Languages

S.N	Language	Number	Percentage
1.	Maithili	506,696	80.73
2.	Urdu	45,582	7.26
3.	Nepali	34,958	5.57
4.	Magar	12,199	1.94
5.	Tamang	8,794	1.4
6.	Tharu	6,693	1.07
7.	Magahi	5,621	0.89
8.	Others	18017	1.14
Total		627,580	100

Source: NPHC- 2011

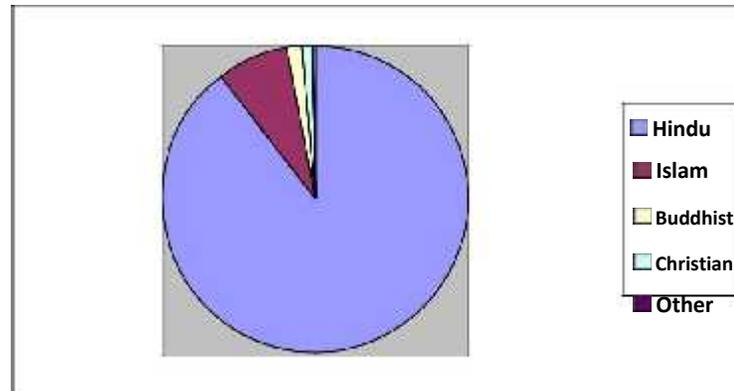
generally, Maithili is the main language in the study sites. However, different castes of this area use Nepali language as lingua franca despite their own native language/dialects in their households.

4.7.2 Religion

The study site is more religious. Hinduism is the main religion followed by different caste/ethnic groups. However, they follow their different cultural practices. According to

population Monograph volume-II (censos-2011), Tatma follow Hinduism, Christianity and Prakriti as their religion.

Chart No. 1: Percentage of Population by Major Religion in Siraha



Source: DDC, Siraha 2017.

The above table reveals that there are four types of major religions in Siraha District. However, in the study site we found different Data. Hindu is the main religion of the study sites (i.e.95.83 %) and there is no Buddhist, Christian and Islam.

Table No.4.4: Households & Population of Tatma by Major Religion in Study site

S.N.	Religion	Households	Individuals	Grand Total	Percentage
1.	Hindu	19	29	48	94.12
2.	Other	1	2	3	5.88
Total		20	31	51	100.00

Source: Field Survey, 2018

4.7.3 Occupation

Agriculture is the main occupation of the study sites. A vast majority of the people have to supplement in with either caste based occupational work or wage labor or both.

Table No. 4.5: Percentage of Population by their main occupation

Occupation	No. of Population (age>16)	Percentage
Agriculture	382	79.07
Business	48	10.01
Governmental Service	25	5.20
Industrial Workers	10	2.08
Contract Labour	10	2.01
Others	8	1.63
Total	483	100

Source: District Profile, 2011.

The above table shows that agriculture is the main occupation of the study sites. Similarly, business, industrial works, governmental service and contract labor are other means of occupation respectively.

CHAPTER – V

SOCIO-DEMOGRAPHIC CHARACTERISTIC

This chapter and the following chapter consist of the main part of the study. It tends to focus on the analysis and discussion of empirical data obtained from the field survey. Demographic features of the study site and socio-cultural life of the people are analyzed in detail. This section includes age and sex structure of the total population of the Tatma of the study site and their marital status, educational status and occupation respectively. The following tables (Table 5.1 and Table 5.2) gives socio-demographic characteristics of the sample population of the Tatma of the study-sites.

Table No. 5.1: Occupational Status of the Surveyed Households & Individuals

Age	Occupation	
Groups		
	Primary	Secondary
0-4	-	-
5-9	-	-
10-14	Domaestic Works	-
15-19	1-Sweeping in COs	GT
	2-Labour & 2-Works in India	
20-24	2- Labour in COs and GOs,	GT CT
	Works & Works in Gulf	
25-29	Stone Mason, Agriculture, Works in India	GT CT
30-34	Agriculture Works, Stone Mason, & Works in Gulf	GT CT
35-39	Stone Mason, Works in Contruction	GT CT
	Gulf & Works in India	
40-44	Agriculture Workers & Works in India	-
45-49	Agriculture Workers & Works in India	-
50-54	Agriculture Workers & Works in India	-
55-59	Agriculture Workers, Bidi Manufacture	-
60+	Agriculture Workers, Bidi Manufacture	-

Source: Field Survey, 2018

LEGEND: COs = Corporate Offices, GOs = Government Offices, GT = Goat taming,

CT= Cow taming

5.1 Family

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

The family system is divided into three categories: nuclear, joint and extended. In a nuclear family, there is a couple with or without their unmarried off springs. But there can be found completely nuclear type of family system in Nepalese society as in European society. It is only nuclear in matters of separate residences.

Another type of family is extended one where married sons live together with their parents. Joint family system is that one where two or more nuclear families live under a single roof sharing common property, common residence and common kitchen.

It is generally believed that majority of families in Nepal are joint in nature. It is also because agriculture demands many labour during seeding and harvesting period. And the head of the family, who is usually the father, exercises control over the family members and family property.

In the Tatma community, it is found that they are patrilineal families. Their descendants are traced through the line of father i.e. to sons and not the mother like other matrilineal community. The male Tatma is the functional head of the family who does outer activities. After the death of the family head, his position is taken by his eldest son or his wife.

In the Tatma community, family property is commonly shared and managed. When the family breaks up, the property is equally divided among brothers. There is no any rigid rule of family separation. According to respondents the causes for the breakdown of the

joint family are: conflict between two brothers, conflict between a mother-in-law and daughter-in-laws, conflict among brother's wives etc.

When asked about the main reason of family separation, most of the respondent's response is that after marriage, they want to live with the income which they earn. It means that because of the lack of the sufficient income sources, physical labour and skill of person are the major means for livelihood. So, after marriage a person wants to live separately from this parent.

5.1.1 Distribution of the Households on the Basis of Family Type

Among the total sample (20 households) of the Tatma community in the study site, basically two type of family, nuclear and joint have been found. The family type of Tatma community is shown in the table No. 5.3 below.

Table No. 5.2: Distribution of the Households on the Basis of Family Type

S.No.	Family Type	Household	Individual	Grand Total	Percentage
		Number	Number		
1.	Nuclear	13	21	34	66.66
2.	Extended	7	10	17	33.33
Total		20	31	51	100

Source: Field Survey, 2018

Above table shows that out of 51 households and Individual, only 7 households, 10 Individuals (i.e. 33.3%) were extended and 13 households, 21 Individuals (i.e. 66.66%) were nuclear. It shows that the joint family system is undergoing change gradually. The Tatma community of the study sites prefers to live in nuclear family.

5.2 Education

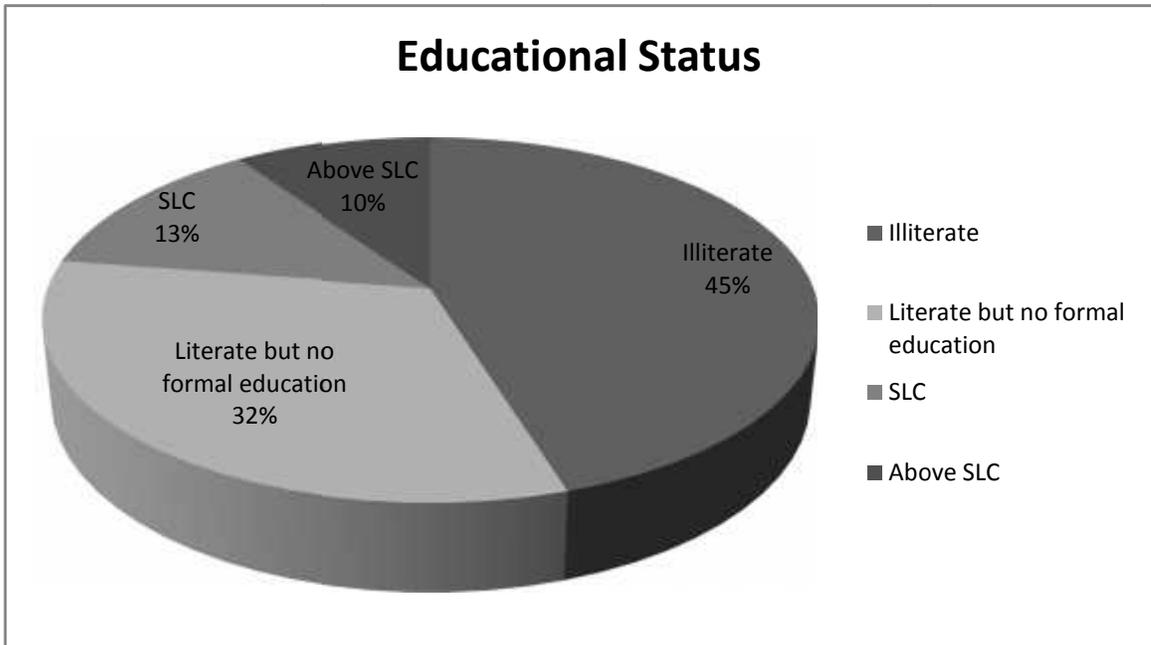
Education is a basic need for human being as it changes attitudes and behavior of the people through knowledge on different matters. The information on education was collected from the field among the respondents given in table and figure.

Education	No. of Respondents	Percent
Illiterate	23	45%
Who can read and write	17	32%
SLC	6	13%
Above SLC	5	10%

Source: Field Survey, 2018

It was found that the literacy of the study area was somewhat poorer according to table given above.

