

Original Paper

Socio-Economic Culture of Backward Communities: An Educational Achievement of Dalit Students

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Abstract

The Dalit community is a backward class, due to socio-economic and educational reasons. To providing equal opportunities in education but the problems also rised, if is not done, it will be difficult to achieving educational goals and opportunity of social change. Increasing the economic access of the Dalit community will lead to participation in development and inclusion of their children in education. The problems are expressed by educational progress of Dalit students due to Poverty, lack of consciousness, large number of families, landlessness, unemployment, lack of educational scholarships, lack of agricultural and business loans, lack of schools near slums, high fees, inferiority complex, traditional social norms, discrimination against children, wasteful spending, relocation and falling mentality. Due to this, governmental and non-governmental organizations have helped to Dalit parents in their economic and social development through Dalit oriented programs. The enrollment rate of basic level is 92% as per the national policy of the government and 8% of children are out of school according to government statistics and 25% out of school according to non-government data, the challenges of educational progress of Dalit children are still acute.

Keywords

socio-economic, educational achievement, dalit community, social-norms, culture

1. Introduction

Nepal is a multilingual, multi-ethnic, multi-religious and multi-cultural nation based on values and beliefs. Its geographical, historical, social, and natural significance has given its identity to the world. Due to the humane behavior based on Nepal's diverse culture and traditions, the people of the lower

castes who have contributed to nation building and state structure are becoming victims of inhumanity and humiliation. They are deprived of state responsibilities and responsibilities of running the state and other administrative and decisive entities and are suffering from caste discrimination. Compared to other castes, Dalits have not been able to achieve economic, social, and political equality and even educational equality.

The education is possible to prepare the skilled manpower required for nation building, due to various reasons and traditional Hindu culture forbids them to get proper education, the belief that Dalit castes should not be educated has psychological effect. What happens there are feelings of inferiority? The practice of caste and untouchability that has been going on for thousands of years in India, Nepal and some of our neighboring countries has never been seen anywhere else in the world. People living in countries like India and Nepal where this practice has been practiced have suffered great social discrimination, hatred, and humiliation for thousands of years. Therefore, this practice has become a stigma of the human race in these countries. Religious and social movements have already been going on to remove it. These countries now have constitutions and laws that do not comply with it, and political and social institutions, reformists and revolutionary intellectuals are trying to remove it.

Location on the world map of tulsipur sub-metropolitan city has our country in the northern hemisphere in the dang valley, the largest valley in the western part of Nepal. Its total area is 384.8 sq. km. has been about 70 percent of this sub metropolitan city is in the plains of the dang valley and the remaining 30 percent is in the hills (Detailsbook of Tulsipur sub-metropolitan city, 2020). The literacy rate of the dang district was found to be 70.32 percent (CBS, 2011) while the visible enrollment rate at primary level and net enrollment rate in primary education of Nepal increased from 66.3 % in 1999 to 97 % in 2016 growing at an average annual rate of 4.57% and now net enrolment rate in primary education for Nepal was 97 % (Education statistics, 2016). In the human development index published by glme based on the data of 2011, the value of the index is 0.537 which was only 0.409 in June 2004.

After the political changes of 2017, all-round National Education Committee 2018, National Education System Plan 2028, National Education Commission 1998 were formed in Nepal and the commissions submitted their reports to the Government of Nepal. (Poudel, 2005) But the attachment to Dalit education is the same. With the improvement in the construction of various physical infrastructures and the opening of schools to cater to the growing population, the number of schools across the kingdom has reached more than 25,000 and the number of teachers has reached more than 100,000. These schools and teachers serve a total of more than 5 million students have been coming (Shrestha et al., 2008).

The poverty among Dalit is highest while the country's poverty rate was 21.6 percent in 2015 Ministry of Finance and poverty of Dalits was 42 percent. According to economic survey 2018 published by Ministry of Finance the poverty of Nepal has gone down to 17.2 percent but there were no separated data neither whole Dalits nor for Dalit women. Though the trends among Dalits have increased to go for overseas employment there is no survey to determine to what extent that has contributed to reduce

their poverty (economy survey, 2018).

For free of universal education was compulsory to the Dalits were still deprived even basic education which was development of the country. Since the issuance of the Union Declaration of Human Rights, Nepal has also adopted a softer attitude towards the Dalit community after the 2007 revolution. The country's law was legally enacted by 2015 saying that there should be no social discrimination against the Dalit community with caste and ethnicity to provided equal opportunities in education. Dalit children have been encouraged to go to school so that no citizen of the country can be separated from the light of education backward Castes. Although civil rights are guaranteed for women, they are neglected in practice, so there is a lack of education in the Dalit community.

2. Problem of Statement

Education is the main means by which a person who is a carrier of change and development in society acquires knowledge in every human aspect relative to time, learns skills, increases capacity, and achieves success in adjusting to a changed society. Without education, it is difficult to get information about the progress of the society, the pattern of change, the overall state of development. It is necessary to make equal participation of all people in educational activities. Therefore, to grow with the pace of society, every caste, language-speaking community in the society should have access to education which is considered as the backbone. While it is the responsibility of the state to come, it is also the duty of the citizens to seek education. Man is an integral part of society, if society does not exist without man, then society without man also becomes non-existent. In this way, there is an interdependent relationship between society and human beings. Society changes relative to time it continues because every activity of the society is being operated and transformed according to the human desire and need of the time environment. The same environment is not always certain. It changes over time. Similarly, it is a human responsibility to change every activity of the society with the passage of time. Thus, man is also considered a carrier of social change.

