

Upliftment of Dalit's Socio-economic Status through Development Interventions

Report Submitted to
Poverty Alleviation Fund (PAF)
Red cross Marg, Tahachal
Kathmandu

Submitted by
Tilak Biswakarma
Reporting and Writing Fellow 2017
May 2018

ACKNOWLEDGEMENTS

I have incurred many debts as I researched and presented this report. In the very beginning, I am immensely grateful to Poverty Alleviation Fund for providing me with the "Reporting and Writing Fellowship 2017" to carry out this research. I am also thankful to the proposal review committee who valued my proposal worthwhile.

I am heartily grateful to all the respondents who have provided valuable information; their information is extremely helpful in meeting the objectives of this research. I am also highly thankful to Sapna Sunar, Madan Bahadur Thing, Janak Biswakarma, Sanjay Pandit, Sangeeta Biswakarma and Netra Pariyar, for their tired-less support during the field visit. Moreover, my sincere gratitude goes to Mr. Samrat Sharma who review draft report and provided feedback.

At last but not least, I would like to dedicate this report to all the poor people who are still struggling to manage hand to mouth problems.

Contents

ACKNOWLEDGEMENTS	i
List of Tables	iii
List of Figures	iv
Chapter: One Introduction	1
1.1 Background of the Study	1
1.2 Objectives of the Study	3
Chapter: Two Methodology	4
2.1 Selection of Research Site	4
2.2 Sampling Framework	4
2.3 Data Collection Tools Techniques	4
2.3.1 Interview Schedule	4
2.3.2 Key-Informant Interview	4
2.3.3 Focus Group Discussion	4
2.4 Mode of Data Analysis	4
2.5 Ethical Aspects	5
Chapter Three: Development Interventions and Dalit's Development	6
3.1 Situation and Thematic Area of Programs	6
3.2 Situation of Participation in Program	7
3.3 Organizers and Duration of Programs	8
3.4 Nature of Program and Participation	10
3.5 Impact of Project's for Development	11
3.5.1 Economic Development	12
3.5.2 Social Development	13
3.6 Capitalization of Support in Practice	14
3.7 Impression of Projects	16
3.7.1 Strength of program	17
3.7.2 Limitations of program	17
3.8 Cooperative Versus Traditional Money-lender	18
Chapter Four: Poverty Alleviation Fund and Its Impact	19
4.1 Overview of Poverty Alleviation Fund	19
4.2 Nature of Program	19
4.3 Impact of PAF	20
Chapter 5: Conclusions	23
References	23

List of Tables

Table 1: Status of Participation and Reason for not participation	7
Table 2: Involved by GO or I/NGOs and Duration of their participation	9
Table 3: Impact of Project on Dalits Development	11
Table 4: Impact of Project on Dalit's Economic Development	12
Table 5: Impact of Project on Dalit's Social Development	13
Table 6: Strengths and limitations of Projects	15
Table 7: Nature of Program and Dalits' Participation	20
Table 8: Impact of PAF on Dalit's Socio-economic Development	21

List of Figures

Figure 1: Nature of Program	10
Figure 2: Application of Supports.....	14
Figure 3: Participant in PAF Programs	18

Chapter: One Introduction

1.1 Background of the Study

According to the Census Report of 2011, there are 126 caste/ethnic groups in Nepal. Among them, Dalit covers around 14 percent of the total population (CBS 2012). Despite the large share in the national population and contribution to Nepali society through their skills and knowledge (such as caste-based occupation) they are in very low position (Biswakarma 2007). Moreover, Dalits are in very lower rank as measured by every development indicators. Historically deep-rooted caste-based discrimination and untouchability has restricted Dalits in the social, economic, educational, political and religious spheres and alongside they are also deprived of human dignity and social justice. Concurrently, health and education status of Dalit is very low than the national average; their representation in government as well as political party is also very poor (UNDP 2004). According to the living standard survey (2011) Pahadi Dalits are one of the poorest (43.63 percent Dalits are under the poverty line) people of the country followed by Tarai Dalits (38.16 percent) out of 126 caste/ethnic groups of Nepal. Majority of Dalits have food deficiency as foremost form of inadequacy. Similarly, in Himali area 89.66 percent, in Pahad 56.73 percent and in Tarai, 53.61 percent Dalits are suffering (Bhattachan et al 2008). The per capita calories are far below the minimum required; the lower food intake and the unhygienic dwelling and sanitation practices of the Dalit communities are manifested in malnutrition, disease, morbidity and low labor productivity (Gurung 2005). Not only from the perspective of physical indicators, Dalits are also deprived to enjoy the basic rights and dignity of being citizen. Therefore, it is no doubt that Dalits are one of the poorest and marginalized people of Nepal who always gets attention of development agencies.

In the context of Nepal, Dalit is one of the poorest group of the country and they are deprived all most all the necessary aspect of life i.e. social, political, economic, education etc. As argued by the Chambers (1988:3, adopted from Rajasekhar 2002) poverty, as a concept, describes the general condition of people who are badly off, and encompasses many aspects of disadvantages. Likewise, according to Dreze and Sen (1989:15) poverty is often related to inadequate incomes and basic capabilities deprivation. According to Pederson (1998, adopted from Rajasekhar 2002) a distinction between poverty alleviation and reduction, poverty alleviation is a short-term improvement of the poor's capital endowment. Poverty reduction is a long- term elimination of the poor's dependency on social relations, and of vulnerability with respect to changes in their environment.

Poverty reduction is prime concerns of every state of the world. In order to uplift the socio-economic status of the poor people, government and non-governmental organization has been implementing different program and support packages. Therefore, there are many national and

international organization who is working for poverty alleviation. In the same line, Fletcher Tembo (2003) argued that NGOs that seek to empower rural communities may, in the context of the reform of the state that is taking place in many developing countries, get caught up in pursuing the agenda of the state and market rather than that of the poor. On the face of it, the reformed state and development NGOs both advocate the agenda of empowering the poor and avoiding the negative effects of market liberalization on people's social values (Tembo 2003:527).

D Rajasekhar (2002) analyses the impact of the economic programs of SHARE, an NGO in Tamil Nadu, on poverty reduction. According to him, “the economic program contributed to savings and income increase for the women. However, the member of group was not found to be significantly different from the comparison group in terms of control over income and decision-making” (Rajasekhar 2002:3063). Sajjad Zohir (2004) highlighted the role of NGOs in social development of Bangladesh. According to him “that the social development scene in Bangladesh is characterized by a strong presence of non-governmental organizations (NGOs). With assistance from foreign donor agencies, they expanded their activities to deliver a variety of services including micro-credit, essential healthcare, informal education, women empowerment and rights advocacy (Zohir 2004:4109). Besides this, Sally Reith (2010) highlights “how power is manifest within one particular partnership, that between donors and NGOs, through the control and flow of money, and how NGOs pursuing funding from donors face a number of challenges which reinforce this imbalance of power” (Reith 2010:447).