Figure 5.1: Educational Status



Source: Field Survey, 2015 on Educational Status

The figure shows, most of respondents are illiterate (i.e. 45%), which is alarming in this era, though 32% have formal education which is positive.

5.3 Rites of Passage of the Tatma Community

Everybody's life passes through different stages in different periods. In every stage, he/she performs different ritual ceremonies. Rites of birth, marriage and death are the main rites of passage in Hinduism and these are called Sanskar. The word "Sanskar" means religious purification rites and ceremonies for sanctifying the body, mind and intellect of an individual so that he/she may become a full-fledged member of the community. These Sanskar also create an awareness of social status and privileges of the individual.

The processes of the performance of rites of passage are different in every community. Therefore, their ways of performing rituals and some elaborate of these rituals and institutions are necessary to know how they are helpful in the substance of the community. And on the other hand, it should be necessary to know to what extent are they preserving or changing their traditional rituals, which are maintaining the social structure of a society. The Tatma community is also found performing these Sanskars according to their own culture.

5.3.1 Birth Rite

Birth is the universal fact of human life, when a man and a woman get married; they are socially permitted to have sexual relations. After the conjugal life, they give birth to children and their social life start.

Among the Tatma community, when the member of the family know that one has become pregnant they begin to prepare for the day of delivery. They start to collect more chickens for feeding to the mother after delivery. During pregnancy, no special care of mother is taken. With regard to food, there are not set rules. The pregnant woman is required to eat enough rice, meat, pulses, green vegetables, milk, ghee etc. but because of poverty, they could not get special type of diet.

In matter of sexual intercourse, no ritual restriction exists during the period of pregnancy. According to key informants a man may continue to cohabit with his wife till the delivery time. During the time of delivery, they take help of a woman called Sudeni (a local

chamar woman) who knows something about delivery, but not about special health care and who gives birth to a baby is called Sutkeri and her family and clan members observe birth pollution for 6 days.

5.3.2 Chhaithi (Sixth Day Ceremony/Nwaran /Naming Ceremony)

Chhaithi is performed on the sixth day after the birth of the child. This ritual is performed believing God writes the fate of the child on that day. At the same time (sixth day of birth) the naming ceremony (Nwaran) is celebrated. The name of newly born baby is given by relatives of the baby. The purification of birth pollution is also done on the same day.

5.3.3 BhatKhuwai (First Feeding)

There is no classical rule for any rituals in the Tatma community. A baby is given food after 5-6 months of his/her birth. There is no special ritual for first feeding purpose like as Hindus other caste's society.

5.3.4 Mundan (First Shaving)

When the child's hair is cut first, it is called Mundan. The child is placed on his mother's lap and the hair is cut by a barber. While the hair is being cut the mother makes sure that the hairs do not fall on the ground, so she collects them in the anchal or tip of sari, spread out under the child's head. The collected hair is taken and thrown into a river. This ritual is performed in very simple manner. No other work is performed on that day.

5.3.5 Marriage

Marriage is a socially recognized institution for having legitimate sexual relationship between a man and a woman for the protection, upbringing, maintenance and socialization of the children through establishing a family. It is a strong institution in Hindu society and perhaps every other society. According to social rule and regulations and their belief system, types and forms of marriages vary widely. In the Tatma community, especially three types of marriage systems are in practice.

1. Magi Bibah (Arrange Marriage)
2. JariBibah (Payment of Compensation)
3. Inter-caste Marriage.

5.3.5.1 Magi Bibah (Arrange Marriage/Traditional Type of Marriage)

In the arrange marriage system among Tatmas, the initiative is supposed to take place from the bridegroom's side or bride's side both. When the parents of a boy or girl want to marry their son or daughter, they request to other parents who has a son or a daughter. Generally the Tatmas marry their children at the age of adolescents.

They practice marriage by negotiation and elopement. Marriage with one's mother's brother's daughter with one's father's sister's daughter and with one's elder brother's widow is permissible.

Marriage rituals are performed at the bride's residence and the marriage feast is hosted by the bride's party. The marriage rituals include sagun, lagan, kalsa, samdhi, dhoti and bidai. The nuptial ceremony is performed at the bride groom's residence. Vermilion, glass-bangles and bindi are the marriage symbols for women. They practice monogamy but polygamy is also allowed. Some clothes and utensils are given to the bride as dowry and cash, pigs, different kinds of assets etc. are given to the bridegroom as dowry.

On the occasion of wedding ceremony the janti and other Tatmas enjoy and quarrel to each other by taking Domaestic wine and eating feast. Another day the janti returns grooms home with bride. On this happy occasion in the groom's home, all their kins and neighbors are invited to a feast (Domaestic wine, pig's meat, rice and other items provided for a feast).

5.3.5.2 JariBibah (Payment of Compensation)

The Tatma community practices and accepts polygamy one after another or simultaneously. A man can marry with another woman if he dislikes his first wife and keeps more than one wife but if a woman dislikes her first husband, she elopes with other

man. Her previous husband cannot compel her to live with him rather he can claim an expenditure he made while marrying her, from her new husband. This cost paid by a man to his wife's previous husband, is called Jari, such practice exists even today. The cost of Jari may comprise cash.

Nowadays, though the term Jari itself is not used in legal term, give and take is considered as the compensation for the expenditure of the first husband. The amount of such Jari or compensation is determined by the respected persons of the community or by neighboring community. There is no fixed rules for it. It depends upon the whim of decision makers who belong to the Tatmainant part of people of the community.

5.3.5.3 Inter-Caste Marriage

In the past, if someone married with other caste person, he would be out of the caste. Water and other things touched by him were not accepted by others. If the rulebreaker wanted to enter in the caste, he had to be whipped and also he had to pay some money, decided by the community members as compensation.

Nowadays, especially after 2046, the situation has changed a lot. Education, mass communication, state law, close interaction with other caste people etc. are playing a vital role in minimizing the caste based discrimination.

In the Tatma community there is also a trend in favour of the inter-caste marriage from older to younger generation. From the in-depth observation, it was found that there was one Tatma who had got married with Halkhor's girl who had four children but no one of other castes had got married with the Tatma's girl.

5.3.6 Murtuary or Death Rites

When a person dies, the dead body is cremated in any area or at the side of the river called Kamala khola and Ggankhola by sons and other relatives. At that time, the dead body is tied with white cloth. All the relatives and close neighbours participate in the funeral procession. If the dead person is old or adult, he/she is burned but if the dead

person is a baby or child, he/she is buried. The burning process of corpse initiated by his/her sons and some other relatives too, and by finishing the burning process all the participants of the funeral procession take bath in river, pond or tube well.

Family members and clan members associated with deceased are also ritually polluted. No Pooja (Worship) or any religious function can be performed during polluted period (12 days). Death pollution, in Tatma community, is purified by son-in-law (Juwai) or Nephew (Bhanja) on 13th day of death. On the 13th day of death, the sons and male clan relatives shave their head and cut their nails.

On the purification ceremony (13 day of death), the family gives a feast to the members who participated in funeral procession on that day. Before eating the salt on that day, the purification is employed.

The higher caste people don't participate in funeral procession as they may be the neighbours.

5.4 Divorce/Separation

According to the Hindu Sanskar, the marriage is sacrament and sacred union. It does not dissolve easily. The man and his wife are supposed to be found to each other even after the death of either of them. Therefore, whatever the situation exists, they have to comprise and readjust with each other. But nowadays this view has been undergoing change. When there is no good relationship between wife and husband, they get divorce.

Although social opinion is against the divorce, it continues to exist in every society.

In Brahmin's and Chhetri's family, the social status of a divorced woman is not good.

She is considered as a bad woman.

Marriage bound in Tatma community can be dissolved in two ways, first by resorting to regular divorce procedure and wife run away with her lover as the second. Under the system of formal divorce, both the parties mutually agree to break the marriage bound by signing the divorce papers called chhod-patra. But none of the parties can affect a divorce

by his or her own unilateral decision. But the second method is given enough liberty to the woman to dissolve marriage. A woman, when dissatisfied with her husband, picks up a new lover and runs away to live with him. This method is more prevalent among the Tatma community.

5.5 Remarriage of Women and Widow

In the past, remarriage of a woman/widow was not considered as a good. But in untouchable castes, it has been existed since a long time. In the Tatma community it was not allowed in the past but now it is being practiced. Today if a Tatma woman's husband leaves her or dies, she can set marriage with another man. But the socialstatus of the remarried woman is not better than once married woman. Similarly, widow marriage is also being practiced, although it is not considered good.

5.5 Festivals

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

The Tatma community of the study sites celebrates festivals as other Hindu do. Dashain, LaxmiPooja, (Deepawali), MagheSakranti, Chhatha etc. are main festivals of the Tatma community of the study site. The ways of their celebrating is given briefly as below:

5.5.1 Dashain

Dashain is the greatest festival of Hindu. The Tatma community also celebrates it. Dashain is celebrated for two weeks, which is performed with different kinds of religious task. In preparation of Dashain, every house is ceremonially cleaned with animal (Cow, Ox) dung and freshed for the visitation of Goddess Durga and long waited return of distant and nearby family members. On the occasion of Dashain, they buy new clothes (Dresses) and eat delicious food with pahur's meat and taking Domaestic wine.

5.5.2 LaxmiPooja (Deepawali or Tihar)

Another festival of the Tatma community, as other Hindus is Deepawali which is also known as Tihar. This is celebrated for five days. Goddess of wealth, Laxmi, is worshipped on this festival, especially on the third day of Tihar which is known as LaxmiPooja. On this day, light is lit on every window, door, courtyard and wall. It means to please Laxmi, who loves light.