There are various problems related to dalit community for improving in the education sector. There were 300 schools and two campuses provided study facilities to about 10,000 students. Now, 29,000 schools and higher secondary schools, 638 campuses, five universities and two higher education institutions have been established. About 7.5 million students are studying in schools and higher education and about 190,000 teachers are affiliated with these educational institutions (education statistis, 2007). Education is the beacon of human knowledge. Education as the backbone of human development and national development is taken. It is considered to build the quality of human life and to build good citizens loyal to the nation and future leaders. The state's commitment to provide equal access to education to all children in the country, equal access to equal education for most children has not yet led to access to primary education. Therefore, at present, what is the priority in socio-economic and educational status of Dalit children? Etc. It has been taken as a problem as achievement can be achieved only by focusing on the problem. Also, keeping this aspect in mind, this study has been

conducted from the primary education to help in conducting future programs.

There are various problems in the Dalit community. There is no immediate relief from the problems created by the socio-economic environment those problems can be minimized. Food is a top priority for people in all communities, but it is not easy to find from Dalit. Realizing the additional needs, why seek education, health, and employment opportunities to meet them. In the Dalit community as in other castes, how can their children get rid of the same problems that they were facing yesterday? Even though you have suffered those miserable misfortunes, your child did not have to suffer. Due to all these reasons, burning issues like how to involve their children in school education are still alive. It was necessary to study the possibility of education targeted programs for dalits and its effects around these problems. The problems are solving by getting the answering of question below.

- What are the socio-economic cultures of backwardness community?
- What are the causes of Dalit children for school enrollment in education?
- What efforts have been made to improve of Dalits educational?
- What problems are faced by Dalit community?

3. Objectives

The main objective of this study is to conduct a geographical survey of the education and socio-economic factors of Dalit children. The main objectives of the present research work are as follows.

- To assess economic backup of family for enrollment in education.
- To compare of Dalit and non-Dalit students in education on mainstream.
- To evaluate the problems of Dalit students in education.

4. Literature Review

American anthropologist Rishi Chacham Navbhachatash was born in 1926 in San Francisco, USA. Griez, who received his doctorate from Harvard University in 1965, came up with an explanatory concept to understand reality from the study of the internal structure of the community by studying the field of study of indigenous peoples in Java, Vali, and Morocco. She focused her entire study on studying the religions, cultures, symbols, rituals, etc., of different communities. Social, His hobby was to understand the social reality by studying anthropology about the overall cultural process. She discusses the various dimensions and aspects of culture in her famous book. In it, she discusses the subtle study of society and the diversity of cultures. She considers archeology and comparative science to be more useful in understanding human behavior.

To put it more clearly with the political changes after 2015, many organizations have also been established by the federal system of government of Nepal. As a result, the Dalit castes themselves have been providing information in this regard through many facts, magazines, books, and other means. From all of this, realities that have not been found even in ancient history have been unfolding one after

another. As being a most marginalized and excluded Dalit people of Nepal, which constituted about 13.6% of the total population of the country, the mechanism can be an instrumental for bring about change for Dalit Nepal (Human Rights, 2015).

Dalit's literacy rate of 6 years and above is 52.4 percent compared to the national average of 65.9 percent and 34.5 percent for Tarai/Madhese Dalit (NSIS, 2012). Women from all Dalit groups have lower literacy rates compared to the national average and their male counterparts. Literacy rates of Dalit women are 45.5 percent while women from Musahar and Dom community are at the bottom with 17.4 percent and 17.9 percent literacy rates respectively (CBS, 2011).

The Government of Nepal has ensured free secondary education to all children including free text books and up to Rs.450 a year to all Dalit students. However, primary school education is still unaffordable for households below the poverty line. Only, 24.7 percent of Hill Dalits and 11.8 percent of Tarai/Madhese Dalits was complete 8th grade which was far behind the national average 41.7 percent. Dalits comprise only 1.6 percent of those with a SLC and above and only 0.8 percent of those with a Bachelors' degree. Children from Dalit communities face discrimination at school by teachers and peers. Due to the pre-judiced mindset, teachers provide less care for Dalit children, who are not permitted to drink water, are addressed in a rude manner and were placed in separate lines. Ultimately their learning achievements become slow, often leading to dropout. In turn, low educational attainments have a multifaceted impact on the socio-economic and political life of Dalits, and a barrier to human development (UNDP, 2009).

Limited access to modern healthcare facilities and lower utilization of health services contribute to high maternal and infant mortality rates in Nepal, again creating barriers to education. In a society dominated by males, women do not enjoy the freedom of marital or reproductive choice and as a result, pregnancies were wide spread in Nepal (Raghavendra, Watts, 2016).

In 2018/19, girls were making up 49.7 percent of enrolments at lower basic level 50.6 percent in 2018 but 50.2 percent at upper basic level and 49.9 percent at basic level had 49.9 percent in totality. Girls also make up 50.3 percent of secondary level enrolments and 50.7 percent of higher secondary enrolments. In the totality of 50.4 percent was of Grade 9–12 enrolments in 2018's year. When girls enrol, they tend to continue their education more than boys. Dalit children account for 20 percent of lower basic level, 15.6 percent of upper basic level and 12.5 percent of secondary level with grade 9-10 and at 7 percent secondary level with grade 11-12 enrolments (MoE, 2019).