Above scholars have different argument about the role of NGOs for development. In these regards, Nepal also is allowing non-governmental sector to work for the benefit of the people. In such situation, Dalit as a target groups of all most all I/NGOs, may providing benefits for socio-economic prosperities. Therefore, this study examines such programs of GOs and I/NGOs and its impact on Dalit's life. In this regard, to uplift the socio-economic condition of the poor and marginalized people, the Government of Nepal has introduced several program and policies. Since the 10th five-year plan, Government of Nepal specially focused on the poverty reduction strategies of Dalit along with other marginalized communities. It is said that every program and policy would remain uncompleted if there is no word of Dalit. Therefore, government and non-government who works to eliminate poverty is mostly targeting to group of Dalits. In this regard, one hand all governments and non-governments organizations is giving priority to Dalits and in other hand their poverty rate is higher than national average. In this situation, it is essential to understand that to what extent Dalit's socio-economic status is uplifted due to the development programs of GOs and I/NGOs? Are Dalits really benefitted with the adhered programs or it is just the politics of their name? If development intervention seriously accentuates to overcome the Dalit's poverty? If yes, what would be the barriers of such interventions? Therefore, this study tries to answer these questions.

1.2 Objectives of the Study

The general objective of this study is to examine the socio-economic impact of development intervention more particularly by GOs and I/GGOs on Dalit's life. However, some specific objectives are as below.

- To explore the types and nature of development intervention applied by GOs and I/NGOs sector to uplift the socio-economic status of Dalit,
- To find out how Dalits capitalized supports provided by different development agencies,
- To explore the strength and limitation of the development intervention from the perspective of Dalits.

Chapter: Two Methodology

2.1 Selection of Research Site

For the study purpose, Marin rural municipality of Sindhuli district was selected because the research site sufficiently fulfilled the requirement of study.

2.2 Sampling Framework

Simple random sampling procedure was used for the selection of households for administering the interview schedules. In this study total 65 households were selected. Before selecting 65 households, pilot study was carried out to collect the total numbers of Dalit households in ward no. 7 of Marin rural municipality. There are 81 total households of Dalits. Among them 65 households were selected through lottery method. About 36 females and 29 Male respondents were interviewed.

2.3 Data Collection Tools Techniques

According to the nature of the study, the following tools were employed to collect data from the Marin rural municipality of Sindhuli district.

2.3.1 Interview Schedule

The interview schedule was applied to collect data from the 65 Dalit households.

2.3.2 Key-Informant Interview

This tool was used for 10 key informants. The informants were the personnel of DCC (District Coordination Committee), personnel of rural municipality, and member of Non-Government Organization (INGOs), Dalit activist, development experts, politician, and local people who have sound knowledge and experience about development strategy and practice of Nepal.

2.3.3 Focus Group Discussion

This study was used three Focus Group Discussions (FGD) to understand the strength and limitation of the development interventions. The participants of the FGD were Dalit men and women, young and old aged Dalit people, Dalit development activists, beneficiaries and non-beneficiaries of program.

2.4 Mode of Data Analysis

The data was prepared for analysis by coding with appropriate rule and was analyzed using SPSS and other participatory analysis tools and techniques. Generally, Quantitative information was

analyzed through appropriate statistic tools and qualitative data was broadly categorized into various sections through thematic classification system. Further those sections were developed into coherent stories following the narrative style. Findings from the data analysis will be presented in diagram, tables, and case box.

2.5 Ethical Aspects

A special attention was paid on the ethical aspect of research especially in research design, using instrument and tools, data collection process and dissemination of finding. This research fully adopts the professional research ethics and thus, is not bias by any regards in terms of caste, creed, religion, language and any other aspects. No any influence of personal interest is included in the research; it is impartial, all the data was based on information provided by respective respondents.

Chapter Three: Development Interventions and Dalit's Development

This chapter basically focused on the discussion of findings from the field study. Moreover, this chapter delved with the situation of Government and non-government organizations program and project¹ in the study area along with its impact on the lives of Dalit people. Moreover, this chapter also highlighted the strength and limitations of program with references of GOs and I/NGOs' program along with case story.

3.1 Situation and Thematic Area of Programs

In Sindhuli District, it is found that there are more than 17 international non-governmental organization (INGOs) which is working for the benefits of the people. The major themes of these INGOs are health nutrition, education and earthquake recovery. Similarly, there are more than three government partnership programs among them one is focusing on poverty alleviation, one is health related and one is to preserve natural resources.

Likewise, in the study area (Marin Rural Municipality) there are four INGOs and more than half dozen NGOs are providing service to the people alike the situation of district, majority of projects are related to the health and education however, there are only one government and non-government organization which is working for economic upliftment. In addition to this, government has been providing services through its line agencies such as District agriculture development Office (DADO), District Livestock Service Office (DLSO), District Public Health Office (DPHO), District Soil Conservation Office (DSCO), District Forest Office (DFO), District Irrigation Office (DAO), Women Development Office (WDO), District Water and Sanitation Office (DWSO). In addition to this, government is also launching some specific program i.e. Bishewashwar with Poor (BWP) in this district. Besides this, there are several cooperatives which is working for micro-finance. Both government and INGOs are directly or indirectly managing their project as per the nature of the projects. Indirectly means they are mobilizing partner organization (District or national level Non-governmental organization) to implement their programs. During the field study, it is found that there are no any single organization working for single issue. They can work in multi-sector if they find the project from donor agencies. It is the compulsion to run their organization so that NGOs does not focus only on one thematic issues. Interchangeably

Several international and national organizations have been providing services to the people under specific themes. Major themes of their programs are child protection, health and nutrition,

¹ In this study, the words 'development intervention' 'project' and 'program' have been used interchangeably though they may have different meanings in another context.

education, climate change and environment protection, infrastructure, micro-finance, livelihood and human rights (child rights, women rights). In this district or even in study area it is found that there are only cooperative related organizations and Poverty Alleviation Fund that has been directly working for the economic upliftment besides other organizations are working as crosscutting issues of socio-economic development. I/NGOs led programs is software related program (empowerment) whereas directly managed programs of Government is hardware related program (infrastructure).