5.5.3 ChhathaParva

ChhathaParva is the greatest festival on Terai region which is celebrated for six days. It is performed with different kinds of religious tasks. People pray with sun and moon for good health by providing different kinds of sweets and fruits in this festival. As other Hindus, the Tatma community also celebrates ChhathaParva.

5.5.4 MagheSakranti

The first day of Magh is celebrated as MagheSakranti. On the occasion, they like to eat Khichari (A kind of dish made by mixture of rice, pulses and til). The festival is celebrated as a belief of long life. The Tatma community eats mutton, goat meat, rice and drinks domestic wine.

5.5.5 JurSital

This festival is celebrated on the first day of Baishakh. BaishakhPurnima is the main day for this festival. They welcome the New Year and farewell the past year. On this day, elder people give blessings by sprinkling fresh water on the head to those relatives who are younger in relation as well as in age. They celebrate this festival happily and hopefully to get happiness. They cook rice, pulse, vegetables, curd, meat etc.

5.5.6 Naga Panchami

This is devoted to the worship of the Nagas, the divine serpents. Pictures of the Naga are stuck over the doorposts of all the houses in the morning as protective spells. On this day, Tatma people use cow-dung to make a model of a serpent and display on the wall of their house and worship by offering flowers, incense, milk and apply paste of red powder and 'laba' of paddy. One of the important aspects of Naga Panchami is that, if the snake goods are well fed and their images are widely displayed on this special day it is believed

that family will be blessed and protected from drought and famine, death from snake bite and disease, loss of possessions and calamity the collapse of names and buildings.

5.5.7 Chaurachan

Chaurachan is celebrated with great enthusiasm with an unflinching belief of being blessed with son, have his/her wishes fulfilled and wealth as per one's desire. Also during this festival, people worship moon in the late evening and take food like rice pudding, puri, etc.

5.5.8 Faguwa (Hori or Holi)

Holi is the festivals of flying color in the day of full moon of the Falgun. The Tatma community observes this festival as one of the most important festivals with the religious significance of Holika's death on this particular day and celebrates this each year. Everybody, young or old, boys or girls celebrate this festival happily using different types of colors. They put colored on each other's body and face, this festival also signal to the beginning of spring season.

They eat special sweet dish. Malpuwa (made from flour, sugar and milk), sel, puri, and also drink alcohol and other drinks mixed with "Bhang and Dhaturu". They reach door to door of relatives or friends with dancing singing Hori song and coloring each other.

5.6 Food Habits

Every community has its own food habits. Though the Tatma community has no any distinct food habits, they usually take two principal meals. The first is taken at about ten o'clock and the second after the sun set. Though they prefer to eat rice but their food items may be any things (rice, wheat etc.) because their food items depend on what they get from their occupation.

The Tatma community is non-vegetarians. They keep cock, pigs and goat for income and meat, when their relatives or guests visit their home, rice and chicken are cooked. They even borrow rice from neighbours in such occasions. People feel ashamed if they have to serve wheat. Smoking beedies/cigarette, drinking wine and chewing betel leaf are quite common among the Tatma community. If some relatives visit a family, the family feels necessary to treat him nicely offering him wine, beedies/cigarette and betel leaf.

5.7 Dress and Ornaments

According to the key informants, the traditional type of dresses of male Tatmas are Kurta, (a type of shirt), Lungi or Dhoti and the female Tatmas traditional dresses are sarees and blouse. The female's traditional ornaments are silver or aluminum earrings, nathiya (a silver bangle wearing in nose) etc.

Nowadays, shirt, Dhoti is worn by old Tatmas and Pant, Shirt, T-shirt, Shoes are worn by young male Tatmas. Blouse, Maxi, Sarees are worn by married women and Mini-skirts, T-shirt, Maxi, Suruwal, are worn by unmarried girls. Because of the poverty, the quality of clothes and ornaments are always low. The female Tatmas wear Earrings, Phuli, Tilhari etc. which are made of brass, silver, aluminum and plastics.

5.8 Language

The language of the Tatma community at the study sites is Maithili Maghi. It is different from Nepali and other languages. Most of the Tatmas of the study site know to speak Maithili language as their native language but they use Nepali and Hindi languages as lingua franca.

5.9 Religion

Religion is a part of culture. Each and every community of the world does have its own religious tradition. The religion of every ethnic group is interwoven with their religious processes.

The Tatma community of the study is strongly said that they are Hindu. They worship Hindu Gods and Goddesses like Laxmi, Sita, Ram, Krishna, Vishnu, Durga, Kali etc. They also worship their own KulDevata (Deities). The deities are Goraiya, Gahil, Kali, Banni, Khatma, etc. They worship their deities in the night of Navami of great festival Dashain. They think that pleasure and misery are directly related with the religion.

CHAPTER – VI

SOCIO-ECONOMIC LIFE AND ITS CHANGING FEATURE

World is changing. In fact, change is inevitable. Thus, Nepali society and its components too must be in course of change and that's going on. Due to which Tatma community also does not remain unchanged. The socio-cultural and economic life of Tatma community is apparently changing. This chapter focusses on this concern.

6.1 Traditional Occupation of Tatma Community

It is already drop-out that traditional occupation of the Tatma community. The Tatma community is making clothes weaving the thread. But the situation has changed a lot. Nowadays young Tatmas does not like to do traditional occupation, they like to do work as an Agriculture, Stone mason, Bidi manufactures, NGOs, or INGOs and some of them are working as a sweeper in GOs.

6.2 Occupation of Tatma Community

In absence of occupation and sufficient income sources, people cannot meet their daily needs and demands for the family. Occupational status plays vital role in the promotion of individual and community's status.

The following table gives a glimpse of the occupational status of the Tamta community of the study site.

Table No. 6.1: Distribution of the Respondents by Their Occupation

S.N.	Occupation	Individuals	Percentage
1.	Agriculture, Domestic	19	36.76
2.	Foreign Employment (India and Gulf)	8	15.67
3.	Bidi Manufacture	3	5.20
4.	Stone Mason Work & animal husbandry	6	11.46
5.	Do not working	2	4.6
6.	Contract Labour	14	26.4
	Total	51	100.0

Source: Field Survey, 2018

The above table shows that the main occupation of the Tatma community was the work of Agriculture which has occupied the highest number (i.e. 36.45%). It was followed by foreign employment (service in India and Gulf countries), which has occupied (i.e. 15.62%), similarly Stone Mason work and animal husbandry (i.e. 11.45%), Bidi Manufacture (i. e. 5.20%) and contract labour (i.e. 4.16%) of the total respondents. The huge numbers of respondents are Children (i.e. 26.04%) and they cannot do work

6.3 Population

According to the National Population and Housing Census 2011, the population of Tatma as a whole stands at 1223 out of 28,442 which is the total population of all caste in Siraha District where ratio of male and female are 594 to 629 for male and female.

6.4 Economy

Dalits of Terai are the poorest group in Nepal. Throughout history, they have lived in symbiosis with other sections of people who are generally higher in social, economic and political status than them. In the study site, most of the Households are landed (15 out of 31) with Pakki house. The Tatma community has its own traditional caste occupation. But present time they don't do that their traditional occupation. Maximum people are going to foreign employment. Most of these communities work at clay Agriculture (32.25%) and labor (29.02%) of total respondents. The wood and Domaestic animal-dung are the main fuel resources they use.

6.5 Education

Level of education in Tatma community is very less which shows 45% of total respondents are illiterate and 32% literate with no formal education thus poses a great challenge for the government to provide education for all by the year 2015.

6.6 Sanitation

A majority of the households of the Tatma community of study site have access to drinking water from tube-well and they have their own tube-wells. Majority of them do not have toilet facility at their house, Most of them use an open space, forest and bush area for defecation. However, awareness increased in the context of cleanness related to health issue.

6.7 Political Representation

In context of casting vote, as most of them have cast their vote in different levels of election, seems encouraging. Though, there is no participation as candidate of election from Tatma community at the site.

6.8 Degree of Caste-based Discrimination

The caste based discrimination is minimized to a great extent according to this survey which is supported by the law 1963. Though, it still exists.

6.9 Changes in Socio-Cultural and economic Life of the Tatma Community

Change is universal fact, so socio-cultural and socio-economic life of the Tatma community is being changed gradually. In the past, the Tatma community used to live in joint family, but the joint family system is now being declined at the study site. Only 7 families out of 20 families live in joint family and rest of all (i.e. 13) families live in nuclear family.

The cause of breaking joint family system is mainly economic. During the field work, it was asked them why they liked to live in nuclear family, they replied that they liked to live in nuclear family because they liked to live with income which they earned. They do not like to give their income to others. Similarly, marriage system is also changing. In the past, early marriage (babyhood marriage) was in practice but now it is reducing gradually.

Celebrating different festival is a character of Nepalese people. The Tatma community also celebrates different festivals, but the celebrating style is changing. Nowadays, the Tatma community of the study site is too much affected by the neighbouring castes. They celebrate Dashain, Deepawali, Chhatha, MagheSakranti, Holi, JurSital and Chaurachan.

Dressing pattern and ornaments are also changing. In real, more changes can be seen in dressing pattern in Tatma community of the study site. It is very difficult to identify the Tatma community both male and female at the study site seeing their dresses. They now wear as upper castes. Shirt, Pant, Jacket are popular among male Tatmas. Saree, Blouse, are popular among married females and Suruwal, Kurta, Shirt, T-shirt and Maxi are popular among unmarried females. But because of their poverty the quality of dresses is always low.

Ornaments are simple although they do not wear traditional types of ornaments. Female Tatmas wear Tilhari, Mangalsutra, Ring, Earring, Bindi, Nail polish, Cosmetic power, Bangles as ornaments. But because of their poverty, they are made of silver, aluminum and plastics. They wear cheap and low quality ornaments.

