

Does the Advent of Federal Democracy and Madheshi Movement Significantly Successful to alter the Lives of Madheshi Dalit ?

(A Study of Inaruwa Municipality, Sunsari District)

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Abstract

The Madheshi Dalits of Nepal fall below the national average for human development. They are also denied from basic human rights. In this article, researcher has examined the socio economic situation of Madheshi Dalits of eastern Tarai after Madesh movement and the country of Nepal attained Federal Democracy. The study is founded on a design for qualitative and quantitative research. It is conducted in Inaruwa Municipality ward no 9 and sample of Dalit people, Dom, Khatwe, Paswan, Mushahar, and Chamar people is used. Interview schedule, observation, and case study methods have been used in the process of data collection. Data descriptively evaluated and has presented using basic statistical methods. The study has reached in conclusion that social and economic exclusion, inequality, and caste-based discrimination, illiteracy are equally significant contributors to the underdevelopment and poverty in the Madheshi Dalit community. The Madheshi caste-based Hindu hierarchical culture and prejudice are also significant among them. According to the study, the advent of federal democracy and Madhesh movement in Nepal did not significantly alter the lives of the Dalit community. Still prevalent are societal injustices like poverty, unemployment, discrimination, and violence. Increased in political engagement of Dalit activists have all had a significant impact on the study area's Dalit population. They know very little about Dalit's political rights and freedoms, as well as Dalit representation in local government. They have started to speak out about equal representation of man and women in local government and against many forms of social prejudice and violence both within and outside the group.

Key Words: dalit, khash, madheshi, pahadi, tarai, violence

Introduction

The English word 'democracy' is derived from two Latin words *Demos* and *Kratos* meaning people and rule respectively. Democracy means a people-

centric principle and practice of politics. It is inclusive, participatory and constitutional system of government. Democracy and social justice are an integral part of each other, as liberties and democracy (Adhikari, 2013). Nepali people has participated in democratic movement in different era 1950, 1990 and 2007AD and at last establish the federal democracy in Nepal but they are being deprived from the consuming the basic fruit of democracy.

German sociologist Lorenz Von Stein introduced the term social movement first in 1848 (Tilly, 2004). It is a network of informal interaction between a plurality of individuals, groups and organizations, engaged in a political and cultural conflict, on the basis of a shared collective identity ((Daini, 1992). Similarly, Turner and Killian (1987) define social movements as a peculiar kind of collective behavior, which is contrasted to "organizational" and "institutional" behavior. It is taken as collectivity acting with leadership whose position is determined more by informal response of adherents than by formal procedures for legitimizing authority. Social movement and social change were taken as a separate discipline in the history of Sociology. However these two have the intimately interconnected relationship (Das, 1981). Social movements are essentially related to social change and therefore to the social structure. This does not mean that a social movement is a necessary condition of social change on the contrary; social change can take place independently of social movements through the operation of impersonal forces. Nor does it mean that it is invariably change-promoting, it can be equally change resistance. A social movement is a product of the social structure and hence emerges out of certain conditions in the social structure (Mukharje, 1977). The Federal Democratic movement in Nepal has been fighting for the fair political representation, social inclusion, and identity and acknowledgment of all people. Many studies have been conducted on the identity, representation, and other aspects of the Madhesh people, but none on the Madheshi Dalit. The previous study was unable to highlight the true challenges affecting Madheshi Dalits in Tarai. Therefore, the goal of this work is to fill the knowledge gap. The goal of this research was to investigate the connection between the Madheshi movement, democratic movement and changes in the Madheshi Dalit community's lives in Eastern Tarai. Researcher has thought that this study will be beneficial to this field's academics, policy makers, and planners.