3.2 Situation of Participation in Program

Dalit is one of the group whose name was frequently and necessarily used in the current development discourse of Nepal. Political parties, policy makers, development activists, scholars never miss the name of Dalit while they used to talk about the development or inclusion issues. But, this study revealed the fact that there are also some Dalits who never get chance to get participation in development activities.

**Table no 1:
Status of Participation and Reason for not participation**

Participation in Project			Reason for not Participation		
Response	Frequency	Percentage	Response	Frequency	Percentage
Yes	58	89.2	They Biased us	6	85.7
No	7	10.8	We don't know	1	14.3
Total	65	100.0	Total	7	100.0

Source: Field Study 2018

This study found that there are majority of Dalit people (89.2%) are getting chance to participate in the programs organized by different institutions. However, there are 10.8% Dalit who never got chance to get benefits from program. As we go through the table number 1, justification for not getting involved in the project is demonstrated in the percentage. Surprisingly, 85.7% of the people were biased by the project organizer and in a meanwhile 14.3% were not even informed about the project. According to respondents, their participation in any program would be depended upon the interest of the organizers. If any person was found who was close to them, they provide opportunity to them rather than needy ones. Sometimes they didn't even know about the program which was going in their nearby residence. They came to know about the program only when they heard the gossip about it after the accomplishment of the program. Those respondents who are not getting chance to participate informed that any Dalit member's participation is determined by the interest of organizer. Moreover, sometime, Dalit's name is used to mention in attendance sheet to show the inclusion in report. In some cases, it is also found that organizer only took attendance of Dalit rather providing any support. Kala Sunar was invited to participate in training and her attendance was taken but she returned without taking training (refer to case 1). The story of Kala Sunar proved that Dalits are being used in the name

of inclusion. They did not get proper support which is targeted to Dalit rather their name is exaggerated in development field to show the report. In this way, there was a politics of Dalit participation.

One hand Dalits are biased in many cases while in other hand their participation is not animated. They are only participated just for the name of participation. They can't learn properly at the program because their needs are different than what they are taught in program. During the field study, one respondent informed that they were just called to participate in awareness related program which is not important as per their need. Because, this program is better than earning wage. If they participate they will loss wage. In this way they were not animated to participate in program. Therefore, there is lack of meaningful participation of Dalit in program as per the goal of project. Unlike the participation in program, there was no any meaningful participation of Dalit in program planning and designing phase. As informed by the respondent they never participated in any phase of planning and designing program. No any organization neither I/NGOs nor GOs called them to know their opinion, idea and need in project designing phase. Similarly, there is no meaningful participations of Dalit in program implementing phase. All program either target to Dalits or all groups, implementer use to be non-Dalit who is almost unknown about the experiences and status of Dalit. Therefore, program would not bring targeted outcome.

Case 1: Falsification in program of project

My name is Kala Sunar, I am a student of bachelor's degree. one of my neighbour came to me and asked me to join the training about two years ago. The training was about to make plate from leaf (*Tapari*). Though I was not interested to such training, my friend insisted me to participate. However, I went to program venue and participated in that training. But the organizer did not provide any training. They gave us a juice for a drink and took our attendance. They said that training couldn't be run because of the problem in machine. Organizer also said that they would inform us about training after maintaining the machine as soon as possible. Since then I have never heard any notice from that organization till today. They only took our signature as a participant but did not provide any training as informed us.

3.3 Organizers and Duration of Programs

As there are NGOs and GOs are implementing their program on different area such as health and nutrition, education, infrastructure livelihood, environment protection etc. Ultimately their target groups are community members, basically who are poor and marginalized. In this context, this study tried to know who provided opportunities to participate in their program more and how frequently they are being participated.

Table:2
Involved by GO or I/NGOs and Duration of their participation

Organizers			Duration of participation in Project		
Response	Frequency	percentage	Response	Frequency	Percentage
Government led Project	3	5.2	Recently	5	8.6
I/NGO led project	45	77.6	Frequently	8	13.8
Both	10	17.2	Occasionally	45	77.6
Total	58	100.0	Total	58	100.100

Source: Field Study 2018

As stated by table number 2 the percent of providing chance to participate in a project headed by GO, I/NGOs along with both the organization can be perceive. As we can observe, above opportunity provided by I/NGOs possess high percentage of 77.6% whereas Government based project has only 5.2%. On the other hand, the people get benefitted by both I/NGOs and Government led project holds 17.2% of the total percentage. Plainly, there can be seen a drastic difference between the government led project and non-government organization led project. This information has proved that there are numbers of programs being run by non-governmental sectors compare to government.

As the information given by the table number 2, the time period of getting involved in project varies namely recently involved, frequently involved and vocationally involved. As we can observe in the table, the percent of people involving occasionally in the project is in large quantity i.e. 77.6% of the total percentage as compared to other. While 13.8% of percent are engaged frequently and other 8.6% engrossed recently.

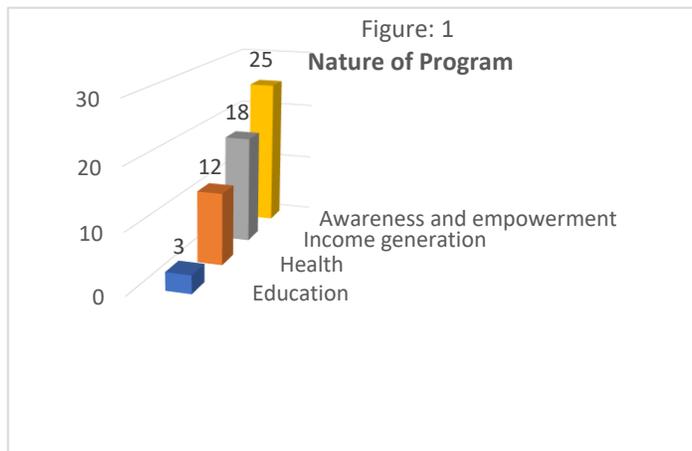
If we go through this data those participants who has well network (such as political, bureaucracy) and education are frequently getting chance to participate in any program organized by almost all organizers. However, those Dalit who are illiterate, poor, having no any network and who primarily depends on daily wage-based earning to survive has deprived to participate in program. In the study area, it is found that there are numbers of non-governmental organizers implementing several types of program compare to government projects. Similarly, there are also 6 national and district level organization who are providing their services in this area. They also used to make Dalit participate as per the nature of their program. Besides this, there are 12 cooperatives (agriculture cooperative and consumer cooperative) actively working in Marin Rural Municipality. These cooperatives also used to organize some sorts of program in their community. Moreover, non-government led program is highly a software types of program such as training, seminar, workshop, interaction and so on. Besides this, one hand government led program is itself a very limited and other hand to get benefitted from such program power relation is matter for people. As we all know Dalits are highly marginalized in the power

structure of Nepali society (Biswakarma 2014). Therefore, Dalits participation seems to be higher than governments programs.

