



Caste-Based Discrimination: Socio-Economic Impact to Dalit Community in Nepal

Tirtha Biswokarma

Scholar of M.Phil/Ph.D., Tribhuvan University, Nepal.

ABSTRACT

Dalit community known as lowest caste -group in south Asia where majority people belong to the Hindu social hierarchical structure. 'The deeply rooted belief of Hindus religion, 'Dalit community is facing caste - based discrimination from Manu period (1250-1000 BCE). In Nepal king Jayasthiti Malla (1380-1394) divided 64 different castes and allotted different tasks, ranks in the caste hierarchy. Later Ram shah (1609-1636), introduce some rules and regulations about the relation between different caste-groups of People outside the Kathmandu Valley too. The national legal code of 1854 was proclaimed that laid out detail's codes for inter- caste behaviors and specific punishment for their violation of caste hierarchy and their tasks. It was divided 3 groups such as (1) water acceptable, (2) Water unacceptable and (3) untouchable caste group' (Bennet., 2008). "During the shah Rana era (1769-1951), Nepal had no alternative "institution "or ideologies backed by any economic and political power equivalent to feudal regime. The caste system and the patriarchy gender system of dominant group were enforced by the state. In the Panchayati period (1962-1990) Nepal abolished caste-based discrimination in 1963. However, the diversity of languages, Gender, kinship systems and spiritual outlooks of Nepal's many different social groups were framed as barriers to development that had to be merged to conform to a single common modern Nepali culture" (DFID/The world Bank, 2006). After the people's movement of 1990 against the Panchayati regime, the new constitution of Nepal had been declared between the agreement of king and leaders from political parties. In the constitution describes that the country as multi-ethnic, multilingual, race and inclusive state. State should be equal responsible to promote their language, culture, script and declared the Nepal is Hindu kingdom. In this era, Dalits community had got some opportunity to use resources and reduce the untouchability practices than panchayat regime. But is not improve their socio-economic status compared to so callnon -Dalits community. In this period the Maoist movement has started to "people revolution" include the issues of Dalit in their policies and program of the revolution. The political movement of 2062/63 established new political system with termination of the constitutional Monarchism Multi party political system and established the Federal Republican State. In new political system declared the free untouchable states of Nepal. The constitution of Nepal 2072 included the Dalit's rights as fundamental Rights. Under the constitution, Nepal had been brought an Act "Caste- Based Discrimination and Untouchability Act 2011(2068). Nepal implementing this Act for the elimination the untouchability system in Nepal. But still, about 25 percent population has been facing caste -based discrimination. "They are denial to entry in public place (Temple, tea shop, social gathering), not accepted inter-caste marriage, access to utilization of resources"(Bhattachan K. H., 2003). In this paper, I exam the social, economic impact in Dalit community to find out their economic status, social position of Dalits community. I use secondary data/ information of DHS survey report 2022, Population census of 2011, and research articles of some scholars to complete this study.

KEYWORDS: Traditional occupation, elimination, caste-based discrimination, inclusion, proportional representation.

INTRODUCTION

According to Varna System, there are four varna included the Brahmin, Kshatriya, Vaishya and Shudra. Brahmin is top on the varna system who developed the philosophy of Hindu religion. They make rule and regulation of all varnas. 'According to Varna system, Brahmin provide knowledge/ education, Kshatriya involved in military and political field,

Vaishya involved as businessman and lowest position Shudra engaged in manual work and serve to other varnas. The Varna system is extended from south Asia. The Caste - based discrimination also developed in South Asia. The varna known as Dalit in south Asia and treated as. Untouchable community.

"Dalit or untouchable communities as a whole have the



lowest status in Hindu social hierarchical structure. Dalit who constitutes a sizeable percent of the total population of Nepal are Hindu and discrimination against by the upper caste'

"Dalit commission of Nepal developed in to the three broad regional group, (1) The Hill Dalit included the Kami, Damai, Sarki, Gaine, and Badi, (2) Tarain Dalit are Tatma, Mushar, bantar, dushad (Paswan) Chamar, Ram, Chidimar, Dom, Halkhor, (3)Newari Dalit -Kusule, Pode, Chyame, Halahulu. Some New arid alit climbing for exclusion of them from Dalit population groups" (National Dalit Commision , 2004) In Nepal the term of Dalit is in interpreted in various way. According to Bidhyanath Koirala, "Dalit refer to a group of People who are religiously culturally socially and economically oppressed (Dangol, 2006)The authorize body of government of Nepal, the "Dalit Biskash Samitee (2054) used 23 ethnic caste group as the Dalit of Nepal. However, Dalit caste groups included and excluded according to their demand and new investigation, suppose a caste group like Satar/ Santhal are also not treated as untouchable, similarly Newari Dalits like Chyame Pode, and Kasai are not accepted they are Dalit. Therefore, it is challenging to identified Dalits caste group in Nepal to government, Dalit community and civil society organization"(National Dalit Commision , 2004).The 4.5 million Dalits in Nepal out of total population 24 million living are as second level citizen in the modern civilized era. This is almost 20 percent population of the population'(Dangol B. , 2006)'Dalit are discriminated against into both ways, law and fact. Although some protective measures have been introducing in the law of Nepal but very poorly implementation' (Darnal , 2005)People's movement 2062/63 BS and 10 years Maoist movement succussed to raise the issues of Dalit's community for the socio, economic development. In the constitution of Nepal included the of Dalits' Rights as fundamental rights in article no.40 written " Dalits shall have the rights to participant in all the agencies of the state based on the principle of proportional inclusion, special provision shall be made by law for the empowerment of Dalit through free education with scholarship from primary to higher education for the dalits students including in technical and vocational education. There are included provisions, health and security of Dalit community, right of developed and protect their traditional occupation, knowledge, skill and technology. The state shall accord priority to Dalits community in modern business related with their traditional occupation. The state distribute land to landless dalits for one time and arrange settlement to homeless dalits'. In Article 42 written that economically, socially or educationally backward, women, Dalit, indigenous nationalities, Madhesi, Tharu, Muslim, Backward class, minorities, marginalized communities, person with disabilities, gender and sexual minorities, farmer, citizen from backward regions and khasarya shall have the rights of participant in the state bodies on the basis of principal of proportional inclusion" (Ministry of Law , justice and parliamentary Affairs, 2016)Nepal also delivered