A series of efforts were made internationally to make Education for all a reality for young people and children. A logical consequence, therefore, is that all children have the right to receive the kind of education that does not discriminate against them on any grounds, such as caste, ethnicity, religion, economic status, refugee status, language, gender, or disability (UNESCO, 2005, p. 12). However, a bitter truth revealed by the Education for all Global Monitoring Report 2010 said that, despite these international commitments, millions of children are being deprived of their human right to education (UNESCO, 2010, p. 136).

In view of the still unsettled system of classifying Dalit caste groups, estimating the Dalit population is difficult. One estimate puts the number of Dalit people at 13.09 % out of the total population of 23,151,423. This means that the total Dalit population is 3,030,067, with Kami the largest group with 29.57% and Halkhar the smallest group with 0.12 %. Dalit women comprise 51% of the total Dalit population (FEDO, 2020).

The Education for All National Plan of Action (EFA/NPA) 2001-2015 (NNC-UNESCO 2003) had targeted of 80% enrolment rate for children aged 3 to 5 years and a similar percentage of new entrants in Grade 1 with ECED experience. The trend of ECD/PPCs shows that fast changes are possible with appropriate strategies and initiatives. The enrolment of children in ECD/PPCs increased rapidly from 38,000 in 2000 to 1,047,117 (girls 501,288, boys 545,829) in 2012/13. An equitable progress for both girls and boys are reflected in the GER increase from 11.7% in 2000 to 73.7% in 2012/13 i.e., 73.1% for girls and 74.3% for boys (MoE and UNESCO, 2015).

In recent years, identification by a separate cultural category is increasing in Nepal. Due to a lack of knowledge of the history and culture of various ethnic/caste groups, sometimes a cultural group is placed either within the Adibasi/Janajati or Madhesi or Dalit category (World Bank, 2006). The ethno-graphic research carried out by the research team of SIA-EP of Central Department of Sociology and Anthropology 2012-2014 suggested that “Chidimar” community is no longer a Dalit community as outlined by the Rastriya Dalit Ayog (Dahal & Gurung, 2014).

Nepal has made excellent progress in literacy. Overall literacy rate for population aged 5 years and above has increased from 14percent in 1971 to 66 percentpercent in 2011 (CBS, 2003; 2012). According to the latest census 2011, the male literacy rate is 75 percent compared to 57 percent of the females. The highest literacy rate is reported in Kathmandu district 86 a percent d lowest in Rautahat42 percent. The literacy rate is higher among the Jain, Marwadi, Bangali, Thakali, Hill Brahmin and Newars. Similarly, Tarai groups such as Maithili Brahman, Kayastha, Rajput, have higher literacy rate than national average. Various censuses clearly show that the literacy rate of Janjatis and Dalits have increased substantially. The literacy rates among the Hill Dalits are better than those of the Tarai Dalits, who are the most deprived in terms of education. Of them, the lowest literacy rate is that of Musahar, followed by Dom, Chamar, Paswan, Tatma (Dahal, 2003; Sharma, 2014).

Gurung divides ethnicity and nationality, state structure, definition, and population, janajati issues and finally in the article titled “Nationality and Janajati” on page 419 of Sociological Thought in the context of Nepal. After the establishment of the Gorkhali state, the rule of Nepal has been in the hands of the Tagadhari caste. Jayasthiti Malla (1382) in Khaldo, Nepal, where the influence of Hinduism has been growing since the Lichhavi period of 4th century created 64 business castes in the Newar society and learned from them. Ramshah (1606-36) made himself a Hindu by maintaining the status of social justice of the Gorkhas. At the top of the caste classification, there was drinkless among the stringed ones and untouchables at the bottom. Non-stringed castes were classified as untouchables and untouchables. The Sanskrit language was snuffed out and the ethnic brotherhood was stopped. In

today's democratic Nepal, there are three groups except Kamaiya, Mohi and Kisan. Hindu religious beliefs are the source of oppression of women, tribals and dalits (Gurung, 2009).

Inside the prison, on page 78 of the prison, the women prisoners of hilly origin are traditionally referred to as inferior and inferior caste. Backward and socially despised who do not receive financial, moral, and legal assistance. As a result, the lower castes and the poor have been forced to languish in prisons for a long time without getting legal redressal after being imprisoned. However, the educational environment inside the prisons has not been refined in the book (Guragai, 2007).

In comparison, the overall primary level of dang district is 18.69 percent dalit students studying in class 1 and non-dalit 81.31 percent dalit in class 2, 16.4 percent non-dalit 83.62 percent dalit students in class 3 was 57 percent non-dalit 85.43 percent similarly in class 4, 13.61 percent dalit and 86.39 percent non-dalit and finally in class 5, 11.8 percent dalit and 88.2 percent non-dalit students are seen. From class 1 to 5, dalit students enrolled 15.36 percent and non-dalit students enrolled 84.64 percent. Overall, the highest attendance at the primary level is in class one and the lowest in class five. In a nutshell, the higher the caste class, the lower the presence of dalits, so the rate of migration can be increasing (MoE, 2007).

Article 19 of the Civil Code 2020 states, anyone who treats a person untouchably and discriminatory based on caste or deprives him or her from appearing in a public place or using things of public use may face imprisonment of up to one year or a fine of up to three thousand rupees or both. In addition to the above laws, mechanisms such as development committee act 2013, neglected, oppressed and dalit upliftment development committee order 1997, ministry of local development, ministry of education, ministry of labor, neglected oppressed and dalit upliftment development committee have also been set up.