Educational status of the Tatma community is being changed at the study sites. School enrollment is being started. Now, the parents like to send their children to school.

Change in the study sites can also be seen on the religion. Now, their ways of worshipping of Gods and Deities has become quite flexible. They do not follow their religion more rigidly. Although they are still Hindu in religion, but changes can be seen in performances. Young Tatmas are not interested in worship of Gods and Deities.

Tatma community is being changed due to its changed occupation, approach to education, efforts of NGOs and government policy. Especially they began to go to abroad to earn and send their children to the school. The concept about Tatma is getting changed in other community.

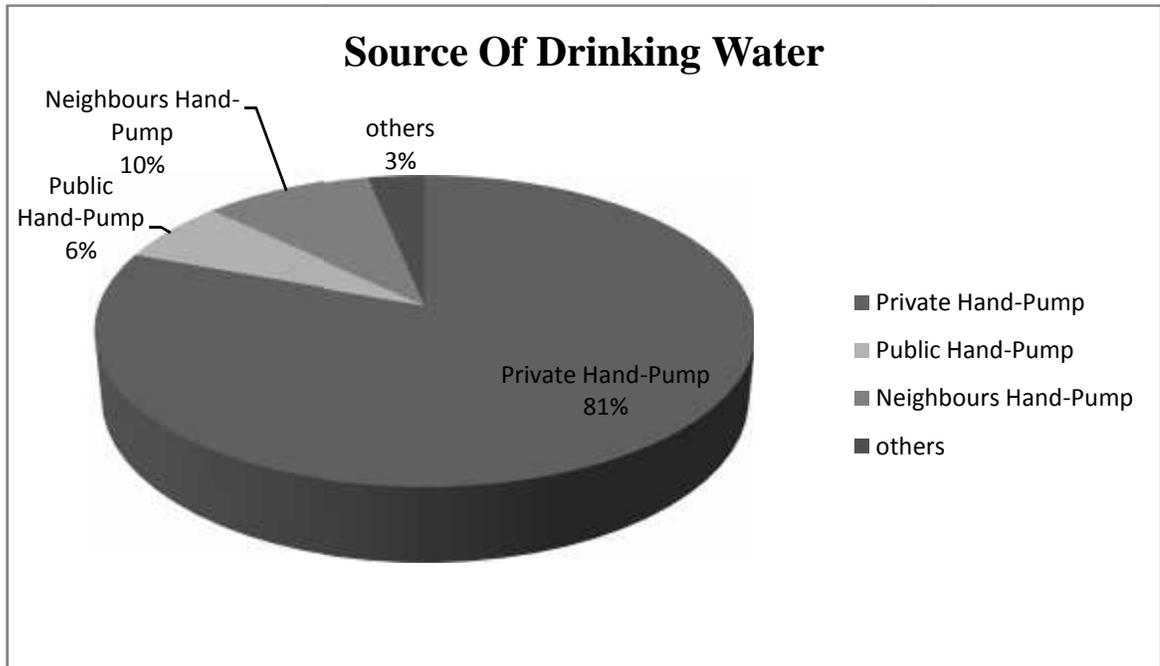
At the present, huge changes have occurred in traditional occupation and life style of Tatma community. In previous, they were known as carrier of dead body but today they are changed into agent of sanitation of the city. Similarly, they used to sustain on Bamboo work and pig teeming but today they are used to living standard life by getting employed in foreign employment.

Political awareness is also being increased in the Tatma community. They are involved in vote casting and aware of their right and getting forward in their participation in social and political movement as well. The Tatma being deprived of land and citizenship due to lack of awareness are also now taking step on the work of gaining own land and citizenship. Not only is that, changes seen in their speaking and clothing too. There is not the condition of keeping them far as it was in the past. Due to the political change, the Tatma and the other communities are living in the same place and have begun to cooperate. In this way, the further more changes are likely to occur in the days ahead.

6.9.1 Source of Drinking Water

Apparently drinking water and its source of supply is a matter of public health. Especially in Tarai, most of the marginalized group like Tatma unaware of using water disease and need of pure drinking water.

Figure 6.1: Distribution of the Households by Source of Drinking Water



Field Survey 2015 on Source of Drinking Water

Above figure indicating most of Tatma is using own private hand pump (i.e. 81%), it is encouraging as water of hand pump known to be clean and healthy.

6.9.2 Toilet facility

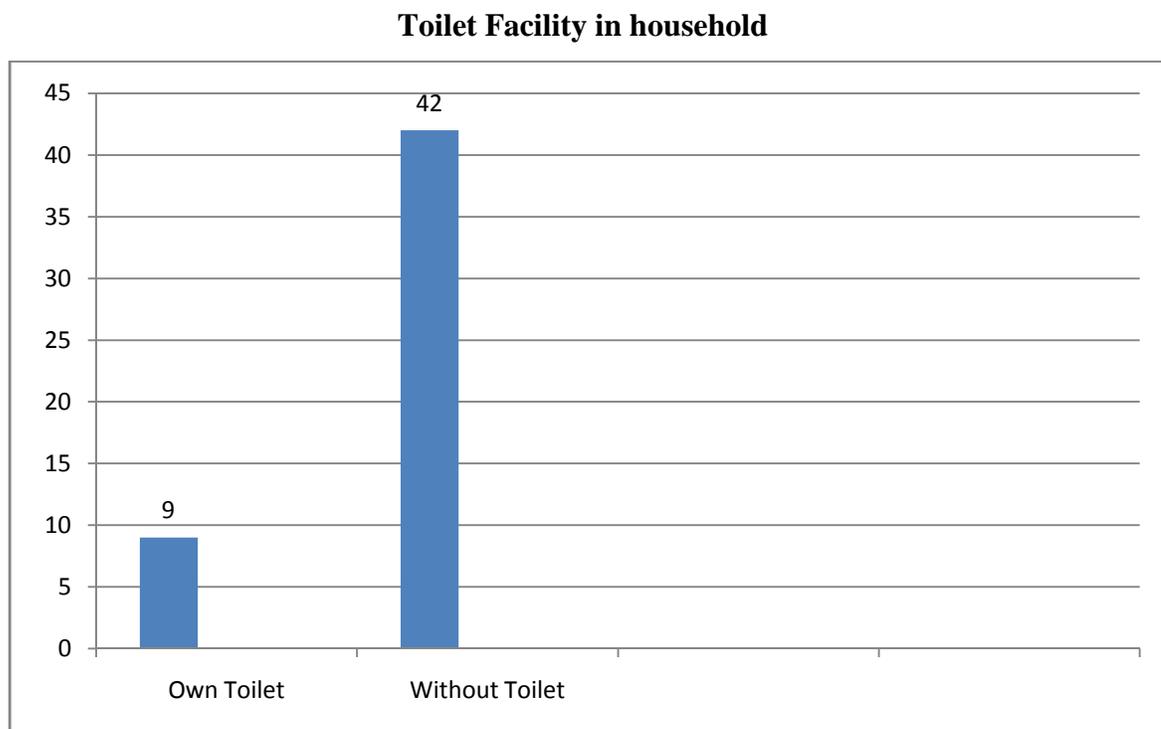
Toilet facilities always play a vital role for sanitation. In this regard, respondents were asked about the facility of toilet and the type of toilet they had in order to find out their sanitation status. It was observed in the field that most of the households had very poor settlement with poverty in 2010, hunger and illiteracy. The table and figure is the reflection of toilet facility.

Table 6.2 Toilet Facility in 2010		
Own Toilet	Without Toilet	Total Respondent
9	42	51

Source: Field Survey, 2010 on Toilet Facility in 2010.

The figure suggests only 4 respondents having toilet at their house in 2010, hence showing terrible condition of sanitation.

Figure 6.2: Survey on toilet facility in 2010



Field Survey 2010 on toilet facility

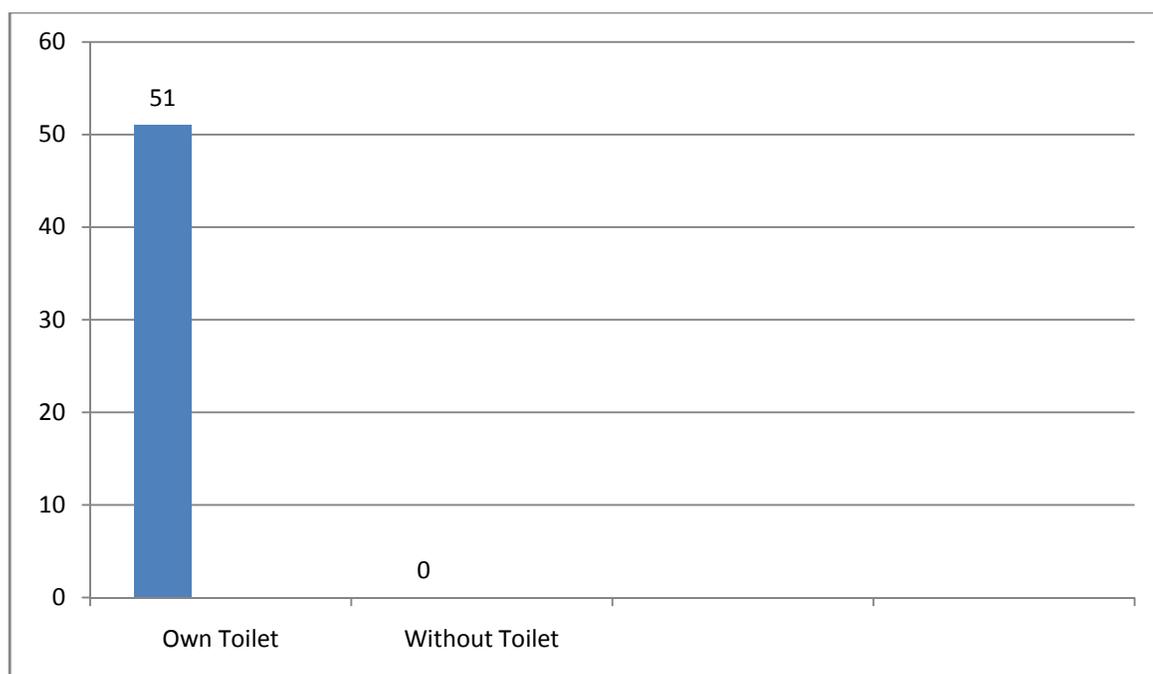
oilet facilities always play a vital role for sanitation. In this regard, respondents were asked about the facility of toilet and the type of toilet they had in order to find out their sanitation status. It was observed in the field that most of the households had very good settlement with economically in 2010, not hunger but illiteracy. The table and figure is the reflection of toilet facility.

