

Education Review Journal

A peer- reviewed open -access journal indexed in NepJol

ISSN 2976-1182(Print)

Published by Education Review Office, Nepal

Article History: Received on 7 February 2025; Accepted on 6 July 2025

DOI: <https://doi.org/10.3126/erj.v2i01.86471>

Effects of the School's Environment on Dalit Education

Gopal Lamsal

Dr. Lamasal (ORCiD 0009-0006-8803-5778). Correspondence concerning this article can be addressed to his email address: drgopallamsal@gmail.com

Abstract

The study was conducted to identify the effect of the school environment on the education of Dalit students. Dalit people are known as the disadvantaged communities who are culturally categorized as the untouchable caste in society. Legally, it is not permitted to discriminate in social activities based on caste and ethnicity; however, this practice persists. The study was conducted among the 227 Dalit students in the Nawalparasi district of Nepal. The purposive sampling technique was used to select the respondents from the Dalit communities. A self-reported, structured questionnaire was prepared using a 5-point Likert scale to collect perceptual data. The study found that there is significant association ($p=.000$) on the perception of Dalit students studying in different grades on the chances of sitting on the first bench of classroom, problem faced while taking the drinking water in school, teachers' responses towards the problems or questions raised by Dalit students and responses from school administration towards the problems or question raised by Dalit students at the significant level $p = .000$ of each test which is less than $p = .05$. From the discussion, it is found that school environment can affect learning of Dalit students.

Keywords: Dalit education, effect, environment, UDHR, UNICEF

Introduction

Education is widely regarded as the primary driver of a country's development. No country has made progress in equality and a dignified life within a society in the absence of quality education and educated people. Consequently, it is an integral part of the country's development. Universally, education is recognized as a fundamental right of the people, enhancing the quality of humanity and dignity. In 1948, the Universal Declaration of Human Rights (Article 26) laid down (Bishwokarma, 2009) that "Everyone has the right to education; education shall be free at least in the elementary and fundamental stages. Elementary education shall be compulsory.

Therefore, the educational environment can be considered an instrument that can bring about social change and economic transformation in the country. It leads the country to the path of development. Similarly, it plays a crucial role in the overall process of development, including social advancement and economic improvement. The UDHR has declared that education is not only a national but also an international right of every child. Nepal has also signed that declaration, but in practice, there is no accessibility, availability, or freedom in education.

Nepal has many characteristic features. Among them, the researcher focuses on the backward poor community as a treated untouchable Dalit Community environment. Nepal's religious and cultural values, which are deeply rooted in the caste system, encompass both high and low castes. It is a burning issue even today in the uneducated community. Education plays a crucial role in the development of languages, dialects, literatures, arts, scripts, and religions. Educated people can maintain and sustain cultural diversity and national unity; therefore, it is necessary to provide education, health, and employment opportunities to the indigenous communities in Nepal.

As economic theories suggest, the more we invest, the greater the returns we receive. By using that philosophy, the government, NGOs, and INGOs were provided several opportunities for the empowerment of Dalits fifty years ago, but all the efforts are almost useless (Koirala, 1996)

Thus, the researcher seeks to identify the types of education that can empower the Dalit community environment. Education should be vocational, generate employment, practical, and behavioral, to break the existing vicious circle of inequality. Essentially, formal, non-formal, and informal education and training

are needed to help not only young people but also adult groups from ethnic and Dalit communities.

The present research article aims to focus on the effect of the educational environment in empowering and developing different groups of people in Nepal, who have been treated as the untouchable caste (Chhunarahune tatha pani nachalne Jat) for centuries. People from the so-called high caste cannot touch or take food from them. The word "Dalit" is derived from Sanskrit literature and is used in political and social sciences in Nepal to identify a category of groups who are socially, culturally, economically, and religiously oppressed (Koirala, 1996). The word 'Dalit' in Nepali is similar to the term 'Scheduled Caste' in English. The Indian and British governments used the term "Scheduled Caste" for the first time in 1935 (Dalit Commission, 1927). In India, Harijan (The child of God) is the so-called untouchable lower caste, but in Nepal, the word Dalit is widely used in society to society. In the Nepal National Legal Code of 1854, the Muluki Ain, formulated based on Hindu orthodoxy, included five hierarchical categories.