Besides this, there is not any Dalit target program in the study area. Program was target to all caste and ethnic group. No any organizations are focusing only to Dalit in community level. However, in the district, there are some Dalit led organization whose target group is only Dalit than other social groups. One Dalit organization implemented the program in the study area two years ago. Due to the limited budget they couldn't encompass all Dalit in their program. Unlike, non-Dalit led organization used to participate all caste and ethnic group rather Dalit only. Though the program is only focused to Dalit, non-Dalit led organization also enrolls non-Dalit. Their simple logic is that only Dalit are not poor. This type of logic is main obstacle of Dalit's deprivation to get benefits which usually targeted to them.

3.4 Nature of Program and Participation

According to the respondents who participated in the program (58 out of 65), among them they were participated in formal education related program was 3 (5.2%), health related program 12 (20.7%), Income generation related program 18 (31%) and awareness and empowerment related program was 25 (43.1%) respectively. As per figure no 1 majority of Dalit were participated in awareness and empowerment related program followed by income generated program.



As this study found Majority of participants were benefitted from awareness and empowerment related programs. It is because of the fact that there are several non-governmental organization who are working to empower people. They used to organize training, workshop, seminar, interaction through which they aimed to empower rural people. Most of their programs were related to preserve human rights such as women rights, children rights, rights of people with disabilities, Dalits rights. Similarly, their program is also related to environment conservation, health and sanitation. As per the nature of their program they have to launch campaign in community. Therefore, majority of Dalits were benefitted from empowerment related program than education and health. Likewise, livelihood is major concern of the non-government or government sectors. They have also some kind of income generating program to strengthen livelihood. Besides this, government line agencies such as district agriculture office is launching program such as cash crops, unseasonal vegetable farming and so on. Similarly, there are micro-finance who are providing loan to their member for economic activities. All these activities are supporting to generate income. Therefore, Dalits

participation in income generation related program is in second position. Conversely, Dalit participation seems very lower in education related program though education is prime concern of Nepal.

3.5 Impact of Project's for Development

Meaning of development is very vague. Moreover, it is contextual as development in one context may not be development for another one. For example, according to the Nepal Living Standard Survey (2011) the percentage of poor people include 25.16%, whereas the study carried out by University of Oxford using the Multi-Dimensional Poverty Index (education, health and living standard) this figure reaches to 28.6 % (NPC 2018). Therefore, development can't be limited in certain aspects because it covers all aspects of social and human life. Despite the ambiguity meaning of development, this study tried to know the understanding of Dalit about the impact of project and program led by either I/NGOs or GOs on the development of Dalits. However, they were asked about their understanding of development on education, health, income and empowerment.

Table: 3
Impact of Project on Dalits Development

Response	Frequency	Percentage
To get education	6	9.2
Health Improvement	7	10.8
Income generation	3	4.6
Awareness and Empowerment	49	75.4
Total	65	100.0

Source: Field Study 2018

This study tried to get the opinion of respondent about the impact of GOs and INGOs programs in the life of overall Dalit. As information provided by the respondents the major help is done in awareness and empowerment factor by the project for Dalit's development by 75.4%. About 10.8% claimed that project helps to improve health sector whereas 9.2% respondent said that project helps to Dalits education and lastly, only 4.6% of Dalit claimed that GOs and I/NGOs projects help income generation.

Comparing to few decades ago Dalits were unknown about their rights, development issues of the state, meaning of inclusion in development activities, their rights as citizen. Likewise, they were also unfamiliar about maintaining personal hygiene, followed by profound belief in conservative thought such as on *Dhami-jhakri, devi-deuta*. But nowadays, they are aware on their rights, they can express their opinion whenever needed. They are also informed about the way to maintain hygiene and sanitation. They gave more priority to medicine than *dhamijakari*.

All these indicators proved that their awareness level is increased. As we go through the opinion about the impact of income generation, majority of Dalit do not believe that their income is increased by the activities of the project. However, only few Dalit (4.6%) has believe on the income generation.

All development interventions' prime concern is to uplift the socio-economic condition of poor and vulnerable people. But all most all progress can be seen in paper rather than in practice. Meaningful and significance outcomes of project is still a day dream for many development organizations. As shared by scholars of Sindhuli the population of Dalit is about 13 percentage in district, however it's really hard to get sufficient numbers of successful stories of Dalits. Somehow only one or two successful stories can be heard. It is only an exceptional case where it does not give any sense of Dalit's development. Such cases can merely serve as representative of total Dalit's population. Development activists usually underline such representative cases with the overall changes of Dalits status, which generally falsified the real scenario. Similarly, community's situation is same as the situation of District. For instance, if there are 300 households, we will hardly get one or two successful stories of Dalit. The question is that what about the rest of the people. Nonetheless, the significance outcomes of development intervention are enhancement of awareness level of people. Besides, the development intervention brings successful outcome of health and education sectors rather than economic sector. For instance, all most all of the people are aware about health-related issues. Likewise, majority family send their children to school without discriminating between son and daughter. People can raise their voice, gender based physical violence is decreasing as compared to past. Whatever the result of development intervention is but majority of Dalit can't experience the outcome in their life.

3.5.1 Economic Development

Money is matter for all the spheres of life. To fulfil all the basic need such as food, education, health treatment, entertainment and so on. Due to the lack of money Dalits are unable to have access on these things. Therefore, economy is the main reason of Dalit's backwardness. Moreover, poverty alleviation is directly linked to economy. It is assumed that if people are economically well off then they can easily fulfil their additional needs such as education, health etc. Therefore, economy is essential factor for development.