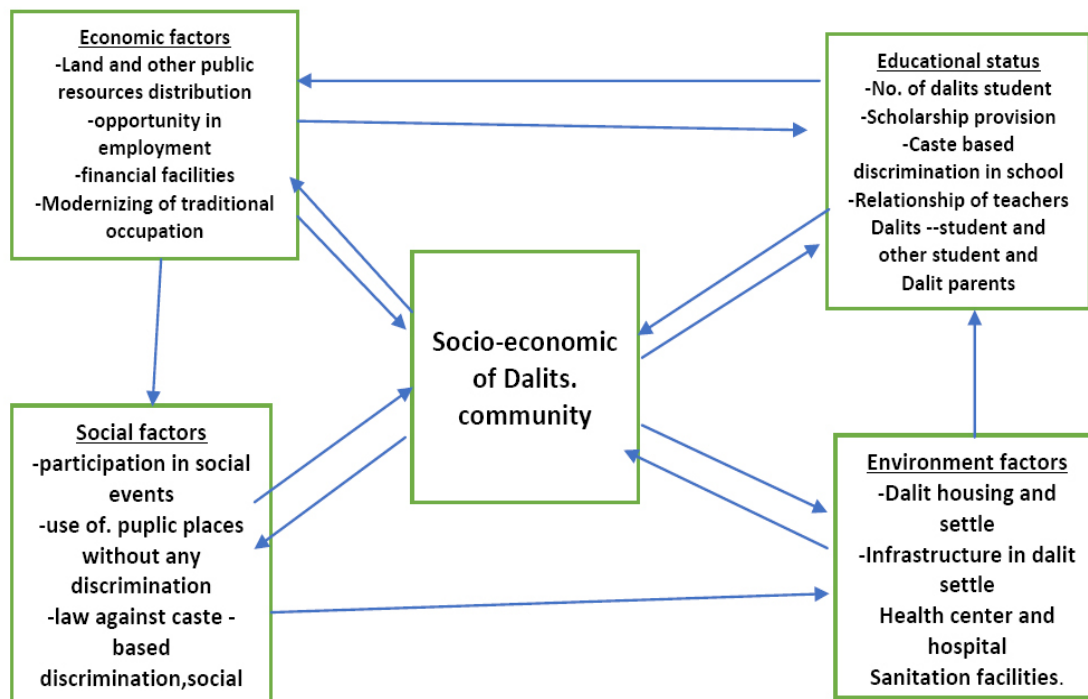
an act "caste- based discrimination and untouchability Act 2011(2068)"where included the provision of punishment for culprit of caste based discrimination. According to this Act, 'any one culprit of caste based discriminate he/she will be punishment of imprisonment for 3 months to 3 year and fine one thousand to 25 thousand or both (Ministry of law, justice and parliamentary Affaires , 2016). Beside of those provision some other provision like reservation in public service, scholarship in Education, some discount on land tax is some progress of states for dalits empowerment. Although, Nepal mentioned policies, provision and activities for elimination caste-based discrimination but still Dalits behind on all indicators of development. According to census of 2011 Dalits total population is 3134 879 where the total population was 26494504. A survey conducted by non-government organization the Nepal National Dalit society welfare organization (NNDSWO)estimated the total population Dalit is 23 percent included the some remain caste group where the census shows 11.8 percent of total Dalit population' (Dangol B. , 2006) Madhesi Dalit more effected form cast based discrimination than hill dalits because '41.4 percent percent Madhesi Dalits are landless where 36.7 percent Hill dalit are landless (International Dalit Solidarity Network , 2015). '46 percent dalit do not have adequate amount of food. Still Dalit faced the boycott from non -Dalit community, force labor for remove the dead animal, discrimination in School and other public places' About 42 percent of Dalits falls below the poverty line which is 17 percent people living below the poverty line in Nepal. The average per capita income in Nepal is NRs. 34,187 of Nepal where Madhesi Dalit have consumption with per capita income of NRs. 23106 and hill Dalits followed by NRs. 25298 per annum (Dalit NGO Federation, 2015). 'Due to caste- based discrimination Dalits are behind in all indicators of development. According to population censuses of 2011 Dalit has got US\$ 361 as per capita income where non -Dalits has got US\$ 712. Dalit are living with highly poverty, illiteracy, poor health condition, poor housing, poor sanitation condition and low social status due to the exclusion in Natural resources, economic sectors, social discrimination' (Dalit NGO Federation, 2015).