Table 6.3 Toilet Facility in 2018		
Own Toilet	Without Toilet	Total Respondent
51	0	51

Source: Household Survey on toilet facility in 2018

The figure suggests all respondents having toilet at their house, hence showing present condition of sanitation.

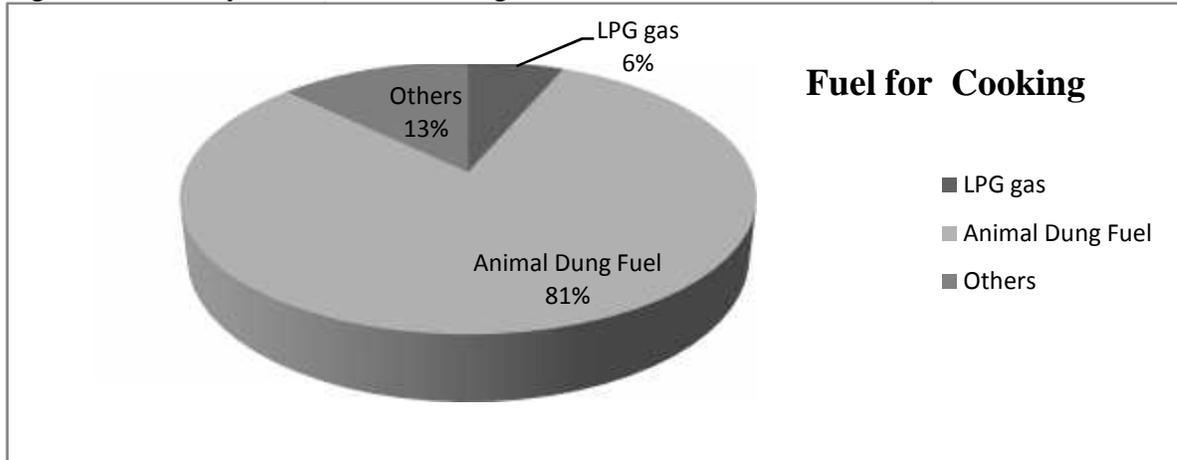
Figure 6.3: Household Survey on toilet facility in 2018
Toilet Facility in 2018



6.9.3 Fuel for Cooking

In order to find out their living standard, respondents were asked about the fuel they use for cooking. As found out their condition earlier, their status is poor to buy LP Gas or construct Bio-Gas. Except two respondents all depend on animal dung and firewood for cooking food item.

Figure 6.4: Survey on Fuel for Cooking



Source: Field Survey, 2010 on Fuel for Cooking

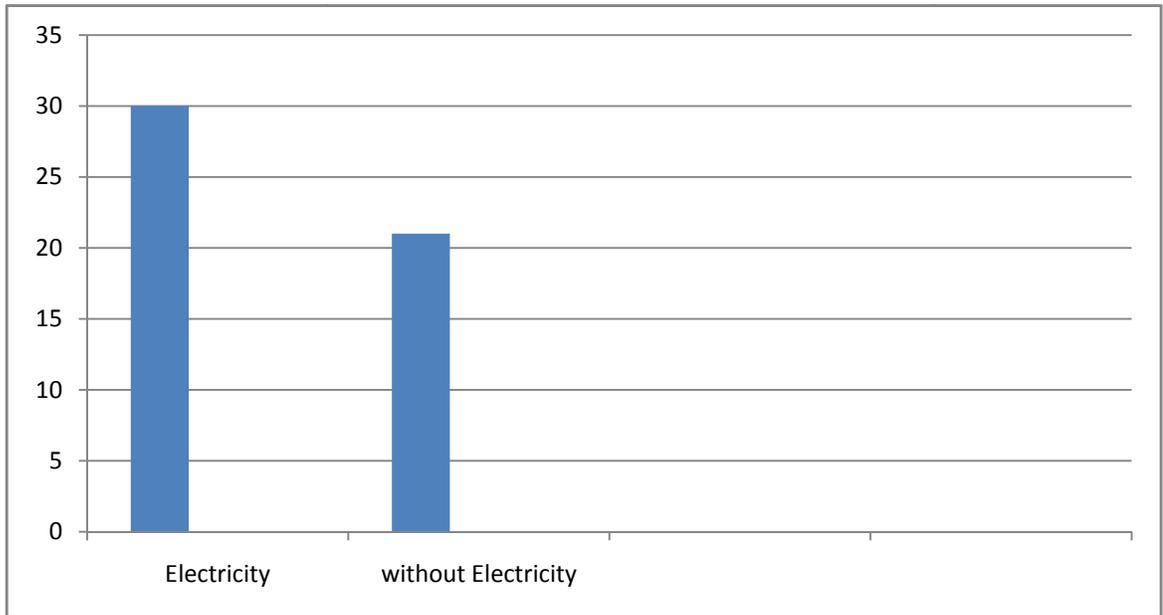
As shown in figure 5.3; 81% of respondent using Animal Dung Fuel and 6% using LPG gas for cooking their food, which shows their status in the society in terms of facility they are utilizing.

And right now also same condition of their status in the using fuel for cooking the society in terms of facility they are utilizing.

6.9.4 Facility of Electricity

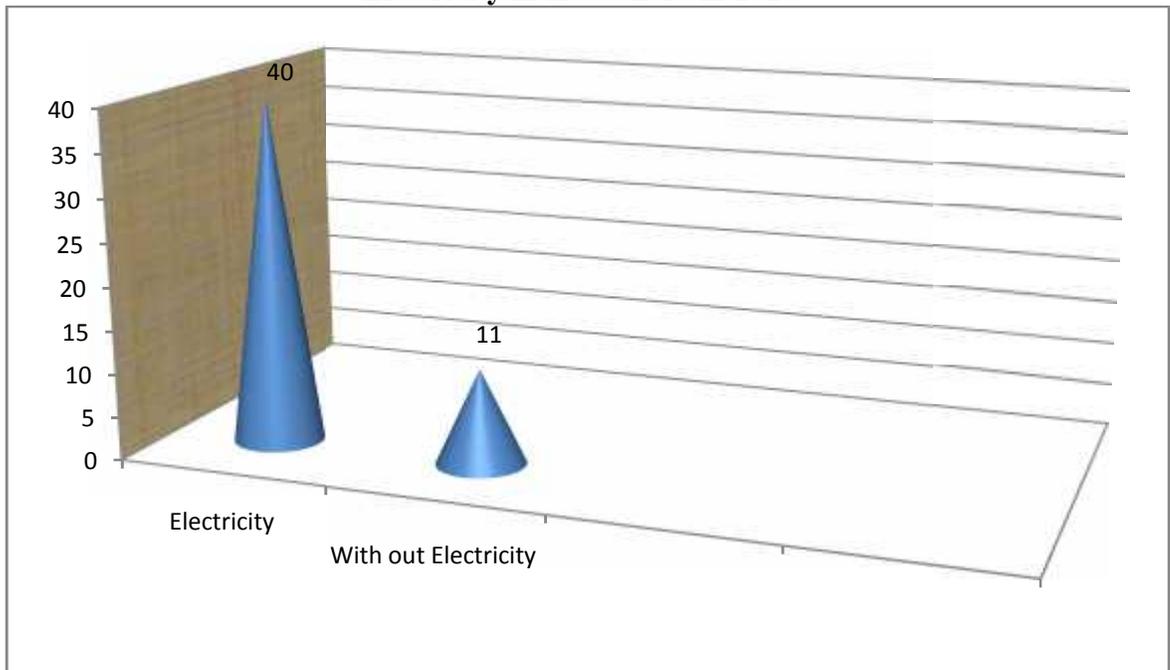
Electricity facility is also an indicating factor for living status of people. In this period of time, electricity is also taken as most important infrastructure. Respondents were asked about the facility of electricity in the village. They were further asked about the facility of electricity at their home who reported having electricity in their village. The response is given by the chart shown below:

Figure 6.5: Survey on Electricity
Electricity in Household in 2010



Source: Field Survey, 2010 on Electricity

Figure 6.6: Survey on Electricity
Electricity in Household in 2018

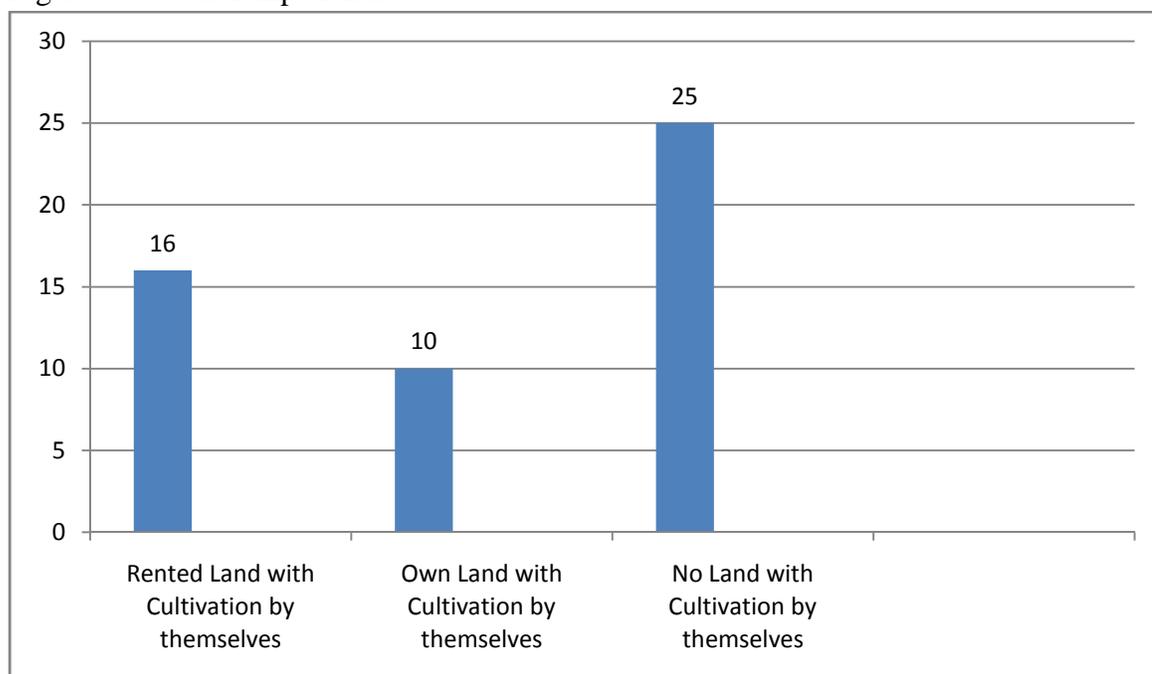


Source: Field Survey, 2018 on Electricity

6.9.5 Ownership of Land

Tatma's were asked about the ownership of land and cultivation status, in order to find out the socio-economic condition of the Tatma. Out of 51 respondents only two were having own land with 10 and 5 kattha respectively and three having rented land. These lands are being cultivated by themselves.

Figure 6.7: Ownership of Land



Source: Field Survey, 2010 on Ownership of Land

Table No. 6.4: Land Holding Pattern of Households of the Tatma community

S. No.	Agricultural Land(in kattha)	Cultivated Ownself	Rented out	No. of Households	Percentage
1.	Landless completely	-	-	-	
2.	<5 kattha	Yes	Yes	45	88
3.	<10 kattha	Yes	-	3	6
4.	<25 kattha	Yas	-	3	6
Total				51	100

Source: Field Survey, 2018

The above table shows that most of the Tatma's are landholder. Among 20 households, and 31 individuals 45 households (i.e. 88%) were literally landed and 3 households (i.e. 6%) among them had less than 25 kattha. Similarly, 1 household (i.e. 6%) had economically stronger 25 Kattha.

During the observation it was found that the land which was with the Tatma community was middle quality and had no any access of irrigation. Therefore the productivity was always average.

6.9.6 Occupation

People cannot meet their daily needs and demands for the family, in absence of occupation and sufficient income sources. Occupational status plays vital role in the promotion of individual and community's status. The following table gives a glimpse of the occupational status of the Tatma community of the study site.

Table No. 6.5: Percentage of Population by their main occupation

Occupation	No. of Population (age>16)	Percentage
Agriculture	382	79.07
Business	48	10.01
Governmental Service	25	5.20
Industrial Workers	10	2.08
Contract Labour	10	2.01
Others	8	1.63
Total	483	100

Source: Field Survey, 2018

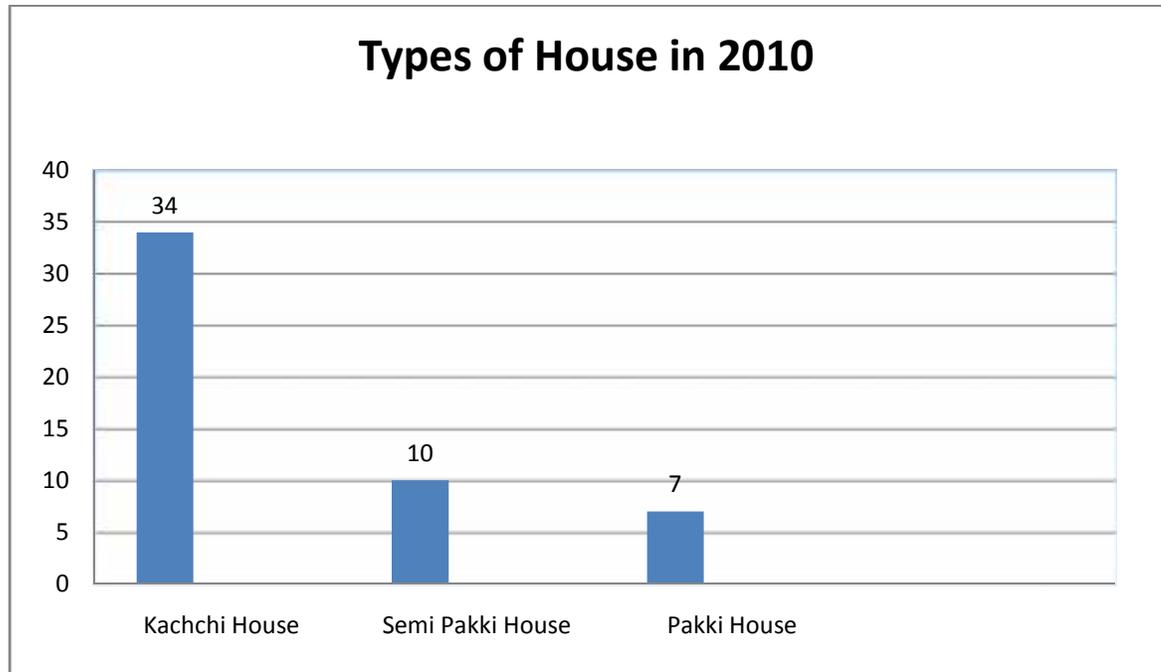
Above table shows most of Tatma working in non-educative job like Agriculture, Industrial Workers, Contract Labour and other.

6.9.7 Type of House

Type of house also shows the living standard of the people. As studied earlier, the living standard of the Tatma in the study of Municipality is very poor. They have lower education, lower occupation, sanitation and in overall lower socio-economic status. Most

of the people were found living either in Kachchi house or Semi-Pakki house. The report from the field survey is presented in Figure 5.8.

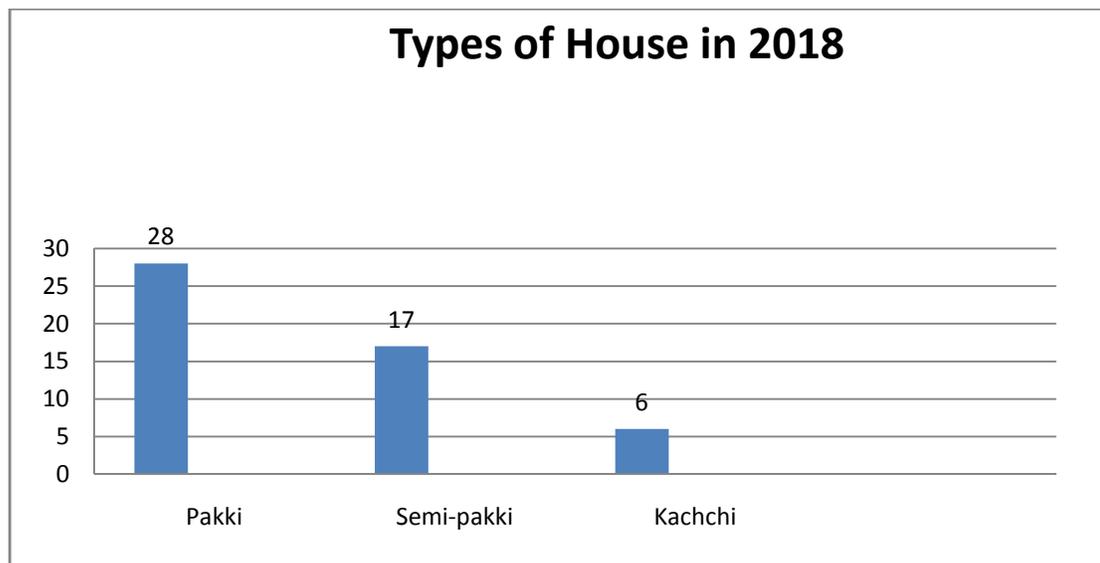
Figure 6.8: Distribution of the Respondents by Type of House



Sources: Field Survey 2010, on Type of House

In the context of type of house; most of Tatma leaves in kachchi house (34 out of 51), followed by 10 with semi-pakki house and 7 with pakki house. In the 2010 but right now they have lower education, lower occupation, and sanitation and in lower social status but economic status are difference. Most of the people were found living either in Pakkihouse or Semi-Pakki house and some people Kachchi house. The report from household survey is presented in Figure 5.9.

Figure 6.9: Distribution of the Respondents by Type of House in 2018.



Sources: household Survey 2018, on Types of house.

