

## Socio-economic Status of Dalit Community: An Evidence from Nepal

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### Abstract

*Nepal is a geographically unique, socio-culturally diverse and distinct secular country with varied economic conditions of people. People, particularly of marginalized and disadvantaged groups have been the victim of being deprived of having different economic opportunities. The present study was conducted aiming to analyze the socio-economic status and living standard of Dalit people, one of the most marginalized and disadvantaged groups in Nepal, living in Malarani Municipality, Arghakhanachi District, Nepal. It also tries to explore income, expenditure and employment pattern of Dalit, their living practices and existed problems that they are facing while running their lives. Both the primary and secondary sources of data were used in the study. Out of 96 total households living in the area, only 76 households were selected following a purposive sampling method and a descriptive cum exploratory research design was applied in the study. This study explores the fact that the Dalit people are not getting adequate chances to use and take advantage of different opportunities simply because they are of the lower caste. Because of this discrimination, these people are having a harsh life. This situation, in turn, results in their backwardness and illiteracy which is again causing adverse impacts on the development of the country as a whole. Finally, they are trapped in a vicious cycle of poverty. Consequently, most Dalit people are commonly illiterate, unemployed, landless, exploited, poor, and ignored by society. The findings of the study can be useful for the authorities, civil society and development planners for the achievement of better socio-economic aspects and livelihood status of Dalit communities.*

**Keywords:** *Marginalized Groups, Socio-economic Status, Income, Expenditure, Employment Pattern, Rural Dalit*

### 1. Introduction

Nepal is a country of multi-dimension in terms of economic status, geographical topography, socio-cultural aspects, etc. The people living here are endowed with distinct economic backgrounds. It differs from community to community and region to region. The status of Brahmin community people varies with those of Dalit community people and others too (ILO, 2017). Multiple factors behind the scene are found playing the role in order to establish such variations. While taking some of the major references, the generational legacy of the caste of a particular community, employment trend, income opportunities, consumption expenditure, etc. play the role in this trend. (Sharma, 1994). On the other hand, it is not a matter of surprise while one manifests such differentiation in various groups and communities.

Nepal is a hilly country that contains the multi-ethnic group having different religious norms and values. Although the country is characterized by such diversity, the majority of the population in Nepal is of Hindu. Hindu is a multi-ethnic society with a complex caste structure sustained by age-long traditions and a civil code (MulukiAin, 2066). The caste system is originally the extension of functional or vocational specificity of people, but Superstition and hereditary traditions in the Hindu Society have led to a rigidly

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vertical cast structure with the Brahmins on top followed by Chhetries, Vaishyas, and Shudras in that order (Khadka, 2007). Originally Brahmins were supposed to perform priestly functions, the Chhetris were rulers with a propensity to fight, the Vaishyas craftsman, tradesmen and cultivators, and the Shudras were to serve the higher caste people. But the course of perverse traditions – the Shudras have been severely mistreated and lighted as “untouchable” or Dalits people by the higher castes (Koirala, 1996).

The exclusion of the Dalit community from taking the benefits of the national distribution of resources is a vital problem which has made their situation further worse. Those people who are in power are getting advantages and not only that even they are sucking the blood of those weaker positioned people (Kisan, 2013). If this situation has to be solved in the real sense, the concept of humanitarian value must be disseminated in the mindset of the people. The concept of not only equality but also equity should be implemented. The fact that all the people are equal in the eyes of the nation should be made real. In addition to that, the educational opportunities too must be provided for those disadvantaged groups. If all these things are done then it is possible to uplift the economic status of Dalit (Bishwakarma, 2011).

The socio-economic upliftment of Dalit is not achieved by the development projects which are existed in Nepal. Dalit had to serve the highest caste people by doing various kinds of ironworks and in return, they are given grains and money (Pariyar & J.C. Lovett, 2016). Because of modernization, traditional works are passing out day by day. Their contributions are very high for the community they make agricultural tools and various other important activities. Their works couldn't modify, they receive grained the agriculture tools are been replace by factory-made tools, people are buying readymade government plastic, so Dalit is not able to live from grains (Bista, 1967).

The vital problem that this research raises is why the Dalit are bounded to live in problems and problems though they work hard from early in the morning to late at night. It focuses to make their life public and aware of the people about the economic situation of Dalit.

Based on the aforementioned problems, this study tries to answer the following research question: What are the reasons of backwardness of Dalit community, who is mainly responsible for that all- themselves or some other? How is the structure of their employment opportunities? What are the sources of their livelihoods? How is the pattern of their consumption expenditure?