Table: 4
Impact of Project on Dalit's Economic Development

Response	Frequency	Percentage
Assisted for economic Development	35	53.8
Main help for economic Development	5	7.7
Not any role for economic development	25	38.5
Total	65	100.0

Source: Field Study 2018

This study tried to know whether any project have helped for Dalit's economic upliftment or not. The table number 4 demonstrates the percentage of opinion on Dalit's economic enhancement made by a project. According to the given table no 4, only 7.7% said that program and project play leading role to economic development of Dalit while 53.8% said that project and program act as an assistant. Hence, 38.5% respondent said that project and program doesn't hold any impact towards the Dalit's economic development. Majority of respondent believed that project only assisted the economic development of Dalit. Projects have enhanced their capacity through which they could harness their potentiality. Due to the projects' impact many of them were engaged in saving and credit cooperative and micro-finance. This micro-finance support them to solve some sorts of financial problem. Similarly, they can get a loan to run any sorts of business and they can invest money for foreign employment too. The easy access to loan facilities helped them to move on the path of prosperity. Likewise, some respondents who participated in vocational training through which they are able gain skill which is helpful for income generation. Besides this, the project does not have direct impact on the economic development. Therefore, second large group of people is not certain of on the role of projects for assuring economic upliftment of Dalit.

3.5.2 Social Development

Social development is itself a very vague meaning to understand, however in this study social development connotes on participation, equality and social behaviors as parameters of it. This study tried to reveal the fact about Dalit's participation in decision making process and any other development related activities. Equality is to get rights and freedom along with the social behavior to them.

Table: 5
Impact of Project on Dalit's Social Development

Response	Frequency	Percentage
Develop Leadership capacity	4	6.2
Mix up with non-Dalit	45	69.2
Fight for their rights	12	18.5
I don't Know	4	6.2
Total	65	100.0

Source: Field Study 2018

This study found that (as stated in table number 5) the percentage of impact done by the project regarding Dalit's social progress. About 69.2% claimed that project helped to get a chance to mix up with non-Dalit, 6.2% claimed that Dalit can develop leadership capacity, another 18.5% argued that Dalit are able to fight for their justice and while other 6.2% do not have any idea about the social impact of project on the life of Dalits.

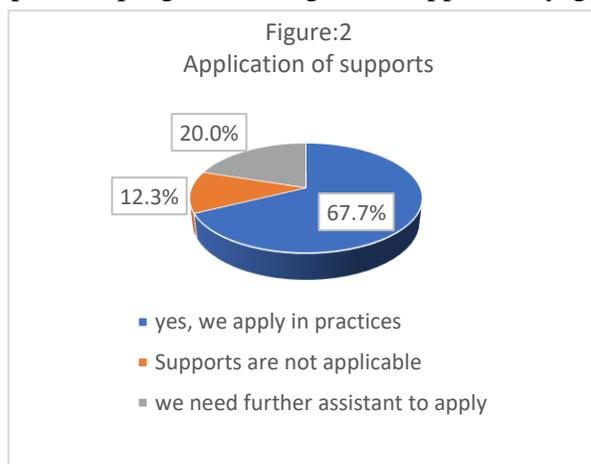
Antarghulan (mix up) with Dalit and non-Dalit is determined as per social settings. If society is composed with different caste group along with Dalit, then that types of society has less problem to mix up between Dalit and non-Dalit. However, discrimination to Dalit based on caste system is in practice. In mix society when Dalit and non-Dalit come in contact and cross the norms of caste system in that situation some time violence takes place. For example, fight usually occurs between Dalit and non-Dalit while using public amenities such as water tap, temple etc. Non-Dalit never wants to forsake the feeling of Hindu caste ideology. But, surprisingly when any organization organize any program such as training, workshop, seminar or public events, both Dalit and non-Dalit participants sits together. At the program venue no any non-Dalit can restrict Dalit to come close to them and behave them as like in their own home. Due to frequent visit in programs, Dalit and non-Dalit are getting chance to mix up with each other and have started to eat and drink that are touched by Dalit. Mixing up with different caste group in social arena helps them to develop closeness. Unfortunately, non-Dalit can't abandon the discriminatory practice to Dalit in their home.

Dalit also get chance to enhance their network with the development and human rights activities due to their participation in programs. It is also an opportunity to share their status experiences and problems to district and national level activist, leader, policy maker and scholars. According to the respondents, they used to meet district level activists while they used to come in program as facilitator, trainer and moderator of programs. Similarly, they also get chance to meet with national level development activist in such program. Besides this, Dalit can also meet that person who comes for monitoring and evaluation of the project. In this way project helps to enhance network and interaction with people.

3.6 Capitalization of Support in Practice

In this study capitalization denotes that how people can progress through the support they get from any organizations. In the development practice it can be seen that some people progress in their life from the small support of GOs and I/NGOs. This study also tried to examine the support whether it could apply by people in their life and progress or support were itself not applicable.

The numbers of government and non-governmental organization are providing several types of support to people. The figure no 2 revealed the information about the percent of application of support in their practical life. The people who apply in practices is 67.7% (44



out of 65) and those who did not see any significance of supports are 12.3% (8 out of 65). At the same time, who needs further assistant to apply the support given by any project is 20.0% (13 out of 65). The support related to income generation types are not much application than related to awareness empowerment. In order to implement income generation related support either they need further support or they can't compete with others.

Despite the interest of people sometimes they can't get any benefits from the support they were provided. As informed by development activists, once their organization provided training to make *Tapari* (plate of leaf) for the purpose of income generation. In that training there are many participants along with Dalits who came to learn *Tapari* Making. All participant successfully accomplished the training and got certificate too. After accomplishing the training, many people begun to engage in their usual work. There was one participant who belonged to Brahman caste, applied his skills to make *Tapri*. He worked hard and produce *Tapari* and started to sell it. Through this business he progresses and now became a successful entrepreneur of that place. But, rest of the participant specially Dalit couldn't progress through that training. One's progress and one's regression is not just determined by the interest and hard work, but they also must have the capacity to utilize support. If we analyzed this case we find that Brahman family has economically sound than that Dalit, He can invest to run business using the skill which he got from training. Whereas Dalit family is economically poor, and he must earn wage to manage his hand to mouth problems. He even can't invest to run business. Moreover, He have no sound knowledge of marketing and other necessary skills which is required for business. But, that person (Brahman) have sufficient knowledge, skill and money to start business and capitalized the support and idea which he gained from the training. In this way someone can progress from small support and someone can't. Besides this, Panta Bahadur Biswakarma's case also revealed the fact about his failures to earn money from the support of PAF. In order to income generation purpose, PAF supported him to buy buffalo. He started a buffalo farming and produce milk. Due to the lack of market he could not sell milk and earn money (refer to case 2).

Case 2: Why Can't We Capitalize Support?