Limited researcher conducted on Socio economic impact of Dalit Community from the caste-based discrimination. Therefore, I present the socio-economic condition of Dalits who are affected from caste- based discrimination. This study will be useful for Government, political parties, pro-dalit agencies to formulate their policies and plan for socio-economic development of country.

OBJECTIVE OF THE STUDY

- Find the socio-economic status of Dalit community
- Present the main area of caste- based discrimination.
- Recommend to government and likeminded agencies to include dalits agendas in their policies and activities.

CONCEPTUAL FRAMEWORK OF STUDY



Source - self constituted by author

As shown in the conceptual framework above, the socio-economic status of Dalit linkage with economic factors, social factors, educational Factors and environment factors. Economic factors are the most dominated factor among the other factors because economic status guided to social factors, environment factor and education. In society, Dalit who are high economic status, face less social discrimination and they can manage the environment and education.

STUDY METHODS

The study is based on a descriptive research approach and relied on literature review, secondary information analysis and media content analysis to achieve the research objectives. I used the data from the population census 2011, survey reports report of Ministry of Health and population, civil societies organizations, it based on qualitative and descriptive type of study. The secondary information collected from the institutional records and official publications including of Center Bureau of Statistic (CBS), literature was reviewed collecting most relevant previous work done by different organization, Scholars. I use researcher's papers/articles, books, general articles published on newspaper and journal.

LITERATURE REVIEW

Limited research has been carried on the Dalit and very few literatures is available on socio-economic condition of Dalit community. I revied the books, research report, article such as (1) Dangol et al, 2005(2) NNDSWO 2013, (3) Dalit NGO Federation (DNF)2013, (4) Bhattachan et al,(2003),(5) Bhattachan et al, (2008).

Dangol B. et al (2005),was carried out the survey on Demography and socio- economic status of Dalits in 6 districts

namely Saptari, Mahottari, Kapilvastu Surkhet ,Gulmi and Baitadi. Survey finds out the demographic, socio-economic status of Dalits in area. They found that the population of Dalit in 6 district 23% where the population census of 2001 shows the total pupation 12.8% in same districts. The literacy rate of dalit 43.1% show in the census of 2001 but in survey find the 36.6 % literacy rate in the survey aria. According to the report 38% of Dalit does not enjoy income generating from the traditional occupation and 41% Dalits are dislike the traditional occupation. The survey report presented the district profile but not clear recommendation to government and other development agencies for improvement of Dalit's socio-economic condition.

The Dalit NGO Federation (DNF) published a report the "Ten-year plan to end Untouchability and caste-based discrimination in Nepal" mentioned the strategy for empowering Dalit community the Dalit community in 2013. It is specific recommendations to government of Nepal, political parties and civil societies organizations to end the caste-based discrimination and establish social justice in country. In this report excluded the analyses of social political condition of Dalit community.

Dr Krinshna Bhattachan et al, (2003) has done the research on "existing practice of caste-based untouchability in Nepal and strategy for a campaign for its Elimination" and the Research report published by Action Aid Nepal¹. The research report presented the socio- cultural diversity status of Nepali people and position of Dalits. They have written that total population of Dalit in Nepal about 16%out of 16 million

1 A international non-government organization working in Nepal.

population in Nepal, 20% Dalits studying in primary level, 30% secondary level, 22% literacy rate of Dalit community. where national level illiteracy rate shows 28%, 14% children going in primary level school, 40% secondary level, 18% literacy only, Dalit faced the denials problem in water tap, inside the house, entry in temple, local hotel and restaurant. Researcher presented the socio-economic status of dalits community but I am unable to find analysis of problems of Dalits in study area.

Dr Krinshna Bhattachan et al, has written a book published by Dalit NGO Federation² (DNF) Nepal, written that dalits community entranced from the Hindustan, and promoted by state, described the representation of Dalit community in policy making level³. They find that still, 58 legal provisions against the dalits community assist to caste - based discrimination. They find that 46% Dalits unable to explain the legal provisions against caste based discrimination, the 48% percent bureaucrats are indirectly supporting to the caste-based discrimination, and they biased with Dalit community. Only 4.3 percent Dalit used local administration against to atrocities case against caste- based discrimination. In this report, I unable to find the economic status of Dalits community.