The study aims to analyze the pattern of income, consumption and employment of Dalit community in the study area. This research focuses its attention on the intensive study on socio-economic conditions of Dalit communities living in Malarani Municipality of Arghakhanchi district.

## **2. Literature Review**

The term Dalit is expressed extensively in varied wisdom to its definition. The literal meaning of the word Dalit is shattered, over-burdened, suppressed, squeezed, stepped up, kneaded, ground down, shame by being required to bow to someone else's feet, or silenced through suppression (Academy, 2010). The modern definition of Dalit is different than its traditional and literal meaning. According to R. Tiwary, the term Dalit refers to the group of communities, traditionally whose members have been socially backward, economically poor and politically weak (Tiwary, 2007). Similarly, Eleanor Zelliot defines Dalit as those individuals who have been broken and grounded by those above them in the social hierarchy in a deliberate and active way. She further adds that there is in the word itself and inherent denial of

pollution, karma and justified caste hierarchy (Zelliot, 2001). Shah (2002) proclaims "Dalits is not a caste, it is a symbol of change and revolution". In the context of Nepal, National Dalits Commission (2008) defines 'Dalits' as "those communities who, by virtue of atrocities of caste-based discrimination and untouchability, are most backward in social, economic, educational, political and religious fields, and deprived of human dignity and social justice.

According to Budhathoki (2003), the term Dalits refers to the caste or various languages speaking people who are suppressed on the basis of caste, language, religious belief, culture, social and economic condition. As opined by Bhattachan (2006), Dalits are categorized in the following groups:

- Pahadi Dalit (Damai, Kami, Sarkis, Gaine are the main)
- Madhise Dalit - Terai Dalit (Dusahat, Musher, Chamar, Dome, Halkhor, Water, Khatwe, Tamta, Bhadhi are the main)
- Janajati Dalit (NewariDalits - Kasai, Pode, Chame)

The book "*Samajik Rupantaranma Dalits*", in its overview has analyzed the status of Dalits by social characteristics. Dalits are excluded by society. So they are the poorest of the poor anywhere in the society (SLF 2061 B.S). FEDO (2007) reported that traditional occupational caste groups (Dalits) are dominated either by blocking them to or not allowing them to take control over all the resources (e.g. economic, political, and social) based on untouchability. As a result, these caste groups are looked down upon by the non-Dalits. Although the government and other organizations, as well as social workers, have been making efforts to the upliftment of Dalits, negligible or meager improvement has achieved in this context.

Caste organization namely Brahmin, Chhetri, Vaishya, Sudra (Touchable and untouchable castes) are divided in the Nepalese society are as follows: The upper cast always dominated the low or caste. Upper castes are economically casually and politically higher compared to the lower caste untouchable castes are Sarki, Damai and Kami. As described in the myths of Hindu religion, the Brahmins were dividedly created from the mouth, Chhetris from the arm, Vaishyas from the waist, and Sudras being created from the foot of the good Brahmin and considered to be the lowest as possible. Later on, this category of the Rana system took this form of the caste system (Parajuli 2001).

During the modern period, Prithvi Narayan Shaha Addressed the Nation, "Nepal is a common garden where four castes and thirty-six sub caste blossom forth" (*Char Varna ChhittisJat*). As opined by (Sharma, 1997), all recognized caste could be grouped into four categories that are as follows:

**Table 1: Nature of Caste**

Caste	Socially Defined Feature
Tagadhari	Twice born caste (literally thread wearing castes) Upadhaya, Brahman, Rajput, Jaisi Brahman, Chhetrisetc).
Matawali	Drinking caste (Newar, Gurung, Magar, Raietc).
Paninachalne choichiitohalnunaparni	Castes from whom water could not be accepted but whose Touch does not require aspiration of water.
Paninachalne choichittohalnuparni	Untouchable castes (Sarki, Kami, Damai, etc.)

Source: Sharma, (1977)

Dalits are the poor and backward people who have to bear differentiation on the basis of caste. Dalits are socially and economically backward people who are considered as the untouchables (Rimal, 2001). Nowadays Sudras are called Dalit. According to the Encyclopedia of Religion (vol. XI, 1954), "Sudras may have evolved from a poor and uncultivated clan of Aryans who did menial work in the Aryan Clan and in the Vedas also it is written that the Sudras were created from the feet of Purusha in order to serve man, in the beginning. Sudras occupied the parts of Sind and Rajputan of India".

