

# The Representation of Deprived People in State Governance in Nepal<sup>1</sup>

Man B. Bishwakarma  
*The Institute of Social Studies*  
*The Hague, the Netherlands*  
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## 1. Introduction:

### 1.1 General Background:

In Nepal, a Hindu kingdom in South Asia, most social and cultural values are dominated by the Hindu system. For centuries, the socio-economic deprivation of the Nepalese people has been a fundamental element of traditional Hindu system based on caste hierarchy. The long lasting caste-based discrimination has made lower caste people the most deprived in the society. Now, representation of deprived communities in governance has been an important issue for development of the country which was not getting impetus without the participation of people of the lower strata of the society. The government, civil society and the donor community have taken it seriously as well. The term 'deprived' has a vague meaning. I refer to the ethnic deprivation of people who have long been socially and economically marginalized due to their caste. These lower caste people are called 'Dalit'. My study focuses on the representation of Dalits in governance.

### 1.2 Objectives of the paper:

- To explore the status of marginalized (Dalit) people in state governance,
- To find the factors that inhibit participation of these people in the governance,
- To recommend ways to bring these people into governance.

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### **1.3 Central Proposition:**

Special preference will bring Dalits into the state governance and development initiatives.

The hypothesis is:

The greater the representation of Dalits in the state governance, the greater will be the achievement of national agenda of poverty reduction, human development and social integration.

### **1.4 Chapter Outline:**

The paper is divided into the following chapters.

1. Introduction
2. Context of Dalits in Nepal
3. Situation Analysis of Dalit's Representation in Governance
4. Policy Analysis
5. Recommendation and Conclusion

## **2. Context of Dalits in Nepal**

### **2.1 Meaning of Dalit:**

The dictionary meaning of Dalit is 'the state of economic deprivation'. However, Dalit has been used as a caste group of people, who are socially vulnerable, economically deprived and politically excluded. According to Koirala (1996) cited in *Dahal et al (2002)* Dalit refers to a group of people who are religiously, culturally, socially and economically oppressed, who could belong to different language and ethnic groups". He believes that Dalit is not a caste group per se but a politically coined word used to refer to a socially backward caste community in Nepal. But some Dalit activists prefer to use word Dalits exclusively to refer to

the traditional “untouchable” caste within the Hindu Varna model categorised by the Civil Code of Nepal 1854. According to Padma Singh Bishwakarma, the first president of National Dalit Commission, it is straightforward that Dalits are those who are religiously discarded, socially oppressed, economically exploited, politically suppressed, and educationally deprived. However, there is a great debate among dalits about the use of word Dalits. Therefore, Gurung (1998 cited in *Dahal et al, 2002*) prefers to use the term “Occupational Caste” to indicate all the so-called “Dalits” or untouchables in Nepal. On the basis of existing social practice, the National Dalit Commission identified 22 major castes (Jha, 2004) in the Dalit category.

## **2.2 Historical background:**

The origin of the Dalit community is ancient. The Nepali Dalit model itself is an offshoot of the Hindu Indian model that came to Nepal through other caste Hindus with their traditional caste occupations. At the same time, some high caste Hindu groups also became Dalits over the years as a result of the caste expulsion practised in the Hindu system until 1963.

The 1854 legal code organized Nepali caste and ethnic groups into four categories as given below (*Dahal et al, 2002*).

- i. *Tagadhari* (castes wearing sacred thread);
- ii. *Matwali* (Liquor consuming castes);
- iii. *Pani nacalne choi chitto halnu naparne* (castes polluting water only); and
- iv. *Pani nacalne choi chitto halnu parne* (castes from whom water is not accepted and whose touch requires sprinkling of holy water; or untouchable castes).