2 National network of Nepalis Dalits non- governmental organizations

3 Policy making level is the governmental body from local level to federal level.

Table 1. Dalit caste - group Population

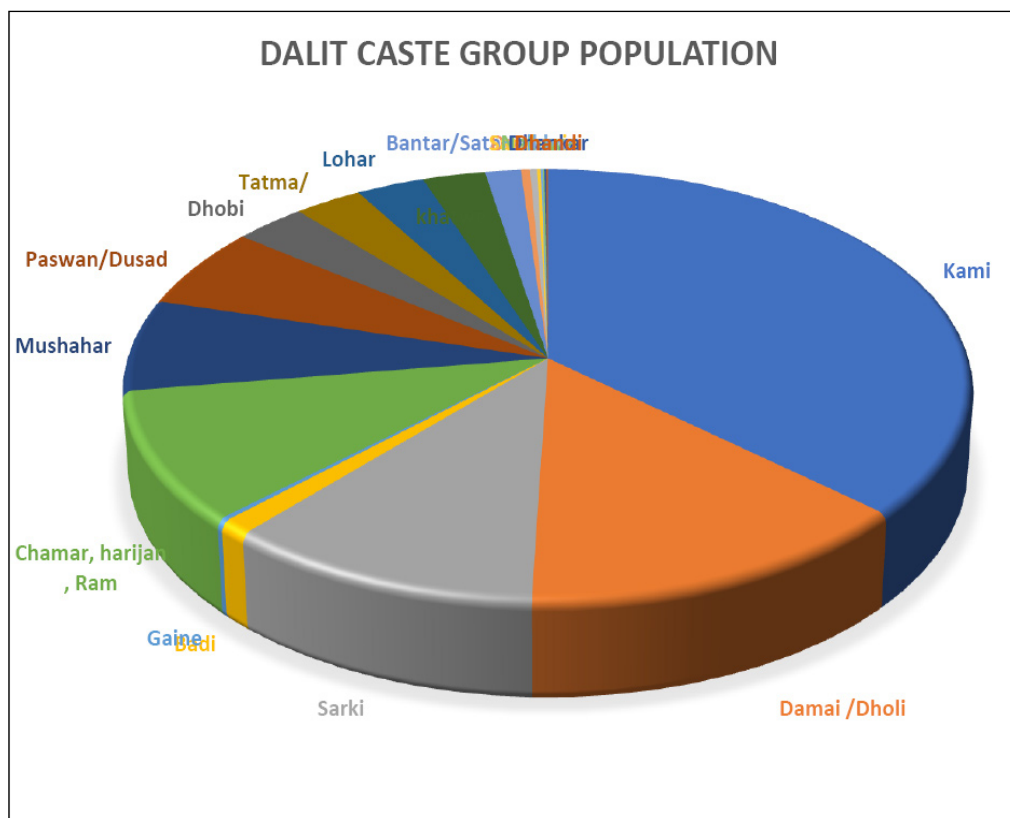
Rank	Categories	Castes and tribal group of Dalit	Total Population	Percentage
1	Hill Dalit	Kami	1,258,554	4.75
2		Damai /Dholi	472,862	1.78
3		Sarki	374,816	1.41
4		Badi	38,603	0.14
5		Gaine	6,791	0.03
6	Terai Dalit	Chamar, harijan, Ram	335,893	1.27
7		Mushahar	234,490	0.89
8		Paswan/Dusad	208,910	0.79
9		Dhobi	109,079	0.40
10		Tatma/	104,865	0.38
11		Lohar	101,421	0.38
12		khatwe	100,921	0.35
13		Bantar/Satar	55,104	0.20
14		Dom	13,268	0.05
15		Sarabaria	12,276	0.04
16		Kori	4,906	0.02
17		Halkhor	4,003	0.01
18		Natuwa	3,062	0.01
19		Dhankar	2,681	0.01
20		Dhandi	1,982	0.01
21		Dalit other	275,670	1.04
Total population of Dalit			3,134,879	12.78%

Source population Census 2011

DISCUSSION AND FINDINGS

Dalit population in Nepal

"In Nepal the term of is in interpreted in various ways, according to Bidhyanathkoirala Dalits refer to a group of people who are regionally, culturally, socially and economically oppressed. Nepal government autocratical body Dalit Bikash Samit (2054 BS) had used 23 ethnics caste - group as the Dalits community in Nepal' However, Dalits caste groups are included and excluded according to their demand and new investigation of researcher. A caste group like Satar/Santhal are also not treated as untouchable, similarly Newari Dalit like Chyame, pade and Kasai are not accepted they are Dalits. Therefore, sometime created the problem of identification caste group into the Dalit community" (Dangol B. , 2006)." In Nepal 4.5 million Dalits in Nepal out of total population of 24 million. This is almost 20 percent of the total population. Dalit are discriminated against in both law and fact. Although some protective measures have been introduced in the law of Nepal but very poorly implemented " (Darnal , 2005). According to population census of 2011 the 'total population of Dalit community in Nepal Dalit is 3,134,879 (11.83) whereas total population of Nepal 26,494,504. Nationally the largest broad ethnic group is Hill janajati 22.2%, second is chhetri (Chhetri, Thakuri, sanyasi) 19.2 %, Terai Middle caste 13.8 % Bahun 12.7 %, Terai Janajati 8.1%, Hill Dalit 8.1 % Terai Dalit 5.9% and Muslim 4.4 %' (National Dalit Commission , 2004).