Thus, various schemes, international commitments, the basic laws of the country, including the discrimination of various mechanisms, are highly contagious-Untouchable, black-How ridiculous is it to fall into the trap of mental learning of the untouchables and the untouchables in an environment where voices are being raised from all over the world for the protection of human rights by punishing inhumane things like whites? Therefore, considering the various literary works and laws mentioned above, it is said that imposing any restriction on one person to read and write freely and express one's opinion must be considered as poverty of thought. "You can stretch out your hand in the open air until someone else's nose touches it". Therefore, the people who seek their own freedom must keep in mind that others should also be free and even though our country was declared as an untouchability-free country on June 6, 2008, it is time to think about how ridiculous it is to have such a trap still prevailing in the society.

5. Methods

The Qualitative research approach had been used to descriptive analytical ways for the data explain that had been taken from Dang of Tulsipur sub-metropolitan city was used of this paper. The research paper

was analyzing to given data with quality based by making extensive experience and an idea was placed on drawing conclusions. This paper has to collect the information required for the study and generalized by the response of parents, Dalit students, the parent association, teachers and head teachers, district education coordinate unit, social workers and representatives of non-governmental organizations, the chairman of the school management committee, the chairman of the parents' association and the president of child club. The data was also collected from the representatives of the statistics department. During the present study has used second source of information, various newspaper compositions, reports as well as related brusesets as well as secondary level data was including enrollment of students, attendance, number of participants in the examination and the number of students who passed the examination were also generalized.

To selecting a representative sample from a determined population by focusing about the study can generalized of information for research. The sample has been selected of total of students' population. The representative population was address to the total number of respondents. In addition, the study sub-metropolitan city had thirteen communities and one municipality is included in the study area. The National Dalit Network, Dalit Seva Sangh, Dalit Mahila Sangh and SahayogSamaj were also represented in study area which has helpful for the purposive study. These all were getting helpful information and generalized it. Similarly, samples had also been selected by using random sampling methods. The worthwhile to use data collected from primary and secondary sources because some of the data being may be impractical, vague, and unnecessary. The methods of data analysis were qualitatively used its information and preparing report.

The secondary sources of data were taken from Tulsipur sub-metropolitan city and its education branch. This data was helpful to report analyzing and briefly explain. There were 50994 of the total student at basic level of school on which 5730 were Dalit student (education statistics of Tulsipur sub-metropolitan city, 2020). Similarly, the primary data was also used to getting information. The sample size of population was 550 on which 340 were Dalit and 210 were non-Dalit students by collecting information with random sampling methods for the purpose of the study. The purpose of data had collected getting primary and secondary sources of information because non-dalit had also provided supporting information for generalized. The data had generalized by using simple statistical tools like, tabulation, ration, and percent. All the information has categorised in same aims was present but the entire table had not presented in this paper because only few tables had show with analytical ways. Information collection technique and interpretation was essential factors for the research report writing. It helps to gathering the primary information was collecting data from basic level of Tulsipur sub-metropolitan city in Dang district by using survey, interview, questionnaire, group discussion and secondary data had been collected from the concerned institution, books, journal, newspaper and booklets. The collected information had been presenting by headings and subheading with clear explanation.

6. Discussion and Analysis

Education is an important subject. It not only helps to raise the level of consciousness of the common man but also helps to identify the bases of subsistence. Even though, equal access to education is a natural right of the common man, equal access to education for the backward classes and the Dalit community is considered an important issue in itself. It is the responsibility of the state to provide opportunities in education to lay the groundwork for equal opportunities. To bring the Dalit community into the mainstream of the state and change their lives from education, the problems of dropping out of school, not going to school, and not attending regular schooling should be solved by enrolling the children of the Dalit community at the school level.

Based on the daily life and social condition of life, the level of awareness that the economic and social environment of the home and family should also enroll and teach their children in school has not increased. On the other hand, some parents have not been able to send their grandchildren to school due to financial problems of their families. While the question of how the children of such families can get school education has been raised, the state has also conducted school lunch program and scholarship programs targeting the same person. In some places, school nutrition programs have been conducted focusing on the same children at the initiative of various organizations. A school enrollment campaign is being conducted and school uniforms, school bags and stationery are being distributed to the students. The continuation of such programs has had a positive impact on the Dalit community, including school enrollment. As in the general area, this program has a great impact in Dang district as well.

The educational statistics of Dalits must present on the paper of study was Dang districts on about the status of Dalits student. To make it easier to understand, the data Tulsipur sub-metropolitan city of Dang district were collected from various organizations and then from the schools. This sub-metropolitan city has total of 149647 populations on which 76504 were male and 73143 were female according to report of Tulsipur sub metropolitan city 2020. To put it more bluntly, the scope of our study should have been focused on the primary level, but if only a very small range was included in this way, the reality would be in jeopardy. The population of total students in Tulsipur sub-municipality was 50994 out of them 47.55 percent (24249) were female's student and, 52.45 percent (26725) were male's student in basic level. Similarly, there was 5730 Dalit student on which boys were 2997 and girls were 2753 according to the flash report of education branch of Tulsipur sub-metropolitan city (Tulsipur Sub-Metropolitan City, 2020).

By studying, the involvement of Dalit students in education and their socio-economic condition, an attempt has been made to get information about the problems and solutions. As this report is being compiled in this report, an attempt has been made to mention the interest and participation of the Dalit community in education. The data presented shows the number of students enrolled in the overall primary level within the sample area.