In the Present context of type of house; most of Tatma leaves in Pakki house (28 out of 51), followed by 17 with semi-pakki house and 6 with Kachchi house.

6.9.8 Community Forest

All the 31 respondents said that there was no community forest in their area. Therefore the research objective to know the social-economic and livelihood status on the basis of the use of community forest by the Tatma could not be gathered.

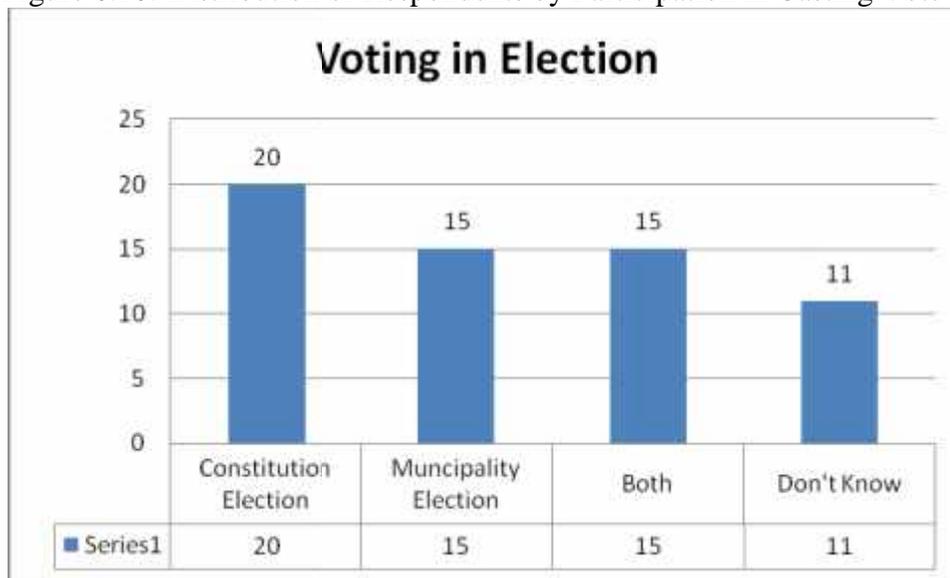
6.9.9 Participation as Candidate of Election

As reported in the Baseline Survey by Dalit Studies and Development Centre, 2007, the political participation of Dalits was very encouraging as 75.2% said they voted in the previous elections. Though, there is no participation as candidate of election from Tatma community according to my survey.

6.9.10 Participation in Election through Vote

Respondents were asked if they voted in the last elections to find out their active participation in politics. Here are the responses in Figure.

Figure 6.10: Distribution of Respondents by Participation in Casting Vote



Sources: household Survey 2018, on Casting Vote

This is encouraging to see Tatma community in context of casting vote, as most of them has cast their vote in different levels of election.

6.9.11 Relation between Tatma with other Community

According to Hindu caste system, the Tatma caste belongs to untouchable. Therefore, they cannot get all social opportunities in the Hindu society. None of the clean castes get food or water from them and avoid physical contact where possible. But the constitution of Nepal 1963 and 1990 theoretically forbade caste based discrimination in Nepal. However, it is found a satisfactory relationship between the Tatma community and other castes. The other castespeople had have necessity to come in close contact with the Tatma community for various reasons (i.e. to buy basketry products).

6.9.12 Efforts of the NGO/INGO and Government

There are different types of COs, NGOs/INGOs which are working to improve and enhance the life style of Dalits, but there is not seen any positive sign of the improvement of the Tatma community life style. Krishna Nagar Development Project had worked for sometime but this NGO did not work properly in Tatma Community. There are handfuls of NGOs working in this area but their role has not been effective enough. Likewise, after

the dawn of multiparty democracy, the political parties have not been able to show their presence. Gradually, social awareness is improving and enhancing among the Tatma community.

6.9.13 Government Efforts to Improving Situation of Dalit

Despite the civil Code (1964) along with its eighth amendment and the constitution of the king Tatma of Nepal (1990:11/44) ensuring equitable justice for Dalit rights, the caste-based discrimination and the practice of untouchable still continue. There are contradictory laws and by-laws which violate Dalit rights. Still there is an urgent need to formulate laws as to abolish disparity both in principles and practice.

National Planning Commission came out with special provisions for the whole Dalit community in Eighth Plan (1992-97), Ninth Plan (1997-2002) and the Tenth Plan (2003-007). Particularly the Ninth Five Year Plan had put some major objectives for Dalit upliftment with a view to abolishing all forms of discrimination. However, the state commitment could not be translated into reality. The Tenth Plan is focusing on Dalit empowerment and development programs. INGOs, NGOs and even government agencies have spent a big amount of money in the name of Dalit empowerment for decades.

However, Dalit empowerment programs seem to be mostly Kathmandu-based, activists-centered and are out of the reach of grassroots levels. Actually, some forward Dalit activists including women have been benefited from several projects rather than the unaware-targeted community. It is notable that right after 1990 various Dalit organizations, along with Dalit women activists are working for the Dalit cause. The significant change so far is seen in the field of awareness rising.

The creation of Dalit BikasSamitee in 1978 has become an asset to Dalit community, although the budget allocation to its program is nominal. In May 2002, the government constituted National Dalit Commission with a view to protecting Dalit rights. Since this Commission was created through executive decision of the government, there arises a question of its legitimacy. Thus, in reality it could not meet the minimum aspiration of Dalit community.

The government has declared reservation policy to Dalits, indigenous and women. Definitely, from the perspective of inclusiveness, this step of the government is positive one and it is hoped that it will help bring change in the life of the Dalit community. Moreover, the approach adopted by Maoists might be debatable to many but it brought certain level of awareness and practice of equity in the Nepalese society. It is praiseworthy indeed that some INGOs and NGOs have given due attention to Dalit empowerment programs in Nepal. The next important juncture was the WCAR conference where for the first time Dalit NGOs became successful in raising their voice at international level.

6.9.14 Governments initiative of JanataAwas Program

Mushers who have been living in thatched huts built on the land of others, will now be able to live in brick houses of their own. The Government declared the implementation of JanataAwas (People's Home) Program in Kapilbastu, Siraha and Saptari. The local Dalit community has also been volunteering to help in construction.

A survey 2015 for this study also suggested that Siraha municipality also started benefiting from this program. Though, a strong monitoring and supervision policy seems necessary for better result.

6.10 Relation between Tatma with other Community

According to Hindu caste system, the Tatma caste belongs to untouchable. Therefore, they cannot get all social opportunities in the Hindu society. None of the clean castes get food or water from them and avoid physical contact where possible. But the constitution of Nepal 1963 and 1990 theoretically forbade caste based discrimination in Nepal. However, it is found a satisfactory relationship between the Tatma community and other castes. The other castes people had have necessity to come in close contact with the Tatma community for various reasons (i.e. to buy basketry products).

CHAPTER-VII

SUMMARY, CONCLUSION AND RECOMMENDATIONS

7.1 Summary

From Sociological point of view, the study also seeks to study as to what extent Tatma's social organization, clans, family and marriage system has changed and to what extent Tatmas have been sanskritised. Attempt has made to study their present socio-economic condition, cultural and demographic conditions and the present situation of their traditional occupation. It has also attempted to find out their new sources of livelihood and whether they have benefited from the development activities in Nepal. So, the main problem of the present study is to seek answers of the above mentioned questions.

The objective of this study is to find out the changing socio-economic, cultural and demographic status of the Tatma community.

This study is based on descriptive research design which may consider as appropriate and the best for the analysis of this type of research study. It is descriptive because it describes the ethnography and the socio-economic status of the Tatma community.

7.2 Major Findings

The major findings of this study are mentioned respectively in the below:

The TeraiDalits are the poorest group in Nepali society. Throughout history, they have lived in symbiosis with other sections of people who are generally higher in social, economic and political status than them. In the study site, most of the households (i.e. 86.66%) are landholder. But not sufficient land. In terms of food sufficiency 86.66% of the Tatma community of the study site has got chronic shortage of food throughout the year.

The Tatma community has its own traditional caste occupation that was dropped them. Some time ago this community is used to make clothes products and sell them. This community sells surrounding villages within the caste in terms of money and other assets.

This community also tames cow, hens, goats and other Domestic animals. Women do more household work and basketry work than mean. The wood and Domestic animal-dung are the main fuel resources even today. Attitude towards saving is minimal. When they earn little money some portion of that money goes to drinking Domestic wine and so on.

As a whole the Tatma community is the poorest group among the Terai Dalits though it is the larger single Dalit group numerically in the Terai, Nepal. Though untouchability has been abolished by law in Nepal in 1963, our study shows persistence of untouchability in relation to the exchange of water and food with communities considered to be higher in social hierarchy. In some cases the communal norms have been weakened at public places such as market areas, etc. There is virtually little discrimination in schools in sitting together or while sharing and drinking water to each other. the intra-Dalit caste - based discrimination is very high, keeping intact their own vertical nature of caste hierarchy and maintaining strictly their own sense of superiority and inferiority in dealing with people of different communities.

The process of sanskritization, however, is showing effects to the Tatma community, the community started giving up their family names which is considered derogatory and put family names which are respectable locally. For example, the Tatma prefer to call Das than Tatwa or Tatmara.

Except for the other Terai Dalits the Tatma community has no level of education as a whole but it is moving towards the positive trend. The literacy rate of the Tatma community is the lowest than other Terai Dalits and thus poses a great challenge for the government to provide education for all.