Source population Census 2011

Socio economic Status of Dalit community

Among the extremely backward classes the Dalits are one of the poorest. They have been the victims of different obstacles like ignorance, illiteracy, poverty, social backwardness and exploitation. As a result, they are not even in a position to take advantage of common development programmes. “Even today village in dalit community are located far from the market. Lack of the sufficient income more than 90% dalit families in Nepal do not have sufficient food “ (Biswokarma, 2005)

‘According to Nepali living standard survey (NLSS) Nepal find the average poverty of Nepal 25.2, But among the caste and ethnic the poverty range varied quite a lot. The Dalits who are at the lowest range of the society had a poverty 42%, within the Dalits community Madhesi Dalits had 43%’ (International Labour Organization , 2005). Dalit are largest percentage of poverty because they excluded to intertreatment of civil right, political rights, social and economic rights. Therefore, Dalit have got law indicators on Health, sanitation, housing social security.

Land ownership

“In Nepal, people thinks that the Land is life land is the power. ‘According to Labour specialist Dr. Shiva Sharma 85-90% Madhesi Dalits are landless. Only 3% Mushar has got only a small piece of land. (Bhattachan K. e., 2008)’. “The state shall be distributed land to landless Dalits for one and arrange their settlement to homeless Dalits’ (Ministry of Law , justice and parliamentary Affairs, 2016)According to Nepal

Social Inclusion survey (NSIS) regarding the landlessness 7.8 % hills dalit and 24.5 Madhesi Dalit are living without any piece of land while 4.1 % people are living without land Nepal’ (International Labour Organization , 2005) ‘In Nepal more than 5694000 families classified as landless family which means that they either lack of formal documentation for land . Among the land holders about 10% have the largest size of land (more than 14 ropanies) own by so called non dalit families, majority of land holders are Dalits holding the land of size 1-3 Ropanies’ (Dangol B. , 2006)” The land distribution in Nepal is skewed and inequitable. The UNDP⁴ Human development report (2005) reveals that the bottom 47% of landowning, household own 15% of total agriculture land.” (Darnal , 2005)Most of the dalit families settled in unfertile land such as a place where the feet go.

Employment opportunity

Dalit participation in public service-Several decades, dalits are exclusion in the public service job in Nepal. New political system, the federal republican raised the issues of inclusion in all bodies of state. The inclusive bureaucracy is one of the new concepts of such efforts. In August 2007, the second amended to the 1993 civil service Act included the provision 45% reservation of all vacancies to be fulfilled by way of open competition and, assuming the vacancies thus reserved to be 100 percent, fulfilling the same by way of separately held completion competition from among each of the six specified categories of candidates: women 33percent. Adibasi /Janjati⁵

4 United Nation Development programme

5 Indigenous caste group of Nepal.

27%, Madhesi 22%, Dalit 9%, persons with disability 5%, and those from the backward area 4% community. This legal provision of reservation to all marginalized community does not implement properly' (International Labour Organization , 2005). According to ministry of General Administration (2016) only 0.67 percent Dalits represent in public service,

Table 2. Number of caste/ethnic representation in civil service.

No	Caste ethnicity	Population %	Representation in civil service
1	Brahmin	12.74	72.0
2	Chhetri	15.80	15.89
3	Newar	5.48	7.14
4	Non-New arjanajati	30.83	1.64
5	Madhesi	12.32	1.64
6	Dalit s	14.99	0.67
7	Muslim	4.27	0.1
8	Other	3.57	1.39
	Total	100	100

Source: Ministry of General Administration (2016)

Traditional occupation of Dalit

Dalit has own traditional occupation such as black smith, gold smith, tailor, cobbler, musician. Nowadays, due to modernizing and globalization disappeared their traditional occupation. Mostly, 25% Dalits household are still continuing their traditional occupation. 75% household lost their traditional occupation due to insufficient income and trespassed by so called non Dalit caste group. In Tradition occupation Dalits faced the high labour exploitation because some old form of exploitation such as BALIGHARE PARTH, HALIYA PAARTH, CHARUWA PARTHA. They serve to so called high caste group and takes small amount of grain.

Remittance and migration of Dalit

Nepal, traditionally an agrarian society, used to offer limited employment opportunity. However, since this, witnessed drastic changes in the labour market. "Every day 1600 youths leaving for foreign employment in Nepal and remittance accounting for a large 30% of GDP" (Thami, choudhary , 2014) Remittance plays the important role to change the socio economies status in the country. Dalit lost their traditional occupation and they have got less opportunity to entry in other job due to caste-based discrimination, than they migrate to aboard for employment. 'A study carried out byThami et al (2014), in 82 households includes that 95.5 percent kami, 3.5 percent Damai, 1percent sharki. It is found that around 49% households have at least one of their family members employed in Qtar, 31.3 percent in Saudi Arab,17.7 percent in Malaysia, and rest Dubai, south Korea Kuwait. Remittance uses has also helped many to construct houses, buy land, investment in education and start to small business too' (Thami, choudhary , 2014). They prefer a foreign job rather than seeking local job because high opportunity to

get the good job and there is no caste-based discrimination. It is supporting to poverty reduction enlightening living status of families, gratifying elementary need, altering living standards, improving access to better education and better-quality health maintained of wellness. Social remittance destination country to community has proved to be the catalyst for financial empowerment, improved credit constrains, improve the allocation. According to new classical theory of migration the migrated people supporting to their origin by sending money, ideas, skill and knowledge. Dalit youth played the role to change to behavior, ideas, identities and social capital that has flown from remittance destination country. They have proved to be the catalyst for financial empowerment, improved credit constraints, improved the allocation. It supports to increase to self-respect, social response, and civility. Despite diverse constructive impacts of remittance.