Dalit communities are the communities that have been left behind in social, economic, educational, political, and religious spheres and deprived of human dignity and social justice due to caste-based discrimination and untouchability in their environment. The first chairperson of the NDC describes, "Actually, Dalits are not a caste or caste group, but it is the exclusionary situation of poor people that is created by the so-called upper class, clever groups who rule people in the society. Consequently, they are socially excluded, politically neglected, educationally deprived, economically exploited, and religiously oppressed. They are victimized communities. They were called untouchable or Sudra, but now they are called Dalit". (January 12, 2009). However, this article focuses on the three Dalit caste groups: the Musahar, the Kami, and the Damai. Traditionally, Damai is a tailor and musician. A Kami is a blacksmith, a Musahar is a nomadic fish keeper, and a Banihari is in the land of Jamindar for their livelihood.

Objectives of the Study

The study was conducted to achieve the following objectives.

- (i) to analyse the status of the school environment of the ECD center of the Dalit community in the Nawalparasi district
- (ii) to identify the factors associated with formal education for the Dalit community, especially from ECD to the secondary level environment.
- (iii) to examine the effect of education in empowering the Dalit communities.

Research Questions

When I read one of the most popular Nepalese short epics, Muna Madan, written by Laxmi Prasad Devkota, I was highly influenced by one line, which said, 'Manisa thulo dilale hunchha jatale hudaina' (a man is great by his heart but not by caste). It inspired me to think about how much the Dalit community has been empowered in society. The research questions of this study are listed below.

- 1 What is the status of Dalit children in ECD classes?
- 2 What are the enabling and impending factors associated with promoting a formal education environment for Dalit communities?
3. To what extent are Dalit communities affected by the educational environment?

Review of Literature

Empowerment of the Dalit Community through Education

Ambedkar's vision on the empowerment of Dalit education concentrates on two issues: education and empowerment (Nithiya, 2012). The word "empowerment" is borrowed from feminists, and it refers to the "ability to do or affect something or anything to act upon a person or thing." It is a simple process of increasing personal or political power, enabling individuals, families, and communities to take action and improve their situations. Therefore, my understanding of education is a source of power and as an agency that empowers people. From an individual's point of view, empowerment is defined as building confidence, gaining insight, developing understanding, and enhancing personal skills. It also indicates someone who cares about others and is tolerant of others' behaviour. From the viewpoint of a group or community, empowerment can be understood as involvement in building trust, fostering cooperation, and promoting effective communication among its members. There must be opportunities for people to meet and exchange views and opinions, as well as ways to record what is approved. Additionally, there must be scope for entertaining and celebrating achievements.

Educational Environment as the Key Power of Marginalized Communities

The researcher reviewed the article titled "Role of Open and Distance Learning (ODL) in India" by Ambedkar and Chakrapani, which asserts that the development of any nation depends on its education system, and it is proven that education is a key to social change. Education is a powerful tool for empowering individuals, as it helps develop confidence in their own capacities and inherent

strengths, enabling them to shape their lives. This, in turn, enhances their inner strength, as well as their intellectual, political, social, and economic capabilities, particularly in the face of an oppressive and discriminatory environment.

Empowering the environment involves enhancing the political, social, economic, and spiritual strength of individuals and communities. This process involves developing and building the capacities of both individuals and society.

Life Stories of the Successful Educator

It was mentioned that there was a well-known educationist's short story (Jadhav, Nanda, & Khemka, 2009, pp. 12-18), which was about "Empowerment of Dalit and Adivasis through the Education environment.

In the Indian epic Mahabharata, Ekalavya, an Adivasi boy, witnessed a group of young princes learning the art of archery and warfare from the renowned Guru Dronacharya. He tried to learn archery from Guru Dronacharya, but he was not given permission. Instead, he was warned that if he were ever seen again in the surrounding area, he would be killed. He was so motivated to learn archery that he began practicing it on his own. He began to get up at sunrise to watch the training of the young princes secretly.

He would hear everything that was taught, and by night in the moonlight, he would practice following the instructions that he had heard. Soon, Ekalavya mastered the art of archery. One day, the Guru saw Ekalavya shoot a deer that was running up at lightning speed. Shocked at the procession of the young men dressed in make-up, the Guru questioned him and was surprised to discover that this man was a family outcast, an Adivasi. Ekalavya admitted his efforts. What Ekalavya was doing is what we call in the modern parlance "Distance education".

He admitted his efforts of distant learning from the Guru and offered Gurudakshina, which, as some of you know, is a traditional gift offered to a teacher in gratitude. Ekalavya offered himself as a share of the Guru's, but to his utter surprise and dissatisfaction, the Guru asked Ekalavya for his right thumb instead. In his right thumb rested all the proof of archery. Nevertheless, Ekalavya calmly said that the Guru was equivalent to God and he would gladly do as the Guru wished. So saying, he offered his right thumb at the feet of Guru Dronacharya.