Table 1. Enrollment of Dalit Students in Basic Level

S. N.	Details	Total Numbers of student	Dalit students	Percent
1	Boys	26725	2977	11.14
2	Girls	24249	2753	11.35
3	Total	50974	5730	11.24

Sources: Tulsipur Sub-Metropolitan City, 2020.

The total of 50974 students was enrolled in the basic level within the studies area while 5730 Dalit students were enrolled. Out of the total enrolled of students, 11.24 percent Dalit attendance was enrollment, while non-Dalit enrollment was 88.76 percent. Those were vast different between Dalit and non-Dalit enrollment in basic school with education. The comparizon ration between Dalit boys and Girls were slightly different, 11.14 percent boys and 11.35 percent girls were enrollment in basic school education. There was a difference of 0.21 percent in Dalit gender descrimination, so the Dalit community had enrolled of their girls in school education with awareness of NGO's and different organization.

Table 2. Comparison of Dalit and Non-Dalit Students by Genders

S. N.	Details	Total students	Non-Dalit	Percent	Dalit students	Percent
1	Boys	26725	23748	46.59	2977	5.84
2	Girls	24249	21496	42.17	2753	5.4
3	Total	50974	45244	88.76	5730	11.24

Sources: Tulsipur Sub-Metropolitan City, 2020.

According to the Table, the total number of 50974 students was enrolled in the basic level in studies area and then the number of non-Dalit students was 88.76 percent. Out of them, the total student attendance of Dalit students was 11.24 percent on which 46.59 percent non-Dalit boys and 5.84 Dalit boys. Similarly, there were 42.17 percent non-Dalit girls and 4.5percent was Dalit girls were found in study. In totality of girl's enrollment, there were 88.67 percent non-Dalit girls and 11.33 percent Dalit girls were enrolled in basic school education. So, the total enrollment of non-Dalit and Dalit ration was 7.9:1 percent.

a.

Dalit and Non-Dalit Students Enrolled in Basic Level Exam

The number of students was appearing in the examinations from basic level of study area has taken to sampling data of 340 dalit and 210 non-dalit students. According to the respondent students to how many students are enrolled and droup out in the exam, they had given their answer to school education, examination and droup out ration. The answer of the respondents was presented on table as the

participation of students in school or education and dropout rate had studied. The basis of their participation in the queries, they attempt to exam quarterly, half-yearly and annually by conducted examinations.

Table 3. Dalit Students Enroll in Basic Level Exam

S.N.	Details	Population	Exam Join	Percent	Exam droup	Percent
1	Non-Dalit	210	208	99.05	2	0.95
2	Dalit	340	309	90.88	31	9.12
3	Total	550	517	94	33	6

Sources: field Survey 2020.

According to threspondents answer, there was 99.05 percent of non-dalit student appered in exam on which 90.88 percent dalit was attempt to basic level exam. In totality enrolled of exam scenario, those who had participated in the examination in 94 percent dalit and non-dalitsstudent. To analysis in their anwser was getting that only 6 percent population had drouped out ration. In other hind, 9.12 percent Dalit student had droup out of exam but the non-dalit had only 0.95 percent of droup out in exam. It was concluded that the ration of droup out rate of Dalit community was higher than non-dalit community students. Overall scenario of Dalit has backward from the society due to the education excessbibility.

b.

ocio-Economic Issue of Dalit Community

The socio-economic aspect can lead to educational status of the Dalit community. Family background, income level, occupation and daily expenditure pattern was positive indicators of community development. It was important to look at the access of children in both community's school education. The number of students was studying at the basic level; enrollment rate, regular attendance rate in class, class pass rate, dropout rate in the middle were also presented by compared. It was relatively easy to find out from these indicators to their participation in education for those communities. The table was presented to study how many of the students were enrolled at the basic level with genderly based. What was the participation of passing rate in Dalit students among the community? Should Dalit community was addressing minimum requiredment of society? These all answer were generalized and presented in table.

Table 4. Socio-Economic Status

S.N.	Details activitiesof parents	Responces		Percentage		I don't Know	Percentage
		Yes	No	Yes	No		
1	Literecy	280	50	82.35	14.71	10	2.94

2	Land of parents	190	135	55.88	39.71	15	4.41
3	expenditure in education	75	200	22.06	58.82	65	19.12
4	Health expences	207	120	60.88	35.29	13	3.82
5	Foods and clothes	290	40	85.29	11.76	10	2.94
6	School tiffin of child	79	241	23.24	70.88	20	5.88
7	Farming	182	150	53.53	44.12	8	2.35
8	Office and other duties	45	290	13.24	85.29	5	1.47
9	Communication & IT	92	240	27.06	70.59	8	2.35
10	Force to child for school	120	200	35.29	58.82	20	5.88
11	No willing education	80	250	23.53	73.53	10	2.94
12	Others	25	300	7.35	88.24	15	4.41

Sources: field survey 2020.

The questions were submitted to the respondent student in study area for how to improve socio-economic condition due to education status of family background. All students were welly to reply answer on their family and parents' activity of household with their opinion. By submitting the question to getting answer of literacy of parents, land of parent for farming, income expenditure in education, health expences, food and clothes, official and other duties, communication and willing to force to joining schools for their children were present in tabulated answer.