This legal division of the citizens into ‘touchables’ and ‘untouchables’ was fully based upon the Hindu Varna system, which categorised people into *Brahmin, Kshetri, Vaishya* and *Shudra*. Shudra including traditional untouchables formed the fourth category, which is

supposedly at the bottom of the caste hierarchy. In the old civil code, there was differential treatment in justice and punishment process based upon the caste hierarchy. It remained until the proclamation of New Legal Code of 1964. However, despite the new legal code and the restoration of the democracy, the discriminatory social practice remained in the society even in this new era. Even though the caste system is the main philosophy of the Hindu religion, other religious groups in the Nepalese society also practise it. Thus, some Dalit leaders (Bishwakarma, P. 2004) argue that Dalits are not *Shudras*; rather they are outside *Chaturvarna*.

### **2.3 Demography of Dalit:**

According to the 2001 census, out of Nepal's total population 23,151,423, Dalit population is 3,030,067 (13.08%); of which the female population is 1,529,700 and the male population is 1,500,367. In the Dalit population, the share of Terai Dalits is 36.17 percent against hill Dalits of 58.11 per cent. However, there is the dispute on the population of Dalits. The census was not based on scientific criteria in which many Dalit sub-castes were included under upper caste group on the ground of similar creed (Bishwakarma P, 2004). If all these Dalit populations are counted in the 2001 census, their number could go as high as 2.6 million (Dahal et al, 2002). According to the Human Rights Watch (2004) some NGOs estimate Dalit population at 4.5 million, or 21 per cent of Nepal's population.

### **2.4 Socio-economic Condition of Dalits:**

By declaring Nepal a Hindu state, the Constitution discriminates against other native religions (Lawoti, 2001). Hindu norms and values have become the norms and values of the state. The socio-economic condition of Nepalese people heavily relies on the caste hierarchy. Despite their significant numbers, Dalits continue to suffer from discrimination and human rights abuses because of their caste status in the society. Legal protections for Dalits have

been poorly implemented, and discrimination against Dalits is still very much a part of everyday life in Nepal. Dalits face a powerful combination of social discrimination and violence that force them to live a second-class status. Government inaction helps preserve this second-class citizenship (HRW, 2004). Bhattachan *et al.* (2002) listed 205 existing caste-based discrimination in the Hindu dominated Nepali society.

Regarding the economic condition according to TEAM Consult (1998), food deficiency was reported highest by the untouchable (49.6%), followed by the *Tagadhari* (31.6%), *Matwali* (13.8%) and others (5.1%). Food deficiency of Dalits by geographic region shows that a highest proportion of Dalits in Tarai has food deficiency (46.4%), followed by Hill (43.3%), whereas the least proportion of Dalits living in mountain has food deficiency (10.3%). Their source of food largely relied on non-Dalit households. Non-Dalits pay Dalits in kind (grain) for their bonded services in what is known as “Balighare” system. Many Dalits also have debts from buying additional grains (Bishwakarma D, 2002). Landlessness is acute among Dalit groups and this is more so among Tarai Dalits. The mean annual income of Dalits is lowest compared to *Matwali* and high caste groups. Many Dalits have no choice other than following conventional occupation. In brief, landlessness, marginal and small landholding, and food deficiency are the typical feature of economy of Dalits. Floyd et al. (1999) provided evidence of a systematic disadvantage for occupational caste households with respect to adoption of new agricultural technologies.

Dalits as a whole are the poorest community in the Nepalese society not only in the economic term but also in humane term. TEAM’s Consult (1998) found the population below the poverty threshold level being highest among untouchables (68%), followed by the *Tagadhari* (61.3%) and *Matwali* (58.5%). Eighty percent of the Dalit population lives below the poverty line with per capita income of US \$ 39.6 compared to national average of US \$ 210 with only one percent of them possessing cultivatable land (Mijar, 2004). The NESAC

(1998 cited in Dahal *et al*, 2002) noted that their HDI value is lowest (0.239) compared to the national average 0.325(Annex-1). Thus, Dalits are caught up in a vicious economic cycle.

## **2.5 Academic Status:**

The literacy rate of Dalit is only 22.80 percent in comparison to the national average of 39.6 percent (Dahal *et al*. 2002) in the 1991 census. The literacy rate of Dalit women and Terai Dalits is lower in comparison to male and Hill Dalits.