Every Indian and Nepalese child has heard this mythological story, and they call it a story about Guru Bhakti, "devotion to the teacher." Great are the disciples as dedicated as Ekalavya. The tale can be seen in a very different light. Ekalavya was a representative of the marginalized and Dalit strata of society (Jadhav, Nanda, & Khemka, 2009). He was denied empowerment through education by Guru

Dronacharya, who embodied the noble and hence the establishment. In demanding the right thumb of Ekalavya, the Guru was not only protecting his intellectual property rights but also affecting a social order that was inherently unjust.

The moral of the fable is simply that the empowerment of the establishment would remain the guarded position of the highborn, determined to ensure that an outcast remains a lower outcast. Paralyzed by the establishment, the outcast will never dare to question it. Ekalavya was restricted from joining the learners' group for learning archery, but his devotion made him a great archer. This is not a story about Guru Bhakti or "devotion to the teacher." This is a story of the traditional disempowerment of Dalits and Adivasis in the history of India and Nepal.

In India, it is still alive and violently kicking. Untouchability was once officially abolished by the Indian Constitution when India became a Republic on 26 January 1950.

Methodology

Research Design

The study was based on Pragmatism. The descriptive as well as exploratory research design was applied. Cross-sectional data were used for analysis and interpretation. A descriptive technique was employed to describe the status of the school environment and the factors associated with Dalit education. Additionally, the study examined the role of education in the development and transformation of the Dalit community in Nawalparasi district. The study employed a mixed-methods design, incorporating both quantitative and qualitative data throughout the research.

The mixed methods design combines both quantitative and qualitative data (Nachmias & Nachmias, 1992, pp. 15-17). This method not only facilitates the researcher in developing a better vision of the phenomenon under study. It also provides a basis for comparing the findings obtained using both qualitative and quantitative methods, thereby ensuring proper validation.

Research Approach and Methods

The study employed a deductive approach. Theoretically, the study was based on empowerment theory, which was developed by Freire (1970), a Brazilian educator who dedicated his life and his teaching to the struggle of aiding oppressed and marginalized communities to achieve liberation (Demmeitt & Oldenski, 1999).

The issues of empowering Dalits' access and affecting factors, in addition to the educational environment, began with the selection of a qualitative research approach within an interpretive paradigm (Denscombe, 2003).

The researchers using this approach recognize that understandings are value-laden and context-bound (Creswell, 1994). The study employed a key informant interview (KII) and case study design to collect qualitative data. The qualitative data provided logical support for the findings of the quantitative data.

Sampling Design

The purposive sampling technique was used to select the study areas with logical reasoning. This sampling selection technique, otherwise known as a judgment sample, was therefore employed in this study to get information about Dalits. The purposive samples enabled the selection of informants who fit the study's focus (Osuala, 2001).

Results

The study was conducted among 227 school children to understand their perception of the impact of the school environment on their education.

Sitting Environment in the Classroom

In total, 61.2% said that they never got chances to sit in first bench followed by 14.1 % said that sometimes they got chances, 13.2% said very often, 6.2% said quite often and 5.3% said hardly ever they got chances (Table No. 1). The data show that majority of Dalit students felt discrimination into the classroom environment regarding their sit arrangement.

Table 1

Sit on the first bench in a class

Grade	Sit on the first bench in theclass					Total	
	Never	Hardly ever	Sometimes	Quite Often	Very Often	Number	%
Four	1	1	-	-	-	2	0.9
Five	3	4	-	-	-	7	3.0
Six	8	2	4	-	10	24	10.6
Seven	26	3	3	4	3	39	17.2
Eight	55	-	11	6	9	81	35.7
Nine	42	2	14	4	8	70	30.8
Ten	4	-	-	-	-	4	1.8
Total	139	12	32	14	30	227	100
%	61.2	5.3	14.1	6.2	13.2	100	
Chi-Square Tests							
			Value	Df	Asymp. Sig. (2-sided)		
Pearson Chi-Square			80.698 ^a	24	.000		

Source: Field Survey, 2025

If we analyze the data based on grade of students, it is found that students were class 4-10 participated in study; among them out of 4 students from class 10, all 4 (100%) students and out of 2 students from class 4, 1 (50%) students reported that they had never had a chance to sit in the first in first bench. Similarly, out of 7, 3 (42.85) students from class 5, out of 24, 8 (33.34%) students from class 6, out of 39, 26 (66.67%) students from class 7, out of 81 students, 55 (67.90%) students from class 8, out of 71, 42 (59.15%) from class 9 reported that they never got chance to sit in first bench. The data shows that students in both low-grade and high-grade classes felt they had no chance to sit in the front row. A significant association ($p = .000$) was found in the perception of different grade students regarding the chances of sitting on the first bench of the classroom.