To analysing their answer, 82.35 percent of student's had literery parents and 2.94 percent did not say answer as of them 14.71 percent parents had illiterated. The Dalit's parents had having of land on which they had 55.88 percent land for agriculture, and they did not have 39.71 percent of land on their parent accoding to their information. Education and schooling were important, but all parents should have to enroll their child due to lack of income sources and awarness. So, 35.29 percent parents had forced to join school for their child and 58.82 percent parents did not force to joining school. According to income analysis, 13.24 percent parents have joined to office and other duties for getting money to support family and education, but 73.53 percent of parents didn't force to school education to their children. They wanted to freedom for children because education not only the backbone of human life. This statement was come from due to lack of awareness and knowledge of education by the causes of illiteracy. Some parents were aware from communication which had 27.06 percent and 70.59 percent did not say clearly on what about the communication. Students were happy and healthy by getting hygenic foods, health services and clothes, so the respondent reply that 85.29 percent were very serious from foods and clothes, 2.94 percent did not reply to the answer for food and clothings were also important to student for graving educational chances of life.

c.

rop out Student of Dalit and Non-Dalit in Basic Level

The students enrolled in the school; the number of students who did not participate in the various

examinations conducted in the school is counted as dropping out of class. Although the dropout rate can be easily assessed by considering the participation and non-participation in the examination to analyze the dropout rate, the details for the dropout rate are given belows.

Table 5. Comparison of Dropout Ratio

S.N.	Details	Enrolled	Percentage	Exam Join	Percentage	Droupout	Percentage
1	Non-Dalit	45244	88.76	45014	99.49	230	0.51
2	Dalit	5730	11.24	5418	94.55	312	5.45
3	Total	50974	100	50432	98.94	542	1.06

Sources: Tulsipur Sub-Metropolitan City, 2020.

According to the Table of basic level of statistics of student's population, out of 45244 non-Dalits, the examination presented populations 45014 were present which droup out ratio was 0.51 percent. Similarly, 5730 out of 5418 Dalit students were present and 5.45 percent dropped out. The dropout rate of Dalit students is much higher than the non-Dalit community students were found after analysis. Information about the status of Dalit and non-Dalit children was obtained through directly taken from education record of Dand district and Tuslipur sub-mertopolitan city.

The total enrollment of 50974 students, Dalit enrollment was 5730 or 11.24 percent and non-Dalit enrollment was 45244 or 88.76 percent. Similarly, out of the total enrollment of students participated in the examination which was 94.55 percent of Dalit students were participated in the examination while 99.49 percent non-Dalit students had participated in exam at that time. The data shows that 5.45 percent of enrolled Dalit students did not participate in the examination. However, this rate seems to be higher among non-Dalit students. Similarly, 0.51 percent of non-Dalit students had droup out the examination. The participation rate in the student admission test and the pass rates in the exam are higher for non-Dalit students than for Dalit students. Out of the total students in the sample school, the surveyed get 5.45 percent Dalit and 0.51 percent non-Dalit students dropped out of the class but 18.4 percent Dalit student's enrolled repeated class and 35.32 percent of non-Dalit students were also enrollment in same class and same schools.

d.

Idicators of Educational Problems

It was clear from the above statistics that the educational participation of Dalit children in studies area is low compared to the participation of non-Dalit students. Due to this low participation, the condition of Dalit students seems to be weak in all aspects including admission rate, attendance, and participation in examinations. In this paragraph, an attempt has been made to find a solution to the problem. Due to the long history of untouchability, high caste, etc., the Dalits have not been able to get equal access to other fields including education. Various such traditional beliefs have become a snare in the educational

path. Without resolving them, the educational advancement of Dalits is not visible. Dalit students, non-Dalit parents and teachers were interviewed with their respondents as well as other social activists, representatives of non-governmental organizations were attempted to be made.

Admission: The reason 82 percent has given by the Dalit students and parents were economic reasons i.e., poverty, unemployment, greed for the profession, lack of awareness, lack of education by parents, family problems. Non-Dalit students were found to have problems such as lack of awareness, large family size, poverty, unemployment, lack of long-term thinking about the future, lack of enthusiasm, lack of enthusiasm, traditional cultural thinking, lack of compulsory education policy, lack of Dalit scholarships. Non-Dalit students, Parents, and teachers Even in today's age, trying to keep some children at home is not an economic reason. Scholarships are provided to Dalits only for financial reasons. Parents emphasize that they are unconscious and do not know the importance of education. Overall, even though Dalit scholarships have been distributed, poor Dalit families must go to the owner's house for work all the year round due to the "kindergarten practice", which has led to a decrease in the number of children enrolled in school.

Attendance: Reasons for not being able to attend to school such as inability of parents to pay attention, failure, enrollment in old age, distance off school, financial problems, traditional beliefs, hiring children at home were found. Lack of consciousness, inability of parents to pay attention, laxity and addiction in students, habit of wasting money, living on the road, or returning from work, going to work, maintaining religious traditions and social norms. Due to the above reasons, it was found that Dalit students could not attend school regularly. In fact, many school-age Dalit children are absent from the observations of the fact that they play, sing, and entertain themselves in cultural beliefs, including marriage and rituals.

Similarly, the parents of 91 percent non-Dalit students say that the religious and cultural traditions are also used to enjoy the party without regular attendance. According to the Dalit parents and students, the Dalit parents have not been able to pay attention to their children when they go to school due to the disappearance of their profession. For which Dalit and deprived student market by 2 days. He reveals the bitter truth of working for 4 days, earning money, and going to school to buy things.