* tarai>madhesh

Madesh and Dalit

The Nepali term 'Madesh' refers to the Tarai region specific to Nepal, approximately 25 to 35 km. wide broad belt alluvial and fertile land stretching from Mahakali River in the west to Mechi River in the east between Indian border in the south and Siwalik/Chure range in the North. Etymologically, Madesh has been claimed to be derived from the word 'Madhya Des' (Mid Country) or 'Matsya Desh'(fish country) whose capital is said to be in Biratnagar. Along with the evolution of its historic values and usages, the word Madesh has acquired a cultural aspect into it that represents today a way of life and different aspects of life styles of people living specifically in the region. Whether it can be Madesh –Haat or Madheshi-Color; whether it is Madheshi cuisine or Madesh "Boli-byabahaar'; the word has integrated different cultural aspects into it, and thus, stands with a cultural connotation" (Rakesh, 2007). The word Madesh implies much more than a physical composition of the space that stretches across the southern belt of Nepal. C.K Lal assesses that Madesh includes the cultural and lingual space that exists as a basis of identity amongst the people residing in the region (Cheah, 2008). Similarly, C.K Lal has asserted that the term 'Madesh' refers to the cultural space where Madheshis reside. He has preferred the term 'Madheshi' to 'Taraibasi' because the word "Tarai" carries the connotation of internal colonization' (Baha, 2005). As above mentioned Madesh is not only a geography it consists the population, religion, culture, languages and socio-cultural settings also. Likewise Madheshi term is used differently by different scholars, generally the people who have been living in Madesh with their own typical language, dress, culture and tradition are known as Madheshi. The Madheshis are the descendants of people who have either emigrated to the Tarai from North India during the last two centuries or who were already settled in the region when it was incorporated into the Nepal state (Gaije, 2009). "Madheshis" are indigenous people of Nepal since an ancient time, who inhabited the southern part of Madesh (presently known as Tarai) from east to west in between the northern Indian border and foothill they resemble Indians physical appearance and constitute half of the population of modern Nepal" (Yadav, 2007). In the context of social movement Nepal witnessed many social movements in its history among them Madheshi movement is one which is taken as a struggle of ethnic Madheshis, seeking to gain equitable political representation, social inclusion and recognition of Madheshi identity in the constitution of Nepal and in the broader society. Madheshi Dalits involvement also highly appreciated very young Dalit

boys had sacrificed their life in the Siraha and Saptari Movement. The major concern of struggling in Tarai /Madesh was language, identity, autonomy, inclusion and representation (Upreti, 2012). Migration and resettlement, language, citizenship policy, control over press, unequal and discrimination in representation of Madheshi people in bureaucracy were the bases of Madheshi movement (Gaige, 2009). The term 'Dalit' has been derived from the Hebrew root 'dal' which means 'broken' or 'crushed'. In Sanskrit it means 'downtrodden', 'oppressed' or exploited (Muthaiah, 2004). As per the Muluki Ain 1910 BS 'Dalit' is a social group within Hindu Varna system who are suffering from untouchability whose water could not be accepted or water of Dalit community is taken as polluted and they need as purgation of water and are politically, socially, educationally, and religiously excluded from the main stream of the state (NDC, 1017). 'Dalit' terminology is applied to know as 'Sudra', untouchable, 'Kujat', 'Pauni' or 'Atisudra'. Derogatory terms used to dominate them in society ((Dulal, 2010). Dalit comprise 13.2 % of total population of Nepal among them Tarai Dalit constitute the 5.9% ((CBS, 2012). On the basis of inhabitation, Dalits of Nepal are recognized in two different terms: Pahadi Dalit and Madheshi Dalit. Pahadi Dalits are those people who have been living in hillside or high land of Nepal and they speak Nepali as their own language, as they don't have their own mother tongue. Gandarva, Pariyar, Badi, Bishowkarma, Mijar, Pode, Chyame fall in the Pahadi Dalit. Madheshi Dalits are the people who have been living in Tarai or Madesh and they communicate with their own mother tongue. Kalar, Kakaihiya, Kori, Khatik, Khatwe, Chamar, Chidimar, Dom, Tatma, Dusad, Dhobi, Pasi, Bantar, Mushahar, Mester, Sarbhang, Natuwa, Dhandi, Dharkir are taken as Tarai/Madheshi Dalit (NDC, 1017). The Madheshi Dalit are those people who follows Hindu religion and falls in bottom in caste hierarchy, socially excluded, culturally discriminated, economically deprived /marginalized and disadvantage people live in Madesh.