The reasons are existing discriminatory practices in educational institutions, poverty and inaccessibility of scholarship. There are only three PhD degree holders from the Dalit community, while there are little over 30 Masters' degree holders among Dalits, (Kisan, 2000 cited by Dahal *et al*, 2002)). Seventy percent of Dalit community remains deprived of education. Of the 10 percent of educated Dalits, 27.7 percent have primary education, 8.4 percent secondary, 0.8 percent SLC and 0.4 percent higher education (Bishwakarma, H 2003).

## **3. Situation Analysis of Dalit's Representation in Governance:**

### **3.1 Representation in Civil service:**

From the beginning of Civil Service, some low level menial jobs like street sweeping and toilet cleaning in the municipality and government offices have been offered to special sub-caste of Dalits and this type of job has been regarded as hated one. The situation is still the same except some upper caste people joining in the same job due to the unemployment. The following comparative chart shows that there is no significant change in power structure

of the state since 1854 to date. It is the case with political power since administrative and political powers are interlinked. Whatever may be the regime; the limited caste people have monopolized the administrative and political power.

#### Chart of Representation in Public service

<b>Castes</b>	<b>1854</b>	<b>1950</b>	<b>1965</b>	<b>1999</b>
Brahmin/Chhetri	53 (68.8%)	24 (48%)	120 (70.6%)	190 (77.5%)
Newar	22 (28.6%)	26 (52%)	34 (20%)	43 (17.5%)
Terrian/Madhesi	2 (2.6%)	--	6 (3.5%)	9 (3.7%)
Indigenous/Hills Tribals	--	--	9 (5.3%)	3 (1.3%)
Dalits/Low caste	---	---	1 (0.6%)	--
<b>Total</b>	<b>77</b>	<b>50</b>	<b>170</b>	<b>245</b>

*Source: For 1959 and 1967-Gaige (1975) cited in Blallie et al (2001); For 1999- Neupane (2000) cited in Lawoti (2001)*

*Note: The number shows the number of high level government officials.*

Dalits are discouraged from holding executive and teaching positions because non-Dalits never want a Dalit to be respected. The higher posts in the bureaucracy are dominated by Brahmins, Chhetris and Newars. Only a handful of dalit personalities have been able to secure gazetted officers' level position in the government machinery through their own exceptional ability to compete with non-dalits. In education, there are a few Dalit lecturers but no professors. There are only two Dalit medical doctors and 15 Dalit engineers in all of Nepal (Vishwakarma, 1997).

According to Bhattachan et al (2002), Dalits are discriminated totally against their recruitment in religious, cultural and judicial positions, while they hardly visible in jobs at central and local government offices including the NGOs, government schools and development programs of donors as well (see cases 1-6 in Annex-3). At present, some international organizations have applied some affirmative actions in their recruitment plan. However, there are only a handful of Dalits in such jobs through affirmative actions. Dalits do not benefit from such advertisements. Instead, they suffer psychological oppression because these advertisements are only window dressing.

There have been many high-level administrative reform committees, but none has paid attention to this issue.

### **3.2 Representation in Political Level:**

Traditionally, the relations between the Nepali state and society were based on state-centred orientations supported by patrimonialism, personalism and state intervention (Kraemer, 2000). In the Panchayat regime the king in the Rastriya Panchayat appointed some Dalit leaders. At that time, the government had no policies for Dalits.

Even after the restoration of the democracy, the political participation of Dalit population as a whole is low. Their representation at the Village, District and the National level government is rather insignificant compared to their population size. However, all political parties have provisions to uplift the status of Dalit and their political participation in certain level in their manifestos. There is no Dalit member in the executive committee of any political party. No Dalit is a chairman or vice chairman of District Development Committee so far (annex-2). There has been a suggestion that Dalits are serving only as a vote bank (HRW, 2004) for these parties.