The Dalit population consists of 3.5 million out of 26.7 million population enumerated in 2011 in Nepal. The share of the Dalit population is nearly 13% (2946652) of the total population (26620809) of Nepal. The Dalit population can be divided into two broad groups in terms of their origin 1) Hill origin Dalit 2) Madhesh (Tarai) origin Dalit. In terms of individual Dalit caste, the largest group is Kamu accounting for nearly 31% of the total Dalit population of Nepal. Other dominant Dalit castes in terms of population size are Damai and Sarki in Hills and Chamar in the Tarai. Their share ranges from 9% to 13% out of the total Dalit population in Nepal. Sonar and lohar in Hills and Dusadh, Tatma, Khatwe, Dhobi in Tarai are in between the large and small groups Gaine and Badi in the Hills and Bantar, Chidimar, Dom, Mestor and Patharkatta in Tarai are the smallest Dalit castes in terms of population size (CBS, 2011).

The following table also provides the traditional occupation of Dalit in the hill, Nepal.

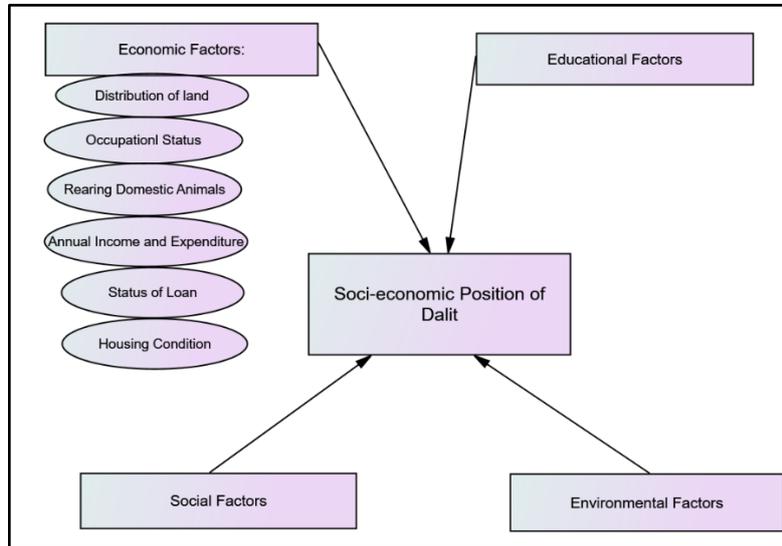
**Table 2: Dalit and their traditional occupation**

S. N.	Dalit Cast in Hill	Traditional occupation
1.	Kami	Produce Khukuri and agricultural products
2.	Sonar	Gold and silverwork and Jewelry
3.	Lohar	Ironworks and agricultural tools
4.	Chunara	Produce wooden utensils such as the Theki, Dudhero, Madani
5.	Sarki, Mijar	Owner title granted by the ruler
6.	Chamar	Produces leather products.
7.	Damai	Play musical instrument during marriage and on auspicious occasions
8.	Pariyar, Suchikar	Tailoring
9.	Gaene	Singing by playing Sarangi, musical instrument
10	Badi	Produce musical instruments such as the Madal, Dholak, the clay products such as Chilim, Gagri (and lately associated with sex work by some women)

Source: Adapted by Bhattachan (2006)

## 2.1 Conceptual Framework:

**Figure 1: Socio-economic Position of Dalit**



Source: Self-complied by the author

As shown in the conceptual framework above, this study tries to examine the position of Dalit people taking into the account of the linkage of different factors. The social factors such as distribution of land, occupational status, rearing domestic animals, annul income and expenditure, the status of loan, housing condition, etc. directly help to see the Dalit's position. The educational factors such as parental education, gender literacy rate, mother's literacy level are also the contributing factors. Similarly, social factors and environmental factors also play a vital role. However, this study is focused on the analysis of socio-economic factors in order to look at the socio-economic position of Dalit.