Enrollment and Dropout Rate: The Dalit students and parents, the reasons for the lack of participation of Dalit students in the exams were poverty, persistence of kindergarten practices, perception that literacy is enough, unemployment, failure rate, high prices, child marriage practice, etc. By the opinion of 71 percent non-Dalit parents and teachers, the problems of Dalit students include poverty, child labor, child marriage, and inability to support household expenses, large number of families and lack of awareness. Due to the above, Dalit students could not participate in the examination. Two hundred and four hundred scholarships to eat for a year, copy-They worry about where the pen, the book, the medicine, and everything else will go. According to him, the lack of attendance throughout the year, the perception that students cannot pass, and the high fees for the annual and half-yearly examinations are among the reasons why all the students have not been able to

attend the examinations and must leave the class. Thus, based on everyone's arguments, from their experience and reality, it seems that the parents who do not regularly attend Dalit students have not been able to emphasize on their studies. Lower class students stay at home for a short time and upper-class children go out to entertain with out-of-pocket expenses, fail to pass exams due to fear of their parents, drop out of school next year or go abroad and get married early.

Passed Relation to Failure: The high number of non-Dalit students, parents, and teachers in the interviews but they give opinion about the low pass rate and high failure of Dalit students in the school run examinations are illiteracy, late homework, and late return to education. Causes such as child marriage, entertainment and addiction, influence of wrong social traditions, lack of responsibility of parents, wasteful spending habits, poor relationship between students and parents, family problems were seen. Dalits say that they have not been able to make educational progress due to their occupation, unemployment, inferiority, lack of finances, influence of peers, lack of awareness of education, high fees, child marriage, victims of bad practices, political reasons, traditions, and other reasons.

Dalit students have been forced to drop out of exams due to lack of proper instruction and high fees. Similarly, Dalit students and parents also cite reasons for going to work for others, spending less time in school, trying to entertain in an out-of-school environment, not being able to seek supervision from family and community parents. The younger class admits that the number of passers-by has decreased as they must take care of their siblings, chickens and cows at home and the older ones must earn a living by bringing money and food. Examining the beliefs and opinions of the parents and teachers of the students, the parents of the Dalit students could not be aware of the children, could not inspire them to read, Dalit children do not seem to be able to pass as expected due to not being able to teach good qualities and falling prey to addictions, not being able to give importance to school education, being in the habit of playing games with life and weak parents to take their children in the right direction.

Social Inequality: Various studies have shown that there have been many disparities between Dalits and non-Dalits since time immemorial. Due to which, education has also been adversely affected. Based on the analysis of the discussions with the target group, the major inequalities between Dalits and non-Dalits of study area were feeling untouchable, Water and food not running, Dalits not allowed entering non-Dalit houses, not having a marital relationship, not participating in various cultural events, not having equal rights to land and social status is considered low etc.

e.

Causes of Poverty of Dalit Community

The discussion with the based-on interactions, survey with the target group during the study, the lack of cultivable land due to the existing poverty among the dalits, the inability to establish them in various job opportunities has resulted in lack of proportional representation in education. Poverty was also found to be a factor as it was difficult for the poor dalits to make economic generation activities. The society had back and should not improve without poverty eradication. The cause of poverty had remains in Dalit due to socio-culture causes of contemporary society.

Caste Discrimination: According to the belief of the uneducated community, the lower castes should not be educated but should serve the upper castes. Caste discrimination gets back to the dalit to improve their economy. The poor community should always back from with the name of caste, ethnicity and race.

Profession: As the norms of modern society have not been developed in the Dalit family, there is a belief among the elders that their children should also take up their own profession and make a living. They do not want to send their children to school because of they were Dalit community. They feel guilty by upper caste, 69 percent of respondent wanted to scape from such a social evils like caste and entnicity.

Lack of Public Awareness: All the Dalit community has lack of knowledge to getting education and awarness. By the discussions with non-Dalits community of studies area had to clear that why education for Dalit family members? What are the benefits? What do you get by reading? They didn't get any answers. They have only question for how to get good and shalter in future. Due to the lack of awareness of such sentiments, their attraction towards the school education sector has diminished.

Gender Discrimination: While discussing with the Dalit parents in the study area, the daughter is going another home with marriage. There is no benefit in teaching daughters. Such type of suffer from 92 percent of dalit community. He says that since sons must take care of their parents, they need to be educated to some extent according to the changing times. There is less attraction in the field of education as the daughters are giving more importance to how to keep the dignity of the work in a foreign house and the sons are giving more importance to how to keep the work of the ancestors.

Attitude: Dalits communitis has not change their attitude towards educated people. Are the uneducated more practical than the educated? The perception of educated people of Dalits is not correct. There are beliefs that everyone who has read should get a job and should do it. There is no perception that new education is for the development of lifestyle. Seeing educated unemployed people in the village, our children cannot do anything by reading have 79 percent perceptions. Their representation in the education sector has decreased due to the feeling that they should be unemployed.

f.