My name is Panta Bahadur Biswakarma. I have big family and we were getting problems to solve hand to mouth problem. Development organizations used to call me in their programs. But, I never got any cash and kind which could improve my livelihood. Due to our poor economic status once PAF supported us to buy a buffalo around 6/7 years ago. We thought that buffalo farming would be the best source to improve our economic condition. We had dream to generate income through this business. I worked hard to take care of buffalo and I did not give any priority to other works since I got the buffalo. Our family was very much optimistic about prosperity. Due to our hard work, finally buffalo begun to produce milk. As per our objective we could produce milk but there was problem of market. We couldn't sell our production. I tried to sell *ghyu* (purified butter) but there was no market of *ghyu*, too. Because, all household of my community used to produce milk and they had the same problem as like mine. In addition to this,

being a Dalit, my dairy products couldn't be sold in community. Because, non-Dalit seldom use product touched by me. On the other hand, Dalit are themselves poor and are incapable to buy. I used to think that if there was community dairy house then we could sell milk and earn money as per the objective of the PAF. Therefore, I like to suggest to all development organization to concentrate on the implication of the support along with the future circumstances rather than just giving the support.

Moreover, various kind of support for economic growth is not suitable to Dalit community. For example, some of the organizations have provided support to agriculture related activities (cash crops) for income generation and have provided all the materials. But due to this program Dalit can't get benefit because he has no sufficient land for farming. Consequently, Dalit couldn't capitalize the support.

3.7 Impression of Projects

Numbers of project has been going in the study area which has already been accomplished and which is going on so far. People have experience and knowledge about the project along with its strength and limitation. As per the perspective of the respondents the examination of the project about their strength parts are categorized into different themes i.e. economic development, social development, awareness and empowerment and infrastructure (road, drinking water, school building etc.) development. Unlike strengths of project limitations is also categorized in different themes such as program reached to target group or not, time period, factualness of the program and addressing the problem by program.

Table:6
Strengths and limitations of Projects

Strengths of Project			Limitations of the Project		
Response	Frequency	percentage	Response	Frequency	percentage
Helps for economic development	3	4.6	Program do not reach to actual target groups	14	21.5
Helps for social development	11	16.9	Program for short time	25	38.5
Awareness and Empowerment	44	67.7	Launch program just for showing	12	18.5
Infrastructure development	4	6.2	Not based on the real problem	10	15.4
I don't know	3	4.6	I don't know	4	6.2
Total	65	100.0	Total	65	100.0

Source: Field Study 2018

3.7.1 Strength of program

If we go through the table number 6, the strength part of the project as per the respondent perspective is increasing awareness and empowerment is high in number i.e. 67.7%, and least is 4.6% regarding help for economic development whereas 6.2% believed that project's strength part is to support for infrastructure development. Above all about 4.6% is unknown to the impact of project. Whether project run by Government or non-government sector impact on economic development seems very minor than other indicators because all most all of the projects are based on empowerment related activities. There is no any significance program for economic development. If organization launches any income generation types of program then people won't progress because in one hand program itself is not applicable in their life where on the other hand, they can't get further support even if they wish to apply.

Similarly, some of the strengths of the projects run by I/NGOs are that first they have professional man power and managerial part of the project is effective, staff mobilization, handling the programs, monitoring and evaluation, reporting all these parts are well. Second, I/NGOs have sufficient budget as per the nature of the program and numbers of the beneficiaries. Third and most important strength is that they can bring awareness and empower peoples as their all most all of the programs are related to software types.

Alike I/NGOs, GOs project's main strength is that first, government itself is a permanent body and can implement law of state. Second, their project (not regular program) have also sufficient budget in order to cover large groups. Third and most important strength is that GOs play significant role for infrastructure development.

3.7.2 Limitations of program

In the given table 6, the perspective of respondent regarding the limitation of the projects is different. By observing the table no 6, the main problem as per the majority of respondent's opinion seems to be the brief period of time which is 38.5%. After that, 21.5% of the program do not reach to actual target group and 15.4% is not based on the real problem. Likewise, 18.5% of the program is just conducted to show or just for the formality. At the same time, 6.2% are unknown about the limitation of program.

During the study, key informants and participants of FGD informed the several limitations of the GOs and I/NGOs. The First and main limitation is that they can't bring the meaningful change in the life of people who are actually poor. It means their program didn't reach to actual poor and vulnerable people. Beneficiaries of the program is elite groups of society. Second, all programs either led by I/NGOs or GOs have lack of proper coordination and cooperation among each other. They are implementing program in their own way without coordinating to each other. Third, duplication of programs is also a major limitation of GOs and I/NGOs which can't bring comprehensive change in the life of poor people. Fourth, all programs are influenced by the

interest of the political parties. Due to influence of party, needy people like Dalits are used to deprived to get benefits. Political influence is high in GOs program than I/NGOs. Fifth, good governance is also the main limitation of the project i.e. artificial participant, fake reporting, lack of transparency, manipulation of issues of the actual target groups etc.

3.8 Cooperative Versus Traditional Money-lender

Most of the Dalits are ultra-poor who barely can manage food for a day. In such context they usually struggle to fulfill their basic livelihood amenities. To open account or save money in bank, people must have enough money which they save from fulfilling all their needs. But, it is almost impossible for such poor people. Whenever, one need money they used to ask money from creditor having some collateral. They had to pay big amount of interest to them. Currently, they had to give 36 percent per year interest. The interest rate was higher than this some decades ago. Moreover, there was exploitive relationship between creditor and debtor. Even this relationship was like master and slave. But, such kind of situation is changed by the micro-finance co-operatives. When people started to be a member of community micro-finance and save small amount of money per monthly basis they can able to solve some shorts of financial problems. As a member of community micro-finance cooperatives, they can get loan in very low rate of interest and can use as per their needs. As per the peoples experience micro-finance has brought significant change in their life. Because of the support of micro-finance majority of loan used in foreign employment. Such acts usually breakdown the ongoing dependency of Dalits upon the traditional money-lender. Thus, cooperatives in a sense has created economic opportunity for those who can utilize such money in going abroad for their prosperous life. If they take loan from the creditor (money-tender), they will not be able to save money as they must pay interest which is limited of earning. But when they get loan from the cooperatives, they can save money because the interest rate is very low. Moreover, they also don't have to hear bitter words form the creditor. In this way, micro-finance cooperatives play vital role to enhance the economic level of people. Which ultimately helps better livelihood. Despite micro-finance played crucial role for economic enhancement there is problems to be a member of such cooperatives. Many NGOs, PAF and saving and credit cooperatives are working in the same community. They all tried to make small groups to save money. But how people can save money in all groups with their limited income. Therefore, many organizations' duplication of program is creating problem from their unhealthy competition.