## 3. Research Methodology

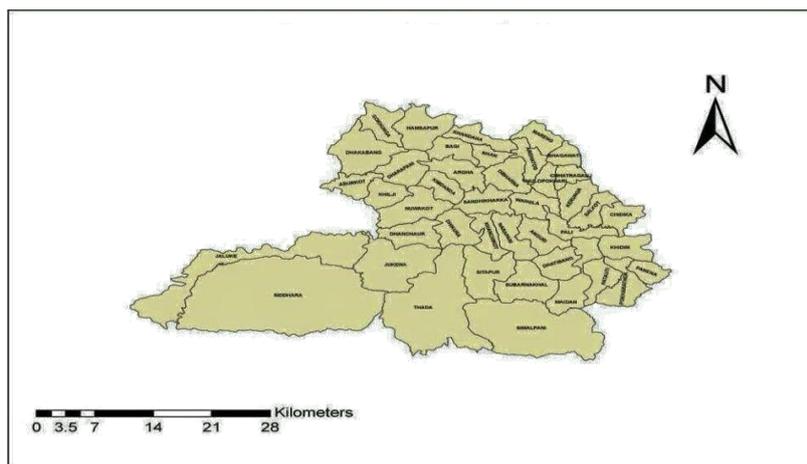
The universe of the study was the Dalit community of the Malarani Rural Municipality of Arghakhanchi district. The total Dalits (Kami, Sarki, and Damai) households residing in this rural municipality are 96. Out of nine wards, only ward no 5, 6, 7, 8 and 9 were selected purposively as these wards have a large number of Dalit households. Among the selected wards, 45 Kami HHs from ward no. 6 and 9 (these wards have a large number of Kami's households), 21 Sarki HHs from ward no. 5 and 9 (these wards have a large number of Sarki's household) and 12 Damai HHs from ward no. 7 and 8 were selected randomly. The total sampling size was 78 households.

Arghakhanchi, with a population of 197,632 according to the census 2011, is leveled as a district according to the administrative division. It locates in the Western Development Region and is further divided itself into 5 municipal local bodies. It is surrounded by the hill area.

Sandikharka is the district headquarter. Arghakhanchi lies between 27'45"N and 28'6"N latitude, and 80'45"E to 83'23"E longitude. It covers 1,193 km<sup>2</sup>. The altitude of the district varies from 305 to 2515

meter above the sea level. 68% of the district is in the mountainous Mahabharat Range and the rest is in the Siwalik Hills. Elevations range from 305–2575 m above sea level and about 40% of the total area is forested. The major rivers of the district are Bangikhola, BangsariKhola, MathurabesiKhola, BangangaKhola, Durgakhola, Sitakhola, KhakabesiKhola, RangsingKhola, RatneKhola, JhimrukKhola, KhankbesiKhola, etc. The major lakes of the district are Thadalake and Sengleng lake.

**Figure 2: Map of Arghakhanchi District**



Source: Google Map

Malarani Rural Municipality is one of 5 local bodis of Arghakhanchi district. It lies in the southern part of the district. The study area is surrounded by Chhatradev Rural Municipality in east, Sandhikharka Municipality in the south, Bhumukastan Municipality in the west and Purkot Daha Ruaral Municipality of Gulmi district in the north. This area comes under the hill range filled with beautiful peaks and summits. The average temperature of this particular area is between 29-35 degrees Celsius which is subtropical temperature while defining. The majority of Dalit in this rural municipality are engaged in agricultural activities.

This study is based on the quantitative and qualitative nature of data. Quantitative information is supported by qualitative information and vice versa. Information was collected from both primary and secondary sources. Secondary data were collected from different published and unpublished sources, Village Development Committee, different NGOs, CBS, Central Library of Tribhuvan University, and other various books and magazines.

The primary data for the study were generated by using different data collection techniques such as household survey, interview, observation etc. The data collected from the field does not speak itself. In order to analyze all the data, they were copied down and edited according to the need of the study, as they were collected in the illegible form of tick mark. The data collected through various methods and techniques were first processed with cross-checking and analyzed mainly in descriptive ways. Since the classification of the questionnaire was made beforehand the idea was divided into qualitative and quantitative characters. Thus, this paper is dominantly based on descriptive methodology and desk review.

## 4. Results and Discussion

### 4.1 Socio-economic Status of Dalit Community of Malarani Municipality

This analysis includes the following:

#### 4.1.1 Distribution of land

Landholding size is one of the key economic indicators to measure the economic well-being of the community or person. Nepal is an agro-based country and most people depend upon agriculture as the main occupation. The land has a great contribution to agriculture and it measures the economic status of people. Therefore, huge ownership of land indicates the large size of the economy.