Federal Democratic Movement

Although the 2047 constitution for Nepal was regarded as democratic, but it had not addressed the opinions of the Madhesi, Women, Dalits, Janjatis, Muslims, or other oppressed and disadvantaged groups. Following this, the 1992 general election, the 1995 midterm election, and the 2000 general election were held. Following Nepal's enormous migration, many people had hoped that the social, economic, and cultural components of the country would undergo a significant shift. Rastriya Janamorcha Party, led

by Baburam Bhattarai, presented the government with a 40-point demand, which contained objectives pertaining to nationality and people's daily lives. The forty point demands had received little consideration from the previous government. Later, the Janamorcha became the Maoist Party, and guerrilla operations were launched in 1996. In 2002, a royal massacre occurred during the uprising, and no one from the family of King Birendra survived. Then Gyanendra, became the next monarch of Nepal. King Gyanendra overthrew the government headed by Prime Minister Sher Bahadur Deuba in order to seize the executive powers from the elected body. Following the tragedy, numerous governments were established and abolished utilizing Article 127 of the Kingdom of Nepal Constitution of 1990. However, none of these governments let the King to accomplish his goals, so he again built one under Prime Minister Sher Bahadur Deuba, toppled it in 2005, and began his direct rule. The public was not pleased with the King's action, and political parties strongly opposed it. While the revolutionary Maoists were engaged in an armed insurgency they referred to as "People's War," the parliamentary parties were persistently fighting for the restoration of the parliament. After that, all political parties opposed the palace. The Seven Party Alliance warmly endorsed the Maoists' Twelve Point Agreements between Seven Party Alliance and Maoist in Delhi in order to lay the foundation for the creation of the Mass Movement-II on March 7th, 2006. There was a mass revolution II. The House of Representatives was then reestablished by King Gyanendra. Leaders of the movement supported a new Constituent Assembly and a total transfer of power to the people. Girija Prasad Koirala was chosen as prime minister by all eight parties. On Jestha 4th, 2063, the government and the Maoists signed a 25 point code of conduct for peace. In accordance with the Comprehensive Peace Agreement, Prime Minister G.P. Koirala and Chairman Prachand signed it on Mansir 5th, 2063 BS. One of the key lessons learned during the construction of the interim administration was the third amendment, which resolved to make Nepal a Federal Democratic Republic. The days of an unrestrained monarchy are gone((Dahal, 2017).

Madheshi Movement

After the creation of the federal democratic state of Nepal, state could not address the as per the provision of federalism. Three Madheshi Movements are known to have occurred there in 2007 (A.D.), 2008 (A.D.), and 2015. In every facet of social life, the Madheshi people of the Tarai have

experienced marginalization, exploitation, inequality, suppression, and racial prejudice. The Madheshi people in Tarai founded the movement in order to demand fair political representation, the right to citizenship, social inclusion, and acknowledgement of their identity. Language, identity, autonomy, inclusion, and representation were the main issues for those who were battling in Tarai/Madesh (Uprety,2012). The Madheshi movement has five main issues: identity, representation, access, autonomy, and ownership. One of the regional political organizations, Madheshi People's Right Forum (henceforth MPRF), set fire to the Interim Constitution at the start of the Madheshi Movement (2007). Some of the activists were detained on suspicion of setting the Interim Constitution on fire. The Madheshi party declared a Madesh strike that would target eastern Tarai as a response. During the clash between these two groups at Lahan of Siraha district, one MPRF activist was killed by a Maoist activist when they were both taking part in a strike. Because the administration was unable to control the political unrest, the protest intensified. It began in the eastern region, particularly in the districts of Siraha and Saptari, and quickly extended over the entire southern plain. For 21 days, it went on, and 29 people were dead (Gautam, 2008)They wanted the declaration of martyrs for the lost souls, but the government officials ignored their request, which led to a significant political problem for the state. The slogan "Ek Madesh Ek Pradesh" under the federal form of government, which was well-liked by the Madheshi people, was one of the demands that the Madheshi parties gradually increased one after another. The movement also advocated rights to regional self-determination and autonomy. Although Nepal is described in the constitution of 2015 as a federal democratic republican state that is independent, indivisible, sovereign, secular, inclusive, democratic, and socialism-oriented. Although it has preserved and promoted social and cultural solidarity, coexistence, harmony, and unity in diversity while putting a stop to all types of discrimination and oppression, Madheshi people have expressed some displeasure with it. They claimed that the constitution of Nepal 2015 was unable to address the four main demands (equal citizenship provisions for Nepali women who marry foreigners, proportional representation of Madheshis in government bodies, autonomous identity-based provincial demarcation ('Ek Madesh Ek Pradesh'), and electoral constituencies based

on population) (Jaisawal, 2016) Regional identity was the primary demand of the Madheshi party, which promoted desegregating the Madesh from Nepal. The government announced a new constitution despite the discontent of the Madheshi people, which encouraged an expansion of the movement throughout the Tarai region. Once more, Madheshi residents have started to support the campaign by setting the newly drafted constitution on fire. Political parties with Tarai and Madesh bases, members of civil society, journalists, and their allies joined the movement to get the constitution immediately ratified in their favor.