Education status of Dalit

Dalit has low educational status in Nepal because economic factors, social factors, environment of school effects to the status of education. 'Nepal has 71% literacy rate but in Hill Dalit community has got only 68% literacy rate and Terain Dalit has got 42.6% literacy rate' (DFID/The world Bank, 2006).

Table 3. Education status of Dalit in Nepal

S.N.	Indicators	National Average	Dalit average
1	Education above bachelor level	3.4	0.4
2	Education Above SLC	17.6	3,8
3	Ratio of girlto boys in primary level 1	1	<1
4	Literacy rate above 5 years	65.9% (male, 75.1. % female 57.4%)	33%
5	National level literacy rate	71	52.1
6	primary education enrollment	93..7	20

Source - (NSIS,2018)

"Dalit has got the net school enrollment ratio in primary education 20%where national level enrollment is 93.7%, literacy rate 5 or above 5 of national average is 65.9%. but dalit has got only 33 %, the national level literacy rate shows 71% and Dalit only 52.1%. Likewise other indicator dalits seen poor than national level education indicators. National level household size is 5.44, but Dalit's families have 6.2 average household size (Bhattachan K. e., 2008). Dalit have more children than Dalit family due to economic reason

as well as their law access to family planning education and contraceptives as compared to the general population. Within the Dalit Madhesi Dalits household size higher than hill Dalits. Somewhere still shows the direct and indirect practices of caste-based discrimination in educational institution. After the established the Republican federal state Nepal, some significant change has start to improve of Dalit education, such in the constitution endorse the rights of Dalits education such as “special provision shall be made by law for the empowerment of Dalit through free education with scholarship from primary to higher education for the Dalit students including in technical and vocational education. The government providing 350 Rs per Dalit student per annum to improve education to all Dalit student in Primary level. After SLC government has providing the scholarship to economically backward, dalits, Janajati , disable student. Among the scholarship 45% shall reserve to targeted community like 25% Economically socially poor, 33% girl, 2% disable persons, 27% janajati, 9% Dalits, 4% person from the remote area (National Dalit Commission, 2004). Dalits children are not getting opportunity to study in higher technical education due the carelessness of implementation of policies and provision, discretionary mind set of people, and lack of sensitization of People.

Social discrimination to Dalits

Political parties argued that people faced the inhumanity, social inequality, power centralized, gender imbalance, caste/ethnic discrimination, exploitation, corruption and many equalities before established federal Republican state of Nepal. Social justice one of the key requirements for the development of the country. Political parties and civil societies organizations tried to establish the Federal Republican State of Nepal to establish Human Rights, justice and equitable society. But, in the Republican state, Dalit faced the daily caste -based discrimination in the country. Still “Dalit community denied of entry services, common resources, and participation by from high caste people” (Dalit NGO Federation, 2015) Dalit NGO Federation (DNF) has carry out the survey on atrocities cases in Nepal related to the caste-based discrimination and find that 384 cases had been filed in districts court of Nepal in the time period 2005-2007, and it is filed 48 cases in 2072 BS in different district courts’ (Dalit NGO Federation , 2008). Untouchability cases related to intercaste marries, temple entry, water impure, tea shoe entry, verbal abuse. ‘In Mahendra nagar municipality of western part of Nepal 60/70 Hindus temple, there Dalit are not denied to entering in premises of all the temples and dalit build a separate temple in Ward no. 5’ (Bhattachan K. e., 2008). Entrance in Restaurant and Hotel -Dalit community does not allow to entrance easily in restaurant and tea shop in mainly far western and Karnali province of Nepal. In eastern part of the Nepal not restriction to entry in restaurant and hotel like western Nepal. ‘According to a survey done by Action Aid Nepal that, there are six teashops and food shops in the kholi bazaar, the only market in kotbhairab, all owned to entrance by Malla (“Upper caste”) only. Dalit are not allowed to entrance those teashops and food shops.

They have stay outside, get glasses of tea or plates of food untouched. After finishing drinking tea or eating food, they have to wash the glasses or plates by themselves and keep it outside overturned. In there, all Dalits have to be stay outside the shop and request from outside of shop. When closed other shop in night they allow to entrance Dalit for drinking and alcohol and eat food’ (Bhattachan K. e., 2008).

Dalit faced the barriers to use the milk collection center (dairy), they cannot sell their milk in the center. Dalit farmer tried to be farming of cow farm, buffer farm, poultry farm and other agriculture related production but their product not accepted easily in the market.