Major Problems in Education

We have discussed how much our country has changed in the world of education, in the Dalits society has always been stuck with their own problems. Today, even within the environment of computer study in the world, the parents of Dalit slums have learned if you don't know them, tearing up your children's homework copies and giving more importance to blank sheets may be ridiculed in the Dalit community, but the truth cannot be obscured. Similarly, the major educational problems of Dalit children are centered on their economic and social aspects. Examining the information of 76 percent obtained from the discussions of the target group. The releted facts are presented regarding their major problems as: (a) Due to the deteriorating economic situation, Dalit children are also involved in earning a living, which is why they are forced to work from school age. (b) Parents of Dalit families suffering from the

problem of earning a living do not have time to think about the future and education of their children. Instead, they try to get their children involved in their profession. (c) Even if they send their children to school, they do not have time or desire to look at their achievements and activities. So, if the children do not have the right environment at home, they will not be able to do it on their own. (d) When the children who were sent to school when they were young grow up, they should leave school and come to help earn income. (e) As it is customary for children to get married at an early age-They get married at the age of 14 and live at home. After getting married, they are ashamed to go to school. (f) Dalit parents are of the opinion that girls should go abroad when they grow up, so their daughter should be proficient in household chores. Therefore, even gender discrimination does not have proper representation in their education. (g) Since the educated Dalit youth is unemployed, what should others do after reading in vain? They are discouraged from finding employment. (h) Dalit children cannot be admitted to school at the right age. Therefore, other students in the school are old. (i) All members of the Dalit family are involved in farming at home. Therefore, students are absent from school and drop out of school and improving for reading due to irregularities in the classroom. (j) As parents are often illiterate, children cannot learn at home. Not only in school, can he not learn well, he quickly forgets what he has read.

g.

Measuring Problems for Dalit

Special measures need to be taken for the upliftment and solution of the problems of the Dalit community. Discussions and interactions were held with Dalit parents on what measures can be taken to solve the problems of Dalits. According to the 87.5 percent respondent based on the discussion, the following measures should be taken to solve the problems that seem to be an obstacle in the educational upliftment of the Dalit community.

Growth and Development of Facilities: The group discussions held with the teachers, school management committee, representatives of NGOs, social workers, political leaders, representatives of the municipality, district coordinating committee and education office, the facilities should be increased and developed for the educational upliftment of Dalits. Schools should be opened in places that cater to Dalit children. If the school is close, children at the appropriate age will be encouraged and encouraged to go to school. If there is a school nearby, parents can also take care of their children, they had said. Dalits should run kindergartens in the neighborhood. As a result, it is easier for young children to enter the upper class after going to the infant class. Arrangements should be made to educate Dalit children by making proper arrangements for hostels. Provide employment opportunities for the educated Dalit class with priority. He said that reservation should be made for the Dalit community in employment opportunities. Dalit and female teachers should be provided so that children can learn and ask questions without hesitation. As the main occupation of the Dalit castes is traditionally, domestic and agriculture so the training should be provided in it. He also said that market arrangements should be made for the

products. He suggested that scholarships should be arranged for Dalit students from various agencies and handed over directly to the students. A public library should be established at the concerned place.

Increasing Public Awareness: Education should not only get for making job, but its also makes man for aware and motivational. When asking question for respondent, what should be done to increase public awareness in education of Dalits, the opinion of the parents in the targeted group has discussion with 91 percent opinion was as: (a) Dalits who are ignorant about education should change their mentality by educating them about the good aspects of education. (b) He said that the literacy program (Adult Education, Dalit Awareness) should be run as a campaign. (c) Since it is not possible to teach with many children, it is necessary to develop the concept of small family by giving knowledge about the use of family planning methods. (d) Smoking, drinking and foreign passions seen in Dalit families should be gradually discouraged. They have given the opinion that awareness should be raised on issues like sanitation and environmental protection.(e) It was argued that the sense of untouchability and superiority seen in the social environment should be discouraged.(f) Records of events such as births, deaths, marriages, migrations should be encouraged. (g) Various organizations and bodies should conduct public awareness and empowerment campaigns through seminars, workshops. (h) Spreading public awareness against child labor exploitation should be prevented from happening. (i) Young people from Dalit families should be trained and made to do door-to-door programs. (j) Activities such as child marriage and polygamy should be banned. (k) Integrated public awareness programs such as education, health, etc. should be taken together and (l) He said that such bad practices should be discouraged and the habit of saving creatively and collectively should be developed as there is a tradition of spending more and wasting more during festivals.

VII. Conclusion

Nepal has a multi-lingual, multi-ethnic, multi-religious and multi-cultural country. Due to these various reasons, the communities of Dalit are going through different situations. Therefore, people, religion, culture, language, ethnicity, traditions are different but socio-economic and educational status as same. In this context, this study of the Dalit community and their children were not same, which is the so-called Dalit caste of Nepal. This paper has found out on student enrollment, attendance, participation in exams, pass failures, educational problems based on the results.

After the socio-economic development of the Dalit community, their children can be included with equal access to education. On the one hand, the Dalit community is said to be marginalized from the society, while on the other hand, it is difficult for them to compete with the front class. In the first phase, additional programs should be brought to include those who are outside the mainstream of the state and in the mainstream. Through these targeted programs, their socio-economic status can be gradually changed, and they can improve their lives by participating in education. It is through the improved way of life that the society can experience development in which the Dalit community itself and their children can also participate independently.

The problem has produced from lack of awareness, social justices and poor socio-economics condition. Based on results has analysis of Dalit students on the minority cast. The papaer has understood the importance of education even in todays from enrollment to academic achievement but the participation of non-Dalit students is much less. This proves, that lead in communication, despite of the provision of Dalit scholarships, reservation funds that seems to have had little effect on the Dalits of study area. The governmental and non-governmental organizations have launched various programs for the upliftment of Dalits, such as public awareness programs, the municipality has allocated separate budgets, scholarships for backwardness ethnicity and caste. Although there are free educations for poor and needy students, the dream of Dalit children to get a school and higher education seems to be strange irony here. The sake of livelihood young people are more attracted towards foreign employment then education. On the other hand, they can be attracted to education if they are provided with life-oriented training to employment to grtting opportunities without having a positive attitude towards.

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