**Table 3: Distribution of Respondents by Landholding**

Land (Ropani)	Sarki		Damai		Kami		Total	
	No. of HHs	%						
0-1	3	14.29	3	25.00	12	26.67	18	23.00
1-3	9	42.86	6	50.00	15	33.33	30	42.33
4-6	6	28.57	3	25.00	9	20.00	18	19.23
7-10	3	14.29	-	-	6	13.33	9	7.63
10-15	-	-	-	-	3	6.67	3	3.85
<b>Total</b>	<b>21</b>	<b>100</b>	<b>12</b>	<b>100</b>	<b>45</b>	<b>100</b>	<b>78</b>	<b>100</b>

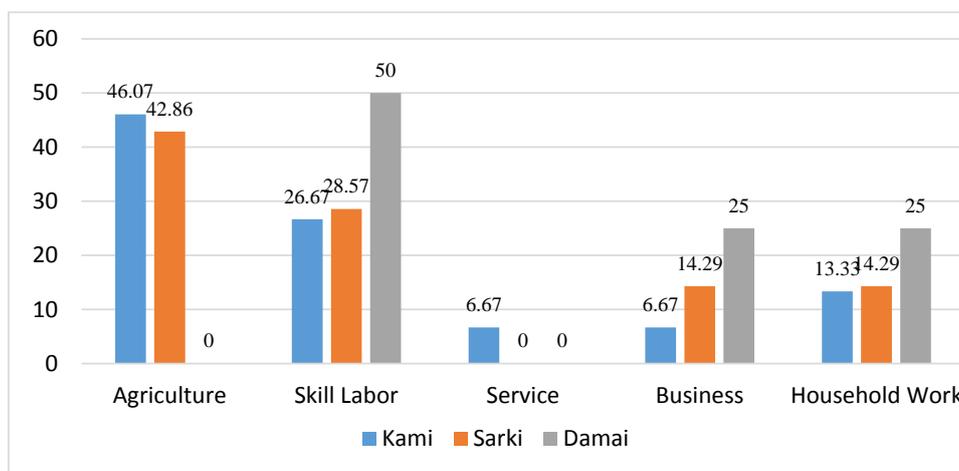
Source: Field Survey, 2018

Table 3 shows that Kami (26.67 percent), Damai (25.00 percent) and Sarki (14.29 percent) respondents have (0-1 ropani) land. However, Damai (50.00 percent), Sarki (42.86 percent), kami (33.33 percent) respondents have (1-3 ropani) land. Damai (25.00 percent), Sarki (28.57 percent), kami (20.00 percent) respondents have (4-6 ropani) land. And, Sarki (14.29 percent), Kami (13.33 percent) respondent have (7-10 ropani). Likewise, Kami (6.67 percent) respondents have (10-15 ropani) land but nil Sarki and Damai. So that, landing pattern signifies their actual economic status to their community. In this sense, Sarki and Damai have less landholding size than Kami though Kami have a lower level of landholding size compared to the Damai. Thus, Kami's status is higher compared to that of Damai and Sarki's status.

#### 4.1.2 Occupational Status

Occupation is one of the major indicator of socio-economic status of community. It does not only give a social and economic identification of the individual but also the hierarchical pattern of the head of the household influences the other member of the family. A family occupation like agriculture, cottage and industry requires all the member of the family to work together. Therefore, the occupation of the respondent has taken as an important characteristic. The occupation of the respondent was categorized into five groups. Consisting of agriculture labor, service, business, daily wages, and household work, etc.

**Figure 3: Distribution of Respondent according to their occupation**



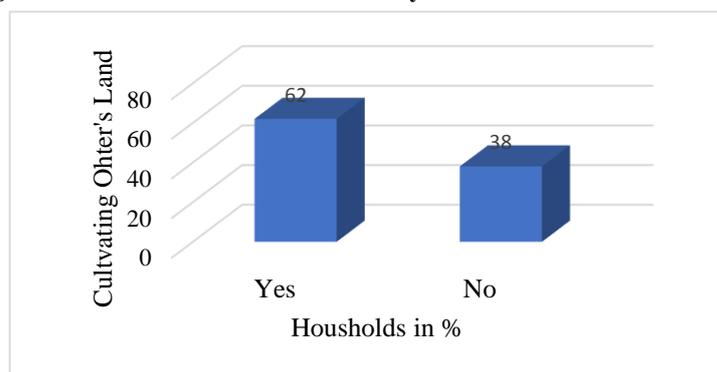
Source: Field Survey, 2018

The data reveals that, of 78 households, 46.67% Kami, 42.86% Sarki and no Damai depend on agriculture. Skill labor was highest in Kami (26.67%) than Damai and Sarki. In service, 6.67% Kami were involved but no Sarki and Damai. Damai (25.00%) dominated in the Business sector followed by Sarki and Kami. In the same line, in household work too, Damai (25.00%) was followed by Sarki (14.29%) and Kami (13.33%). This shows that most of the Dalit are engaged in the agricultural sector followed by skilled labor, household work, and business service.