Methods

This study is carried out in Inarwa Municipality ward no 9 Babiya of Sunsari district in the mid of the 2022 AD. Only 20 different respondents representing from Dalit caste Dom, Khatwe, Paswan, Mushahar and Chamar of the study area are selected using the purposive sampling technique. Interview schedule, observation and case study methods have been applied for collecting quantitative and qualitative information respectively. Similarly primary as well as secondary source of information has applied in the study. Simple statistical tools is applied to analyze and present the data.

Economy and Occupation

Economy and occupation matters the multiple development of human life. Dalit of the Tarai has been suffering from poverty, unemployment and economic deprivation due to the illiteracy and social discrimination and landlessness. Though most of the time they have spent hard labor in their job, they have been suffering from bread and butter. Among the 20 sampled household 40 percent or 8 Dalits household of the study area have small scale of land which could not sustain their family life and they are leaving Nepal to gulf countries for their financial progress. It is found that 2 or 10 percent educated Dalit in study area is working in NGOs as a supervisor and private boarding school as a principal. One or 5 percent Dalit in study area has found conducting small shops in the Dalit village. Four or 20 percent youths who do not have the basic education for the foreign employment are engaged in wage labor, driving auto rickshaws and diesel tractor in the city. Rest of the Dalit who have been living in public land with small thatched house are involved in traditional work like leather work, sanitation job,

agricultural labor; bamboo basket making and selling and husbandry of pig. The small amount of income from daily wage of the Dalit in the study area is used to solve their daily domestic expenditure.

Table No 1: The Traditional Occupation of Madheshi Dalit

Dalit community	Traditional Occupation
Chamar	Making musical instruments of leather and playing. Making leather goods,
Musahar	Digging pond, cutting mud in agricultural land, working as agricultural labor.
Dusad	Agricultural and non agricultural labor
Dom	Pig husbandry, making bamboo goods like baskets.
Halkhor/Mester	Sanitation work like toilet and street cleaning
Khatwe	Carrying Dola*, agricultural and non agricultural labor
Tatma	Neating and Weaving cloths, agricultural and non-agricultural labor.
Chidimar	Birds hunting

(Premarsi, 2019)

*Dola – A kind of stretcher like things use to carry bride and broom in weeding ceremony.

Education

Education is key to social change and development and it enlightens the society from darkness to brightness. It is considered as a basic root of human civilization and bases of capabilities. The literacy rate of the Dalit in the study area is comparatively lower than the other community. According to the CBS 2011, 34 percent Madheshi Dalits are literate in Nepal. It is found the literacy rate of the Dalit in the study area is progressive 12 or 60 percent adult respondents are literate among the 20 respondents. Two or 10 percent educated people found in study area who have been working as a principle in a local school and NGOs. Though the literacy rate increased, the scholarship quota of the study area provided by local, state and federal level government and non government organization is not fulfilled because of the lack of minimum requirements of education in Dalit students. The literacy rate in Dalit community was shameful in the past. The Dalit children

used to go grazing the cattle of their master in the village and used to work as a handyman. Now the scenario is changed Dalit children began to go to school instead to graze the cattle. Dalit children's enrollment rate in school is more than 90 percent in the study area but the basic school completing rate is only 15 percent because of the child marriage practiced and compulsion of earning for livelihood.