Dalit have special job before the political change of 2005. Dalits not Allowed to entry in job which related to foodeat, drink in local level because the caste -based discrimination. ‘Dalits have some special work in some special places like, in far western region Dalit should carry the ‘Doli’ (called “Doli Pratha”) of new bride, but most of the places Dalits not allowed to touch dead bodies and funeral activities’ (Bhattachan K. e., 2008). In for western Nepal, Dalit should carry the Doli, bonded labour, haliya, and eastern part Nepal Dalits should follow the Khaliyapartha, Baligharepratha. ‘Dalits dominated in their society by abusive language/ward, not allow to participation in social activities, faced rape cases by Dalits girls, social boycott, inter-caste marriage, are the main issues of the caste-based discrimination. Nowadays, the effect of Globalization, modernization and level of sensitization of people gradually terminating such kind of practices in society’ (National Dalit Commission , 2004).

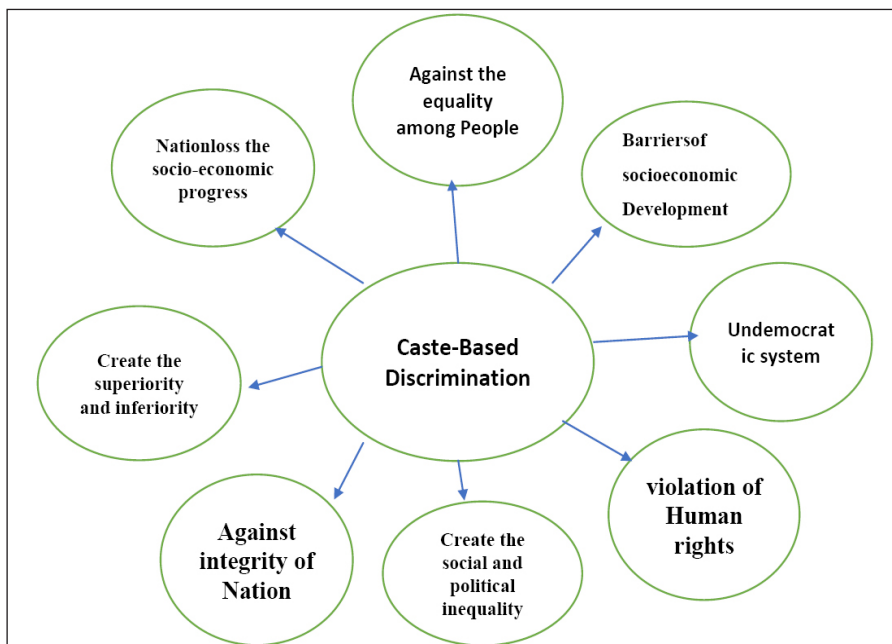
EFFECT OF CASTE - BASED DISCRIMINATION

Dalit and so-called non-Dalit are affected from the caste-based discrimination in Nepal. Nowadays, large number of non-Dalits dislike these practices of untouchability. They favor for caste /ethnicity equality, democracy and Human Rights. ‘Imperialist and classical theories on sociologist expended their theories in over the world which related to true, and fact and Maoist theory also play the role to elimination caste based- discrimination by extending their dialectical materialism theory. But still, not completely eliminated caste- based discrimination because it is practiced from long history. Still Dalits feels humiliation and to feel inferior’ (DFID/The world Bank, 2006). National development indicators such as national income, per capita income, life expectancy rate, literacy rate is affected from the caste-based discrimination. Dalit excluded from long history in policy making level still they are not inter treatment of Nation and International Human Rights provisions. ‘Caste based discrimination depending on age, sex, education, level of awareness and political parties affiliation’ (Dalit NGO Federation , 2005). Dalits, still living with interiority complex because they faced caste discrimination from the psychologically mind set people. Some Dalits still think that the caste-based discrimination as fate, they are well aware of the fact that untouchables is a social product, and they should accept the social product because they should live in society. Many policies and laws have been mentioned by

states and political parties' civil society organizations also formulated pro-Dalit policies. But "laws it's not working without awareness".

The economic status helps to remove the low income traditional occupation, eliminated force labors system (Balighare, Haruwacharuwa, Haliya system)

Following is main effects of caste base discrimination.



Source- composed by Author

CONCLUSION AND RECOMMENDATION

1. The capacity building and sensitization of Dalits and non-Dalits, implementing agencies of government, political parties and civil societies organization is important elements to elimination caste Based discrimination because those are change agents of caste base discrimination.
2. Government should review the policies, laws and provision and formulated new to elimination caste-based discrimination with observing of International human rights provision International Convention on Elimination Racial Discrimination (ICERD) and other international provisions which against caste-based discrimination.
3. Nepal ratified agreed and signed on the UN sustainable strategy where written in goals no.(10)reduce inequalities- by empower and promote the social economic and political inclusion of all , irrespective of age, sex, disability, race , ethnicity, origin, economic or other status and target (16) Promote peaceful and inclusive societies to sustainable development, provide for all and build effective, accountable and inclusive institution at all level other targets of SDG's also related to elimination the caste based discrimination and reduce all kind of inequalities. Nepal formulated the specifion plan to reach the SDG goals.
4. Government of Nepal should organize campaign in local to national level to eliminated caste- based discrimination in each year like an "Untouchability elimination week" to bring the awareness to general people.
5. Strengthening the Dalit civil society organization for organizing sensitize activities in society. It is important to create an enabling policy environment to eliminate caste-based discrimination and untouchability from government and political parties because government and political parties are they main actors for elimination caste-based discrimination and other unnecessary factors of the country.
6. The constitution ensured the proportional inclusion of all government bodies, but it not implement properly, therefore, government formulate clear action plan to implement the proportional inclusion provision to Dalits community.
7. Government strongly implemented the caste-based discrimination and untouchability Act supporting to Dalits victims form discrimination.
8. Government should start to distribute dalit landless people according to constitution of Nepal, because 24% dalits (Madhesi) 7.8 (Hill) are living without any pieces of Land where 4.1 people have not got land in Nation.
9. Education is the light of life, but dalit have 67.8% (Hill) 42 % (Madhesi) literacy rate while whole Nepal has a literacy 71 % rate, therefore, large number of Dalit are still illiterate, therefore, encourage to dalit children admit the primary school by providing sufficient scholarship, and create Dalit student -friendly school and institution.
10. Create the environment for socio-economic development of Dalit, like sufficient and reasonable lone from bank for their business, modernizing traditional occupation and