There is a striking lack of grassroots democracy in all the Nepali parties. There is mandatory provision of representation, i.e. in local bodies, there are proxy, yes man, blind support or



under capacitated representation. Some time high caste is nominated in place of deprived ones interpreting the law in other way round (See case.8). The figures show that only five percent of village development committee members represent Dalits (Bishwakarma H, 2003). The following chart shows that the power has remained with Brahmins, Chhetris and Newars, whatever may be the regime. With the 'unification' of Nepal, Hinduization was promoted actively by the state and there was cultural imperialism by the state (Lawoti, 2001).

### Comparative chart of Representation in Legislatives

Castes	Parliament	National Panchayat	Parliament
	1959	1967	1999
Brahmin/Chhetri	61 (55.9%)	77 (61.6%)	159 (60%)
Newar	5 (4.6%)	15 (12%)	20 (7.5%)
Terrian/Madhise	20 (18.3%)	13 (10.4%)	46 (17.4%)
Indigenous (Hill)	22 (20.2%)	19 (15.2%)	36 (13.6%)
Dalits/Low caste	1 (0.9%)	1 (0.8%)	4 (1.5%)
Total	109	125	265

Source: For 1959 and 1967-Gaige (1975) cited in Blailie et al (2001); For 1999- Neupane (2000) cited in Lawoti (2001)

Note: The number shows the member of parliament/National Panchayat.

Lately, the Nepal Communist Party, Maoist has raised this issue to a high profile and attracted the people from the marginalized community in their *jana militia* (people's army). While there are no data, most *jana militia* come from ethnic minorities and Dalits. It has been part of the basic strategy of Maoist politics in Nepal winning the downtrodden sections of Nepali society as infantry for their political ambitions (Kraemer, 2000). However, ethnic

composition of the Maoists' leadership, so far, hardly differs from that of the leading national parties.

### 3.3 Reasons

- Hinduization of the state and cultural imperialism are the root-cause of the non-representation of Dalit community in governance. The caste hierarchy drew the boundary in all sort of capacity development and promoted a few castes for power sharing.
- The patrimonial feudal social system denied Dalits and other deprived to take part in the governance. Even today, patrimonial thinking in high caste “we the giver of development” prevails. They want Dalits to be the receiver of development.
- Education system was neither in favour of Dalits nor accessible. Poverty, untouchability, exclusion in school and textbooks create despair among Dalits.
- One factor for the low participation of other groups is the medium of exam and a paper in the *Khas-Nepali* language (Lawoti, 2001), which eases Brahmin/Chhetris, in the civil service examination.
- The gender issue is very important and should be taken more seriously. However, it is taken in its narrow sense as 'femininity'. Dalits often lag behind in diverting issue to gender preference. It is a systematic trick that again brings power in the same households; elite women get more opportunities. The policy makers are pro-active for gender issue but policies are not oriented towards deprived/Dalit women. On the contrary, the policy makers are reluctant to bring out policies for Dalits.
- The domination of a few castes in the public sectors has developed the coalition for institutional corruption. Lack of proportionate representation of diversified citizens paves the free way, there being no internal check and balance.

- Low level of access to information has left Dalits far behind to get the national and international opportunities. Information was generally circulated to the relatives of elites and the opportunities always circulate among them. Consequently, they secure higher and higher positions. Mostly the elite families enjoy the opportunity of higher education abroad. It increased the competency gap and secured the monopoly in the higher positions. Even today, the situation has not changed much. Even though the internet opened up the information to all, it is again mostly accessible only to the same group.
- Nepotism and favouritism have prohibited competent Dalits to get into the public services.

#### **4 Policy Analysis:**

##### **4.1 State's Initiation:**

As a state's initiation to combat caste-based discrimination, most recently there have been three major significant events; i.e. Constitutional provision, the Prime Minister's pronouncements, and the government's reform agenda discussed during the dialogue with the Maoist.