Problem of Drinking Water in the School

Water is a natural gift that saves lives, but it can also sometimes become unusable if it is touched by a member of the lower caste (untouchable caste); in the Nepalese context, Dalits will touch it. Regarding this problem, researchers tried to find out the discriminatory behaviour of Dalit children within the school premises. The researcher asked respondents to what extent they felt the problem of drinking water in school.

Table 2

Face the problem of drinking water

Grade	Face the problem of drinking water					Total	
	Never	Hardly ever	Sometimes	Quite Often	Very Often	Number	%
Four	1	-	1	-	-	2	0.9
Five	-	5	2	-	-	7	3.0
Six	20		4	-	-	24	10.6
Seven	29	2	6	1	1	39	17.2
Eight	55	-	13	-	13	81	35.7
Nine	47	2	15	2	4	70	30.8
Ten	2	-	-	1	1	4	1.8
Total	154	9	41	4	19	227	100
%	67.8	4.0	18.0	1.8	8.4	100	
Chi-Square Tests							
		Value		Df		Asymp. Sig. (2-sided)	
Pearson Chi-Square		121.155 ^a		24		.000	

Source: Field Survey, 2025

The data presented in Table 2 show that 67.8% reported never experiencing a problem with drinking water at school, whereas 8.4% reported feeling a problem very often. From the so-called upper caste, students avoided touching the water pot or water glass when taking water for drinking. Similarly, 4% reported that they hardly ever felt a problem, followed by 18% who said they sometimes felt a problem, and 1.8% who said they felt a problem quite often.

Grade-wise, out of 39 students in class 7, 1 student, followed by 13 students from class 8, 4 students from class 9, and 1 student from class 10, reported that they often faced the problem of drinking water in school.

A significant association ($p = .000$) was found in the perception of different grade students regarding the problems they face when accessing drinking water in school.

Problem of Using the School Canteen

The data show that 81.9% Dalit students never faced a problem using the school canteen, whereas 5.7% reported that they faced the problem very often in the school canteen. Similarly, 4.4% hardly ever faced the problem, followed by 7% who faced it sometimes, and 0.9% who faced it quite often.

Table 3

Problem of using the school canteen

Grade	Problem of using the school canteen					Total	
	Never	Hardly ever	Sometimes	Quite Often	Very Often	Number	%
Four	1	-	1	-	-	2	0.9
Five	4	1	2	-	-	7	3.0
Six	21	2	1	-	-	24	10.6
Seven	25	4	4	1	5	39	17.2
Eight	68	2	5	1	5	81	35.7
Nine	63	1	3	-	3	70	30.8
Ten	4	-	-	-	0	4	1.8
Total	186	10	16	2	13	227	100
%	81.9	4.4	7.0	0.9	5.7	100	
Chi-Square Tests							
			Value	Df	Asymp. Sig. (2-sided)		
Pearson Chi-Square			30.872 ^a	24	.157		

Source: Field Survey, 2025

There is no significant association ($p = .157$) found between the perception of different grade students regarding the problems faced by Dalit students in using the canteen during school time. It means that the level of education has no influence on the perception of discriminatory behaviour regarding the use of the school canteen.

Teacher's Priority on Questions/Problems in the Class

It is said that 'teachers are the guardians of civilization'. They are the sources of knowledge, wisdom, and agents of social change. They are also regarded as change makers, so we expect equal behavior towards the students from teachers. However, the researcher was interested in knowing the real practices in the field among both Dalit and non-Dalit students. The researcher then asked the students about the priority teachers gave to addressing problems or queries raised by Dalit students.