manage adequate marketing for their product. Manage dalit settlement for homeless Dalits.

11. Ensuring the proportional inclusion in public service, Nepal police, and army, revises the civil service Act and indorsed proportional representation of Dalit in local level administration to federal level government offices in civil service, police, and Army service.
12. Media also play the role to elimination case -based discrimination, therefore, media should bring out the caste based discriminated cases and facilitated to victims, organize media campaign to elimination caste-based discrimination.
13. International Human Rights organizations, development organizations, donor organizations also can play the role to elimination caste -based discrimination and develop the socio -economic condition of Dalit community. They can create the environment for by advising to Government, financial support to pro- Dalit projects and plan and counselling to Dalit community.

REFERENCES

1. Bennet, L. (2008). *Caste, Ethnic and Regional identity in Nepal*. Kathmandu : Ministry of Health and Population (NDHS).
2. Bhattachan, K. et. al,(2008). *Caste-Baste Discrimination in Nepal* . Kathmandu Nepal: IIDS India, IDSN Denmark, DNF Nepal.
3. Bhattachan, K. Himchuli, K.,Gurung, Y.,(2003). *Exisiting practices of caste based untouchability in Nepal and strategy for a campaign for its Elimination*. kathmandu: Action Aid Nepal.
4. Biswokarma, B. (2005). *Reservation Modality for dalit community in Nepal* . Lalitpur , Nepal: Dalit NGO Federation (DNF).
5. Dalit NGO Federation. (2005). *Reservation Modality for Dalits community in Nepaal* . Kathmandu Nepal: Dalit NGO Federation (DNF).
6. Dalit NGO Federation. (2008). *Dalit Issues and public litigation and role of the court*. Kathmandu, Nepal: Dalit NGO Federation.
7. Dalit NGO Federation, T. A. (2015). *A Analysis: Cases of caste based Discrimination and Untouchability*. Kathmandu, Nepal: Dalit NGO Federation.
8. Dangol, B. D. (2005). *Demographic and socio-Economic survey of Dalits*. Kathmandu Nepal: NNDSWO.
9. Dangol, B. (2006). *Demographic and socio,economic survey of Dalit* . Kathmandu ,Nepal : Nepal National Dalit Walfare organization (NNDSWO).
10. Darnal, S. (2005). *Dalit of Nepal ;Who are dalit of Nepal*. ICIMOD: kathmandu, Nepal.
11. DFID/The world Bank. (2006). *Unequal citizens*. Kathmandu Nepal: The World Bank and DFID.
12. International Dalit Solidarity Network. (2015). *Human Right Situation oof Dalit community in Nepal*. Copenhegan Denmark : IDSN.
13. International Labour Organization . (2005). *Dalit and labour in Nepal: Discrimination forced about*. Kathmandu Nepal : International Labour organization .
14. Ministry of Law , justice and parliamentary Affairs. (2016). *The constitution of Nepal* . Kathmandu, Nepal : Ministry of Law, justice ad parliamentary affairs.
15. Ministry of law, justice and parliamentary Affaires . (2016). *Caste based discrimiination and untouchability Act 2068*. Kathmandu , Nepal: MOLJPA.
16. National Dalit Commision. (2004). *Condition of Dalit Community in Nepal*. Kathmandu, Nepal: National Dalit Commision.
17. National Dalit Commision. (2004). *Condition of Dalit community in Nepal* . Kathamndu , Nepal: The National Dalit Commision.
18. National Dalit commision. (2004). *Condition of Dalit community in Nepal*. Kathmandu Nepal: National Dalit commision.
19. National Dalit commission. (2004). *The condition of Dalit in Nepal*. Kathamandu, Nepal: The National Dalitcommision.
20. Thami,choudhary, P. (2014). *The effects of remmitance on caste based Discrimination* . Kathmandu Nepal : The Himalayan.

Citation: Tirtha Biswokarma, "Caste-Based Discrimination: Socio-Economic Impact to Dalit Community in Nepal", American Research Journal of Humanities and Social sciences, Vol 9, no. 1, 2023, pp. 57-65.

Copyright © 2023 Tirtha Biswokarma, This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.