The constitution of Nepal, 1990 clearly mentions about protective discrimination in Article 11 (3). Prohibiting caste-based discrimination, the constitution has pledged to initiate special programs and welfare laws for socially and educationally backward people (Tamrakar, 2004). The provision has directed the state toward affirmative action and reservation to the backward communities in order to ensure participatory democracy. Accordingly, the government has enacted some laws and provisions for the upliftment of Dalit communities. Basic laws includes Legal Aid Act for legal representation, Local Self-governance Act with the provision of Dalit's representation and several welfare policies. Scholarship Rule

reserving ten percent for Dalit student, Education Act providing free education to Dalit students up to secondary level, Bonded Labour welfare Act, Children Act, Child Labour Act and social Welfare Acts are other important laws that help Dalits.

On August 16 2001, then Prime Minister Sher Bahadur Deuba pronounced an eight point programmes. The pronouncement includes (Tamrakar, 2004)

- Recognize untouchability as a crime and declare it as rigidly punishable
- Establish separate commissions for Dalit and Women
- Promise for Dalit upliftment and effective implementation of policies, and
- Initiate the land reform programmes.

Accordingly, the government established the National Dalit Commission, the National Women Commission and the Academy for Indigenous community. The government has provided Dalit students free education up to class ten and the scholarships at primary level. To ensure maximum involvement of the people in governance through decentralization the Local self-governance Act, 1999 provisioned the mandatory representation of women and disadvantaged groups. Likewise, untouchability has been taken as a government's case even though the Dalit leaders are not so hopeful in the effective implementation of the policy. After the democracy, even if it is "exclusionary democracy", not only have various non-government organizations been established by Dalits to fight against deep-seated caste based discrimination in the country but also the donor community has acknowledged the issue. The issue has attracted the deprived people towards the Maoists. Due to these internal and external pressure, the government has announced its various policies for affirmative action to Dalit community; i.e. reservation on higher education, scholarship scheme for Dalit students, incentives to the colleges to enroll more Dalit students, etc. The government has also announced during the time of dialogue with Maoist that it would formulate a reservation policy to participate Dalit community in the civil service as well. For

that, a high level committee on conernorship of the finance minister has been formed and it is working on the policy.

Government's agenda presented in the dialogue with Maoists on April 27, 2003 consists of the establishment of a more open and equitable system of political representation, which might in turn lead to policies at least reducing the worst inequalities and forms of social discrimination. Fundamental policies of these concepts include: creating equal opportunity for self-development of all Nepalese eliminating all kinds of discrimination on the basis of caste, gender, religion and race, and providing the benefits of the welfare state through the just and equitable system in all walks of national life. The concept has mentioned; 1) a system of proportional representation in major elections. 2) reform of the structure and composition of the upper house to make it more representatives, and 3) the representation of women (HMG, 2003). The Reform Agenda aim to rectify the historical disequilibrium of state-society relations and redress the plight of Dalits. It has mentioned some sort of time-bound reservation for the indigenous, ethnic and Dalit people in the representative institutions, education, health, administrative services and other employment sectors that should be provided until they reach the national average based on Human Development Index.

#### **4.2 Ninth (1997-2002) and Tenth (2003-2007) Plans:**

The Dalit issue was not taken seriously until the Ninth Plan. The Ninth Plan focused on capability enhancement of marginalized people, reservation in scholarship, compulsory and informal education system, fixing certain portion of grant in the local government authorities for the upliftment of Dalit, etc. The Ninth Plan proposed the establishment of a Dalit council with district level committees. But it has not yet been established. Even though there is a beautified plan, it has not been translated into action. However, the government has established some organizations including *Dalit Bikash Sam ittee*.