**4.1.3 Distribution of Households by the cultivation of other’s land**

The households who have not their own land or less land, which is not sufficient to feed the family members for the period of one year, may have cultivated other’s land to support the family. By considering the fact, the respondents were also asked about the landholding status. The responses of the respondents are presented in the following table:

**Figure 4: Distribution of Households by the cultivation of other’s land**



Source: Field Survey, 2018

It is found that a large portion of Dalit (38%) is bound to cultivate in other’s land.

#### 4.1.4 Distribution of Households by Domestic Animals

Having domestic animals can contribute to the household income, some households who have less land sustained themselves by selling domestic animal and their products. In order to know their economic status and source of income, the respondents were asked about domestic animals and the number of domestic animals. The responses of the respondents are presented as:

**Table 4: Percentages of Households by Domestic Animals**

Status of Domestic Animals	Households	Percentage
Yes	69	88.46
No	9	11.54
Total	78	100.00
If yes, how many?		
Cow/Oxen	63	91.30
Buffaloes	48	67.57
Sheep/Goats	60	86.96
<b>Duck/Hen</b>	<b>52</b>	<b>78.26</b>

Source: Field Survey, 2018

Table 4 shows that 88.46% of the respondent's household has raised domestic animals but the rest 11.54% have no domestic animals at all. Among the household where the domestic animals were raised, further questions were asked about the kind of domestic animals and their number. Nearly, 91.30% have keeping cow/oxen, 69.57% have Buffaloes, 86.96% have sheep/goats and 78.26% of the respondents have ducks/hens. It shows that a large portion of Dalit own domestic animals, proving that most of them are engaged in animal husbandry.

#### 4.1.5 Annual Income and Expenditure

To illustrate the future economic characteristics of the Dalit people, their income and expenditure were investigated. The respondents could not say the exact annual income and expenditure. So, various sources of their livelihood were asked. The total income has been derived from those different sources and has been calculated in terms of money. There wasn't any significant income source to them than that of labor, on the other hand, income sources are seen nominal as well. Besides agriculture labor, they have been adopting other income activities like daily wage labor, livestock raising and so on. Such income source has been illustrated as follow:

**Table 5: Annual income of Household**

Annual Income (in Rs. 1000)	Percent (HHs)			Total	
	Kami	Sarki	Damai	Total	%
0-50	-	-	-	-	-
50-100	26.67(12)	28.57 (6)	25.00 (3)	26.92(21)	26.92
100-150	33.33(15)	42.86 (9)	50.00 (6)	38.46(30)	38.46
150-200	20.00(9)	28.57 (6)	25.00 (3)	23.08(18)	23.08
200+	20.00(9)	-	-	11.54(9)	11.54
Total	100 (45)	100 (21)	100 (12)	100 (78)	100

Source: Field Survey, 2018

The annual income of households ranged between 0-200000 and above. The majority of the Dalits community belonged to the range between Rs. 100000 to 150000. Only 11.54% of Dalit earn above Rs. 200000, which shows that most of the Dalit are poor.

#### Distribution of respondent based on their annual expenditure of household

**Table 6: Annual Expenditure of Dalit household**

Annual Expenditure (in Rs. 1000)	Percent (HHs)			Total	
	Kami	Sarki	Damai	Total	Percent
0-50	6.67 (3)	14.29(3)	25.00 (3)	9	11.54
50-100	20.00(9)	42.86(9)	25.00 (3)	21	26.92
100-150	40.00(18)	28.57(6)	50.00 (6)	30	42.31
150-200	33.33(15)	14.29(3)	-	18	19.23
<b>Total</b>	<b>100.00(45)</b>	<b>100.00(21)</b>	<b>100.00(12)</b>	<b>78</b>	<b>100</b>

Source: Field Survey, 2018

The data above indicates that a large portion of Dalit (42.31%) have the annual expenditure in the range of Rs. 100000 to 150000. Their expenditure patten looks high; only 11.54% fall in the expenditure range 0-50000. It shows that irrespective of their income level, they are compelled to spend the money particularly in the consumption of basic goods and services. As I interviewed them, they told that because of sky-rocketed market price, their expenditure pattern is high.