Chapter Four: Poverty Alleviation Fund and Its Impact

4.1 Overview of Poverty Alleviation Fund

Poverty Alleviation is one of the prime issues of Nepal where More than 25.16 percentage people are below poverty line (CBS 2012) Many people of the country living within vicious circle of the poverty. Poor people of Nepal are still dying by hunger and lack of medicine. In such situation poverty alleviation is not only the concern of Nepal rather it is an international issue. Therefore, all most all I/NGOs and government sectors' major project are related to poverty alleviation. Government of Nepal launches several programs directly related to poverty alleviation i.e. Poverty Alleviation Fund (PAF), Bishweshwar With Poor (BWP). Similarly, the Ministry of Cooperatives and Poverty Alleviation (MoCPA) established the Poor Household Identification and Identity Card Management and Distribution Coordination Board (PHIICMDCB) in 2012. Nonetheless, PAF is one of that project which coverage of area and budget is very huge compare to other projects of Nepal. Sindhuli District is one of the coverage area of PAF. There is also a PAF's program in Marin Rural Municipality where this study has commenced.

The study found that there were 76.9% out of 65 household is involved in PAF program whereas 23.1% is not getting chance to involve. Even in the study area Dalit's socio-economic status is lower than

non-Dalits. Everyone can see their poverty by general observation of their dwelling, sanitation, property etc, if any one visit that area. Excluding 23 percent Dalit in PAF program is very questionable issue.

4.2 Nature of Program

PAF has been launched numbers of program in Marin Rural Municipality. In this regards this study tried to know the respondent's opinion about sectors where PAF impact of Dalit's life. These sectors were divided into different theme such as education enhancement, income generation and awareness and empowerment.

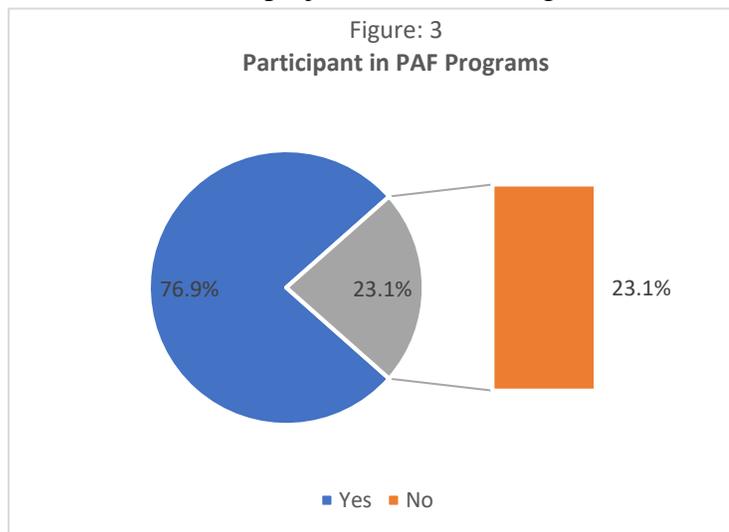


Table:7
Nature of Program and Dalits' Participation

Response	Frequency	Percent
Education enhancement	6	12.0
Income generation	18	36.0
Awareness and empowerment	26	52.0
Total	50	100.0

Source: Field Study 2018

The study found that PAF program helps to strengthen awareness and empowerment level of people said by 52.0% whereas 36.0% believed that PAF helps in income generation and rest of respondent i.e. 12% believed that PAF helps to economic enhancement of Dalit. Though PAF Major goal is to enhance economic level of people but high numbers of respondents believed that PAF helped on empowerment.

In the study area PAF is the only one project which directly asked people's need and interest to run any kinds of business to uplift socio-economic status of people. There are not any such types of project run by any other organization who directly asks the poor people needs. However, the study found that huge numbers of Dalit were only benefitted in awareness and empowerment related program. As per the economic status of Dalit, they were must to participate in income generating program. Study area's Dalits economic status is very low compare to other caste and ethnic group. Therefore, it is very big question that there was 23.1 percent Dalit who did not get opportunity to participate in PAF's program. It raises doubt about how PAF excluded Dalits.

PAF did not support directly to poor students for their education. But, PAF supports for the development of school infrastructure. For example, in the study area, PAF made school buildings, water supply and toilet. Due to this student's retention rate is increased and numbers of enrolment also increased. Therefore, Dalit believed that PAF also supported to education.

4.3 Impact of PAF

Development intervention's impact can be seen in social and economic sectors. If any program is launched in any community, it can ultimately bring some impact in the life of people. The impact may bring either positive or negative change. However, the projects which has implemented to bring positive change in the life of people, one can see some results. The impact of project can be seen either in social context or economic context. However, both social development can impact on economic development and vice versa. This study also examined the respondent's opinion regarding the socio-economic impact of PAF on the life of Dalit.

Social Development: Alike of other development intervention, PAF also helps to Dalits social development. Under the PAF program people were also benefitted from empowerment related

program. Due to their participation in different program of PAF, Dalits' knowledge and understanding was enhanced on education, health and sanitation, environment preservation and so on.

Table: 8
Impact of PAF on Dalit's Socio-economic Development

Social Development			Economic Development		
Response	Frequency	Percent	Response	Frequency	Percent
Yes	42	64.6	Yes	43	66.2
No	23	35.4	No	22	33.8
Total	65	100.0	Total	65	100.0

Source: Field Study 2018

However, all Dalit respondent of this study area is not convinced about the PAF impact on Dalits social development. As stated by the table 8, only 64.6% is favored by PAF for social development where, 35.4% is not affected at all. So far as development aspects is concern, PAF has worked on several issues such as infrastructure, livelihood, health and sanitation, education and so on. Due to the impact of all these types of program their awareness and understanding level is enhanced than before. Therefore, PAF contributed in social sector as well.

Case 3: PAF Supported Our Livelihood

My name is Kabitra Nepali, I am 60-year-old. There are 9 members in my family. The major income source of my family is tailoring followed by farming. Our family's condition was too miserable and were hardy able to manage family expenses. We all were dependent on farming but not support entire year. I was an active woman and participate in different social welfare activities and worked for the sake of community. Once PAF came to our village and assessed our needs. I requested sewing machine because I have sound knowledge and skill about tailoring. As per my demand, PAF provide me a machine. At that time my husband only used to work as tailor master. I started sewing clothes with my husband. My neighbors and villagers came to us for sewing their cloths. My clients increased as we could satisfy our customers. We worked hard to enhance our economic condition. Though it was a little help, I was able to generate income since I got the machine. It was quite helpful for my family livelihood. As we had regular income, I am able to send my son to school. We can manage our medical expenses and other types of expenses if required. Such help provided by PAF boosted up my confidence level. In fact, my family's economic enhancement is not only by the PAF support, it is also because of the fact that I could take right choice at right situation and hard labour of course. If I had asked for buffalo, goat, grocery shop then I couldn't have progressed like this. Therefore, appropriate demand and hard work is the harbinger of anyone's progress.