Table 4

Teachers do not prioritize you

Grade	Teachers do not prioritize me					Total	
	Never	Hardly ever	Sometimes	Quite Often	Very Often	Number	%
Four	1	0	1	0	0	2	0.9
Five	2	1	2	0	2	7	3.0
Six	14	1	7	0	2	24	10.6
Seven	32	1	4	0	2	39	17.2
Eight	63	4	9	4	1	81	35.7
Nine	60	4	0	5	1	70	30.8
Ten	0	3	0	0	1	4	1.8
Total	172	14	23	9	9	227	100
%	75.8	6.2	10.0	4.0	4.0	100	
Chi-Square Tests							
			Value	D f	Asymp. Sig. (2-sided)		
Pearson Chi-Square			86.000 ^a	24	.000		

Sources: Field Survey, 2025

The data show 75.8% students reported that teachers never discriminated when they raised any problem or queries, whereas 4% reported that very often teachers did not give priority to their problem. Similarly, 10% felt that sometimes teachers discriminated, followed by 6.2% said hardly ever teachers discriminated, and 4% said quite often.

A significant association ($p = .000$) was found in the perception of different grade students on teachers' response towards the problems or questions raised by Dalit students.

Discussion

Article 13(2) (a) of the International Covenant has stated that primary education has two distinctive features: “compulsory” and “available free to all”. Compulsory schooling means that neither parents, nor guardians, nor the state is entitled to treat the decision as to whether the child should have access to primary education as optional.

To make compulsory primary education truly free for all children, the state must be prepared to eliminate all direct and indirect costs associated with schooling. Currently, the heaviest charge on a family budget is from indirect costs, notably parents' compulsory contributions (Shiwakoti, 2009).

In line with the national framework to ensure free and compulsory primary education, the government of Nepal has been making efforts to implement free and compulsory primary education (FCPE) since the mid-1990s. The piloting of free and primary education was carried out in Banepa Municipality of Kavre district and Ratna Nagar Municipality of Chitwan district in 1995/96. The Local Self-Government Act was introduced in 1999. With the above background, the FCPE was later extended to Chitwan and Ilam districts. The main objective of this program was to ensure education for all, including the disadvantaged groups.

The Education for All (EFA) program has given special attention to the schooling of disadvantaged groups. One of the goals of the EFA program was to ensure the quality of basic education for all children, particularly girls, Dalits, disabled individuals, and children from difficult circumstances, as well as those belonging to ethnic minorities, through free and compulsory primary education in Nepal by 2015.

To ensure basic education for disadvantaged groups, the government introduced several supportive measures at different times. It included free textbooks, scholarship schemes for Dalit girls (50 percent) and disabled students, a school feeding program, an alternative schooling program, including a school improvement and expansion program in the areas of low enrolment (Shiwakoti, 2009)

There is a gap in the study report. Shiwakoti and his team clearly anticipated that free and compulsory education could help improve education, but

their studies could not explain the school environment. If the school environment is not adequately available, accessible, acceptable, and adaptable, various technical issues in education for Dalits cannot be effectively addressed. Their study applies to all Nepalese contexts, but this article specifically addresses the case of Nawalparasi district. They studied the next functioning and effectiveness of scholarships and incentives intended for girls and children of disadvantaged communities (Acharya & Luitel, 2006).

They had selected three districts, Rasuwa, Saptari, and Surkhet (Acharya & Luitel, 2006). The study used interviews, group discussions, observation, and case studies. They found that in all three study districts, most of the respondents agreed that the available scholarships/incentives reached the needy population, but complained that they did not cover all the needy children. According to the teachers, since the scholarships/incentives have been in place, the girls' enrolment and school attendance have increased in the selected schools. In most cases, incentives in the form of food and oil were reported to be the most effective in increasing girls' enrolment and attendance.

The study report is excellent, but not specific to Dalits. My article is specific to the classroom situation of Dalit children. There is an operation of all school activities, including seating arrangements, access to drinking water, teachers' priorities, use of the canteen, administration, and student behavior.

The impact on the so-called 'soft skills' appears to be even stronger. The training prompts many students to reflect on their attitudes and beliefs, providing them with a new perspective on life. This result reflects the assigned priorities with respect to what the DSK management intends to achieve with the training. Students should first develop self-confidence, discipline, and a positive attitude towards work, so that they can successfully pursue a respectable job. Nevertheless, it is not the DSK's goal to have all its graduates employed by any means. It would not be a step forward in the movement toward equality if students had a well-paid job but had to hide their identity and could not work with self-respect (Gasskov, 2003).

Navsaran's concept to combine vocational training with social empowerment of Dalits is a promising new option in the struggle to reduce poverty and enhance social justice. The DSK can bear a role model for other organizations as it has unique strengths.

The DSK is a role model not only for central Gujarat in India but also for other underdeveloped countries, such as Nepal. In the case of Nawalparasi District, Dalit-related GOs, NGOs, INGOs, and other local organizations can provide that model, which is the primary focus of my research.