The Terai Dalit women are the least educated group, but culturally they are more free, open and receptive group than the high caste Hindu women of the Terai. A widow among the Terai Dalit can remarry without problem and there is less social stigma attached to mix up with men within or outside of the community. They can do the wage labor job outside home sharing hands with males in various activities. Women also have a significant role in all economic and income generation activities; they go to the market to

sell goods and buy consumer items. They also play an important role in social functions and ritual matters. Generally they have a lower social status than men and only few women have decision-making powers within the community.

Women are more sufferers than males within the Tatma community. As the Tatma community is systematically integrated in the patriarchal model of the Hindu caste structure, their social and economic status is much lower to that of males.

7.3 Conclusion

Population

According to the National Population and Housing Census 2011, the population of Tatma as a whole stands at 677 out of 10301 which is the total population of all caste in Rural Municipality Aurahi where ratio of male and female are 330 to 347 for male and female.

Economy

Dalits of Terai are the poorest group in Nepal. Throughout history, they have lived in symbiosis with other sections of people who are generally higher in social, economic and political status than them. In the study site, most of the Households are landholders (28 out of 51) with Pakki house. The Tatma community has its own traditional caste occupation. Most of these community work at Agriculture, Stone mason and labor of total respondents. The wood and domestic animal-dung are the main fuel resources they use. Attitude towards saving is minimal as they spent money in drinking domestic wine.

Education

Level of education in Tatma community is very less which shows 45% of total respondents are illiterate and 32% literate with no formal education thus poses a great challenge for the government to provide education for all by the year 2015.

Sanitation

A majority of the households of the Tatma community of study site have access to drinking water from tube-well and they have their own tube-wells. Majority of them do have toilet facility at their house, Most of them use an open space, forest and bush area for defecation. However, awareness increased in the context of cleanness related to health issue.

Political Representation

In context of casting vote, as most of them have cast their vote in different levels of election, seems encouraging. Though, there is no participation as candidate of election from Tatma community at the site.

7.4 Recommendations

Landlessness, lack of enough food, education, health and participating in politics, particularly in the local government bodies are the main reasons of backwardness of Tatma's. On the other hand caste-based discrimination is still an active element of society. Despite all efforts in the fields of education and health by the government and various NGOs/INGOs the impacts of these programs are not reached up to the mark. Hence caste-based discrimination, economy, health, education and political representation are the area for recommendations.

Recommendations for gradually minimizing the caste based discriminations is putting both the Dalit and non-Dalit groups together and creating awareness among them. For minimizing intra-caste based discrimination, recommendation is to increase dialogues among the various Dalit groups of the Terai which should focus on accepting food and water from each other, and increase inter-caste marriage among the Terai Dalit groups.

In order to be financially strong, NGOs/INGOs and the government can play significant role to improve their skills further while providing of guarantee for the finished products.

In terms of leveling the education, a quota system seems necessary for Terai Dalit children, especially to the Tatma community for getting admission and provide financial

support for getting all levels of education, including the technical courses such as the small vocational training, medicine and engineering.

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APPENDICES

APPENDIX – I

Caste/Ethnic Composition of Siraha – district, Nepal

Caste/Ethnic Groups	Total	Male	Female	Percentage
Chhetri	7588	3865	3723	1.33
Brahman – Hill	7664	3920	3744	1.34
Magar	7045	3566	3479	1.23
Tharu	27252	13669	13583	4.78
Tamang	6238	3219	3019	1.09
Newar	7559	3962	3597	1.32
Muslim	41478	20939	20539	7.27
Kami	2734	1428	1306	0.47
Yadav	137622	71866	65756	24.14
Rai	1825	932	893	0.32
Gurung	315	153	162	0.05
Damai/Dholi	786	391	395	0.13
Limbu	765	405	360	0.13
Thakuri	1038	546	492	0.18
Sarki	2517	1238	1279	0.44
Teli	28186	14507	13679	4.94

Chamar/Harijan/Ram	26670	13507	13163	4.67
Koiri	31453	16334	15119	5.51
Kurmi	7061	3608	3453	1.23
Sanyasi	1008	525	483	0.17
Dhanuk	22138	11210	10928	3.88
Musahar	31519	16032	15487	5.70
Dusadh/Paswan/Pasi	15775	8131	7644	2.76
Sherpa	649	348	301	0.11
Sonar	2136	1111	1025	0.37
Kewat	12539	6280	6259	2.20
Brahman – Tarai	4589	2364	2225	0.80
Baniya	7375	3821	3554	1.29
Gharti/Bhujel	610	328	282	0.10
Mallah	12107	6194	5913	2.12
Kalwar	2784	1411	1373	0.48
Kumal	785	406	379	0.13
Hajam/Thakur	8852	4584	4268	1.55
Kanu	111	56	55	0.01
Rajbansi	48	20	28	0.00
Sunuwar	2706	1409	1297	0.47
Sudhi	16217	8445	7772	2.84

Lohar	441	225	216	0.07
Tatma	10301	5215	5086	1.80
Khatwe	7984	4148	3836	1.40
Dhobi	4176	2150	2026	0.73
Majhi	437	230	207	0.07
Nuniya	101	54	47	0.01
Kumhar	1714	868	846	0.30
Danuwar	6677	3320	3357	1.17
Haluwai	9563	5028	4535	1.67
Rajput	2102	1078	1024	0.36
Kayastha	2607	1312	1295	0.45
Badhae	3062	1570	1492	0.53
Marwadi	667	356	311	0.11
Santhal/sattar	165	71	94	0.02
Jhagar/Dhagar	1177	609	568	0.20
Bantar	1341	654	687	0.23
Barae	5207	2660	2547	0.43
Kahar	6	4	2	0.00
Gangai	3	0	3	0.00
Rajbhar	1128	599	529	0.19

Thami	1	0	1	0.00
Dhimal	17	6	11	0.00
Bhote	486	240	246	0.08
Bing/Binda	759	372	387	0.13
Bhediyar/Gaderi	535	289	246	0.09
Nurang	32	15	17	0.00
Yakkha	13	4	9	0.00
Darai	8	2	6	0.00
Tajpuriya	9	3	6	0.00
Chidimar	5	2	3	0.00
Pahari	4	2	2	0.00
Mali	741	385	356	0.13
Bangali	342	174	168	0.06
Chhantel	1	0	1	0.00
Dom	1266	652	614	0.22
Kamar	1536	785	751	0.26
Bote	7	0	7	0.00
Brahmu/Baramu	4	2	2	0.00
Gaine	4	2	2	0.00
Jirel	6	0	6	0.00
Adibasi/Janajati	209	109	100	0.03

Dura	1	0	1	0.00
Churaute	96	55	41	0.01
Meche	48	20	28	0.00
Lepcha	5	0	5	0.00
Halkhor	316	169	147	0.05
Punjabi/Sikh	198	109	89	0.03
Kisan	12	6	6	0.00
Raji	2	0	2	0.00
Byangsi	15	9	6	0.00
Dhunia	47	23	24	0.00
Jaine	33	15	18	0.00
Raute	1	1	0	0.00
Kusunda	2	0	2	0.00
Unidentified Dalit	1201	611	590	0.21
Unidentified Caste	15315	7736	7579	2.68
Total	569880	292679	277201	100

Source: CBS, 2001

APPENDIX - II

Population Composition of Dalits by Terai Region/District

District	Population	Percentage of the District Total
		Population
Saptari	84,429	18.1
Siraha	82,334	17.9
Parsa	62,180	16.7
Bara	68,105	16.4
Mahottari	71,808	16.3
Danusha	76,419	14.1
Rauthat	56,913	13.7
Sarlahi	61,101	12.4
Sunsari	27,877	6.0
Rupandehi	28,612	5.5
Kapilbastu	20,115	5.4
Nawalparasi	22,202	5.1
Morang	29,542	4.4
Total		

S.N.	Type of animals	Number

8. What are the main sources of cooking fuels?
a) b) c))
9. What is your source of drinking water?
10. If you need indebt, where do you go to take indebt and in which rate of interest?
.....
a) formal sector and interest rate;.....
b) Informal sector and interest rate:.....
11. Are you following your caste-wise occupation?
.....
a) Yes b) No
12. If No, what was your past occupation?
13. Why did you change your previous (past) occupation?
14. Do you smoke/drink?
a) Yes b) No
15. Where do you go to take health service?
a) Traditional Healer b) Medical
c) Clinic d) Governmental Health Offices

c) As a general member of a party d) As an active member of a party.

23. What is the condition of your family in terms of work division, market approach and control in resources on the basis of sex?

.....

24. Is social exclusion your problem?

a) Yes b) No

25. If yes, what is your reaction about social exclusion?

.....

26. What are the reasons of doing early marriage in your caste?

.....

27. Why and how do your caste sell a village within the caste as an asset?

.....

APPENDIX - IV

Checklist for Focus Group Discussion (FGD)

1. Please, say about your origin place?

 - a. Inter-caste relationship.....
 - b. Caste-based discrimination.....

2. What are the main causes of your backwardness?
.....
3. Do you want to change your traditional occupation?
.....
4. If yes, why?
5. Have you seen any changes on what? In what sense? After 1990?
.....
6. What is your reaction about social exclusion? Do they understand the term social exclusion? Better to simplify the term so that they can understand what you asking?
.....
7. What can be done against (reduce) social exclusion?
10. Please evaluate what to evaluate? As whole.....

APPENDIX - V

Checklist for Observation

1. Settlement Pattern (where it is located):
2. Types of Houses:
3. Sanitation:
4. Condition of Children (cleanliness):
5. Location of Animal Shed:
6. Assets they have:
7.
 - a. Cleanliness of kitchen.
 - b. Cleanliness of bed room:
 - c. Cleanliness of source of water:
 - d. Cleanliness of drain.