The Tenth Plan, too, focuses on various welfare programmes, such as; employment for Dalits, preferential provision in foreign employment, sensitisation programs against unsociability at the local level, encouragement to Dalit women for school teachers, scholarship programmes, housing arrangement for homeless Dalits, skill promotion for income generation, training for modernizing their traditional occupations, arrangement of leasehold forest within community forests for Dalit forest users, provision of grants to poor Dalit for micro-irrigation, provision of focal point in government agencies for Dalit issues, abolish all discriminatory provisions enacting new special law, mandating political parties to nominate Dalits in each level. The Tenth Plan has given due importance on economic growth, distribution of resources, human resource development, social balance, empowerment and social transformation.

## **5. Conclusion and Recommendation:**

### **5.1 Conclusion:**

The centuries of caste practice and concomitant discrimination in the socio-political and economic life of the people are so deeply rooted in the society that it is not a matter that will wither away through mere legal provisions. If non-discrimination between castes is to be achieved, it is only possible by pulling different caste members together. Constitutional provisions alone cannot bring behavioural changes in the neither society nor strong speeches by political leaders. Social political awareness, however, is growing among the educated members of the Dalit groups.

Proportional representation may not do full justice to some large or small groups. For substantive equality and equity, the government and local bodies should design affirmative action policy. Special measures are required in political representation, employment, education and housing. No society can be forcefully changed overnight. Social and political

mobilization needs to be executed to transform the transitional society scrupulously into the modern one.

## **5.2 Recommendation:**

There are two main recommendations for representation of the Dalit in the state governance; a) reservation for representation at political level and b) time-bound affirmative action in the civil service. These special provisions are not only the need but also the right of Dalits as reparation for age-long discrimination by the state. Secular state is the pre-requisite for the equal enjoyment of democracy. For that as demanded by many Nepalese human rights, minority and Dalit rights activists there should be amendment/rewriting in constitution ensuring the secularism, equality and integrity.

For representation in political level;

- Nicholas Haysom (2003 cited in Bhattachan, 2003) has aptly noted, "Federalism also allows for government come closer to the people, greater local control over decisions which impact on citizen's daily lives." On considering the physical size and diversity of the country, one Nation-State with many autonomous regions would be appropriate. There should be the constitutional provision of the House of Nationalities with representation of the autonomous regions, minorities and under-represented communities.
- The geographical division for regions should ensure the rising aspirations of different caste, ethnic, language, religious, cultural and regional groups to enjoy their right to self-determination.
- Decentralisation up to the grassroots institutions would be the prime base for the representation of deprived people in the governance. Self-governance in all level of

local bodies would ensure not only the spirit of the local people but also the local resource mobilization and contribution for the development initiatives.

- Reservation to the Dalit and other under-represented community should be ensured by the constitution in the national, regional and local level institution. According to the census 1991 (Dahal et al, 2002), out of 75 districts, 28 are with Dalit population more than 25,000 which is the significant number for a district. Likewise, 13 Terai district has Dalit population of more than 20,000. In these districts, at least one constituency should be reserved for Dalit candidates for National Parliament and significant number of representation in the regional and local level as well.
- While providing the candidature, the special attention should pay on the different sub-castes among Dalits and should be related with their population size.
- There should be a Constitutional body/commission to work as a watchdog for all Dalit issues.

For the Civil service including army and public corporation,

- The affirmative action programme fixing some extendable 50 year time-bound quota based on population size in each level including appointment in constitutional body and diplomats is an effective tool to increase the Dalits' representation in high level responsibilities.
- Legal provision for affirmative action will maintain equal job opportunities to Dalits in the corporate bodies, i.e. limited companies, I/NGOs, Cooperative Societies, Schools, Colleges, Universities, Financial Institutions, Banks, etc.
- To affirm the inequality among Dalits, under the affirmative action, there should be appropriate weightage to different sub-castes among Dalits based on their Human Development Index or vulnerability status.