Health and Sanitation

Generally health is taken as a physical disorder or uncomfortable but the world health organization defines health as 'a state of complete physical, mental and social well being and not merely the absence of disease or infirmity' (WHO). The health and sanitation status of the Dalit in study area is not so good. They have been suffering from different kinds of disease due to the unsafe drinking water and improper sanitation. Hundred percent respondent of the study area have been directly drinking tube well water without using medicine and filtration. They have traditional toilet in every household but their children do not have practiced to use it. The fertility rate of the Dalit in study area is 2.2 which are higher than the national ratio because of the lack of proper education on maternal health and quest for son. It is found that 12 respondents or 60 percent youths have the knowledge of family planning in the community. In the process of field visit it is found that though the Dalit have the knowledge of legal provision of age of marriage they have been practicing the child marriage. The culture of child marriage is high in Dalit community. The researcher has observed that 70 percent girls get marriage before the age of sixteen or seventeen. It is found that insufficient food, lack of knowledge of nutritious food and excess uses of alcohol Dalit people of the study area have been having different kinds of health hazard.

Dalit in Politics

Dalits of the study area are affiliated in different political parties and also had actively participated in Madheshi movement. Their involvement in politics played crucial role in the area of development and social change in the Dalit community. A Dalit leader of the study area has become successful to elect in the central party committee and its sister's organizations like Dalit Sangha. Among the 20 respondents 8 or 40 percent have active membership in different political party and a Dalit woman is elected as a ward women member in the municipality council from Dalit quota. It is

said by the respondent that if there is no compulsory provision to elect at least one Dalit women from the Dalit community it would not possible to reach in such position. The population of Dalit in province one comprises 10 percent their representation in local as well as province council is nominal only one Dalit women represents in province assembly. Similarly two Dalit has elected in municipality and rural municipality Mayer/president and 3 deputy presidents /Mayer in province two (Election Result , 2074)The constitutional provisions to represent the Dalit in the different level also encourage the Dalit in politics which created a lot opportunities to Dalit women as well and are also able to acquired the social position and respect in the society.

Table No 2: Caste wise Representation of Dalit in Federal Parliament

Pahadi Khash	Pahadi Janajati	Mad-heshi jatjati	Pahade Dalit	Mad-heshi Janajati	Musalman	Madheshi Dalit	Total
125	57	45	19	18	8	*2	274

Source: (<https://www.parliament.gov.np>)

Table No. 3: Caste wise Representation in National Assembly

Pahadi Khash	Pahadi Janajati	Mad-heshi jatjati	Pahade Dalit	Mad-heshi Janajati	Musalman	Madheshi Dalit	Total
35	10	5	6	1	0	*2	59

Source: (<https://www.parliament.gov.np>)

Dalit and Social Discrimination

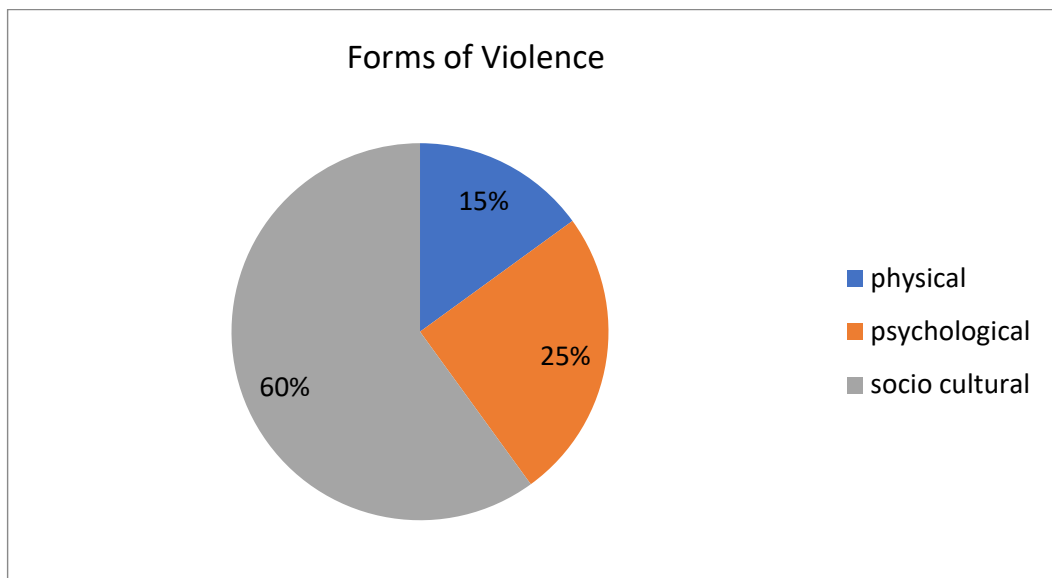
Social discrimination is the unfair treatment or behavior of people on the basis of race, caste, class, community, culture and religion and so on. The deep rooted caste based malpractice of untouchability and social discrimination are the obstacles for the development of a society. It is found every part of the world including Nepal. Dalits of the study area has been suffering from these problems from years. The Constitution of Nepal 2072 has the provision that state shall not discriminate citizens on grounds of origin, religion, race, caste, tribe, sex, economic condition, language, region, ideology or on similar other grounds but the Madheshi Dalit of the study area have not been enjoying the constitutional rights. It is found