#### 4.1.6 Loan of Dalit household

The Dalit people were found very poor in themselves. So, they have to take a loan from others. Such loan source has been illustrated as follow: -

**Table 7: Distribution of respondent by loan of Dalit household**

Status of Dalit Loan	Household	Percentage
Yes	36	46.15
No	42	53.85
Total	78	100.00
<i>If yes, how many?</i>		
Bank	3	8.33
NGO	9	28.00
Personal	24	66.67
<b>Total</b>	<b>36</b>	<b>100</b>

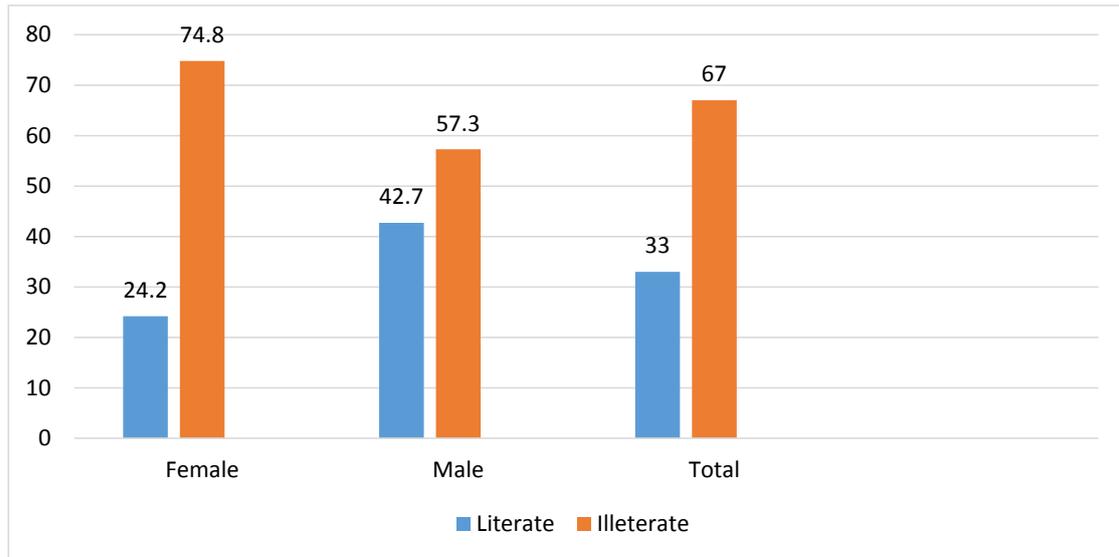
Source: Field Survey, 2018

Table 7 shows the number of a loan of Dalit households. That 46.15% of respondent's households have a loan but 53.85% have no loan. Being poor in themselves, taking a loan is their first choice but because of a lack of availability of loans, they are deprived of it. Further questions were asked about the kind of loan 8.33% of the respondent have bank loans, 25.00% have NGO's loan, 66.67% have personal loan.

#### 4.1.7 Education Status

Education is one of the important basic needs of a person, which plays a vital role in the dignity and prosperity of a person, a community as well as a nation. It directly or indirectly affects the demographic and socio-economic variables. In fact, education is a single indicator, which depicts the real image of several of any community or nation.

**Figure 5: Literacy Status by Sex**



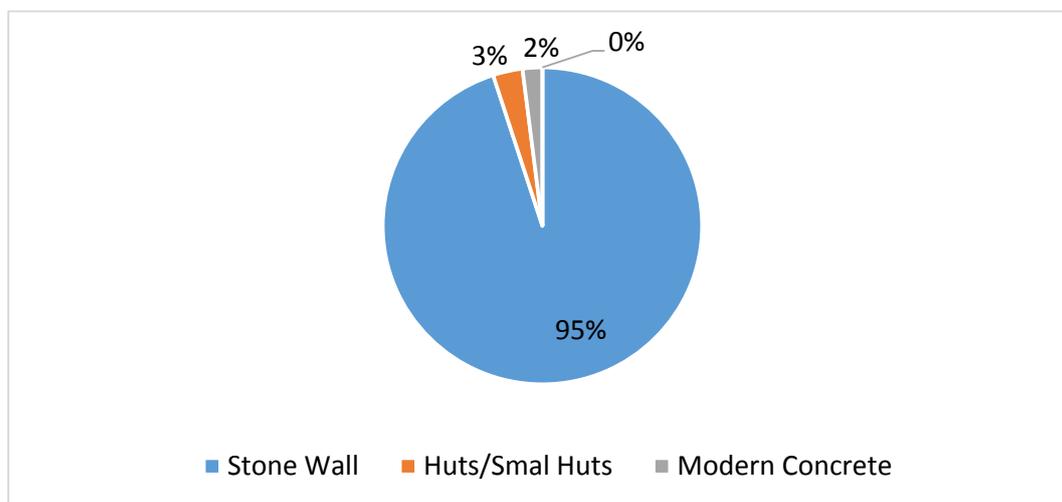
(Source: Census, 2011)