- Initially, the appointment of at least one Dalit teacher preferably women in primary school and two in secondary school should be started. It also applies to private schools.
- There should be an incentive package for affirmative action to the organization i.e., tax redemption (to the companies), grant package (to the schools, colleges, NGOs), prizes, facilitation, etc.
- The constitutional body should have authority to monitor the progress of the affirmative action programme of each organization.
- There should be the focal person for Dalit issues at least at each ministry to look after the Dalit issues and affirmative action programme. These Focal persons should be appointed from Dalit community equivalent to joint-secretary with high authority. Same in each public corporation.
- In order to bring Dalits into the mainstream educational level the government has to pay heavy attention to Dalits to make them an average level manpower for the country.
- There should be rigid laws against caste-based discrimination and the constitutional organization with branches up to the districts should have authority to monitor the implementation of laws, policies and programmes. For that, the other option is the National Dalit Commission can be brought into that level. It will also review the affirmative action and reservation policy.
- Every organization should have the obligation to submit the mandatory periodic progress report of affirmative action programme to the Constitutional body.
- The reservation and affirmative action policies solely cannot achieve the objective of equal-society. For that it needs many package programmes to empower economically and socially in order to bring these communities in equal arena.

- The donor/development agencies' capacity building programmes should focus more to Dalit community. Specially while providing the opportunities for higher education/training, these communities should have special priority. These agencies should have affirmative action policies in their own organization and programmes. There should be a special units or at least focal person for Dalit issues with high responsibility probably from Dalit community. S/he should be a member of management committee.

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## Annex-1

### *Human Development for Occupational castes (Or Dalits) and Others, 1996*

<b>Indicators</b>	<b>Value (Dalit)</b>	<b>Value (Newar)*</b>	<b>Value (Nepal)</b>
Life expectancy	50.30	62.2	55.0
Adult literacy ratio	23.80	54.80	36.72
Mean years of schooling	1.228	4.370	2.254
Per capita Income (NRs.)	4,940	11,953	7,673
Per capita income (US\$)	764	1,848	1,186
Life expectancy index	0.422	0.620	0.500
Educational attainment index	0.186	0.462	0.295
Income Index	0.110	0.289	0.179
Human development index	0.239	0.457	0.325
Ratio to national HDI:	73.62	140.73	100.0
Nepal=100			

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*Source: NESAC (1998:266) cited in Dahal et al (2002)*

*Note: \* Newar group is considered here for comparative analysis as they have the highest HDI than all other ethnic/caste groups in Nepal.*

## Annex-2 Integrated National Index of Governance, 1999

Institutions	Bahun-Chhetri	Indigenous	Madhesi	Dalit	Newar	Others	Total
Courts	181	4	18	0	32		235
Constitutional bodies	14	2	3	0	6		25
Cabinet	20	4	5	0	3		32
Parliament	159	36	46	4	20		265
Public Administration	190	3	9	0	43		245
Political parties leadership	97	25	26	0	18		165
DDC chair/vice chair, mayor/ deputy mayor of municipality	106	23	31	0	30		191
Industry/ commerce leadership	7		15	0	20		42
Educational ass'n leadership	75	2	7	1	11	1	97
Culture: academic & professional leadership	85	6	0	0	22		123
Science/Technology	36	2	6	0	18	0	62
Civil society leadership	41	1	4	0	8	0	54
Total	1011	108	170	5	231		1520
Percentage	66.5	7.1	11.2	.3	15.2		100
Population %	31.6	22.2	30.9	8.7	5.6	.1	100
<b>Difference %</b>	<b>+34.9</b>	<b>-15.1</b>	<b>-19.7</b>	<b>-8.4</b>	<b>+9.6</b>	<b>-1</b>	

Source: Neupane (2000):Nepalko Jatiya Prashna (The National Question) cited in Lawoti, 2001

## Annex-3

### Some cases of discrimination in job

#### **Case 1: Transfer of a Teacher**

*A Dalit teacher in Kailali was sent away from his village school in Dhangadi on deputation, because he ordered students of higher castes and untouchable caste to sit together in the luncheon provided under the Nutritious Food Programme. 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 (Sharma et al., 1994).*