that Dalit of Tarai have been experiencing the caste based discrimination in their locality in different sectors like feast and festivals public buses, tea shops, temples, government offices and even schools. Within the Dalits the levels of discrimination also found varies according to the caste, class, educational levels. Dalit of the study area also found that there is no equal social status within the Dalit. It is investigated that among the Dalit Dusadh (Paswan), Tatma, Khatwe, Dhobi, are taken as superior caste than the Chamar, Batar, Musahar, Halkhor and Dom in the study area. Six respondents or 30 percent Dom, Chamar and Mestar Dalit have found facing the very inhuman social discrimination within the Dalit community in the study area. They are being highly discriminated in tea shops, temples and cultural program. It is found that the tea shopkeeper uses the separate plastic glass and plates for them and they are not allowed to sit with non Dalit. Khatwe (Sharma) a Madheshi Dalit caste of the study areas who has the 55 percent population and have the comparatively better economy, 60 percent literacy rate and the higher level of political accesses have been living with less social discrimination than the other Dalit in the community.

Dalit and Violence

Violence is inflaming as a social problem for the development of peace, prospers and civilization of a society. The forms and levels of violence differ as per the time, context, situation, culture and religion. Dalit of Tarai in Nepal has been facing different forms of violence physical, psychological and socio-cultural. In the comparison to male female have been facing more social violence on the basis of discriminatory social, cultural, economic, religious and political traditions and beliefs. Violence is found in two levels domestic and public in the study area. The major sources of domestic level of violence are alcoholism, economic crisis, dowry system, inter caste marriage, extra marital relation, importance of male child and the public level violence's are based on caste based hierarchy, untouchability, social norms, values, culture, tradition and ineffectiveness of laws of state in the field of violence. For instances, Dalit of the study area are not allowed to access in public places, temples and even in the tea shops due to the caste based hierarchy and untouchability. Particularly the lower Dalit caste like Dom, Chamar and Mestar has been facing the problem highly in comparison to other Dalit caste.

Figure No.1: Forms of violence experienced by Dalit in the study area



Field survey: 2022

The above given figure indicates that 60 percent, 25 percent and 15 percent Dalit of the study area has been suffering from socio cultural, psychological and physical violence respectively in the study area.

Social Awareness

Social movement is the main source of social awareness, change and development. The level of awareness in Madheshi Dalit is found changed after Dalit movement and Madheshi movement in tarai Madesh. In the process of interview it is found that among the 20 respondent 18 or 90 percent have answered that the causes of social inequality and discrimination in dlait is caste based structure of Madheshi society. Fourteen respondent or 70 percent Dalit have the information about human rights they have also the knowledge of social inclusion. All Dalit respondents have knowledge of the importance of education and they send their child school. Sixteen respondent or 80 percent Dallit also have the knowledge about democracy and multiparty system and also involved in different political party. Most of the respondent have also known the sources of social discrimination, inequality and violence and they have the knowledge how the leaders and higher caste people use them to fulfill their interest. Similarly 14 respondents or 70 percent Dalit have knowledge about the importance of girl's education

and negative impact of child marriage and dowry system and witchcraft system but not in practiced due to the fear of conservative tradition.

Social Involvement

Participation of Dalit in collective work is important for social development. It contributes to change the attitude of an individual through different ideas and knowledge. Involvement in social organization in Dalit community in the study area found distinct types. It is found that among the 20 respondent 5 or 25 percent have got the involvement in different sister organizations of the political parties and social organization like Dalit Welfare Organization, Dalit Sangh, local NGOS which has been contributing to uplift the Dalit community.