Economic Development: As showed in table 8, the percent of impact implemented by PAF for Dalit 's economic growth is 66.2% and there does not seem to alter for 33.8%. In the study area it is found that PAF is supporting to all poor people along with Dalit for their economic development. As informed by respondent they get some sorts of support to generate income such as livestock, vocational training, loan and so on. From this type of support, some were enhancing their income. As per the experience of 60 years old, Kabitra Nepali, they were dependent on the caste-based occupation where they hardly managed their hand to mouth problem as their family members are high. Her husband used to earn money from the tailoring. When she got sewing machine from PAF, she also engaged in tailoring and generated income. Her husband and her engagement in work helped to double their income than previous days before getting sewing machine. Due to this small support of PAF she can sufficient fulfilled family expenses. (refer to case 3). In this way, PAF also bring positive change in the life of poor people. But, major question is that why not all poor were benefitted from PAF couldn't prosperous their life. The PAF's aim of providing that support is to improve livelihood or poor and marginalized group. All respondent either who were participate in PAF program or not participated their understanding is different. If we go through the percentage who do not believe on the PAF's impact on Dalit's economic development, there are several reason such as 23.1 % (see figure 3) Respondent did not get chance to participate in any program of PAF, some are unable to prosper their life from the support they received, some questions about their meaningful participation and some said that Dalit name was just used to show only inclusion rather providing strong support.

Chapter 5: Conclusions

There are several projects which are implemented by GOs and I/NGOs to bring positive change in the life of people. Projects also targeted to cover various aspects of human life. The huge amount of budget has been spent in the name of poor. People themselves experience changes in their life comparing to few decades ago. Their awareness level, health, education and economic status is slightly high than past. But it is very hard to determine the sole change maker. However, as stated by the field study, I/NGOs contributed to make aware and empower people whereas GOs played significance role for infrastructure development. But, all these outcomes are very few than that of investment. Similarly, all the development agencies are not able to include actual poor people of the respective area and there is lack of meaningful participation of Dalits. Somehow, Dalit are participated in program but their participation in program designing, planning and implementing phase is almost zilch. In addition to this, study did not find any single project which is only targeted to Dalit. All projects are coverage to all people.

One hand there is politics of Dalit's participation and other hand Dalit themselves are unable to capitalized support as they must earn for survival. They can't provide time and little bit of investment to run new profession even if they have sufficient skills and knowledge. Sometime nature of program itself is not beneficial to Dalit because their needs are different than assumption made by project. Nonetheless, first project plays significance role to mix up between Dalit and non-Dalit which helps to minimize caste-based discrimination. Second, the development of micro-finance played crucial role to solve petite types of financial problems in the community. People use to invest loan for foreign employment which is a great harbinger of their socio-economic development. Besides this, if development organizations really want's Dalit's development, they must identify the actual needs and there must be Dalit in all most all of the part of project cycle starting from project designing, implementing and to evaluation. Besides this, there should be strong coordination and network among all organizations and they should reduce the duplication of program.

Whoever the harbinger of people's development, Dalit and non-Dalits development analogously going on. But, Dalit's development is very slow in pace than non-Dalits. Majority of Dalits situations is all most the same as before whereas majority of non-Dalit bring comprehensive change in their life. This situation creates huge socio-economic gap between Dalit and non-Dalit which is perilous for future.

References

Bhattachan, Krishna B. with Tej Sunar and Yessokanti Bhattachan (2008). *Nepalma Jatiya Bhedhbhav (Caste Based Discrimination in Nepal)*. Kathmandu. DNF, NNDSWO, IIDS, IDSN.

Biswakarma, Tilak (2014). Incentives for Inter-caste Marriage between Dalit and non-Dalit in Nepal: Challenges and Opportunities. *In Citizens Societies & State Crafting an Inclusive Future for Nepal*. Deepak Doirje Tamang & Mahesh Raj Maharjan (eds), P. 91-108. Kathmandu: Mandala Book Point.

Biswakarma, Tilak (2007). Dalitko Jatigat Peshale Uniharuko Samajik, Arthik sthiti ra Atma Sammanma Pareko Prabhav(Dalits' Caste-based Occupations and its Impact on their socio-economic Status and Self-esteem). Report submitted to Social Inclusion Research Fund/SNV. Lalitpur.

CBS (2011). *Poverty in Nepal, Nepal Living Standard Survey*. Kathmandu: Central Bureau of Statics (CBS).

CBS (2012). *The Population Census Report of Nepal 2011*. Kathmandu: Central Bureau of Statics.

Dreze, J and A Sen (1989). *'Hunger and Public Action'*. Oxford. Clarendon Press.

Gurung, Jit (2005). *'Empirical Glimpses of the Situation o the Dalits in Nepal. In Dalits of Nepal Issue & Challenges'*. Pramodh M. Devkota, ed. Pp. 53-64. Kathmandu: Feminist Dalit Organization.

Nepal Planning Commission (2018). *Nepal Multidimensional Poverty Index: Analysis Towards Action*. Nepal Planning Commission (NPC), Government of Nepal. Kathmandu.

Rajasekhar, D, (2002). *'Economic, Programmes and Poverty Reduction: NGO Experiences from Tamil Nadu'*. Economic and Political Weekly. Vol. 37:3063-3068. Economic and Political Weekly.

Reith, Sally (2010). *'Money power, and donor-NGO partnerships'*. Development in Practice, Vol. 20: 446-455. Taylor & Francis Ltd. on behalf of Oxfam GB.

Tembo, Fletcher (2003). *'The Multi-Image Development NGO: An Agent of the New Imperialism'?* Development in Practice, Vol. 13:527-533. Taylor & Francis. Ltd. on behalf of Oxfam GB

UNDP (2004). *'Empowerment and Poverty Reduction. Nepal Human Development Report 2004'*. Nepal. United Nation Development Program.

Zohir, Sajjad (2004). *'NGO Sector in Bangladesh: An Overview'*. Economic and Political Weekly, Vol. 39: 4109-4113. Economic and Political Weekly.