The above bar graph shows the educational attainment by sex in the Dalit community of study area. The total number of students has been attending the Primary level and gradually their educational attainment in Lower-Secondary and Secondary level is decreasing. We can see only 7.69 percent of students have been attending campus-level. The above table shows that although the educational attainment of females in other secondary and campus-level in comparison with the males. Before some years Dalit forefathers were not interested to send their children to school. The main reason behind that was their illiteracy and poor economic condition. However, nowadays Dalit younger generation seemed to know that the benefit and value of education. They also know that education can play a vital role in their overall life. So they were considerably interested in education.

#### 4.1.8 Housing Condition

Having one's own house is a basic condition. Most of the surveyed households own their houses. However, the type of roof and number of rooms differ. The most common type of houses is stone-walled with stone/slate roof. The proportion of such type of house is 95%. The respondents own small huts (3%) and RCC Building/modern concrete (2%).

**Figure 6: Housing condition of the Respondents**



Source: Field Survey, 2018

In the same way, the most common roof of the house is Khar and tin. 57.69% (15 HHs) of the household constitute stone roofs and 19.23% (5 HHs) tin. However, the houses having concreted roofs and tile are 7.69% (2 HHs) and 0 percent respectively.

**Table 8: Types of Respondents Households**

Types of Roofs	Total HHs	Percent
Khar	45	57.69
Tin	15	19.23
Stone/Slat	12	15.23
Tile	-	-
Concrete	6	7.69
Total	78	100.00

Source: Field Survey, 2018

## 5. Conclusion

Most Dalit people are commonly illiterate, unemployed, landless, exploited, poor, and ignored by society. The overall socio-economic status of the Dalit communities of the study area is not better but in comparison to a decade back they have experienced better off in their socio-economic status due to the changes and upliftment in the educational, political and transformation of traditional occupation and initiation of their forefather's occupation.

Moreover, in the study area, the socio-economic condition of Dalit was poor. They are dominated in all spheres of life by high cast people. The rapid development of education, health, transportation, mass-communication in the study area effects are both positive and negative impacts can be seen on socio-economic life of Dalit people. Dalit's access to natural capital such as land is quite low as they are the

small and marginal landholders. The average per capita of landholding of respondents is 10-15 Ropani and only one household. The land which has occupied is also marginal and not productive.

Furthermore, joint family has been mostly on the process of change and the majority of them have been transformed into nuclear one as very low percent of the respondent have nuclear families. Even though they have the opportunity of taking a loan from rich people, they lack the courage and confidence to invest money to develop their entrepreneurial skills. The income level of Dalit communities is quite limited.

Based on the finding and conclusion, the socio-economic status and livelihood pattern of the surveyed household have not been satisfactorily changed. The following specific recommendations are made to the state, authorities, civil society, development agencies and development planners for the achievement of better, socio-economic aspects and livelihood status of Dalit communities. 1). Provide strategic direction to develop and implement the policy for Dalit inclusion, design social inclusion strategy targeting Dalit in programs and begin to implement new strategies to address social exclusion. 2). Design Dalit community-focused training program to develop activism and leadership in order to increase their access to resources and development opportunities. 3). Dalit farmers are needed to give training, skill and technical support to change their subsistence level agriculture in commercialization. 4). Awareness campaigns on the disadvantage of early marriages must be carried out at least at the settlement level. The international non-governmental organization, NGOs and community-based organizations are the agencies to carry out such activities. 5). Promote cooperation between Dalits and non-Dalits to bring Dalits in mainstreaming of Nepalese society through positive discrimination or special provisions. 6). Support to establish a separate network on the inclusion issue of Dalit's and women's social and equity issues need to be rightly addressed in society to enhance their social status.

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