Religious Belief and Social Taboos

Most Madheshi Dalits follow Hinduism. They have been following the festivals and rituals followed by other higher caste Hindus. But due to long-rooted caste-based discrimination and untouchability, Dalits are deprived of the same cultural facilities as other castes, such as entering and prying the temple. It is not that some Dalits are not attracted towards Christianity because they are not allowed to enter the temple and pray and are untouchable. But Mishrilal Sadh says that due to the pressure of the fanatical Hindu society, they have following the traditional religion Hinduism. It has observed from the field that the Dalit community, after not being allowed to enter the public temple where the Hindus of higher caste worship, have established a temple of their (Ista)Gods of Dina and Bhadri within their own community and are worshiping in the temple and celebrating the festival.

Discussions

In the history of social movement Nepal witnessed the many social movements. Among them Madheshi movement is one which aimed to establish the inclusive and equality based society in Nepal. In the period of Madheshi movement the Madheshi leader had raised the voice against the caste and color based discrimination and social exclusion of Madheshi people. The leaders had got support from Dalit community hopping the changes in Madheshi Dalit's life in tarai. Years after the establishment of federal democracy and the new constitution in the country the socio-economic status of marginalized and Dalit in the Tarai has as same as in the past. They are living with poverty, unemployment and social discrimination.

This study on Dalit is different than the past in some issues. Due to the investment of local government in Dalit, role of the local community and NGOs in the education sector the adult literacy rate of Dalit in the study area is reached 60 percent which differs by 26 percent than the report of central bureau of statistics (2011). Thirty percent Dalit like Dom, Chamar and Mestar have been facing community level social discrimination which is equal to the report of NSIS, 2018. Social violence is seen as existing social problem in the study. Dalit of study area have faces physical, psychological, and socio cultural violence. Among the violence cases 60 percent have to face socio cultural violence, 25 percent psychological and 15 percent physical which shows that Dalit are living with the absence of human rights. Similarly 25 percent respondent of the Dalit in study area is involved in social organization. The researcher has found that 70 percent Dalit girls have got the marriage at the age of 17 and pregnant before the 18. This indicates that the Dalit community has the existing practiced of child marriage which may be the cause of high infant and maternal mortality. Likewise Dalit of the study area have been suffering from unemployment due to the lack of permanent employment opportunities. Forty percent of the Madheshi Dalit respondent male member leaving Nepal to gulf countries for the employment. In the political sphere involvement of Dalit is nominal. If we talked about the country wide representation of Madheshi Dalit in political sector one Dalit women is elected in the every ward council as ward women member due to the compulsory constitutional provision of being elected. Except it, one Dalit women has elected in province parliament member and two Mayer and three deputies Mayer is elected in local government in province two from Dalit community where 18 percent Dalit constitute. Likewise two members in federal parliament and two members in national assembly have elected from Madheshi Dalit community. Though some changes in the field of education and social awareness is seen, the socio economic status of Madheshi Dalit shows that there are no fundamental changes in the life of Dalit. They are living with poverty, underdevelopment, deprivation, inequality and social discrimination.

Conclusion

This paper has presented the real picture of Madheshi Dalit in eastern Tarai of Nepal. It is found that the social status of Dalit in study area is as it is except the literacy status. The literacy rate in Dalit is changed than the past. Most of the Dalit children have enrolled in the school but not completed

the basic education because of the child marriage and domestic causes. Only 15 percent students have completed the basic education in the study area. Though there is high level of social awareness in Dalit community after Madheshi movement, the Dalit of study area is still facing the social discrimination and inequality. Especially among the Madheshi Dalit the Dom, Chamar, Mestar and Mushar have considered as lower caste Dalit and they have been suffering from two side social discrimination and violence in the name of caste, culture and conservative thoughts. The Dalits political representation in local as well as province and federal level is very low. Only two Madheshi Dalit have elected in federal parliament and two in national assembly which is very low in the comparison of the population statistics of Madheshi Dalit and their voice is not responded. It is found that among the twenty respondents two young and educated Dalit have entered in education and NGOS sector which tried to transform the Dalit community. The financial status of Dalit is not changed after the Madheshi movement so they began to leave Nepal to gulf and some drives tracker and auto rickshaw in local area. Illiterate Dom Chamar, Mestar and Mushar have been following the traditional occupation. The overall picture of Madheshi Dalit community in is not so positive but higher caste Dalit has started to lead the Dalit community through education and awareness.

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