#### **Case 2: Denial of Providing Job**

*An untouchable man with teacher's training for lower secondary school approached a Minister on official visit to Doti, for a teacher job in a vacant position in a school. The Minister turned him down by saying, "I cannot order this position for you because people of high caste will not accept you as teacher" (Sharma et al. 1994).*

#### **Case 3: Denial of Teaching Job**

*A Sarki teacher, temporarily posted in as school in Kaski, was not obeyed and respected by the students, slighted by the staff, the managing board members and high caste people in general. They influenced the District Education Administration to replace him by a teacher of higher caste and his service was dismissed.... (Sharma et al. 1994).*

Extracted from Dahal et al. (2002)

#### **Case 4: Discrimination at the Municipality Office**

*There are two Dalit employees, one Mukhiya and one peon, at the Mahendranagar Municipality Office in Kanchanpur district. Whenever employee need tea or snacks they press the call bell to ask the peon to bring it from nearby teashops. After ringing the call bell if non-Dalit peon comes, they ask him to bring tea or food. If the Dalit comes, instead of asking hi m to bring tea or food, they ask him to call another peon and ask to bring tea or food. When he was asked how does he feel when he experiences such behaviour of his superior officers, the Dalit peon said "I feel very bad about it: I get hurt. Why should they treat me differently when all of us are government's servants?" (Bhattachan et al., 2002).*

Extracted from Dahal et al. (2002)

**Continued....**



**Case 5: Discrimination in the Government office**

*In 1999, a case of discrimination in civil service has been experienced. There were two government officers, one from elite non-dalit and one from Dalit family joined the ministry after some years of absence. The non-dalit officer had stayed somewhere outside the country without prior approval whereas the dalit officer had a prior approval to study CA in India. Both came to the ministry, the non-dalit officer joined in his job without any hinderances but the dalit officer had not been permittred to join in his job. For one year he remained unattended and been at last notice of the termination from the job came into the newspaper.*

*It has been the deep concern of the dalit people. He was probably only the officer in public administration from this community. It was taken not only as a matter of job rather a psychological depression to the whole community. Moreover, even the court gave its verdict supporting the ministry's decision.*

Source: Dalit Solidarity- an English bulletin published by Academy for Public Upliftment

**Case 6: Discrimination in Recruitment**

*The government has been working for the reservation policy for the disadvantaged people, at the mean time , a government formed organization the 'Poverty Alleviation Fund' advertised the job vacancy of 'Executive Director' stating additional marks for Dalit and other disadvantaged candidates. In the final round, one Dalit among other four candidates has been selected. But in the final selection, despite high academic performance and experience of dali candidate, an elite candidate has been appointed making a slight difference in score. More interesting, the decision of appointment has been taken when the ex-officio Board members who advocate/represent most deprived community, the presidents of the Women commission and the Dalit commission have just completed their tenure and there were no new appointments.*

Source: Man Bahadur Bk

**Case 7: Experience of Dalit Employees**

*Even after the appointment, Dalit employees face many problems of ghattonisation. Their competency and qualification is undermined. The colleagues treat them inferier thinking that they have been appointed under the affirmative action rather than their competency. One of the employee of the International organization shared his experience that he has appointed for lower position despite his deserving qualification and competency whereas other high castes candidates have been appointed for higher position eventhough they have lower qualification than the dalit candidate. Not only that there is the discrimination with Dalit employees in providing responsibility, promotion and other opportunities/benefits. The show-piece statement in the job advertisement and discriminatory behaviour in the job like ghattonization have been the new way of psychological turture to Dalit employees.*

Collected views of Dalit employees working in I/NGOs in the seminar organized by INSEC, 2004; Man B. Bish wakarna

**Case 8: Opportunities abused and under-used**

*Dhikurpokhari is a VDC in central Kaski. It nominated a Brahmin district committee member to a VDC seat reserved for a member of the disadvantaged group. Pokhara municipality has similarly nominated a Chhetri in place of a disadvantaged group representative. No questions have been raised so far in this regard!*

Extracted from Human Development Report 2001, UNDP