The working paper on “Hostel Schemes for Dalit Students: Inclusive and Incentive Oriented for Higher Education?” is a part of the study’s impact assessment of scheduled caste welfare programs (George & Naseem, 2010). It highlights serious flaws in service delivery and reiterates the fact that, although several incentive schemes exist to encourage SC/ST students to attain quality education, these schemes are not effective. Using available data, the paper argues that the scheme has not adequately followed the stated special criteria of low literacy and focus of middle and secondary levels of education for SC female students.

The paper suggests that segregating data by level of poverty across middle, secondary, and higher education for SC males and females in rural and urban India is a practical option for selecting locations and beneficiaries, as long as the scheme has budget constraints for universal coverage. The paper also looks at the extent to which the hostel scheme acts as an incentive for SC students to continue their education, which is one of its major objectives (George & Naseem, 2010). The facts and report of IIDS are outstanding, but there is a vague description of the hostel facilities. If the hostel facilities are adequate for Dalit students, they get an education because their house environment is usually not supportive of Dalit students. In my article, there is a clear explanation of the school environment.

There is still a gap in rural and urban settings regarding the inclusion of Dalit communities in education. Theories and laws often do not align with practice. In the rural area of Nepal, there is no inclusive environment. However, the case is different in the urban areas.

Conclusion

The study explored the school environment and administration. The teachers’ and the colleagues’ behavior towards Dalit students. Legally, it is not allowed to discriminate in spear of social activities based on caste and ethnicity; however, it is still practiced in most rural areas of Nawalparasi district. The discriminatory behaviour is slowly decreasing with the help of education for Dalits and Janajatis. They are gradually empowered through incentives and other measures, such as scholarships, mid-day meals, clothing, inclusive education, and the government's reservation policy in most parts of Nepal. Not only the government, but also NGOs, INGOs, and other local-level organizations, are supporting efforts to improve the school environment to better suit the needs of Dalit students.

References

- Acharya, S., & Luitel, B. (2006). *The functioning and effectiveness of scholarship and incentive schemes in Nepal*. UNESCO Office of Kathmandu.
- Creswell, J. (1994). *Research design: Qualitative and quantitative approaches*. Sage Publications.
- Demmeitt, A., & Oldenski, T. (1999). The diagnostic process from a Freirean Perspective. *Journal of Humanistic Counseling Education*, 37.
- Denscombe, M. (2003). *The good research guide for small-scale research projects (Second edition)*. Open University Press.
- Ambedkar, B. R., & Dr. Chakrapani, P. (1989). Empowerment of marginalized communities. *Role of Open & Distance Learning (ODL) in India*, 1-5.
- Freire, P. (1970). *Pedagogy of the oppressed*. (M. Ramos, Trans.). Seabury Press.
- Gasskov, V. (2003). *Industrial Training Institutes of India: The efficiency study Report*. International Labour Organisation (ILO). New Delhi and Geneva: International Labour Organization (ILO).
- George, S., & Naseem, D. (2010). *Hostel Schemes for Dalit student: How Inclusive and incentive-oriented for higher education*. Indian Institute of Dalit Studies (IIDS). New Delhi: IIDS, New Delhi.
- Jadhav, Nanda, & Khemka. (2009, Dece). Empowerment of Dalit and Adivasis role of education in the emerging economy. *Dalit CASI working Paper Series*, 10-18.
- Koirala, Bidya Nath. (1996). *Schooling and Dalits of Nepal - A Case study of Bungkot Dalit Community*. Alberta University, Educational Policy Studies. Edmonton, Alberta: Unpublished PhD Thesis.
- Nachmias, C., & Nachmias, D. (1992). *Research Methods in Social Sciences. Fourth Edition*. Inc: St. Martin's Press. Inc.
- Nithiya, P. (June 2012). Ambedkar's Vision on the Empowerment of Dalit Education. *International Journal of Multidisciplinary Educational Research*, Volume 1(2), Page 47–48.
- Osuala, E. C. (2001). *Introduction to Research Methodology*. N. & Cuba, Cuba: In Extension Journal, Inc., 37(5).
- Poudel, L. (2007). *Power, knowledge and Pedagogy- An analysis of the educational exclusion of Dalits in Nepal*. Canterbury Christ Church University, Education. U.K.: PhD Dissertation Unpublished.
- Shiwakoti, P. D. (2009). *Ensuring Free and Compulsory Basic Education for Disadvantaged Groups in the Context of Education for All*. Tribhuvan University, Education. CERED.